THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

WITH HISTORICAL SURVEYS OF THE CHIEF WRITINGS OF EACH NATION

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THE TOMB OF HIRAM.

The ancient tomb near the Phœnician coast, which tradition says contains the remains of Hiram, King of Tyre, the friend of Solomon.

THE TOMB OF HIRAM.

The ancient [illegible] near the [illegible] ...tion stated, which tradition
[illegible] ... Hiram ... King of Tyre, the friend
of [illegible]

THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

VOLUME IV

MEDIEVAL HEBREW

THE MIDRASH
THE KABBALAH

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"Let there be light."—GENESIS I, 3.

"There never was a false god, nor was there ever really a false religion, unless you call a child a false man."—MAX MÜLLER.

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MEDIEVAL HEBREW

INTRODUCTION

HOW FROM RELIGION THE HEBREW THOUGHT BRED MYSTERY, PHILOSOPHY, AND POETRY

THE Hebrew writings after the fifth century of our present era include no such transcendently important religious works as the Bible and the Talmud. Yet the Hebraic race had lost neither their wonderful genius for religious thought, nor their strong instinct for formalism, for the embodiment of religion in a mass of minute rules. Hebrew tradition was still to give to the world two remarkable works bearing upon religion. Neither of these is a single book; each, like the Bible itself, is a collection of many works, brief books carrying the complete thought of many generations. One of these collections is commonly called the "Midrash," and the other the "Kabbalah."

To appreciate these two earnest and strange and mystic labors of medieval thinkers, we must realize that from the time of the destruction of Jerusalem by the Romans (A.D. 70) there was no longer a Hebrew nation living in its own land. There was only a mournful race, wide-scattered over all the world. At first the chief remaining center of Hebrew thought and teaching was in Babylon, the foster-home from which sprang the main bulk of the Talmud. But after the fifth century A.D. the lands of Babylonia were plunged also into destruction; and more than ever the Jews became hapless wanderers. They were welcomed, indeed, in some lands, because their habits of peace and industry and obedience

made them profitable servitors; but more often they were met with savage persecution. Hence to the medieval Jew the usual conditions of life were strangely reversed. The people among whom he dwelt were not his "neighbors," but were strangers and enemies; while his true "neighbors," those who would feel with him and help and value him, dwelt in all the widest distances of the world.

Because of this scattered life of the medieval Jews, their literary men were much more apt to write in the language of the land wherein they dwelt than in the very ancient Hebrew, which was known only to their very learned brethren, or in the common Jewish speech, or Aramaic, which had long supplanted the older Hebrew, even in Jerusalem itself. From the time of Jerusalem's fall, when Josephus, that wise and crafty Hebrew general, wrote his "Wars of the Jews" not in his native tongue but in Latin, so that the Roman conquerors could read it, down to the day when the poet Heine penned his passionate Jewish laments in German, writers of Hebrew birth and spirit have enriched the literature of every language in the world. Only when the thinker had something to say directly to other Jews, something personal or dealing with their religion, would he probably write in Hebrew or Aramaic. Hence the later Hebraic books are almost wholly religious, or, to employ the usual word, "rabbinical."

THE MIDRASH

To this class belongs the medieval Midrash. The word "Midrash" means "explanation," and so in a sense all Hebraic religious works since the Bible are included in the Midrash. But the name is generally limited to the commentaries, which always remained mere human "explanations," and were never accepted, as was the Talmud, as being inspired, and hence as forming part of the official and unalterable religion. The medieval Midrash thus includes a considerable bulk of writings, some of which may be as old as the fifth century A.D., but the fullest and best of which date from the ninth to the thirteenth century. They furnish

us, like the Talmud, with a further mass of homely or poetic details about all the older Biblical characters, and of subtle analysis of Bible doctrines. Some of the statements are undoubtedly based on very ancient tradition. Many Hebrews look upon the Midrash as the mere putting into writing of facts always known to their race, and they hence accept its teachings as equally valuable with those of the Talmud.

THE KABBALAH

With the Kabbalah we turn to another field, to what is perhaps the latest, and certainly the most mysterious, product of Hebrew religious thought. When the chief books of the Kabbalah were presented to the European world in the fourteenth century they created so profound an interest that their appearance may well be noted as forming one of the most important events of the Renaissance. They were said to be as holy as the Bible, and as old, or even older; and many learned men accepted them at this valuation. A leading Italian scholar, Pico di Mirandola, urged upon Pope Sixtus (A.D. 1490) that the doctrines of the Kabbalah should be accepted as part of the Christian doctrine. Indeed, many Jews found in these so-called sacred Hebrew books such a similarity to Christian teaching that they became converted to the Christian faith.

Soon, however, eager scholars began to search the books of the Kabbalah for what these could tell of magic, rather than of religion. Doubts were cast upon the genuineness of their proclaimed antiquity; and their teachings were relegated to that borderland of fantasy and mystery which pervades their highly spiritual religious ideal. To some critics of to-day, the books of the Kabbalah are merely mechanical riddles and mathematical word-games, to others they are dark and brooding pits of evil; to some they are petty frauds, to others they are still the most ancient, deep, and holy books of all the world. To every one of us they must have some living interest as the subtlest and most mysterious product of a subtle and mysterious age.

The Midrash reviews the past, the Kabbalah explores eternity. The present volume, therefore, is given first to the most noted books of the Midrash, with their harvest of added details for the Bible story, and then to those of the Kabbalah, with their searching of unknown deeps.

THE SPANISH HEBREWS

Beyond these come the Hebrew writings held less sacred, though only perhaps because they are less ancient, or at least have never been invested with a claim or pretense to remote antiquity. During the eleventh and twelfth centuries of our era the gorgeous Arabic, or Moorish, civilization of Spain was the center of the world's intellectual activity; and as the Moors were tolerant toward the Jews, we find among them great Hebrew philosophers who wrote in Arabic. We find also some who used the ancient Hebrew, or whose Arabic works were by their admiring brethren translated promptly into Hebrew. The more worldly or Arabian of these writers we must look for in our Arab volume; but we give here the most noted works of the distinctly Hebraic style. First among these in point of time comes the religious poetry. There is a considerable bulk of medieval Hebraic verse of this sort, much of it rising to a high level of poetic vision and an even higher level of philosophical thought. We begin here with the hymns of Avicebron, who was a noted Arabic teacher and philosopher of the eleventh century, but had not forgotten his Jewish faith and people. Our book then turns to Jehudah hal-Levi, commonly called Judah Halevi, the most renowned of Hebrew religious poets. His "Ode to Zion" is usually accounted the high-water mark of such poetry; and his proudly boastful prose work, "The Book Cusari," is equally typical of his day and of his people.

From the poets we turn to the prose philosophers. Chief of these, from the Hebraic viewpoint, were Ibn Ezra of the twelfth century and Maimonides of the thirteenth. Ibn Ezra has been made known to English readers by Browning's great poem, which takes him for its philosophic interpreter of the worth of life. Maimonides, more accurately to be

called Moses ben Maimon, was so famed among his own people for his work in codifying and expounding their faith, that even to-day they speak of their religious teaching as extending "from Moses to Moses." That is, the teaching began with Moses of the Bible and receiving the Law upon Mount Sinai, and it was finally fixed, closed, and established beyond any further change, by Moses ben Maimon.

Having thus traced the whole outline of Jewish religious development, our book closes with the most notable Hebrew medieval work not touching on religion — that is, so far as anything Hebraic could reach outside of the tremendous all-pervading religious faith. This is the book of the travels of Benjamin of Tudela, the most noted of Jewish travelers. Doubtless other Jews in other ages have seen even more of the world than he, but from no other have we preserved so full and thoughtful a record of what he saw. Even Benjamin of Tudela is more Jew than traveler. He notes chiefly how many Jews he finds in each new place, how many "neighbors," that is, for him, and how they stand with regard to upholding the ancient faith. His work is thus well fitted to form the closing picture of medieval Hebrew literature and life.

THE MIDRASH

"Wisdom is granted by God to him who already possesses knowledge, not to the ignorant."

— MIDRASH TANHUMA.

"The Bible, or written law, contains unexplained passages and hidden sentences, which can not be fully understood without the help of the oral law."

— MIDRASH TANHUMA.

THE MIDRASH

(INTRODUCTION)

AMONG the thousand odds and ends of wisdom and fantasy stored up for us within the Midrash is the statement that all of the Jewish law would have been written out for the people, as was the Torah, or Five Bible Books of Moses, only "God saw that the Torah would eventually be translated into Greek, and published as though it were the law entrusted to Greeks," meaning Gentiles. Hence the Talmud and Midrash, "the oral law, the key to and interpreter of the written law, being entrusted to Israelites only, the Jews alone have the whole of God's word with the interpretation in full."

This will make clear, at least from the Hebrew viewpoint, the value of the Midrash. It is the last and final word given as "explanation" of the Holy Scriptures. Some Midrashim, or explanations of the Bible, have of course always existed among the Hebrews. The Talmud, as pointed out in the preceding volume, consists of such early explanations as were accepted as authoritative and incorporated in the Jewish faith before A.D. 500. During the Middle Ages a large number of such Midrashim were written. Most of these deal with some particular book of the Bible. A studious rabbi would resolve to write a Midrash upon Genesis or upon Exodus and would collect all he had learned upon the theme from earlier teachers. Some studious successor would copy this book and enlarge it, adding a few points culled from another Midrash. Sometimes the new work became known by the reviser's name, sometimes it retained that of the earlier writer. In that way we have often several very different forms of a Midrash, all going under the same name.

Through this medley of books built upon books we have no

clear guide, no lines of separation; and gradually the whole mass of repeated traditions, legends, explanations, layer piled upon layer, has come to be known collectively as the Midrash. The present Midrash, therefore, is a loose collection of commentaries, said to be founded on traditions as old as the Bible and Talmud. Some of its books are reputed to have originated with noted rabbis of the third and fourth centuries. But we can not trace any of its known books of to-day back to such a high antiquity, and where one still retains some antique writer's name we can be sure that it has been changed and changed and changed again, until very little of the reputed author's work remains.

Perhaps the oldest of the surviving Midrashim is that known as the Mekilta; but the Mekilta is almost wholly a textual commentary. That is, it confines itself to explaining the exact shades of grammar and meaning in the Bible text. As Christian scholars wholly reject these elaborate textual commentaries, modern readers will find far more interest in the oldest Midrash, which, going beyond mere definition of the text, illustrates its points with examples and thus recalls some vision of the past. This still vivid and living Midrash is the Tanhuma. It is so called because its origin is attributed to a learned Palestinian rabbi, Tanhuma, who lived in the fourth century; but our present Midrash Tanhuma can not have been composed before the seventh century. It is still, of course, chiefly concerned with grammar and text, so that only the essence of its more living spirit is given here.

After this we print, in the same concentrated form, the living items or bits of still interesting information gleaned from the most celebrated of the later Midrashim. These are the "Rabba," or a collection of commentaries on ten of the most sacred of the Biblical books, more especially on the five books of Moses. Among these the Genesis Rabba, which is known as the Bereshith, is regarded as particularly venerable and sacred.

No part of the Rabba, however, seems likely to have been written before the ninth century, and most of it is of about the twelfth century. Only, when we speak of such com-

paratively recent dates, we must again remind the reader that Hebrew lore regards the time of the writing down of our present Midrash as unimportant, since its writers are trusted to have preserved only genuine traditions, each reaching back to the event of which it tells or the authority whom it quotes.

In illustration of what is still being done by modern Hebrew scholars with the mass of the Midrash, we close our section on its books with the story of the king of demons, Ashmedai. This has been put together by a modern rabbi, who, going carefully through the Midrash, collected all its references to Ashmedai and so built up the life-story of the demon-king.

MIDRASH TANHUMA

The Torah [1] is full of holy fire; it was written with a black fire upon a white fire.

The Torah has meekness as its footgear, and the fear of God as its crown. Hence Moses was the proper person through whose hands it should be delivered; he was meek, and with the fear of the Lord he was crowned.

You can not expect to occupy yourself with the study of the Torah in the future world and receive the reward for so doing in this world; you are meant to make the Torah your own in this life, and to look for reward in the life to come.

Cain's offering consisted of the seed of flax, and that of Abel of the fatlings of his sheep. This is probably the reason why the wearing of a garment of various materials, as of woolen and linen together, was prohibited.

As one who finishes the building of his house proclaims that day a holiday, and consecrates the building, so God, having finished creation in the six days, proclaimed the seventh day a holy day and sanctified it.

If the fraudulent man and the usurer offer to make restitution, it is not permitted to accept it from them.

The Bible, or written law, contains unexplained passages and hidden sentences, which can not be fully understood without the help of the oral law. Further, the written law contains generalities, whilst the oral law goes in for explanations in detail, and is consequently much larger in volume. Indeed, as a figure of speech we could apply to it the words in Job (iv. 9), "The measure thereof is longer than the earth and broader than the sea." The knowledge of this oral law can not be expected to be found amongst those who are bent on enjoying earthly life and worldly pleasures; its acquisition requires the relinquishment of all worldliness, riches and pleasures, and requires intellect aided by constant study.

[1] The Torah means the first five books of the Bible, the Law of Moses.

There is no evil that has no remedy, and the remedy for sin is repentance.

Whatever hardships may be imposed upon Jews by the powers that be, they must not rebel against the authorities who impose them, but are to render compliance, except when ordered to disregard the Torah and its injunctions; for that would be tantamount to giving up their God.

He that stole an ox had to restore fivefold, and he that stole a sheep had to give back only fourfold, because by stealing the ox he may have prevented the owner from plowing or doing other agricultural work for the time being.

There is a wall of separation erected between the Shechinah and the following three classes, a wall that can never be razed: The cheat, the robber, and the idle worshiper.

The meaning of the phrase, "God made man in his own image," is that, like his Maker, a man is to be righteous and upright. Do not argue that evil inclination is innate in you; such argument is fallacious; when you are a child you commit no sin; it is when you grow out of infancy that your evil inclination becomes developed. You have the power of resisting the evil inclination if you feel so inclined, even as you are able to convert the bitter elements of certain foods into very palatable eatables.

Hadrian, King of Rome (Edom), having made great conquests, requested his court in Rome to proclaim him God. In answer to this *modest* request, one of his ministers said, "If your Majesty desires to become God, it will be necessary to quit God's property first, to show your independence of him. He created heaven and earth; get out of these and you can proclaim yourself God." Another counselor replied by asking Hadrian to help him out of a sad position in which he was placed. "I have sent a ship to sea," he said, "with all my possessions on board of her, and she is but a short distance — about three miles from shore — but is struggling against the watery elements, which threaten her total destruction." "Do not trouble," replied the King, "I will send some of my ships well manned, and your craft shall be brought to the haven where she would be." "There is no

need for all that," said the counselor satirically; "order but a little favorable wind, and her own crew will manage to bring her safely into port." "And where shall I order the wind from? How have I the power to order the wind?" answered Hadrian angrily. "Has your Majesty not even a little wind at your command?" said the King's adviser mockingly, "and yet you wish to be proclaimed God!"

Hadrian then retired to his own rooms angry and disappointed, and when he told his wife of the controversy he had had with his ministers she remarked that his advisers did not strike on the proper thing which would bring his wish to a happy consummation. "It seems to me," she said mockingly, "that the first thing you must do is to give God back what he has given you and be under no obligation to him." "And what may that be?" inquired the heathen. "The soul, of course," answered his wife. "But," argued the King, "if I give back my soul, I shall not live." "Then," said his wife triumphantly, "that shows that you are but mortal, and can not be God."

The slanderer seems to deny the existence of God. As King David has it, "They say, Our lips are with us, who is Lord over us?" (Ps. xii.)

Let us not lose sight of the lesson that it is meant to convey to us by the expression, "And the Lord came down to see" (Gen. xi.), namely that we are not to judge merely by "hearsay" and to assert anything as having taken place unless we saw it.

Elijah quickened the dead, caused rain to descend, prevented rain from coming down, and brought fire down from heaven; but he did not say "I am God."

When Noah set out to plant the vine, Satan encountered him and asked upon what errand he was bent. "I am going to plant the vine," said Noah. "I will gladly assist you in this good work," said Satan. When the offer of help was accepted Satan brought a sheep and slaughtered it on the plant, then a lion, then a pig, and finally a monkey. He thus explained these symbols to Noah. When a man tastes the first few drops of wine he will be as harmless as a sheep;

when he tastes a little more he will become possessed of the courage of a lion and think himself as strong; should he further indulge in the liquid produced by your plant he will become as objectionable as a pig; and by yet further indulgence in it he will become like a monkey.

Because the Torah mulcts the thief in double, and in some cases more than double, the value of what he has stolen, one is not to conclude that he is allowed to steal when in want, with the intention of paying back double and more than double the value.

The promise to Abraham that he should become a great nation was fulfilled when the Israelites became the recipients of God's laws. Moses, on account of their being the possessors of the Torah, styles them "a great nation" (Deut. iv.).

Blessings proceed from Zion (Ps. cxxxiv.), the dew is blessed from Zion (Ps. cxxxiii.), so does help come from Zion (Ps. xx.), and salvation (Ps. xiv.). The future blessings of Israel will proceed from Zion (Ps. cxxxiii.), and Zion itself will receive God's blessings.

The comparison in beauty of any woman to Sarah is like comparing monkeys with men.

"This shall not be thine heir, but he that cometh forth out of thy loins shall be thine heir" (Gen. xv. 4). There is a story of a man blessed with learning, wisdom, and riches, who had an only son, to whom he naturally gave the best education, and whom he sent to Jerusalem for the purpose of completing his education. He had all arrangements made for his bodily comforts, and took every care that the young man, who was very promising and on whom he doted, should want for nothing. Shortly after his son's departure, he took to his bed, from which he rose not again.

His death caused immense regret in the place of his residence, for in him the poor had lost a real support, and many a man a wise counselor and adviser. It was felt that the town in general had lost one whom it would be difficult to replace.

The funeral and the days of mourning over, a friend who

was known to be the executor of the dead man's last will, and who had duly informed the son by letter of the sad death of his father, proceeded to break the seal of the will and see its contents. To his great astonishment, and no less to the astonishment of every one who learned the nature of its contents, the whole of the dead man's property, personal and otherwise, movable and immovable, after leaving considerable amounts to various charities, was left to his negro slave; there was but a saving clause that his beloved son should have the privilege of choosing one thing, but one only, out of the whole estate.

The son, though duly informed of the details of this strange will, was so immersed in grief at the loss of his father that his mind could not be diverted to anything else; and it was only when his teacher alluded to his father's death and the inheritance which he might expect, and advised him to use it for the same laudable purposes, that the young man informed his beloved master that by his father's will he had been reduced to a beggar. Meanwhile, the negro slave of the departed man, having gone through all the formalities and proved his title, lost no time in taking possession of his dead master's property. He was ready and willing enough to grant the son one thing out of his late father's goods, whenever he should come and claim the object of his choice. The acute rabbi, on reading the will, saw at once the drift of the testator's intention, and told his pupil that he should proceed to his native town and take possession of his property. "But I have no property to take possession of," pleaded the young man, "except one article of my late father's goods." "Well then," replied the teacher, unable to conceal a smile, "choose your late father's negro slave out of his estate, and with him will go over to you all he possesses, since a slave can own nothing, and all he has belongs to his master. That, indeed, was your father's clever device. He knew that if the will were to state that all was left to you, the negro, being by the force of circumstances in charge of everything that was left, would probably in your absence take for himself and his friends all the valuables on which he

could lay his hands; whereas if he knew or thought all belonged to him he would take care of everything that was left. Your wise father knew that the one thing he gave you the power to choose would be no other than his slave, and with him you would become the just and rightful owner of everything."

You can not be too careful about prayer, and you should never omit to pray. Prayer eclipses all other services, and towers above sacrifices; and the sinful man may receive God's grace through prayer.

As one is prohibited from reciting any portion of the Torah by heart, but must read it out of the written scroll, so is he who expounds any portion thereof not allowed to read his exposition from anything written, but must deliver it by word of mouth.

When God's creatures incur punishment, the Merciful One looks for one to plead for the guilty people, to open a way, as it were, as was the case in the time of Jeremiah. (See Jer. v.)

The proverb says, "If you rub shoulders with the anointed you will become anointed." Lot, being associated with Abraham, became hospitable; whilst his character does not indicate inclination to hospitality on his own part.

You must not in any way mislead your fellow men, not even to the extent of asking the price of anything he may have for disposal, so as to make him believe that you are a likely purchaser, whilst you have no intention of purchasing the article.

The righteous are put to more and severer trials than the unrighteous. So the owner of flax will beat out the good flax often and severely, so as to make it purer, but does not treat the inferior article in the same way, lest it fall away into small pieces.

The following tend to make a man prematurely old: Fear, war, trouble from his children, or a shrew of a wife.

As there is a regularity in the position of the sun daily three times: in the morning he is in the east, at noon between

the east and west, and in the evening in the west, so must there be an inflexible regularity with every Jew in reciting his prayers three times daily, morning, afternoon, and evening.

A widower with unmarried sons is advised to see his sons married before he marries again.

Adrianus (Hadrian), discussing with Rabbi Joshua the innumerable adversaries that the Israelites had to encounter, said, "Great is the sheep that can withstand seventy wolves." Rabbi Joshua replied, "Greatest is the shepherd who enables the sheep to outlive the constant attacks of the wolves."

There is merit and even dignity in handicraft.

Do not say, I need not work for my living, but cast my hope on God who supports all living creatures. You must work for a livelihood, and look up to God to bless the work of your hands. Jacob, in alluding to the delivery from Laban's house, says, "God hath seen the labor of my hands" (Gen. xxxi.).

A homely domesticated wife is like the altar in the temple; and she is even an atonement as the altar was.

Isaiah committed sin by saying, "In the midst of a people of unclean lips do I dwell" (Isa. vi.). For this, the slander which is compared to fire, he was punished with fire, with the live coal taken from the altar (Isa. vi.).

However adverse one's opinion may be of any one placed in a high position, he is bound to pay him the respect due to his position. Rabbi Judah Hannasi, when writing to Antoninus, invariably used the phrase, "Judah, thy servant, sends greeting."

A modest woman is worthy of being the wife of a high priest, for she is like an altar in her home.

God wishes man to ask forgiveness, and not to see him in his guilt.

So exceedingly handsome was Joseph that when the friends of Potiphar's wife visited her, and the hostess proffered them fruit, the Egyptian women cut their fingers instead of the fruit, as they could not take their eyes off the wonderfully

handsome Hebrew slave; and they sympathized with their friend when he scorned her advances.

Give me the admonition of the old in preference to the flattery of the young.

When Moses said to the people, "After the Lord your God shall ye walk" (Deut. xiii.), they took alarm at the formidable, or rather impossible, task imposed upon them. "How," said they, "is it possible for man to walk after God, who hath his way in the storm and in the whirlwind, and the clouds are the dust of his feet" (Nahum i.), "whose way is in the sea and his path in the great waters"? (Ps. lxxvii.). Moses explained to them that to walk after God meant to imitate humbly his attributes of mercy and compassion by clothing the naked, visiting the sick, and comforting the mourner.

A fatality seems to have been attached to Shechem in connection with Israel's sorrows. The capture of Dinah took place at Shechem. Joseph was sold there into slavery. David's kingdom was split in Shechem; and the advent of Jeroboam also took place in Shechem.

O woman, what mischief thou causest! Even the worshiping of idols did not cause such trouble and loss of life as a woman caused. The making and worshiping of the golden calf caused the loss of three thousand men (Exod. xxxii.); but through a woman at Shittim twenty-four thousand were the victims.

Good men lift up their eyes and look one straight in the face; bad, wicked men drop their eyes.

"Should not a man pray every hour?" asked Antoninus of his friend Rabbi Judah Hannasi. He demurred on receiving a reply in the negative. After a while the Rabbi called on Antoninus, and was as careful as always to address him with considerable deference.

After about an hour he came again, and addressed him again carefully with all the titles he was wont to use, and so the Rabbi repeated his visits and expressions of homage about

every hour during the day. When, at last Antoninus told his friend that he felt himself slighted instead of honored by the frequency of the visits, and the expressions of homage with which Rabbi Judah meant to honor him, "Therein," the sage said, "lies my reason for telling you that man was not to address the throne of mercy every hour as you contended, since such frequency savors of contempt."

There is a most remarkable identity between the occurrences in the life of Joseph and those in the history of Zion and Jerusalem, and a remarkable similarity in the phrases employed in describing the respective events of each, whether in their adversity or in their prosperity. We read: "Israel loved Joseph" (Gen. xxxvii.), "The Lord loveth the gates of Zion" (Ps. lxxxvii.). Joseph's brethren hated him; "My heritage is unto me as a lion in the forest, it crieth out against me, therefore I hate it" (Jer. xii.). Joseph speaks of making sheaves; there are sheaves in connection with Zion (Ps. cxxvi.). Joseph dreamed: "When the Lord turned again the captivity of Zion we were like them that dream" (Ps. cxxvi.). Joseph was asked, "Wilt thou rule over us?" "Say unto Zion thy God ruleth" (Isa. lii.). Joseph was asked whether his father and brothers would prostrate themselves before him. "They shall bow down to thee with their face toward the earth" (Isa. xlix.). Joseph's brethren were jealous; "Thus said the Lord of Hosts, I was jealous for Zion with great jealousy" (Zech. viii.). Joseph went to inquire about the peace of his brothers; Zion was to seek the peace of the city where she is captive (Jer. xxix.). Joseph's brethren saw him from the distance; the same is said about Zion (Ezek. xxiii.). Joseph's brothers contemplated his destruction; so the nations contemplated the destruction of Zion (Ps. lxxxiii.). Joseph was stripped of his coat of many colors; concerning Zion, the prophet says, "They shall strip thee of thy clothes" (Ezek. xvi.). Joseph was put into a pit; "They have put me alive into the dungeon" (Lam. iii.). The pit into which Joseph was put contained no water. In connection with Zion, Jeremiah was put into a pit where

there was no water (Jer. xxxviii.). Joseph's brothers sat down to their meal; "We have given the hand to Egyptians and to Assyrians to be satisfied with bread" (Lam. v.). Joseph was pulled up from the pit; Jeremiah, who in connection with his prophecy about Zion was put into a dungeon — as stated above — was drawn up from the dungeon (Jer. xxxviii.). Lamentations were raised about Joseph; "And in that day did the Lord call for weeping and mourning" (Isa. xxii.). In the case of Joseph consolation was rejected. "Labor not to comfort me" (Isa. xxii.). Joseph was sold; "the children of Judah and of Jerusalem have you sold unto the Grecians" (Joel iv.). Joseph is described as handsome; "Beautiful for situation, the joy of the whole earth, is mount Zion" (Ps. xlviii.). Joseph was the greatest in his master's house; "the glory of the latter house shall be greater than the former" (Hag. ii.). The Lord was with Joseph; "Now mine eyes shall be open and mine ears attent unto the prayers that are made in this place" (2 Chron. vii.). Grace and loving kindness were shown to Joseph; concerning Zion God says, "I remember the kindness of thy youth, the love of thine espousals" (Jer. ii.). Joseph was rendered presentable by changing his clothes, etc.; "When the Lord shall have washed away the filth of the daughters of Zion" (Isa. iv.). The throne of Pharaoh was above Joseph; "At that time they shall call Jerusalem the throne of the Lord" (Jer. iii.). Joseph was clothed in grand garments; "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments" (Isa. lii.). Joseph was met by an angel; "Behold I will send my messenger, and he shall prepare the way" (Mal. iii.).

There is a tendency with every man to become humble when near his death.

It matters not where the body is buried; the spirit goes whither it is destined.

Jacob's objection to being buried in Egypt was due to the fact that the Egyptians practised witchcraft by means of dead bodies, and he would not have his body utilized for such abominable practises.

There is no death to the righteous.

The righteous bless their offspring before they depart hence.

David was descended from Judah.

"Behold how good and how pleasant it is for brethren to dwell together"— or in unity (Ps. cxxxiii.). "O that thou wert as my brother" (Songs viii.). There are brothers and brothers. Cain and Abel were brothers, but the former slew the latter. Ishmael and Isaac were brothers, but there was no love lost between them. Jacob and Esau had no brotherly love for one another, nor did Joseph and his brothers show much love between them. David and Solomon had in their minds Moses and Aaron as typical brothers. One of the reasons why Moses so persistently hesitated to be the messenger to Pharaoh was his consideration for his brother Aaron, who was older and more eloquent than he, so that he hesitated to usurp what he considered should be Aaron's function. God, who knows the innermost thoughts of man, knew the real motive of Moses's refusal to accept the mission. Therefore we find God telling Moses, "Behold Aaron the Levite, thy brother, I know that he can speak well, and also behold he cometh forth to meet thee, and when he seeth thee he will be glad in his heart" (Exod. iv.). And as Aaron's delight at his younger brother's elevation was so great — for the phrase "glad in his heart" conveys his great delight — he was rewarded in that the Urim and Thummim were on his heart (Exod. xxviii.). When Aaron met his brother in the mount of God he kissed him (Exod. iv.).

The staff of Moses had the initials of the names of the ten plagues written on it, in order that Moses should know in which order they were consecutively to be brought on Pharaoh and the Egyptians.

When we are told that Pharaoh took six hundred chosen chariots with which to pursue the Israelites, we are naturally met with the question whence he got those six hundred chosen chariots. He could not have obtained them from his people the Egyptians, for we find that "all the cattle of the Egyp-

tians died" (Exod. ix.). They could not have been his own, for his own cattle also perished (Exod. ix.). Nor did the Israelites supply them, since they left with all their cattle; there was not a hoof to be left.

The explanation is found in the fact that those who feared the word of the Lord among the servants of Pharaoh made their cattle flee into the house when the hail was predicted (Exod. ix.), and these "fearers of the word of the Lord" among the Egyptians supplied Pharaoh with their animals for the purpose of pursuing the Israelites. By the character of those among the Egyptians who "feared the word of the Lord" that of the nation can be judged.

"Fear not, thou worm Jacob," says the prophet (Isa. xli.). Why was Israel compared to a worm? As the insignificant worm is able to destroy a big cedar with no other weapon than its small weak mouth, even so is Israel able to prevail against his great persecutors with no other weapon but the prayers emanating from troubled hearts and uttered with the mouth.

How great is faith! It secures happiness and salvation. Abraham's faith was accounted to him as righteousness. It was the faith which the Israelites had that redeemed them from Egypt (Exod. iv. 31). Their faith on the bank of the Red Sea carried them over that sea and brought them to the land of promise. The Lord keepeth the faithful (Ps. xxxi.). The righteous liveth by his faith (Habak. ii.). The last redemption of Israel will only be effected through faith. See how King David values faith (Ps. cv.). Concerning faith, David says, "This is the gate of the Lord, the righteous shall enter therein."

The lifting up of Moses's hands did not defeat Amalek, nor did the copper serpent stay the biting of the burning serpents. It was the directing by these of the hearts of the Israelites, with their prayers heavenward, that defeated Amalek and caused the fiery serpents to cease.

If you have acquired knowledge, do not simultaneously acquire a haughty spirit on account of your knowledge; and

if you intend to expound God's word, recite to yourself twice or thrice what you intend saying. Even so great a man as Rabbi Akiba, when once called upon in the assembly to get up and preach, declined to do so, on the ground that he never preached unless he rehearsed his intended speech twice or thrice to himself.

Whilst man is not to seek public notoriety and distinction, he is not to err on the side of modesty and seclusion, and refuse to give his services in communal matters. Rabbi Asy, when approaching death, was visited by his nephew, who found the patient very depressed. "Death," said his nephew, "should not in your case be attended with feelings of alarm. Think what you leave behind you, the learning you have acquired and imparted to an army of students, the charity you have practised, and the kindly acts you have done; is there any good that it was in your power to do that you have left undone? And you have been so modest withal; you have always eschewed putting yourself forward or seeking notoriety, and have not mixed in disputes and in communal matters."

"This," replied the good man, "even if all the good you said about me were quite correct, this alone would be sufficient cause for my depression, for I might perhaps have been able to render some service, had I not kept to myself but taken upon me the burden of communal affairs."

With idol-worshipers it is the habit to treat their gods according to the circumstances in which they find themselves, which they attribute to the actions of their gods. If their condition is favorable, they pay tribute to their god. "Therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat and their meat plenteous," says the prophet (Habak. i.). If, on the other hand, adversities overtake them, they vent their anger on their gods. "And it shall come to pass," the prophet tells us, "that when they shall be hungry they shall fret themselves and curse their king and their god" (Isa.

viii.). Not so shall you do, my people, whose destiny is shaped out by the Creator of heaven and earth. Whatever befalls you, give thanks and praise unto your God. Are you in prosperity? do not forget the Giver; do not say in your heart, "My power and the might of mine hand hath gotten me this wealth," but like David say, "I will lift up the cup of salvation and call upon the name of my God." If adversity overtakes you, if sorrow and trouble overtake you in the midst of the smooth current of your affairs, take up David's words again and say, "I found trouble and sorrow, then I called upon the name of my God."

The altar of God was to prolong man's life, and iron is a metal which can destroy man's life; therefore it was forbidden to use iron in the erection of the altar.

Slight no man. Every man was created in God's image.

Onkeles, the nephew of Hadrian — his sister's son — being anxious to embrace Judaism, yet being afraid of his uncle, told him that he wished to embark on a certain enterprise. When Hadrian offered him some money he refused to accept it, but said he wanted his uncle's advice, as he was inexperienced in the ways of the world. "Purchase goods," replied his uncle, "which do not, at present, command a high price, and are not favorites in the market, but for which there is reason to believe a demand at higher prices will eventually arise." Onkeles betook himself to Palestine, and gave himself up to study. After a time Rabbi Eliezer and Rabbi Joshua recognized in him the face of a student; they took him in hand, solved all the difficult problems he put before them, and generally befriended him. On his return home he again visited his uncle Hadrian, who, noticing that his nephew did not look as well as was his wont, inquired whether he had met with any monetary reverses in his new enterprise, or had been injured in any way. "I have met with no monetary losses," said Onkeles, "and as your nephew I am not likely to be hurt by any one." Being further pressed for the reason of his poor looks, Onkeles told his uncle they were due to his excessive studies and to the fact that he had undergone circumcision. "And who told you to do such a thing as to

undergo circumcision?" demanded Hadrian. "I acted on your advice," replied Onkeles. "I have acquired a thing that stands at a low price just now, but will eventually rise in value. I found no nation in such low esteem and so sure to rise in value as Israel. For thus said the Lord, the Redeemer of Israel and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise and princes also shall worship, because of the Lord that is faithful and the Holy One of Israel, he shall choose them" (Isa. xlix.). One of Hadrian's counselors advised his master to visit his nephew's misdeed with death, for which advice the adviser received such a sharp rebuke from Hadrian that he committed suicide. Hadrian, after the death of his minister, further discussed with his nephew the matter of his conversion, and again asked for the reason of circumcision. Onkeles asked his uncle whether he had ever bestowed any distinction on any of his army who were not willing and ready to fight for his Majesty and for the country at the risk of life. "Neither could I be received into the fold of those to whom God has given his behests and statutes without having the seal of those great statutes put on me even at the risk of my life."

Whilst the Torah teaches peace and good-will to one's fellow man, it likewise teaches the necessity of standing up against evil deeds and even rebuking the evil-doer. Moreover, though all reverence and deference are due to one's teacher, yet in the matter of censurable conduct it becomes the pupil's duty to protest against it. Bad conduct is contaminating. One is apt to fall into the same error if one sees any evil act and does not lift up one's voice to protest against it.

He who rebukes his fellow man with a sincere desire to make him better comes within the inner walls of the heavenly pavilion.

You are not permitted to select injunctions of the Torah which you consent to observe, and reject others for the observance of which you can find no reason. In accepting God's word one is bound to implicit obedience to it.

The rich should ever bear in mind that his wealth may merely have been deposited with him to be a steward over it, or to test what use he will make of his possessions. Not less should the poor remember that his trials may have been sent as a test of his fortitude.

Poverty outweighs all other sorrows.

"If you have taken a pledge from the poor," says God to the rich, "do not say he is your debtor and you are therefore justified in retaining his garment. Remember you are my debtor, your life is in my hand. I return you all your senses and all your faculties after your sleep every day."

Jewish litigants are to bring their disputes for adjustment before a Jewish court, and not to have recourse to outside tribunals.

Although witnesses have always to give their evidence standing, yet an exception may be made in the case of a distinguished (learned) man, who may be allowed to sit whilst giving evidence. Should he consider it beneath his dignity to give evidence at all, he may be exempted. This only applies to any suit regarding money matters (civil cases), but in criminal matters he is not to be exempted.

God's works accommodate one another without asking any interest. The day accommodates the night, and the night the day (according to season). The moon borrows from the stars, and the stars from the moon. The higher wisdom borrows from the simple or common sense; kindness borrows from charity, the heavens from the earth, and the earth from the heavens. The Torah borrows from righteousness, and righteousness from the Torah; all without charging any interest. Is man, and man only, not to extend a helping hand to his fellow man without exacting usury for a kind act?

Regarding the giving of alms, judgment and discretion should be exercised. Obviously, poor relatives have a prior claim to any other, and the poor of your town claim priority over those of another town.

"He who hath pity on the poor lendeth unto the Lord," says Solomon (Prov. xix.). It is surely good enough for you, O man, to be God's creditor. Not that he will return

to you exactly the coin you give to the poor; he will look even further into your deed. The poor man was perhaps famishing, and your timely help may have rescued him from an untimely death; God, whose creditor you have become when you helped the helpless, will rescue you and yours from danger when it is near.

He who by usury and ill-gotten gain increaseth his substance, it shall be taken from him by him who pities the poor (Prov. xxviii.). When a non-Jew wants to borrow of you, you will perhaps say that since you are not permitted to take usury from your own compatriot you may take it from a non-Jew. Be assured that such ill-gotten gain will be taken from you; probably by the authorities, to erect baths or other sanitary buildings [2] for the poor or the stranger.

Why, asked Turnus Rufus, a heathen King, of Rabbi Akiba, have we incurred the hatred of your God so that He says, "I hate Esau"? (Mal. iii.). The Rabbi said he would reply to the question the next day. On his making his appearance the following day, the King, thinking that Rabbi Akiba had postponed the answer the day before in order to invent meanwhile some lame explanation, said to the sage satirically, "Well, Akiba, what have you dreamt during the night?" Rabbi Akiba, taking the very question as the text for his reply, said, "I dreamed I became possessed of two dogs which I named Rufus and Rufina" (the names of the questioner and his wife).

The King, in a great fury, asked Rabbi Akiba how he dared offer him and his queen so gross an insult as to name his dogs by their names. "Wherefore this indignation?" returned R. Akiba calmly; "you and yours are God's creatures, so are dogs God's creatures; you eat and drink, produce your species, live, decay, and die; all this is also the

[2] It is said in the Talmud that Chebore, King of Persia, laid his Jewish subjects under special tribute, and with the money thus raised he built dwellings and other accommodations for the poor. Hence the expression of the Midrash, "it will be taken from you, probably, by the authorities, to erect baths or other sanitary buildings."

case with dogs. Yet what umbrage you take because they bear the same name as you! Consider then that God stretched forth the heavens and laid the foundations of the earth, is the Creator, Governor, and Ruler of all animate and inanimate things; yet you make an idol of wood and stone, worship it and call it by the name of God. Should you not then incur his hatred?"

A distinguished scholar was on a voyage at sea, and on board the same ship were some merchants with their goods. In the course of conversation they asked the scholar what was the nature of his goods. "My goods," he replied, "are invaluable." Knowing, however, that there was no cargo of his on board the ship, they ridiculed his assertion. After sailing some distance from shore the ship was overtaken by pirates, who robbed the ship of its cargo and took the very clothes the passengers were wearing, so far as they were of any value. Passengers and crew were only too thankful to escape with their lives and to clothe themselves with the rags which the pirates rejected. The scholar, as he did not wear any valuable clothes, was spared by the pirates as not being worth robbing, and landed at a small town, together with his fellow passengers, who made a sorry sight in the rags that served them as clothes. The learned man, whose reputation had gone before him, was asked and consented to deliver lectures on various scientific subjects, which he handled in a masterly fashion. The lectures excited great interest, and attracted large audiences from all the neighboring towns, with the result that the man not only found his lectures remunerative from a pecuniary point of view, but soon won the friendship of the leading men of the place, where he settled down and became an influential member of the community. Fate did not smile quite so kindly on his former fellow passengers, who, having unfortunately lost all their possessions, having no trade or profession, and being clothed in rags, found it impossible to get employment. Seeing the great position the professor held in the town, they called upon him and solicited the favor of his influence on their behalf.

This he unhesitatingly and ungrudgingly gave them; he procured employment for them, and reminded them how perfectly justified he was in styling his goods invaluable.

On several occasions the Israelites were numbered, a census taken. For as the owner of a flock of sheep is anxious to know how many he possesses, when anything untoward happens, when a wolf has been in their midst, he is again anxious to ascertain what loss has been sustained by the mishap. Thus Moses had the people numbered to see what loss there was after their punishment for making the golden calf.

Poor ignorant man, you want to find out God's ways; explain first the phenomenon of your own eye; it consists of white and black, and according to all reason the white should supply light, but in reality the little spot in the center of your eye is the lens to give you sight.

A man however so learned should not preach if his preaching is not agreeable to his audience.

A public teacher (preacher) must not only be thoroughly conversant with the twenty-four books of the Bible, but must be *known* to his flock as modest and distinguished for his virtues.

Moses, in spite of his being the mediator between God and his people in promulgating God's behests to them, and knowing God's intention of giving his law to his people Israel, in spite of all his varied and most wonderful qualities, and his having been in the mountain forty days and forty nights, during which he ate no bread and drank no water, in spite of all this, he is only looked upon as an earthly, a mortal being, the greatest of men, but only a mortal man.

There were forty thousand of the mixed multitude, who forced themselves on the Israelites at the Exodus and came out with them from Egypt. Among them were the two great Egyptian magicians of Pharaoh who imitated Moses's miracles before Pharaoh. Their names were Junus and Jumburius.

The living always have to arrange for the dead, such as bringing them to their resting-place, etc., but the dead are not called upon to provide anything for the living; yet behold,

when any serious trouble or threats overtook the Israelites, though there were many righteous men in the camp, Moses, in his intercession had no recourse to them, but fell back upon those who had long since departed. "Remember," he prayed, "thy servants Abraham, Isaac, and Jacob." Solomon alluded to this when he said, "Wherefore I praised the dead which are already dead more than the living, which are yet alive" (Eccles. iv.).

The "Mishna" would have been incorporated with the written Torah, but God saw that the Torah would eventually be translated into Greek and published as though it were the code entrusted to Greeks. Had the Mishna been together with the written law, the nations would have claimed to be the custodians of the whole of God's word. But the oral law, the key to and interpreter of the written law, being entrusted to Israelites only (which could not have been done had it been written) the Jews alone have the whole of God's word with the interpretation in full.

Wisdom is granted by God to him who already possesses knowledge, not to the ignorant. A certain matron was arguing with Rabbi José ben Chlafta on this point of God giving wisdom to men of understanding. This, she thought, was paradoxical, as it would be more proper if God granted wisdom to simpletons, who are more in want of it than wise men.

Rabbi José put a simple question to her. "If two men," he asked, "were to appear before you, one wealthy and the other poor, each asking you for a loan of money, whom would you be more inclined to trust?" "Surely the one possessed of wealth," she replied. "God in his dispensation," said Rabbi José, "giveth wisdom to the man of understanding, who possesses and knows the value of it, and will make profitable use of the augmentation: like a man whom you would prefer to trust with your money, knowing that he has facilities to employ profitably what you lend him; whereas the fool entrusted with wisdom would abuse the precious gift and convert it into folly, like the poor man whom you would not care

to trust, lest the money should be lost through his inability to employ it profitably."

Rabbi Eliezer ben José stated that he saw in Rome the mercy-seat of the temple. There was a bloodstain on it. On inquiry he was told that it was a stain from the blood which the high priest sprinkled thereon on the Day of Atonement.

The Torah was given in the wilderness, and, like the wilderness, it is free and open to all comers without formalities or introductions: all that wish to do so can enter into it.

The boards for the Mishkan were made from shittim-wood, from a tree that does not bear fruit; thereby man is taught the virtue of economy: he should not waste anything of greater value when the same can be obtained by using articles of lesser value. Even the Mishkan was not to be made out of fruit-trees, since it could be made equally as effective out of trees bearing no fruit.

It is but right and proper that one should be right in the sight of God, but it is also desirable so to act as to be just and right in the eyes of man.

Slander no one, whether thy brother or not thy brother, whether a Jew or not a Jew.

In connection with the poor man's sacrifice, that of a handful of flour, and not in connection with the rich man's sacrifices (of bulls and rams) do we find the expression "and if any soul." God looked upon the poor man's offering of a handful of flour as though he had offered his life.

The righteous stand on a higher level than angels.

Those who aim at greatness do not always get it. Moses fled from it, but it was forced upon him.

God consulted the Torah when about to create man, but the Torah was dubious about calling man into existence, for since his days would be so short and his ways so perverted he would require much forbearance. God's reply was, "By thee (Torah) I declare myself as a God merciful, long-suffering, and abundant in goodness and in truth."

"Swear not at all, not even to the truth."

Future bliss can neither be imagined, explained, nor described. We know nothing of its nature, form, greatness, or beauty, its quantity or quality. This much one should know, the phrase, "the world to come," does not imply that it is a world yet to be called into existence; it exists already, but the phrase is employed to describe the life into which those who are in the present stage of existence will be transposed when they throw off this mortal coil.

The leper, the blind, the abject poor, and those who have no progeny are as though dead.

Rabbi Judah Hannasi, arriving at a place called Semunia, was entreated by the community to select a rabbi for them. He sent them Rabbi Levi ben Sissyas, a learned and able man. Not long afterward the newly appointed Rabbi came to R. Judah Hannasi, the donor of his living, and whilst thanking him for the appointment expressed the fear that his position was not tenable. On being questioned for his reasons he answered that Scriptural passages were submitted to him for solution by his congregants which it was above his capability to solve. Among others he mentioned the passage, "I will show thee that which is written, and which is true" (Dan. x.). Hence they argue that there must be something written and which is *not* true. Rabbi Judah Hannasi then explained: "Man," he said, "incurs retribution if he leaves matters as they are, and does nothing to avert the punishment decreed upon him. In this case what is written is true: his punishment will overtake him. But on the other hand, if he reflects and thinks over his evil ways, becomes contrite, repents and asks his merciful Father for forgiveness, and the deserved punishment is held back, in this instance what is written is not true."

By this hypothesis you are to reconcile some seemingly contradictory passages in Scripture, such as in 1 Sam. (ii. 25), where in connection with Eli's sons we have it that they harkened not unto the voice of their father because the Lord wanted to slay them. But, through the prophet, God sends us a message, "As I live, saith the Lord, I have no pleasure in the death of the wicked" (Ezek. xxxiii.). The answer is

that there are sinners and sinners, those who do and those who do not repent.

Two sheep and two-tenth parts of flour were demanded as an offering, whereas of wine only the smallest possible quantity was to be offered. This was a hint that wine is always to be used sparingly, as indulgence in it leads to mischief.

The guardian angels are always near God's throne, but the accusing ones are kept at a distance.

Have no undue compassion for tyrants, and you will not become a tyrant over those who deserve compassion.

As an example of good manners and the virtue of considering the feelings of others, a story is related of a distinguished man who invited friends to his son's marriage. During the feast the bridegroom himself went to the cellar to fetch some very old and costly wine for the guests, when he was fatally bitten by a snake which was hidden under the casks. When the host learned the shocking news of his son's death he refrained from disturbing his guests' enjoyment, and when the feast was over and prayers after meat were about to be pronounced, he told the assembly that there would be burial-prayers for his son, who had met his death by the bite of a snake.

At Sinai the women received and accepted the Decalogue before the men.

Palestine is destined to be the center of the globe.

Before man had yet made his appearance on earth, the angels sanctified God's name and sang hymns before him in anticipation of man's advent. The words they used for their hymns were, "Blessed be the Lord God of Israel from everlasting to everlasting." When Adam made his appearance they asked, "Is this the human creature in anticipation of whose advent we sang hymns?" They were told that this was not the one, as he would prove to be dishonest. At Noah's birth the angels exclaimed, "This time we behold the man." "No," they were told, this one will be given to "drinking." Nor did they guess well when they suggested Abraham was the right man when he made his appearance, for his progeny was Ishmael. Again they were undeceived

when they hit upon Isaac as the man for whose coming they had sung hymns, for did he not beget Esau whom God hated? At the appearance of Jacob they again ventured a guess, and this time God said to them, "You have fixed on the right man. He shall be named Israel, and his descendants shall be called by his name." Hence God said to Moses, "Tell the children of Israel that they were sanctified before they were called into existence, and must therefore remain holy, even as their God is holy." So a king when bringing his newly married bride into his palace might say to her: "You are now united to me. I am king, therefore be you henceforth queen."

"When you come into the land you shall plant all manner of trees for food" (Lev. xix.). Although you will find "the land filled with all good things," yet you are not to abstain from labor, especially agriculture; you are to occupy yourselves in these pursuits. Even the old who have no reasonable expectation of eating of the fruits of their labor shall participate in the work of cultivating the ground.

The caution which King Solomon utters, "Rob not the poor" (Prov. xxii.), would seem superfluous. Who is likely to rob a poor man who has nothing to be robbed of? But his words go further than they seem to go at first sight. They mean that if you are in the habit of apportioning some of your substance to the poor it should not enter your mind to discontinue doing so. If you are tempted to say, why should I give my substance to others, remember that by your discontinuance you are robbing the poor. He and you are mine, and I may reverse the condition of things.

Regarding the ceremony of the red heifer (Numb. xix.), Rabbi Johanan ben Zakkai explained to his pupils that its ashes could not render any unclean person clean. But as this is a statute of the Torah, we must inquire for no reason. If we refused to do anything that God commands without a definite reason, we should no longer be paying him simple obedience.

In addition, he continued, supposing one of the children

of the king's servants had soiled the king's palace, the mother would naturally be fetched and asked to wash out the stain which her child had made. So the mother of the calf with which the Israelites polluted God's world is called into requisition to purify the pollution made by her offspring.

Apart from the essential qualifications for the office of high priest, he had also to be handsome, healthy, in a good financial position, a man of mature judgment, and of advanced age. When he was poor, but otherwise qualified, he was placed in a position beyond want. One Pinchus, "the stone-cutter," being in every respect eminently fitted for the office of high priest except that he was poor, the priests amongst themselves contributed enough to make him actually a man of affluence.

Out of certain classes of things God has chosen one. Of days, the seventh was chosen and sanctified. Of years, too, the seventh was chosen as the Sabbatical year; and out of seven Sabbatical years one was selected as the Jubilee. Of countries, God made choice of Palestine. Of the heavens, the Aroboth was chosen for God's throne. Of nations, Israel was the choice, and of the tribes of Israel, that of Levi.

God blessed Adam, Noah, and Abraham, but he endowed Abraham with the power of blessing which the Lord will indorse.

During the twenty-six generations that passed from the creation to the giving of the Torah, the world was upheld by God's loving-kindness, which was, so to speak, the pivot upon which the world existed. When the Torah was given to and accepted by Israel, an additional support was given to the world upon which it could stand, and yet it was only like a bench standing upon two feet, not very well supported. With the erection of the Mishkan the world received a substantial support. So a stool which only stood upon two legs receives a third, and is rendered firm.

At the Exodus a compact was made with the Israelites, by which they undertook to erect the Mishkan for the Shechinah to dwell amongst them, and this is indicated in the 29th

chapter of Exodus, "And they shall know that I am the Lord their God that brought them forth out of the land of Egypt that I may dwell among them."

In order not to cause jealousy as to who should be the seventy elders, Moses cast lots by taking seventy-two slips representing six of each tribe, writing the word "elder" on seventy of the slips and leaving the two odd ones blank. Seventy-two men then drew out each of them a slip, and those who drew blanks had to give up their claims.

The harp upon which the Levites played had seven strings.

God's behests were to be the guiding principle of the Israelite in all his doings throughout his earthly career. Plowing, sowing, reaping, threshing: these have all their laws by which he is to conduct them. In the making of dough, in killing meat, in the fruit of his trees, he has his laws, also about the hair of his head, his apparel, the building of his house, and the burying of his dead.

Orientals have some commendable habits. When they kiss they kiss the hand, not the mouth. They do not handle meat with their hands, but use knives. When they have to consider any important public matter, they assemble in the open outside the town.

The "Shekel," when mentioned in the Pentateuch, means one "sela"; in the Prophets it amounts to five and twenty "selaim"; but those mentioned in the Holy Writings (Hagiographa) are one hundred "selaim." There is an exception in the case of the "shekolim" which Ephron the Hittite asked of Abraham for the "cave of Machpelah": they also were one hundred "selaim" each.

Midian and Moab were enemies from time immemorial; but for the purpose of injuring the Israelites they overlooked their long-standing enmity: just as two dogs will very quickly desist from fighting if they see a wolf approaching, and will unite their strength against the advancing enemy. Balaam's services were so anxiously sought after because the Israelites and their leader, Moses, were known to have immense power with their mouth (prayer); therefore they wanted one who also had great power with his eloquence.

When man confesses and says, "O God, I have sinned," the very messenger sent to punish him for that sin has his power paralyzed and his hand stayed.

To entice a man to sin is tantamount to taking his life.

If Moses had been a selfish man and had only considered himself and his own interest he would have delayed to avenge the Israelites on the Midianites as long as possible, because the duration of his earthly life was fixed for the time when he should have brought about vengeance on Midian (Numb. xxxi.). But like a faithful shepherd, unselfish and self-sacrificing as he was, he strove to consummate all his work without regarding his own life or his own interest, and as soon as that part of his duty was ripe for performance, and when it was to the advantage of his flock he set himself to do the work, knowing well that when that work was finished his earthly career was finished.

"Ye shall keep my statutes and my judgments, which if a man do he shall live in them" (Lev. xviii.): live in them, says God, but not die by them.

God gave the Torah to Israel, but all nations are to benefit by it.

Jews are under an oath not to reveal the time of redemption (those who may know it), not to prolong its consummation by their unrighteousness, and not to rebel against the ruling power.

Moses was born and died on the same day of the month, namely, the seventh day of Adar.

Moses prayed to God to show him his glory, and in compliance with that prayer God says, "I will pass all my goodness before thee" (Exod. xxxiii.). Because God's goodness *is* God's glory; mercy and goodness are the brightest jewels in God's crown.

Death is designed for man from time immemorial. When the hour of man's departure hence arrives, nothing will save him from it. If he had the wings of an eagle and could soar high up above the earth, he would, of his own accord, come down to meet his fate.— Death is a new gate for the righteous to enter in.

Do not weigh, as it were in scales, the importance or the insignificance of your acts, as long as they are acts of righteousness; and do not speculate and say, "I will not do this or that because it is only a small or light act in the scale of God's commandments; I will therefore rather perform a more important act, and my reward will be correspondingly greater." For this reason God hath concealed the nature of the reward for carrying out his statutes. A certain king hired workmen to cultivate his garden, but did not tell them what the reward would be for raising each kind of fruit or plant, for if he had done so the workmen would one and all have endeavored to produce the fruit for which the highest wage was promised, and the other products would have been neglected. Yet there are two commandments, one apparently of slight and the other of great importance, for which precisely the same reward is promised. (1) That of sending away the dam and retaining its young, for the carrying out of which well-being and long life are promised (Deut. xxii.); and (2) the honoring of parents, for which the same reward is assured. This tends to indorse what we maintain, that it is not for man to define the smallness or greatness of a godly act, or the nature and quality of the rewards. It is sufficient to know that the doing of God's will carries with it reward for faith and for doing it simply because we are told to do so.

Let not the Israelites be haughty and say that they only are the people who possess and live up to the commandments of God, for other nations, though not the recipients of God's laws, also have the commandments of the Lord as their life's guide, and glorify his name.

No affliction overtakes man without his having first some foreboding or warning of its coming.

No evil-doer can plead ignorance; for the two ways, the good and the evil, are so distinctly marked that it is impossible to mistake the one for the other. Moses was like the old watchman who sat on the high road where two paths, a stony and a smooth one, met, and constantly warned wayfarers which one to take.

God will eventually reveal his glory to all mankind as un-

mistakably as though he had placed his throne in the center of the heavens, and then moved it from one extreme end to the other, so that everybody should see and know it.

No one can imagine the reward of him who accepts all his sorrows and reverses with religious resignation.

Rabbi Akiba, in defiance of the mandate of the Grecian authorities, who prohibited the study of the Torah, was found by his friend, Prysus ben Judah, with a host of disciples, diligently pursuing his wonted research. "Knowest thou not," asked his friend, "the great danger thou art facing by thus defying the authorities? Take my advice and desist from thy studies."

"Your advice," returned Rabbi Akiba, "seems to me like the advice of the fox who, on seeing fishes swimming in a river here and there, told them to come out, and he would show them a resting-place in the rocks. 'Are you the wise one amongst the beasts of the field?' retorted the fishes. 'If in our own element we can find no rest and safety, how much worse will it be with us when we are out of it?' With us Jews the Torah is our very life (Prov. iv.). In pursuing its study I may incur the risk of losing my earthly life; in relinquishing it I face the certainty of moral and spiritual death."

The heart and mind of the priest when conducting divine service was not to be diverted by anything else; his whole heart and mind was to be concentrated upon the service.

It is not too much to say that discretion should be exercised regarding the names one gives to his children. There are instances in which a name implying evil qualities has been given to a child, and the child, when grown up into manhood, has exemplified by his life the meaning of his name.

Hope is held out here for man for everything. If he is in abject poverty, he *may* become rich; if he is sickly, it is not beyond the range of possibility for him to become robust; if he is captive, he may regain his liberty. Death is the only

thing which man can not hope to escape. But let man take comfort in the thought that even so great a man as Moses, who spoke with God face to face, the head of all prophets, the greatest of men, did not escape death.

THE BERESHITH
OR
GENESIS RABBA

It is forbidden to inquire what existed before creation, as Moses distinctly tells us (Deut. iv. 32): "Ask now of the days that are past which were before thee, since the day God created man upon earth." Thus the scope of inquiry is limited to the time *since* the Creation.

The unity of God is at once set before us in the history of creation, where we are told *he,* not *they,* created.

The Torah was to God, when he created the world, what the plan is to an architect when he erects a building.

The *aleph,* being the first letter of the Hebrew alphabet, demurred at her place being usurped by the letter *beth,* which is second to her, at the creation; the history of which commences with the latter, instead of with the former. She was, however, quite satisfied when told that, in the history of giving the Decalogue, she would be placed at the beginning, for the world has only been created on account of the Torah, which, indeed, existed anterior to creation; and had the Creator not foreseen that Israel would consent to receive and diffuse the Torah, creation would not have taken place.

There is a difference of opinion as to the day on which angels were created; one authority decides for the second day, on the ground that they are mentioned in connection with water (Ps. civ. 3, 4), which was created on that day; while another, arguing from the fact that they are said to fly (Isa. vi.), assigns their creation to the fifth day, on which all other flying things were created. But all authorities are agreed that they did not exist on the first day of creation, so that skeptics can not say that they were helpers in the work of creation.

The title of an earthly king precedes his name, for instance,

Emperor Augustus, etc. Not so was the will of the King of kings; He is only known as God after creating heaven and earth. Thus it is not said, "God created," but "In the beginning created God heavens and earth"; He is not mentioned as God before he created.

Even the new heavens and earth, spoken of by the Prophet Isaiah (lxv. 17), were created in the six days of creation.

When any divergence is found in the Scriptures it must not be thought that it is by mere accident, for it is done advisedly. Thus, for instance, we invariably find Abraham, Isaac, and Jacob; but once, as an exception, Jacob is mentioned before the other patriarchs (Lev. xxvi. 42). Again, whilst Moses has always precedence over Aaron, in one instance we find Aaron's name placed before that of Moses (Exod. vi. 26). This is also the case with Joshua and Caleb; whilst the former normally precedes the name of Caleb, there is one exception (Numb. xiv. 30).

This is to show us that these men were equally beloved by God. The same is the case with the love and honor due to parents; whilst the father is as a rule mentioned first in this connection, once (in Lev. xix. 3) the mother is mentioned before the father. This is also intended to indicate that children owe the same love and honor to the mother as to the father.

The man that gloats over another man's disgrace and thinks himself raised in dignity by it, is unworthy of future bliss.

Light is mentioned five times in the opening chapter of the Bible. This points to the five books of Moses. "God said, let there be light," refers to the book of Genesis, which enlightens us as to how creation was carried out. The words, "And there was light," bear reference to the book of Exodus, which contains the history of the transition of Israel from darkness to light. "And God saw the light that it was good": this alludes to the book of Leviticus, which contains numerous statutes. "And God divided between the light

and between the darkness": this refers to the book of Numbers, divided as that book is between the history of those who came out of Egypt and that of those who were on their way to possess the promised land. "And God called the light day": this bears reference to the book of Deuteronomy, which is not only a rehearsal of the four earlier books, but contains Moses's eloquent dying charge to Israel and many laws not mentioned in the preceding books.

"And the earth was without form and void." There seems to be some reason for the earth's despondency, as though she was aware of her lot beforehand. This may be illustrated by the following parable: A king acquired two servants on precisely the same conditions, but made a distinction in their treatment. Regarding the one, he decreed that she should be fed and maintained at the expense of the king. For the other, he decided that she must maintain herself by her own labor. In the same way, the earth was sad because she saw that the heavens and the earth were equally and at the same time called into being by the same "let there be," or will of God, and yet the heavenly bodies feast on and are maintained by divine glory; whilst earthly bodies, unless they labor and produce their own sustenance, are not sustained. Or, again, it is as though the king decreed that the one servant should be a constant dweller in his palace, whilst the other should be a fugitive and a wanderer; or gave to the one perpetuity or eternity, and to the other, death. Thus, the earth knowing — as though by inspiration — God's words spoken afterward to Adam (Gen. iii. 17): "Cursed is the ground for thy sake," put on mourning, and thus was "without form and void."

In the words, "And there was evening and there was morning one day," the "one day" referred to is the Day of Atonement — the day of expiation.

There seems to be a covenant made with the waters that whenever the heat is excessive and there is scarcely a breath of air moving on land, there is always some breeze, however slight, on the waters.

God knew beforehand that the world would contain both righteous and wicked men, and there is an allusion to this in the story of creation. "The earth without form," means the wicked, and the words, "and there was light," refers to the righteous.

Other worlds were created and destroyed ere this present one was decided on as a permanent one.

Rain is produced by the condensed effusion of the upper firmament.

"How is it," asked an inquisitive matron of Rabbi José, "that your Scriptures crown every day of creation with the words: 'And God saw that it was good,' but the second day is deprived of this phrase?" The Rabbi sought to satisfy her by pointing out that at the end of the creation it is said: "And God saw all that he had made, and it was exceedingly good," so that the second day shares in this commendation. "But," insisted the matron, "there is still an unequal division, since every day has an *additional* sixth part of the praise, whilst the second day has only the sixth part without the whole one, which the others have for themselves." The sage then mentioned the opinion of Rabbi Samuel, that the reason for the omission is to be found in the fact that the work begun on the second day was not finished before the following (the third) day; hence we find the expression "it was good" twice on that day.

Three were accused: Adam, Eve, and the Serpent; but four were sentenced, *viz.*, the earth, as well as those three. The earth received her sentence as the element out of which rebellious and fallen man was formed.

The waters of the various seas are apparently the same, but the different taste of the fish coming from the various seas seems to contradict this.

God made a condition with Nature at the creation, that the sea should divide to let the Israelites pass through it at the Exodus, and that Nature should alter her course when emergency should arise.

When iron was found the trees began to tremble, but the iron reassured them: "Let no handle made from you enter

into anything made from me, and I shall be powerless to injure you."

The following are God's presents, or free gifts, to the world: The Torah (Exod. xxxi. 18), Light (Gen. i. 17), Rain (Lev. xxvi. 4), Peace (Lev. xxvi. 6), Salvation (Ps. xviii. 36), Mercy (Ps. cvi. 46). Some add also the knowledge of navigation.

When creation was all but ended, the world with all its grandeur and splendor stood out in its glorious beauty. There was but one thing wanting to consummate the marvelous work called into existence by the mere "let there be," and that was a creature with thought and understanding able to behold, reflect, and marvel on this great handiwork of God, who now sat on his divine throne surrounded by hosts of angels and seraphim singing hymns before him.

Then God said, "Let us make man in our likeness, and let there be a creature not only the product of earth, but also gifted with heavenly, spiritual elements, which will bestow on him reason, intellect, and understanding." Truth then appeared, falling before God's throne, and in all humility exclaimed: "Deign, O God, to refrain from calling into being a creature who is beset with the vice of lying, who will tread truth under his feet." Peace came forth to support this petition. "Wherefore, O Lord, shall this creature appear on earth, a creature so full of strife and contention, to disturb the peace and harmony of thy creation? He will carry the flame of quarrel and ill-will in his trail; he will bring about war and destruction in his eagerness for gain and conquest."

Whilst they were pleading against the creation of man, there was heard, arising from another part of the heavens, the soft voice of Charity: "Sovereign of the universe," the voice exclaimed, in all its mildness, "vouchsafe thou to create a being in thy likeness, for it will be a noble creature striving to imitate thy attributes by its actions. I see man now in Spirit, that being with God's breath in his nostrils, seeking to perform his great mission, to do his noble work. I see him now in spirit, approaching the humble

hut, seeking out those who are distressed and wretched to comfort them, drying the tears of the afflicted and despondent, raising up them that are bowed down in spirit, reaching his helping hand to those who are in need of help, speaking peace to the heart of the widow, and giving shelter to the fatherless. Such a creature can not fail to be a glory to his Maker." The Creator approved of the pleadings of Charity, called man into being, and cast Truth down to the earth to flourish there; as the Psalmist says (Ps. lxxxv. 12): "Truth shall spring out of the earth; and righteousness shall look down from heaven to abide with man"; and he dignified Truth by making her his own seal.

The sun alone without the moon would have sufficed for all his purpose, but if he were alone the primitive people might have had some plausible excuse for worshiping him. So the moon was added, and there is less reason for deifying either.

The progeny of man is reckoned from his father's and not from his mother's family.

"Let us make man." God may be said to address the spiritual and the material elements thus: "Till now all creatures have been of matter only; now I will create a being who shall consist of both matter and spirit."

"In our form, in our likeness." "Hitherto there was but one such creature; I have now added to him another who was taken from him. They shall both be in our form and likeness; there shall be no man without a woman and no woman without a man, and no man and woman together without God." Thus in the words AISH VASHH ("man and woman") there is the word IH (God).

If they are unworthy the I from the word AISH and the H from VASHH is taken away, and thus IH, God, departs and there are left the words ASH VASH = "fire and fire."

Adam was created with two bodies, one of which was cut away from him and formed Eve.

If man had been created out of spiritual elements only there could be no death for him, in the event of his fall. If, on the other hand, he had been created out of matter

only, there could be no future bliss for him. Hence he was formed out of matter and spirit. If he lives the earthly, *i.e.*, the animal life only, he dies like all matter; if he lives a spiritual life he obtains the spiritual future bliss.

Michael and Gabriel acted as "best men" at the nuptials of Adam and Eve. God joined them in wedlock, and pronounced the marriage-benediction on them.

Rabbi Meier wrote a scroll for his own use, on the margin of which he wrote, in connection with the words: "And God saw that it was good." "This means death, which is the passing from life transitory to life everlasting."

God knows our thoughts before they are formed.

There is a limit to everything except to the greatness and depth of the Torah.

After destroying Jerusalem and the temple, plundering all its valuables and doing much what he liked, Titus became intoxicated with his success and indulged in gross blasphemy. "It is all very well," he said, "for the God of the Jews to conquer kings of the desert, but I attacked him in his very palace and prevailed against him." When he was on his return voyage to Rome, with the booty robbed from the temple, a great tempest arose on the sea and threatened him with shipwreck. He again had recourse to blasphemy: "The God of the Jews," said he, "seems to have dominion over the waters; the generation of Noah he destroyed by water, Pharaoh and the Egyptians he drowned in the waters, and over me he had no power until I gave him the chance by using the elements over which he possesses this subtle power." Suddenly a perfect calm set in, the sea became quite smooth, and Titus prosecuted his voyage without let or hindrance. Arrived in Rome with the golden vessels of the temple, he was given a great reception, and a large number of distinguished men went to meet him.

After resting from his fatigue, he appeared again before a distinguished assembly, and was offered wine; but whilst he was partaking of it a microbe, so minute that it was imperceptible, found its way into his glass, and soon began

to cause him intense pain in the head. In the course of a short time the insect grew, and with it grew the pain in Titus's head, till it was decided to have recourse to an operation, to open his skull, in order — as the Romans said — to see what the God of the Jews employed as punishment for Titus. An insect of the size of a pigeon and of the weight of nearly two pounds was found in Titus's brain. Rabbi Eleazer, son of Rabbi José, who was then in Rome, saw with his own eyes the insect when taken out of Titus's skull.

Even flies, parasites, and microbes have their purpose to fulfil, and there is nothing superfluous in creation.

The river Sambation casts up stones all the days of the week, but desists from doing so on Sabbath — indeed, on Friday after midday, when it becomes quite calm, as a proof of the day which is really the Sabbath.

Rabbi Judah Hannasi invited his friend Antoninus to dine with him on the Sabbath day, when all the viands were served cold. After a time the Rabbi again had the pleasure of his friend's company at dinner on a week-day, when warm food was served. Antoninus, however, expressed his preference for the food he had enjoyed at his friend's table on the Sabbath, though it was cold. "Ah," said the sage, "there is something missing to-day which we can not procure." "But," replied Antoninus, "surely my means can procure anything?" "No," answered the Rabbi, "your means can not procure the Sabbath; it is the Sabbath that gives the zest to the food."

The merciful Creator did not overlook the wild goat or the coney, but provided for them a refuge and a protecting shelter. It follows that he created all that is necessary for man.

The light, when first created, would have enabled man to see from one corner of the earth to the other; but the wicked men of the generation of Enos, the flood, and the Tower caused that light to be withdrawn from this world, and it is preserved for the righteous in a higher sphere.

The nose is the most important feature in man's face, so much so that there is no legal identification of man, in Jewish law, without the identification of the nose.

All the rivers go into the sea and the sea is not full, because the waters of the sea are again absorbed, and this causes the mist which rises from the earth. When the clouds have absorbed the mist, the moisture becomes condensed, and loses its salty substance before it comes down again on earth in the shape of rain.

The Hebrew word for "forming" is, in connection with the formation of man, spelled exceptionally, with two "Ys," which is not its proper spelling. This is to be taken as a hint that man was formed out of two elements — spirit and matter. This is also manifested in man's life. His material part has need of matter to sustain him, and of the other laws of nature; he grows, flourishes, decays, and dies. But, on the other hand, he resembles spiritual beings by walking upright, by his power of speech and thought, and by being able in some degree to see behind him without need of turning his head round; which facility is given to man alone and not to the lower animals.

The appearance of Adam and Eve, when just formed, was like that of persons of twenty years of age.

Rabbi José ben Chlafta paid a visit of condolence to a man who had lost a dearly beloved son. He met there a man of skeptical ideas, who, observing the Rabbi's silence, asked him whether he had nothing to say to the mourner. "We," said the good man, "believe in a meeting again hereafter." "Has our friend not sorrow enough," observed the skeptic, "that you must needs add to it by offering him foolish words as comfort? Can a broken pitcher be made whole?" he argued. "Your own Psalmist does not seem to think so when he says (Ps. ii. 8): 'Thou shalt dash them to pieces like a potter's vessel.'" "And yet," answered the Rabbi, "there is even a vessel made by human hands, or rather by blowing, *viz.*, a vessel made from glass, which, when broken, can be made whole again by the same process, by blowing. And if such is the case with anything made

by human skill, shall we doubt it where the Great Maker blew into the nostrils his own breath?"

The builder mixes a thick sand with a thinner one in the mortar, by which contrivance the latter becomes very strong and the building more substantial. In creating the first pair, something of this method was adopted. Adam was the strong, and Eve the weaker. This mixture of the weak with the strong is beneficial to the human race.

Man was originally formed with a tail like the lower animals, but this was afterward taken from him out of consideration for him.

God designed man for work — work for his own sustenance; he who does not work shall not eat.

Perhaps in the proper order of things Abraham should have been the first man created, not Adam. God, however, foresaw the fall of the first man, and if Abraham had been the first man and had fallen, there would have been no one after him to restore righteousness to the world; whereas after Adam's fall came Abraham, who established in the world the knowledge of God. As a builder puts the strongest beam in the center of the building, so as to support the structure at both ends, so Abraham was the strong beam carrying the burden of the generations that existed before him and that came after him.

Here in this life we have the Spirit, *i.e.*, the soul, blown into our nostrils; hence it goes from us at death. In futurity the soul, when restored, will be *given* to us, as it is said in Ezek. xxxvii. 14: a complete gift never to be returned.

The river Euphrates is the chief and choicest of all rivers.

The Greeks, amongst other insults which they heaped on Jews, had a satirical saying: "The Jews should write on the horn of an ox"— alluding to the making of the golden calf — that they are not the portion of the God of Israel.

"Why," asked a matron of Rabbi José, "did God steal a rib from Adam?" "Steal, did you say?" replied the Sage. "If one were to take away from your house an ounce of silver, and give you in return a pound of gold,

that would not be stealing from you." "But," persisted his friend, "what need was there for secrecy?" "It was surely better," replied R. José, "to present Eve to Adam when she was quite presentable, and when no traces of the effects of the operation were visible."

That woman exercises more influence over man than he possesses over woman was illustrated by a couple who were famous for their piety, but who were eventually divorced. The man married a woman of questionable habits, and soon copied her conduct and became like his new wife, conspicuous for his evil deeds; whilst the divorced woman married a notorious sinner, and converted him into a pious man.

Woman is formed out of bone. Touch a bone and it emits sound; hence woman's voice is thinner than man's. Again, man is formed from earth, which is comparatively soft and melts when water comes over it; whilst woman, being formed from hard substance, is more stubborn and unbending.

Sleep is a sixtieth portion of death; a dream is the same proportion of prophecy and the Sabbath of the Future bliss.

Dreams, something like prophecy, are the offspring of imaginations and comparisons which we may form whilst awake.

Sleepiness and laziness in a man are the beginning of his misfortune.

Man in celibacy is in sublime ignorance of what is meant by the words "good," "help," "joy," "blessing," "peace," and "expiation of sin." He is, in fact, not entitled to the dignified name of man.

Rabbi José, the Galilean, married his niece — his sister's daughter — who proved an exceedingly bad wife, and took a delight in abusing him in the presence of his pupils, who urged him to divorce her. This he refused to do, pleading that he was not in position to make provision for her maintenance, without which it would not be just to cast her adrift. One day he brought home with him Rabbi Eleazar

ben Azaria, to whom, as well as to her husband, she offered a frown as her greeting. Upon inquiry as to what repast there was to place before his guest, Rabbi José received the reply that there was nothing but lentils. His sense of smell, however, told him that there was something more savory, and, looking into the simmering pot on the hob, he found its contents to be stuffed chickens. After a deal of persuasion the woman was prevailed upon to place the tempting morsels before her husband and his guest, Rabbi Eleazar, who, having overheard the answer which the woman first gave her husband, that there was nothing better than lentils, expressed his surprise that chickens were served. In order to screen his wife, Rabbi José made the remark that perhaps a miracle had happened in honor of so distinguished a guest. The true character of the woman, however, reached the ears of Rabbi Eleazar, and he also learned that it was owing to his friend's inability to provide for her maintenance that he was not divorced from her. The means to make provision for her were then soon found, and she was duly divorced from her husband.

Rabbi José had the good fortune to find a very much more desirable helpmate in his second wife, but no such good luck followed his divorced wife. She married the town watchman, who, after a lingering illness, was struck with total blindness, and he employed his wife to guide him through the streets for the purpose of begging. When they arrived at the street in which Rabbi José lived, the woman retraced her steps, but the man, though blind, knew every street, owing to his having been watchman of the town, and demanded his wife's motive for so persistently avoiding a certain street. She eventually had to divulge her reason, and this led to quarrels between the couple; the man saying that his wife deprived him of a source of income by avoiding the very street where he expected to find a decent revenue. The quarrels soon culminated in blows bestowed by the blind man upon his unhappy wife. This scandal made quite a stir in the small town, and did not escape the ears of Rabbi José, whose worldly affairs had vastly improved, and who,

in fact, was now a man of affluence, possessing property in the little town. When he became aware of the sad plight his former wife was in, he placed one of his houses at the disposal of herself and her husband, and made them, in addition, a monetary allowance which placed them beyond the reach of want till the last day of their lives.

Woman attains discretion at an earlier age than man.

Woman was not formed from Adam's head, so that she might not be haughty; nor from his eye, so that she might not be too eager to look at everything; nor from his ear, so that she might not hear too keenly and be an eavesdropper; nor from his mouth, so that she might not be a chatterer; nor from his heart, lest she should become jealous; nor yet not from his hand, so that she might not be afflicted with kleptomania; nor from his foot, lest she should have a tendency to run about. She was made from Adam's rib, a hidden, modest part of his body, so that she, too, might be modest, not fond of show, but rather of seclusion. But woman baffles God's design and purpose. She is haughty and walks with outstretched neck (Isa. iii. 16), and wanton eyes (Isa. iii. 6). She is given to eavesdropping (Gen. xviii. 10). She chatters slander (Numb. xii. 11), and is of a jealous disposition (Gen. xxx. 1). She is afflicted with kleptomania (Gen. xxxi. 19), and is fond of running about (Gen. xxxiv. 1). In addition to these vices women are gluttonous (Gen. iii. 6), lazy (Gen. xviii. 6), and bad tempered (Gen. xvi. 5).

When the Jews returned from Babylon, their wives had become brown, and almost black, during the years of captivity, and a large number of men divorced their wives. The divorced women probably married black men, which would, to some extent, account for the existence of black Jews.

The higher the position the greater is the fall, and this applies to the serpent, who not only was the chief of all animals, but walked upright like man, and when it fell it sank into the reptile species.

The delight of the Shechinah is to dwell here amongst men. Adam's fall caused it to retire from earth to the first heaven. Cain drove it, by his misdeeds, farther into the second, the generation of Enos farther still, and the generation of the flood again to the fourth. The generation of the Tower, the Sodomites, and the Egyptians of Abraham's time, finally drove the Shechinah into the seventh heaven.

Then arose Abraham, who induced the Divine Glory to descend one degree nearer. So also did Isaac, Jacob, Levi, Kehos, Amram, and Moses, so that the Shechinah was once more brought down to dwell with man.

Like the desire of a woman for her husband is the desire of Satan for men of Cain's stamp.

"Dust thou art and unto dust shalt thou return." The grave is the only thing which every man has honestly acquired and can honestly claim.

To protect Cain from being killed, a dog was given him, who accompanied him and protected him against all comers.

When Cain went abroad, after killing Abel, he met his father Adam, who expressed his surprise at Cain's life being spared. The son explained that he owed his life to the act of repentance, and to his pleading that his sin was greater than he could bear. Adam thus received a hint of his error in not having fallen back upon repentance instead of putting the blame on Eve. He there and then composed a hymn, now known as the Ninety-second Psalm, which, in the course of time, became lost or forgotten. Moses, however, found it and used it, and it became known as the prayer of Moses, the man of God.

Do not befriend an evil man, and no evil will overtake you.

The evil inclination at first behaves like a guest, but eventually becomes master. He makes not only the open streets, but the palace also, the center of his traffic; wherever he observes a vain or proud person, or any traces of vice in a man, he says, "He is mine."

The evil enticer is as cunning as the famous dogs of Rome, who feign sleep when they see the baker with the basket of bread approaching the palace, and are thus able to snatch the loaves from the incautious carrier. He pretends at first great mildness, the gentleness of a woman, but soon shows the boldness of a strong man; he begs admittance like an outcast, but eventually becomes master of the situation.

"Sin lieth at the door" (Gen. iv. 7). Happy is the man who can rise above the sin that lieth in waiting for him.

Cain was a twin, for with him was born a girl; and Abel was one of three, for with him came two girls.

Three men craved for things of earth, and none of them made a success of his occupation. Cain was a tiller of the ground; we know his sad history. Noah attempted to become a husbandman, and he became a drunkard. Uzziah became a leper (2 Chron. xxvi. 10-20).

In the early time of creation, in the time of Lemech, a medicine was known, the taking of which prevented a woman's conception.

The deluge in the time of Noah was by no means the only flood with which this earth was visited. The first flood did its work of destruction as far as Jaffé, and the one of Noah's days extended to Barbary.

Naamah, daughter of Lemech and sister to Tubalcain, was Noah's wife.

It is an error to think that Cain was stronger than Abel, for the contrary was the case, and in the quarrel that arose Cain would have fared worse had he not appealed to Abel for compassion and then attacked him unawares and killed him.

Man should look upon the birth of a daughter as a blessing from the Lord.

For seven days the Lord mourned (or deplored) the necessity of destroying his creatures by the deluge.

God will wipe away tears from off all faces (Isa. xxv. 8). This means from the faces of non-Jews as well as Jews.

Rabbi Judah Hannasi was an exceedingly meek man, who always tried to put the virtues of others above his own. He used to say: I am prepared to do anything reasonable that any man may ask me to do. Though the chief of the Rabbis of his time, he rose when he saw Rav Hunna — much his inferior in learning, piety, and position — explaining that he — Rav Hunna — was a scion of the tribe of Judah on his father's side, whereas he himself was only from that of Benjamin, and that only on his mother's side.

Mercy and compassion are the great virtues which bring with them their own rewards, for they are recompensed with mercy and loving-kindness from the mercy-seat of God. There was once a great drought in Palestine, which afflicted its inhabitants long and severely. Rabbi Tanchuma proclaimed a fast-day once, twice, and thrice without propitiating the heavens to send down the much-sought rain. He then assembled the people for prayer.

Before the congregation engaged in prayer the good man intended to address his flock; but a report was brought to him that a certain man had been seen giving a woman some money within the precincts of the House of Assembly, an act which, under all the circumstances, could not but excite suspicion. The Rabbi had the man brought before him and asked him in what relationship he stood with the person to whom he was seen to have given money outside. "She is my divorced wife," answered the man simply. "And how is it," insisted the Rabbi, "that you are on cordial terms with her and continue to give her money?" "I am on no friendly footing with her; as for giving her money, she is in want, and that is a sufficient reason for my relieving her distress," replied the man. "Her want obscured all other considerations and the peculiarity of our relationship." The Rabbi was much affected by the man's generous nature and kindliness, and preached his sermon on charity and brotherly love, a sermon worthy of the distinguished sage, showing that those virtues stand on an eminently higher level and are more efficacious than fasting

and chastising of the body, and asking his audience to imitate "the man in the street," who set them such a good example. The good man then lifted up his heart in prayer, in which the congregation joined, and invoked the throne of mercy on behalf of a people imbued with mercy and compassion. The service was barely brought to a close when copious showers came down to refresh the parched ground and replenish the empty water-tanks, and the people were once more happy.

The very punishments with which God visits his erring children are often turned into blessings. When the deluge was sent on a sinning world *all* the fountains of the great deep were opened (Gen. vii. 11), but when the deluge ceased not all the fountains were stopped (Gen. viii. 2). Those containing the mineral waters with their healing properties were left open for the great benefit of man.

The difference between the solar and the lunar year is that the former is eleven days longer than the latter.

The period covering the second half of *Tishri*, the whole of *Cheshvon*, and the first half of *Kislev* is the season for sowing. The second half of *Kislev*, the whole of *Tebeth*, and first half of *Shvat* is winter. The second half of *Shvat*, the whole of *Adar*, and first half of *Nisson* is spring. The second half of *Nisson*, the whole of *Iyar*, and first half of *Sivon* is harvest-time, according to climate. The second half of *Sivon*, the whole of *Tammuz*, and first half of *Ab* is summer, and the second half of *Ab*, the whole of *Ellul*, and first half of *Tishri* is autumn.

The wicked make no resistance, but abandon themselves to their evil inclination.

Noah began by being righteous in his generation, but fell back and became a man of earth (Gen. ix. 20). Moses, on the other hand, began his career as an Egyptian (Exod. ii. 19), but developed into a man of God.

By Japhet, Gomer and Magog Africa is meant, and by Tiros Persia.

The sexes of both man and the lower animals were meant

to be separated in the ark during the deluge. This is clear from the way in which they entered the ark: first Noah and his three sons went in, and then their wives separately (Gen. vii. 7). But when they came out of the ark after the flood, God commanded Noah, "Go out of the ark, thou and thy wife, thy sons and their wives" (Gen. viii. 16), thus putting the sexes together again. Ham among the human beings, and the dog among the lower animals, disregarded this injunction and did not separate from the opposite sex in the ark. The dog received a certain punishment, and Ham became a black man; just as when a man has the audacity to coin the king's currency in the king's own palace his face is blackened as a punishment and his issue is declared counterfeit.

Artaban sent Rabbi Judah Hannasi as a present a pearl of great value, and when he asked the Rabbi a present of equal value in return, the sage sent him a parchment (Ephesian letters). Artaban thought it unworthy, since his own gift was of such priceless value. Rabbi Judah replied that not only was his present precious above all the possessions of both, but it had immeasurable advantage over the valuable pearl, as care must be taken of the pearl, whilst his amulet would take care of its possessor.

We are not allowed to say any portion of Holy Writ by heart, but must always read it from the Scroll. Thus when Rabbi Meier was once in Asia on Purim, and was unable to find a copy of the book of Esther, he wrote the book out from memory (as he knew it by heart), and then made another copy from which he read to the congregation.

If a man has entertained you only with lentils, do you entertain him with flesh. If one shows you small favors, bestow on him great ones when an opportunity occurs.

There is not an evil which fails to bring benefit to some one.

Terah, the father of Abraham and Haran, was a dealer in images as well as a worshiper of them. Once when he was away he gave Abraham his stock of graven images to

sell in his absence. In the course of the day an elderly man came to make a purchase. Abraham asked him his age, and the man gave it as between fifty and sixty years. Abraham taunted him with want of sound sense in calling the work of another man's hand, produced perhaps in a few hours, his god; the man laid the words of Abraham to heart and gave up idol-worship. Again, a woman came with a handful of fine flour to offer to Terah's idols, which were now in charge of Abraham. He took a stick and broke all the images except the largest one, in the hand of which he placed the stick which had worked this wholesale destruction. When his father returned and saw the havoc committed on his "gods" and property he demanded an explanation from his son whom he had left in charge. Abraham mockingly explained that when an offering of fine flour was brought to these divinities they quarreled with one another as to who should be the recipient, when at last the biggest of them, being angry at the altercation, took up a stick to chastise the offenders, and in so doing broke them all up. Terah, so far from being satisfied with this explanation, understood it as a piece of mockery, and when he learned also of the customers whom Abraham had lost him during his management he became very incensed, and drove Abraham out of his house and handed him over to Nimrod. Nimrod suggested to Abraham that, since he had refused to worship his father's idols because of their want of power, he should worship fire, which is very powerful. Abraham pointed out that water has power over fire. "Well," said Nimrod, "let us declare water god." "But," replied Abraham, "the clouds absorb the water; and even they are dispersed by the wind." "Then let us declare the wind our god." "Bear in mind," continued Abraham, "that man is stronger than wind, and can resist it and stand against it."

Nimrod, becoming weary of arguing with Abraham, decided to cast him before his god — fire — and challenged Abraham's deliverance by the God of Abraham, but God saved him out of the fiery furnace. Haran, too, was challenged to declare his god, but halted between two opinions,

and delayed his answer until he saw the result of Abraham's fate. When he saw the latter saved he declared himself on the side of Abraham's God, thinking that he too, having now become an adherent of that God, would be saved by the same miracle. But since his faith was not real, but depended on a miracle, he perished in the fire, into which, like Abraham, he was cast by Nimrod. This is hinted in the words (Gen. xi. 28): "And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees."

Abraham, Joshua, David, and Mordecai issued their own coinage. The coins of Abraham had the figure of an old man and an old woman on the face of the coin, and those of a youth and a maiden on the obverse, signifying that after Abraham and Sarah had grown old their youth was renewed and they begat a son.

Those which Joshua issued bore the figure of an ox, and on the obverse that of a unicorn, alluding to the words (Deut. xxxiii. 17), "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns"; for Joshua was descended from Joseph, concerning whom those words were uttered. The coins which David issued had a shepherd's staff and satchel on the face, and a tower on the obverse, in allusion to his having been raised to the throne from the sheepcote. Mordecai's coins bore sackcloth and ashes on the face, and a crown of gold on the obverse, these symbols being a *multum in parvo* of his career.

What has now become a popular expression, *viz.*, "The man in the street," is a phrase used in the Midrash.

The pure of heart are God's friends.

Lot enjoyed four great benefits in accompanying Abraham. He became rich, became the possessor of property, was rescued from 36 kings who pursued him, and was saved with his family at the destruction of Sodom and Gomorrah. Yet Ammon and Moab (Lot's descendants) inflicted four great sorrows upon Abraham's descendants, to whom they owed their very existence. They hired Balaam to curse. Eglon, King of Moab, gathered the children of Ammon and sub-

jected the Israelites to his yoke 18 years. The war which Ammon and Moab waged against Israel, as recorded in 2 Chronicles, and the destruction of Jerusalem and the temple, and all its attending sorrows, are lamented by Jeremiah in the Book of Lamentations. Therefore there came four prophets to prophesy the downfall of these two ungrateful nations, *viz.,* Isaiah (see the 15th chapter of his book), Jeremiah (in his 49th chapter), Ezekiel, who prophesies against Ammon in the 25th chapter of his book, and Zephaniah, who prophesies that the fate of Ammon and Moab will be like that of Sodom and Gomorrah.

Once a man, twice a child.

Nations in Abraham's time desired to proclaim him their prince, their king, and even their god, but he indignantly declined, and took that very opportunity to point out to them that there is but one Great King, one Great God.

Being aware that wine carries misfortune in its trail, as we find, for instance, in the case of Noah and Aaron's sons, one might indulge in the hope of finding a pleasant exception in the wine that Melchizedek brought out to Abraham. But not so, for immediately after this act of mere courtesy Abraham had to face unpleasant tidings when he was told that his offspring would be slaves and afflicted for four hundred years in a land not their own.

Hagar was the daughter of the Pharaoh who captured Sarah, and on restoring her to Abraham he presented Sarah with Hagar as her maid.

If a man calls you an ass, the best way is to take no notice of it; but if you are called so by two or more persons, take the bit into your own mouth.

Do not depart, whether from a great or an insignificant individual, without leave-taking and parting greetings.

If you are in Rome, do as the Romans do. Moses, when he spent forty days and forty nights in heaven, where there is neither eating nor drinking, neither ate nor drank. On the other hand, when the angels visited Abraham, they partook — or pretended to partake — of the meat and drink which were prepared for them.

The names of the Hebrew months, as at present used, and the names of angels, were brought with them by the Jews on their return from Babylonish captivity.

Angels have no back to their necks, and can not turn their heads round.

One angel can not perform two duties at a time, nor are two angels sent to perform one and the same duty.

The feeble prayer which a sick person can offer himself is infinitely better than all the prayers offered for him by others.

Every one is morally blind until his eyes are opened for him from above.

Man's fatherly compassion does not extend beyond his grandchildren.

Have no compunction to admonish where admonition is called for; it will produce not animosity, but eventually love and peace.

Job was born when the Jews went down to Egypt; he married Dinah, Jacob's daughter, and he died when the Israelites left Egypt.

Job probably never existed, and if he did exist, the events recorded concerning him never took place. The whole narrative is intended as a moral lesson.

Rabbi Meier came to a place where he found a family (a people) remarkable for dying young. They asked him to pray for them, but he advised them to be of a charitable disposition in order to prolong life.

Abraham was the blessed of the Eternal, and he was the blessing of mankind (Gen. xii. 3). Moses was the miracle and miracle-worker of the Israelites, and God was his own miracle (Exod. xiii.–xv.). "And Moses built an altar and called the name of it, 'The Lord my miracle'" (also "the Lord my banner"). David was Israel's shepherd (1 Chron. xi.), and God was David's shepherd (Ps. xxiii.). Jerusalem was the light of the world (Isa. lx.), and God is its light (Isa. lx.).

When Rebecca left her parents' house they blessed her, and prayed that she might be the mother of millions of people

(Gen. xxiv. 60). Yet she was barren till she herself and Isaac supplicated the Lord. Hence we see that it makes a difference who offers prayers.

All the numerous disciples of Rabbi Akiba hastened their own death by their vices of envy and uncharitableness; but his last seven pupils took warning by the fate of their predecessors, and they prospered. These are the seven pupils: Rabbi Meier, R. José, R. Simeon, R. Eleazar ben Chanania, R. Jochanan the Sandal-maker, and R. Eleazar ben Jacob.

Man is in duty bound to look to his son's religious education until he attains the age of thirteen, and then to offer thanks to God for having relieved him of his responsibility.

When pronouncing his blessing upon Jacob, Isaac said, "The voice is Jacob's voice, but the hands are the hands of Esau." Thus Isaac's blessings fixed upon each of his sons what should be his power. Jacob's power and function should be his voice, *i.e.*, prayer, and Esau's might was to be in his hands. So long, then, as Jacob exercises his power or function, that of prayer, he need have no fear of the hands of Esau, of the persecutions of those amongst whom his lot may be cast.

The garments which Esau put on when he went hunting were originally Adam's; they had on them figures of various animals, and hunting was thereby facilitated, as the animals on seeing the garments came running toward the wearer. Nimrod coveted these garments, and resolved to kill Esau in order to possess himself of them. Esau, being aware of his constant danger, says, when selling his birthright to Jacob, "Behold I am on the point to die."

When the pig pauses from his gluttony and lies down to rest he stretches out his foot to show his cloven hoof, and pretends that he belongs to the clean kind of animals.

A person afflicted with total blindness eats more than one blessed with the sense of sight: sight having more of satiating than appetizing effect.

All members of man's body were given him for use, yet over some he has no power of restraint. His eyes sometimes see what he would rather not see, his ears often hear against

THE MOSQUE OF ABRAHAM.

THE MOSQUE OF ABRAHAM.


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his will, and his nose smells occasionally what he would rather dispense with.

Italy is a fat land, *i.e.*, a fertile country.

Dreams neither injure nor benefit: they are vain.

Matches are made in heaven.

In three different places of Holy Writ are we told that heaven appoints the wife of a man: in Gen. xxiv. 50, Judges xiv. 4, and in Prov. xix. 14.

Just as two knives are both sharpened by being rubbed one against the other, so scholars improve and increase in knowledge when in touch with one another.

The portion of the temple called the Drawing-court was so called because the people drew thence the Holy Spirit.

Rabbi Meier was asked by a skeptic how he could justify the conduct of Jacob, who, having vowed (Gen. xxviii. 22) to give to God a tithe of all he might bestow upon him, yet, out of the twelve tribes with which he was blessed, consecrated one tribe only to the service of God, which represented only the tithe of ten. The Rabbi replied: "Out of the twelve tribes there were to be deducted the first-born, who were themselves consecrated to God, and no tithe had to be given out of them."

Were it not for the patience and endurance which Rabbi Joshua manifested toward Onkeles, he would have slipped back into his former heathenism.

With the birth of a child a woman escapes blame for household accidents which would otherwise be charged to her. If anything is wasted or broken, there is no longer any inquiry as to who has done this; it is taken for granted that the child did it.

The ten tribes are on the other side of the river Sambation, and the Jews at present scattered over the earth are those of Judah and Benjamin.

The blessings that Isaac bestowed upon Jacob were indorsed from heaven (Gen. xxvii. 28, 29): "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's

sons bow down to thee." Micah (v. 6) says, "the remnant of Jacob shall be as the dew from the Lord." (Isaiah xxx. 23.) "Then shall ye sow the ground, and it shall be fat and plenteous." The same prophet (xlix. 23): "And kings shall be thy nursing fathers and their queens thy nursing mothers." And in Deut. xxvi. 19, "And to make thee above all nations."

Frequently does David, in his prayers, use the phrase "Arise, O God" (in Psalms iii., vii., ix., x., xvii.). We do not find a direct response to this prayer; but when he uses this prayer in connection with oppression of the poor, the answer he receives is, "Now I will arise, saith the Lord" (Ps. xii. 5).

The fact that we awake from sleep is some evidence for the resurrection.

Man in distress pledges himself to good deeds; man in prosperity forgets his good resolutions.

The righteous require no monuments; their lives and their teachings are their monuments.

We are told that Abraham took his wife Sarah, and the souls they had gotten in Haran, and they went forth into the land of Canaan. By this is meant the souls that they had brought away from idolatry and brought to the knowledge of the living God.

Man should be on his guard not to fall in love with his wife's sister.

Before the first captivity of Israel took place (the Egyptian captivity) the ancestor of their last redeemer (Perez) was already born.

Slaves do not, as a rule, bring blessings on their master's house, but Joseph's master's house was blessed because of Joseph. Slaves are not remarkable for being scrupulous, but Joseph gathered in the silver in Egypt for his king. Slaves are not distinguished for their chastity and modesty, but Joseph would not listen to a sinful suggestion.

Potiphar showed the subtlety for which the Egyptians were famous where their own interest was concerned. He boasted to his friends that as a rule a white man has a Cushite, a colored man, for his slave, whilst he, a Cushite, contrived to obtain a youth of the white race for a slave. Hence it became

a saying in Egypt, "The slaves sold (*i.e.*, the Ishmaelites who sold Joseph); the slave bought (alluding to Potiphar, Pharaoh's servant); and the freeman has become the slave of both."

A certain matron, discussing Joseph with Rabbi José, maintained that the Biblical version of the incident with Potiphar's wife is not the correct one, but is intended to screen Joseph, whose virtues are vastly exaggerated. Rabbi José replied that Holy Writ is no respecter of persons, and records the history of those of whom it speaks just as it happened, the vices as well as the virtues. He cited Reuben's and Judah's transgressions, which are detailed without any attempt to screen them.

It was obviously to Joseph's advantage that the chief butler — though he did not wish to benefit Joseph — had not mentioned Joseph's name to Pharaoh until all the astrologers had failed to interpret Pharaoh's dream to his satisfaction. Otherwise, if Joseph had been called before them, it might have been thought that they were able to interpret the dream.

In your intercourse with the world it is well to bear in mind that there are thousands of men whose characteristic is lying, and woe to those that trust them.

The heathen stands by his god. (Gen. xli. 1.) The Jewish God stands by his people. (Gen. xxviii. 13.)

A dream toward morning is likely to be fulfilled.

During the twenty-two years that Joseph was separated from his brethren neither he nor they had tasted wine; hence they were somewhat overcome by drinking wine at the banquet to which he invited them in Egypt.

By the law of God even a slave, when his master knocked out his eye or tooth, had to be set free because of the pain he had suffered. Surely it can not be worse with God's own children when they undergo hardship, sorrow, and trouble in this life, their pain will surely purify them from the dross of iniquity, and they will inherit futurity.

Man, when reproached with his misdeeds, becomes confused and confounded. Balaam, when reproached by the humblest of animals and asked, "What have I done unto thee,

that thou hast smitten me these three times? Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?" was constrained to reply "Nay." Joseph, telling his brethren who he was, said, "I am Joseph, your brother, whom you sold to Egypt." And his brethren, ten great, proud, and mighty men, could not answer him, for they were confounded in his presence (Gen. xlv. 3). "How then, O man, will it be with me" (so do thou ask thyself), "when I stand before God's tribunal and a record of my conduct, during my life, is placed before me!"

To rebel against the king is to rebel against the King of Kings.

At the approach of the death of Moses the two silver trumpets which he had made for the purpose of calling the people together (Numb. x. 2) were hidden, so that no one else should use them.

A book of pedigrees was found in Jerusalem, wherein it was stated that Hillel was a descendant of King David.

The effects of the blessing bestowed upon Judah by his father are to be seen even at the present time. Jacob said (Gen. xlix. 8), "Judah, thou art he whom thy brethren shall praise." If an Israelite describes his race, he says, "I am a Jew, *i.e.*, a Judaite"; he does not describe himself as a Reubenite or a Simeonite.

Slander is compared to an arrow, not to any other handy weapon, such as a sword, etc., because like an arrow it kills at a distance. It can be uttered in Rome and have its baneful effect in Syria.

Amongst a number of great men who all reached the same age are Moses, Hillel, Rabbi Johanan ben Zakkai, and Rabbi Akiba. Moses's years were divided into three equal portions, *viz.*, forty years in Pharaoh's palace, forty years in Midian, and forty years as leader of the Israelites in the wilderness.

Rabbi Johanan, too, had his forty years of trade, forty years of study, and forty years of serving his people. Rabbi Akiba was forty years an ignoramus, forty years he gave himself to study, and for forty years he served his community.

King David was a descendant of Miriam.

Jethro, who was originally a priest of Midianite idolatry, renounced his idols, and with them his priestly position. For this he was boycotted and excommunicated by his former compatriots; no one was to perform any work for him or his; or, indeed, to have any intercourse with them. His daughters, who were therefore compelled to look after their father's flock, were persecuted by the shepherds. Moses, from a sense of chivalry, seeing women do the work which generally was done by the stronger sex, and yet being harassed by them, offered the women his assistance.

It would be a serious error to say that Moses murdered the Egyptian. In slaying him he was the executioner of a man who, even by the laws of the Egyptians — who observed what are known as the seven commandments of the sons of Noah, one of which was prohibition of murder — deserved death. According to a tradition, this Egyptian ravished the wife of an Israelite, and to escape accusation by her husband he killed him, and thus incurred death.

He who lifts up his hand in a threatening manner against a fellow man, though he may not actually strike him, is designated a wicked man.

When Pharaoh's daughter indicated to her maidens, who accompanied her to the river, her intention of saving the weeping child (Moses), her maidens expressed their disapproval, arguing that it would be bad enough for any of the king's subjects to disregard his decree, but in the king's own daughter such a want of loyalty would be highly reprehensible. Their arguments — lest they should have the effect desired by them — were cut short by the angel Gabriel, who struck them all down except one, so that the dignity of the princess should not be outraged by not having even one maid

to attend on her. Hence, at the opening of the narrative we find *maidens* attending her, but when she rescued the child she sent her *maiden,* not *maidens.*

Moses, before he left Egypt, succeeded in securing for the Israelites the observance of rest on the Sabbath, by pointing out to Pharaoh the necessity — in his own interest — of granting his slaves one day every week freedom from labor, and thereby invigorating them for the renewal of labor after their rest.

In calling his two sons by the names of Gershom and Eliezer, Moses, like Joseph and other righteous men, intended to have the fact of God's help constantly before him. Since his sons would be with him, and he would often address them or call them by name, he would remember his gratitude to God.

Amongst Pharaoh's advisers or counselors were Balaam, Job, and Jethro. Balaam advocated the persecution of the Israelites; as a retribution, he fell by the sword. Job was silent, and would not advise either way, and he had his punishment for this act of unfriendliness. Jethro would not countenance any suggestion of persecution, and was rewarded by having his family raised to greatness (1 Chron. ii.).

"The new king" who arose in Egypt is not to be taken literally, for it was the same Pharaoh who had elevated Joseph. But when the Egyptians suggested the enslaving of the Israelites he protested, pointing out that the people were saved from starvation by an Israelite. This so displeased the Egyptians that they dethroned him; and being for three months deprived of his throne, he at last gave in, and "did not know Joseph," that is, the benefits conferred by him on the land. Thereupon he was reinstated. Hence the expression, "a new king who knew not Joseph": when he pretended to know nothing of Joseph and his benefits, then his kingdom was renewed.

There is more than appears on the surface in the words (Exod. i. 5), "For Joseph was in Egypt." It is intended to convey to us the noble character of this pattern of righteousness; to tell us that all the time he was in Egypt, during all

his vicissitudes, whether as a slave or as a ruler, there was no change in his character or in his humility and piety.

"He that spareth his rod hateth his son," as the wise king tells us (Prov. xiii. 24). Yet we are aware that a father would be very indignant with any one who should beat his son. But we have examples before us of the pernicious result of indulging one's son and putting no restraint upon him. The reward of such treatment is not love and affection, but rather estrangement between parent and child, where a timely and judicious chastisement would have averted it. Take the case of Ishmael, of whom it is traditionally said that he did very much in accordance with his own sweet will, that he actually had his own idols brought into Abraham's house when he was but a lad of fifteen years. His father's forbearance had only the effect that Ishmael so indulged in his evil propensities that eventually he was driven out of his father's house, without provision being made for his maintenance, a thing which can only be accounted for — with a tender-hearted man like Abraham — by the fact that the lad had, by his evil ways, actually incurred his father's hatred. Other instances we have, like Isaac and his son Esau, or David and his son Absalom.

Further, King Solomon adds, "but he that loveth him chasteneth him betimes." This may well be applied to God's dealings with his son (Israel). "I have loved you," says God to Israel, and this very love brought affliction with it.

There is no place without God's presence. Even in the bush he was present, and this was the lesson of God's omnipresence that Moses learned when he was called out of the bush.

Moses, when tending Jethro's flock in the wilderness, proved himself a tender shepherd. He was not above carrying a little lamb, becoming footsore in its search for water, on his shoulder back to the flock. God said, "This tender shepherd of man's flock shall be the shepherd of my own flock."

Moses, leading Jethro's flock into the wilderness, was typical of his leading God's flock in the wilderness. Sheltering, feeding, and getting drink for the sheep were the forerunners

of his obtaining for Israel the sheltering protection of the pillars of fire and cloud, and a supply of manna, quails, and water in the wilderness.

The burning bush was typical of the indestructibility of Israel. Just as the bush, though continually burning, was not consumed, so would the fire of Egyptian persecution and oppression of other nations be unable to consume Israel.

Moses wanted to know God's name, and God tells him, "I am that I am"; that is to say, "I am called — or to be called — in accordance with my work in this world." When I judge mankind I am Elohim, that being the title or designation for judgment. When I war with the wicked I am known as Zevooth. When I execute judgment for the sins of man I am known as El Shadai, and when I am visiting the world with mercy I am Adonoi, the Eternal.

Moses's assertion, "Behold they will not believe me nor harken unto my voice; for they will say, the Lord hath not appeared unto thee" (Exod. iv. 1), was an ungenerous remark on his part, unworthy of him, as it was prejudging the people adversely. This seems to be borne out by what follows. God asked him what he had in his hand, and the answer was "a rod," an appropriate instrument with which he deserved to be punished for his harshness. Then the rod turned into a serpent, pointing out to him that he had adopted something of the vices of the reptile, which slandered God himself to Adam and Eve (Gen. iii. 5).

There was no false modesty in Moses's hesitation to accept the most important mission, that of delivering the Israelites from Egyptian bondage. Judging from past events he felt that this mission was too vast and too important for him. When God wanted to save one individual — he reasoned — and that individual Lot, he sent one of his angels for the purpose. Even to save Ishmael angels were employed. Measured by that standard, "Who am I, to be the deliverer of this great multitude?"

The matron whom we find so often arguing with Rabbi José observed one day to that sage, "My god is surely greater than yours. When your God appeared to Moses in the bush,

Moses merely covered his face, whilst when my god (the serpent) made its appearance he could not stand his ground at all, but had to run away out of fear." "Not so," returned the Rabbi, "for in order to be out of the power of your god it sufficed for Moses to step a few paces back, but whither could he have fled from the presence of him who filleth the earth?"

There was a secret sign handed down to the Israelites in Egypt, a legacy left by Jacob, who entrusted it to Joseph, and he again to his brother Asher, who handed it down to his daughter Serach. She was blessed with longevity, and was living when Moses made his appearance before Pharaoh. The tradition was that the one who appeared in Egypt as the messenger of God with the tidings of their redemption would use the word "visiting," that God visited them and saw what was done to them in Egypt. Thus they would know and believe that he was really sent by their God. Hence we find that when Moses used the word "visiting," and not until then, the people believed that the Lord looked upon their affliction, they bowed their heads and worshiped. (Exod. iv. 31.)

That one should not be wise above what is written is well demonstrated in the life of King Solomon. The Torah says that the king whom the Israelites should set over them should not multiply horses to himself, nor wives, in order that he might not cause the people to return to Egypt, and that his heart might not turn away (Deut. xvii. 16, 17). "Then," argued Solomon, "since the reason for the paucity of wives and horses is given, I am sure that I can stand proof against these; I can multiply horses and wives and shall not turn away and will not cause my people to return to Egypt." Unfortunately he was *not* proof against the prohibitions, as it is recorded against him (in 1 Kings ii. 1–7). And one can also see the wisdom of the Torah in withholding any reason for many commandments it enjoins.

How beautiful were the simple life and faith of the Patriarchs and their submission to the Divine will. To Abraham God said, "Lift up thine eyes and look from the place where thou art, northward, southward, eastward, and westward; for

all the land which thou seest, to thee will I give it and to thy seed forever." Yet when he needed a sepulcher for his beloved Sarah he could get none until he bought it from Ephron; but he murmured not. Isaac, too, was told, "Sojourn in this land, and I will be with thee, and will bless thee, and unto thy seed I will give all these countries." But when he dug for water the herdsmen of Gerar disputed with his herdsmen for the water which they found, and he was obliged to seek another place, and do over again the work which had been expended in vain in Gerar. Then again Jacob was told the land upon which he lay should be given to him and to his seed forever, etc. When, however, he wanted to pitch his tent in the city of Shechem in the land of Canaan he had to purchase a "parcel of the field" upon which his tent was spread for a hundred pieces of money. There was no murmuring on the part of these simple and holy men, who knew well that God would carry out his promises to them in his own good time.

There is not a word in Holy Writ without its purpose. In the statement that "Aaron took him Elishaba, the daughter of Aminadab, sister of Nachshon, to wife," the addition of the brother's name is *apparently* superfluous. But in truth its purpose is to caution the would-be Benedick to inquire of the character and disposition of the brothers of her whom he intends to marry, since most sons take after the character and disposition of their mother's brothers.

When Moses was performing the miracles in Egypt to convince the Egyptians that he was the messenger of God, Pharaoh simply ridiculed him and asked him ironically, "Art thou bringing straw to Eprayne (where there was plenty)? Art thou not aware that the Egyptians are past masters in magic? People usually take their wares to places where they are scarce. Here children of four or five years of age can work this sort of conjuring." And he actually had some children brought out of school, and they and Pharaoh's wife performed similar works to those of Moses. "Is he a wise man," continued Pharaoh, "who carries *muria* (a sort of salt) to Spain or fish to Acco?" Moses refrained from con-

troversy, but merely replied, "Where there is the market of greenstuff there I take my greenstuff."

When praying on behalf of Pharaoh to remove the plague of hail from him, Moses went out of the town to do so (Exod. ix. 20), because he would not pray in the midst of the idols and abominations that polluted the place and rendered it unfit for prayer to the throne of mercy. He went into the open, pure air of God to pray to God.

Even from such hardened sinners as Pharaoh and the Egyptians God did not withhold the opportunity of mending their ways. Before a plague visited them Moses was charged to warn them of its coming, to-morrow, if they remained obdurate.

Behold God as a pleader as well as an accuser. Whilst he complains of a sinful nation (Isa. i. 4) he pleads "Open ye the gates that a righteous nation may enter" (Isa. xxvi. 2). Again, designating Israel as a people laden with iniquity, he yet condescends to say, "Thy people are all righteous" (Isa. lx. 21). Though declaring them to be children that are corrupted, he calls them "children taught of the Lord" (Isa. liv. 13). Whilst they are "a seed of evil-doers," he says, "their seed shall be known amongst the heathen" (Isa. lxi. 9). Again they are told, "When you make many prayers I will not hear." Yet he assures us (Isa. lxv. 24) "Before they call I will answer." Whilst declaring that our new moons and our feasts his soul hateth, he invites us to come and prostrate ourselves before him on new moons and Sabbaths.

The rite of proclaiming and sanctifying the month at the appearance of the new moon is traced back to the time of the Exodus, when *Nisson* was placed at the head of the months. The ceremony was of the same importance as are dates in legal documents and in evidence, and the month only began when it had been proclaimed by the representative of the community.

Water, air, and fire were created before the world; the water begat darkness, the fire begat light, the spirit or air

begat wisdom, and with these the world is always governed, *viz.*, wind, fire, wisdom, light, darkness, and water.

For the purpose of effecting Israel's redemption God did not disdain to appear in a place where there were images of idols or other impurities.

The kingdom of Greece was a terror to the world, but Mattathias the priest, with faith and not with weapons, boldly met the terror and defeated it.

"Who is she that looketh forth as the morning, fair as the woman?" (Song, vi. 10). She is no other than Esther, who, like the morning star, was the light brought to Israel in the dark days of Media. "Clear as the sun and terrible as an army with banners" (Song, vi. 10): these were no other than Mattathias the high priest and his sons, who like an army with their banners stood up against the evil power of Greece, from which every power fled as one flees from the strength of the mid-day sun. Their army and their banners were faith in their God; they were stimulated by the words of the prophet (Joel iv. 6–10), "The children of Judah and the children of Jerusalem have ye sold unto the Grecians . . . Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong."

Certain commandments were given to Israelites exclusively; and these are mostly known by the word *likom* (to you). The observance of the Passover in the month of *Nisson* (Exod. xii.): Not to make graven images (Lev. xxvi.): To be just in judgment (Hosea v.): Righteousness and charity (Deut. xxiv.): To be merciful and compassionate (Deut. xiii.): Sabbatical years and Jubilees (Lev. xxv.): and various others (Deut. xi.), tithes, concerning the First-born (Deut. xiv.), Sacrifices (Exod. xx.), Fringes (Numb. xv.), Festivals (Lev. xxiii.), Atonement Day, etc. On the other hand there are special gifts, *viz.:* God's blessings (Lev. xxv. and Numb. vi.), Palestine (Lev. xxv.), the Torah (Prov. iii.), and Light (Isa. lx.).

The reconstruction of the calendar, as far as the months are concerned, *Nisson* having taken the place of *Tishri*, as the head of the months, at the Exodus, was but in proper keeping

with things. A king proclaimed the day of the birth of his son as a holiday; the son was taken captive and enslaved, but eventually set free. The day of his freedom was henceforth ordered to be observed as the holiday, instead of the day of his birth. Thus God distinguished the month when his son, Israel, was set free from thraldom, and crowned it as henceforth the first or head of the months.

There is a remedy for every sin, *viz.*, prayer and repentance; but there are three grievous sins for which there seems to be no expiation, and these are murder, idolatry, and adultery. If therefore one says to you, "Let us go and murder, and we shall escape punishment," beware of what was said even in the early days of the world's existence, before the Torah was given: "He that sheds man's blood, through man his blood shall be shed." If you are enticed to commit adultery and are perhaps persuaded that you can atone for it, flee from the very thought. The two laws, the one appertaining to the Nazirite and the one concerning a woman suspected of misconduct, are advisedly placed side by side because of their affinity to each other. The Nazirite, for instance, who takes upon himself to abstain from wine, is told that he is not permitted to partake of the very fruit that produces intoxicants, so that the good resolution may not be frustrated, which would probably be the case were he to indulge in the tasting of the grape. Remember that a woman also is mentioned as a fruitful vine, so that a woman's and your own conduct should be like that prescribed for the Nazirite. Do not say, I will guard myself against so great an offense as actual adultery, but there can be no harm in say, kissing, embracing, or caressing and fondling my neighbor's wife. Bear in mind that the Nazirite's resolution not to partake of wine was supplemented by the prohibition of partaking of the fruit that produces wine. "Can a man take fire in his bosom," says the wise king, "and his clothes not be burned? Can one go upon hot coals and his feet not be scorched? So he that goeth to his neighbor's wife; whosoever toucheth her shall not be innocent" (Prov. vi.). If again you are persuaded to commit the very grievous sin of

idolatry, let these serious words ever be before you: "He that sacrificeth unto any god, save unto the Eternal only, he shall be utterly destroyed" (Exod. xxii. 20). And not only are we prohibited the worship of a strange god, but all accessories of such worship are forbidden, even for the purpose of medicine, such as using some of the incense for a medicine, or any of the groves for any purpose whatsoever. We are told, "And there shall cleave naught of the cursed thing to thine hand" (Deut. xiii. 17); "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it" (Deut. vii. 26).

There is in heaven an accuser and a defender of man; the name of the former is Semoel and that of the latter Michael.

Onkeles, who became a convert to Judaism, complained to the Rabbis that God's love for converts only went to the extent of giving them bread and raiment (Deut. x. 18): "You have now joined the house of Israel," replied one rabbi, "and you should bear in mind that Israel (Jacob) asked the Lord only to give him bread to eat and raiment to put on, and therefore you might be contented with the promise to give you spontaneously what Israel had to petition for." "More than this," added another of the wise men, "the bread and raiment mentioned are not to be taken in their literal sense only, for since you have entered the folds of God's people you are not precluded from eating the showbread and having for your raiment the priestly garments."

God may be regarded as saying to would-be proselytes: "Perhaps you may hesitate to come within my fold because I have put a stigma on you by enacting, in connection with the Passover lamb, 'No stranger shall eat thereof.' Inquire, then, of the Gibeonites who were received within the pale of the Israelites by practising fraud and because they feared earthly evil; yet I punished Saul and his household because they did not deal kindly with the Gibeonites (2 Sam. xxi.). If I valued the Gibeonites' conversion, how much more will I be pleased with those who seek to come under the banner of my law, not out of bodily fear but from motives of the higher life."

When, at the Exodus, Moses was anxious to take up Joseph's bones for interment in Palestine, Serach the daughter of Asher was still living, and she pointed out the spot of Joseph's sepulcher.

Honor the physician so long as you do not require his skill.

David advisedly calls one of his Psalms (Psalm xc.) "A prayer of Moses, the man of God," and another Psalm (Psalm cii.) he names "A prayer of the afflicted," to convey to us the truth that the prayer of the greatest and of the most humble of men, that of the richest and that of the poorest, of the slave and of the master, are equal before God.

Prayers should be said in common, master and man, mistress and maid, rich and poor together, for all are equal before God.

By Isaac's blessings Esau became the possessor of the power of the hand, and he made good use of it. When the Israelites intended passing his country he warned them of his handy sword (Numb. xx.). Not less does Jacob (*i.e.*, Israel) appreciate his power of the voice, *i.e.*, prayer. There will come a time when each will take the full benefit of the power possessed by him. Esau's is predicted in the thirty-fourth chapter of Isaiah, and that of Israel in the thirty-third chapter of Jeremiah.

The approach of Pharaoh on the shores of the Red Sea was worth a hundred fast days and a hundred formal or ordinary prayers. It caused the Israelites to lift up their hearts and eyes in trust and sincerity to their heavenly Father, to whom they prayed and to whom they looked for help.

If your hands are stained by dishonesty, your prayers will be polluted and impure, and an offense to him to whom you direct them. Do not pray at all before you have your hands purified from every dishonest act.

With all their professed faith, in Egypt, there was no *real* faith in the Israelites until they saw God's wonders on the Red Sea. Prompted by that faith they were enabled to compose and sing the exquisite song of praise.

The song of praise that Israel offered on the Red Sea was

pleasing to God as an outburst of real gratitude. There had, indeed, been no such praise offered to God since creation. Adam, formed out of dust and put above all creation, omitted to praise the Creator for the dignity conferred on him. Even Abraham, rescued from the fiery furnace and made conqueror of the kings he pursued, or Isaac when delivered by the message of God from the knife, or Jacob when he resisted the attacking angel, withstood the enmity of Esau and the men of Shechem, not one was prompted to offer hymns to God for his protecting power and deliverance. It was left to the poor enslaved and oppressed Israelites, rescued from thraldom, to sing that exquisite hymn to the glory of their God.

Through their faith the Israelites on the Red Sea became possessed of the Holy Spirit.

Man is the proudest of God's creatures, the eagle is the haughtiest amongst the birds, the ox amongst the cattle, and the lion amongst the beasts of the field. Hence it was the image of these four which Ezekiel saw in his vision on the throne of God.

So persistent were the Israelites in their desire to return to Egypt, that Moses had to use force, after persuasive language had failed, to make them continue their journey. Their arguments were that God's object in bringing them out of Egypt was fivefold: (1) to give them the Egyptians' goods, to which they were entitled as wages for their work; (2) to lead them through the Red Sea; (3) to shelter them with his cloud of glory; (4) to avenge them on the Egyptians; (5) to enable them to sing hymns of praise to him. Now that all of these things were accomplished, the Egyptians drowned, and not sufficient left in Egypt to force them again to slavery, their best step would be, they thought, to return to a country where, free from slavery, they could enjoy life infinitely better than in the wilderness that faced them, where there was no bread and no water, not to mention the fish and the onions of Egypt. But Moses pointed out to them that there was a great debt which they had not yet discharged. "Ye shall serve God upon this mountain" (Exod.

iii. 12), which was, in fact, the token beforehand of God's being with Moses and his mission to Pharaoh.

"He made his people go forth like sheep and guided them in the wilderness like a flock" (Ps. lxxviii. 52). "Like sheep" — like the sheep of Jethro which Moses led to the wilderness; so he led the Israelites through the wilderness, for as sheep are not brought into the dwelling-house, and there is no fixed fund out of which to maintain them, so was it with Israel; they had no buildings wherein to dwell, they had to pick up their food in the open. Not, however, like sheep destined for slaughter, for they are God's holy flock; he who touches that which is holy unto the Lord incurs guilt, and he who touches Israel, God's first-born, shall offend; evil shall come upon them, says the prophet (Jer. ii.).

That Saturday is the Sabbath proclaimed on Sinai was fully demonstrated to the Israelites in the wilderness. When, contrary to God's ordinance, they went out on that day to gather manna and found none, Moses told them "*See,*" — he did not say "Know," but *See* — that God has given you the Sabbath, pointing out to them visibly the Sabbath day.

The observance of the Sabbath proclaimed on Sinai by an Israelite outweighs all other commandments. And from the point of view that the Sabbath was established as a token between God and his people (Exod. xxxi. 13) one is justified in saying that it is not right and proper for a non-Jew to observe that Sabbath; it is the expression of a relation so intimate that the intrusion of a stranger would be resented.

The ways of the Lord are inscrutable; it is vain for mortal man to define how his work is done. If you wish to find out whence punishments or blessings come, you will be confounded in the attempt. The fire and brimstone brought upon Sodom and Gomorrah came from heaven (Gen. xix.). You may perhaps conclude that punishment only comes thence, but you will then find the beneficial dew coming from heaven (Micah v.). The Egyptians received their plagues from heaven, and the retribution of the Ammonites came down from heaven (Joshua x.); Sisera was fought against from heaven (Judg. v.). On the other hand, goodness and blessings came

from heaven (Deut. xxviii.). Bread *seems* to come from earth only (Ps. civ.), but it comes from heaven also (Exod. xvi.). Water came from earth (Numb. xxi.), and you will find water from heaven (Deut. xi.).

The same confusion will meet you if you try to find the position or attitude of angels. You may conclude that they fly (Isa. vi. 6), but behold they stand (Isa. vi. 2). You find them sitting (Judg. vi.), and you find them walking, too (Zech. iii.). You conclude, in one instance, that they appear in the figure of a woman (Zech. v.), but they are men (Gen. xviii.), and they are also wind and fire (Ps. civ.).

Because of his love, God did not disdain to do the work proper to a servant for the Israelites in the wilderness. He held a light for them through their wanderings there. He washed them, clothed them, and shod them (Ezek. xvi.). He carried them and watched over them when asleep (Ps. cxxi.).

Every prophecy, afterward uttered by various prophets, was handed over on Sinai at the time of the giving of the Decalogue, but was to be kept unproclaimed until each prophet had received the charge of proclaiming his respective prophecy.

"I am the first and I am the last, and beside me there is no God" (Isa. xliii. 6). I am the first, I have no father; I am the last, I have no brother. Beside me there is no God; I have no son.

Nature was silent and at rest when the Decalogue was proclaimed on Sinai. No animal made a sound, no fowl flew, the very angels kept silent, and desisted from praises before God. The billows of the sea became calm and at rest, and no creature uttered a sound whilst the words were uttered by the living God, saying, "I am the Lord thy God."

When Onkeles intimated to his uncle Hadrian his intention of becoming a convert to Judaism, the uncle ridiculed his nephew's taste for attaching himself to a people of such low estate and so despised. He asked Onkeles to tell him what prompted him in such a folly. Onkeles's reply was, "The Jew, the most insignificant, and may be the most

despised amongst men as he now is, knows more about God and the creation than any man amongst the other peoples, and the Torah contains nothing but Truth." The uncle then permitted his nephew to dive into the study of the Torah, but forbade him circumcision, which, however, Onkeles underwent.

Poverty is man's greatest affliction.

Moses offered his life for Israel and for the Torah, therefore these were designated as his. In Isaiah (lxiii. 11) we are told, "Moses and his people," and in Malachi (iii. 4) "Remember the law of Moses my servant."

Rabbis Gamaliel, Joshua, Eleazar ben Azaria, and Akiba were preachers in Rome.

Repentance makes virtues almost of the very vices of the penitent sinner.

Riches, might, and worldly wisdom are not only not always a blessing to their possessors, but may be the very causes of their destruction. Korah and Haman had their fall brought about by their riches. Goliath paid with his life the penalty of his might, and Balaam's wisdom was his destruction.

The poor are styled "God's own."

He who lives by usury in this world shall not live in the world to come.

"Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared," etc. (Exod. xxiii. 20-22). "Up to the time of the grievous sin of the people," says God to Moses, "I myself was leading them (Exod. xii.). By their making and worshiping the golden calf they have forfeited that high privilege and tender care. I will now send you an angel — or messenger — to lead you in the way. Beware not to rebel against him, for my name is in him; he comes by my authority; what he tells you he says in my name." A similar expression is used in connection with Moses himself, when God says (Exod. xix. 9), "Behold, I come unto thee in a thick cloud that the people may hear when I speak with thee, and may *believe in thee* forever," which obviously does not mean that

they should believe in Moses as a deity, but they should believe that he (Moses) speaks as God's messenger.

Further, regarding the words that the angel shall not forgive their sins if they rebel against him, the meaning is that he has no such power as forgiving sin. Moreover, the words may mean, "Thou shalt not change him: not change him for God because he has taken up the leadership in the wilderness, instead of God who led you hitherto, and therefore worship him and pray to him for the forgiveness of sin. I alone forgive iniquity and pass away sin."

When Moses was charged with the erection of the Mishkan he inwardly wondered that God who filleth the worlds above and below should require a residence made for him. But the Lord said to him, "Israel is my flock" (Ezek. xxxiv.), "and I am their shepherd" (Ps. lxxx.): make a hut for the shepherd whither he shall come to tend them.

In giving his Torah to Israel, God is like a king who gives his only daughter in marriage, and makes it a condition with her husband that there shall always be a room kept for him in their house. If we wish to have the Torah, we must have God also. This is the meaning of the words, "Make me a sanctuary that I may dwell therein."

My light, the Torah, says God to man, is in thy hand; but thy light, the soul, is in my hand. Take care of my light, so that I may take care of thy light.

Gold is one of the things for the non-existence of which man would probably be all the better. It was originally called into existence for the service of the Mishkan and of the temple.

God requires but earnest prayer and a penitent heart. Israel was redeemed from Egypt in answer to prayer. Joshua became a conqueror because of his prayer; in the days of the judges help was obtained by prayer; Samuel's help for his people was granted in reply to prayer.

It was but proper that Aaron the holy (Ps. cvi.) should enter the holy place (Exod. xv.) to make atonement before the Most Holy (Lev. xix.) for a holy people (Lev. xix.).

The poor amongst Israel plead before the Lord, saying,

"If one of our rich transgresses, he can bring a sacrifice for his accidental sin and it is atoned (Lev. iv. 22); but what are we, who have no means to purchase sacrifices, to do in order to expiate our sins?" In reply they are told to have regard to the words of the Psalmist and the prophets.

The Psalmist says (Ps. xxvi. 6, 7), "I wash my hands in innocency," and lest you should think that he alludes to the bringing of bullocks and goats he hastens to add, "So will I encompass thine altar, that I may cause to be heard the voice of thanksgiving and tell all thy wondrous work."

And the prophet Hosea tells you (Hosea xiv. 3), "Take with you words and return to the Lord." Words, words of earnest prayer, and not sacrifice, do I require.

The tribe of Judah was the *élite* of the Israelites, that of Dan the plebeian. For the erection of the Mishkan God called for Bezaleel from the tribe of Judah, and commanded that Aholiab, from the tribe of Dan, should be placed with him; they jointly should do the work (Exod. xxxi. 1-6), to demonstrate that all, the one of high estate and the one of low estate, are alike before God.

The tablets of the commandments were called Tablets of Stones, because the punishment for violating the commandments was death by stoning.

Israel is the most arrogant among nations, like the dog amongst the beasts and the cock amongst fowls.

Moses, in pleading for the Israelites against their projected destruction for making the golden calf, had recourse to all sorts of excuses in order to avert the threatened punishment. "When appearing on Mount Sinai and proclaiming thyself as the only God," he pleaded, thou didst say, "I am the Lord thy God," not in the plural, "Your God," so that this ignorant people, just set free from slavery, may perchance have taken this proclamation as strictly applying to me only." The using of this argument seems to have been a fact because, while at the giving of the commandments the singular "thy God," is used, thereafter the words, "Your God," are used. "Moreover," Moses said, "this golden calf may be thy coadjutor, O God. Thou causest the sun to shine:

the golden calf will take over some of the workings of nature, and may cause the rain to descend. Thou wilt send down the dew, and the golden calf will cause the herb to grow." Moses received the merited rebuke from God, who said, "Thou also hast become an idolater; is there any power in that idol which the people have made themselves as a god? is it anything but inanimate matter?"

"Why then," Moses said, "shouldst thou be angry with thy people who have made this worthless, powerless thing?" Further Moses argued and pleaded, "Why does thine anger grow against the people whom thou hast brought out from Egypt? They have been slaves of the Egyptians, a people who worshiped animals as their gods; and can it be wondered at that they imitated their masters? A man once got for his son a trade which brought him into contact with a set of men of questionable repute, whose habits he soon adopted. The father became incensed to such an extent that he threatened his son's destruction; but a friend pleaded for the son by pointing out to the father that he, by the force of circumstances, had somewhat contributed to the evil habits of his son, by having put him into a trade which brought him into the company of evil-doers. The Israelites are but like children, prone to adopt the ways and manners of their elders, and if they are now destroyed there will be no chance for them to develop the better and higher life, to redeem the evil they have done, and to live by the law which thou hast proclaimed." Moses prevailed with his prayer. And yet we see distinctly that not until Moses made mention of the Patriarchs was the reply, "And the Lord repented of the evil which he thought to do to his people," given. Just as a vine, to which Israel is likened (Ps. lxxx. 9), requires dead branches to support and prop the living ones, so Israel requires his departed ancestors' merits for his support. Thus Solomon says (Eccl. ix.), "And I praise the dead which died long ago"; and so Moses, perceiving that his pleadings and prayers of forty days' duration (Deut. ix. 18-25) were left unanswered, made mention of the Patriarchs, and then his prayer was answered. There was yet another reason for

Moses's mention of the three Patriarchs in his intercession for the Israelites. "If death," he said, "is total annihilation, and there is now nothing of Abraham, Isaac, and Jacob, I have no plea for the sinning people; but if they — the Patriarchs — live in another, better and higher sphere, what of the promise made to them to multiply their offspring like the stars of the heavens?" Finally, Moses mentioned that God was prepared to spare Sodom and Gomorrah if there could be found ten righteous men; and he agreed to produce the number demanded to save a sinning community, *i.e.*, Aaron, Eliezer, Ithamar, Phineas, Joshua, Caleb, and himself, but there were still three lacking to make up the Ten. Then Moses inquired of God again whether the righteous who depart from this world live in another world, and he received a reply in the affirmative. "Remember, then," he prayed, "the Patriarchs, Abraham, Isaac, and Jacob, who with the seven names mentioned will make up the ten righteous; for whose sake vouchsafe to save thy people."

If thou hast done any meritorious act, do not ask at once for the reward thereof; if you receive it not, your offspring after you will receive it. What would have become of us if our Patriarchs had asked for and received the reward of their merits whilst they lived?

Moses considered the breaking of the Tablets preferable to delivering them to the people, after they had made the golden calf. He was like a man commissioned by a king to convey the marriage-contract to his future bride, who learns on his way that the would-be bride has rendered herself guilty of a serious indiscretion. He decides — in the woman's own interest — not to proceed further with the nuptial contract, but to tear it up, as she will thus still be unmarried and her guilt less serious than if she were guilty of her misdeed after she had received her marriage-lines.

When God first called Moses, not being then an expert prophet, he was addressed in a voice similar to that of his own father, and he thought that his father had come to him from Egypt. God then told him that it was not his earthly father who called him, but the God of his father.

Then, we find, Moses hid his face, which he did not do when first called by his name; not, in fact, until he heard the words, "I am the God of thy fathers."

It is prohibited to preach out of manuscript. Sermons are to be delivered without the help of any writing before the preacher.

If you want a vine to flourish it should be replanted on another soil. God replanted his vine — Israel — from Egypt to Palestine, and it became famous.

There were two ships: the one left the harbor, and the other entered it. The spectators expressed their joy over the ship that was leaving, but took hardly any notice of the incoming one. Amongst the spectators was a man of sound sense, who pointed out to the crowd that their joy was misplaced, inasmuch as there should be more joy at a ship safely returned from its voyage than for the ship whose fate no one could foretell. This is what King Solomon meant when he said that the day of death is better than the day of one's birth, since no one can foretell the career of the newly born child, whilst if a man goes hence with a good record behind him such death is better than a new birth.

"And they brought earrings, rings, tablets and jewels of gold" (Exod. xxxv. 22). We have here five different articles of gold, in accordance with the law laid down (Exod. xxi.): if one defrauds with a bullock, he shall pay fivefold. They had committed a sin with the gold in making the golden calf, and they brought to the sanctuary the fivefold penalty.

Why was the Mishkan called "the Tabernacle of Testimony" (Exod. xxxviii. 23)? Because it testified to the fact that Israel gained forgiveness and was received again into God's favor. A king had a beloved wife, but she had forfeited his love by her conduct and was sent away; and the public concluded that the couple had parted forever. After a lapse of time the king reinstated his first love, but the populace were still dubious about the reconciliation. When, however, she was seen in the king's palace adorned with all the charms befitting a queen, the happy relations between the king and his consort could no longer be doubted.

So when the Shechinah vouchsafed to dwell in the Mishkan, it was a glorious demonstration that the Lord was reconciled with his people.

A pupil of Rabbi Simeon ben Joshua went abroad and returned with wealth. When the other pupils came to know of it, they too clamored to go abroad. The Rabbi bade them follow him, and he brought them to a valley where he pulled out a quantity of gold coins, saying, "If it is gold you want, here it is; take it. Remember, however, that not every one can have a double reward. Perchance if you have this gold, which may procure you pleasures on earth, you are likely to have no reward hereafter, where the righteous can rely on receiving it."

The great characteristic of Moses — humility — pervades his life throughout. When he was first charged with the mission to Pharaoh his hesitation in accepting the charge was based upon self-abasement. "Who am I," he says, "that I should go to Pharaoh and that I should bring out Israel from Egypt?" Any other man, having been selected by God himself as the fit and proper person to be his own messenger, would surely have been induced to think more of himself; but not so Moses. Coming to the Red Sea, he again retires in his humility, not being bold enough to take the initiative until called upon by the Lord. "And thou lift up thy rod, and stretch out thy hand over the sea and divide it" (Exod. xiv.). At the Tabernacle of the congregation his deep humility again manifests itself; he does not venture to approach until the Lord calls him (Lev. i. 1).

If you are a man of distinction and entitled to a prominent seat at an assembly, seat yourself, nevertheless, two or three seats lower, for it is better to be told "Go up," than to be asked to "go down." Hillel was wont to say, "If I condescend I am exalted, but if I am haughty I am degraded."

Pharaoh's daughter married Caleb.

The Torah sets us an example of refinement of speech. If allusion is made to an offering made by man, it is said (Lev. i. 2), "If any man of you bring an offering," but if anything objectionable needs to be spoken of — such as leprosy — the expression is not "if any one of you shall have leprosy," but "if there shall happen to be a boil in any flesh." Further, when a blessing is pronounced it is given fully and distinctly, "these shall stand up to bless the people" (Deut. xxvii. 12); but when it is necessary to threaten with a curse, the words, "the people," are omitted, and the phrase used is, "they shall curse."

Better for you to have no more than two *Zehubim* (coins equal to about twenty-five cents) as the means with which to gain a livelihood, than to be a man of large capital and employ it in usury.

If sincere converts to Judaism enter heaven, Antoninus will be at the head of them.

The proverb says, "If you give out your money in usury you will lose what you gain as well as your original capital."

Whom will the Lord hold responsible after death for the unrighteous life on earth? The body as inanimate matter can surely not be affected by anything done to it. The soul has surely a very tangible plea in the fact that all misdeeds were committed by the body whilst alive, for which it (the soul) should not be held responsible. But it is as though the owner of a very valuable garden, being anxious for the preservation of his fruit, employed two men, one blind and the other lame, to watch his orchard.

Said the lame one to the blind one, "Would I could walk! I could feast on the wonderful and enticing fruit which I see all round about me." "I," said the blind man, "am strong enough in my legs, but unfortunately have not the sense of sight, and can not even feast my eyes on the choice fruit of which you tell me. Supposing," suggested he to his lame comrade, "you were to get on my back and pilot me to those wonderful trees which you see, I could with ease carry you there and you could pluck the coveted fruit for both of us." The suggestion was adopted, and the garden was quickly despoiled. When the owner visited his garden he was shocked at the havoc committed on what to him was his most precious possession, and charged the two men with depredation.

Said the blind man, "I surely can not be guilty of the theft of a thing the existence and whereabouts of which I could not even see." "Neither was I able," said the lame watchman, "to lay my hand on any of the fruit, for you know that my legs refuse to carry me a step." The owner of the orchard was, however, able to demonstrate the method employed by the pair in robbing him of his precious fruit, by

taking the lame man and putting him on the back of the blind watchman, and making the latter carry the former to the trees. Thus the Psalmist intimates (Ps. l. 4), "He will call to the heavens above and to the earth that he may judge his people": that is to say, he will unite man's heavenly element (the soul) with his earthly element (the body) again, and will fix the responsibility on the reunited whole.

"Your Torah tells you," argued a heathen with one of the Rabbis, "to be guided by the majority. Why then do you decline to adopt the religion of the majority?" "Apart from the fact," replied the sage, "that a large number is no argument in a matter of religion, and my Torah also tells me, 'You shall not go after the multitude to do evil,' I will ask you a question. Have you any children?" "Yes, to my sorrow," replied the questioner, "for they cause me sorrow with their religious views; whenever they come together there is contention between them as to the truth of their respective beliefs." "Try, then," retorted the Rabbi, "to create unity and harmony regarding religion in your own family, rather than waste your efforts in trying to bring me to your views." When the questioner had gone the Rabbi's disciples said to him, "It is well that the heathen left you with the lame argument you gave him; but what have you in reality to say as to the paucity of followers of our religion?"

"Esau's family," answered their teacher, "is spoken of as consisting of so many souls, whilst the seventy members of Jacob's family are described as one soul, because the former had many gods, but the latter had all of them one and the same God. So that even if a majority were an argument in favor of religion, still, though we are apparently smaller in number, we are actually larger if we are not divided in our monotheism."

Great and dignified names which have been given to Israel have also been bestowed on other nations, such as "Congregation," "mighty," "wise," "perfect," and "righteous."

If a man is a witness, whether he has seen or otherwise

knows of a thing, if he does not testify he shall bear his iniquity (Lev. v. 1). "You, my people," says God to Israel, "have both seen (Deut. iv. 35) and know (Deut. v. 39) that I am God, and thus you are my proper witnesses (Isa. xliii. 10). If then you will not proclaim me as God to all nations of the earth, you shall bear your iniquity."

A certain ruler there was who, when thieves and the recipients of their stolen goods were brought before him, invariably discharged the former and severely punished the latter.

If you sit in judgment and you find one of the litigants anxious to verify his statement by taking an oath, have suspicion against that individual.

There was a man named Bar Talmion, with whom one deposited a sum of money for safe keeping. When the depositor called for his deposit Bar Talmion said, "Surely I have placed in your own hands the amount you left with me." When they came before Rabbi Assé and his court Bar Talmion was anxious to verify his assertion on oath, and the two litigants, accompanied by the Rabbi, went to the synagogue to have the oath taken there. At the entrance of the sacred edifice Bar Talmion said to the plaintiff, "Just take this stick and hold it for me whilst I take the solemn oath." The stick being unusually heavy excited suspicion, and was broken to see the cause of its remarkable weight, when the coins deposited with the rascal fell out from the hollow made for the purpose of being a receptacle for the money; the perjurer having placed the stick in the hands of the plaintiff, thinking that by this subterfuge he could honestly swear that he had returned the money to the claimant's own hands.

Broken things are not admired, but God is pleased with a broken spirit and contrite heart.

God pairs — in marriages — and appoints all destinies.

By the ordinance of sacrifices we are taught lessons of frugality. He who could afford it had to bring a bullock; if a man's means did not reach so far, then a sheep was as well accepted; and if that was beyond his means, a goat was

accepted, or a dove if a goat was too costly; and the very poor who could afford neither of these could bring a handful of flour. This very inexpensive sacrifice could be brought in two instalments (Lev. vi.).

All sacrifices, except thank-offerings, will be abolished in future; and even should prayer be abolished, that portion thereof which comes under Praises will not be abolished.

All contention amongst the Israelites ceased when they stood at the foot of Sinai to receive the commandments, and owing to the peace and harmony that existed then amongst them they were fit and qualified to receive God's behests.

Amongst the heavenly bodies and beings there is no envy, jealousy, hatred, or contention; yet it is said (Job xxv. 2), "He maketh peace in his high places." How much more, then, is peace needed amongst God's creatures in this lower sphere.

The creation of peace and good-will amongst men towers above all other of God's commandments. Take, for instance, that beautiful commandment of restoring your enemy's lost cattle. One is not bidden to go and seek them, only if you meet them you are bound to restore them (Exod. xxiii.). Or, again, the injunction regarding a bird's nest; you have not to seek this out, it is only when you happen to meet with one that your duty applies. But with regard to peace and good-will we are distinctly asked to pursue it (Ps. xxxiv.). We are to seek and establish it in our midst, and pursue and found it everywhere else.

The prophet Amos was a stutterer.

Where repentance effects half, prayer is wholly effective.

Without the young there would be no pupils, and without them there would be no scholars; and without them, again, there would be no want of the Torah, without which we would have no place of worship, no place of study; and without these God would not vouchsafe his Shechinah amongst us.

King Solomon was very abstemious till he married Pharaoh's daughter; then he began to indulge in wine rather freely. On his marriage there was a double rejoicing, the one in honor of the temple, and the other to celebrate his

(forbidden) marriage. His new wife danced eighty rounds; and Solomon, who kept the keys of the temple under his pillow, overslept himself four hours, and there could consequently be no service in the temple the following morning. His mother administered to him a sharp rebuke for this, reminding him of his father's great joy when the prophet Nathan foretold the birth of Solomon, and that his great joy was because of the temple which his son was to build for the service of God, which he (Solomon) so shamefully neglected.

Alexander of Macedonia invariably rose when he saw Simeon the Righteous. Some of his ministers expressed their amazement that so proud a king should rise — as they said — for a Jew. His explanation was that when he embarked on a war and had, previous to his starting, seen the image of this holy man he could reckon on victory.

The last Darius was the son of Esther.

God considered all the nations, and found Israel in the wilderness the most fit and proper to be the recipients of his Torah. Likewise Sinai was decided to be the most fitting spot for the purpose. Jerusalem was fixed upon as the best place for the temple, and Palestine as the country for Israel.

A man is not consulted by his parents as to whether he wishes to be brought into this world.

Man is the last in creation and the first in responsibility.

A woman can only conceive either immediately before or a certain number of days after menstruation.

There was a limit to every prophet's inspiration. Beeri, the father of Hosea, only uttered a few words of prophecy, and as they were insufficient to be embodied in a book by themselves they were incorporated within the book of Isaiah, *viz.*, verses 19 and 20 of the 8th chapter of Isaiah.

Man's body should contain an equal portion of water and blood; if the blood increases and preponderates over the water, he becomes afflicted with leprosy.

It is very dangerous to be within four yards of a leper, and of his breath even within a hundred yards.

Ninety-nine out of a hundred evils which overtake man can be traced to his own acts.

If your prayers are earnest, hope for the fulfilment of them.

The human tongue is not free, like some other members of the human body, but is confined in the mouth, and, moreover, is constantly in moisture: yet how many burns can it cause with its sharp edge and its fire. How much worse, then, would it have been were that dangerous member of the human body possessed of more facilities.

If speech is silver, then silence is gold.

Sweet is the attainment of the evil inclination at the start, but bitter, very bitter in the end.

Antoninus asked Rabbi Judah Hannasi to pray for him. "May you be protected against cold," said the wise man. Antoninus demurred, saying, "Oh, an additional coat will do that for me." "Then," exclaimed the Rabbi, "may you be sheltered against heat and drought!" a wish that thoroughly pleased Antoninus.

At the approach of the Israelites to the promised land, the Girgashites offered no resistance, but were ready to vacate their country for the Israelites to take possession of it, in consideration of which compensation was granted them, *viz.*, Africa was given to them, a country in every respect as good as the one they had given up. The Gibeonites formed a peaceful alliance with the Israelites, but thirty-one of the princes and chieftains offered resistance and were conquered.

At first sight it would be difficult to understand why the message concerning leprosy in the land which the Israelites were to take possession of should be couched in language like that of a promise. "When you come into the land of Canaan," says Holy Writ, "I *put* the plague of leprosy in a house of the land of your possession" (Lev. xiv. 34). But when the Canaanites heard of Israel's approaching their borders they hid their treasures in the secret places of their houses and in the fields; and when they vacated the country in haste their hidden treasures, which they had no time to take up, were left behind. When, therefore, the plague of leprosy was sent, the houses — according to the law of Moses — had to be razed to the ground, and the hidden treasures were discovered and taken possession of by the Israelites.

Joshua sent these tribes due notice of the approach of the Israelites to possess themselves of the land of promise, and offered them the opportunity of either leaving the country with all their movable property or offering resistance, in which event, in case of their defeat, they would forfeit their movables with their immovables.

The prophet Obadiah was an Edomite who embraced the Jewish faith.

God tells man, "Behold, I am pure, my habitation is pure, my ministering angels are pure, and the spark of myself (the soul) deposited with you is pure: take heed that you restore to me that spark in the same state of purity as when it was given to you."

If man with all his knowledge and wisdom were to try his utmost to alter so little of nature or of creation as even to make the wing of the raven white, he would utterly fail in his efforts. Equally would they fail, if all nations of the world were to endeavor to annul one word of the Torah.

Nebuchadrezzar came to Jerusalem and took up his position at the side of Antisachia. The great Sanhedrin went out to him, asking the object of his coming. He demanded to have Jehoiakim delivered to him, or he would lay siege to the city. Jehoiakim pleaded hard against being delivered into the hands of Nebuchadrezzar, but was reminded of his shocking career of iniquity, of the gross and unspeakable misdeeds he was guilty of. He was given up to Nebuchadrezzar, who put him in irons, subjected him to a cruel death, and had the corpse exhibited in a wooden box in the shape of a donkey, throughout Judea. He then set Jechoniah, the son of Jehoiakim, on his father's throne, but when he returned to Babylon his people reproached him for his act of folly in having given the throne to the son of so inveterate an enemy and so notorious a sinner. Nebuchadrezzar then returned to Jerusalem and demanded the delivery of Jechoniah, with which demand the people complied. Before he was given over to Nebuchadrezzar he went with the keys of the temple to the top of his house and threw the keys down, saying that he delivered them up to God, who would appoint a worthier

man to take charge of them. He was carried to Babylon, and through the influence of Shealtiel and Nebuchadrezzar's wife (Shemirimith) he was treated with less rigor, and he was even subsequently allowed certain privileges. His son Zerubbabel was born in Babylon, and the kingdom was restored to this good man. Jechoniah died penitent and at peace with his Maker.

If you want to court derision, give your opinion on weighty matters in the presence of your teachers or your superiors.

Do not enter any house without some indication of your coming, such as knocking at the door: even in your own house you should not make your appearance suddenly or unexpectedly; something may be going on there which, however innocent, may cause you annoyance. and may lead to a want of peace and harmony in your household.

The 27th Psalm contains the song of the Red Sea.

The high priest, with all his dignity and greatness, was not to enter the sanctuary in golden but in modest linen garments. It would be inconsistent that he who made atonement for the people should be attired in the very material (gold) with which they committed such grievous sin. Another reason for the humble attire was that the high priest was to be impressed and to impress others with humility and not with pride.

There were but eighteen priests ministering in the first temple, but they were skilful servants, and the temple service was kept up for four hundred and ten years. Not so was it, unfortunately, in the second temple, where over eighty priests officiated. With a few honorable exceptions, they were unworthy to serve on the altar of God. Some bought their position with money, and there were others amongst them who did not disdain to use witchcraft.

He who defrauds his fellow man — no matter how small an amount — has it in him to go to the extent of taking life.

A king had a stupid son who was in the habit of eating all sorts of abominations when absent from his father's table. The king ordered that his son should be indulged in his fancy at his (the king's) own table, considering this the best means

of weaning his son of his objectionable habit. Thus the Israelites, when in Egypt, got into the habit of offering sacrifices to the Egyptian gods; they were therefore commanded to bring the sacrifices which they used to offer to demons (Lev. xvii. 7) unto the Tabernacle of the Lord.

The present Rome is Edom.

Adultery can be committed with the eyes.

The nineteenth chapter of Leviticus contains the Ten Commandments.

The inhabitants of Canaan had vices similar to those of the Egyptians, as regards witchcraft and immorality. The Israelites, who had seen nothing but evil practises up to now, would be prone to conclude — seeing the same vicious practises amongst the remaining nations of Canaan — that these practises were common to mankind. Wherefore God tells them (Lev. xviii. 2), "After the doings of the land of Egypt wherein you dwelt shall ye not do, and after the doings of the land of Canaan wherein I bring you shall ye not do." As in Egypt, so will you be in Canaan, a rose amongst thorns.

"Thy camp shall be holy" (Deut. xxiii. 15). By this it is meant that we must be choice in speech.

The Israelites were commanded to plant trees in Canaan when it came into their possession (Lev. xix. 23). Thus they were to occupy themselves in agriculture, and even imitate their God, who, after calling the world into existence, planted trees therein.

Adrianus (Hadrian) was passing on his way to Tiberias when he saw a very old man digging holes preparatory to planting trees. Addressing the old man, he said: "I can understand you having worked in your younger days to provide food for yourself, but you seem to labor in vain at this work. You can surely not expect to eat of the fruits which the trees, that you intend planting, will bring forth?" "I," said the old man, "must nevertheless do my duty as long as I am able to do it." "How old are you?" asked Adrianus. "I am a hundred years old," replied the planter, "and the God who granted me these long years may even vouchsafe me to eat of the fruit of these trees. But in any

case I do not grudge the labor on them, and as it pleases the Lord so he may do with me." "Promise me," said Adrianus, "that if you should be alive when these trees bear figs you will apprise me of it." When the trees brought forth their fruit the old man loaded a basket full of figs, and made his way with the fruit to the King's palace. Arrived at the gate he was at first refused admission, but owing partly to his persistence, and partly to his venerable appearance, his wish for an audience was conveyed to the King, who granted it. On being asked his wish, he reminded the King that he was the old man whom his Majesty had observed planting trees, and that he had expressed the wish to be acquainted with the fact if the old man should be alive when the trees bore fruit. "Here," continued the old man, "I have brought a basket full of the figs which I plucked from the trees your Majesty saw me planting." So pleased was Adrianus with the incident that he accepted the fruit from the gray-haired man and ordered the basket, now empty, to be filled with coins.

Slander injures the slanderer, the victim, and the listener, and sad indeed may be its baneful effects. A man, it is related, was affianced to a woman afflicted with this dreadful vice, and in spite of the man's entreaties she could not nor would not give up entirely the vicious practise. One day she told her affianced that his own father had made unbecoming advances to her, and suggested that, in order to satisfy himself of the truth of her statement, he should arrive at the house in the evening unexpectedly, and he would find his father making advances to her. Arriving at the house, he found his father in a kneeling posture before the woman, as he was begging of her, on his knees, to give up her slanderous habits and render herself worthy of being the wife of such a good young man as his beloved son was. The young man, however, remembering what his affianced had repeatedly stated, and seeing his father in a suspicious attitude, considered her story confirmed, and in a moment of rage killed his father. On the affair being investigated it was found that the murdered man was quite innocent. His son was put to

death for the murder, and the woman suffered the same penalty, for being the chief cause of the whole tragedy. Thus were three lives sacrificed through a lying and slanderous tongue.

There is a Rabbinical phrase not infrequently met with: "He who wilfully transgresses the enactments of the sages deserves the bite of the serpent." The Midrash explains this peculiar expression as follows: One asks the serpent, "Why are you so fond of hiding under fences?" and its reply is, "Because I broke down the first great fence of the world, the fence that existed between Adam and death." Now the enactments of the sages are "fences," set round about the law of God to guard it, and he who breaks through them deserves to meet with the one hidden under them who was the first to break them.

King Saul's conduct may well be compared to that of the king who decreed that all the cocks of the town should be destroyed, but the following day, having to undertake a journey and wishing to rise early, gave orders to procure him a cock to wake him at an early hour. Saul ordered all witches and wizards to be destroyed, and yet he was anxious to seek out a witch to learn from her the secrets of heaven.

God makes no choice of persecutors, but rather of the persecuted. Abel was the victim of Cain, Abel's offerings were accepted; Noah was persecuted by his contemporaries, Abraham by Nimrod, Isaac by the early Philistines, Jacob by Esau, Joseph by his brothers, Moses by Pharaoh, David by Saul, and Saul himself by the Philistines; and amongst all these the persecuted, and not the persecutors, were chosen by God. This does not apply to man only, but also to the lower animals. The ox is pursued by the lion, the sheep by the wolf, and not the pursuer, but the pursued, is chosen for God's altar.

Heathens were in the habit of taunting the Israelites with making the golden calf, a transgression which they said would never be forgiven them. As a mark, therefore, of having pardoned their sin, God mentioned the ox at the head of sacrifices.

The trumpets used in the temple could be made from the horns of any animal, but might not be made from the horns of a cow, because that animal was connected with Israel's idolatry.

Israel had not to maintain the three leaders with whom God provided them in the wilderness, though it is invariably incumbent on any organized society to have to maintain their officers of State. Here, on the contrary, they were the means of sustaining the people: Moses brought down the manna, Miriam brought up the waters of the wells, and Aaron invoked the clouds of glory.

It can not be doubted that those who instigated the Israelites to make the golden calf were of "the mixed multitude," who fastened themselves on to the Israelites at the Exodus, and there is incontestable evidence of this in the words employed at the end of the pernicious work, for it is said (Exod. xxxii. 4), "These are thy gods." Had the Israelites been the workers of this iniquity, they would have more appropriately said, "This is *our* god that brought *us* out," etc.

The number seven seems to be particularly selected and sanctified. Arovoth is the seventh name of heaven, and is especially favored (Ps. lxviii. 5). "Tebel" is the seventh name by which this world is known, and that, too, has special mention (Ps. xcvi. 4). Enoch was in the seventh generation from Adam, and Moses was in the seventh generation from Abraham; David was the seventh son of Jesse, and Asa was the seventh king after Saul. Then the seventh day was sanctified as the Sabbath, the seventh year as the Sabbatical year, and seven Sabbatical years as the Jubilee; and almost the whole of the seventh month is devoted to solemn festivals.

The temple required no light from the outer world, but had to diffuse light *to* the outer world. The formation of its windows indicated this fact.

There were some beautiful traits in the character of the Israelites in Egypt, by which alone they merited redemption. They did not change their names, such as Rufus instead of Reuben, Leon in lieu of Simeon, Listus in place of Joseph,

or Alexander for Benjamin. Neither had they changed their language, but they retained the Hebrew tongue. They eschewed slander, and they were very chaste.

"The merciful man," says King Solomon, "doeth good to his own soul, but he that is cruel troubleth his own flesh" (Prov. xi. 17). Solomon meant by this the rich who disdain to invite their poor relatives to their festive tables.

The opening words of the 41st Psalm, "Happy is he that considereth the poor," were interpreted by the Rabbis in various ways. It is maintained by one authority that the words fit him whose better propensities prevail over the evil ones; another has it that they allude to him who visits the sick; and yet another refers the words to the man who not only helps the poor, but considers the best way of really helping them without making them feel the sense of shame which receipt of charity may cause them. Thus Rabbi Jonah, to whose knowledge it came that a person, formerly in affluence, had met with reverses, approached the man with the words: "I understand you have some expectations, and I shall therefore be glad to advance you some money with which you can make some profitable transactions, and then you can pay me back when you have no longer need for the money." The question of assisting the man having thus been opened in an inoffensive manner, he was only too glad of the proffered help, and was then told that there was no need to repay the money, as it was a gift.

Rabbi Tanchuma, son of R. Cheya, laid it down as a maxim that it is man's duty, when he becomes aware of any one having come down in the world, to consider the best means of helping him as quickly as possible. He himself would never purchase anything for his household without, at the same time, providing an equal quantity for the poor.

When the poor stand at your door, remember that their Maker stands at their right hand (Ps. cix.), and consider it a high privilege for you to help them.

It is man's duty to keep his body in a state of cleanliness, as well as to keep his soul in a state of purity. Hillel, when going to bathe, used to tell his pupils that he was going to

do a godly deed. Once his pupils ventured to ask for an explanation. "Have you not observed," said he to his disciples, "how the caretakers in the theaters and other public places always wash the statues and keep them clean? If then such care is bestowed on inanimate sculptures, the works of man, it must surely be a holy duty scrupulously to clean the handiwork and masterpiece of God."

The works of the wicked are darkness (Isa. xxix. 15), and their retribution is darkness (Ezek. xxxi.): like a pot of earthenware whose cover is of the same material.

The tribe of Levi took no part in the making of the golden calf, and, moreover, punished the offense of the others (Exod. xxxii.). They were therefore set apart for the service of God, and were not to be numbered in common with the rest of the people.

The tribe of Levi then was not to be numbered with the people. A great king had many legions, a census of which was necessary, but amongst them was one legion known as the king's body-guard. His mandate, therefore, was to separate his own body-guard from the ordinary legions and not to count them together, since these were exclusively for the service of the king. Thus the people were counted by themselves (Numb. ii. 33) and the Levites by themselves (Numb. iii. 14).

If the Gentiles would only consider how beneficial the temple of Jerusalem was to them they would have ornamented and guarded it. At the consecration of that temple we find the following prayer offered by King Solomon: "Moreover, a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake, when he shall come and pray toward this house, hear thou in heaven, thy dwelling-place, and do according to all that the stranger calleth to thee for, that all the people of the earth may know thy name, and fear thee, as do thy people Israel" (1 Kings viii. 41, 42).

Mark, then, that to the Israelites' prayer there is a condition attached for the granting thereof. For the prayer of Solomon proceeds: "Then, hear thou from heaven, thy dwelling-place, and forgive, and render unto every one, *according unto all his ways,* whose heart thou knowest" (2

Chron. vi. 30). There is a condition for the fulfilment of the Israelites' prayer, but to the prayer of the stranger or non-Jew no condition is attached, and Solomon prays that the Lord may grant his prayer unconditionally.

Potiphar, frequently observing Joseph moving his lips (in prayer), demanded one day an explanation of this (to him) strange conduct. When told by Joseph that he was praying to his God, he asked him to let him see that God. Joseph invited him outside, and told him to look up at the glaring sun, which, of course, Potiphar was unable to do. "This," said Joseph, "is one of my God's messengers. How can you, then, hope to look at the great Master when you are unable to look at one of his servants?"

The world was like a wilderness before the Exodus and the giving of God's behests on Sinai.

The Israelites were the first to introduce national flags.

Since Israel was consecrated to the service of God and the Divine Glory was to dwell in the Mishkan which they erected, it was but proper that they should have also their banners. Each tribe had to have colors on its banner corresponding to the colors of the precious stones which were on Aaron's breast-plate.

The banner of Reuben was red, and in the center a painted mandrake. That of Simeon was green, and in its center it had the picture of Shechem. That of Levi had a tricolor, one stripe of white, one of black, and one of red, and in the center it carried the picture of the Urim and Tumim. Judah's banner had the color of the sky, and in the center the picture of a lion.

Issachar's banner was blackish, and had in the center the picture of the sun and the moon. Zebulun had a whitish banner, which carried the picture of a ship in the center. Dan's banner had the color of sapphire, and an image of a serpent in its center. Gad's was a mixture of black and white, and carried the picture of a camp. Naphtali's had the peculiar color of a pale reddish wine, and the picture in its center was that of a hind. Asher's banner bore the color of a precious

stone, the ornament of a woman, and the picture of an olive-tree in the center. The color of Joseph's banner was of a deep black, and had the following pictures: Egypt, then an ox representing Ephraim, and a unicorn to represent Manasseh. Benjamin's banner had some of the colors of each tribe, *i.e.*, twelve different colors, and the picture of a wolf in the center.

Moses was much perplexed in trying to arrange the positions which the tribes should take up with their banners, as he was anxious to avoid jealousy amongst them. If, thought he, I tell Reuben, for instance, to take his position in the east, he might say the south would suit him better, and so on. But he was spared the ordeal, for the tribes had it clearly arranged at their father's death-bed how they should take up their respective positions when they should go out to bury him.

When Jacob was dying, says Rabbi Chuma, son of Chananiah, he assembled his sons (Gen. xlix.) and charged them to live a godly life and to take upon themselves the kingdom of heaven. Having finished this charge, he made arrangements with them concerning his burial. He would not have any of their children (who had Canaanite mothers) nor any of the Egyptians concern themselves with his funeral, but the sons should prepare everything and follow him to his grave in the manner following: Judah, Issachar, and Zebulun should take up their position on the east; Reuben, Simeon, and Gad on the south; Asher and Naphtali on the north. Joseph should not carry the corpse (therefore his sons were permitted to do so), for he was a king and they must pay him deference. Levi should not carry the coffin, for he was destined to carry the Ark of God and to be separated for holiness. "And," said Jacob, "as I now arrange with you as to your respective positions at my burial, so shall it be arranged when the Lord causes his Shechinah to dwell in the midst of you in your journey with your flags."

Regarding the four winds of heaven, from the east cometh out light for the world; therefore Judah, who represents sovereignty, Issachar the pattern of learning, and Zebulun, who represents navigation and commerce, dwelt with their

flags on the east side, and were the leaders in the journey. The west sends forth snow, hail, heat, and cold. From the south come beneficent dew and beneficent rains; and from the north comes darkness. On the south therefore was Reuben, who represents repentance, bringing forth God's mercy and compassion: he was accompanied by Gad, the type of a troop which he shall overcome; and Simeon was in their center, because Simeon requires strength and mercy to be his shelter, and that is obtained by repentance. They — those three mentioned — were second in the journey, showing that repentance is second to the Torah only. When those two parties with their banners were arranged, the Levites came forth carrying the Mishkan. On the west thereof were placed Ephraim, Benjamin, and Manasseh, being able to weather the snow and hail. Dan, the followers of Jeroboam, who darkened Israel with two golden calves which he erected, took his place on the north, and was joined by Asher, who was to bear light to Dan's darkness, and by Naphtali, who was blessed with plenty. These were the last in the journey with the banners.

"Thus shall be thy seed" (Gen. xv. 5), was the blessing of God unto Abraham. A traveler being a long time on his journey without finding any shelter, or any wholesome water, or a shady tree under which to take his rest, all at once beheld, at a short distance, a large tree. On nearing it he found, to his delight, that not only had the tree extensive branches, affording him shade against the scorching sun, but the ground around it was very clean and fit for him to lie down to rest; its fruit was sweet and exceedingly palatable, and near it there flowed a brook of pure wholesome water, of which he partook to his delight. Having appeased his hunger with the delicious fruit, quenched his thirst with the beautiful water, and rested his aching limbs, he now rose to proceed on his journey. Gazing up at the noble tree, he exclaimed, "What shall I bless thee with? That thy branches shall be extensive? Such is already the case. That thy fruit shall be good and the water round about thee sweet and pure? That

is already thy portion. I can only bless thee with this, that all the trees planted from thy seed may be as noble in every respect as thou art." Thus God said to Abraham: "I can not bless thee with faith, for that thou already hast, nor with peace, charity, or good-will to man, for these virtues are already thine. 'Thus shall be thy seed' is the only blessing I can bestow on thee."

Israel is compared to sand (Gen. xxii.). Just as sand, if it gets into food, destroys the teeth, so if you touch Israel you will bring down calamity upon you (Jer. ii.). Just as sand going through fire becomes converted from a dull substance to a clear glass, so Israel going through the fire of persecution comes out brighter and clearer. Moreover, other nations are compared to lime (Isa. xxxiii. 12) and Israel to sand. As one can not build with lime unless it is mixed with sand, so the nations can not exist or flourish without Israel in the midst of them.

The Israelites are compared to stars, to dust, and to sand. There was a man who was efficient in three different handicrafts, a goldsmith, a potter, and a glassblower. Those who respected him alluded to him as the goldsmith; those who were indifferent to him called him the glassblower; and those who had contempt for him named him "the potter." Thus Moses, who loved his flock, calls them (Deut. i.) "the stars of heaven"; Hosea, who was indifferent to them, speaks of them as "the sand on the seashore"; and Balaam, who was their enemy, calls them "the dust of Jacob."

The Israelites are declared to be holy unto the Lord (Jer. ii. 3). It is forbidden to touch holiness, therefore those who persecute them will not escape retribution.

Nisson was the most suitable month, neither too hot nor too cold, nor a rainy month; therefore it was selected for the Exodus.

No one under thirty years of age was eligible for the office of priest.

A child born after seven months of pregnancy can live, but not one of eight months.

The Ark was the most precious of all that the Mishkan contained.

People might have had some misconception as to the holiness of incense and the Ark, were they not specially mentioned as very holy.

Though incense is connected with the death of Nadab and Abihu, and with the perishing of Korah and his associates, one must not conclude that its power was only for punishment, for it is mentioned also as having stayed the plague (Numb. xvii.). The holy Ark, too, was the means through which a host of Philistines and the men of Beth-Shemesh were killed; but one must not forget the blessings which it also brought (2 Sam. vi. 11, 12).

Hungation (a heathen sage) called the attention of Rabbi Jochanan ben Zakkai to a discrepancy in the number of the Levites (Numb. iii.). Moses declares them to be 22,000, but when you count their number separately you find as follows: 7,500, 8,600, and 6,200, making a total of 22,300. "Hence," he said, "it is clear that your Moses was dishonest, or he was ignorant of elementary arithmetic." "God said," he proceeded, "that the first-born who outnumber the Levites (and consequently can not find Levites to redeem them) should redeem themselves by giving each five shekels, and the whole amount received was to be given to Aaron and his sons. In reality there were more than sufficient Levites to redeem the whole of the first-born, and there was no call for the latter to pay their shekels for redemption; but Moses, if he was able to count correctly, purposely gives the number of Levites as less than they actually were, in order that the (presumed) deficiency should cause a certain number of the first-born to pay five shekels each, which were to find their way into the pockets of Moses's brother and nephews."

The reply of R. Jochanan was: "Moses was neither dishonest nor ignorant of elementary arithmetic, but you, though you are able to read, are unable to think or to understand. When he counted the Levites simply to ascertain their number, there certainly were 22,300, but when he ascertained how

many there were for the purpose of redeeming or replacing the first-born, 300 out of that number of Levites had to be excluded, inasmuch as they were (in addition to being Levites) also first-born and could not redeem themselves, and could not be counted, in that capacity, as Levites." The answer satisfied Hungation.

He that serves on God's altar must be free from haughtiness and false pride. Eleazar, the son of Aaron, styled "the chief over the chief of the Levites" (Numb. iii. 32), did not disdain to carry a vessel with oil in his right hand, one with incense in his left, and the daily meat-offerings hanging down from his girdle, and he would not allow any one else to carry them for him.

The infliction of stripes, given in the Torah, was not a severe punishment, and was, moreover, given in many instances in lieu of capital punishment, which the delinquent might have deserved besides. When the punishment had been inflicted there was to be no further reproach attached to the punished individual, but he was to be received in the community as a brother (Deut. xxv.).

Pedigrees are reckoned after the father's, not after the mother's side.

Unless one makes marked progress in his study and acquires very considerable knowledge within five years, he had better give up further attempts.

The badger,[1] *thahash,* mentioned in Exod. xxxv. 23, was a unique creature with one horn in its forehead, and it was unknown whether it belonged to the clean animals or the beasts of the field until Moses used its skin for the Mishkan, when it was known to belong to the clean kind of animals. It ceased to exist after its use for the Mishkan.

The word *dukan,* used for the priestly benediction, has its origin in the word *Dux,* frequently found in the Midrash, meaning "man of distinction"; and as this service was the

[1] This word has puzzled all modern readers. It is usually accepted as "badger," but the root has the meaning "to thrust," hence the dolphin, or even the unicorn, has been suggested as the creature intended.

function of the Priests — *Duche* — it took its name from the men performing it.

David in saying (Ps. xxxiii.) "The eyes of the Lord are over those who fear him, who hope for his loving-kindness," alludes to the tribe of Levi, who had no share in the division of the seven nations, and no earthly heritage, but are servants on the altar of God.

The malady of leprosy was incurred by those who were guilty of either adultery, idolatry, murder, profaning God's name, profane language, haughtiness, robbery, lying, perjury, slander, or unduly intruding in another man's sphere.

When the king dies, long live the king. When the wise man dies it is not always an easy matter to replace him.

The nature of the work which the Israelites had to perform in Egypt maimed many of them, but when they stood at the foot of Sinai to receive the Decalogue all were cured; there was not one of them either blind, deaf, lame, or with any other defect.

At the giving of the Ten Commandments the whole house of Israel, without distinction of tribes, were alike willing and ready to take upon themselves the burden of the Law. "All the people together answered and said," etc. (Exod. xix.); but the whole of Israel soon after became unfaithful, and the one tribe only, that of Levi, kept steadfast to God's behests and proved themselves worthy of his service.

God bestowed three virtues on Israelites by which they may always be known. An Israelite is to be compassionate, merciful, and modest.

"God loveth the righteous" (Ps. cxlvi.). This expression has special reference to those of the righteous who are not priests or Levites. Priests and Levites inherit their dignity, and are spoken of as "a house," *e.g.*, "the house of Aaron," or "the house of Levi," but righteousness is not hereditary; there is no "house of righteousness"; it comes spontaneously to good and worthy men.

"The Lord preserveth the strangers." The proselytes who embrace Judaism are kept steadfast in their faith by God himself, and are in every respect like a Jew born. Love is

granted to Israel (Obad. i.): the same gift is bestowed on them (Deut. x.). Songs are given to Israel (Isa. xli.), and also given to them (Isa. lvi.). Preservation is promised to Israel (Ps. cxxi.), and preservation is promised to them.

Sincere converts to Judaism, who seek shelter under the wings of the Shechinah, and worship only the one Holy God, and Jews of a blameless character, pay by their lives a tribute of honor to God.

When the Gibeonites asked for Joshua's help (Josh. x.) he was disinclined to inconvenience his own people to afford assistance to what he termed "these strangers," but he was reminded that he himself was the offspring of one who was an alien in Egypt, Joshua being a descendant of Joseph.

An Arabian prince complained to Rabbi Akiba against his wife, who, being an Arabian woman, gave birth to a perfectly white child. The Rabbi, who was always anxious to establish good and friendly relations among men, especially among those who should live in peace and in harmony, knowing the beams on the ceiling in the Arabian's house to be dazzling white, mentioned Jacob's contrivance of obtaining speckled sheep, and pointed out that the phenomenon of his child might be due to the extreme whiteness of his ceiling at which the princess gazed.

Of the many that go to sea most return, only a small percentage are lost. Also of those who plunge into the sea of matrimony most are happy, and only a small number are misalliances.

Most of the many misdeeds which man is liable to commit he can to some extent redeem — such as theft, fraud, etc.; but adultery never. The man who seduces another man's wife is beyond redemption.

"Thy camp shall be holy" (Deut. xxiii.). This is Moses's warning against adultery when going to war, as God would remove his presence from their midst if there were adulterers in their camp.

However the Israelites in Egypt may, by reason of their slavery, have gone astray, they kept themselves pure from sexual vice.

It is not judicious to lodge in the same house with any woman — even with wife, daughter, or sister — if the relationship is not known to the people of the place; for the world is slanderously inclined.

He that sanctifies himself here will receive sanctification from on high.

In man's intellect there seems to be four degrees, and thus we find him losing his wits by four several degrees when indulging in strong drink. When a man drinks one-fourth more than is good for him, he loses one-fourth of his intellect; when he indulges in as much again, half of his faculties are for the time paralyzed; after the third cup over and above what is good for him, he begins to speak incoherently, indeed, he knows not what he says; and when he has indulged in the full four parts he is intellectually wrecked.

Where wine goes in, intellect comes out, as well as secrets.

Israel will have her kingdom restored to her.

See what an excess of wine did in the world. Noah came out of the Ark with his three sons, his wife and their wives, who composed the human family of the world; and a fourth of this he cursed in consequence of his indulgence.

Intoxicants lead to fornication.

Wine was given to a criminal sentenced to death, before the execution, to mitigate his sorrow.

"And I have separated you from other nations that you shall be mine" (Lev. xx. 26). The Jew is indeed unique in many respects. In his plowing, sowing, reaping, shearing, and threshing, in his first-fruits and liquids he has laws which teach him charity and unselfishness. And in his very appearance, as to his hair, etc., and in his reckoning of time, in all this he is separated.

There is a different proceeding in picking out the bad from the good, or *vice versâ*. If one wishes to separate the bad from the good, one usually does it in one attempt; whilst if the good are picked out from the bad one is, as a rule, not satisfied with one attempt, for one is eager to find more and more of the good, and so reverts to seeking out more, in the hope of finding what is worth selecting. Thus the Holy One,

blessed be he! in selecting Israel from the heathen, is continually looking forward for more of other nations to be brought under the wings of the Shechinah.

Intemperance of the Ten Tribes was the cause of their captivity.

When the prophets went forth on their mission the Holy Spirit rested upon them, and awed their audience, and inspired them with respect for the prophets.

The laws concerning the Nazirite are placed near the priestly blessings because he who debars himself from partaking of strong drink may look forward for the blessings of grace and peace which the priests pronounce.

It would seem strange that, although God told Abraham, "In thee shall all the families of the earth be blessed" (Gen. xii. 8), yet we do not find Abraham blessing his own sons. But in his pure and simple faith Abraham left this to God himself, arguing that one son of his (Ishmael) might perhaps be unworthy of God's blessings. "I am but flesh and blood" — or dust and ashes — as he was wont to say, "and can not decide so weighty a matter; when I am gone hence let the Lord do what seemeth good in his eyes." And after the death of Abraham we find that the Lord blessed his son Isaac (Gen. xxv. 11), and this blessing Isaac bestowed on Jacob, and the latter on his sons.

It is the priest's function to bless the people in the name of the Lord, and the Lord blesses the priests.

Consider the great value of peace. Peace was the reward Abraham received for his faith and righteousness (Gen. xv.). It was all that Jacob prayed for (Gen. xxviii.). The reward of Aaron was a covenant of peace (Mal. ii.); the same was the reward of Phineas (Numb. xxv. 12). The Torah could receive no higher dignity than that all its paths are peace (Prov. iii.). Jerusalem is comforted with peace (Isa. xxxii.). On the other hand, when Ammon and Moab incurred retribution they were to be deprived of peace (Deut. xxiii.). When Israel receives the priestly benediction, it is that of peace.

In pronouncing the priestly benediction, the Cohanim are

to place themselves before the Ark with the whole congregation fronting them. The blessing can have no effect on any one behind them. The Cohanim are to form their hands in the shape of a window. The first part of the benediction, "The Lord bless and keep thee," refers to childhood, which requires keeping (care). The second portion, "Give thee grace," refers to manhood, to intercourse with the world; and the last part, "Grant thee peace," to declining years.

The truth of the Torah is a weapon to its possessor.

The ninety-first Psalm was composed by Moses.

If any one tells you that there is no such thing as resurrection, refer him to what one of God's servants (Elijah) did (1 Kings xvii.). If one says God does not receive the penitent, show him the case of Manasseh (2 Chron. xxxiii.). If a man asserts that one who is known as a barren woman will never bear children, remind him of Hannah (1 Sam. ii.). If you are told God does not deliver from the waters, cite Moses (Exod. ii.); if that he does not save from fire or wild beasts, mention Daniel (Dan. iii. and vi.); if that he does not heal leprosy, remind him of Naaman.

It is prohibited to add to the canon of the Bible, consisting of twenty-four books.

There were many features in the life of Joseph remarkably similar to those of his father. Jacob's mother was for a time barren; so was Joseph's. Jacob's mother had two sons only; so had Joseph's mother. Jacob's brother sought his life; so did Joseph's brothers. Again, each went from Palestine to a foreign land, each had children born in a foreign country, the fathers-in-law of each were blessed for the sake of their sons-in-law; both Jacob and Joseph went to Egypt; each made his brothers swear to keep the promise made to him; each was embalmed, the bones of each were taken away from Egypt, etc. Hence the Scripture has it, "These are the generations of Jacob," and follows at once with Joseph instead of with Reuben, who was the eldest.

"I have made thee a god to Pharaoh," said the Lord to Moses: a god to Pharaoh, but not a god.

"No man shall see me and live," said God (Exod. xxxiii.). Not in this earthly life, but in the higher life.

God, notwithstanding the various injunctions concerning light (Exod. xxvii., Lev. xxiv. and Numb. xv.), requires no light from man. There is no darkness with him (Ps. cxxxix. and Dan. ii.).

Man's eyes have white and black in them; but the power of sight, the lens supplying light, is the black.

The respect and honor due to one's teacher, and indeed to learned men in general, include the following: not to stand or sit in the place he has temporarily vacated, not to contradict anything he says, not to interrupt him whilst he speaks; to put any question you may have to put to him with marked respect, and to reply to anything he asks of you without frivolity.

Man's eyes and his heart prompt him to sin.

Four sorts of men may be termed wicked men: one who threatens personal violence, one who borrows and refuses to pay, he who is abusive to another and has no remorse when his temper has cooled down, and he who causes strife and ill-feeling among his fellows.

Aaron's staff (Numb. xvii. 23) was the one Judah had (Gen. xxxviii. 18), and this same staff was afterward in possession of every king of Israel until the destruction of the temple, when it was lost; but it will be restored to the hands of King Messiah.

When the Jews in the wilderness were bitten by the serpent, and they confessed their sin, they were at once forgiven. This illustrates the efficacy of repentance, and teaches us, moreover, the wholesome lesson not to tyrannize over one who has offended but expressed regret for it.

So great was King Solomon's wisdom that by merely looking at any one he could tell whether that person had a fatal disease. When he once sent to the king of Egypt for skilful masons to build the temple, Pharaoh selected a number of sick men and sent them to Solomon. When Solomon saw them he detected a fatal disease in every one of them. He supplied

the men with shrouds and sent them back to Pharaoh with a letter stating that he concluded that there were no shrouds in Egypt for the men Pharaoh sent, so he had furnished them with the necessary apparel and sent them back. They died shortly after.

If you have not acquired knowledge, what can you claim to be possessed of? If you have knowledge, what do you lack?

He who refuses to accept an apology from one who has offended him is wicked.

Let not the nations of the earth say that God has favored Israel and neglected them, for whatever benefit he bestowed on Israel was given also to other nations. Solomon was a great king of Israel; so was Nebuchadrezzar a great king. David was wealthy; so was Haman. Moses was very great, and so was Balaam. But let us see what use the men of Israel made of their gifts, and how those of the other nations abused their gifts.

Solomon employed his wisdom to build that great temple which was the admiration of mankind, to compose hymns of praise to God, to write books of moral lessons and instruction for the world; Nebuchadrezzar used his gifts for debauchery, revelry, and oppression. David used his wealth to the glory of the Giver; Haman offered his wealth to have a nation destroyed. Moses, the meek and the good, only lived for the good of others, and stood always in the breach between a sinning people and an offended God; Balaam was in feverish haste and anxiety to curse a people without having received the slightest provocation.

Further, all Hebrew prophets were concerned about the welfare of other nations as well as of Israel. Jeremiah bewailed the calamity of Moab (Jer. xlviii.); Ezekiel laments the sorrows of Tyrus (Ezek. xxvii.); and Isaiah is full of grief for the reverses of other nations. God had granted his Holy Spirit to non-Israelites, but they were found wanting.

The angel who stood in the way of Balaam with a sword in his hands could have effected his purpose without a drawn

sword. Do we not find that the angel of the Lord slew in one night Sennacherib and his army without any weapon? (Isa. xxxvii.). But he showed Balaam how perverse he was, in that he sought to reverse the order of things. Isaac's blessing to Jacob was that his power should be with his mouth (prayer), and to Esau he gave the power of the sword; whereas now Balaam was going to assume the power of Jacob: so the angel showed him his legal and rightful weapon, the sword; he showed him also the weapon by which he was to lose his life.

In the matter of Zelophehad's daughters, there arises first the question why, out of all the difficult matters that Moses had to decide and adjust, this one should have so perplexed him that he submitted it to God. Again, as soon as he received the judgment which he was to pronounce, we find him praying for the appointment of his successor, whilst he was yet, so to say, in the midst of his work. The fact is that Zelophehad's daughters had, as was the custom, in the first instance put the matter of complaint before the princes of ten, then before those of fifty; and when they hesitated to pronounce judgment it was referred to those of a hundred, who referred them to Moses. Moses, in his meekness, seeing that it had been before the several courts, none of which would give its decision, thought it would be arrogance on his part to consent tacitly to be a higher authority than the several princes who had the matter before them, and so he submitted it to God. Seeing by the decision of the Most High that children, including daughters in the absence of sons, had to inherit their fathers' estates, and knowing that his sons were unqualified for his estate, *viz.*, the leadership of the Israelites, he prayed now for a successor to himself, and the Lord told him that his mantle would fall on Joshua, his faithful disciple.

He who causes his fellow man to sin is worse than he who seeks a man's life. The Egyptians pursued the Israelites with the sword (Exod. xv.), Edom threatened them with the sword (Numb. xx.): yet the Israelites were told not to despise an Egyptian or an Edomite (Deut. xxiii.). But Ammon and

Moab, who prompted the Israelites to sin, were excluded from coming into the fold of Israel, even unto the tenth generation (Deut. xxvi.). Further, the Israelites were told, when going out to war, to offer peace first when approaching a town; but not so with the Midianites, whom they were commanded to attack and smite.

Moses declared (Exod. iv.) that he was not a man of words, but observe his eloquence in the book of Deuteronomy; an eloquence acquired since he gained possession of the Torah.

The rebukes which the Israelites received from Moses would seem to have been more appropriately given by Balaam, and Balaam's blessings would, it seems, have been more fittingly uttered by Moses. But the admonition, if it had come from Balaam, would have had no effect upon the Israelites, who would naturally have concluded that they were the result of his animosity. If, again, Moses had spoken those blessings and words of praise, others would have belittled them as emanating from the warm friendship of the warm-hearted Moses. But Moses's rebukes could not have failed to be laid to heart by the Israelites, coming from such a tried friend; and Balaam's blessings could by no means be construed by others as arising from partiality to the chosen people.

The proper qualification of a judge is the possession of the following virtues: he must be an able man, God-fearing, a man of truth, free from covetousness, a wise man, a man of understanding, and known amongst his people. If no such man can be found for the position, then one not the happy possessor of all the qualities enumerated may be chosen.

God has a seal, and his seal is truth.

A community rejecting the leadership of the great and selecting as its leaders insignificant individuals can only be compared to the serpent which decided to creep along tail foremost, in consequence of which it was hurt by thorns, burned by fire, and injured by water; a community should not be led by one man only. Moses himself confessed his inability to lead single-handed.

In futurity the righteous will stand on a higher level than angels.

If sorrows overtake you, receive them with fortitude and resignation.

In reply to his disciples who asked how far honoring of parents should go, Rabbi Eliezer the Great related to them that a man named Douma, whose mother's mind was demented, so that she took a delight in grossly insulting him in public, had invariably only these words to answer her: "Enough, mother." This same man was the possessor of some valuable precious stones, some of which men from Ashkelon came to purchase of him, to replace some which had fallen out and been lost from the priest's breast-plate.

When he looked for the box containing the precious stones, he found that his father lying down in sleep had his feet on the little box. He declined to disturb his father's sleep, and would not bring out the jewels to show to the would-be purchasers. They, thinking that a big price would induce him to part with the stones, and knowing them to suit the purpose for which they wanted them, offered him a much larger price than was their value. Whilst they were arguing the father woke up; and when the men wanted to pay the son the increased price spontaneously offered, he refused to accept more than the original price, on the ground that the increase of the money offered was due to their belief that he would not part with the jewels for the figure they first named, whereas in reality he would not show them the stones because by so doing he would have had to disturb his father, and he wanted no payment for filial duty.

There were several incidents which brought about the redemption from Egypt. (1) There was the Israelites' distress (Exod. ii. 23). (2) They supplicated God, which means repentance on their part. (3) There was the covenant with their fathers, which God remembered. (4) There was God's compassion. (5) The end of their captivity had arrived.

And the same will be the reasons of the last redemption. (1) Because of the sorrow Israel will find himself in; (2)

because of repentance; (3) God's mercy; (4) he will remember the covenant of the Patriarchs, etc.

The word "prayer" is a very wide term, and may mean prayer properly so called, or beseeching, crying, sighing, pleading, supplication, or petition. It can also be applied to adoration, praise, and exaltation. It requires discrimination in its use. Thus we find that Job, the most righteous amongst non-Jewish prophets, had not employed the best phrases in its exercise. The words he used are: "I would order my cause before him and fill my mouth with argument" (Job xxiii. 4).

Contrast this with the manner of prayer adopted by Moses and Isaiah. The former tells his people, "I besought the Lord" (Deut. iii. 23). Isaiah commenced his prayer with the words, "O Lord, be gracious unto us; we have waited for thee" (Isa. xxxiii. 2).

There is no time fixed when one can say he expects his prayer to be answered; we have indeed no claim on God's mercy, and must leave the answering of our prayers to God's own good time. Moses, for instance, was answered after praying for forty days (Deut. ix. 25). Daniel's prayer was heard after twenty days (Dan. x. 3). Jonah was answered after the lapse of three days (Jon. ii.), Elijah in one day (1 Kings xviii. 37). David, on occasions, received answers to his prayers as soon as he prayed (Ps. lxix. 14); and there is an answering to prayer even before the petition is sent up heavenward (Isa. lxv. 24).

Moses could not understand why his craving to enter the land of promise, to lay his bones there, should not be satisfied, since Joseph had his wish granted and had his bones taken up and buried in Palestine. He was supplied with a tangible reason. Joseph, he was told, in all his vicissitudes never denied his race or his country, but, on the contrary, seems to have felt a pride in calling himself a Hebrew; so that it was but fitting that he should have his sepulcher in the land of which he was so proud. With Moses it was different. He posed as an Egyptian—Jethro's daughters mentioned him as an "Egyptian man," and thereby he forfeited his right to

have his resting-place in a country which he did not acknowledge.

Consider the immeasurable distance from us of what we know as God's dwelling-place, the heavens; yet how near he is to us when we call upon him.

"What is the meaning," R. Samuel, son of Nachman, was asked, "of David praying to God to hear him in an acceptable time?" "The gates of prayer," replied the Rabbi, "may sometimes be closed, in contradistinction of the gates of repentance, which are *never* closed."

"There seems to be more than one Creator," said a skeptic to Rabbi Samuel. "Is it not written 'in the beginning Elohim (the plural) created heaven and earth'? Further, 'Let *us* make man in *our* likeness.'" "Do you find it said," returned the sage, "they created, or are we told *they* saw or *they* said, or that man was formed in *their* image? In each instance you find the singular, and the 'Elohim' is applied to him in whom is combined all power and all might."

People are prone to imitate their superiors and their teachers, hence the great and serious responsibility of religious teachers as to their conduct. There can be no greater injury to religion than that its teachers should disregard its teachings.

"I have created some things in pairs," says God, "such as heaven and earth, the sun and the moon, Adam and Eve, male and female in all animals, this life and the future life; but I am One." He that proclaims the absolute unity of God proclaims the kingdom of heaven.

In vain have you acquired knowledge if you do not impart knowledge to others.

God filleth the world, and the human soul filleth the human body. God supports the world, and the soul supports the body. God is unique in the world, the soul is unique in the body. God neither sleepeth nor slumbereth; the soul neither sleepeth nor slumbereth. God is pure, the soul is pure. God seeth and can not be seen; the soul seeth and can not be seen. Let the soul, which so far possesses the attributes of the Lord, praise and worship the Lord.

Let no man be deterred from repenting by knowing the great depth of his sin. Let him bear in mind that he does not come to a stranger but to his heavenly Father.

When the Rabbis Eliazar, Joshua, and Gamaliel lived in Rome, a mandate went forth that no Jew should be suffered to live after the lapse of thirty days after the decree. Amongst the ministers of State was one devotedly attached to the Jews and Judaism (in secret). He informed Rabbi Gamaliel of the decision before it was made public, at the same time telling the Rabbi of his confidence that the great God of Israel would frustrate this evil decree. Returning home from his private interview with Rabbi Gamaliel, he informed his wife (who also was devoted to Jews and Judaism) of the decision arrived at concerning the destruction of the Jews, which was to be carried out in a few days. As there was no other way out of the difficulty she advised her husband to commit suicide by means of poison, which, at that time, it was the practise of the Romans to carry in the hollow of their signet-rings for use in case of emergency. This advice was based on the fact that among the Romans, when the fixed time for the carrying out of a decree had elapsed, the decree was no longer in force; and as it was also customary to observe thirty days of mourning for the death of any statesman, during which time no steps could be taken for the carrying out of a newly enacted law, the law would, through the death of the statesman and the subsequent mourning, become, at all events for a time, inoperative, if not entirely obsolete. This advice the statesman followed: he sucked out the poison concealed in the hollow of his ring, thirty days of mourning were proclaimed and observed, the decree lapsed and was not enacted. On further inquiry by the Rabbis it was found that the late statesman had secretly undergone circumcision and had been (in secret) a devout convert to Judaism.

The phrase which we have in our ritual, "Blessed be his name, whose glorious kingdom is forever and ever," Moses brought down from heaven, where he heard these words from the angels when worshiping the Lord. We therefore utter this praise silently, being unworthy to use the praise which

angels employ in their worship of God. On the Day of Atonement, however, when we shut the door to the outer world, when we strive after holiness, when indeed it is with us a day on which we are meant to be one with God, then we are like angels, and we are permitted to proclaim these words aloud.

Marriage conventions and agreements are not to be arranged without the consent of both parties to the contract, and the man is to pay the costs.

Sabbath observance outweighs all other commandments.

As patterns of honesty we have Rabbi Pinchas ben Joeer and Rabbi Simeon ben Shotoch. With the former, when he lived in a certain town in the north, two men deposited two bushels of barley and left the place. As they did not return for some time, and he feared that the barley would spoil, he used it for sowing, sold all the crops that grew from it, and put away the proceeds of the sale. When the men returned, after a considerable time, he handed them quite a little fortune, the proceeds of the grain they had left with him. R. Simeon ben Shotoch bought a camel of an Ishmaelite. It was the custom of the Ishmaelites to hang a strap studded with precious stones round the necks of their camels, and in this instance the Ishmaelite forgot to remove the strap before handing over the camel to the purchaser.

When his pupils saw the trinkets on the camel's neck, they greatly rejoiced at their master's good fortune, of which he did not seem to be aware. They received a deserved rebuke from the good man, who said, "I bought the camel and not the jewels; they belong to the Ishmaelite, and to him they shall be restored."

The Torah and righteousness are held in the right hand of the Lord. "From his right hand went a fiery law for them" (Deut. xxxiii. 2). "Thy right hand is full of righteousness" (Ps. xlviii. 11).

Having clamored for a king, the Jews learned to their cost the great advantage of theocracy. Saul caused many of

them to fall by the sword of the Philistines (1 Sam. iv.). Through David's act many of them perished by the plague (2 Sam. xxiv). Ahab caused drought to visit them (1 Kings xvii.). Zedekiah brought about the destruction of the temple. When they saw the baneful effects of human administration, they supplicated for God's reign as before (Isa. xxxiii.), and the Lord promised to be again their king (Zech. xiv.).

Justice is one of the supports of God's throne.

When no justice is done here below, it will be executed from above.

To do justice and righteousness is more acceptable to God than sacrifices (Prov. xxi. 3). Sacrifices were in vogue only while the temple was in existence, but justice and righteousness must exist with and without the temple. Sacrifices atoned only for sins committed in error, not for presumptuous sin: justice and righteousness atone for all sins.

All men alike, both those who know the living God and those who know him not, lose their lives, one may say, when they sleep; but God in his goodness restores their lives to all alike.

When Nathan the prophet brought to David the message that he was not to build God's house, he prayed for his own speedy death, so that the building of God's house might be expedited, but God said that he should live out his allotted time (2 Sam. vii.), because righteousness and justice, which David practised, were more acceptable to God than the building of the temple and the offering of sacrifices.

The great Rabbi Meier, renowned for his learning and eloquence, was in the habit of holding discourses on Friday evenings previous to divine service. These discourses commanded very large audiences, containing as they did a word in season for all classes of the community. The rich were exhorted to charity and compassion, the poor to hope and courage, employers to mildness and forbearance, and employees to fidelity and obedience. Parents carried away advice as to the training of their children. Teachers were

impressed with the necessity of patience and endurance; and pupils were exhorted to obedience and diligence. Wives — for whose benefit especially the discourses were held — were taught the duties which are essential to make husbands and homes happy.

Amongst the women in the audience was one who had the misfortune to have a jealous husband. As soon as the sermon was over she hastened home, only to find the house in darkness and her husband ablaze with wrath, demanding to know where she had been. "As you are aware, my dear husband," the wife replied, "I, like others, appreciate so much the sermons and advice of the good and wise Rabbi, that, when able to do so, I like to hear him, and always feel that I carry away some useful lesson." This little speech only intensified the foolish man's anger. "You shall not step over the threshold of my house," he cried, "without going to your beloved Rabbi and passing your hand over his face, or performing some other foolish act." The poor woman at first looked upon this ridiculous order as a foolish whim which would soon pass. Unfortunately the fool persisted in his folly, and the affair became known in the town, and could hardly have escaped the ears of Rabbi Meier himself. The neighbors prevailed upon the poor woman to comply with her husband's wish. When, however, she appeared with her neighbor before the Rabbi, her courage failed her, but the sage, pleading weak eyesight, a remedy for which it was alleged would be the passing of a hand over the eyes, induced the woman to do this, and then told her to go home and tell her husband of her compliance with his wish. To his pupils, to whom the Rabbi's conduct seemed strange, he explained that the good end of making peace between man and wife had justified this harmless subterfuge, since otherwise there would have been no peace for the poor woman.

Be not spiteful or revengeful, and do not harbor any wrong which you may have suffered at any one's hands. In spite of all the wrongs and sorrows the Egyptians have inflicted on Israel, God does not allow us to abhor an Egyptian.

Slander no one, whether brother or not your brother, a Jew or non-Jew.

The greater your talent the greater your responsibility.

"You are my sons," says God, "when you accept my behests."

Do not pray in the porch of the synagogue, but in the synagogue itself.

Although the study of the Torah is so earnestly demanded, yet it would seem preferable for one to remain in ignorance of it than to acquire knowledge thereof and set its teachings at naught. If a king had two gardeners, one an expert in his craft who raised beautiful trees only to hew them down, and the other less skilled but also less destructive, he would surely punish the former rather than the latter.

God says to Israel, "You are called my children, but you must take my law as your guide of life." It is as though a prince should ask his father to make it known throughout his kingdom that he is the king's son. The father tells him: "Clothe yourself in purple and put on your coronet; then all will know that you are my son."

Joseph's bones, which were brought up from Egypt, were buried by the children of Israel in Shechem (Jos. xxiv. 32) because they sold him in Shechem (Gen. xxvii.). When thieves have stolen a cask of wine, the owner might well say to them: You have stolen the wine, the least you can do is to take back the empty cask to the place whence you took it.

The Torah is not in heaven, nor with those who occupy their time in studying the heavenly bodies.

Rabbi Samuel was a great astronomer, but devoted only his spare moments to the study of astronomy.

By saying that the Torah is not in heaven, Moses meant to convey that there is no other Torah to come thence to supersede this Torah, and there is no other man to come and bring another Torah from heaven.

If you are anxious not to forget the subject you study, then it is necessary to pass what you read through your lips, not merely to read the subject up. If you do not utter the words you read you will forget them.

Remember that whatever evil it may be possible to avert or delay, there is no such possibility with death. Death is no respecter of persons; against it there is no appeal, and after it there is no remedy, nor can you suggest a substitute such as your slave, nor can you plead for delay, saying that you are not quite ready to meet it, nor can you create anything to protect you from it.

One of the reasons why Moses called upon heaven and earth as witnesses (Deut. xxxiii.) is that by them the Torah was given (Deut. iv.).

Moses had more than one reason for addressing the heavens and the earth and calling them as witnesses. In the first place it should not be forgotten that Moses, whilst only a man, was a heavenly as well as an earthly man. He was no stranger to heaven, and if he had addressed himself to the earth only he would have been like one who, being made governor of a dominion, should address one part of the country under his charge and ignore the other. But there is a weightier reason, inasmuch as the heavens and the earth will not be indifferent spectators at Israel's redemption, but will sing and shout and break forth in singing (Isa. xliv. 33). Another important point: they were adjuncts at the giving of the Decalogue. Moreover, Israel had been compared to the stars of heaven and to the dust of the earth.

Moses, probably on account of his anxiety lest after his death the Israelites should go astray (Deut. xxxi. 29), prayed for everlasting life on earth. God said he could not gratify his wish, since in order to inherit the bliss of the future life he must give up earthly life.

The name of the angel who exercises in heaven the function of the usher of the court is Achazriel, the one who holds the position of secretary is Zagzuel, the chief of the Satanic ones is Smoel, and those fallen ones who became corrupted on seeing the beautiful daughters of man (Gen. vi. 2) are Uzoh and Azael.

Moses was greater than every one. Adam, the first man

created in the image of God, one might be inclined to consider above Moses; but one has to remember how he used his dignified position: one could almost apply to him the words of the Psalmist, "Man that is in honor and understandeth not is like the beasts that perish" (Ps. xlix. 20). Then Noah might perhaps put in a claim, for he was saved by the Lord from the destructive flood. But remember that, though righteous enough to save himself, he could not save his generation of evil-doers; whereas Moses was able by his prayer to save hundreds of thousands of workers of iniquity from destruction. They might be compared to the captains of two sinking ships, one of whom manages to save himself, while the ship and all on it go to the bottom of the sea; whereas the other saves his ship and all on it. Abraham has, at first sight, a good claim to tower above Moses, at all events in regard to hospitable disposition; but such is not the case in reality: for what Abraham was able to obtain and bestow in a settled place Moses obtained and supplied to the great multitude in the wilderness. Isaac, on account of his submission to be sacrificed, might perhaps be thought greater than Moses, but not if we bear in mind how willingly Moses offered to be annihilated himself rather than the flock he loved. Even physically Moses was superior, for whilst Isaac became blind in his old age, of Moses, at one hundred and twenty years of age, we are told that his eye was not dim nor his natural forces abated.

But then there is Jacob, who wrestled with an angel and prevailed over him; surely he is greater than Moses. But do not overlook the fact that Jacob contended with the angel where he was a stranger and Jacob was at home, whereas Moses went into the very home of the angels. There was never a man who possessed, like Moses, at one and the same time, such great and good qualities. He was a wise legislator, a great statesman, a skilful leader, a devout patriot, a tender friend, a pious priest, a most brilliant, and at the same time, a very meek, man.

Whether we consider his great meekness, his wisdom, his prudence, his chivalry, his forgiving spirit, his unselfishness,

his freedom from envy, his gentleness of disposition, or the sweetness of his nature, he was above every one, and the one man qualified to bless Israel.

Heaven and earth wept at the death of Moses.

ASHMEDAI, THE KING OF DEMONS

After King Solomon had ascended his father's throne, he called all his counselors together one day and addressed them as follows: "As the wise and distinguished men of the people, you can not but recognize that the time has now come when I have to discharge a deferred debt, which has been left to me as a legacy by my illustrious father, King David. It is the building of a temple to the glory and worship of the Most High God, which would gladly have been undertaken by my father were it not for the message he received through Nathan the Prophet that it was not to be he himself, but his son and successor, who should undertake the work.

"I now desire to discharge that holy duty and to erect a structure worthy of its exalted purpose, and consecrate it to Almighty God. The condition of things is propitious; peace rules supreme, there is no lack of ways and means, and Hiram of Tyre has, in fact, already received instructions to fell cedars in Lebanon, and marble and stone are also ready in abundance. But it requires your wise counsel to enable the building to proceed without the use of any iron. It would not be proper to employ an element of destruction in the erection of a structure which is to be dedicated to peace and harmony." At the end of the King's speech, the members of the Court looked at one another in perplexity for a while; then they began:

"Wise King and Ruler! Moses, our teacher of blessed memory, found himself in similar perplexity when he wanted to engrave the names on the Ephod, but the Spirit of God enlightened him, and he soon found the marvelous worm called 'Shomir,' which possesses the wonderful power of cutting by a touch the hardest object known. If, O Glorious King! you succeed in obtaining that wonderful insect, you will have no need of iron or any element of destruction in the erection of the house which you wish to consecrate to the

Most High God, and dedicate as the emblem of peace and harmony."

The King's countenance brightened at this information, and, lifting up his eyes heavenward, he said, "Verily, O God of Israel, thou hast granted wisdom and knowledge to my people Israel! You, my friends, have given me new life and fresh spirit. Now, can you tell me where the wonderful insect is to be found, so that I may have it brought and may utilize its power?" "That, mighty ruler," replied the wise men, "is beyond our ken, and we doubt whether it is within the knowledge of any mortal man. It is supposed that the 'Shomir' has its home in wild and desolate places which have never been traversed by human foot. We are therefore not able to comply with your wish, but if you have the advice of a male and a female demon who traverse those wastes, we doubt not that they will be able to throw more light on this dark mystery."

Solomon then sent to Sichon, the rendezvous of demons, had a male and a female demon brought before him, and addressed them as follows: "It is said of you that you have a knowledge of mysteries which we do not possess. Tell me, therefore, where I could obtain that wonderful insect known as 'Shomir'?"

They replied, "We are aware of the existence of the marvelous 'Shomir,' but are unable to give anything like a near description of its abode; that is only known to our king and great master, Ashmedai. He alone would be able to gratify your wish." "And," said Solomon, "where is the abode of your king and great master?" "His home," was the answer, "is on a high mountain, far, very far, from Jerusalem, in a lovely and beautiful spot. There he has a well filled with cold clear water, covered with a wooden slab, sealed with his seal. Every day he leaves his terrestrial abode and flies heavenward to hear the songs of the angels, who sing praises to the Great God.

"Being refreshed with the heavenly hymns, he searches through the heavens, and casts his eyes on the various spheres within his view, and toward evening he returns to his abode.

Arriving there, he looks carefully at the seal of his well to see that it has not been tampered with, and, finding it all right, he lifts the slab and refreshes himself with the cooling and refreshing liquid.

"More than this, O mighty King, we are not permitted to impart to you concerning our king and master." For a long time King Solomon allowed his eyes to wander about his great room, and at last fixed them on a youth amongst the assembly — a youth of powerful frame and lovely appearance, and with an expression of the most resolute and keenest spirit in his countenance.

"Benaihu, son of Jehoiada," exclaimed the King, "long have I known you as the most courageous in all my legions! See now what a magnificent opportunity there is offered to you to prove the truth of the opinion I have formed of you. Will you venture to bring Ashmedai as a captive to me, and by such heroic deed not only to make yourself a hero amongst your people, but to do a great service to the holy cause of your religion?" "I will venture," cried the youth, "any task your Majesty may honor me with," his eyes shining brightly with delight. "God be with you," said the King; "He knows that we do all this to glorify his name; may he guide you and bless your undertaking." Benaihu left the assembly, and at his orders a chain was given to him upon every link of which was engraved the unspeakable name of God in the Chaldean language. He also ordered for his journey a large quantity of lambs' wool, spades and shovels, and a pipe of the most exquisite wine of the vines of "Bal Hamon," a famous vineyard, the property of King Solomon.

Thus equipped, Benaihu started with a few followers on the perilous expedition. After a long and adventurous journey through the desert, he reached the lovely spot on the mountain which was the home of Ashmedai. On the top of the mountain grew a cluster of lovely palms, on which an eternal summer seemed to rest. At its foot ran a clear brook, teeming with fish of all sorts; on the slope of the mountain could be seen the well of the great Ashmedai, as described by the two demons.

Benaihu mused a long while, then he said to his followers: "My friends, we have now reached our destination, but not our aim. Now let us bear in mind that muscular power is now of no use to us when we have to deal with the master of demons, but God has granted us discernment and understanding, and with these divine gifts it should not be impossible to prevail over the mighty king of the demons. If only we contrive to empty his well of the water and fill it with the wine we have brought with us, then our task is an easy one; but to effect this is a formidable difficulty, because we must not lift the slab and break the seal, or we defeat our purpose."

He then commenced, during Ashmedai's absence, to dig a pit under the well, and connected the two by boring a small tunnel, so that the water from Ashmedai's well ran into the newly made pit, then he stopped up the small tunnel completely with the lambs' wool; then a similar pit was dug above the well, and also connected with Ashmedai's well. The wine was poured in here, and found its way into the well. After this he had every possible trace of the fresh digging removed, and ordered his companions to go away from the place, but he climbed up one of the many palm-trees, and sat there to watch events. When the shadows of the evening lengthened there was a fiery flush through the skies, and there came with it a monstrous creature with black wings, which gradually let itself down to the earth.

Ashmedai, for he it was, looked long on the seal of the well, and finding it untouched, broke it, lifted up the slab, and was about to refresh himself with the contents of the well. When he detected that it contained wine instead of the refreshing liquid which he had husbanded, he turned in disgust from it, exclaiming, "Wine is a mocker, and every intoxicant confuses the senses. No! your flattering sweetness shall not lead me astray; as well would I suffer the tortures of unquenched thirst as have your exquisite taste upon my palate." But after a while Ashmedai could not any longer withstand his craving for some liquid, if only to moisten his lips, and he said to himself, "If I only sip at the accursed stuff it will have no power over me. I will touch of it no

more than is sufficient to moisten my burning tongue." He drank at first very sparingly, but it was very, very sweet, and it seemed to give him a brightness and freshness he had never experienced before. "Only a little, a very little more," he said, "not sufficient to overmaster me." But this very little was followed by few more "very littles," till he became quite intoxicated, and fell asleep. This was quite satisfactory to the concealed young hero, who, climbing down from his hiding-place, went cautiously forward until he reached the sleeping demon, over whose neck he threw the chain with the name of God engraved on every link.

Ashmedai slept till the early hours of the morning, when he found himself heavily fettered, scarcely able to turn round on his bed. He looked for heavy manacles, but found only a fragile chain round his neck, which he could not credit with such immense power. He tried his utmost to snap the frail thing, but without success.

He roared terribly, so that the very air was filled with the violent noise. "Oh set me free; who will set me free from this hellish burden?" "No one," came the answer from the hitherto hidden Benaihu; "all your efforts are fruitless; you are fettered, not indeed with iron manacles, only with a chain of softer metals, but that has the name of God engraved on it, and in the name of God you are my captive." Ashmedai, on hearing Benaihu's words, became quiet and resigned to his situation. One of Benaihu's men was ordered to take charge of him, and like a tamed lion he was led forth. Ashmedai's concealed courage exhibited itself now and then on the journey toward Jerusalem. As they passed one day a gigantic palm-tree, he asked for a rest under its shade, and when this was granted, he rubbed himself so violently against it that it was uprooted. Thereupon he passed a hut, the property of a poor widow, and was about to demolish it, when the woman, seeing the giant about to lean against the frail walls of her home, prevailed upon him to spare her hut.

One day they met a blind man who became entangled amongst some bushes and could not find his way out. Ashmedai took the man by the hand, and led him out of his per-

plexed situation into the highway. So also they met a man in his cups, who was nearing a precipice into which he was about to fall, when his demoniac majesty hastened to get him out of danger's way and placed him in a safe road. They passed one day through a town where he heard a man calling out to a shoemaker, "Heda, friend, can you make me a pair of boots to last me seven years?" Ashmedai burst out laughing at this. They met also a wedding-party, with music accompanying them. Ashmedai wept. They saw a wizard sitting on a large stone telling a patronizing clientèle their future fate, and again Ashmedai laughed. Benaihu was curious to know the motives of the demon's conduct, but he could not be persuaded to explain himself, and said he reserved the explanation for King Solomon himself. When they arrived in Jerusalem, Benaihu brought his captive triumphantly before Solomon, who was sitting on his throne surrounded by his counselors and elders. At the entrance of Ashmedai they rose from their magnificent divans. Ashmedai, however, in great excitement and anger took a long staff, and marking round himself a space of four yards in circumference, and pointing to King Solomon, exclaimed, "Look at this man, a king of dust and ashes! When he dies, nothing will be his beyond a space of earth the size of which I have just marked out, yet he is not satisfied to have subjected all his neighbors and all the kingdoms as his tributaries, but he must needs try to wrench the scepter from the king of the spirits. Otherwise, why have you, O great King, brought such contempt and dismay upon me?" "Be not angry with me," returned Solomon, "king of spirits, and be assured that conquest is not the object of your captivity. It is a matter appertaining to the glory of my God, who is also your God. Tell me, then, where I can obtain the marvelous 'Shomir,' of which I have need to cleave the marble and stones for the House of God." "If that is the object," returned Ashmedai, pacified and reassured by Solomon's reconciling words, "then I willingly submit to my hard fate, and will also tell you where and how to obtain the much-sought 'Shomir.' The 'Shomir' belongs to the lord over all seas and waters, but he has entrusted it

for safe keeping to a mountain-bird in the desert. This bird is to be found in the desert on a very steep, barren hill; there in a cliff it has bored out a hole, and keeps the 'Shomir,' which was created in the evening of the sixth day of creation, before the Sabbath was proclaimed."

The services of the young hero Benaihu were again called into requisition. Solomon addressed the youth with his wonted eloquence, referring to the services he had rendered in the past, and entertaining no doubt of the hero's willingness to render this consummate national service of obtaining the "Shomir," the reward for which his royal master would not bestow niggardly or grudgingly.

Benaihu replied by a profound bow before his Majesty, and left the palace to prepare at once for his hazardous journey. There is no need for details of the hardships the young hero had to encounter on his journey, where there was not a blade of grass, a drop of water, or a shade for shelter from the merciless rays of the scorching sun, nor is it necessary to relate all his adventures, and all the subtle designs adopted to wrest the "Shomir" from its guard. Suffice it to say that the hardships and adventures of our hero were rewarded by success, and the "Shomir" was at last in Jerusalem. Needless to say, there were great joy and festivity in the Holy City, and the work (which lasted seven years) now began in earnest, that of erecting, without iron or any other metal, a structure for the worship of the God of Israel — a structure which was the admiration of the world, and which has never been equaled in majesty and splendor.

Ashmedai, the mighty king of demons, was all these years held captive by Solomon in Jerusalem. He was very desirous to be informed by the chief of the demons concerning the mystic spheres, but during the building of the temple he was too much occupied with the sacred business to be able to spare time for anything else. After the consecration of the holy edifice, Solomon had Ashmedai brought before him, and explained the reason of his prolonged captivity, requesting him at the same time, first of all, to explain to him his inexplicable conduct whilst on the way to Jerusalem. "What, for in-

stance, prompted you to guide the blind man into safety, when he was entangled in a bush? Surely it could not have been compassion, a virtue to which a demon is a stranger?" Ashmedai replied, "That blind man is a most pious and righteous man, and I heard it proclaimed in the higher spheres that great reward should be his who should render that man a service."

"And why did you lead the drunken man into the road away from the precipice into which he was walking?" "That man," said Ashmedai, "is very wicked, and if he deserves any reward for ever having done anything but evil, he should receive it here on earth." "And what provoked your laughter when you heard a man inquire for boots to last him seven years?" "Simply," said the master of demons, "that the man had but seven days more on earth." "Why did you weep on meeting a bridal party with its music?" "Mighty King of Israel," exclaimed Ashmedai, "this very moment the last shred of flesh is gnawed off the bones of that bridegroom; he died five days after I met the wedding party." "Last of all," demanded Solomon, "what was the cause of your laughter on seeing the wizard with the people who consulted him?" "Why should I not laugh when I saw a stupid person who professed to remove the veil of the hidden future, whilst he knew not that under the stone on which he was sitting there was hidden a kingly treasure?" [1]

King Solomon now intimated by a gesture that he wished to be left alone with the king of the demons, and all his counselors, ministers, and high officials surrounding his throne left the palatial room. When the King was alone with Ashmedai he addressed him as follows: "The fact that I carefully excluded all my advisers from hearing what there is between us will have shown you that I have an important matter upon

[1] Demons resemble man in these respects, they eat and drink, are fruitful and multiply, and die. But they also somewhat resemble angels in so far as they have wings, flying to and fro all the world over like angels, and knowing a little of the secrets of the higher spheres — not quite as much as angels, but generally the fate of men is known to them.— *Talmud.* Hence Ashmedai knew the fate of those he met on his way to Jerusalem.

which I crave information from you. I therefore want you, O Ashmedai, whose power is infinitely above mine, because you know what is going on in the higher as well as in the lower spheres, to tell me my own future." Ashmedai betrayed a satirical smile and said, "It is perhaps not to be wondered at that a monarch as wise and mighty on earth as you are, who has acquired almost all the knowledge that it is possible for a mortal man to possess, should long for knowledge of the supernatural from the region of the unseen; but I must advise you to desist from this ambition: it will not be of any use or pleasure to you." "No," insisted Solomon, "nothing will induce me to abstain from increasing my knowledge, for it is that, and not silver or gold, that I have set my heart upon." "If my advice is to no purpose," said Ashmedai, "I will proceed to open for you the hidden secrets, but it will be necessary to release me from the chain I had put round me when I was made captive, and you will, instead, have to give me the chain that adorns your Majesty's neck, and the ring with the name of God on it, which lies on the table before you."

Solomon did as suggested, took off his chain and put it on Ashmedai's neck, and placed the ring on his hand. Scarcely had the master of the demons closed his hand on the ring handed him by Solomon when a thunder-clap passed through the room which made the whole place vibrate. At the same moment Ashmedai seemed to have grown into a terrible giant, his eyes looked like two great gleaming fires, his arms extended to enormous proportions, and looked as though they would catch hold of the extreme ends of the earth. Solomon trembled at the sight, his heart seemed to stand still from terror, and he was about to call for help; but his whole body was paralyzed, his tongue refused its duty, and in the midst of this he was seized by Ashmedai by arm and neck and thrown into the air, and he became senseless. The men who had quitted the throne-room at King Solomon's bidding were all the time impatiently awaiting the summons back to their King and master, but they remained in the ante-room longer than they ever had to wait, when at last they received the glad

tidings, and the monarch summoned them to his presence. They found, on entering the throne-room, King Solomon sitting as usual on his throne. They expressed their surprise at the absence of Ashmedai, whom they had left in the room on retiring, but no answer was vouchsafed to them. The King, however, took up the thread of conversation on the subject upon which he was consulting when they retired from the room. Yet they detected a marked change in the tone of the King's words, which lacked that mildness and gentleness for which the wise Solomon was so renowned.

Some of the ministers ventured to ask his Majesty for the reason of this change, but, instead of a reply, they received a sardonic laugh. It occurred to some of the wise men that this might not be King Solomon, but Ashmedai, the king of demons, who usurped their monarch's position; but who could give expression to that dreadful thought?

King Solomon had been thrown by Ashmedai no less a distance than four hundred miles from Jerusalem. For a long time he lay in the open field, unconscious; as consciousness returned and he opened his eyes, he took in the situation, but happily his wisdom had not failed, amongst his other great qualities, to bestow on him the habit of practising abstinence in the midst of his splendor, and he occasionally used to subject himself to actual hunger, and deprive himself of the necessaries of life, so as to cultivate the habit of wanting things and not having them.

He now made up his mind to face his great calamity in the best way possible, and resolved that, if need were, he would be bent, but not broken totally by it. As a beggar he traversed the land over which he had ruled with such splendor and power, and he was often thrown on the mercy of one of his humblest subjects. Yet in the midst of this great sorrow he proclaimed himself, wherever he came, the great "Koheleth," King of Jerusalem.

No wonder that he was everywhere looked upon as insane! But he struggled hard to make his way to Jerusalem, which he eventually reached, and on his arrival at his metropolis he asked to be brought before the Sanhedrin. He repeated to

the Sanhedrin his assertion that he was King Solomon, and related to them all the events that had happened to him. His statement was received by the Sanhedrin, if not with derision, still, with great mistrust and incredulity, and they were about to declare him insane, when one of the Sanhedrin, wiser and bolder than the others, rose and spoke as follows: "Friends and worthy colleagues, whom the Lord has graced with wisdom and understanding, it will not be difficult for you to comprehend that any one afflicted with insanity would not be able to make so coherent a statement as we have now heard, but would wander about in his assertions incoherently from one subject to another. Now, this man who asserts himself to be King Solomon has not spoken one incoherent word, and has given no indication of his insanity, except his assertion in general that he is the great King our master, and that assertion he made coherently enough. Besides this, there is no reason whatever, either in his demeanor, gesture, or speech, to condemn him as insane. Would it be consistent with justice, as shown to us by our Great Lawgiver, to conclude that this man is insane, simply because he claims the throne as his own, without further investigation as to who is the one who now occupies the throne as King Solomon? Moreover, can we overlook the fact that when we left the throne-room there were two individuals, and when we returned one had disappeared, without our being able to comprehend how that happened? My advice is, that we request Topos, one of King Solomon's many wives, that when the present King pays her a visit, she may notice his feet,[2] and then on her report on this you can form your judgment in this matter." The Sanhedrin fell in with this suggestion, and when they appealed to Topos, she reported that the King, her husband, never entered her chamber without a cover over his feet. The Sanhedrin requested her to try and remove the covering from her husband's feet at the next opportunity. Topos did as requested by the Sanhedrin, and reported that, to her amazement and disgust, she found her husband's feet to resemble those of a cock.

[2] The Rabbis say that the feet of demons resemble those of a cock.

The Sanhedrin were now concerned to have Ashmedai stripped of the chain and the ring by which he had subtly obtained the throne from King Solomon. In this they succeeded through a confidential servant of the demon, and these precious and holy things were handed over to the rightful owner, the real King Solomon, who now re-entered upon his glorious throne. The wise King had the chief of the demons brought before him, and exhibited to him the chain and the ring. The demon, amidst a peal of thunder, made his escape from the palace, and was seen no more.

Solomon was again in his former greatness, but was till the end of his days in terror of demons; hence he had sixty of the most valiant men of his army surrounding his bed.

THE KABBALAH

"And the kings of ancient time were dead, and their crowns were found no more; and the earth was desolate."

—THE BOOK OF CONCEALED MYSTERY.

"Abraham bound the essences of the twenty-two letters on his tongue, and God disclosed to him the secrets of them. God has carried these through waters, he has borne them aloft through fire, he has stamped them in the storms of the air."

—THE BOOK OF CREATION.

THE KABBALAH

(INTRODUCTION)

"AFTER that our father Abraham had seen, and pondered over, investigated, and understood these things (the letters of the alphabet and their mysterious powers), he designed, engraved, and composed them, and received them into his power." These words form the explanation written in the "Sepher Yetzirah," or "Book of Creation," as to how learning, in the form of the alphabet, was given into the possession of man. The "Sepher Yetzirah" is the first and presumably the oldest of the books of the Kabbalah. It twice refers to Abraham as being its author, or at least as being the first recorder of its teachings; and when we consider the persistency with which Hebrew tradition has survived, we will not be too lightly skeptical of the idea that Abraham has some right to rank as the father of the Kabbalah.

Kabbalah is a Hebrew word meaning "tradition." Some among the Jews have always maintained that in addition to their written law, the Bible, and their spoken law, the Talmud and Midrash, they also possessed an equally divine secret teaching, which must never be written down or spoken except to the initiated. There is a passage in the book among the Bible apocrypha known as Esdras, which declares that the Lord told Moses, "These things shalt thou declare, and these shalt thou hide." This *hokmah nistarah,* or hidden wisdom of Moses, has been a subject of discussion among the Jews from very early times; and those who sought or studied it were called *mashilem,* or "the wise." The greatest Jewish leaders and teachers have claimed no distinct knowledge of such a hidden wisdom; but there still persists some idea of its existence as a thing akin to Masonic formulas, and to the Rosicrucian societies of the Middle Ages. The Kabbalah professes to be the voice of this secret treasure.

From this point of view the Kabbalah became to the Middle Ages one chief source of research into magic, of dabbling with black arts. It was supposed to teach men "the ineffable name" of God, by pronouncing which they could command the universe. Both Jews and Arabs declared that King Solomon had possessed full mastery over demons and other spirits; and men sought to recover the lost art of Solomon, through the assistance of the Kabbalah. The main Kabbalistic doctrine, however, is not of magic, but of the relation of God to his world. It is thus a work of philosophy, attempting to explain the origin of all things. This philosophy is expressed in highly figurative language; yet it is of a profundity and logical completeness which give it a value of its own. The Kabbalah thus holds, quite apart from any adventitious interest due to its veil of mystery, a noteworthy rank in medieval religious thought.

Briefly stated, the history of the Kabbalah is as follows. The "Sepher Yetzirah," or "Book of Creation," can be traced back to about the sixth century, and seems to fit that period in spirit and philosophy. Enthusiastic Kabbalists believe it had existed — though not in written form — since the beginning of the world. Adam was declared its real author; and it was supposed to be the record of our first parents' wisdom, preserved and written down by Abraham. "The Kabbalah," writes one enthusiast, "was first taught by God himself to a select company of angels, who formed a school in paradise."

The "Sepher Yetzirah" is, however, little more than an introduction to the main Kabbalah. This is a collection of several books, the most important of which are the "Sepher Dtzenioutha," or "Book of Concealed Mystery," and the "Book of the Greater Assembly." These two are printed here. The collection which includes these is called the "Zohar," or "Shining Light." It was given to the world about the year 1305 by Moses de Leon, an able and learned Spanish Jew, who declared that he was compiling it from old originals. But these he never showed the world, and modern scholars feel quite sure that the "Zohar" is in thought and

spirit a work of the fourteenth century, though very probably older Kabbalistic teachings were incorporated within it.

The Jews of the fourteenth century widely accepted the "Zohar," and after a time it spread among other nations until, during the Renaissance, all Europe took it up with eagerness. Its pseudo-science of numbers and letters appealed to the fancy of the time. Its central doctrine was found so akin to Christianity that it was heralded as another ancient Hebrew prophecy of the Christ. Jews became Christians after studying it, and two very different Popes discussed at least the possibility of including it among the sacred books of Christianity.

As to its contents, the "Zohar" professes to be the teachings of a celebrated rabbi of Galilee in the second century, Simeon ben Yohai. This Rabbi Simeon was said to be a miracle-worker, one of the *mashilem*. Having been condemned to death by the Romans he hid for thirteen years in a cave; and in that cave, a thousand years later, according to a legend that grew up after the "Zohar's" appearance, were found the rabbi's magic books, the "Zohar."

The longest of these books is "The Greater Holy Assembly." In this Rabbi Simeon discourses to his friends on the problems of God and creation, also of the mystic properties of letters and numbers. The other most noted Zohar book, the "Sepher Dtzenioutha," deals more fully with these Kabbalistic letter and number forms and with their secret values. Both of these books have been so added to by commentators that it is no longer easy to separate the earlier text from later additions. To some extent, however, this has been done by including the added parts in parentheses. So far, then, as we can judge to-day, the earliest written form of each book may be read by merely omitting all that lies within the parentheses.

Perhaps the further explanation of the secret teaching of these books may best be left to a Kabbalist. Its dealing with letters and numbers explains itself; but for its dealing with the spirit Mr. Mathers, in translating the "Sepher Dtzenioutha," said of it in part:

"The 'Book of Concealed Mystery' opens with these words: '"The Book of Concealed Mystery" is the book of the equilibrium of balance.' What is here meant by the term 'equilibrium of balance'? Equilibrium is that harmony which results from the analogy of contraries; it is the dead center where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the 'point within the circle' of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor, and form is viewless. The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary. I shall recur again to this subject in explaining the Sephiroth. This doctrine of equilibrium and balance is a fundamental Kabbalistical idea.

"The 'Book of Concealed Mystery' goes on to state that this 'Equilibrium hangeth in that region which is negatively existent.' What is negative existence? What is positive existence? The distinction between these two is another fundamental idea. To define negative existence clearly is impossible, *for when it is distinctly defined it ceases to be negative existence;* it is then negative existence passing into static condition. Therefore wisely have the Kabbalists shut out from mortal comprehension the primal AIN, *Ain,* the negatively existent One, and the AIN SVP, *Ain Soph,* the limitless Expansion; while of even the AIN SVP AVR, *Ain Soph Aur,* the illimitable Light, only a dim conception can be formed. Yet, if we think deeply, we shall see that such must be the primal forms of the unknowable and nameless One, whom we, in the more manifest form speak of as GOD. He is the Absolute. But how define the Absolute? Even as we define it, it slips from our grasp, for it ceases when defined to be the Absolute. Shall we then say that the Negative, the Limitless, the Absolute are, logically speaking, absurd, since they are ideas which our reason can not define? No; for could we define them, we should make them, so to speak, contained by our reason, and therefore not superior to it; for a

subject to be capable of definition it is requisite that certain limits should be assignable to it. How then can we limit the Illimitable?

"The first principle and axiom of the Kabbalah is the name of the Deity, translated in our version of the Bible, 'I am that I am,' AHIH ASHR AHIH, *Eheieh Asher Eheieh.* A better translation is, 'Existence is existence,' or 'I am He who is.'

"Eliphaz Levi Zahed, that great philosopher and Kabbalist of the present century, says in his '*Histoire de la Magie*' (bk. i. ch. 7): 'The Kabbalists have a horror of everything that resembles idolatry; they, however, ascribe the human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living, and loving Infinite One. He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself it is not given to man to know. God is the absolute of faith; existence is the absolute of reason, existence exists by itself, and because it exists. The reason of the existence of existence is existence itself. We may ask, "Why does any particular thing exist?" that is, "Why does such or such a thing exist?" But we can not ask, without its being absurd to do so, "Why does existence exist?" For this would be to suppose existence prior to existence.' Again, the same author says (*ibid.* bk. iii. ch. 2): 'To say, "I will believe when the truth of the dogma shall be scientifically proved to me," is the same as to say, "I will believe when I have nothing more to believe, and when the dogma shall be destroyed as dogma by becoming a scientific theorem." That is to say, in other words: "I will only admit the Infinite when it shall have been explained, determined, circumscribed, and defined for my benefit; in one word, when it has become finite. I will then believe in the Infinite when I am sure that the Infinite does not exist. I will believe in the vastness of the ocean when I shall have seen it put into bottles." But when

a thing has been clearly proved and made comprehensible to you, you will no longer *believe* it — you will *know* it.'

"Thus, then, have I faintly and with all reverence endeavored to shadow forth to the minds of my readers the idea of the Illimitable One. And before that idea, and of that idea, I can only say, in the words of an ancient oracle: 'In Him is an illimitable abyss of glory, and from it there goeth forth one little spark which maketh all the glory of the sun, and of the moon, and of the stars. Mortal! behold how little I know of God; seek not to know more of Him, for this is far beyond thy comprehension, however wise thou art; as for us, who are His ministers, how small a part are we of Him!'

"There are three Kabbalistical veils of the negative existence, and in themselves they formulate the *hidden ideas* of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, *Ain* = Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, *Ain Soph* = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, *Ain Soph Aur* = the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we can not progress further without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle O represents the Negative and the 1 the Unity. Thus, then, the limitless ocean of negative light *does not proceed from a center, for it is centerless, but concentrates a center,* which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. Thus, 'Kether is in Malkuth, and Malkuth is in Kether.'

"I must now explain the real meaning of the terms 'Sephira' and 'Sephiroth.' The first is singular, the second is plural. The best rendering of the word is 'numerical emanation.' There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale — *i.e.*, the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Therefore, as in the higher mathematics we reason of numbers in their abstract sense, so in the Kabbalah we reason of the Deity by the abstract forms of the numbers; in other words, by the SPIRVTH, *Sephiroth.* It was from this ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

"Among these Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these *some are male and some female.* Now, we find that before the Deity conformed himself thus — *i.e.*, as male and female — that the worlds of the universe could not subsist, or, in the words of Genesis, 'The earth was formless and void.' These prior worlds are considered to be symbolized by the 'kings who reigned in Edom before there reigned a king in Israel,' and they are therefore spoken of in the Kabbalah as the 'Edomite kings.'

"We now come to the consideration of the first Sephira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1, multiply 1 by itself and it is still 1 and unchanged. Thus it is a fitting representative of the great unchangeable Father of all. Now this number of unity has a twofold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words, how is the number 2 to be found? *By reflection of itself.* For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an

Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have *the commencement of a vibration* established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then, is it the father of all numbers, and a fitting type of the Father of all things.

"The name of the first Sephira is KThR, *Kether,* the Crown.

"The Divine Name attributed to it is the Name of the Father given in Exod. iii. 4: AHIH, *Eheieh,* I am. It signifies Existence.

"Besides these there is another very important name applied to this Sephira as representing the great Father of all things. It is ARIK ANPIN, *Arikh Anpin,* the Vast Countenance, or Macroprosopus. Of Him it is said that He is partly concealed (in the sense of His connection with the negative existence) and partly manifest (as a positive Sephira). Hence the symbolism of the Vast Countenance is that of a profile wherein one side only of the countenance is seen; or, as it is said in the Kabbalah, 'in Him all is right side.' I shall refer to this title again.

"The whole ten Sephiroth represent the Heavenly Man, or Primordial Being, ADM OILAH, *Adam Auilah.*

"Under this Sephira are classed the angelic order of ChIVTh HQDSh, *Chioth Ha-Qadesh,* holy living-creatures, the cherubim, or sphinxes, of Ezekiel's vision and of the Apocalypse of John. These are represented in the Zodiac by the four signs, Taurus, Leo, Scorpio, and Aquarius — the Bull, Lion, Eagle, and Man: Scorpio, as a good emblem, being symbolized by the eagle, as an evil emblem by the scorpion, and as of a mixed nature by the snake.

"Now in the world the Sephiroth are represented by:

"(1) RAShITh HGLGLIM, *Rashith Ha-Galgalim,* the commencement of whirling motions, the *primum mobile.*

"(2) MSLVTh, *Masloth,* the sphere of the Zodiac.

"(3) ShBThAI, *Shabbathai,* rest, Saturn.

" (4) TzDQ, *Tzedeq,* righteousness, Jupiter.
" (5) MADIM, *Madim,* vehement strength, Mars.
" (6) ShMSh, *Shemesh,* the solar light, the Sun.
" (7) NVGH, *Nogah,* glittering splendor, Venus.
" (8) KVKB, *Kokab,* the stellar light, Mercury.
" (9) LBNH, *Levanah,* the lunar flame, the Moon.
" (10) ChLM ISVDVTh, *Cholom Yesodoth,* the breaker of the foundations, the elements.

" The Sephiroth are further divided into three pillars — the right-hand Pillar of Mercy, consisting of the second, fourth, and seventh emanations; the left-hand Pillar of Judgment, consisting of the third, fifth, and eighth; and the middle Pillar of Mildness, consisting of the first, sixth, ninth, and tenth emanations.

" In their totality and unity the ten Sephiroth represent the archetypal man, ADM QDMVN, *Adam Qadmon,* the Protogonos. In looking at the Sephiroth constituting the first triad, it is evident that they represent the intellect; and hence this triad is called the intellectual world, OVLM MVShKL, *Olahm Mevshekal.* The second triad corresponds to the moral world, OVLM MVRGSh, *Olahm Morgash.* The third represents power and stability, and is therefore called the material world, OVLM HMVTBO, *Olahm Ha-Mevetbau.* These three aspects are called the faces, ANPIN, *Anpin.* Thus is the tree of life, OTz ChIIM, *Otz Chaiim,* formed; the first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, the three feminine on the left, whilst the four uniting Sephiroth occupy the center. This is the Kabbalistical 'tree of life,' on which all things depend. There is considerable analogy between this and the tree Yggdrasil of the Scandinavians.

" I have already remarked that there is one trinity which comprises all the Sephiroth, and that it consists of the crown, the king, and the queen. (In some senses this is the Christian Trinity of Father, Son, and Holy Spirit, which in their highest Divine nature are symbolized by the first three Sephiroth, Kether, Chokmah, and Binah.) It is the Trinity which

created the world, or, in Kabbalistic language, the universe was born from the union of the crowned king and queen. But according to the Kabbalah, before the complete form of the heavenly man (the ten Sephiroth) was produced, there were certain primordial worlds created, but these could not subsist, as the equilibrium of balance was not yet perfect, and they were convulsed by the unbalanced force and destroyed. These primordial worlds are called the 'kings of ancient time,' and the 'kings of Edom who reigned before the monarchs of Israel.' In this sense, Edom is the world of unbalanced force, and Israel is the balanced Sephiroth (Gen. xxxvi. 31). This important fact, that worlds were created and destroyed prior to the present creation, is again and again reiterated in the Zohar.

"Now the Sephiroth are also called the World of Emanations, or the Atziluthic World, or archetypal world, OVLM ATzILVTh, *Olahm Atziloth;* and this world gave birth to three other worlds, each containing a repetition of the Sephiroth, but in a descending scale of brightness.

"The second world is the Briatic world, OVLM HBRIAH, *Olahm Ha-Briah,* the world of creation, also called KVRSIA, *Khorsia,* the throne. It is an immediate emanation from the world of Atziloth, whose ten Sephiroth are reflected herein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

"The third is the Jetziratic world, OVLM HITzIRH, *Olahm Ha-Yetzirah,* or world of formation and of angels, which proceeds from Briah, and, though less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear unto man.

"The fourth is the Asiatic world, OVLM HO-ShIH, *Olahm Ha-Asiah,* the world of action, called also the world of shells, OVLM HQLIPVTh, *Olahm Ha-Qliphoth,* which is this world of matter, made up of the grosser elements of the other three. In it is also the abode of the evil spirits, which are called 'the shells' by the Kabbalah, QLIPVTH,

Qliphoth, material shells. The devils are also divided into ten classes, and have suitable habitations. (See Table.)

"The Demons are the grossest and most deficient of all forms. Their ten degrees answer to the decad of the Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. The two first are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven Hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life. Their prince is *Samael,* SMAL, the angel of poison and of death. His wife is the harlot, or woman of whoredom, ASHTH ZNVNIM, *Isheth Zenunim;* and united they are called the beast, CHIVA, *Chioa.* Thus the infernal trinity is completed, which is, so to speak, the averse and caricature of the supernal Creative One. Samael is considered to be identical with Satan.

"The name of the Deity, which we call Jehovah, is in Hebrew a name of four letters, IHVH; and the true pronunciation of it is known to very few. I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets. 'He who can rightly pronounce it causeth heaven and earth to tremble, for it is the name which rusheth through the universe.' Therefore when a devout Jew comes upon it in reading the Scripture, he either does not attempt to pronounce it, but instead makes a short pause, or else he substitutes for it the name *Adonai,* ADNI, Lord. The radical meaning of the word is 'to be,' and it is thus, like AHIH, *Eheieh,* a glyph of existence. It is capable of twelve transpositions, which *all* convey the meaning of 'to be'; it is the only word that will bear so many transpositions without its meaning being altered. They are called the 'twelve banners of the mighty name,' and are said by some to rule the twelve signs of the Zodiac. These are the twelve banners: IHVH, IHHV, IVHH, HVHI, HVIH, HHIV, VHHI, VIHH, VHIH, HIHV, HIVH, HHVI. There are three other tetragrammatic names, which are AHIH, *Eheieh,* existence;

ADNI, *Adonai,* Lord; and AGLA, *Agla.* This last is not, properly speaking, a word, but is a notarikon of the sentence, ATHH GBVR LOVLM ADNI, *Ateh Gebor Le-Olahm Adonai:* 'Thou art mighty forever, O Lord!' A brief explanation of *Agla* is this: A, the one first; A, the one last; G, the Trinity in Unity; L, the completion of the great work.

"The first thing we notice is that both AHIH and IHVH convey the idea of existence; this is their first analogy. The second is, that in each the letter H comes second and fourth; and the third is that by Gematria AHIH equals IHV without the H (which, as we shall see presently, is the symbol of Malkuth, the tenth Sephira). But now, if they be written one above the others, thus, within the arms of a cross,

AH	IH
IH	VH

they read *downward* as well as *across,* AHIH, IHVH.

"Now, if we examine the matter Kabbalistically we shall find the reason of these analogies. For *Eheieh,* AHIH, is the Vast Countenance, the Ancient One, Macroprosopus, Kether, the first Sephira, the Crown of the Kabbalistical Sephirotic greatest Trinity (which consists of the Crown, King, and Queen; or Macroprosopus, Microprosopus and the Bride), *and the Father in the Christian acceptation of the Trinity.*

"But IHVH, the Tetragrammaton, as we shall presently see, contains all the Sephiroth with the exception of Kether, and specially signifies the Lesser Countenance, Microprosopus, the King of the Kabbalistical Sephirotic greatest Trinity, *and the Son in His human incarnation, in the Christian acceptation of the Trinity.*

"Therefore, as the Son reveals the Father, so does IHVH, *Jehovah,* reveal AHIH, *Eheieh.*

"And ADNI is the Queen, 'by whom alone Tetragrammaton can be grasped,' whose exaltation into Binah is found in the Christian assumption of the Virgin.

"The Tetragrammaton IHVH is referred to the Sephiroth, thus: the uppermost point of the letter *Yod,* I, is said to refer to *Kether;* the letter I itself to *Chokmah,* the father of Microprosopus; the letter H, or 'the supernal *He,*' to Binah, the supernal Mother; the letter V to the next six Sephiroth, which are called the six members of Microprosopus (and six is the numerical value of V, the Hebrew *Vau*); lastly, the letter H, the 'inferior *He,*' to Malkuth, the tenth Sephira, the bride of Microprosopus.

"Now, there are four secret names referred to the four worlds of Atziloth, Briah, Yetzirah, and Asiah; and again, the Tetragrammaton is said to go forth written in a certain manner in each of these four worlds. The secret name of Atziloth is *Aub,* OB; that of Briah is *Seg,* SG; that of Yetzirah is *Mah,* MH; and that of Asiah is *Ben,*[1] BN. The subjoined table will show the mode of writing the name in each of the four worlds.

"These names operate together with the Sephiroth through the '231 gates,' as the various combinations of the alphabet are called; but it would take too much space to go fully into the subject here.

"Closely associated with the subject of the letters of the Tetragrammaton is that of the four cherubim, to which I have already referred in describing the first Sephira. Now it must not be forgotten that these forms in Ezekiel's vision support the throne of the Deity, whereon the Heavenly Man is seated — the Adam Qadmon, the sephirotic image; and that between the throne and the living creatures is the firmament. Here then we have the four worlds — Atziloth, the deific form; Briah, the throne; Yetzirah, the firmament; Asiah, the cherubim. Therefore the cherubim represent the powers of the letters of the Tetragrammaton on the material plane; and the four represent the operation of the four letters in each of the four worlds. Thus, then, the cherubim are the living forms of the letters, symbolized in the Zodiac by Taurus, Leo, Aquarius, and Scorpio, as I have before remarked.

[1] BN, *Ben,* means "Son."

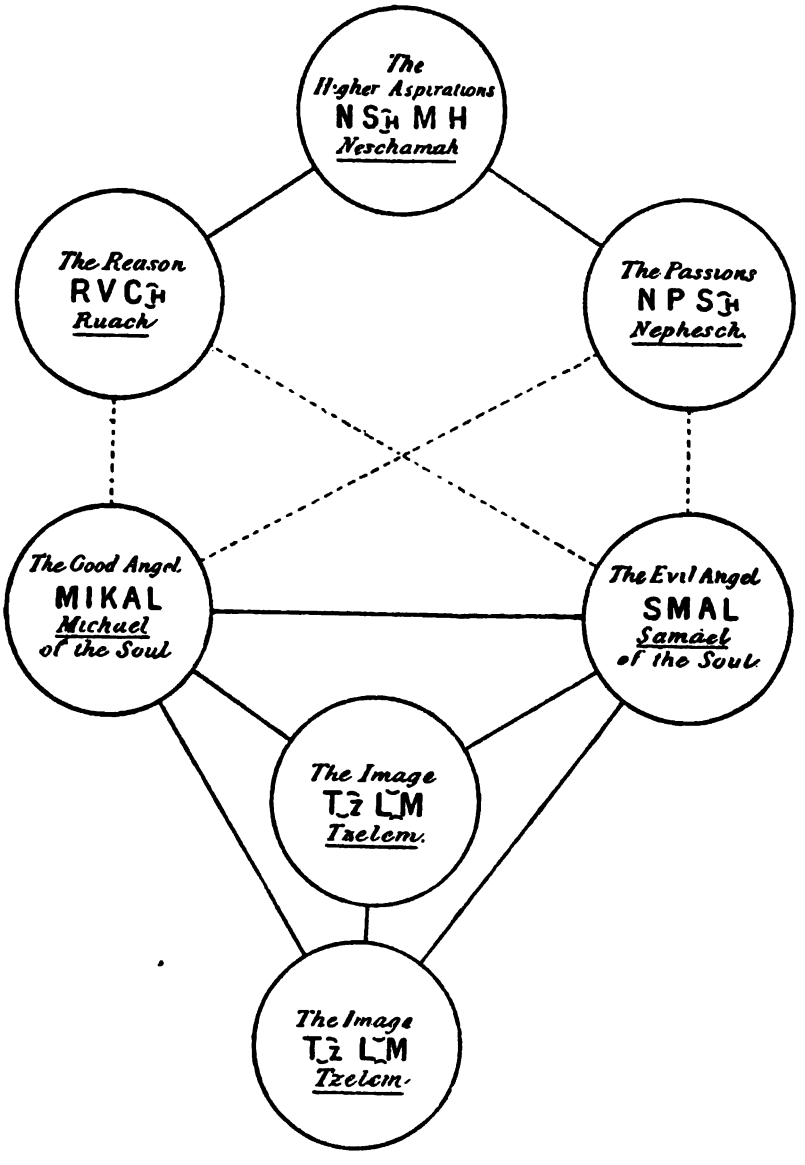
"And 'the mystery of the earthly and mortal man is after the mystery of the supernal and immortal One'; and thus was he created the image of God upon earth. In the form of the body is the Tetragrammaton found. The head is I, the arms and shoulders are like H, the body is V, and the legs are represented by the H final. Therefore, as the outward form of man corresponds to the Tetragrammaton, so does the animating soul correspond to the ten supernal Sephiroth; and as these find their ultimate expression in the trinity of the crown, the king, and the queen, so is there a principal triple division of the soul. Thus, then, the first is the *Neschamah,* NShMH, which is the highest degree of being, corresponding to the crown (Kether), and representing the highest triad of the Sephiroth, called the intellectual world. The second is *Ruach,* RVCh, the seat of good and evil, corresponding to Tiphereth, the moral world. And the third is *Nephesch,* NPSh, the animal life and desires, corresponding to Yesod, and the material and sensuous world. All souls are pre-existent in the world of emanations, and are in their original state androgynous, but when they descend upon earth they become separated into male and female, and inhabit different bodies; if therefore in this mortal life the male half encounters the female half, a strong attachment springs up between them, and hence it is said that in marriage the separated halves are again conjoined; and the hidden forms of the soul are akin to the cherubim.

"But this foregoing triple division of the soul is only applicable to the triple form of the intellectual, moral, and material.

"Let us not, then, lose sight of the great Kabbalistical idea, *that the trinity is always completed by and finds its realization in the quaternary;* that is, IHV completed and realized in IHVH — the trinity of

Crown;	King;	Queen;
Father;	Son;	Spirit;
Absolute;	Formation;	Realization;

completed by the quaternary of —



KABBALISTIC DIAGRAM OF THE SOUL

The formation of the Soul, as analyzed in the Key of Mysteries and explained in the Greater Holy Assembly

Absolute One	Father and Mother	Son	Bride.
Macroprosopus, the Vast Countenance	Father and Mother	Microprosopus, the Lesser Countenance	Malkuth, the Queen and Bride.
Atziloth	Briah	Yetzirah	Asiah.
Archetypal	Creative	Formative	Material.

And to these four the soul answers in the following four forms: Chiah to Atziloth; Neschamah to Briah; Ruach to Yetzirah; and Nephesch to Asiah. See subjoined table illustrating the analogy between the soul, the letters of the Tetragrammaton, and the four worlds.

"But Chiah is in the soul the archetypal form analogous to Macroprosopus. Wherefore Neschamah, Ruach, and Nephesch represent as it were by themselves the Tetragrammaton, without Chiah, which is nevertheless symbolized 'in the uppermost point of the I, *yod*,' of the soul; as Macroprosopus is said to be symbolized by the uppermost point of the I, *yod*, of IHVH. For '*yod* of the Ancient One is hidden and concealed.'

"I select the following *résumé* of the Kabbalistical teachings regarding the nature of the soul from Eliphaz Levi's '*Clef des Mystères*,' as also the accompanying table. This gives the chief heads of the ideas of Rabbi Moses Korduero and of Rabbi Yitzchaq Loria.

"'The soul is a veiled light. This light is triple:

"'Neschamah = the pure spirit;

"'Ruach = the soul or spirit;

"'Nephesch = the plastic mediator.

"'The veil of the soul is the shell of the image.

"'The image is double because it reflects alike the good and the evil angel of the soul.

"'Nephesch is immortal by renewal of itself through the destruction of forms;

"'Ruach is progressive through the evolution of ideas;

"'Neschamah is progressive without forgetfulness and without destruction.

"'There are three habitations of souls:

"'The Abyss of life;

"'The superior Eden;

"'The inferior Eden.

"'The image Tzelem is a sphinx which propounds the enigma of life.

"'The fatal image (*i.e., that which succumbs to the outer*) endows Nephesch with its attributes, but Ruach can substitute the image conquered by the inspirations of Neschamah.

"'The body is the veil of Nephesch, Nephesch is the veil of Ruach, Ruach is the veil of the shroud of Neschamah.

"'Light personifies itself by veiling itself, and the personification is only stable when the veil is perfect.

"'This perfection upon earth is relative to the universal soul of the earth (*i.e., as the macrocosm or greater world, so the microcosm or lesser world, which is man*).

"'There are three atmospheres for the souls.

"'The third atmosphere finishes where the planetary attraction of the other worlds commences.

"'Souls perfected on this earth pass on to another station.

"'After traversing the planets they come to the sun; then they ascend into another universe and recommence their planetary evolution from world to world and from sun to sun.

"'In the suns they remember, and in the planets they forget.

"'The solar lives are the days of eternal life, and the planetary lives are the nights with their dreams.

"'Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex.

"'The angels aspire to become men, for the perfect man, the man-God, is above every angel.

"'The planetary lives are composed of ten dreams of a hundred years each, and each solar life is a thousand years; therefore is it said that a thousand years are in the sight of God as one day.

"'Every week — that is, every fourteen thousand years — the soul bathes itself and reposes in the jubilee dream of forgetfulness.

"'On waking therefrom it has forgotten the evil and only remembers the good.'"

TABLE *showing the relations of the Sephiroth with the Four Worlds, etc.*

ATZILOTH.		BRIAH.	YETZIRAH.
Ten Sephiroth.	Ten Divine Names.	Ten Archangels.	Ten Orders of Angels.
1. Kether.	Eheieh.	Methratton.	Chaioth Ha-Qadesh.
2. Chokhmah.	Jehovah.	Ratziel.	Auphanim.
3. Binah.	Jehovah Elohim.	Tzaphqiel.	Aralim.
4. Chesed.	El.	Tzadqiel.	Chashmalim.
5. Geburah.	Elohim Gibor.	Khamael.	Seraphim.
6. Tiphereth.	Eloah Vadaath.	Mikhael.	Malachim.
7. Netzach.	Jehovah Tzabaoth.	Haniel.	Elohim.
8. Hod.	Elohim Tzabaoth.	Raphael.	Beni Elohim.
9. Yesod.	Shaddai, El Chai.	Gabriel.	Cherubim.
10. Malkuth.	Adonai Melekh.	Methratton.	Ishim.

ASIAH.			
Planets, etc., acted on.	Ten Orders of Demons.	Ten Arch-devils.	Letters of The Tetragrammaton.
1. Primum Mobile.	Thamiel.	Satan and Moloch.	
2. Zodiac.	Chaigidel.	Beelzebub.	I, Yod.
3. Saturn.	Satariel.	Lucifuge.	H, The Supernal He.
4. Jupiter.	Gamchicoth.	Ashtaroth.	V, Vau.
5. Mars.	Galab.	Asmodeus.	
6. Sun.	Tagaririm.	Belphegor.	
7. Venus.	Harab-Serapel.	Baal.	
8. Mercury.	Samael.	Adrammelech.	
9. Moon.	Gamaliel.	Lilith.	
10. Elements.	Nahemoth.	Nahema.	H, The Inferior He.

Symbolical Deific Forms.	The Four Worlds.	
1. Macroprosopus, or the Vast Countenance.	Atziloth.	Archetypal.
2. The Father.	Briah.	Creative.
3. The Mother Supernal.		
4–9. Microprosopus, or the Lesser Countenance.	Yetzirah.	Formative.
10. The Bride of Microprosopus.	Asiah.	Material.

SEPHER YETZIRAH [1]

OR

THE BOOK OF CREATION

CHAPTER I [2]

1. In two and thirty [3] most occult and wonderful paths [4] of wisdom did JAH the Lord of Hosts engrave his name: God of the armies of Israel, ever-living God, merciful and gracious, sublime, dwelling on high, who inhabiteth eternity. He created this universe by the three Sepharim,[5] Number, Writing, and Speech.

[1] The word "Sepher" is perhaps best translated as "light given forth," hence it is wisdom, and hence the book containing or giving forth wisdom. The Kabbalists discriminate its three forms: Sepher, a book; Sephira, Divine Wisdom; Sepharim, the emanations of wisdom.

[2] It is of considerable importance to a clear understanding of this occult treatise that the whole work be read through, before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole: a separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result. The book may be considered to be an Allegorical Parallel between the idealism of Numbers and Letters and the various parts of the Universe, and to shed much light on many mystic forms and ceremonies yet extant, notably upon Freemasonry, the Tarot, and the later Kabbalah.

CHAPTER I.— The twelve sections of this chapter introduce this philosophic disquisition upon the Formation and development of the Universe. Having specified the subdivision of the letters into three classes, the Triad, the Heptad, and the Dodecad; these are put aside for the time; and the Decad mainly considered as specially associated with the idea of Number, and as obviously composed of the Tetrad and the Hexad.

Note that the oldest MSS. have no vowel points: the latest editions have them. The system of points in writing Hebrew was not perfected until the seventh century, and even then was not in constant use.

[3] "Thirty-two paths"; this number is the fifth power of 2: also the sum of 2 which is *Beth*, and *Lamed* which is 30, the first and the last letters of the Hebrew Pentateuch.

[4] Paths, *netib;* this word is also rendered "stages," "power," "forms," "effects."

[5] Sepharim; the three forms of emanation: numbers, letters, and

2. Ten are the numbers, as are the Sephiroth, and twenty-two the letters, these are the Foundation of all things. Of these letters, three are mothers, seven are double, and twelve are simple.

3. The ten numbers formed from nothing are the Decad: these are seen in the fingers of the hands, five on one, five on the other, and over them is the Covenant [6] by voice spiritual, and the rite of Circumcision, corporeal (as of Abraham).

4. Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven. Learn this wisdom, and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, fix the design in its purity, and pass from it to its Creator seated on his throne.[7]

5. These Ten Numbers, beyond the Infinite one, have the boundless realms, boundless origin and end, an abyss of good and one of evil,[8] boundless height and depth, East and West, North and South, and the one only God and king, faithful forever seated on his throne, shall rule over all, forever and ever.

6. These ten Sephiroth which are ineffable, whose appearance is like scintillating flames,[9] have no end but are infinite.

speech; other translators have rendered these: number, word, and writing: Mathers gives: computation, number, and numeration.

In recent Hebrew editions, with points, the three forms are *Separ*, *Sepur*, and *Saypar*. They correspond to what we call the three R's.

[6] The two forms of Covenant; the Tongue is the originator by description of spiritual ideas, while the generative organs are the originators of new corporeal beings. Mathers quotes this third section as follows: "Ten are the restricting numerations, five as chief above five, and the pure unity enthroned in her strength in the word of Renewal, and in the word of might."

[7] Rittangelius gives: "replace the formative power upon his throne." Postellus gives: "restore the device or workmanship to its place."

[8] "Abyss of Evil." The translator notices this association with the Godhead, and remarks that the arrangement is such that Evil often produces good, and hence evil is an agent of the Supreme Being. This denies the Persian system of Ditheism or Dualism, involving a Spirit of Evil almost equal to the Spirit of Good; and positively in opposition to him; the Persians called these two powers ORMUZD and AHRIMANES.

[9] "The Sephiroth like scintillating flames." This is a point of interest; if one be conversant with these ten titles arranged in a diagram one proceeding from the other, the course of the lightning-flash is obviously seen in them.

The word of God is in them as they burst forth, and as they return; they obey the divine command, rushing along as a whirlwind, returning to prostrate themselves at his throne.

7. These ten Sephiroth which are, moreover, ineffable, have their end even as their beginning, conjoined, even as is a flame to a burning coal: for our God is superlative in his unity, and does not permit any second one. And who canst thou place before the only one?

8. And as to this Decad [10] of the Sephiroth, restrain thy lips from comment, and thy mind from thought of them, and if thy heart fail thee return to thy place; therefore is it written, "The living creatures ran and returned," and on this wise was the covenant made with us.

9. These are the ten emanations of number. One [11] is the Spirit of the Living God, blessed and more than blessed be the name of the Living God of Ages. The Holy Spirit is his Voice, his Spirit, and his Word.

10. Second, from the Spirit he made Air and formed for speech twenty-two letters, three of which are mothers, A, M, Sh, seven are double, B, G, D, K, P, R, T, and twelve are single, E, V, Z, Ch, H, I, L, N, S, O, Tz, Q, but the spirit is first among these. Third, Primitive Water.[12] He also formed and designed from his Spirit, and from the void and

[10] The mystery of the Decad: compare the Pythagorean doctrines; his disciples were taught the sacred secrecy involved in the number ten, or Tetractys; their oaths were taken upon it.

[11] In correspondence with the doctrine of numbers of Pythagoras, the power and sublimity of the Unity are insisted on. The Triad is prominent as a sacred number; the Tetrad and the Hexad are described to form the mysterious Decad; and in subsequent sections the Decad is explained.

In Section 9 "One is the Spirit of the Living God." Mathers translates this, "One is She, the Spirit of the Elohim of Life"; the Hebrew words are *Achath Ruach Elohim Chiim*, which may also mean "the One Spirit of the gods of the living."

The Latin authorities all translate the words as masculine, but no doubt *Achath* is a feminine word, and so is *Ruach*, meaning "Spirit."

[12] "Primitive Water and Fire." The ancient symbol of Water was an equilateral triangle base upward, and Fire was the same triangle point *upward*, the two combined are the Hexapla, or Hexalpha, or sign of the Macrocosm, which is the external symbol of *Vau*, 6, the Microprosopus, or Son; *Chochmah* is Fire, and *Binah* corresponds to Water.

formless [13] made earth, even as a rampart, or standing wall, and varied its surface even as the crossing of beams. Fourth, from the Water, He designed Fire, and from it formed for himself a throne of honor, with Auphanim, Seraphim, Holy Animals, and ministering Angels, and with these he formed his dwelling, as is written in the text " Who maketh his angels spirits and his ministers a flaming fire." (Psalm civ. 4.)

11. He selected three letters from the simple ones, and sealed them as forming his great Name, I H V [14] and he sealed the universe in six directions.

Five.— He looked above, and sealed the height, with I H V.

Six.— He looked below, and sealed the deep, with I V H.

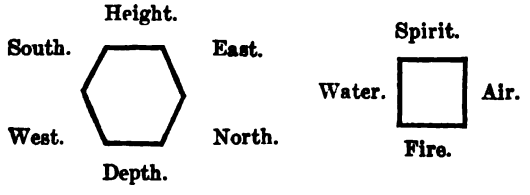
Seven.— He looked forward, and sealed the East, with H I V.

Eight.— He looked backward, and sealed the West, with V H I.

Nine.— He looked to the right, and sealed the South, with V I H.

Ten.— He looked to the left, and sealed the North, with H V I.

12. These are the ten ineffable existences, the spirit of the living God, Air, Water, Fire, Height and Depth, East and West, North and South.[15]



[13] "Void and formless." *Tohu* and *Bohu*, Parkhurst gives "waste" and "hollow"; these two words occur in Genesis i. 2, and are translated "waste and void."

[14] HVI, name of deity is the imperative; *esto*, be thou. HIV is *esse*, to be. IHV is the Tetragrammaton without the final H, and forms a trigrammatic deity name, which in this ancient work is substituted for it; and denoting its connection with the Yetziratic plane.

Observe that IHV is — *Jod*, male, father; *He*, is female, mother, Binah; and V is male, *Vau*, son.

[15] Sections, 9, 10, 11. Note the description of the Decad. First a tetrad is formed, then a hexad.

Chapter II [16]

1. The foundations are the twenty-two letters, three mothers, seven double, and twelve single letters. Three mothers, namely A, M, Sh, these are Air, Water, and Fire: Mute as Water, Hissing as Fire, and Air of a spiritual type, is as the tongue of a balance standing erect between them pointing out the equilibrium which exists.

2. He hath formed, weighed, transmuted, composed, and created with these twenty-two letters every living being, and every soul yet uncreated.

3. Twenty-two letters are formed by the voice, impressed on the air, and audibly uttered in five situations, in the throat, guttural sounds; in the palate, palatals; by the tongue, linguals; through the teeth, dentals; and by the lips, labial sounds.

4. These twenty-two letters, the foundations, He arranged as on a sphere, with two hundred and thirty-one modes of entrance. If the sphere be rotated forward, good is implied, if in a retrograde manner evil is intended.

5. For He indeed showed the mode of combination of the letters, each with each, *Aleph* with all, and all with *Aleph*.[17] Thus in combining all together in pairs are produced these two hundred and thirty-one gates of knowledge.[18] And from Nothingness [19] did He make something, and all forms of

[16] Chapter II.—This chapter consists of philosophic remarks on the twenty-two letters or sounds of the Hebrew Alphabet, and hence connected with the Air by Speech, and points out the uses of these letters to form words, the signs of ideas, and the symbols of material existences.

[17] *Aleph* is the letter A, M = *Mem*, Sh = *Shin*, B = *Beth*, and so on.

[18] There are 231 forms in which 22 letters may stand, even without permutation; by combining them in direct order; thus: ab, ag, ad, ah, au, up to at; then bg, bd, bh, bu, up to bt; then gb, gg, gd, gh, gu, as far as gt; the sum of these forms is the sum of the numbers 1 to 21; *i.e.*, 231.

Air standing between Water and Fire, and the trio producing Equilibrium, is a symbol constantly present in the Zohar, and one with which the "Sepher Dtzenioutha" opens; as may be studied in the English translation of S. L. M. Mathers.

[19] "Nothingness." This is the Hebrew word AIN, the forerunner of the AIN SOPH.

speech and every created thing, and from the empty void He made the solid earth, and from the non-existent He brought forth Life.

He hewed, as it were, immense columns or colossal pillars, out of the intangible air, and from the empty space. And this is the impress of the whole, twenty-one letters, all from one the *Aleph*.

Chapter III [20]

1. The three mother letters A, M, Sh are the foundations of the whole; and resemble a Balance, the good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.

2. These three mothers enclose a mighty mystery,[21] most occult and most marvelous, sealed as with six rings, and from them proceed primeval Fire, Water, and Air; these are subsequently differentiated into male and female. At first existed these three mothers, and there arose three masculine powers, and hence all things have originated.

3. The three mothers are A, M, Sh; and in the beginning as to the Macrocosm the Heavens [22] were created from Fire;

[20] Chapter III.— This chapter is especially concerned with the essence of the number Three, as represented by the three mother letters, A, M, and Sh. Their developments in three directions are pointed out, namely in the Macrocosm or Universe; in the Year, or in Time; and in the Microcosm, or in Man.

[21] In this connection we may compare the later Kabbalistic teaching of the three principles in Man, derived from the Intellectual, Moral, and Material Worlds.

Crown	King	Queen
Kether	*Tiphereth*	*Malkuth*
Neschamah	*Ruach*	*Nephesch*
Intellect	Reason	Passions

From the World of *Aziluth* descends the highest form of Spirit, the *Chiah*.

[22] I have never seen it pointed out that the Hebrew word *Heshamaim*, the Heavens, consists of Fire, ASH and *Mim*, which is Water, now SHM is name, and "The Name" is Jehovah. Note also that the three letters A M S are used in Chaldee as SHMA, as a name of the Trinity. (Parkhurst.) *Shamash* is Sun and Light, and also is Christ, the "Sun of Righteousness." (Malachi iv. 2.)

Note that AMA, is Mother. *Shamash*, the sun, is peculiar in an-

the Earth from primeval Water; and the Air was formed from the Spirit, which stands alone in the midst, and is the Mediator between them.

4. In the Year or as regards Time, these three mothers represent Heat, Cold, and a Temperate climate, the heat from the fire, the cold from the water, and the temperate state from the spiritual air which again is an equalizer between them.

These three mothers again represent in the Microcosm or Human form, male and female; the Head, the Belly, and the Chest; the head from the fire, the belly from water, and the chest from the air lieth between them.

5. These three mothers did he create, form, and design, and combine with the three mothers in the world, and in the year, and in Man, both male and female.

He caused Aleph to reign in the air, and crown it, and combined one with the other, and with these he sealed the Air in the world, the temperate climate of the year, and the chest (the lungs for breathing air) in man; the male with A, M, Sh, the female with Sh, M, A. He caused Mem to predominate in Water, and crowned it, and combined it with others, and formed Earth on the world, cold in the year, and the fruit of the womb in mankind, being carried in the belly.

He caused Shin to reign in Fire and crowned it, and he combined one with the other, and sealed them, as heaven in the universe, as heat in the year, and as the head of Man and Woman.[23]

other way as if the letters be placed one over the other thus: SH
M
SH
then we see a diagram of the Sun daily rising above *Mem*, M, the Waters, and sinking below them.

[23] It may be suitably added here that in the Biblical account of the Creation three Hebrew words are used as variants of the idea "making."

Beriah, "giving shape." (Gen. i. 1.)

Asiah, "completion, adornment." (Gen. i. 31.)

Yetzirah, "production, formation." (Gen. ii. 7.) These three with *Aziluth*, a Kabbalistic word meaning to "produce from nothing," will be found to constitute the titles of the four worlds of Emanation described in the Zohar.

Chapter IV [24]

1. There were formed seven double letters, *Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau,* each has two voices, either aspirated or softened. These are the foundations of Life, Peace, Riches, Beauty or Reputation, Wisdom, Fruitfulness, and Power. These are double, because their opposites take part in life, opposed to Life is Death; to Peace, War; to Riches, Poverty; to Beauty or Reputation, Deformity or Disrepute; to Wisdom, Ignorance; to Fruitfulness, Sterility; to Power, Slavery.

2. These seven double letters point out the dimensions, East, West, height, depth, North, South, with the holy temple in the middle, sustaining all things.

3. These seven double letters He formed, designed, created, and combined into the Stars of the Universe, the days of the week, the orifices of perception in man; and from them he made seven heavens, and seven planets, all from nothingness, and, moreover, he has preferred and blessed the sacred Heptad.

4. From two letters, or forms He composed two dwellings; from three, six; from four, twenty-four; from five, one hundred and twenty; from six, seven hundred and twenty; from seven, five thousand and forty; [25] and from thence their numbers increase in a manner beyond counting; and are incomprehensible. These seven are Planets [26] of the Universe, the

[24] Chapter IV.— This is the special chapter of the Heptad, the powers and privileges of the number seven. Here again we have the threefold chain of events, in the Universe, in time and in the Microcosm, man. The supplemental paragraphs have been printed in modern form by Kalisch; they identify the several portions of the Heptad more definitely with the planets, days of the week, and portions of the Human frame dedicated to perception by means of Senses.

[25] These numbers I have had to correct, almost every edition has them different: I give those produced by successive combination of the units from one to seven.

[26] In associating these double letters with the Planets, Kircher makes B, Sol; G, Venus; D, Mercury; K, Luna; P, Saturn; R, Jupiter; and T, Mars; and the powers of *Via*, Path; *Pax*, Peace; *Sapientia*, Wisdom; *Divitia*, Wealth; *Gratia*, Favor; *Familia*, Race; and *Imperium*, Power. Curious students may consult my remarks in the "Tarot" in connection with the "Sepher Yetzirah," in my treatise on "The Isiac

Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars; the seven days are the days of creation; and these are the seven gateways of a man, two eyes, two ears, two nostrils, and a mouth, through which he perceives by his senses.

Supplement to Chapter IV

(*Found in some editions*)

He caused and produced *Beth,* predominant in wisdom, crowned, combined, and formed the Moon in the Universe, the first day of the week, and the right eye of man.

Gimel, predominant in health, crowned, combined and formed Mars in the Universe, the second day of the week, and the right ear in man.

Daleth, predominant in fertility, crowned, combined, and formed the Sun in the Universe, the third day of the week, and the right nostril in man.

Kaph, predominant in life, crowned, combined, and formed Venus in the Universe, the fourth day of the week, and the left eye of man.

Pe, predominant in power, crowned, combined, and formed Mercury in the Universe, the fifth day of the week, and the left ear in man.

Resh, predominant in peace, crowned, combined, and formed Saturn in the Universe, the sixth day of the week, and the left nostril in man.

Tau, predominant in beauty, crowned, combined and formed Jupiter in the Universe, the seventh day in the week, and the mouth of man.

By these seven letters were also made seven worlds, seven heavens, seven lands, seven seas, seven rivers, seven deserts, seven days (as before), seven weeks from Passover to Pentecost, and every seventh year a jubilee.

Tablet of Bembo," page 19; indeed the parallel between the "*Tarot*" as exemplified by Count de Gebelin and by Eliphaz Levi, and myself — the "Sepher Yetzirah"— and the "Tablet of Isis," teaches a great lesson to every student of the Ancient Mysteries, namely the Essential Unity of their Doctrines, through all ages, and in every land.

Chapter V [27]

1. The simple letters are twelve, namely: *He, Vau, Zain, Heth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi,* and *Quoph;* they represent the fundamental properties, sight, hearing, smell, speech, desire for food, the sexual appetite, movement, anger, mirth, thought, sleep, and work. These symbolize also twelve directions in space: northeast, southeast, the east above, the east below, the northwest, southwest, the west above, the west below, the upper south, the lower south, the upper north, the lower north. These diverge to all eternity, and are as the arms of the universe.

2. These twelve letters, he designed, formed, combined, weighed, and changed, and created with them the twelve divisions of the heavens (namely, the zodiacal constellations), the twelve months of the year,[28] and the twelve important organs of the frame of man, namely the right and left hands, the right and left feet, two kidneys, the liver, the gall, the spleen, the intestines, the gullet, and the stomach.

3. Three mothers, seven double and twelve simple, these are the twenty-two letters with which I H V H Tetragrammaton, that is our Lord of Hosts, exalted, and existed in the ages, whose name is Holy, created three fathers, fire and spirit and water, progressing beyond them, seven heavens with their armies of angels; and twelve limits of the universe.

Supplement to Chapter V

(*Found in some Versions*)

1. God produced *He,* predominant in Speech, crowned,

[27] Chapter V.—The fifth chapter is specially concerned with the Dodecad; the number twelve itself is pointed out, and the characteristics of its constituents, once more in three zones of the Universe, Time, and Man: and concludes with a recapitulation of the whole number of letters: the Supplement describes a more definite association of each of the twelve letters to the signs of the Zodiac, the Months, and the organs of the Body respectively.

[28] Nisan, Yiar, Sivan, Tammuz, Ab, Elul, Tisri, Marchesvan, Kislev, Tebet, Sebat, Adar.

combined, and formed Aries in the world, Nisan in the year, and the right foot of man.

2. God produced *Vau,* predominant in Mind, crowned, combined, and formed Taurus in the world, Yiar in the year, and the right kidney of man.

3. God produced *Zain,* predominant in movement, crowned, combined, and formed Gemini in the world, Sivan in the year, and the left foot of man.

4. He produced *Heth,* predominant in Sight, crowned, combined, and formed Cancer in the world, Tammuz in the year, and the right hand of man.

5. He produced *Teth,* predominant in Hearing, crowned, combined, and formed Leo in the world, Ab in the year, and the left kidney in man.

6. He produced *Yod,* predominant in Labor, crowned, combined, and formed Virgo in the world, Elul in the year, and the left hand of man.

7. He produced *Lamed,* predominant in sexual desire, crowned, combined, and formed Libra in the world, Tisri in the year, and the gall in man.

8. He produced *Nun,* predominant in smell, crowned, combined, and formed Scorpio in the world, Marchesvan in the year, and the intestines in man.

9. He produced *Samech,* predominant in sleep, crowned, combined, and formed Sagittarius in the world, Kislev in the year, and the stomach of man.

10. He produced *Oin,* predominant in Anger, crowned, combined, and formed Capricornus in the world, Tebet in the year, and the liver in man.

11. He produced *Tzaddi,* predominant in Taste, crowned, combined, and formed Aquarius in the world, Sebat in the year, and the gullet in man.

12. He produced *Quoph,* predominant in Mirth, crowned, combined, and formed Pisces in the world, Adar in the year, and the spleen in man.

Chapter VI [29]

1. In proof of these things, and witnessing faithfully are the Universe, the Year of time, and Man himself, the Microcosm. He fixed these as testimonies of the Triad, the Heptad, and the Dodecad; the twelve constellations rulers of the world, the Dragon (THELE) Tali which environs the universe, and the microcosm, man.

The triad, fire, water, and air; the fire above, the water below, and the air in the midst. The proof of which is that air is a participator with both.

2. Tali, the Dragon,[30] is above the Universe, as a king on his throne; the sphere in the year as a king in his State, the Heart of man as a king in warfare.

And our God made the states of opposition, good and evil, good from the good, and evil from the evil. Happiness is reserved for the just, and misery for the wicked ones.

3. And out of the triad one stands apart; and in the heptad there are two triads, and one standing apart. The dodecad symbolizes war, the triad of amity, the triad of enmity, three which are life-giving, three which are death-dealing, and God, the faithful king, rules over all from the throne of his sanctity.[31]

[29] CHAPTER VI.— This chapter is a résumé of the preceding five, calling the universe and mankind to witness the accuracy of the scheme of distribution of the essences of the numbers among created forms; and concludes by a narration that these things were revealed to Abraham, who received them and faithfully accepted them, as a form of covenanted Wisdom.

[30] *Tali*, or *Theli*, the Dragon; the Hebrew letters are TLI, 400 and 30 and 10, which equal 440; now the "Book of Concealed Mystery," "Sepher Dtzenioutha," speaks of "repressing its crest," this is understood to mean eliminating its initial letter, by which means we obtain the number 40, which is equivalent to M, *Mem*, which means, Water.

The Dragon may be the constellation Draco, which is very long, and meanders through the sky; or an astronomical line joining *caput* and *cauda draconis;* or an imaginary circle around the universe.

[31] After the subdivision of the dodecad, Mayer's version has these words: "The triad of amity are the heart and the two ears; the triad of enmity are the liver, the gall, and the tongue; the three life-givers are the two nostrils and the milt (spleen); the three death-dealing ones are the mouth and the two openings of the body." Postellus and Rittangelius give: "The three friendly are the heart, ears, and

One above three, three above seven, and seven above twelve, and all are linked together, and one with another.

4. After that our father Abraham had seen, and pondered over, investigated, and understood these things, he designed, engraved, and composed them, and received them into his power (hands). Then the Lord of all appeared unto him, made a covenant with him, and kissed his head, and naming him after his own name, called him his friend; and as it is written, completed a covenant with him and with his seed forever, who then believed on God, the Tetragrammaton, and it was imputed to him for righteousness.

God ordained a covenant between the toes of his feet, that of circumcision; and a covenant between the fingers of his hands, that of the Tongue. He bound the essences of the twenty-two letters on his tongue, and God disclosed to him the secrets of them. God has carried these through waters, He has borne them aloft through fire, and He has stamped them in the storms of the air; He has distributed them among the seven stars, and has assigned them to twelve celestial constellations.[32] Amen.

THE THIRTY-TWO PATHS OF WISDOM[33]

APPENDIX TO THE SEPHER YETZIRAH[34]

The First Path is called the Admirable or the Concealed

mouth; the three hostile are the liver, the gall, and the tongue," and omits the other six.

[32] This section is said to be less ancient than the other portions. There are several versions of the last phrase, following the word "tongue." Rabbi Judah Halevi gives: "And said of him, before I formed thee in the belly I knew thee." Rabbi Luria gives the version I have translated from Pistorius. Postellus gives: "He drew him into the water, He rose up in spirit, He inflamed him in seven suitable forms with twelve signs." Mayer writes: "He drew them with water, he kindled them with fire, he moved them with spirit (air), distributed them with seven, and sent them forth with twelve."

[33] The Hebrew word NTIB, a "treading" or "foot made track," in Greek *tribos*, a word of which the ideal meaning is uncertain, is here rendered "path," or "way," and is taken to mean doctrine. S. L. Mathers, in his "Kabbalah Denudata," writes, "the term 'Path' is used throughout the Kabbalah to signify a hieroglyphical idea, or rather the sphere of ideas, which may be attached to any glyph or symbol."

[34] These "Paths," which are found in the edition of Rittangelius,

Intelligence (The Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning, and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is that of the Illuminating Intelligence, it is the Crown of Creation, the Splendor of the Unity, equaling it, and it is exalted above every head, and named by the Kabbalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the basis of foundation of Primordial Wisdom, which is called the Former of faith, and its roots, Amen; and it is the parent of Faith, from whose virtues doth Faith emanate.

The Fourth Path is named Measuring, Cohesive, or Receptacular; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the primordial emanation (The Highest Crown), blessed be it.

The Fifth Path is called the Radical Intelligence, because it is itself the essence equal to the Unity, uniting itself to the BINAH [35] or Intelligence which emanates from the primordial depths of Wisdom or CHOCHMAH.[36]

The Sixth Path is called the Intelligence of the Mediating Influence, because in it are multiplied the influxes of the emanations; for it causes that affluence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendor of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called Absolute or Perfect, because it is the means of the primordial, which has no root by which

and in some other Hebrew MSS., are of a much more abstruse character than the Sepher Yetzirah itself, and are of later date; they resemble very nearly the doctrinal clauses of the "Sepher Dtzenioutha," or "Book of Concealed Mystery."

[35] BINAH, the third Sephira, Understanding.

[36] CHOCHMAH, the second Sephira, Wisdom.

it can cleave, nor rest, except in the hidden places of GEDULAH [37] Magnificence, which emanate from its own proper essence.

The Ninth Path is the Pure intelligence so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of BINAH (the Intelligence spoken of in the Third Path). It illuminates the splendor of all lights, and causes a supply of influence to emanate from the Prince of countenances.

The Eleventh Path is the Scintillating Intelligence because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence, called CHAZCHAZIT,[38] which is named the place whence issues the vision of those seeing in apparitions. (That is, the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence and is so called because it is itself the essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence, and is so called because it is itself that CHASHMAL [39] which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in scripture, Job xxxviii. 9, "and thick darkness a swaddling band for it."

[37] GEDULAH, a substitute name for Chased, the fourth Sephira.
[38] CHAZCHAZIT, from CHZCH, "seeing a seer"; CHAZUTH, "a vision."
[39] CHASHMAL, is "scintillating flame."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased) and from the midst of the investigation the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the cause of all causes.

The Nineteenth Path is the Intelligence of all the activities of the spiritual beings, and is so called because of the affluence diffused by it from the most high blessing and most exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty-first Path is the Intelligence of Conciliation, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes, which are created in like manner similar to its harmonious elegancies.

The Twenty-fifth Path is the Intelligence of Probation, or is Tentative, and is so called because it is the primary temp-

tation, by which the Creator (blessed be He) trieth all righteous persons.

The Twenty-sixth Path is called the Renovating Intelligence, because the Holy God (blessed be He) renews by it, all the changing things which are renewed by the creation of the world.

The Twenty-seventh Path is the Exciting Intelligence, and it is so called because by it is created the Intellect of all created beings under the highest heaven, and the excitement or motion of them.

The Twenty-eighth Path is the Natural Intelligence, and is so called because through it is consummated and perfected the nature of every existent being under the orb of the Sun, in perfection.

The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed beneath the whole set of worlds and the increment of them.

The Thirtieth Path is the Collecting Intelligence, and is so called because Astrologers deduce from it the judgment of the Stars, and of the celestial signs, and the perfections of their science, according to the rules of their revolutions.

The Thirty-first Path is the Perpetual Intelligence; and why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates, in all their operations, the seven planets, even all of them in their own due courses.

END OF THE SEPHER YETZIRAH

SEPHER DTZENIOUTHA [1]
OR
THE BOOK OF CONCEALED MYSTERY

Chapter I

1. *Tradition.*—"The Book of Concealed Mystery" is the book of the equilibrium of balance.

2. *Tradition.*— For before there was equilibrium, countenance beheld not countenance.[2]

3. And the kings of ancient time [3] were dead, and their crowns were found no more; and the earth was desolate.

4. Until that head [4] (which is incomprehensible) desired by all desires (proceeding from AIN SVP, *Ain Soph,* the infinite and limitless one), appeared and communicated the vestments of honor.

5. This equilibrium hangeth in that region which is negatively existent in the Ancient One.[5]

[1] The word "Dtzenioutha" is difficult to translate, but I think its meaning is best expressed by the words "Concealed Mystery." "Sepher" means most nearly Knowledge, or Wisdom, and hence the book containing these. I have retained the form "Sephira" where it refers directly to Divine Wisdom.

[2] By the two countenances are meant Macroprosopus and Microprosopus.

[3] The "kings of ancient time" mean the same thing as the "Edomite Kings"; that is, they symbolize worlds of "unbalanced force," which, according to the Zohar, preceded the formation of this universe. This and the immediately following sections are supposed to trace the gradual development of the Deity from negative into positive existence; the text is here describing the time when the Deity was just commencing His manifestation from His primal negative form. Therefore, according to the Kabbalistical ideas, the universe is the garment, as it were, of the Deity; He not only contains all, but is Himself all, and exists in all.

[4] This Head, which is here described as proceeding from the infinite and limitless One, the *Ain Soph*, is the first Sephira, the Crown *Kether*, otherwise called *Arikh Anpin*, or Macroprosopus, the Vast Countenance. From this first Sephira the other nine emanations are produced.

[5] By the expression, "This equilibrium hangeth in that region which

6. Thus were those powers[6] equiponderated which were not yet in perceptible existence.

7. In His form (in the form of the Ancient One) existeth the equilibrium:[7] it is incomprehensible, it is unseen.

8. Therein have they ascended, and therein do they ascend — they who are not, who are, and who shall be.[8]

9. The head which is incomprehensible is secret in secret.[9]

10. But it hath been formed and prepared in the likeness of a cranium, and is filled with the crystalline dew.[10]

11. His skin is of ether, clear and congealed.

12. His hair is as most fine wool, floating through the balanced equilibrium.[11]

is negatively existent in the Ancient One," is meant that the other nine Sephiroth (which are equilibrated by their formation in trinities) are as yet not developed in the first Sephira, but exist within it as the tree exists in the seed from which it springs. By "the Ancient One" is intended the first Sephira, the Crown Kether, one of whose appellations is *Attheqa*, the Ancient One.

[6] These powers are the other nine Sephiroth, which are, as it were, powers of the first Sephira; as soon as they are equated they become positively existent through correlation of force. The next two sections explain the manner of their equilibration while yet negative entities, or rather ideas.

[7] But the first idea of equilibrium is the Ancient One (the first Sephira, or Crown Kether), because it is the first potential imitation of the boundless light which proceeds from the Limitless One. That is, the central point of Kether is the equilibrium, because the balance does not yet exist, the two opposite poles which form the balance not being yet developed. We must not confuse these two terms, equilibrium and balance. The balance consists of two scales (opposing forces), the equilibrium is the central point of the beam.

[8] Therein (in the equilibrium of Kether) have they ascended (developed when they became positively existent), and therein (in the equilibrium) do they ascend (have their first existence), they (the Sephiroth) who are not (exist negatively), who are (then become positive), and who shall be (exist permanently, because they are counterbalanced powers). This triple expression, "are not, are, and shall be," also refers to the triple trinity of the Sephiroth.

[9] This head is Macroprosopus, the Vast Countenance, and is the same as the Ancient One, or Crown Kether. It is secret, for therein are hidden the other potentialities.

[10] The crystalline dew is the creative lux, or *Aur*, AVR, proceeding from the Limitless One. The Mantuan Codex calls the skull, or cranium, the first, and the crystalline dew the second conformation of Macroprosopus.

[11] The ether is the clear and insupportable brilliance of his glory.

13. His forehead is the benevolence of those benevolences which are manifested through the prayers of the inferior powers.[12]

14. His eye is ever open and sleepeth not, for it continually keepeth watch.[13] And the appearance of the lower is according to the aspect of the higher light.

15. Therein are His two nostrils like mighty galleries, whence His spirit rusheth forth over all.[14]

16. When, therefore, the Divine law beginneth, *Berashith Bera Elohim Ath Hashamaim Vaath Haaretz:* "In the beginning the Elohim created the substance of the heavens and the substance of the earth." The sense is: Six members were created, which are the six numerations of Microprosopus; benignity as His right arm; severity as His left arm; beauty as His body; victory as His right leg, glory as His left leg; and the foundation as reproductive. For instead of *Berashith,* "in the beginning," it may be read *Bera Shith,* "He created the six." Upon these depend all things which are below, principally the Queen, who is the lowest path, or the bride of Microprosopus, and all the three inferior worlds.[15]

The hair is white — *i.e.*, spotless as wool — to denote the utter absence of matter and of shell. The Mantuan Codex calls the ether the third conformation, and the hair the fourth, which latter it refers to the Sephira Netzach, victory.

[12] The supernal benignity which transmits their qualities, powers, and offices, to the lower Sephiroth (the inferior powers). It must be remembered that each Sephira *receives from* that which immediately precedes it, and *transmits to* that which next follows it. Thus, each Sephira is said to be feminine or passive as regards its predecessor, and masculine or active in respect to its successor. The Mantuan Codex calls this the fifth conformation, and refers it to the idea of the ninth Sephira, Yesod, foundation.

[13] Were the eye to close (the directing thought Divine to be abstracted from the Sephiroth), the whole universe would give way, for its mainspring would be withdrawn. Because the appearance (development) of the lower (nine Sephiroth) is according to (dependent on) the aspect (ruling thought) of the higher light (Kether, the first Sephira). The Mantuan Codex terms this the sixth conformation of Macroprosopus, and refers it, as in the case of the fourth conformation, to the primal idea of the Sephira Netzach, victory.

[14] The creative spirit, or the "breath of life."

[15] The view which the Sepher Dtzenioutha here follows out is that

17. And the dignity of dignity hangeth from the seven conformations of the cranium. This is the beard of the venerable and Ancient One, which is divided into thirteen portions.[16]

18. And the second earth came not into the computation. That is, the kingdom of the restored world, which elsewhere is called the Bride of Microprosopus, came not into the computation when the six members were said to be created. Or otherwise, when in Gen. iv. 2 it is said in another way, "And the earth," that earth is not to be understood of which mention hath been first made; since by the first to be understood the kingdom of the restored world and by the second the kingdom of the destroyed world,[17] and this is elsewhere said.

19. And it hath proceeded out of that which hath undergone the curse, as it is written in Genesis v. 29, "From the earth which the Lord hath cursed." (The meaning is: That the kingdom of the restored world was formed from the kingdom of the destroyed world, wherein seven kings[18] had died and their possessions had been broken up. Or, the explanation of the world, of which mention is made elsewhere, proceedeth from the kingdom of the destroyed world.)

20. It was formless and void, and darkness upon the face of the deep, and the Spirit of the Elohim vibrating upon the

the beginning of Genesis describes *not only the creation of the world, but the development of God*, for it considers the universe as the outward and material expression of the power of the thought Divine. Microprosopus is, as it were, the reflection of Macroprosopus, for as Macroprosopus has six principal titles, so is Microprosopus composed of six of the Sephiroth. *Shith* is the Chaldee form of the Hebrew *Shash*, six. The queen is Malkuth, the tenth Sephira. The three inferior worlds are Briah, Yetzirah, and Asiah.

[16] The Ancient One is the first Sephira, Macroprosopus. The beard, in continuation of the symbolic representation of the head, is divided into thirteen portions, which answer by Gematria to the idea of unity. For *Achad*, unity, yields the number 13 by numerical value.

[17] The kingdom of the destroyed world is that of unbalanced force. This refers to a period prior to the development of the Sephiroth, and must therefore be referable to the Edomite kings.

[18] These seven kings are the Edomite kings before mentioned in section 3.

face of the waters. These words from "it was formless" down to "of the waters," are thirteen [19] in the Hebrew text of Genesis. Thirteen depend from the thirteen forms of the dignity of dignity (that is, the beard of the Macroprosopus, or first formed head).

21. Six thousand years depend from the six first.[20] This is what the wise have said, that the world shall last six thousand years, and it is understood from the six numbers of Microprosopus. But also the six following words give occasion to this idea: *Veyomar Elohim Yehi Aur Vayehi Aur:* "And the Elohim said, Let there be light, and there was light."

22. The seventh [21] (the millennium, and the seventh space, namely, the Kingdom), above that One which alone is powerful — (*i.e.,* when the six degrees of the members denote mercies and judgments, the seventh degree tendeth alone to judgment and rigor). And the whole is desolate. That is, the Kingdom, *Malkuth,* in the higher powers, is the antitype of the sanctuary, and like as this is destroyed, so also the Schechinah, or Kingdom, is itself exiled for twelve hours. For the Hebrews include all this time of their exile in the space of one day. Like as it is written: "It was formless and void," etc. For from the words, "it was formless,"

[19] The number thirteen expresses unity. The author of "The Book of Concealed Mystery" here argues that the very number and order of the words in the Hebrew text refer to certain forms of the Deity. The terms "face of the deep" and "face of the waters" bear a striking analogy to Macroprosopus and Microprosopus, the Vast and the Lesser Countenances. In this sense the "face of (from) the deep (abyss)" is the countenance formed from Ain Soph, the Limitless One; namely, the first Sephira, the Crown Kether.

[20] By an exegetical rule of numbers, not so often employed as the others, simple numbers or units signify divine things; numbers of ten, celestial things; numbers of a hundred, terrestrial things; and thousands signify the future, what shall be in an after-age. Hence are the "six thousand years" deduced from the six first words, which also are said to refer to the six Sephiroth of whom Microprosopus is formed; the idea of six being extended into as many thousands, to symbolize that number on the plane of a future age.

[21] By the same rule, the millennium is deduced from the seventh word. The seventh space here means Malkuth, the kingdom, or the queen, which together with the six of Microprosopus makes up the seven lower Sephiroth.

down to " upon the face of," are twelve words in the Hebrew text of Genesis.

23. The thirteenth (that is, "of the waters," *Hamin,* which is the thirteenth word) raiseth up these (that is, as well the sanctuary which is above as that which is below) through mercy [22] (since the water symbolizeth that measure of mercy through which judgment and punishments are mitigated), and they are renewed as before (for the six words follow afresh, as in the beginning the six members are enumerated). For all those six continue and stand fast (they are the members of the Microprosopus, and are not as his bride, and from them is the restitution), since it is written *Bera,* " created " (which hath a sense of permanence), and then it is written *Hayitha,* " it was " (which also is a phrase of permanence and not of interpolation), for it is very truth (plainly, therefore, the kingdom perished not, although it might be formless and void, but it retaineth hitherto the essence).

24. And at the end of the Formless and the Void and the Darkness (that is, at the end of the exile this saying shall have place: Isa. ii. 11). And the Tetragrammaton [23] alone shall be exalted in that day (that is, in the time of Messiah).

25. But there are excavations of excavations.[24] (The ex-

[22] Mercy and judgment are opposites, and from the side of judgment comes the execution of judgment, which is destruction.

[23] The Tetragrammaton comprehends the whole ten Sephiroth, and consequently expresses their three trinities of balanced force also; consequently, when the Tetragrammaton appears, the formless and the void and the darkness disappear, and form, fulness, and light replace them.

[24] The excavation or receptacle of a Sephira is that quality whereby it receives the supernal influence from that which immediately precedes it; hence each Sephira has a double quality of receiving and of transmitting, which passes through the four words, in each of which the Sephiroth exist, though in gradually decreasing light. (See Table subjoined.) The " shells," *Qliphoth,* are the demons, in whom again is a form of the Sephiroth, distorted and averse. This great dragon which is here described is evidently identical with the leviathan of Job. He is the executor of judgment, the centripetal force, the old serpent ever seeking to penetrate into Paradise; finally, in a more *exoteric* sense, he is Satan and the devil, the accusing one. In the Sepher Yetzirah, he is called *Theli,* the dragon. Now, by Gematria, THLI = 400 + 30 + 10 = 440; and if we " repress his crest "— i.e.

cavation is the receptacle, like that which is hollowed out, or carved out, like a cave, or any other receptacle. Therefore all receptacles are inferior with respect to the superiors, among which the "shells" hold the last place, which here are described, which are) under the form of a vast serpent extending this way and that. (Concerning this serpent the author of the "Royal Valley" speaks thus in his "Treatise of the Shells." The fragments of the receptacles, which have fallen into the world of Creation, of Formation, and of Action, therein exist from the Outer; and judgments are more consonant to these, which are called profane, and have their habitation in the middle space between the Holy and the Unclean. And from the head is formed that great dragon which is in the sea, and is the sea-serpent, which is, however, not so harmful as the earthly one. And this dragon hath been castrated since his crest, together with his mate, has been repressed, and thence have been formed four hundred desirable words. And this dragon hath in his head a nostril [after the manner of whales] in order that he may receive influence, and in himself he containeth all other dragons, concerning which it is said: "Thou hast broken the heads of the dragons upon the waters" [Ps. lxxiv. 13]. And there the idea or universal form of all the shells is understood, which encompasseth the seven inferior emanations of the queen after the manner of a serpent, as well from the right as from the left and from every side.)

26. His tail is in his head (that is, he holdeth his tail in his mouth, in order that he may form a circle, since he is said to encompass holiness).[25] He transferreth his head to be-

take away the first letter, which is TH, *Tau* — 400, there will remain LI = 40 = M, *Mem*, the water. The "400 desirable worlds" are the numerical value of TH, and signify the power of the Tetragrammaton on the material plane. (See note to section 21, foregoing.) There is much alchemical symbolism contained in the "Sepher Dtzenioutha." The "Seven Inferior Emanations" of the queen are the seven lower Sephiroth — viz., Chesed, Geburah, Tiphereth, Netzach, Hod, Yesod, and Malkuth; or Microprosopus and his bride, the king and queen. "Shells," *Qliphoth*, are the evil spirits.

[25] Here is the origin of the well-known symbol of a serpent holding

hind the shoulders (that is, he raiseth his head at the back of the bride of Microprosopus, where is the place of most severe judgments), and he is despised (since in him is the extremity of judgments and severities, whence wrath is the attribute of his forms). He watcheth (that is, he accurately searcheth out and seeketh in what place he may gain an entry into holiness). And he is concealed (as if laying traps; since he insinuateth himself into the inferiors, by whose sins he hath access to the holy grades, where the carrying out of judgments is committed to him). He is manifested in one of the thousand shorter days. (Numbers are called days, and numbers of the inferior world short days; among which tens are attributed to the factive, on account of their decimal numeration; hundreds to the formative, since they are numbers of the light of their author, and draw their existence from the tens; but thousands to the creative, for the same reason. But that dragon hath about this his most powerful location, whence, if a defect occurreth only in one numeration of that system through the fault of the inferiors, he is immediately manifest, and thus commenceth his accusations before the throne of glory.)

27. There are swellings in his scales (that is, like as in a crocodile; because great in him is the heaping together of judgments). His crest keepeth its own place (that is, there is in him no further power of hastening to things beyond in the Outer).[26]

his tail in his mouth, like a circle — the serpent of Saturn. The reason that he raiseth his head behind the shoulders of the bride (Malkuth) is because he is, so to speak, not only the executor of judgment, but also the destroyer; destruction as opposed to creation, death as opposed to life. For the whole Sephiroth are represented as being the balance of mercy and justice, and the tenth Sephira is especially of the nature of justice, as also is Geburah, the fifth. He is concealed, because he is not called into action till justice requires him. The term "decimal numeration" of course refers to the ten Sephiroth. The presence of the serpent when revealed, is an accusation, because it shows that the balance is destroyed; just as in a watch, if one of the wheels be injured, irregularity is at once manifested. Now, life, when it consists of birth into another form, necessarily implies death in the previous form. The throne of glory is the Briatic world.

[26] There is in the destroyer no "hastening to the outer," because he is *centripetal* and not *centrifugal*.

28. But his head is broken by the waters of the great sea.[27] (The great sea is wisdom, the fountain of mercy and loving-kindness; which, if it sendeth down its influence, judgments are pacified, and the hurtful powers of the shells is restricted); like as it is written, Ps. lxxiv. 13: "Thou hast broken the heads of the dragons by the waters."

29. They were two (male and female, whence the text of the Psalm speaketh of the dragons in the plural number; but when the plural number is given in its least form, two only are understood). They are reduced to one (for the female leviathan [28] hath been slain, lest they should seek to multiply judgments). Whence the word *Thenanim* (in the beforementioned passage of the Psalm) is written in a defective form (purposely to denote that restriction).

30. (But it is said) heads[29] (in the plural number, for the purpose of denoting a vast multitude, as well of species as of individuals in that genus); like as it is written, Ezek. i. 22: "And a likeness, as a firmament, above the heads of the living creature." (Where also the word for "living creature," *Chiah,* is put in the singular as a genus of angels; and heads in the plural for the purpose of denoting species and innumerable individuals.)

31. "And the Elohim said, Let there be light, and there was light." (The sense may be sought from that Psalm xxxiii. 9) where it is written," Since He Himself spake, and it was done." First, therefore, is commemorated the Path

[27] "The waters of the great sea," are the influence of the supernal mother, Binah, of whom Malkuth is the reflection. But Binah receives the influence of Chokmah.

[28] I may refer the reader to the Talmud for further information regarding Jewish ideas of the Leviathan. *Thenanim* is written in a defective form, because the letter I of the plural is omitted. Written fully, it should be THNININIM, instead of THNINM.

[29] "Thou hast broken the heads of the dragons (*Thenanim*) by the waters." It must be remembered that this dragon is said by the author of the "Royal Valley" to be the king of all the "shells" or demons. Now, the demons are divided into ten classes, corresponding to the ten Sephiroth, but in an averse form, and are called in the book, "Beth Elohim," the "impure Sephiroth." The heads of the leviathan (compare the Lernæan Hydra which Hercules slew) are probably these. Compare, also, the description of the beast in Revelation.

Hoa, (that is, the mother of understanding, who is called *Elohim,* near the beginning of the verse, "And the Elohim said." She also is called *Hoa,*[30] in the words of Psalm xxxiii. 9, on acount of her truly secret nature). *Hoa* is alone (as well with Moses as with David). The word *Vayehi,* "and it was done," is also alone. (As if the six members were considered separately, seeing that V occupieth the first place in the word *Vayehi.*)

32. Then are the letters inverted, and become one. (If, namely, in the word *Vayehi,* the letters I, and H, be placed in front, so that it may read IHVI or *Yahevi,* it maketh one Tetragrammaton,[31] which exhausteth the whole Divinity. But since these belong to the mother, from whom arise the judgments, hence this tetragrammaton is here written in retrograde order, which mode of writing is referred by Kabbalists to the judgments, on account of the nature of averse things; whence this ought to be written in this way: IHVI, *Yahevi,* IHV, *Yeho,* IH, *Yah,* I, *Yod.* But since in the path of understanding those judgments themselves do not exist, but only their roots, while in itself this path is only pure mercy; hence the retrograde order is inverted, in order that it may be posited entire in this manner as at first): I, *Yod,* IH, *Yah,* IHV, *Yeho,* IHVI, *Yahevi.* (But it is not written in the usual manner, IHVH, *Yod, He, Vau, He;* because the word is derived from VIHI, *Vayehi,* whose metathesis is here discussed. And nevertheless the letter) which

[30] This statement, that the supernal mother is symbolized by the word Hoa, He, seems at first sight at variance with the statement in another place, that Hoa represents Macroprosopus. But the letter H in the Tetragrammaton symbolizes the supernal mother, and this is also the initial letter of Hoa. And again by Gematria Hoa, HVA = 5 + 6 + 1 = 12, and the digits of 12 1 + 2 = 3. And 3 symbolizes Binah because she is the third Sephira. "Seeing that V, *Vau,* occupies the first place in the word VIHI," because V stands for the number 6.

[31] Any four-lettered name is, of course, a tetragrammaton, but this term is especially applied to the word of four letters called by Biblical translators "Jehovah." It must be remembered that the natural course of writing Hebrew and Chaldee is from *right to left,* and that when it is written from *left to right,* it is said to be written "backward," "in retrograde order," or "averse." By the "path of understanding" is meant Binah, the third Sephira. Schechinah is, of course, the Divine Presence manifested in the path of Malkuth.

is last (namely, I, *Yod,* which is put in the place of the last H, *He,* in the ordinary form of the Tetragrammaton, denoteth), the Schechinah (or the queenly presence) which is below (that is, a path of the kingdom, namely, MLKVTH, *Malkuth,* the tenth and last Sephira); like as (in the other instance) the letter H, *He,* is found to be the Schechinah.

33. But in one balance are they equiponderated. (The balance denoteth the male and the female; and the meaning is, that the letters I, *Yod,* and H, *He* — of which the former is masculine and referreth to the path of the foundation;[82] and the latter is feminine, pertaining to the queen — are interchangeable; since whilst the equilibrium existeth there is an intercommunication between them, and they are joined together as one. All to this that the queen is also called ADNI, *Adonaï,* wherein the letter I, *Yod,* bringeth up the rearguard of the army, as it were; because also it is accustomed to be called the Lesser Wisdom.) And the living creatures rush forth and return. (This is what is said in Ezek. i. 14 concerning the living creatures, which is accustomed to be said concerning those letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first; as when I, *Yod,* rusheth forth unto the last place, and when it returneth unto the beginning again; and so also the letter H, *He.* Likewise, then, also the living creatures are said to rush forth, when the Tetragrammaton is written with the final H, *He,* because then the whole system of emanatives is exhausted. But they are said to return when the Tetragrammaton is written with the final I, *Yod,* so that the sense may be collected in such a manner as to return from

[82] The "path of the foundation" is of course Yesod, the ninth Sephira, while the queen is Malkuth, the tenth. Yesod is therefore the connecting link between Microprosopus and the bride. The letter I "bringeth up the rearguard, as it were," in the name ADNI, *Adonai,* because it is the last letter. Ezek. i. 14: the Kabbalists by the term *Chaioth Ha-Qadesch,* the Holy Living-Creatures, understand the letters of the Tetragrammaton. With regard to the "letters of the Tetragrammaton, which sometimes hold the last place and sometimes the first," the following are two examples — namely, as in the form IHVI, *Yod, He, Vau, Yod,* the letter I, *Yod,* is both at the beginning and end of the word; and in the form which is more usual IHVH, *Yod, He, Vau, He,* the letter H, *He,* is in the second and last place.

the last path of the queen into the penultimate of the foundation, which is designated by this letter I, *Yod.*

34. Like as it is written: "And the Elohim saw the substance of the light, that it was good." (Here a reason is adduced from the proposed text itself, showing how the last letter of this form of the Tetragrammaton, namely, I, *Yod,* may be said to symbolize the bride, since God himself might behold in that light the path of conjunctive foundation, which the word "goodness" pointeth out; but when the foundation is in the act of conjunction — that is, under the idea of communicating goodness — there then is the bride. But also that the word "goodness" denoteth the foundation is proved from Isa. iii. 10, where it is said), "Say ye unto the righteous man" (that is, to the path of foundation,[33] because the first man is said to be the foundation of the world, Prov. x. 25), "that it shall be well with him." Therefore, then, do they ascend within the equilibrium. (That is, these two letters, I, *Yod,* and H, *He,* mean one and the same thing. Or again: But behold, how in balanced power ascend the letters of Tetragrammaton. That is, how those letters agree when in conjunction, which before were standing separated in the word VIHI, *Vayehi.*)

35. (Whilst the spouse, Microprosopus) was at first alone (he was standing by, whilst the letter V, *Vau,* occupied the first place, then was he separated from his bride). But all things returned into the unity. (That is, not only were father and mother conjoined into one, because the two letters, I, *Yod,* and H, *He,* were combined; but also the Microprosopus returned to his bride, whilst V, *Vau,* was placed next

[33] The "path of foundation" is, of course, the ninth Sephira, Yesod, which is the sixth member of Microprosopus (see section 16, foregoing), and typifies reproductive power. Malkuth is the queen. We must remember that in the Tetragrammaton, IHVH, I, *Yod,* is the father (who is *not* Macroprosopus, though he is implied therein, as the top point of the Hebrew letter Yod is said to symbolize him); H, *He,* the supernal mother; V, *Vau,* the son (Microprosopus); and H, *He,* final, the bride (the queen). And this is their proper order. Other variations of the Tetragrammaton, therefore, alter the position of the letters with regard to each other; their normal and correct position being IHVH.

to I, *Yod,* in the Tetragrammaton, IHVI, *Yahevi.* For) V, *Vau,* descendeth (when in the word VIHI, *Vayehi,* "and it was done," it occupieth the first place; but in the proposed metathesis, it descended into the third place, in order that it might be IHVI, *Yahevi*). And they are bound together the one to the other (male and female, V, *Vau,* and I, *Yod,* the path of beauty [34] and the queen), namely, I, *Yod,* and H, *He* (by which are shown wisdom and knowledge, father and mother), like unto two lovers who embrace each other. (By two lovers are understood either V, *Vau,* and I, *Yod* only — that is, at the end; or I, *Yod,* and H, *He* together — that is, at the beginning).

36. (Now the author of the "Sephir Dtzenioutha" hasteneth to the latter explanation of these letters, I, *Yod,* and V, *Vau;* and concerning V, *Vau,* he saith): Six members are produced from the branch of the root of his body. (The body is Microprosopus; the root of the body is the mother,[35] who is symbolized by the letter H, *He;* the branch of the root is the letter V, *Vau,* enclosed and hidden within the letter H, *He;* and from that very branch were produced the six members — that is, the entire letter V, *Vau,* now having obtained the head.)

37. "The tongue speaketh great things" (see Dan. vii. 8. And by the tongue is understood the foundation — namely, the letter I, *Yod,* joined with his bride; the speech is the marital influx flowing forth from the bride; for the queen is called the word; but the great things are inferiors of all grades [36] produced.)

38. This tongue is hidden between I, *Yod,* and H, *He.* (For father and mother are perpetually conjoined in ISVD,

[34] The "path of beauty," or Tiphereth, the sixth Sephira, is sometimes represented by V, *Vau,* and therefore sometimes stands for Microprosopus by itself; it is really the *central* Sephira of the group of six Sephiroth which compose him. The numerical value of *Vau* is 6.

[35] The mother here mentioned is of course the third Sephira, Binah. The six members of Microprosopus forming the entire letter *Vau* is an allusion to the numerical value of that letter being 6.

[36] The inferiors of all "grades" or "paths" are the Sephiroth in the inferior worlds.

Yesod, the foundation, but concealed under the mystery of Daath or of knowledge.) [37]

39. Because it is written (Isa. xliv. 5): "That man shall say, I am of the Tetragrammaton." (The word ANI, *Ani,* I, when the discourse is concerning judgments, pertaineth to the queen. But whensoever mercy is introduced it referreth to the understanding,[38] like as in this place. In order that the sense may be: The supernal path, which is called I, or the understanding in act of conjunction with the father, is for the purpose of the formation of the Tetragrammaton, and this is one conjunction between the father and the mother for the constitution of the six members.) And that shall be called by the name Jacob, IOQB, *Yaqob.* (To call by name is to preserve; and another conjunction of father and mother is introduced for the purpose of preserving the Microprosopus, which is called Jacob.) And that man shall write with his hand, "I am the Lord's." (To write belongeth to the written law, or the beautiful path, and the same also signifieth to flow in. "With his hand," BIDV, *Byodo,* is by metathesis BIVD, *Byod,* by I, *Yod* — that is, through foundation; in order that the sense may be, it may be formed from his influx, so that the Tetragrammaton may be written with I, *Yod,* as we have above said.) And by the name of Israel shall he call himself. He shall call himself thus in truth. (For the conception of the Microprosopus is more properly under the name of Jacob, whose wife is Rachel; and his cognomen, as it were, is Israel, whose wife is Leah.)

40. That man shall say, I am the Lord's; he descendeth. (That is: that very conception of the word I, which is elsewhere attributed to the supernal mother, forasmuch as in her agree the three letters of the word ANI, *Ani,* I; namely A, *Aleph,* is the highest crown; N, *Nun,*[39] is the understanding

[37] The conjunction of the letters V and H at the end of the Tetragrammaton IHVH is similar to that of I and H at the beginning.

[38] The understanding is Binan, the third Sephira, which is referred to the supernal H, *He,* The "beautiful path" is Tiphereth, the sixth. The foundation is Yesod, the ninth. It is the *final Yod,* I, of the form of the Tetragrammaton IHVI, which is referred to Yesod, and not the initial, which belongs to Chokmah, the second Sephira, the Father.

[39] *Nun* in its fifty gates refers to the numerical value of the letter

itself, in its fifty celebrated gates; I, *Yod,* is the foundation or knowledge of the Father; but in this instance it is attributed to the lowest grade of the lower mother, and now is ADNI, *Adonaï,* without the D, *Daleth,* D, or poverty, but filled with the influx, and is ANI, *Ani.*) And all things are called BIDV, *Byodo* (that is, all these things are applied to IVD, *Yod,* concerning which this discourse is.) All things cohere by the tongue, which is concealed in the mother. (That is, through Daath, or knowledge, whereby wisdom is combined with the understanding, and the beautiful path with his bride the queen; and this is the concealed idea, or soul, pervading the whole emanation.) Since this is opened for that which proceedeth from itself (that is, Daath is itself the beautiful path, but also the inner, whereto Moses referreth; and that path lieth hid within the mother, and is the medium of its conjunction. But whensoever it is considered in the outer, when it hath come forth from the mother, then is it called Jacob.)

41. (And herein IHV[40] *Yod, He, Vau,* differeth from the whole name and from all the four letters. Now, he turneth back to the other portion of the four — namely, IHV, *Yod, He, Vau* — and saith:) The Father resideth in the beginning (that is, that the letter I, *Yod,* which is the symbol of the wisdom and of the father, in that part holdeth the first place, like as in the whole system: since the crown

N, which is 50. The "lower mother" is of course the final H of the word IHVH, the "bride." Daath generally symbolizes the conjunction of the second and third Sephiroth.

[40] IHV is of course the Tetragrammaton without the final H. It is interesting to note that in the Kabbalistical work called the "Sepher Yetzirah," this trigrammatic name is used instead of the Tetragrammaton. The crown which is hidden is Kether, the first Sephira, or Macroprosopus, who is AHIH, and is therefore not openly shown in IHVH. The path of Hod is the eighth Sephira. The father and the son, by whom the mother is enclosed, are of course the letters I and V in the word IHV. With regard to what is said regarding the Israelites when they committed the sin of the calf, I imagine that it is intended to intimate — (*a*) That the calf was a symbol of ALHIM, Elohim, not of IHVH; for the Israelites had said, "Make us Elohim to go before us." (*b*) That this name "Elohim" is applied to the feminine portion of the Tetragrammaton HH. (*c*) That therefore the force was unbalanced which they adored, and that it would have been just as wrong to adore IV alone.

nevertheless is hidden, and is only compared to the highest apex of the letter I, *Yod*). The mother in the middle (for the letter H, *He*, which is the symbol of the unformed understanding and the supernal mother, holdeth the middle place between I, *Yod*, and V, *Vau*, even as in the supernals she is comprehended by the Father from above, and by the Microprosopus, which is her son, she is covered from below, in whom she sendeth herself downward into the path of Hod, or of glory.) And she is covered on this side and on that (by the two, father and son). Woe, woe unto him who revealeth their nakedness! (Since this can be done by the faults of the inferiors, so that Microprosopus loseth this influx, whereby he is of so great power that he can seek to enshroud his mother; for that covering is the reception of the supernal influx, and the capability of transmitting the same to the inferiors, which can not be done if the mother be uncovered and taken away from the Microprosopus, as the Israelites did when they committed the sin of the calf.)

42. And God said, Let there be MARTH, *Maroth*, lights in the firmament of the heaven. (Now he hasteneth to the third part of that quadrilateral name, namely, to these two letters IH, *Yod, He*. But by lights are understood the sun [41] and the moon, the beautiful path and the kingdom or bride. And herein the sense is this: although usually by these two letters are accustomed to be understood the Father and the Mother, or the wisdom and the understanding, yet in this place the supernal lights are wanting, like as the word MARTH, *Maroth*, is written in a defective form; and the meaning is proper to be applied unto the firmament of the heaven — that is, to the foundation, extended and prepared for marital conjunction; for the spouse is called the heaven, and the member of the treaty is the firmament, like as, therefore, the two last paths in the whole name IHVI, *Yod, He,*

[41] In the fourth world, Asiah, the sun is referred to Tiphereth and the moon to Yesod. The term "square," or "square name," is sometimes applied to the Tetragrammaton. The phrase "member of the treaty" probably alludes to the symbolism of circumcision. In this sense, I, *Yod*, in the path of Yesod, the ninth Sephira, has a symbolical phallic signification.

Vau, Yod are designated by the letters V, *Vau,* and I, *Yod,* so likewise these in this portion of the square are designated by the letters, I, *Yod,* and H, *He.*) The husband hath dominion over the wife (since it is not written by V, *Vau,* but by I, *Yod,* which is the symbol of the member of the treaty, and herein denoteth the actual combination with the female): like as it is written (Prov. x. 25): "And the just man is the foundation of the world." (By this saying he illustrateth his meaning; because by the letter I, *Yod,* is understood the fundamental member by which the world is preserved in existence.)

43. I, *Yod,* therefore irradiateth two. (That is, the letter I, *Yod,* in this square of the Tetragrammaton hath a double sense of influx, forasmuch as in the first instance it signifieth the father who illuminateth the mother; and forasmuch as in the second instance it signifieth the Microprosopus, or rather his treaty, which illuminateth the kingdom.) And (again in another manner) it shineth (that is, and also hath a third signification, whilst in the complete name it constituteth the last letter), and passeth on into the woman. (That is, and denoteth the bride of Microprosopus, as is shown above, because it is put in the place of the last H, *He,* of the Tetragrammaton IHVH; like as also it hath the same power of signification in the connection of the names of existence and domination in this manner, IACHD, VNHI.)

44. (Now he turneth to the last part of this square, which is I, *Yod,*[42] alone, and saith), I, *Yod,* remaineth one and alone (in order that it may show that all flow out from the one single letter I, *Yod,* which is in the form of a point, yet partaking of three parts, concerning which see elsewhere; yet in this place denoting only the woman, or the kingdom, wherein are contained all the supernals).

[42] *Yod* at the end of the Tetragrammaton denotes the synthesis the circular movement by which the end returns to the beginning. In the secret Kabbalistical alphabet known as the "celestial alphabet," *Yod* is represented by three circles at the angles of an equilateral triangle with the apex uppermost. Malkuth, the tenth Sephira, of course receives the influx of all the other Sephiroth (see Table showing the reception and transmission of the Sephiroth in the four worlds).

45. And then (if now the Tetragrammaton be not considered in the manner just described, but in this manner of instituting the square, IHVI, IHV, IH, I,[43] then *Yod* also is in a certain sense solitary, but in a plainly contrary sense. For it ascendeth in its path upward and upward. (That is, it doth not so much receive the *higher* sense, in order that it may denote the beautiful path or the foundation; but the *highest,* that is, the father or the wisdom.) The woman is again hidden. (That is, in this instance, the former meaning by which it denoted the bride of Microprosopus, namely, the last letter of the above-written form of the Tetragrammaton, ceaseth in itself.)

46. And the mother is illuminated (that is, in the second part of the ordinary averse Tetragrammaton, which consists of the letters IH, to the letter I, *Yod,* which hath the signification of the father, is added the letter H, *He,* which is the mother, and because these two are combined by themselves, hence that luminous influence is denoted wherewith the understanding is imbued by the supernal wisdom); and is opened out into her gates (that is, if these two letters be bound closely together, then out of the dead the pentad originateth the number 50, by which are denoted the fifty gates of the understanding; these are said to be opened because the letter H, *He,* is last and unprotected, not being shut in by any other succeeding letter).[44]

47. The key is added which containeth six, and closeth its gate. (That is, in the third part of this averse form, which is IHV,[45] the letter H is not altogether the last; but V, the

[43] This is the converse matter. The letter I no longer signifies the bride when it ceases to be the final letter of a Tetragrammaton.

[44] This is taking the letters IH separate from the rest of the Tetragrammaton, but themselves conjoined. And as I = 10 and H = 5, these two conjoined (multiplied together) give N = 50. And these are the fifty gates or properties of the understanding. These are opened, because in the word IH, *Yah,* the letter H is last, not being shut in, as by VH in the Tetragrammaton IHVH, or V in the trigram IHV.

[45] In the Trigram IHV, V may be called the key, because it closeth the fifty gates symbolized by IH, by coming next to H, so as to close or shut in that letter between itself and I. By "the decad" is meant the ten Sephiroth, which are symbolized by the numerical value of I, which is 10.

third letter of the Tetragrammaton, closeth it in on the other side, whereby are denoted the six members of the Microprosopus, superinvesting the six members of the mother in such a manner that her last gate, which is the path of glory, HVD, *Hod,* is closed, and combined with the remainder, which are — Benignity, Severity, Beauty, Victory; drawing their existence singly out of the decad.)

48. And it applieth to the inferiors and to this part. (Or, as others read, "it applieth to this side and to that." Now, the discourse is concerning the fourth part of the square, where the name is complete, whether written as H or as I in the last path; so that, nevertheless, the bride [46] of Microprosopus may be added. Therefore on either side hath Microprosopus a connecting link, for he superinvesteth the mother from the supernal part, so that he may receive her into himself as his soul; and he also again is covered by his bride from the inferior part, so that he in his turn may himself become her soul.)

49. Woe unto him who shall open her gate! (The gates are said to be paths through which influence rusheth forth; they are said to be closed, because, on the other hand, too much influence can not be taken away from the inferiors; wherefore the members are said to be overshadowed by the members, so that the light may diminish in its transit. But when those very concatenations and cohibitions of the lights are separated by the sins of the inferiors, no influx can come into the universe in a proper manner.) [47]

Chapter II

1. The beard [1] of truth. (That is, now followeth a de-

[46] The bride, the inferior H, *He,* is said to be a reflection of the mother, the supernal H, *He,* in the Tetragrammaton; just as Microprosopus is said to be the reflection of Macroprosopus.

[47] Following out the symbol of the equilibrium in the Sephiroth, the sin of the inferior paths would be the introduction of unbalanced force. The reader will at first find a little difficulty in following the reasoning of these last few sections, but after reading them over once or twice their meaning will seem clearer to him.

[1] The beard is the influx which descends from the first Sephira through all the others. Macroprosopus is of course the first Sephira, Kether, or the crown; also called the Ancient One.

scription of the beard of Macroprosopus, and its thirteen parts, which are more fully described in the "Idra Rabba.")

2. Of the beard mention hath not been made. (The correct Mantuan Codex hath this correction, so that the word *Deqena* is here inserted in the original text. The meaning is that Solomon in the "Song of Songs" maketh mention of all the other members, but not of the beard.) Because this is the ornament of all. (It is called an ornament because it covereth the rest, just as a garment which ornamenteth the body covereth that. But this beard covereth not only the Macroprosopus, but also the father and mother,[2] and descendeth even unto Microprosopus. Whence, on account of the communication of so copious a light, it hath also itself been clothed as with a garment with the great reverence of silence.)

3. From the ears it proceedeth about the circumference of the open space; the white locks ascend and descend. Into thirteen portions[3] it is distributed in adornment. (Of all these see the explanation in the "Idra Rabba" and "Idra Zuta.")

4. Concerning that ornamentation it is written (Jer. ii. 6): "No man passed through it; and where no man dwelt."[4]

[2] By this beard, covering "not only Macroprosopus, but also the father and the mother," is meant that, while it is an important attribute of Macroprosopus (who is, be it carefully remembered by the reader, *Eheieh*, AHIH, and *not* IHVH, in which latter name he is only alluded to as "the uppermost point of the letter I, *Yod*"), it also extends through the Sephiroth, for it covers the father and the mother (*i.e.*, the second Sephira, *Chokmah*, wisdom, and the third Sephira, *Binah*, understanding, the IH of IHVH). Thus, therefore, though properly speaking a part of AHIH, and *not* of IHVH, it extends through the Tetragrammaton IHVH, for it "descendeth even unto Microprosopus," the next six Sephiroth, the V of IHVH.

[3] These thirteen divisions of the beard of Macroprosopus are all descanted upon at length in both the "Greater" and "Lesser Holy Assembly," in the first mentioned of which a chapter is devoted to the consideration of each division. I therefore shall not need to enter into the subject here, as the reader will find all the information he requires in the latter part of this volume. By Gematria (see Introduction), the word ACHD, *Achad*, one, unity = 13. The beard therefore is a glyph of the unity.

[4] The verse runs in the English version: "Through a land that no man passed through, and where no man dwelt."

Man is without, man is not included therein; much less the male.

5. Through thirteen springs are the fountains distributed (by which there is an influx upon Microprosopus and the inferiors). Four are separately joined together,[5] but nine flow upon the body (or, as others read, by advice of the correct Mantuan Codex), encircle the garden (that is, the Microprosopus).

6. This ornamentation beginneth to be formed before the gate of the ears.

7. It descendeth in beauty into the beginning of the lips; from this beginning into that beginning.

8. There existeth a path which goeth out beneath the two galleries of the nostrils, in order that he may seek to pass over transgression; like as it is written, Prov. xix. 11: "And it is glory to pass over a transgression."[6]

9. Beneath the lips the beard goeth about into another beginning.

10. Beneath that another path goeth forth.

11. It covereth the approaches to the aromatic beginning which is above.

12. Two apples[7] are beheld to illuminate the lights.

13. The influence of all floweth down as far as the heart (therein hang suspended the superiors and inferiors).

14. Among those locks which hang down, none shineth forth above another.

15. The lesser cover the throat like an ornament; the greater are restored to perfect proportion.

16. The lips are free on every side. Blessed is he who shall become the receiver of their kisses.

17. In that influence of all stream down thirteen drops of most pure balm.

[5] The four, separately joined, probably refer to the four letters of the Tetragrammaton, and the nine to the last nine Sephiroth — *i.e.*, exclusive of Kether. The garden, or Paradise, is another term expressive of the whole Sephirotic system in Atziloth, the archetypal world.

[6] The parting of the moustache on the center of the upper lip. "It is his glory to pass over a transgression."

[7] The two "apples," or "apple-trees," are the cheeks. Compare with this the imagery of the Song of Solomon.

18. In this influence all things exist and are concealed.

19. At that time, when the seventh month draweth nigh, those months shall be found to be thirteen (for in the Codex, so often said to be correct, this word *Tharisar,* or twelve, is expunged; as if it were then shown to be a year of thirteen months, according to the number of those thirteen divisions of the influence) in the supernal world,[8] and the thirteen gates of mercy are opened. At that time (by which principally the day of expiation is meant, according to that passage of Isaiah, lv. 6): "Seek ye the Lord while He can be found."

20. It is written, Gen. i. 11: "And the Lord said, Let the earth bring forth germination; (let there be) grass yielding seed." (If here the word IHI, *Yehi,* "let there be," be inserted, they make nine words.)[9] This is that which is written: "And humble your bodies in the ninth month at even." (This is to be understood concerning that time concerning which we have spoken above, because then the Lord is to be sought out.)

21. (In that passage, Deut. iii. 24, where it is written): "Adonai Jehovah, thou hast begun to show unto Thy servant Thy greatness," the name, Tetragrammaton, IHVH existeth perfectly written in its sides.[10] (So that the name ADNI, *Adonai,* denoteth the inferior H, *He,* from the one side; and the points of the name ALHIM, *Elohim,* denote the superior H, *He,* from the other side.)

22. But here in this progermination of the earth it is not perfect, because IHI, *Yehi* (let there be), is not written. (But we read it so that also these letters do not represent a perfect name.)

[8] The "thirteen divisions of the influence in the supernal world" are of course these thirteen parts of the beard of Macroprosopus considered in the sense of Atziloth, the archetypal world, the habitation of the pure Sephiroth alone: "Seek ye the Lord while he may be found."

[9] VIAMR ALHIM ThDSHA HARTz DSHA OSHB MZRIO ZRO, eight words, to which if IHI be added, we have nine. The English version = "And God said, Let the earth bring forth grass, the herb yielding seed."

[10] "In its sides," *i.e.,* in its aspects. The points are the vowel marks.

23. (But therein is represented to us) the superior I, *Yod* (that is, the mark of supernal mercy, which is that most holy Ancient One, as the correct Mantuan Codex shows in a marginal note), and the inferior I, *Yod* (that is, the mark of inferior mercy, which is Microprosopus with the influence which he hath from Macroprosopus, which two II, *Yods,* are also represented in that passage, Gen. ii. 7): VIITzR IHVH,[11] *Vayeyetsir, Yod, He, Vau, He,* and Tetragrammaton formed (the supernal) I, *Yod,* (and the inferior I, *Yod*).

24. (But in) IHI (besides) the superior and inferior (also existeth) the H, *He,* between both (like as) a connection of perfection (whereby the influx is derived from the Macroprosopus and passed on to the Microprosopus).

25. (Wherefore) it is perfect (since it is this name without separation), but it is not turned to every side (because therein is no symbol of the bride of Microprosopus). (Therefore) this name is taken out from this place and planted in another (that is, those letters also receive another signification from the inferior paths).

26. (For) it is written, Gen. ii. 8: "And the Tetragrammaton Elohim planted." (Whereby is understood that H, *He,*[12] which is between the two II, *Yods,* of the word IHI, *Yehi,* which in the supernals is) the position of the nose of the more Ancient One over the Microprosopus. (For this) existeth not without spirit.

27. Through H, *He,* therefore, it is perfected (rather by

[11] The only way that I can possibly see that VIITzR IHVH will bear the construction put upon it here is this (in which an eminent Hebrew scholar, Mr. Mew, agrees with me): V, *Vau,* and I, *Yod,* the Yod, ITzR, *Yetzer,* he formed (namely, the) IHVH, Tetragrammaton. In this construction the first letter Yod in the word VIITzR is taken as the *object* of the verb ITzR, and *not* as a pronominal prefix. The most holy Ancient One is the origin of Kether in Ain Soph when in the condition of the Ain Soph Aur, while the inferior Yod is the symbol of Yesod.

[12] For this H, *He,* symbolized in Elohim, is rather the supernal *He* alone, than either the inferior *He* alone, or both conjoined. The nose of Macroprosopus is said in the "Idra Rabba" to be life in every part; *i.e.,* it, the life, existeth not therefore without the influx of the spirit which rusheth forth therefrom.

reason of the mother than by reason of the bride, of whom it is the soul). For the one H, *He,* is above (namely, designating the first understanding of the Tetragrammaton; and the other is) the H, *He,* below (denoting the queen and the bride).

28. Like as it is written, Jer. xxxii. 17: AHH ADNI IHVH, *Ahah, Adonaï, Yod He Vau He:* "Ah, Lord Jehovah," etc., where there is a cohesion of the connecting links (that is, in the word AHH, *Ahah,* those two HH, *He's,* are combined which elsewhere are the media of the connecting path). For by the spirit is made the connection of the balanced equilibria (that is, of the combinations as well of the father and mother as of the Microprosopus and his bride).

29. (Now the author of the "Sepher Dtzenioutha" descendeth to the inferior paths, leaving out Macroprosopus, and examineth the name IHV, *Yod He Vau.* In this are represented father and mother and Microprosopus. And first occurreth) the supernal I, *Yod* (the symbol of the father), which is crowned with the crown of the more Ancient One (that is, whose highest apex denoteth the highest crown, or Macroprosopus; or, according to another reading of the passage, "which is surrounded by the secret things" — that is, by the influence or beard of Macroprosopus, which covereth both the father and the mother). It is that membrane of the supernal brain which, on account of its excellency, both shineth and is concealed.

30. The supernal H, *He* (then presenteth itself), which is surrounded by the spirit which rusheth forth from the entrances of the galleries (or the nostrils of Macroprosopus), that it may give life to all things.

31. The supernal V, *Vau,* is that tremendous flashing flame (which is the beginning of judgment, seeing that doubtless hitherto the Microprosopus existeth in the mother) which is surrounded by its crown (namely, the mother).

32. And after are the letters taken in extended form (so that this name is written at length, in this manner: VV, *Vau,* HH, *He,* IVD, *Yod,* which form, when it is perfect, is

usually called BN, *Ben,* because its numeration is 52), and in Microprosopus are they comprehended (seeing that then he embraceth his bride).

33. When (this form) beginneth, they are discovered in the cranium [13] (namely, these letters, and therein are they distributed in the most supernal part of Macroprosopus).

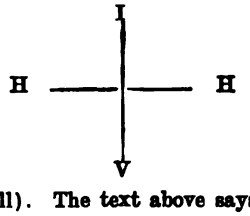
34. Thence are they extended throughout his whole form (from the original benignity), even to the foundation of all things (namely, as the soul of the inferiors).

35. When it is balanced in the pure equilibrium (that is, when the white locks of the most holy Ancient One send down the lights or names) [14] then are those letters equilibrated. (That is, from their virtue cometh the light.)

36. When he is manifested in Microprosopus (namely, Macroprosopus), in him are those letters, and by them is he named.

37. IVD, *Yod,* of the Ancient One [15] is hidden in its origin (that is, the father, who is usually symbolized by I, *Yod,* and is himself also called the Ancient One, is shrouded by the beard of Macroprosopus; or otherwise. Instead of that

[13] "In the cranium" (or skull), *Begolgoltha,* or in Golgoltha. In the New Testament it is worthy of note that Jesus Christ (the Son) is said to be crucified at Golgotha (the skull); while here, in the Kabbalah, Microprosopus (the Son), as the Tetragrammaton, is said to be extended in the form of a cross, thus—



—in Golgotha (the skull). The text above says, at the end of section Microprosopus."

[14] The "lights or names" are the ten Sephiroth and the Divine names associated with them (see Introduction), which are (with the exception of the first Sephira) comprehended in the Tetragrammaton IHVH.

[15] The "Ancient One" is one of the titles of Macroprosopus, the first Sephira. But the letter I, *Yod,* of the Tetragrammaton is referred to the second Sephira, *Chokmah,* which is also called the Father.

manner in which the other two letters duplicate their literal parts — *e. g.,* HH and VV — I, *Yod,* by reason of his very nature, can not be expressed by this duplication, but remaineth one and alone), because the name is not found; that is, because if II be put, it can no longer be pronounced as I, *Yod;* therefore is it written IVD).

38. HA, *He,* is extended by another (*He,* as it is written HH in open and plain writing; but also it is sometimes written in another way, HI, also HA; the one in the name OB, *Aub,* the other in the name MH, *Mah*), and in the feminine symbol it denoteth the two females (namely, the supernal mother and the inferior mother; the understanding and the kingdom). And it is discovered through the forms. (That is, when the beard of Macroprosopus, and its forms or parts, send down his light into Microprosopus; then herein is his bride produced in the light, and the supernal H, *He,* is reflected by another inferior H, *He.*)

39. VV, *Vau,* is extended by another (*Vau,* as it is written VV, for likewise it is elsewhere written with I in the name OB, *Aub,* and by A in the names SG, *Seg,* and MH, *Mah,* in this manner, VAV. So also in the name BN, *Ben,* it is thus written, VV. But to be disclosed it is fully written). Like as it is written, Cant. vii. 9, "Going down sweetly to my delight" [16] (where by "sweetly" are understood these two letters VV properly extended).

40. In that tremendous flashing flame (is he found — *i.e.,* in Microprosopus, seeing that in a lesser degree he hath in himself unmixed judgments), for the purpose of enshrouding that gate (that is, in order that he may be advanced to the condition of maturity, and may then superumbrate his mother, who is symbolized by the fifty gates).[17]

41. (He is therefore called) the supernal V, *Vau* (Daath

[16] The Authorized Version renders it: "And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak."

[17] "He," that is the letter V, *Vau,* of the Tetragrammaton. I have before noticed that the fifty gates of the understanding are equivalent to I and H, 10 and 5, multiplied together, which yield 50 = numerical value of the letter N, *Nun.*

or knowledge, and) the inferior V, *Vau* (that is, the external Microprosopus.[18] And thus also) the supernal H, *He* (the mother), the inferior H, *He* (the bride). But I, *Yod,* is above all (symbolizing the father), and with him is none other associated; he is I, *Yod,* as at first; neither ascendeth he in himself (through the height of the numeration, like as with H, *He,* the pentad, with *Vau,* the hexad, ascend to a similar height) except as a symbolic glyph. (That is, the decad, which is expressed not in that same letter I, *Yod,* but by a hexad and a tetrad.)

42. For when the double forms are manifested (namely, the letters of the name in the above proposed form, as HH and VV) and are united in one path, in one combination, in order that they may be explained (that is, when they are fully written out in the above manner), then VD, *Vau, Daleth* (and *not* another I, *Yod*), are added unto I, *Yod* (so that also in it there may be a certain hidden analogy of the equilibrium).

43. Woe! woe! when this is taken away, and when the other two alone are manifested (that is, when from those two letters VD, in the word IVD, the letter I is taken away; seeing it representeth the abstraction of the father from the Microprosopus and his bride, who are as yet hidden in the mother, so that the disclosure of these two is vain and abortive, because the generative power of the father is absent . . . . . (Or, in another sense, if the influx be hindered and the supernal paths suffer disruption). Far, far from us be that effect!

44. (But that this may be done by the sins of the inferiors is clear from those words) Ezek. i. 14: "And the living creatures rush forth and return." Also Numb. xxiv. 11:

[18] But *Vau,* V, is produced by *adding* the numerical values of I and H (the father and the mother of the Tetragrammaton), and then taking the *least number* of the result, thus: I + H = 10 + 5 = 15, and by adding the digits of 15 together, 1 + 5, we obtain 6 = V, *Vau.* By the phrase "with H, *He,* the pentad (5), with V, *Vau,* the hexad (6), ascend," is implied the numerical value of those letters *taken as symbolical sephirotic glyphs.* The decad is repeated in the word, IVD, *Yod,* by the addition of the last two letters, V and D, which = 6 + 4 = 10, I, *Yod,* again.

"Flee unto thy place." Also Obad. i. 4: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I cast thee down."

45. (Again it is said) Gen. i. 12: "And the earth brought forth germination." When? When the name is planted therein (that is, when Microprosopus receiveth his proper conformation, according to the requisite numbers — 248 of the members, and 365 [19] of the veins).

46. And then the wind bloweth (that is, the vital influx rusheth forth from Macroprosopus) and the spark of flame is prepared (that is, Microprosopus, who, great as he is, yet is in respect of the superiors only as a spark compared with fire, as he is produced from that terrific light).

47. And amid the insupportable brilliance of that mighty light, as it were, the likeness of a head appeareth. (That is, the highest crown is found in Macroprosopus.)

48. And above him is the plenteous dew, diverse with twofold color. (Like as in Macroprosopus [20] it is white alone, so here it is white and red, on account of the judgments.)

49. Three hollow places are manifested, wherein the letters [21] are expressed. (These are to be understood as symbolizing his threefold brain, of wisdom, understanding, and knowledge, which here appear more plainly; whereas in the supernals they are more concealed.)

50. The black (locks issuing) from the four (sides of the head) float down over the curved openings of the ears, so that he may *not* hear.[22]

51. Right and left [23] is here given (in all parts of the face and head).

[19] These numbers, 248 and 365, are formed by an elaborate combination of Gematria, too complicated to enter upon here.

[20] Microprosopus, *not* Macroprosopus.

[21] "The letters," that is, IHV, the first three letters of the Tetragrammaton.

[22] "So that he may not hear." Remember, this is Microprosopus, or Zauir Anpin, not Macroprosopus, or Arikh Anpin.

[23] "Right and left": that is, Microprosopus is symbolized by a face in full; while in Macroprosopus "all is right"—*i.e.*, he is symbolized by a profile. This and the following sections are considered at length in the "Idra Rabba Qadisha" ("The Greater Holy Assembly"), and the "Idra Zuta Qadisha" ("The Lesser Holy Assembly"), to which the reader is referred.

52. One slender higher path existeth. (The parting of the hair.)

53. His forehead, which shineth not, regulating the far distant future when it is his will to behold the same. (All the qualities, with their antitheses, which are found in Macroprosopus, are more fully described in the "Idra Rabba" and "Idra Zuta," which see.)

54. His eyes are of triple color (that is, red, black, and gold) so that terror may go before them; and with glittering glory are they glazed.

55. It is written, Isa. xxxiii. 20: "Thine eyes shall behold Jerusalem at peace, even thy habitation."

56. Also it is written, Isa. i. 21: "Righteousness dwelled in it."

57. The "peaceful habitation" is the Ancient One, who is hidden and concealed. Wherefore "thine eyes" is written *Auinak* (without the letter *Yod*. All these things are explained in the "Idra Rabba").

58. There is also the nose, to dignify the face of Microprosopus.

59. Through its nostrils three flames rush forth.

60. The profound path existeth in his ears for hearing both the good and the evil.

61. It is written, Isa. xlii. 8: "I am the Tetragrammaton, that is my name, and my glory I give not to another." (Now the author of the "Sepher Dtzenioutha" beginneth to explain the ulterior difference between Microprosopus and Macroprosopus, even as to their appellations; where the word *Ani*, "I,"[24] in the above passage referreth to the Microprosopus, since it involveth the idea of the bride.) Also it is written, Deut, xxxii. 39: "I slay, and I make alive." Also it is written, Isa. xlvi. 4: "I will bear, and I will deliver you."

62. (Now, indeed, Macroprosopus[25] is not so closely

[24] In the word ANI, *Ani*, the idea of the bride (Malkuth, the H final of the Tetragrammaton) is implied by the letter I, *Yod*, being last, where it symbolizes the ninth Sephira, *Yesod*, which is the connecting link between Microprosopus and the queen. Also N, the second letter, symbolizes the conjunction of the father and the mother, I and H, as I have before observed.

[25] For Macroprosopus is only the *commencement of manifested Deity*.

known by us as to address us in the first person; but he is called in the third person, HVA, *Hoa,* he.) Like as it is said, Ps. c. 3: "*He* hath made us, and not we ourselves." And again in Job xxiii. 13: "And *He* existeth in the unity, and who can turn *Him* aside?"

63. (Therefore in the third person, HVA, *Hoa,* is He called who is the Concealed One, and is not found of any. He, who cometh not before the eyes of man; He, who is not called by the Name.[26]

64. (Hitherto hath the disquisition been concerning Microprosopus, to whom also was referred that fulness of form of the letter H, *He,* wherein it is written by the duplicated HH. But now another point is taken into consideration, namely, concerning the remaining two modes of writing that letter, when it is written with A, *Aleph,* and with I, *Yod;* of which the former is made in the name MH, *Mah,* and the latter in the names OB, *Aub,* and SG, *Seg;* which two forms are given conjoined in the name AHIH, *Eheieh* (translated "I am" in Exodus). Therefore are to be considered) HA and HI. (Whilst, therefore, it is written HA, this form can be resolved into HVA, *Hoa,* he, that pronoun of the third person concerning which mention hath been made above: because A, *Aleph,* in itself containeth V, *Vau;* to which latter letter the middle line, in the form of the character of the letter *Aleph,* can be assimilated. And thus, while it is written HA, the word HVA can be symbolized; but not *vice versâ.* For although) V in itself containeth A (because the figure of the letter A may be said to be composed of VIV, if its middle line be divided; so that also, without taking the whole character A into consideration, it may be read HV: this HV) nevertheless doth not contain in itself any real form of writing H, so that it can be read HV or HI.[27]

[26] "He, who is not called by the Name"; for, as I have frequently before noticed, the first Sephira is *not* comprehended in the Tetragrammaton.

[27] The reader must remember that the argument in this section is concerning the *shape* of the Hebrew letters mentioned, alone, and that neither their numerical value nor articulate power is taken into con-

65. (Moreover, in that same form of writing HA,[28] like as A passeth into V, so that HVA, *Hoa,* may be read: so also) A is pronounced *Aleph* (and this is the second way of pronouncing the writing HA, which simply is referred unto MH, *Mah.* But, moreover, also) Aleph is pronounced as IVD, *Yod* (because the form of the letter A is usually resolved into these three letters, so that *Yod* may be above, *Vau* in the middle, and *Daleth* below. So that same written form HA in itself comprehendeth also that sublimer triune idea. But not *vice versâ,* from HI is HA to be understood, for I, *Yod,* is not pronounced Aleph; but IVD is pronounced as I, *Yod,* which is concealed with all concealments, and to which VD are not joined like as that form is to be found in the shape of the letter *Aleph.*)

66. (But this form, which in itself includeth V, *Vau,* and D, *Daleth,* is usual in the inferior paths, and also in the father. And) Woe! when I, *Yod,* irradiateth not the letters V, *Vau,* and D, *Daleth;* (and much more) when I, *Yod,* is taken away from V, *Vau,* D, *Daleth,* through the sins of the world; (because then) the nakedness of them all is discovered.

67. Therefore is it written, Lev. xviii. 7: "The nakedness of thy father thou shalt not uncover." (For VD, *Vau Daleth* are the same as H, *He;*[29] and when it is written IVD, it is the same as if it were called IH (namely if V, *Vau,* be inserted in D, *Daleth*). Woe! when *Yod* is taken away from *He* (that is, wisdom from understanding, which is the conceiving mother) because it is written, Lev. xviii. 7: "And the nakedness of thy mother thou shalt not uncover; she is thy mother, thou shalt not uncover her nakedness." Revere her; she is thy mother; because it is written, Prov. ii. 3: "Because thou shalt call understanding thy mother." (This is arrived at by reading the word AM in this passage with the pointing *Tsere,* instead of with the usual *Chireq* pointing.)

sideration. The shape of the Hebrew letters can be seen in the Table of the Alphabet.

[28] H, *He,* in Hebrew is the definite article; so that H-A may be read *He-Aleph, the* Aleph.

[29] "VD = H." This is again referring to the *shape* of the letter in question.

Chapter III

1. Nine are said to be the conformation of the beard (of Microprosopus).[1] For that which remaineth concealed (that is, the other four forms, which meanwhile are not found in Microprosopus), and which is not manifested, is supernal and venerable (that is, properly and of itself doth not refer to Microprosopus, but nevertheless descendeth upon him in another manner).

2. Thus, therefore, is this most excellent beard arranged. The hairs overhang the hairs from before the opening of the ears, even unto the beginning of the mouth. (This is the first conformation.)

3. From the one beginning even unto the other beginning (of the mouth. This is the second conformation — namely, the beard on the upper lip).

4. Beneath the two nostrils existeth a path filled with hairs, so that it appeareth not. (This is the third conformation.)

5. The cheeks extend on one side and on the other. (This is the fourth conformation.)

6. In them appear apples red as roses. (This is the fifth conformation.)

7. In one tress hang down those hairs strong and black, even unto the breast. (This is the sixth conformation.)

8. Red are the lips as roses, and bare. (This is the seventh conformation.)

9. Short hairs descend through the place of the throat and cover the position of the neck. (This is the eighth conformation.)

10. Long and short descend alike. (This is the ninth conformation.)

11. Whosoever is found among them is found strong and robust. (That is, he who directeth his meditations herein.)

12. It is written, Ps. cxviii. 4: "I called upon *Yah,* IH, in distress." (In this place) David commemorateth (these)

[1] It must be remembered that the beard of Macroprosopus had thirteen divisions, therefore the other four forms are the difference between the nine of Microprosopus and the thirteen of Macroprosopus.

nine (conformations) even unto (those words) "all nations compassed me about," in order that they (the nine above mentioned) might surround and protect him.

13. (It is written, Gen. i. 12): "And the earth brought forth germination, the herb yielding seed after its kind; and the tree bearing fruit, whose seed is therein, according to its kind."

14. Those nine (paths of Microprosopus) are evolved from the perfect name (that is, from the understanding or mother, in whom they were conceived; for unto her pertaineth the name IHVH, which is Tetragrammaton expressed and Elohim hidden,[2] which form the nine in power). And thence are they planted into the perfect name, like as it is written, Gen. ii. 8: "And IHVH ALHIM planted" (that is, these nine letters of the perfect masculine and feminine name, so that they may be a garden —that is, Microprosopus in action).

15. The conformations of the beard (of Microprosopus) are found to be thirteen when that which is superior becometh inferior. (That is, whensoever the beard of Macroprosopus sendeth down its light. But in the inferior (that is, Microprosopus taken by himself), they are beheld in nine (parts of that form).

16. The twenty-two letters[3] are figured forth in their color; not only when the law is given forth in black fire upon white fire, but also in ordinary writings, because this beard is black.)

17. Concerning this (beard, that is understood which is said) concerning him who in his sleep beholdeth the beard. "When any one dreameth that he taketh the upper beard[4] of a man in his hand, he hath peace with his Lord, and his enemies are subject unto him."

[2] By the expression "Tetragrammaton expressed and Elohim hidden," is meant that the former is written with the vowel points of the latter. They "form nine in power," because the four letters IHVH together with the five letters ALHIM make nine.

[3] The number of the letters of the Hebrew alphabet is twenty-two. "Black fire" and "white fire" are the colors of the beards of Microprosopus and of Macroprosopus respectively.

[4] By the "upper beard" is meant the moustache.

18. Much more (if he seeketh to touch) the supernal beard. For the inferior light, taking its rise from the supernal light which existeth within the benignity (thus the beard of Macroprosopus is entitled), is called in Microprosopus the benignity in a more simple manner; but when it hath its action within the light, and it shineth; then is it called abounding in benignity. (Others read this passage thus: He who dreameth that he toucheth the moustache of a man with his hand, he may be sure that he hath peace with his Lord, and that his enemies are subject unto him. If that happeneth because he beholdeth in sleep such a thing as this only, much more shall it occur if he be found sufficiently worthy to behold what the supernal beard may be. For this, seeing that it is the superior, and is called the benignity, irradiateth the inferior. But in Microprosopus, etc.)

19. It is written, Gen. i. 20: "Let the waters bring forth the reptile of a living soul" (*Chiah,* "living creature," is to be here noted).[5]

20. Like as it is said IH, *Yah* (CH-IH, *Ch-iah,* the corrected Mantuan Codex hath it, so that it may explain the word CHIH, *Chiah,* "living creature," out of the eighth path of the understanding, which is that water of the name *Yah,* which denoteth father and mother. For when) the light of the former is extended unto the latter (which is the moving of the water) all things reproduce their kind at one and the same time — the waters of good and the waters of evil. (That is, there is reproduction as well in divinity and sanctity as among terrestrial living creatures and man; for by the reptile form souls are symbolized.)

21. For while it saith: *Yeshratzu,* "Let them bring forth abundantly," they have vital motion; and the one form is at once included in the other form; the living superior, the living inferior; the living good, the living evil.

22. (So also it is written, Gen. i. 26): "And Elohim said, Let us make man." Where it is not written HADM, *Ha-Adam,* "this man;" but *Adam,* man, simply, in antithesis

[5] To this section belongs the annotation which is placed at the end of this chapter; which see.

of the Higher One who hath been made in the perfect name.

23. When that one was perfected, this one also was perfected; but perfected as male and female, for the perfecting of all things.

24. When therefore it is said IHVH, *Yod, He, Vau, He,* then is expressed the nature of the male. When *Elohim* (is joined therewith, there is expressed), the nature of the female (who is called the kingdom).[6]

25. Therefore was the male extended, and formed with his members[7] (in order that he might have), as it were, regenerative power.

26. By means of this regenerative power those kings who had been destroyed[8] were herein restored, and obtained stability. (For when the lights were sent down through narrow channels in less abundance the inferior intelligences could take possession of them.)

27. The rigors (of judgments, which are symbolized by those kings), which are masculine, are vehement in the beginning; but in the end they are slackened. In the female the contrary rule obtaineth.

28. (We have an example of this in this form of the name) VIH (where the male hath two letters, and the female one only; and the masculine also the letter in the beginning long, and afterward short. But also in this form) the channels of connection are shrouded beneath His covering (that is, the supernal letters are doubtless connected in marital conjunction, but they are enshrouded in the letter *Vau.* And) *Yod* (is in this place) small, (a symbol of the foundation; because) in the very form (of the female, that is, even as he is hidden within H, *He,* which also is not the supernal but the inferior H, *He*) he is found. (And all are judgments, because the supernal influx is wanting.)

[6] "The female who is called the kingdom"; *i.e.*, Malkuth, the tenth Sephira.

[7] The "members of the male" are the six Sephiroth which together form Microprosopus.

[8] The "kings who had been destroyed," are the "Edomite kings," the "worlds of unbalanced force," who could not subsist because the "form of the heavenly man" was not as yet.

29. But if these judgments are to be mitigated, necessarily the Ancient One is required (that is, the first letters of the Tetragrammaton, denoting, IH, *Yah,* the father together with the crown, which is the apex of the primal letter, and is called Macroprosopus).

30. The same species of rigors and judgments occurred in the inferiors. For like as to the *He* of the bride, are added the two letters *Yod* and *Vau,* under the idea of the leviathan; so the serpent came upon the woman, and formed in her a nucleus of impurity, in order that he might make the habitation evil.

31. Like as it is written, Gen. iv. 1: "And she conceived and brought forth ATH QIN, *Ath, Qain,* Cain, that is, the nucleus QINA, *Qaina,* of the abode of evil spirits, and turbulence, and evil occurrences." (See further in the "Treatise of the Revolutions of the Soul.")

32. (But this name VIH) is restored (if it be written IHV; and thus) in that man (the supernal, concerning whom it hath been spoken above; and also) in those two (namely, the father and the mother, also in the androgynous Microprosopus: and also partly) in genus (seeing that *Vau* alone symbolizeth both the Microprosopus and his bride) and in species (seeing that *Yod* and *He* are placed separately as father and mother).

33. But just as much are they contained in the special (representation of those spouses, as) also in the general (that is, as much in father and mother as in Microprosopus with his bride); legs and arms right and left (that is, the remaining numerations, collected together in two lateral lines, with the middle line representing *Vau* and *Yod*).

34. But this (that is, the supreme equality) is divided in its sides, because *Yod* and *He* are placed expressly as the father and the mother; but in another equality the male is conformed with the female (like an androgyn, because the last *He* is not added. Whence are made) IHV.

35. I, *Yod,* is male (namely, the father); H, *He,* is female (namely, the mother); V, *Vau* (however, is androgynous, like as) it is written, Gen. v. 2: "Male and female created

He them, and blessed them, and called their name Adam."

36. Thus also the form and person of a man [9] was seated upon the throne; and it is written, Ezek. i. 26: "And upon the likeness of the throne was the likeness as the appearance of a man above it."

ANNOTATION

(*Belonging to section* 19, *foregoing.*)

1. Another explanation. "Let waters bring forth abundantly." In this place, in the Chaldee paraphrase, it is said IRChShVN, which hath a general meaning of movement. As if it should be said: "When his lips, by moving themselves and murmuring, produced the words, like a prayer from a righteous heart and pure mind, the water produced the living soul." (The meaning is concerning the act of generating life.)

2. And when a man wisheth to utter his prayers rightly before his Lord, and his lips move themselves in this manner, (his invocations) rising upward from him, for the purpose of magnifying the majesty of his Lord unto the place of abundance of the water where the depth of that fountain riseth and floweth forth (that is, understanding emanating from wisdom); then (that fountain floweth forth plentifully, and) spreadeth abroad so as to send down the influx from the Highest, downward from that place of abundance of water, into the paths singly and conjointly, even unto the last path; in order that her bountiful grace may be derived into all from the highest downward.[10]

3. Then indeed is such a man [11] held to intertwine the connecting links of (them) all, namely, those connecting links of true and righteous meditation; and all his petitions shall come to pass, whether his petition be made in a place of worship, whether in private prayer.

[9] This piece alludes to the Tetragrammaton itself, showing the hieroglyphic form of a man: the I = head, H = arms, V = body, and H = legs.

[10] H, *He*, the supernal mother.

[11] "Such a man"; *i.e.*, a righteous man, when praying sincerely. "Links of them"; *i.e.*, the paths.

4. But the petition which a man wisheth to make unto his Lord can ordinarily be propounded in nine ways.

5. Either (1) by the alphabet, or (2) by commemorating the attributes of the most holy and blessed God, merciful and gracious, etc. (according to the passage in Exodus xxxiv. 6, etc.); or (3) by the venerable names of the most holy and blessed God; such are these: AHIH, *Eheieh* (in respect of the Crown), and IH, *Yah* (in respect of the Wisdom); IHV, *Yod He Vau* (in respect of the Understanding); AL, *El* (in respect of the Majesty); ALHIM, *Elohim* (in respect of the Severity); IHVH, *Yod He Vau He* (in respect of the Beauty); TzBAVTh, *Tzabaoth* (in respect of the Victory and the Glory); ShDI, *Shaddai* (in respect of the Foundation); and ADNI, *Adonaï* (in respect of the Kingdom). Or (4) by the ten Sephiroth or numerations, which are: MLKVTh, *Malkuth,* the Kingdom; ISVD, *Yesod,* the Foundation; HVD, *Hod,* the Glory; NTzCh, *Netzach,* the Victory; ThPARTh, *Tiphereth,* the Beauty; GBVRH, *Geburah,* the Severity; ChSD, *Chesed,* the Benignity; BINH, *Binah,* the Understanding; ChKMH, *Chokhmah,* the Wisdom; and KThR, *Kether,* the Crown. Or (5) by the commemoration of just men, such as are patriarchs, prophets, and kings. Or (6) by those canticles and psalms wherein is the true Kabbalah. And (7), above all these, if any one should know how to declare the conformations of his Lord, according as it is honorable to do. Or (8) if he may know how to ascend from that which is below to that which is above. Or (9) those who know also how to derive the influx from the highest downward. And in all these nine ways there is need of very great concentration of attention; because if he doeth not that, it is written concerning him, 1 Sam. ii. 30: "And they that despise Me shall be lightly esteemed." [12]

[12] "(1) By the alphabet"; *i.e.*, according to the mystic Kabbalistico, theosophic values of the letters. (2) Exod. xxxiv. 6, 7: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (3) By the

6. Hereto also pertaineth the meditation of the word *Amen,* AMN! [13] which in itself containeth the two names, IHVH, ADNI, *Yod He Vau He Adonaï* (the numeration of the former alone, and of these two together yielding the same, 91); of which the one concealeth its goodness and benediction in that treasury which is called HIKL, *Ha-yekal,* the palace. (Which word by equality of numeration is the same as ADNI, *Adonaï;* but this name is said to be the palace of Tetragrammaton, because, in the first place it is pronounced by its aid; also, in the second place, it is mingled with it alternately, letter by letter, in this way — IAHDVNHI.

7. And this is pointed out in that saying, Hab. ii. 20: "But the Lord is in His holy temple; let all the earth keep silence before Him." (HIKL, *Ha-yekal,* "the temple or palace"; HS, *Hes,* "keep silence"; and ADNI, *Adonaï* "Lord"; all have the same numeration — namely, 65.) [14]

8. For which reason our wise men of pious memory have said mystically that every good thing of a man is in his house; according to that which is written, Numb. xii. 7: "He is faithful in all Mine house." Which is the same as if it were said "in all which is with Me."

9. But if any man attentively meditateth on the nine divisions of these forms, like as it is meet to do; that man is one who honoreth the Name of his Lord, even the Holy Name. And hereunto belongeth that which is written, 1 Sam. ii. 30: "Since those who honor Me will I honor; and they that despise Me shall be lightly esteemed." I will honor him in this world, that I may preserve him, and provide him with all things of which he hath need, in order

Divine Names associated with the Sephiroth. (4) The ten Sephiroth. (5) Those analogous to his desire. (6) Phrases bearing on the subject. (7) the Kabbalistical development of Deity. (8) By the paths. (9) The converse of (8).

[13] A + M + N = 1 + 40 + 50 = 91. I + H + V + H + A + D + N + I = 10 + 5 + 6 + 5 + 1 + 4 + 50 + 10 = 91. Again: H + I + K + L = 5 + 10 + 20 + 30 = 65. A + D + N + I = 1 + 4 + 50 + 10 = 65. The Jews, when they come to the word IHVH in reading the Scriptures, either do not pronounce it at all and make a slight pause, or else substitute for it the word *Adonaï,* ADNI.

[14] H + S = 5 + 60 = 65.

that all nations of the earth may see that the Name of the Lord is called upon by him; and that they may fear him. And in the world to come he shall be found worthy to stand in the tabernacle of the righteous.

10. Wherefore such a one seeketh nothing of which he hath need, because he is kept under the special providence of his Lord, and can meditate concerning Him, as it is right to do.

11. But what is to be understood by that passage —"And they that despise Me shall be lightly esteemed"? Such a one is that man who can neither institute the union of the Holy Name, nor bind together the links of truth, nor derive the supernals into the position required, nor honor the Name of his Lord. Better were it for that man had he never been created, and much more for that man who doth not attentively meditate when he saith Amen!

12. For which reason, concerning that man especially who moveth his lips (in prayer), with a pure heart (meditating) on those purifying waters, in that passage expressly and clearly written, Gen. i. 26: "And the Elohim said, Let us make man." As if it were said concerning such a man who knew how to unite image and likeness, as it is right: "And they shall have dominion over the fish of the sea," etc.

Hereunto is the annotation.

Chapter IV

1. The Ancient One[1] is hidden and concealed; the Microprosopus is manifested, and is not manifested.

2. When he is manifested, he is symbolized by the letters (in the ordinary form in which the Tetragrammaton is written).

3. When he is concealed, he is hidden by the letters which are not disposed according to the proper order of the letters, or (according to another reading of this passage) in their proper place; because also in him their superiors and inferiors are not rightly disposed (because of the disturbed transpositions).

[1] The "Ancient One" is Kether, Eheieh, Macroprosopus, the Vast Countenance.

4. In Gen. i. 24 it is written: "The earth brought forth the living creature after its kind, cattle and reptile," etc. Hereunto belongeth that which is written, Ps. xxxv. 7: "O Lord, thou shalt preserve both man and beast."

5. The one is contained under the general meaning of the other, and also the beast under the general idea of the man (on account of the mystery of the revolution of the soul).

6. (And hereunto pertaineth that passage) Lev. i. 2: "When a man shall bring *from among you* an offering unto the Lord, etc. Ye shall offer," etc. Because animals are included under the generic term "man."

7. When the inferior man descendeth (into this world), like unto the supernal form (in himself), there are found two spirits. So that man is formed from two sides — from the right and from the left.

8. With respect unto the right side he had *Neschamotha Qadisha,* the holy intelligences; with respect unto the left side, *Nephesh Chiah,* the animal soul.[2]

9. Man sinned and was expanded on the left side; and then they who are formless were expanded also. (That is, those spirits of matter, who received dominion in the inferior paths of the soul of Adam, whence arose base concupiscence.) When therefore both were at once joined together (namely by base concupiscence, together with connection, and the animal soul) generations took place, like as from some animal which generateth many lives in one connection.

10. (There are given) twenty-two letters hidden and twenty-two letters manifested (which are the symbols of those sublime forms).

11. *Yod* is concealed; the other is manifested. (The one is the understanding or mother, the other is the kingdom or queen; so that at the same time it looketh back to the superior paths.) But that which is hidden and that which is manifest are balanced in the equilibrium of forms. (That is, masculine and feminine; the one, the father and the mother; the other, the foundation and the queen; meaning principally the female idea, which includeth form and receptacle.)

[2] These answer to the right and left pillars of the Sephiroth.

12. Out of *Yod* are produced male and female (if, namely, it be fully written as IVD, *Yod,* they are then its augment), *Vau* and *Daleth.* In this position *Vau* is male, and *Daleth* is female. And hence arise DV, the two letters which are the duad male and female; and not only the duad, but also the coequal duads (of the superior and inferior conjunctions).

13. *Yod* by itself is male (the father); *He,* female (the mother).

14. H, *He,* at first was D, *Daleth;* but after it was impregnated by I, *Yod* (so that thence it might produce the form H — namely the I, *Yod,* placed at the left hand lower part of *Daleth*) it brought forth V, *Vau.* (That is, the mother impregnated by the father produced Microprosopus. But in the shape of the letter out of that minute I, *Yod,* which is hidden within the H, *He,* V, *Vau,* is said to be formed. Or from the upper horizontal line of the letter H, which is one V, *Vau,* and from the right-hand vertical line, which is another V, *Vau,* and from the inserted I, *Yod,* is made VIV, the full form of letter *Vau.*) [3]

15. Whence it is plain that in the letter H, *He,* are hidden the letters D, *Daleth,* V, *Vau;* and in IVD, *Yod,* is hidden H: whence are formed IHV. Therefore it appeareth that IVD in its own form containeth IHV, whensoever it is fully written by IVD, which are male and female (namely I, *Yod,* male, and V, *Vau,* D, *Daleth,* in the form, H, *He,* female); hence is compounded (the son, who is) V, *Vau,* and who overshadoweth his mother. (That is V placed after H, so that IHV may form the father, the mother, and Microprosopus.)

16. (Therefore in the letter IVD, *Yod,* and in the name IHI are hidden two males and two females, which is symbolized in that saying, Gen. vi. 2: "And the sons of the Elohim beheld (the plural in its least form denoteth two) the daughters of men" (and this also). This explaineth on this account that which is written, Josh. ii. 1: "Two men as spies, saying" (hence is revealed the mystery of the two men). But how (is it proved that two females are under-

[3] This is again referring to the *shape* of the letter.

stood) by the words, "Daughters of men"? Because it is written, 1 Kings iii. 16: "Then came there two women unto the king."

17. Of these it is written, 1 Kings iii. 28: "Because they saw that the wisdom of Elohim was in him." (Here are involved the two males, in the wisdom, the father; in Solomon, Microprosopus. Therefore) then came they (even the two women, the understanding and the queen) and not before.

18. In the palace of the union of the fountains (that is, in the world of creation) there were two connections by conjunctions among the supernals; these descended from above, and occupied the earth; but they rejected the good part, which in them was the crown of mercy; and were crowned with the cluster of grapes. (That is, instead of benignity, they were surrounded with judgments and rigors. Which also can be explained concerning Microprosopus and his bride, first in the mother, and afterward in the existences below, and in exile with surrounding rigors and severities.) [4]

19. (Also we find these two equations in that saying) Exod. xiv. 15: "And the Lord said unto Moses (who is referred to the mother), Why criest thou unto Me?" (But also a cry [5] is referred to the mother, just as a groan is to the beautiful path, and an exclamation to the kingdom. But) ALI, *Eli,* unto me (note this is the same as, "and unto I, *Yod*"; or the father). "Speak unto the children of Israel (the speech is the queen; Israel is the beautiful path) that they set forward." Wherein note well the word VISOV, *Vayesaau,* "that they set forward," wherein are VI masculine letters; SO feminine letters).

20. From above the power of life flowed down in equilibrium, for he entreated the influence of the Venerable One.[6]

21. Hereunto also pertaineth that passage, Exod. xv. 26:

[4] Referring to the previous symbolical explanation of Joshua.

[5] "But also a cry," etc. Meaning the three Sephiroth, *Binah, Tiphereth,* and *Malkuth.*

[6] "The Venerable One"; *i.e.,* the first Sephira, proceeding from the AIN SVP AVR, *Ain Soph Aur.*

"And if thou shalt do right in His eyes, and shalt harken unto His precepts, and shalt keep all His statutes." (Where in the last word also two equations are placed.) "Because I am the Lord thy God who healeth thee." (Note this, because again here is hidden the mystery of the understanding and the wisdom, of the path of beauty and of the congregation of Israel.)

Chapter V

1. (It is written) Isa. i. 4: "Woe unto the sinful nation, unto the people heavy with iniquity, unto the seed of evil-doers," etc. (Here the author of the "Sepher Dtzenioutha" reasoneth concerning the small word HVI, "woe," which also is a form of the name. And this word is alone separated from the following portions of the sentence.)

2. Seven are the paths (if the Tetragrammaton be written in this way partially complete), IVD, HH, V, H, (where the father and mother are written in full, Microprosopus and his bride are written uncovered. If here the last and first letters be combined, and the penultimate and second, and therefore the paths at either extremity, so that they may form the letters) HI and VV (mother and son), then are produced (the three middle letters) HH, D (which are the symbols of the queen, heavy with judgments. But if mother and daughter be combined) HVI and HH, (then) is produced forth VV (or Microprosopus) as well as DV (or the androgyn, who also is a condition of judgments), for occultly Adam is denoted, or the male and female, who are that DV concerning whom it is written (in the place cited above) "corrupt children."

3. When it is said *Berashith Bera,* "In the beginning created," the supernal paths are understood. For *Berashith,* is the speech (one of the ten rules of Genesis), but *Bera,* is the speech halved. (But there are here understood) Father and Son, the hidden and the manifest. (And also)

4. The superior Eden is hidden and concealed. (That is, no mention is made of the crown.) [1] The inferior Eden

[1] "No mention made of the crown"; *i.e.*, Kether, the first Sephira, Macroprosopus.

cometh forth so that it may be transferred (toward the inferiors) and manifested (through the voice of its original, which denoteth wisdom).

5. For the name (Tetragrammaton) IHVH, *Yod, He, Vau, He,* includeth the name IH, *Yah* (which is of the father, and the name) ALHIM, *Elohim* (which here followeth in the text, and pertaineth unto the mother).

6. ATH, *Ath*[2] (the fourth word of this text, which in another manner signifieth the name) ADNI, Adonaï, "Lord" (namely, the path of the kingdom; also the name) AHIH, *Eheieh* (that is, the path of the crown, and thus symbolizeth in itself the two extreme paths; here denoteth) the right and the left (that is, benignity and severity), which are united in one (equilibrium).

7. *Ha-Shamaim,* "the heavens" (the fifth word of this text, and) *Vaath,* "and the substance of" (the sixth word; they are referred unto the paths of beauty and victory) like as it is written, 1 Chron. xxix. 11: "And the beauty and the victory."[3] These paths are joined together in one.

8. *Haaretz,* "the earth" (the seventh word of this beginning denoteth the queen joined together with the glory and the foundation), like as it is written, Ps. viii. 2: "How magnificent (this is the path of glory) is Thy name in all the world" (whereby is symbolized the foundation); the earth (which is the kingdom. Also) Isa. vi. 3: "The whole earth is full of His glory" (where these three paths again concur).

[2] *Ath*, ATH, means "the," "the very substance of." Kabbalistically it signifies "the beginning and the end," and is like the term "Alpha and Omega" used in the Apocalypse. For as Alpha and Omega are respectively the first and last letters of the Greek alphabet, so are Aleph and Tau of the Hebrew. The "two extreme paths" are the crown, Kether, and the kingdom, Malkuth, the first and tenth Sephiroth, the highest and the lowest, Macroprosopus, and the queen. Malkuth is, as it were, the antithesis of Kether; and hence it is said that "Malkuth is Kether after another manner." And this recalls the precept of Hermes in the Smaragdine tablet: "That which is below is like that which is above, and that which is above is like that which is below."

[3] "The beauty and the victory" are Tiphereth and Netzach, the sixth and seventh Sephiroth.

9. "Let there be a firmament in the midst of the waters," "to make a distinction between the Holy Place and between the Holy of Holies." (That is, between Microprosopus and Macroprosopus.)

10. The Most Ancient One is expanded into Microprosopus (or the Crown into the Beauty), and adhereth (unto it, so that it may receive increase. If) it be not perfectly expanded (so that Microprosopus as it were existeth by himself, but instead is retained in his mother's womb) the mouth speaking great things moveth in that place (that Microprosopus, so that he may be fully born), and he is crowned with the lesser crowns under the five divisions of the waters. (That is, Microprosopus receiveth the influx of the five benignities, which are called "crowns," because they descend from the crown or Macroprosopus; but "lesser crowns," because they take their rise from benignity in the *Microprosopic path;* and they are called the five divisions of the waters, because the water belongeth unto the benignity, and in this verse, Gen. i. 6, 7, the word MIM, *Meim,* "waters," filleth the fifth place).

11. Like as it is written, Numb. xix. 17: "And shall pour upon him living waters in a vessel." (But the life looketh toward the mother; and it) is (understood to be that path which is called) *Elohim Chiim,*[4] "the Elohim of life"; and the king of the universe (that is, the understanding. Whereunto being also the following sayings:) Ps. cxvi. 9: "I will walk before the Lord in the lands of life." Also 1 Sam. xxv. 29: "And the soul of my Lord shall be bound in the quiver of life." Also Gen. ii. 9: "And the tree of life in the midst of the garden." (All these, I say, refer unto the understanding, from which the six members receive the influx. And to it also pertain the following names, namely, the name) IH, *Yah* (whensoever it is written in full with A in this manner:) IVD HA, *Yod Ha* (and containeth the number of the numeral powers of the letters of the Tetragrammaton, namely, 26; unto which also is referred that form of the

[4] In the Hebrew, CHIIM, *Chiim*, "living"; in our version of the Old Testament it is translated "running water." *Chiim* is plural.

name belonging unto the intelligence), AHII, *Eheii* (where in the place of the final *He, Yod* is put, as in a former instance. (See chapter I, section 32.)

12. Between the waters and the waters. (Since there are the superior) perfect waters, and (those which are in Microprosopus) imperfect waters (or those mingled with severities; because in another manner it is said) perfect compassion, imperfect compassion. (Now followeth a mystical explanation of Gen. vi. 3.)

13. And the Tetragrammaton hath said: "My spirit shall not strive with man forever, seeing that he also is in the flesh." (In this passage, when it is said:) "And the Tetragrammaton hath said," (it is to be noted that) after that there was formed (the supernal structure), in the last place concerning Microprosopus (this name is understood). For when it is said, "He calleth this also by the name," the Ancient One [5] speaketh occultly in a hidden manner.

14. "My spirit shall not strive with man." (Here is understood, not the spirit of Microprosopus, but) that which is from the supernals, because from that spirit which rusheth forth from the two nostrils of the nose of Macroprosopus the influx is sent down unto the inferiors.

15. And because it is written (in the same place) "And his days shall be a hundred and twenty years," I, *Yod,* is either perfect (whensoever its singular parts [6] exist in the form of decads) or imperfect (when they are in monads or units). When (therefore) *Yod* (is placed by itself) alone (it is understood to be perfect, because in itself it containeth) a hundred. (But if) two letters (are put, then are understood the ten units) twice reckoned; (hence are produced) the hundred and twenty years.

16. *Yod* is alone whensoever he is manifested in Micro-

[5] The Ancient One is symbolized by the pronoun "He" in the sentence, "He calleth this also by the name."

[6] The "singular parts" of *Yod* are the numbers from one to ten, for the number of *Yod* is ten. But when *Yod* is taken as its square $I \times I = 10 \times 10 = 100$. But $II = I \times I + I + I$ (or the two letters both multiplied and added together) $= 10 \times 10 + 10 + 10 = 120$. But when *Yod* $= 100$, its digits are tens and not units; namely, the numbers 10, 20, 30, etc., instead of 1, 2, 3, etc.

prosopus (that is, when the lights of Macroprosopus descend into Him, then indeed the paths of the decads are increased, and this decad)[7] is increased into ten thousands (by the paths joined with the four letters of the Tetragrammaton) of years. (But) hence (if it be conceived only according unto the power of Macroprosopus, it hath that position) which is written, Ps. cxxxix. 5: "And thou shalt place upon me thine hand": KPKH, *Khephakha.* (Where this word KPKH, if it be written according to the usual custom KPK, *Khephakh,* yieldeth the number 120. But now by adding the paragogic H of the female, there is given the number 125, on account of the five severities.)

17. "There were giants in the earth," Gen. vi. 4. (If this word HIV, *Hayu,* is considered, which also is a form of the often varied name, it taketh its rise from the kingdom.) This is that which is written, Gen. ii. 10: "And thence is it divided, and is in four heads." (Where is understood the end of that emanation which the separate universe followeth. Nevertheless) from the place where the body is divided, they are called those trees (or, as the Mantuan Codex correcteth the passage: Where the garden is divided, and the seven inferior emanations are understood; where then it divideth the universe into the inferior worlds and provideth a habitation for the shells[8] or spirits of matter). Hence it is written: "And from hence is it divided."

18. They were in the earth in those days, but not in the following time, until Joshua came. (That is, they are applicable unto the path of the bride, which also is called the land of Canaan, wherein Joshua found the giants. For the

[7] "This decad is increased into ten thousand by the paths joined with the four letters of the Tetragrammaton"; *i.e.,* the paths are the Sephiroth = the numbers from one to ten; and they are said to be joined with the four letters by multiplying the decad to the fourth power, or 10^4. Hence for I, the first letter, we have $10 \times I = 10$; for H, the second letter, we have $10 \times 10 = 100$; for V, the third letter, $10 \times 10 \times 10 = 1{,}000$; and for H, the fourth letter, $10 \times 10 \times 10 \times 10 = 10{,}000$.

In the Semitic languages, a paragogic letter is one which is added to a word to give it additional emphasis.

[8] "The shells" = elemental spirits. The Kabbalah always calls the evil elemental spirits of matter "shells."

word *Nephilim* occurreth not fully, except when it is used in the incident of the spies, Numb. xiii. 33.)

19. And the sons of the Elohim are guarded (nor is mention made of a similar case) until Solomon came and joined himself with the daughters of men; like as it is written, Eccles. ii. 8: *Ve-Thonogoth,* "And the *delights* of the sons of men," etc. Where (in the feminine gender) he calleth the word *Thonogoth,* and not (as elsewhere in the masculine gender) *Thonogim,* "sons of Adam"; so that it is intimated in an occult manner that the latter (the sons of the Elohim) are of those other spirits who are not contained under the supernal wisdom; concerning which it is written, 1 Kings v. 12: "And the Lord gave wisdom unto Solomon." (Concerning these matters, further see the "Treatise of the Revolutions.")

20. Also it is written, 1 Kings iv. 31: "And He was wise above every man." Because these are not classed with man.

21. (But when it is said) "And the Tetragrammaton gave him wisdom," then is understood the supernal *He.* (Because he gave unto him the influx of the wisdom of the queen). "And he was wise before every man," because from her he received the wisdom here below (through the path to the kingdom).

22. Those (spirits) are powerful who exist from eternity. That is, from eternity or the supernal world (the understanding, namely, whence are excited severity and rigor). The men of the name (that is) who exercised themselves in the name.

23. In what name? In the Holy Name, wherein they exercised themselves (for the performing of various wonders), and not the holy inferiors. Yet these did not exercise themselves save in the name (and not in holiness).

24. It is said openly "the men of the name," and not "the men of the Tetragrammaton." Not (therefore used they the name) with respect unto the mystery of the Arcanum, or in a diminutive form; nor yet with any diminution of the (name itself).

25. The men of the name are openly (spoken of, hence)

are they shut out from the general conception of man.

26. It is written, Ps. xlix. 12: "Man being in honor, abideth not." (When it is said) "man being in honor" (the same is as if also it were said, a man such as was Solomon) shall not remain long in the honor of the King without the spirit. (That is, in the influx from the King, Microprosopus, to whom, or to the beautiful path, the spirit belongeth.)

27. Thirteen kings (that is, the twelve metatheses of the Tetragrammaton with its radix, which are the measures of mercies) wage war with seven (with the Edomite kings; because, while the lights of the former flowed down, these could not maintain themselves, and, besides, they are the classes of the most rigorous judgments which are opposed to the mercies. For) seven kings are seen in the land (Edom), and now after that their vessels are broken, they are called shells,[9] who have fallen down among the inferiors. These) nine vanquished in war (the measures of Microprosopus, concerning which see the "Idra Rabba"; through which David conquered his enemies), which ascend in the paths of those which pass downward, on account of His ruling power (that is, which make thirteen, as they are in Macroprosopus and his beard, which is called his influence, and freely floweth down) and there is none who can withhold their hand. (For whilst the supernal measures permit the increase in the inferiors, all judgments are subdued.)

28. Five kings (that is, the five letters MNTzPK, *Me, Nun, Tzaddi, Pe, Kaph,* which are the roots of the judgments), betake themselves unto swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity.[10] They can not remain (since the judgments and rigors cease and flee).

[9] I have before remarked that the demons are called Qliphoth, or "shells," by the Kabbalists. The thirteen in Microprosopus are composed of nine manifest and four hidden.

[10] The letters of the Hebrew alphabet are divided into three classes, the three mothers as they are called, AMSH; the seven duplex letters,

29. Four kings slay four (that is, the four letters of the Tetragrammaton are bound together with the four letters of ADNI, *Adonaï,* which) depend from them like grapes in a cluster (in the concatenation of these two names, thus, IAHDVNHI).

30. Among them are set apart (that is, among these paths of the Divine names a selection of holiness is made from these broken vessels) seven channels (that is, seven broken vessels, which now are like the shells, and contain in themselves a great part of the lights and souls); they testify testimony (that is, the souls thus selected, thence having been born into the universe, testify that they are freed from impurity) and they do not remain in their place (and are no longer detained under the shells).

31. The tree which is mitigated (that is, the path of the kingdom or Schechinah, which is the tree of the knowledge of good and evil, which in itself existeth from the judgments, but is mitigated by the bridegroom through the influx of mercies) resideth within (within the shells; because the kingdom hath its dominion over all things, and its feet descend into death). In its branches (in the inferior worlds) the birds lodge and build their nests (the souls and the angels have their place). Beneath it those animals which have power seek the shade (that is, the shells, "for in it every beast of the forest doth walk forth," Ps. civ. 20).

32. This is the tree which hath two paths (for thus is this passage restored in the corrected Codex) for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath around it seven columns (that is, the seven palaces),[11] and the four splendors (that

BGDKPRTh, so called because they are sometimes tenues and sometimes aspirates, according to whether they are written with or without the Daghesh point; and the twelve simple letters, XVZChTILNSOTzQ. They are also divided into the three categories of *Chesed, Din,* and *Rachmim,* or mercy, judgment, and mildness. Now these five letters MNTzPK denote the severest judgments, and their number = 280 = PR = the name of the angel *Sandalphon,* SNDLPVN, the angel IOR, or of the wood of the world of Asiah, since the greatest part of it is sterile trees.

[11] The seven palaces answer to the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th Sephiroth, operating through the respective orders of angels into the

is, the four animals) whirl around it (in four wheels) on their four sides (after the fourfold description of the chariot of Yeschesqiel (Ezekiel).

33. The serpent (which was made from the rod of Moses — that is, the shell — *Nogah,*[12] or splendor) which rusheth forth with three hundred and seventy leaps (the thirty-two names together with the five letters of ALHIM, *Elohim,* which make 37, multiplied by the decad 370, and the judgments of the bride are denoted, to which that shell directeth his springs, because he is of middle nature betwixt the holy and the profane). "He leapeth upon the mountains, and rusheth swiftly over the hills," like as it is written (Cant. ii. 8. That is, he leapeth high above the rest of the shells). He holdeth his tail in his mouth between his teeth (that is, his extremity, by which he is linked to the shells, turneth toward his other extremity wherewith he looketh toward holiness). He is pierced through on either side (so that he may seek to receive the superior and inferior nature). When the chief ariseth (who is Metatron) he is changed into three spirits (that is, he assumeth the nature of three inferior shells).

34. (But concerning Metatron) it is written, Gen. v. 22: "And Enoch walked with the Elohim" (because out of Enoch, Metatron is formed). And it is written, Prov. xxii. 6: "Enoch hath been made into a boy,[13] according to his

spheres of the seven planets, Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna. The four animals, or *Chaioth Ha-Qadesch,* are the vivified powers of the four letters of the Tetragrammaton operating under the presidency of the first Sephira as the mainspring or *primum mobile* of creation. The four wheels are their correlatives under the second Sephira, on their four sides; namely, the four elements of the air, fire, water, and earth, which are the abodes of the spirits of the elements, the sylphs, salamanders, undines, and gnomes, under the presidency of the tenth Sephira.

[12] "Nogah" is also the Kabbalistical title of the sphere of the planet Venus. MTTRVN, *Metatron,* or Methraton, is the particular intelligence of the first Sephira, and is called the "Prince of Faces": he is said also to have been the "ruler of Moses." Methraton has the same numeration as SHDI, *Shaddai,* the Almighty.

[13] "Enoch hath been made into a boy," etc. This peculiar rendering of the passage, "Train up a child in the way," etc., arises from reading in the Hebrew text *Chanokh,* Enoch, instead of *Chanekh,* "train up," or "instruct."

path." (That is, "hath been changed into") the boy (namely, Metatron, who is spoken of under his name NOR, *Nour,* which meaneth a "boy").

35. With the Elohim, and not with the Tetragrammaton (because he himself is referred unto the path of the queen, to whom is attributed this name of Rigor). "And he existed not" (longer) under this name (Enoch), because the Elohim took him in order that he might be called by this name. (For this name is communicable unto the angels, and in the first instance unto this chief among them, namely, Metatron.)

36. There are three houses of judgment given, which are four (that is, the three letters IHV, referred into the understanding, which yield the four letters of the Tetragrammaton, pointed with the vowel points of the name Elohim. For) there are four superior houses of judgment (the four said Tetragrammatic letters) and four inferior (which are the four letters ADNI, *Adonaï,* belonging unto the kingdom). For it is written, Lev. xix. 35: "Ye shall not do iniquity in judgment, in dimension, in weight, and in measure." (Where these four are mystically intimated.)

37. (There is one) rigorous judgment (of severity), another that is not rigorous (that is of the kingdom.) There is one judgment by balance (wherein are the two scales of merit and error), another judgment which is not made by balance; (and this is) the gentle judgment (whereby the Israelites are judged. But also there is given) the judgment which is neither of the one nature nor of the other. (Namely, the beautiful path.) [14]

38. (Further on it is written), Gen. vi. 1: "And it came to pass when man began to multiply upon the face of the earth." (Where by these words) ADM, *Adam,* began to multiply (there is understood Daath, or the knowledge, the soul of the beautiful path, to which Moses is referred; which sendeth down many lights into the bride, the earth, when the spouse ascendeth thither). This is that which is written: BSHGM, *Beshegam,* "in that also, he is flesh" (which word *Beshegam,* "in that also," by equality of numeration equaleth

[14] Of course the "beautiful path" is Tiphereth, the sixth Sephira.

MSHH, *Moses*) Adam (namely) the supernal (Daath, or knowledge). And it is written: "Upon the face of the earth" (which face of the earth is this, that the highest representation of the queen is the understanding, the mother, unto whose gates Moses ascended).

39. (Concerning this face, it is written) Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone" where by the face the mother is understood; by the skin, the queen.) This is that which is said, Gen. iii. 21: "Tunics of skin" (because by itself the kingdom is wanting in light).

40. To shine (but when it is said "the face of Moses," the mother is understood), according to that passage, 1 Sam. xvi. 13: "And Samuel took the horn of oil" (where by the oil, the wisdom, by the oil, or the splendor of the oil, the understanding is denoted). For there is no anointing except by the horn (that is, every descent of unction is through the mother). Hence it is said, Ps. lxxxix. 18: "And in thy favor our horn shall be exalted." (Also) Ps. cxxxii. 17: "There shall the horn of David flourish" (that is, the queen shall receive the influx from the mother). This is the tenth of the kings (that is, the path of the kingdom), originateth from jubilee, who is the mother.

41. For it is written, Josh. vi. 5: "And it shall be when the horn of jubilee is sounded." This is the splendor of the jubilee, and the tenth (path) is crowned by the mother.

42. (This is) the horn which receiveth the horn and the spirit, that it may restore the spirit of *Yod He* unto *Yod He*. (That is, when the spirit is to be given unto Microprosopus, his mother contributed as much, which is QRN, *Qaran*, "the horn," the brilliancy, as the increase which he receiveth from the father.) And this is the horn of jubilee. And IVBL, *Yobel*, "jubilee," is H, *He* (the first *He* of the Tetragrammaton); and *He* is the spirit rushing forth over all (because the mother is the world to come, when in the resurrection all things will receive the spirit); and all things shall return unto their place (like as in the jubilee, so in the world to come).

43. For it is written, AHH, IHVH, ALHIM, *Ahah*

Tetragrammaton Elohim! "Ah Tetragrammaton Elohim!" When the H, *He,* appeareth (first), and H, *He* (in the second place); then is Tetragrammaton called Elohim (like as a judge; because in the world to come there will be work for much strength. This is) the full name. And it is written, Isa. ii. 11: "And Tetragrammaton alone shall be exalted in that day." When the one *He* is turned toward the other *He,* and *Yod* is taken away, then cometh vengeance into the universe; and except for that Adam who is called Tetragrammaton, the universe would not exist; but all things would be destroyed. Hence it is written: "And the Tetragrammaton alone," etc.

44. Hereunto is the hidden and involved Mystery of the King, that is "The Book of Concealed Mystery." Blessed is he who entereth into and departeth therefrom, and knoweth its paths and ways.

END OF THE SEPHER DTZENIOUTHA

HA IDRA RABBA QADISHA

OR

THE GREATER HOLY ASSEMBLY

Chapter I

THE INGRESS AND THE PREFACE

1. *Tradition.*— Rabbi Schimeon spake unto his companions, and said: "How long shall we abide in the condition of one column by itself? when it is written, Psa. cxix. 126: 'It is time for Thee, Lord, to lay to Thine hand, for they have destroyed Thy law.'

2. "The days are few, and the creditor is urgent; the herald crieth aloud daily, and the reapers of the land are few; and those who are about the end of the vineyard attend not, and have not known where may be the lawful place. (That is, do not study holiness, which is called the vineyard.)

3. "Assemble yourselves, O my companions, in an open space, equipped with armor and spears; be ye ready in your preparations, in council, in wisdom, in understanding, in science, in care, with hands and with feet! Appoint as King over you, Him in whose power is life and death, so that the words of truth may be received; things unto which the supernal holy ones attend, and rejoice to hear and to know them."

4. Rabbi Schimeon sat down and wept; then he said: "Woe! if I shall reveal it! Woe! if I shall not reveal it!"

5. His companions who were there were silent.

6. Rabbi Abba arose and said unto him: "With the favor of the Lord, also it is written, Psa. xxv. 14: 'The Arcanum of the Tetragrammaton is with them that fear Him.' And well do these companions fear that Holy and Blessed One; and now they have entered into the assembly of the tabernacle

of his house, some of them have only entered, and some of them have departed also."

7. Moreover, it is said the companions who were with Rabbi Schimeon were numbered, and they were found to consist of Rabbi Eleazer, his son; and Rabbi Abba, and Rabbi Yehuda, and Rabbi Yosi the son of Jacob, and Rabbi Isaac, and Rabbi Chisqiah the son of Rav, and Rabbi Chiya, and Yabbi Yosi, and Rabbi Yisa.

8. They gave their hands unto Rabbi Schimeon, and raised their fingers on high, and entered into a field under the trees and sat down.

9. Rabbi Schimeon arose and offered up a prayer. He sat in the midst of them, and said: "Let whosoever will place his hand in my bosom." They placed their hands there, and he took them.

10. When he began, he said (from Deut. xxvii. 15): "Cursed be the man that maketh any graven or molten image, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say Amen!"

11. Rabbi Schimeon began, and said: "Time for Thee, O Tetragrammaton to lay to Thine hand." Why is it time for the Tetragrammaton to lay to His hand? Because they have perverted Thy law. What is this, 'they hath perverted Thy law'? The higher law, which is itself made void, if it be not carried out according to his commands. Wherefore is this? (Or, as others read: Wherefore is this name Tetragrammaton here employed?) This hath been said concerning the Ancient of Days.[1]

12. "For it is written, Deut. xxxiii. 29: 'Blessed art thou, O Israel: who is like unto thee?' Also is it written, Exod. xv. 11: 'Who is like unto thee among the gods, O Tetragrammaton?'"[2]

[1] *I.e.*, one of the names of Macroprosopus, the first emanation, the crown, Kether.

[2] In the above verse it is well to note that by Notariqon, the second division of the Literal Kabbalah, the initial letters of the first quotation give the word AIMK, *Aimakh*, "Thy terror," the addition of the numeration of which by Gematria, the first division of the Literal Kabbalah, is 71; and that in a similar manner from the second quotation, the word MKBI, *Maccabee*, is obtained, whose numeration is 72.

13. He called Rabbi Eleazer, his son, and commanded him to sit down before him, and Rabbi Abba on the other side, and said: "We are the type of all things" (that is, "we represent the three columns of the Sephiroth"); "thus far are the columns established."

14. They kept silence, and they heard a voice; and their knees knocked one against the other with fear. What was that voice? The voice of the Higher Assembly, which had assembled above. (For out of Paradise came the souls of the just thither, that they might harken, together with the Schechinah of the Presence Divine.)

15. Rabbi Schimeon rejoiced, and said: "O Tetragrammaton! I have heard Thy speech, and was afraid! (Hab. iii. 1). He hath said: 'It is therefore rightly done, seeing that fear hath followed; but for us the matter rather dependeth upon love.' Like as it is written, Deut. vi. 5: 'And thou shalt delight in Tetragrammaton thy God.' Also it is written, Mal. i. 2: 'I have loved you.'"

16. Rabbi Schimeon said further: "He who walketh, going up and down (from one house unto another) revealeth the secret; but the faithful in spirit concealeth the word' (Prov. xi. 13).

17. "'He who walketh going up and down.' This saying meriteth question, because it is said, 'going up and down.' Wherefore then 'walketh'? The man is already said to be going up and down: what is this word 'walketh'?

18. "For truly it is true concerning that man who is not stable in his spirit nor truthful, that the word which he hath heard is moved hither and thither, like a straw in the water, until it cometh forth from him.

19. "For what reason? Because his spirit is not a firm spirit.

20. "But concerning him who is firm in spirit it is written: 'But the faithful in spirit concealeth the word.' (But

Now, 72 is the number of the Schemhamphorasch, or "divided name," to which Maccabee is always referred. And if to the 71 of the first quotation we add A, expressing thus the hidden unity, we obtain 72 again. Furthermore, it is well to note that each quotation consists of four words, thus answering to the letters of the Tetragrammaton.

this phrase) 'faithful in spirit' denoteth firmness of spirit; like as it is said, Isa. xxii. 23: 'And I will fasten him as a nail in a sure place.' Matter dependeth upon Spirit.

21. "And it is written, Eccles. v. 6: 'Suffer not thy mouth to cause thy flesh to sin.'

22. "For neither doth the world remain firm, except through secrecy. And if in worldly affairs there be so great need of secrecy, how much more in the things of the most secret of secrets, and in the meditation of the Ancient of Days,[3] which matters are not even revealed unto the highest of the angels."

23. Rabbi Schimeon said, moreover: "I will not say it unto the heavens, that they may hear; I will not declare it unto the earth, that it may hear; for certainly we are (the symbols of) the pillars of the Universe."

24. It is said in the Arcanum of Arcana, that when Rabbi Schimeon opened his mouth, the whole place was shaken, and his companions also were shaken.

Chapter II

OF THE CONDITION OF THE WORLD OF VACANCY

25. He manifested the Arcanum, and commencing said, Gen. xxxvi. 29: "And those are the kings which reigned in the land of Edom before that a king could rule over the children of Israel."

26. Blessed are ye, O just men! because unto you is manifested the Arcanum of the Arcana of the law, which hath not been manifested unto the holy superior ones.

27. Who can follow out this matter? and who is worthy to do so? For it is the testimony of the truth of truths. Therefore let all our prayers be undertaken with devotion, lest it be imputed (to me) as a sin, that I am making this matter manifest.

28. And perchance my companions may speak unto me, because some objection may arise against these words. For truly this work is not such a one as may be easily written

[3] Macroprosopus, the first Sephira.

down, so that by it may appear how many kings there were before the children of Israel came, and before there was a king over the children of Israel: how therefore doth this matter agree? And for this reason my companions have moved the question.

29. Therefore the Arcanum of Arcana is what men can neither know nor comprehend, nor can they apply their rules of science to it.

30. It is said that before the Ancient of the Ancient Ones, the Concealed One of the Concealed Ones, instituted the formations of the King (under certain members and paths of Microprosopus) and the diadems of the diadems (that is, the varied coverings whereby the superfluity of the Lights is circumscribed); beginning and end existed not (that is, there was neither communication nor reception).

31. Therefore He carved out (that is, hollowed out a space by which He might flow in) and instituted proportions in Himself (in as many ways as the Lights of His Understanding could be received, whence arose the paths of the worlds), and spread out before Him a certain veil (that is, produced a certain nature, by which His infinite light could be modified, which was the first Adam); and therein carved out and distributed the kings and their forms by a certain proportion (that is, all creatures under a condition of proper activity; by which He Himself might be known and loved); but they did not subsist. (Here is intimated the fall of the creatures, partly into a condition of quiet, such as matter; partly into a state of inordinate motion, such as that of the evil spirits.)

32. That is the same thing which is said, Gen. xxxvi. 29: "And these are the kings which reigned in the land of Edom, before that there reigned a king over the children of Israel." The first king in respect of the children of Israel (by the children of Israel are understood the paths of the restored world) is the first.

33. And all those things which were carved out, but subsisted not, are called by their names (that is, were divided into certain classes), neither yet did they subsist, until He forsook them (so that they could receive the lights from the

receptacles above themselves), and hid Himself before them (in diminished light).

Chapter III

CONCERNING THE ANCIENT ONE, OR MACROPROSOPUS, AND CONCERNING HIS PARTS, AND ESPECIALLY CONCERNING HIS SKULL

34. And after a certain time was that veil entirely disunited in formless separation, and recomposed according to its conformation.

35. And this is the tradition: The Absolute desired within Himself to create the essence of light (the law — that is, the letters of the alphabet, from whose transpositions the law was formed), hidden for two thousand years, and produced Her. And She answered thus unto Him: "He who wisheth to dispose and to constitute other things, let Him first be disposed according unto a proper conformation."

36. This is the tradition described in the "Concealed Book of the King," [1] that the Ancient of the Ancient Ones, the Concealed of the Concealed Ones, hath been constituted and prepared as in various members (for future knowledge).

37. Like as if it were said, "He is found (that is, He may in some way to a certain extent be known), and He is not found"; for He can not be clearly comprehended; but He hath as it were been formed; neither yet is He to be known of any, since He is the Ancient of the Ancient Ones.

38. But in His conformation is He known; as also He is the Eternal of the Eternal Ones, the Ancient of the Ancient Ones, the Concealed of the Concealed Ones; and in His symbols is He knowable and unknowable.

39. White are His garments, and His appearance is the likeness of a Face vast and terrible.

40. Upon the throne of flaming light is He seated, so that He may direct its (flashes).

41. Into forty thousand superior worlds the brightness of the skull of His head is extended, and from the light of this

[1] The "Sepher Dtzenioutha," chapter I, section 16.

brightness the just shall receive four hundred worlds in the world to come.

42. This is that which is written, Gen. xxiii. 16: "Four hundred shekels of silver, current money with the merchant."

43. Within His skull exist daily thirteen thousand myriads of worlds, which draw their existence from Him, and by Him are upheld.

Chapter IV

CONCERNING THE DEW, OR MOISTURE OF THE BRAIN, OF THE ANCIENT ONE, OR MACROPROSOPUS

44. And from that skull distilleth a dew upon Him which is external, and filleth His head daily.

45. And from that dew which floweth down from his head, that (namely) which is external, the dead are raised up in the world to come.

46. Concerning which it is written, Cant. v. 2: "My head is filled with dew." It is not written: "It is full with dew"; but *Nimla,* "it is filled."

47. And it is written, Isa. xxvi. 19: "The dew of the lights is Thy dew." Of the lights — that is, from the brightness of the Ancient One.

48. And by that dew are nourished the holy supernal ones.

49. And this is that manna which is prepared for the just in the world to come.

50. And that dew distilleth upon the ground of the holy apple-trees. This is that which is written, Exod. xvi. 14: "And when the dew was gone up, behold upon the face of the desert a small round thing."

51. And the appearance of this dew is white, like unto the color of the crystal stone, whose appearance hath all colors in itself. This is that which is written, Numb. xi. 7: "And its varieties as the varieties of crystal."

Chapter V

FURTHER CONCERNING THE SKULL OF MACROPROSOPUS

52. The whiteness of this skull shineth in thirteen carved out sides: in four sides from one portion; in four sides from

the part of His countenance; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side.[1]

53. And thence is the Vastness of His Countenance extended into three hundred and seventy myriads of worlds; and hence *Arikh Aphim,*[2] Vastness of Countenance is His name.

54. And He Himself, the Most Ancient of the Most Ancient Ones, is called *Arikh Da-Anpin,* the Vast Countenance, or Macroprosopus; and He Who is more external is called *Zauir Anpin,* or Him Who hath the Lesser Countenance (Microprosopus), in opposition to the Ancient Eternal Holy One, the Holy of the Holy Ones.

55. And when Microprosopus looketh back upon Him, all the inferiors are restored in order, and His Countenance is extended, and is made more vast at that time, but not for all time (then only is it), vast like unto the (countenance) of the More Ancient One.

56. And from that skull issueth a certain white shining emanation, toward the skull of Microprosopus, for the purpose of fashioning His head; and thence toward the other inferior skulls, which are innumerable.

57. And all the skulls reflect this shining whiteness toward the Ancient of Days,[3] when they are numbered out of their mingled confusion. And by reason of this there existeth herein an opening toward the skull below, when they proceed to numeration.

[1] The hidden sense of this somewhat obscure passage is that the brightness arises from the skull, *which it conceals,* which latter is therefore the emblem of the Concealed One. The thirteen parts are three tetragrammatic forms, which give twelve letters, and symbolize thus the Trinity of the Tetragram; and the one supernal part is the unity. The meaning therefore is the Trinity in Unity, proceeding from the Concealed Unity, which also proceedeth from the Negatively Existent. Thirteen, moreover, occultly points out unity, for ACHD, *Achad,* Unity, adds up for thirteen.

[2] Or, *Aurikha Da-Anpin,* the Vast Countenance.

[3] Macroprosopus.

Chapter VI

CONCERNING THE MEMBRANE OF THE BRAIN OF MACROPROSOPUS

58. In the hollow of the skull is the aerial membrane of the supreme hidden Wisdom, which is nowhere disclosed; and it is not found, and it is not opened.

59. And that membrane enshroudeth the brain of the hidden Wisdom, and therefore is that Wisdom covered, because it is not opened through that membrane.

60. And that brain, which is itself the hidden Wisdom, is silent and remaineth tranquil in its place, like good wine upon its lees.

61. And this is that which they say: Hidden is the science of the Ancient One, and His brain is calm and concealed.

62. And that membrane hath an outlet toward Microprosopus, and on that account is His brain extended, and goeth forth by thirty and two paths.[1]

63. This is that same thing which is written: "And a river went forth out of Eden" (Gen. ii. 7). But for what reason? Because the membrane is (then) opened, neither doth it (completely) enshroud the brain.

64. Nevertheless the membrane is opened from below. And this is that which we have said: Among the signatures of the letters (is) ThV, *Tau,* Th; nevertheless He impresseth it as the sign of the Ancient of Days, from Whom dependeth the perfection of knowledge, because He is perfect on every side, and hidden, and tranquil, and silent, like as good wine upon its lees.

Chapter VII

CONCERNING THE HAIR OF MACROPROSOPUS

65. This is the tradition. From the skull of His head hang down a thousand thousand myriads; seven thousand

[1] Which are the thirty-two paths of the *Sepher Yetzirah*, or Book of Formation; symbolized by the ten numbers; and twenty-two letters of the Hebrew alphabet.

and five hundred curling hairs, white and pure, like as wool when it is pure; which have not been mingled confusedly together lest inordinate disorder should be shown in His conformation; but all are in order, so that no one lock may go beyond another lock, nor one hair before another.

66. And in single curls are four hundred and ten locks of hair, according unto the number of the word, QDVSH, *Qadosch,* Holy.[1]

67. But these hairs, all and singular, radiate into four hundred and ten worlds.

68. But these worlds alone are hidden and concealed, and no man knoweth them, save Himself.

69. And He radiateth in seven hundred and twenty directions (others say four hundred and twenty).

70. And in all the hairs is a fountain, which issueth from the hidden brain behind the wall of the skull.

71. And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it is His brain formed; and thence that brain goeth forth into thirty and two paths.

72. And each curl radiateth and hangeth down arranged in beautiful form, and adorned with ornament, and they enshroud the skull.

73. But the curls of the hair are disposed on each side of the skull.

74. Also we have said: Each hair is said to be the breaking of the hidden fountains, issuing from the concealed brain.

75. Also this is the tradition: From the hair of a man it is known what he is, whether rigorous or merciful, when he passeth over forty years; thus also when he is perfect in hair, in beard, and in the eyebrows of his eyes.

76. The curls of His hair hang down in order, and pure like unto (pure) wool, even unto His shoulders. Say we unto His shoulders? Nevertheless, even unto the rise of His shoulders, so that His neck may not be seen, because of that which is written, Jer. ii. 27: "Because they have turned away from Me the neck and not the face."

[1] For by Gematria Q + D + V + SH = 100 + 4 + 6 + 300 = 410.

77. And the hair is less close to the ears, lest it should cover them; because it is written, Ps. cxxx. 2: "As Thine ears are open."

78. From hence His hair stretcheth out behind His ears. The whole is in equilibrium; one hair doth not go beyond another hair, (they are) in perfect disposition, and beautiful arrangement, and orderly condition.

79. It is the delight and joy of the just, who are in Microprosopus, to desire to behold and to conform unto that conformation which is in the Ancient One, the Most Concealed of all.

80. Thirteen curls of hair exist on the one side and on the other of the skull; (they are) about His face, and through them commenceth the division of the hair.

81. There is no left in that Ancient Concealed One, but all is right.[2]

82. He appeareth, and He appeareth not; He is concealed, and He is not concealed; and that is in His conformation much more so than in Himself.

83. And concerning this the children of Israel wished to inquire in their heart, like as it is written, Exod. xvii. 7: "Is the Tetragrammaton in the midst of us, or the Negatively Existent One?" (Where they distinguished) between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called *Ain*, the Negatively Existent?

84. But why, then, were they punished? Because they did it not in love, but in temptation; like as it is written (Exod. xvii.): "Because they tempted the Tetragrammaton, saying, Is it the Tetragrammaton in the midst of us, or is it the Negatively Existent One?"

85. In the parting of the hair proceedeth a certain path, which shineth into two hundred and seventy worlds, and from that (again) shineth a path wherein the just of the world to come shall shine.

86. That is what is written, Prov. iv. 18: "And the path

[2] Meaning there is no evil in Him, but all is good. So that, in the symbolic language of the Zohar, Macroprosopus is represented by a profile countenance, wherein one side is not seen, rather than by a full face, as in Microprosopus.

of the just shall shine as the light, going forth, and shining more and more unto the perfect day."

87. And out of that is the path divided into six hundred and thirteen paths, which are distributed in Microprosopus.

88. As it is written concerning him, Ps. xxv. 6: All the paths of the Tetragrammaton are mercy and truth," etc.

Chapter VIII

CONCERNING THE FOREHEAD OF MACROPROSOPUS

89. The forehead of His skull is the acceptation of acceptations of Microprosopus, like as it is written, Exod. xxviii. 38: "And it shall be upon His forehead alway for acceptation," etc.

90. And that forehead is called RTzVN, *Ratzon,* Willpower, because it is the ruler of the whole head and of the skull, which is covered by four hundred and twenty worlds.

91. And when it is uncovered, the prayers of the Israelites ascend.

92. "When is it uncovered?" Rabbi Schimeon was silent. He was asked again a second time, "When?" Rabbi Schimeon said unto Rabbi Eleazar, his son, "When it is uncovered."

93. He answered unto him: "In the time of the offering of the evening prayer on the Sabbath."

94. He said unto him: "For what reason?" He answered unto him: "Because at that time the lower judgment threateneth through Microprosopus; but that forehead is uncovered which is called 'Acceptation,' and then wrath is assuaged, and the prayer ascendeth.

95. "This is that which is written, Ps. lxix. 14: 'And I have prayed unto Thee, O Tetragrammaton! in an acceptable time.'

96. "And the time of acceptance by the Ancient of Days [1] is here to be understood, and of the unveiling of the forehead; and because it is thus disposed at the offering of the evening prayer on the Sabbath."

[1] Macroprosopus.

97. Rabbi Schimeon spake unto Rabbi Eleazar, his son, and said: Blessed be thou, O my son! by the Ancient of Days; for thou hast found in that time in which thou hast need the acceptation of His forehead.

98. Come and behold! in these inferiors, when the forehead is uncovered, there is found fixed shamelessness.

99. This is the same which is written, Jer. iii. 3: "Yet thou hadst the forehead of a shameless woman, thou refusedst to be ashamed."

100. But when this forehead[2] is uncovered, inclination and acceptation are found in perfect form, and all wrath is quieted and subdued before Him.

101. From that forehead shine forth four hundred habitations of judgments, when it is uncovered during that period of acceptation, and all things are at peace before it.

102. This is the same which is written, Dan. vii. 10: "The judgment was set"— that is, subsideth in its place, and the judgment is not exercised.

103. And this is the tradition: There is no hair found on that part, because it is opened and not covered.

104. It is covered, I say, and the executors of judgment behold this, and are pacified, and (judgment) is not exercised.

105. This is the tradition: This forehead hath been extended into two hundred and seventy thousand lights of the luminaries of the superior Eden.

106. This is the tradition: There existeth an Eden which shineth in Eden. The superior Eden, which is not uncovered, and is hidden in concealment, and is not distributed into the paths, like as it hath been said.

107. The inferior Eden is distributed into its paths; (namely) into thirty-two directions of its paths.

108. And although this Eden is distributed into its path, yet is it not known unto any, save unto Microprosopus.

109. But no man hath known the superior Eden, nor its paths, except Macroprosopus Himself.

110. Like as it is written, Job xxviii. 23: "God under-

[2] That of Macroprosopus.

standeth the way thereof, and He knoweth the place thereof."

111. "The Elohim understand the way thereof": this is the inferior Eden, known unto Microprosopus. "And He hath known the place thereof": this is the superior Eden, which the Ancient of Days hath known, the most abstruse of all.

Chapter IX

CONCERNING THE EYES OF MACROPROSOPUS

112. The eyes of the White Head[1] are diverse from all other eyes. Above the eye is no eyelid, neither is there an eyebrow over it.

113. Wherefore? Because it is written, Ps. cxxi. 4: "Behold, He that keepeth Israel shall neither slumber nor sleep"; that is, the superior Israel.

114. Also it is written, Jer. xxxii. 19: "Whose eyes are open."

115. And this is the tradition. Seeing that all is operated through mercies, He hath not covering unto His eye, nor eyebrow above His eye; how little, then, doth the White Head require such.

116. Rabbi Schimeon spake unto Rabbi Abba, and said: "To what is this like?" He answered unto him: "To the whales and fishes of the sea, which have no coverings for their eyes, nor eyebrows above their eyes; who sleep not, and require not a protection for the eye.

117. "How much less doth the Ancient of the Ancient Ones require a protection, seeing that He far above His creatures watcheth over all things, and all things are nourished by Him, and He Himself sleepeth not.

118. "This is that which is written, Ps. cxxi. 4: 'Behold! He that keepeth Israel shall neither slumber nor sleep.' That is, the superior Israel.

119. "It is written, Ps. xxxiii. 18: 'Behold the eye of the Lord is upon them that fear Him'; and it is written, Zech. iv. 10: 'They are the eyes of the Lord, running to and fro throughout the whole earth.'

[1] This, like Macroprosopus, is a title of Kether, the first Sephira.

again Zion." Also, it is written, Numb. xiv. 14: "That Thou, Tetragrammaton, art seen eye to eye."

142. And unless the bountiful superior eye were to look down upon and bathe the inferior eye, the universe could not exist even a single moment.

143. This is the tradition in the "Book of Concealed Mystery"; Providence ariseth from the inferior eye when the highest splendor shineth down upon it, and that highest splendor goeth forth into the inferior; for from it are all things illuminated.

144. This is that which is written, Numb. xiv. 14: "That Thou, O Tetragrammaton! art seen eye to eye." Also it is written, Ps. xxxiii. 18: "Behold the eye of the Lord is upon them that fear Him." And it is written, Zech. iv. 10: "The eyes of the Lord running to and fro throughout the whole earth."

145. "The eye of the Lord is upon them that fear Him," if they be upright. This is the superior eye. On the contrary, when it is said, "The eyes of the Lord run to and fro," this is the eye which is below.

146. This is the tradition: On what account was Joseph worthy, so that the evil eye had no dominion over him? Because that he was worthy of being beheld by the superior benign eye.

147. This is what is written, Gen. xlix. 22: "Joseph is the son of a fruitful bough; the son of a fruitful bough above Ayin." Why "the son of a fruitful bough above Ayin"?[3] As though to imply, "because of that eye which beheld him."

148. Also it is written, Prov. xxii. 9: "The bountiful eye shall be blessed." Why? Because it giveth its bread unto the poor.

149. Why is it said in the singular number? Come and see. In the eyes which are inferior are a right eye and a left eye, and they are of two diverse colors.

150. But in this instance there is no left eye, and they both ascend in one path, and all are right. And on that account is one eye mentioned, and not two.

[3] The word *Ayin* means "eye."

151. And this is the tradition: This eye, which is the eye of observation, is ever open, ever smiling, and ever glad.

152. Such are not the inferiors, who in themselves have redness, and blackness, and whiteness — three colors; and are not always open, for there are eyelids as a protection over these eyes.

153. And concerning this matter it is written, Ps. xlv. 23: "Awake, O Lord: why sleepest Thou?" And, 2 Kings xix. 16: "Open Thine eyes, O Lord."

154. When they are opened, for some are they opened for good, and on some are they opened for evil.

155. Woe unto him upon whom it is opened, so that the eye is mingled with redness, and unto whom the redness appeareth, spreading across that eye. Who can escape from it?

156. But the Ancient of Days is blessed, presiding over that eye the white brilliance of whiteness, seeing that also it is of such whiteness that it endureth all whiteness.

157. Blessed also is his portion whom that brilliance of all whiteness irradiateth.

158. And concerning this certainly it is written, Prov. xxii. 9: "The good eye is to be blessed." And it is written, Isa. ii. 5: "Be ye present, O house of Jacob, and let us walk in the light of Tetragrammaton!"

159. This is the tradition: Save in all these instances, the name of the Ancient One is concealed from all, and is not mentioned in the law, save in one place, where Microprosopus sware unto Abraham.

160. Like as it is written, Gen. xxii. 16: "By Myself have I sworn, saith Tetragrammaton." (Understand) that this is said concerning Microprosopus.

161. Also it is written, Gen. xlviii. 20: "In thee shall Israel bless." That is, the superior Israel.

162. Also it is written, Isa. xlix. 3: "Israel, in whom I will be glorified." In these passages the Ancient of Days is called Israel.

163. But we have also stated that the Ancient of Days is

called by His name, yet both this (statement) and the other are correct.

164. Thus is the tradition: It is written, Dan. vii. 9: "I beheld until the thrones were cast down, and the Ancient of Days did sit."

165. "The thrones were cast down." What is this? He spake unto Rabbi Yehuda, and said: "Stand in thy place and explain these thrones."

166. Rabbi Yehuda answered: "It is written (Dan. vii. 9), 'His throne is of fiery flame'; and upon that throne sat the Ancient of Days."

167. "For what reason? Because thus is the tradition: If the Ancient of Days were not seated upon that throne, the universe could no longer exist before that throne.

168. "When the Ancient of Days sitteth upon that throne, it is subject unto Him. For He who sitteth upon it ruleth over it.

169. "But at that time when He departeth from that throne, and sitteth upon another throne, the first throne is overturned, lest any should rule over it save the Ancient One, who alone can sit upon it."

170. Rabbi Schimeon spake unto Rabbi Yehuda, and said: "May thy way be ordained for thee, and may it be pointed out (unto thee) by the Ancient of Days!"

Chapter X

CONCERNING THE NOSE OF MACROPROSOPUS

171. And come, behold, lo! it is written, Isa. xli. 4: "I, Tetragrammaton, (am) first and with the last. I am HE HIMSELF" (*Hoa*).

172. All things are *Hoa,* He Himself, and He Himself is hidden on every side. So also is His nose.

173. From the nose is the face known.

174. And come — see! What is the (difference) between the Ancient One and Microprosopus? Over these nostrils He ruleth; one of which is life, and the other is the life of life.

175. This nose is as a mighty gallery, whence His Spirit rusheth forth upon Microprosopus, and they call it the Giver.

176. And it is thus: The Spirit descendeth; and again the Spirit from hence proceedeth through those nostrils.

177. One is the Spirit; She goeth forth unto Microprosopus, so that He may be aroused in the Garden of Eden.

178. And one is She the Spirit of Life, through Whom in process of time the sons of David hope to know Wisdom.

179. And from that gallery ariseth the Spirit, and proceedeth from the concealed brain, and at length resteth upon King Messiach.

180. Like as it is written, Isa. xi. 2: "And the Spirit of Tetragrammaton shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the Fear of Tetragrammaton."

181. Apparently four spirits (are described) here. But we have already said that the Spirit is one; why, then, are three (others added unto it?) Arise, Rabbi Yosi, in thy place.

182. Rabbi Yosi arose and said: "In the days of King Messiach, one shall not say unto the other, 'Teach me this Wisdom.'

183. "Because it is thus written, Jer. xxxi. 34: 'A man shall no more teach his neighbor, etc., because all shall know Me, from the least of them even unto the greatest of them.'

184. "And in that time shall the Ancient of Days arouse His Spirit which proceedeth from His brain, the most concealed of all.

185. "And when that cometh forth all the inferior spirits are aroused with Her.

186. "And who are they? They are the holy crowns of Microprosopus.

187. "And there are six other spirits which are given. They are those of whom it is written: 'The Spirit of Wisdom and Intelligence, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.'

188. "For thus is the tradition: It is written, 1 Kings ii.

12: 'And Solomon sat upon the throne of David.' Also it is written, 1 Kings x. 19: 'The throne had six steps.'

189. "And King Messiach will be seated on those seven (steps). These are those six, and the Spirit of the Ancient of Days, Who is above them, is the seventh.

190. "Like as it is said, 'There are three spirits which comprehend three others.'"

191. Rabbi Schimeon said unto him: "Thy spirit shall rest in the world to come."

192. Come — behold! It is written, Ezek. xxxvii. 9: "Thus saith the Lord, 'Come from the four winds, O Spirit!'" But what have the four winds of the world to do with this?

193. Nevertheless, the four winds are aroused; those three, namely, and the Spirit of the Concealed Ancient One; whence there are four.

194. And thus is the matter; because when that one is produced, three others are produced with it, who in themselves comprehend three others.

195. But it is the will of that Holy and Blessed One to produce the one Spirit, Who in Herself includeth all others.

196. Because it is written, Ezek. xxxvii. 9: "From the four spirits, come, O spirit!" It is not written thus: "Ye four spirits, come!" but "From the four spirits, come!"

197. And in the days of King Messiach there shall be no need that one should teach another; for that one Spirit Who in Herself includeth all spirits, knoweth all Wisdom and Understanding, Counsel and Might, (and is) the Spirit of Science and of the Fear of the Lord; because She is the Spirit comprehending all spirits.

198. Therefore is it written, "From the four spirits"; which are those four comprehended in the seven steps of which we have just spoken, section 189.

199. And this is the tradition: All things are comprehended in this Spirit of the Ancient of the Ancient Ones,[1] Who proceedeth from the concealed brain, into the gallery of the nostrils.

[1] *I.e.*, the Spirit.

200. And come — see! Wherein is the difference between the nose (of Macroprosopus), and the nose (of Microprosopus).

201. The nose of the Ancient of Days is life in every part. Concerning the nose of Microprosopus it is written, Ps. xviii. 8: "There went up smoke out of His nostrils, and fire out of His mouth devoured," etc.

202. There goeth up a smoke through His nostrils, and out of that smoke is a fire kindled.

203. When that smoke goeth up, what afterward followeth? Coals are kindled by it. What is the meaning of this "by it"? By that smoke, out of that nose, out of that fire.

204. This is the tradition: When Rav Hammenuna the elder wished to offer up his prayer, he said, "I pray unto the Lord of the nostrils, unto the Lord of the nostrils do I pray."

205. And this is that which is written, Isa. xlviii. 9: "In My praise (that is, My nose) will I refrain My nostrils for thee." In which place the sentence is concerning the Ancient of Days.

206. This is the tradition. The size of this nose is so vast that three hundred and seventy-five worlds are supported by it, which all adhere unto Microprosopus.

207. This is the praise of the conformation of the nose.

208. And this, and all forms of the Ancient of Days, are seen, and are not seen; they are seen by the lords of lords — *viz.*, by pious men — and they are not seen by any others.

Chapter XI

CONCERNING THE BEARD OF MACROPROSOPUS IN GENERAL

209. Rabbi Schimeon began, and said: Woe unto him who extendeth his hand unto that most glorious supernal beard of the Holy Ancient One, the concealed of all.

210. This is the praise of that beard; the beard which is concealed and most precious in all its dispositions; the beard which neither the superiors nor the inferiors have known;[1] the beard which is the praise of all praise; the beard to which

[1] Because it is the beard of Macroprosopus, the Concealed Ancient One.

neither man, nor prophet, nor saint hath approached so as to behold it.

211. The beard, whose hairs hang down even unto the breast, white as snow; the adornment of adornments, the concealment of concealments, the truth of all truths.

212. It is said in the "Book of Concealed Mystery": That beard, the truth of all (truths), proceedeth from the place of the ears, and descendeth around the mouth of the Holy One; and descendeth and ascendeth, covering (the cheeks which it calleth) the places of copious fragrance; (it is) white with ornament: and it descendeth in the equilibrium (of balanced power), and furnisheth a covering even unto the midst of the breast.

213. That is the beard of adornment, true and perfect, from the which flow down thirteen fountains, scattering the most precious balm of splendor.

214. This is disposed in thirteen forms.

215. In the first disposition are classed the hairs from above, and it commenceth from that portion of the hair of His head which is above His ears; and descendeth in one tress before the apertures of the ears in the most perfect equilibrium, even unto the corner of the mouth.

216. In the second disposition are classed the hairs from the corner of the mouth, and they ascend even unto the other corner of the mouth in perfectly equated order.

217. The third disposition is from midway between the nostrils; beneath those two apertures there goeth forth a certain path, and the hair is wanting in that path; but on either side of and bordering that path it is fuller and in perfect order.

218. The hairs which are classed under the fourth disposition descend below the mouth from the one corner even unto the other corner, in perfect order.

219. The fifth disposition. Beneath the mouth proceedeth another path, from the region of the superior path, and those two paths are impressed on His mouth on this side and on that.

220. The hairs which are classed in the sixth disposition

ascend and come from beneath upward unto the corner of the mouth, and cover the places of copious fragrance, even unto the upper corner of the mouth, and the hair descendeth at the corner of the opening, and across below the mouth.

221. In the seventh disposition the hair terminateth, and there are seen two apples in the places of copious fragrance, beautiful and joyful in aspect, because (in that aspect) is the universe maintained. And this is that which is said, Prov. xvi. 15: "In the light of the king's countenance is life."

222. In the eighth disposition a certain tress of hair proceedeth round about the beard, and (the hairs) hang down equilibrated even unto the chest.

223. In the ninth disposition the hairs of the beard are interwoven and mingled with those hairs which hang in equilibrium; which hang even thus, so that none is pre-eminent over another.

224. In the tenth disposition the hairs descend beneath the beard, and cover the throat beneath the beard.

225. The eleventh disposition is, that no hairs are pre-eminent over other hairs, and they are restored into perfect proportion.

226. The twelfth disposition is that the hairs do not hang over the mouth, and that the mouth is uncovered in every part, and that the hair surrounding it is beautiful.

227. The thirteenth disposition is that the hairs hang down on this side and on that beneath the beard, furnishing a covering in beautiful adornment, even unto the chest.

228. Nothing is seen of the whole countenance and of the places of fragrance, except those beautiful white apples which produce the life of the universe; and they radiate gladness upon Microprosopus.

229. Through those thirteen dispositions do they flow down, and the thirteen fountains of precious oil issue forth, and they flow down through all those inferiors, and in that oil do they shine, and with that oil are they anointed.

230. The beard of ornament of the Ancient of the Ancient Ones, the most concealed of all things, is configurated in thirteen dispositions.

231. From the two beautiful apples [2] of His countenance is the face of Macroprosopus illuminated; and whatsoever is white and rosy is found below; [3] it shineth and radiateth from that light.

232. Those thirteen dispositions are found in the beard. And in proportion to the purity of his beard,[4] according to its dispositions, is a man said to be true; for also whosoever (in sleep) beholdeth his beard, that man is very desirous of truth.

233. We have taught in the "Book of Concealed Mystery" that certain (dispositions) are found in the universe, according to those thirteen (dispositions) which depend from that venerable beard, and they are opened out into the thirteen gates of mercies.

234. And he who extendeth his hand in swearing, also doth the same if he swear by the thirteen [5] dispositions of the beard: these are in Arikh Anpin, or Macroprosopus.

235. In Zauir Anpin, or Microprosopus, how many are there? He said unto Rabbi Isaac: "Arise in thy place, and describe the beard of the Holy King according unto the arrangement of its parts. How are these arranged?"

236. Rabbi Isaac arose; he commenced and said, Micah vii. 18: "What god is like unto Thee," etc.; "Thou shalt give truth unto Jacob," etc.

237. "We have learned by tradition that herein are thirteen sections seen, and they all proceed from the thirteen fountains of excellent oil, of the parts of the holy beard of the Ancient of the Ancient Ones.

238. "Tradition: A most secret thing is this disposition of the beard. Secret is it and hidden; hidden, yet not hid-

[2] The cheeks.

[3] That is, the lower Sephiroth reflect and partake of the properties of the superior emanations.

[4] By the beard is of course symbolically meant the atmosphere of good or bad deeds with which a man surrounds himself during his life. Concerning dreaming of the beard, see the "Book of Concealed Mystery," chapter III, sections 17, 18.

[5] Thirteen is by Gematria the number of ACHD, *Achad*, Unity. For A + CH + D = 1 + 8 + 4 = 13.

den; concealed, yet not concealed in its dispositions; known, yet unknown.

239. "The first disposition. We have learned that the single locks and the single hairs do not mutually adhere unto each other; and that the hairs of the beard take their rise from the disposition of the hair (of the head).

240. "This matter is worthy of examination. If all the hairs of the head and the hairs of the venerable supernal beard are balanced in one equilibrium, wherefore are some long, and others not so long?

241. "Wherefore are not the hairs of the beard constant in the same proportion of length? These also are firm; while those which are on the head are not firm, but soft.

242. "Therefore is it said that (in Macroprosopus) all the hairs descend equally from the head and beard; for the hair of the head is prolonged even unto the shoulders, so that it may reach unto the head of Microprosopus, from that flux of the one brain unto the other.

243. "And because they are not firm, also it is necessary that they be soft.[6]

244. "We have learned by tradition. What is that which is written, Prov. i. 20: 'Wisdom (plural in Hebrew, ChKMVTh, not ChKMH) will cry without'; and at the end of the verse it is written, 'She (singular) will utter Her voice in the streets.' In this text the beginning doth neither agree with the end, nor the end with the beginning.

245. "Therefore is it said: Wisdom will cry without when She passeth from the concealed brain of Macroprosopus unto the brain of Microprosopus, through those longer hairs; and thus as it were extrinsically those two brains are connected and become in this way one brain.

246. "Since there is not subsistence in the inferior brain except by the preservation of the supernal brain.

247. "And when this profiux is instituted from the one, namely, into the other, this hath place which is written, 'She will utter Her voice'; namely, in the singular number.

248. "And because She passeth over from brain unto

[6] *I.e.*, If they be not the one, they must be the other.

brain through those long hairs, these same (hairs) are not found to be firm.

249. "Wherefore? Because if they were firm, Wisdom could not be conducted by them unto the brain.

250. "Because Wisdom cometh not from man, who is stern and wrathful, like as it is written, Eccles. ix. 17: 'The words of wise men are heard in quiet.'

251. "And thence we learn that in him whose hair is firm, wisdom dwelleth not.[7]

252. "But because these are long (the others are soft) in order that they may bring assistance to all.

253. "How, unto all? So that it may have entrance into the marrow of the spine of the back, which is connected with the brain.

254. "And because the hair of the head doth not hang over the hairs of the beard, since the hair of the head hangeth down, and is drawn back behind the ears, and doth not overhang the beard; because it is not necessary to mingle these with those, but all are separated in their own paths.

255. "We have learned by tradition. All the hairs, as well of the head as of the beard, are white as snow.

256. "And we have learned. Those which are in the beard are all firm. Wherefore? Because those are firm accordingly, that they may firmly mark out their thirteen measurements from the Ancient of the Ancient Ones.[8]

257. "And those measurements take their beginning from before the ears.

258. "And those measurements have been included within certain limitations, in order that they should not be confounded with each other. (Others read the passage thus: Because they are communicated unto the inferiors. For this have we been taught. The hairs commence before the ears, because they have been separated, and are not to be mingled with the others," etc.)

259. "But if thou sayest that other (sacred passages) are

[7] *I.e.*, meaning symbolically, "in him who is hardened."

[8] I have before remarked that this refers to the unity of the Deity: ACHD, *Achad*, One; which by Gematria yields 13.

not given, analogous to these (measurements), thou art in error. For thus is the tradition: 'The thirteen measurements of the mercies of the Most Holy Ancient One' (are symbolized by these clauses of) Mic. vii. 18: 'What God is like unto Thee?' the first.

260. "'Pardoning iniquity'; the second.

261. "'And passeth by the transgression'; the third.

262. "'Of the remnant of His heritage'; the fourth.

263. "'He retaineth not His anger forever'; the fifth.

264. "'Because He delighteth in mercy'; the sixth.

265. "'Again, He will have compassion on us'; the seventh.

266. "'He will subdue our iniquities'; the eighth.

267. "'And Thou wilt cast all their iniquities into the depths of the sea'; the ninth.

268. "'Thou wilt give truth unto Jacob'; the tenth.

269. "'Mercy unto Abraham'; the eleventh.

270. "'Which Thou hast sworn unto our fathers'; the twelfth.

271. "'From the days of old'; the thirteenth.

272. "Unto these correspond in the law, Exod. xxxiv. 6: 'God merciful and gracious,' etc. And those are the Inferiors.

273. "And if thou sayest, 'Why did not Moses pronounce those majestic words?'[9] It shall be answered unto thee: 'Moses hath no duty to perform save in the place where judgment is found; and in the place where judgment is found it is not necessary to speak thus.'[10]

274. "And Moses spake not, save in that time when the Israelites had sinned and judgment was impending; hence Moses spake only in that place wherein judgment is found.

275. "But in another place the prophet hath instituted the order of the praise of the Ancient of Days.[11]

[9] Apparently meaning that, as the words of the text denote, it was the Lord and not Moses that proclaimed the titles of Tetragrammaton aloud.

[10] *I.e.*, mentioning the merciful characteristics of the Deity, who is represented as the equilibrium of justice and mercy.

[11] That is, of AHIH, as distinct from IHVH.

276. "And those thirteen forms of the supreme holy beard, concealed with many concealments, are most powerful to subdue and mitigate all the stern decrees of the judgments.

277. "What man is he who looketh back upon that most secret, holy supernal beard, who is not confounded before it?

278. "Because also all the hairs are hard and firm in their disposition.

279. "But if thou sayest, 'What if they be so? Surely the lower hairs are black: why are these not as those?'

280. "Nevertheless, thus is the tradition: It is written, Cant. v. 11: 'His locks are bushy and black as a raven.'

281. "Also it is written, Dan. vii. 18: 'The hair of His head like pure wool.'

282. "There is no contradiction here, for the one is said of the supernal beard, but the other of the inferior beard.[12]

283. "Also because when the law was given forth unto the Israelites, it was written in black fire upon white fire.

284. "Also the foundation of the matter cometh from those hairs; because they are found (arising) out of the (supernal) brain, and stretching down unto the inferior brain.

285. "Also because these are above the beard. Hence the beard is distinct, and all its forms are found separated (each from the other); so that the beard is alone, and its hairs are distinct.

Chapter XII

CONCERNING THE BEARD OF MACROPROSOPUS IN PARTICULAR; AND IN THE FIRST PLACE, CONCERNING ITS FIRST PART

286. "The first disposition is that which commenceth almost at the beginning of the hair.

287. "Also we have learned: No beard (*i.e.*, no part of this beard) is found which doth not (virtually) arise from the brain of the head (or from the heart).[1]

[12] The hair and beard of Macroprosopus, as distinct from that of Microprosopus. (See the "Book of Concealed Mystery," chapter III, section 16.)

[1] The heart being considered as the central motor of the body.

288. "But in this (last section) this (first part of the beard) is not considered as distinct (from the others). For in this chapter only this first form (or portion of the beard) is to be considered, which descendeth from the beginning of the hair, and it hath this peculiarity (namely, that it riseth directly from the brain, which can not altogether be said concerning the other parts of the beard).

289. "And this is to be kept perfectly distinct from this beard — namely, that which exists from the head (formed into), one thousand worlds, sealed with a most pure seal, with a seal which includeth all seals.

290. "The length of that portion of hair descending before the ears is not equal to the length (of the beard itself); neither doth it twine together nor hang down far.

291. "But those hairs, when they flow down, are extended, and depend.

292. "And the beginning of the first disposition consists of thirty and one equal locks, extended even unto the beginning of the mouth.

293. "Also three hundred and ninety hairs are found in each lock.

294. "Those thirty and one equal locks, which exist in the first disposition (of the beard) are strong in order that they may dispose the inferiors according to the number of *El*.[2]

295. "What is this *El*? Mighty and Powerful One.

296. "And among those single locks are distributed one and thirty dominating worlds, so that they may be extended [3] (correctly) neither on this side nor on that.

297. "And out of each one of these worlds a partition is made into a thousand worlds of desires and of great pleasures.

298. "And they are all concealed in the commencement of the beard, which representeth strength; and they are included in that (name) *El*.

299. "And notwithstanding is *El* Himself disposed toward

[2] AL, *El*, God, the Mighty One, is equivalent by Gematria to the number 31; for A + L = 1 + 30 = 31.

[3] For were they extended, the number would be altered, and it would consequently no longer equal AL.

mercies because in Him the Ancient of Days is mitigated and included and extended.

300. "Wherefore even unto the mouth? Because it is written, Dan. vii. 9: 'The judgment was set, and the books were opened,'

301. "What is this? 'And the judgment was set.' It was set in that place, so that it might not have dominion.

302. "This is that which is written, Isa. ix. 15: 'Wonderful, Counselor, God the Mighty One.' That is, *El,* such a one who also is mighty, but is rendered mild through the holy beard of the Ancient of Days.

303. "And an Arcanum is concealed in that place wherein it is written, Mic. vii. 18: 'What AL, *El,* like unto Thee?' Because of the Ancient of Days it is spoken in the form of the configuration of the holy supernal beard.

304. "The first world, which proceedeth from the first disposition, hath dominion over, and descendeth and ascendeth in a thousand times a thousand myriads of myriads of shield-bearers, and by it are they comprehended under a great seal.

305. "The second world, which proceedeth from that disposition, hath dominion over and descendeth and ascendeth in fifty-seven thousand bodyguards, who are the lords of lamentations; and these are connected with it for the purpose of disposing the neck of the spine.[4]

306. "The third world, which goeth forth from that arrangement, hath dominion over and descendeth and ascendeth in sixty-nine thousand authors of grief, who are upheld by it, like as metal (is upheld) by the tongs (of the smith).

307. "And by that conformation all those are subjected, and mitigated in the bitterness of tears, which become sweet in the great sea.[5]

308. "Who is he who beholdeth this conformation of the holy beard excellent and venerable who is not overcome with shame thereby?

[4] This is of course simply pursuing the symbolism involved in the idea of Macroprosopus, being typified by a vast countenance or head.

[5] By the great sea, Binah, the third Sephira, is probably meant. (See the "Book of Concealed Mystery," chapter I, section 28.)

309. "Who can comprehend the mystery of those locks of hair which hang down from Him, the Ancient One?

310. "He is set on the crown of crowns, which are the crowns of all crowns, and the crowns which are not comprehended in the other crowns; I say of those crowns which are not as the other crowns, for the inferior crowns are comprehended by them.[6]

311. "And therefore are those forms (arranged in) such conformations, whereunto the inferior forms adhere; and they are the dispositions in which He[7] is disposed Who hath need that He may be blessed by Him,[8] and Who desireth blessing.

312. "For whensoever the dispositions take the form of these, blessings are found beneath them; and It Is that which It Is.[9]

313. "All things are comprehended in those dispositions; all things raise themselves up in order that they may receive these dispositions of the Mighty King, of the Ancient One, the most concealed of all. And all those are mitigated by those ordinations of the King, the Ancient One.

314. "We have learned: Unless the Ancient of the Ancient Ones, the Holy of the Holy Ones, were disposed in those conformations, neither the superiors nor the inferiors would be found, and all things would be as though they existed not.

315. "Also we have learned by tradition: how far do those conformations of the beard radiate splendor? Even unto the thirteen inferiors; and whensoever those thirteen are found, those shine.[10]

[6] Section 310 refers to the Sephiroth, which are symbolized by crowns. In this sense the "crown of crowns" is Kether, the first Sephira, the Ancient One; the crowns of all crowns will be the first three Sephiroth; and the inferiors will be the lower Sephiroth, and those other forms which are dependent on them, symbolized by the crowns of the twenty-four elders in the Apocalypse, which latter is a purely Kabbalistical work, and is unintelligible without the Kabbalistical keys.

[7] Microprosopus.

[8] Macroprosopus.

[9] Compare Exodus iii. 14.

[10] This section refers to the statement that Macroprosopus pours

316. "And all of them are found in the number thirteen.

317. "Therefore is the beard of the King, the Ancient One, most venerable among all, at once in its entirety concealed and most excellent.

318. "And because it is most excellent before all things, and concealed, there is no mention made concerning it in any place in the law, and it is not manifested.

319. "But what beard is manifested? The beard of the Great High Priest, and from that beard descendeth the influx unto the inferior beard of the inferior high priest.[11]

320. "How is the beard of the high priest disposed? The beard of the high priest is disposed in eight conformations. Because also the high priest hath eight vestments, when the ointment descendeth upon his beard.

321. "This is that which is written, Ps. cxxxiii. 2: 'Like the precious oil upon the head descending upon the beard, the beard of Aaron, which descendeth according to the proportion of his attributes,' etc.

322. "And whence is this to us? Because it is written in the same place: 'Also for brethren to dwell together in equality.' The word 'also' increaseth the signification of the inferior high priest.

323. "Seeing that in the same way as the inferior high priest ministereth in the high priesthood, so also, if it be permitted to say so, doth the High Priest above minister in His high priesthood.

324. "This is the first ordination of the beard of the Ancient One, the most concealed of all."

325. Rabbi Schimeon said unto him: "It is justly thy due, Rabbi Isaac, that thou shouldest be under the ornament of the conformation of the beard, and that thou shouldest receive the light of the countenance of the Ancient of Days, the Ancient of the Ancient Ones. Blessed is thy portion, and blessed be my lot with thee in the world to come."

forth His splendor upon Microprosopus, so that the latter shines by reflected light.

[11] The Great High Priest is the son, Microprosopus, symbolized on earth by the high priest. Compare what St. Paul says about Christ being our Great High Priest.

Chapter XIII

CONCERNING THE SECOND PART OF THE BEARD OF MACROPROSOPUS

326. "Arise, Rabbi Chisqiah, and stand in thy place, and declare the worthiness of this part of the holy beard."

327. Rabbi Chisqiah arose, and began his speech, and said, Cant. vii. 10: "I am my beloved's, and his desire is toward me."

328. "Who is under consideration here, that 'I am my beloved's'? and because that 'his desire is toward me'?

329. "I have meditated, and lo! I have beheld the most excellent light of the supernal lights.

330. "It shone forth, and ascended on three hundred and twenty-five sides.

331. "And in that light was a certain obscurity washed away, like as when a man batheth in a deep river, whose divided waters flow round him on every side from that part which is above.

332. "And that light ascendeth unto the shore of the deep superior sea,[1] for all good openings and dignities are disclosed in that opening.

333. "I asked of them what might be the interpretation of that which I beheld; and, commencing, they replied, 'NVSHA OVN, *Nosha Auan,* Thou hast beheld iniquity being taken away.'"

334. He said: "This is the second disposition," and sat down.

335. Rabbi Schimeon said: Now is the universe united together (or mitigated). Blessed be thou, Rabbi Chisqiah, of the Ancient of the Ancient Ones!

336. Rabbi Schimeon said: All the lights are congregated together which come under this holy seal.

337. I bear witness that the highest heavens from the highest (powers) are above me, and the highest holy earth from the supernals, because now I can see what man hath not

[1] Binah, the third Sephira, which is called the "sea" in the "Book of Concealed Mystery." It answers to the first letter H, *He*, in the Tetragrammaton.

beheld from that time, when Moses for the second time ascended the mountain of Sinai.

338. For I see that my countenance shineth like the vehement splendor of the sun, who is about to issue forth for the healing of the universe.[2]

339. Like as it is written, Mal. iv. 2: "But unto you that fear my name shall the sun of righteousness arise and healing in its wings."

340. Furthermore, I know that my countenance shineth; Moses neither knew nor perceived (the fact).

341. Like as it is written, Exod. xxxiv. 29: "And Moses knew not that the skin of his face shone."

342. Furthermore, I behold before me with mine eyes those thirteen sculptured (forms of the beard of Macroprosopus), and like flaming light did they shine.

343. And when the second of those (dispositions) was explained by thy mouth, that same at once was raised, and conformed, and crowned, and concealed in the concealment of the forms of the beard, but all the others were reinstated (in outward form).[3]

344. And what is more, that one (formation), whilst it was explained by the mouth, flamed forth in splendor, and was crowned with a crown, and seated upon a throne, like a king in the midst of his army.

345. And when the explanation ceased it ascended, and was crowned with a holy crown, and ordained, and concealed, and again placed among the forms of the holy beard; and thus with (the forms) all and singular.

346. Be ye glad, O my holy companions! for surely (the universe) shall not be in such a condition until King Messiach shall come.

[2] This phrase "splendor of the sun, who is," etc., evidently refers to the sixth Sephira, Tiphereth, or beauty, the splendor of the countenance of Microprosopus, while the "universe" refers to Malkuth.

[3] While Rabbi Chisqiah was speaking Rabbi Schimeon had this vision of the conformations of the beard.

Chapter XIV

CONCERNING THE THIRD PART OF THE BEARD OF MACROPROSOPUS

347. "Arise, Rabbi Chisqiah, for the second time."

348. We have learned that before Rabbi Chisqiah arose, a voice came forth and said: "One angel doth not undertake two messages."

349. Rabbi Schimeon was disturbed, and said: "Assuredly, let each (of you) speak singly in his place (in respect of the symbolism of the seven inferiors); but as for myself, and Rabbi Eleazar my son, and Rabbi Abba, we (three) refer unto the highest and complete perfection (of the whole decad). Arise, Rabbi Chiya." [1]

350. Rabbi Chiya arose, and, commencing, said, Jer. i. 6: "*Ahah Adonai Tetragrammaton!*[2] 'Ah, Lord Tetragrammaton! behold, I can not speak, for I am a child.'

351. "Therefore, why was it that Jeremiah could not speak, seeing that many sayings had passed from his lips prior to his saying this? Did he not therefore lie (when he said) that which is written (in the text): 'Behold, I can not *Deber*, speak'?

352. "But we have learned that God influenced him so that he should speak to this end. For this is the tra-

[1] On a little consideration it will be seen that this meeting of ten of the principal Rabbis — *viz.*, Schimeon, Eleazar, Abba, Yehuda, Yosi ben Jacob, Isaac, Chisqiah ben Rav, Chiya, Yosi, and Yisa — was intended to be symbolical of the ten Sephiroth, wherein, furthermore, the three first-named were also representative of the great trinity of the crown, the king, and the queen. In other words, to speak plainly, the whole arrangement of this assembly was closely similar to the constitution of a masonic lodge. Confer also section 13 of this book, wherein these three Rabbis further symbolize the "Three Pillars" of the Sephiroth — this assembly of the ten forms of the Greater Holy Assembly. But on reference to the "Idra Zuta" we shall find that the Lesser Assembly consists of only seven Rabbis, of which the seventh, Rabbi Isaac, came in later than the others. These seven were Schimeon, Eleazar, Abba, Yehuda, Yosi ben Jacob, Chiya, and Isaac. (Compare "Idra Zuta," section 13.)

[2] This is the Hebrew text of the Polyglot Bible, but in that of the "Idra Rabba," "*Ahah Tetragrammaton Elohim*" is substituted for "*Adonai Tetragrammaton.*"

dition: 'What is the difference between *Debur,* and *Amirah?* 'Amirah' is, as it were, (simple) speech, wherein is required no especial uplifting of the voice; 'Debur' is a public speaking, wherein is indeed necessary (considerable) elevation of voice and (loud) proclamation of words.

353. "Since it is written, Exod. xx. 1: 'And God spake all these words, saying.'

354. "And according to what we have learned (by tradition), 'The whole earth heard this *Debur,* speech, and the whole earth trembled.' Because also it is written: '*Vayedeber,* and He spoke forth.' And it is not written: '*Vayomar,* and he said.'

355. "So also in this place: 'Behold! I can not speak, *Deber';* that is, as a herald, by declaring an address, and convincing the world through the Holy Spirit.

356. "If thus be the matter, this is also to be noted which is written: '*Vayedeber Tetragrammaton;* and Tetragrammaton spake unto Moses, saying.' Nevertheless, what one of the prophets was so great as Moses? For never was any man so worthy as he; for he heard the *Debur,* loud voice, like the proclamation of a herald, and he feared not, neither did he tremble; while the other prophets trembled even at *Amirah,* the speech, and were greatly afraid.

357. "Also we have learned that through the first and second dispositions of the beard it is necessary to pass on to the third; like as it is written, Job xxxiii. 29: 'Behold, God worketh all this with man by three paths.' [3]

358. "And come, behold! it is necessary through the two first conformations that thou pass on unto the third, because the third form is in the midst.

359. "For, under the nose,[4] beneath the two nostrils, there issueth a certain path, and from that path the hairs are wanting.

360. "Wherefore are they wanting? Because it is written, Mic. vii. 18: '*Va-Ghober Ghal Peshang,* and passing

[3] The same word which is here rendered thus is translated in the ordinary version of the Bible, "oftentimes."

[4] See section 217 of this book, and also the "Book of Concealed Mystery," chapter II, section 8.

over transgression.' Therefore is that path prepared (namely) for the purpose of pasing over (transgression).

361. "And therefore that path resideth beneath the nostrils of the nose; and the hairs do not grow in that path, because it subdueth iniquities.

362. "For it is written: 'Passing over transgression,' for the purpose of passing over unto the sacred mouth, in order that it may say, 'I HAVE PARDONED.'

363. "We have learned that many threatened vials of wrath look for this mouth, and to none among them is it manifested; for it is withdrawn and guarded around; it is known, and it is not known.

364. "We have learned in the 'Book of Concealed Mystery': What is this which is written (in this disposition of the letters in this) word, PShO, *Peshang?* If they be first, the word 'OVBR, *Ghober,* passing over,' hath place; if, on the other hand, not so, the word 'PShO, *Peshang,* transgression,' hath place.

365. "What doth this phrase teach, 'passing over transgression'? ShPO, *Shephau,* influence, (it teacheth) if Sh (in PShO) be placed before the P.[5]

366. "If they are not just, it remaineth (*i.e.,* the influence), and passeth over into Microprosopus.

367. "What is the difference between the one and the other? In Microprosopus (the matter standeth thus): this path descendeth beneath the nostrils of His nose. It is written, Numb. xii. 9: 'And the anger of Tetragrammaton was kindled against him, and He departed.'

[5] This is simply a transposition of the two first letters of the word in question. Of course, the same letters being retained, though their relative places are changed, the numeration of the two words by Gematria will be identical. But it is worth our while to notice what the numeration of this word is, especially as Rabbi Chiya has not examined it. P + Sh + O = 80 + 300 + 70 = 450 = ThN, Than, the dragon. Ergo, according to the exegetical rule of Gematria, the dragon will be the symbol of transgression. But 450 is also the numeration of ShPO, influence; therefore is the dragon a symbol also of influence and of power. But "this influence passeth over into Microprosopus"; now one of the Kabbalistical axioms given by Pistorius is: "Paradise is the sephirotic tree. In the midst thereof the great Adam is Tipher-eth." Therefore the influence passing over into Microprosopus is also the serpent entering into the garden of Eden.

368. "What is this, 'And He departed'? Because the spirit of anger departed from those nostrils, and if he found any man before him, he was taken away, and was no more found.

369. "Which is intimated in these words, Isa. xl. 7: 'Because the Spirit of Tetragrammaton bloweth upon it.'

370. "But concerning Macroprosopus it is written: 'Passing over transgression.'

371. "Also it is written, Job xxxvii. 21: 'And the spirit (wind) passeth over and hath cleansed them.'

372. "Also we have learned that on this account it is thus written: 'Passing over transgression' in that path. Also concerning that (passage), Exod. xii. 23: 'And He passeth over to smite the Egyptians.'

373. "Blessed is his portion who is worthy in this matter. And this is the third conformation of the path of the venerable, holy, and excellent beard of the Ancient of the Ancient Ones."

374. Rabbi Schimeon said unto him: "May God, the Holy One, blessed be He, be gracious unto thee, and protect thee most abundantly.

375. "Also we have learned: What is this which is written, 'With rejoicing will I rejoice in Tetragrammaton'? Concerning the Ancient of Days, is it said: 'For He is the praise of all things.'

376. "We have learned, whensoever that path of the beard of the Ancient of Days is manifested, all the authors of lamentation and mourning, and all the executors of judgment, are silent and hidden; nor is there one of them who openeth his mouth to do harm, because that path is manifested in due form.

377. "Hence also he who toucheth that mouth, and adviseth it to keep silence,[6] pointeth out this path with his finger; and that is the symbol denoting the Holy Ancient One." (Others read: Because that path is the symbol of silence; hence he who looked at another, and adviseth him to be silent, toucheth this path, which is the symbol, etc.)

[6] Meaning symbolically the idea of judgment.

Chapter XV

CONCERNING THE FOURTH PART OF THE BEARD OF MACROPROSOPUS

378. The hair is disposed in the fourth conformation, and it descendeth beneath the mouth from the one side even unto the other side.

379. That is intimated (in the saying of Micah) in these words: "Of the remnant of his heritage": *Lishairith Nachalatho.*

380. Like as it is said in 2 Kings xix. 4: "And thou shalt lift up thy prayer for the remnant that is left." Where every part that is found truly remaining is called the remnant.

381. For it is written, Zeph. iii. 13: "The remnant of Israel, *Sharith Israel,* shall not do iniquity."

Chapter XVI

CONCERNING THE FIFTH PART OF THE BEARD OF MACROPROSOPUS

382. The fifth conformation. Another path goeth forth beneath the mouth. This is that which is written in the saying of Micah: "*Lo Hecheziq Lead Apo,* He hath not kept his anger for ever." "Arise! Rabbi Yosi!"

383. Rabbi Yosi arose, and commencing said, Ps. cxliv. 15: "'Blessed is the people that is in such a case; blessed is the people whose God is Tetragrammaton.'

384. "'Blessed is the people that is in such a case.' What is this '*Shekakah Lo,* That is in such a case?' Like as it is said in Est. vii. 10: 'And the wrath of the king was appeased,' *Shekakah;* that is, 'Became quiet from his wrathfulness.'

385. "Another exposition: He was appeased through his wrath, which is intimated in these words, Numb. xi. 15: 'And if Thou dealest thus with me, kill me, I pray Thee, out of hand, if I have found grace in Thy sight.'

386. "'Kill me, I pray Thee, out of hand'; this is judg-

ment of judgments. But 'blessed is the people whose God is Tetragrammaton'; this is mercies of mercies.

387. "Another exposition: *Shekaka,* is the name which includeth all names,[1] in consequence of which that Holy Blessed One maketh His wrath to pass away, and caused Microprosopus to be at peace, and taketh away all those extraneous (matters) from the midst.

388. "We have learned through Barietha (or the tradition given forth without the holy city), that that path of the conformation of the holy supernal Ancient of the Ancient Ones, which descendeth in the beard beneath the nostrils of the nose, and this inferior path, are equal in every way, in such a manner that that which is below is like that which is above.[2] The superior (path) is called 'passing over transgression'; the inferior, 'He hath not kept His anger forever.'

389. "Also we have learned this: 'He hath not kept,' *i.e.,* there in no place wherein anger can remain. Like as in the superior there is opportunity given for taking away (anger), so also in the inferior is the (same opportunity) afforded.

390. "We have learned this: whensoever in this Ancient One, the most concealed of all, this path is uncovered, it is well for all the inferior (paths);[3] for then appeareth counsel for doing good to them all.

391. "But when it is withdrawn, and is not uncovered,

[1] It is not at first sight evident why this word should be the "name which includeth all names." But if we examine it by Gematria we shall soon see the reason. SHKKH, SH + K + K + H = 300 + 20 + 20 + 5 = 345 = SHMH, *Shemah* = *Ha Shem*, The Name. This title Shemah is applied to the Tetragrammaton frequently as being *the* name of all names, and therefore SHKKH is taken as concealing Tetragrammaton.

[2] Compare the precept in the Smaragdine tablet of Hermes Trismegistus: "That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the one substance. This is the fundamental principle of all the ancient mystic doctrines, whether Kabbalistical, mythological, alchemical, or magical; and in this formula all are contained. As is God, so is the universe; as is the Creator the Supernal Man, so is the created the inferior man; as Macrocosm, so Microcosm; as eternity, so life!"

[3] That is, the lower forms of the Sephiroth.

there is no counsel, neither is there any who knoweth Him, save Himself.[4]

392. "Like as also none knoweth the superior Eden, save Himself, save Him, the Ancient of the Ancient Ones.

393. "And concerning this it is written, Ps. xcii. 6: 'O Lord how excellent are Thy works! Thy thoughts are very deep!'"

394. Rabbi Schimeon said unto him: "May thy works be reckoned in order in the world to come by the Ancient of the Ancient Ones!"

Chapter XVII

CONCERNING THE SIXTH PART OF THE BEARD OF MACROPROSOPUS

395. The hair is arranged in the sixth conformation, and ascendeth from below upward, and toucheth the circles of most excellent fragrance, even unto the beginning of the mouth above; and the hair descendeth from the beginning (of the mouth above) unto the beginning of the opening of the mouth below. "Arise thou! Rabbi Yisa, and expound this conformation."

396. Rabbi Yisa arose, and commenced, and said, Is. liv. 10: "'And thy blessing shall not depart from thee!'

397. "Also it is written: 'And in everlasting compassion have I had mercy upon thee.'

398. "Do not these verses contradict one another? They do not. For this is what we have learned: there is given a compassion (of one kind), and again there is given a compassion of another kind. For the one is the interior compassion, and the other is the external compassion.

399. "The interior compassion is that of which we have spoken concerning the Ancient of Days, and that is concealed

[4] Himself, HVA, *Hoa*, whom we can only symbolize by this pronoun; He, Who is the Absolute; He, Who is beyond us; that awful and unknowable Crown, Who hath said, I am; in Whom is neither past nor future, He Who is the Eternal Present. Therefore is He, *Hoa*, the Father, known of none save the Son IHVH, and him to whom the Son will reveal Him. For none can see *Hoa* and live, for they would be absorbed in Him.

in this part of the beard, which is called the angle of the beard.

400. "Neither is it advisable for a man to destroy this part (of his beard) because of this interior compassion of the Ancient of Days.

401. "And therefore is it written concerning the inferior priesthood, Lev. xxi. 5: 'They shall not make baldness upon their head, neither shall they shave off the angle of their beard.'

402. "Wherefore? Lest they should destroy the path of the Mercy of the Ancient One. For also the priesthood is (symbolically) referred unto this path.

403. "Also we have learned in the 'Book of Concealed Mystery' that every work existeth in order that it may procure increase for Mercy, and that it may establish the same; also that this is not to be cut off nor removed from the world.

404. "This is that which is written: 'And My Compassion shall not depart from thee.' Namely the Compassion of the Ancient of Days.

405. "(But when it is said in another text), 'And in mercy, OVLM, *Olahm,* forever (this is the sense), the mercy which is called 'mercy forever' is the second form concerning which it is written, Ps. lxxxix. 2: 'I have said, Mercy shall be built up forever.'

406. "And this compassion of the Ancient of Days is the mercy of truth. And (this phrase) 'mercy of truth' is not said concerning the life of the body, but concerning the life of the soul.

407. "And therefore is it written, Mic. vii. 18: 'Since He Himself wisheth Mercy.' This is the sixth conformation of the venerable beard of the Ancient of the Ancient Ones."

Chapter XVIII

CONCERNING THE SEVENTH PART OF THE BEARD OF MACROPROSOPUS

408. The seventh conformation is that wherein the hair is wanting, and there appear two apples in the circles of fragrance, fair and beautiful of aspect.

409. Rabbi Schimeon commenced, and said, Cant. ii. 3: "'Like as the apple-tree among the trees of the wood, so is my beloved among the sons.'

410. "What is the apple-tree? Like as this in itself hath three colors, so do the two apples of the holy blessed one contain six colors.

411. "And those two apples which are the seventh conformation include all the six conformations before mentioned.

412. "And concerning them is that passage (to be taken in), Prov. xvi. 15: 'In the light of the countenance of the King is life.'

413. "Also we have learned that from those apples goeth forth the life of the universe, and it giveth joy unto Microprosopus; like as it is written, Numb. vi. 24: 'The Lord maketh His countenance to shine upon thee.'

414. "And it is written: 'In the light of the countenance of the King is life.' 'In the light of the countenance of the King.' Those are the two apples of the circles of fragrance of which we have spoken.

415. "'The Lord make His countenance to shine upon thee.' Here is understood the exterior countenance which when it shineth blesseth the universe.

416. "And we have learned that whensoever those external lights shine He blesseth the whole world, and wrath is no longer found in the universe.

417. "And if these externals (do this), how much more do these two apples, which ever shine, which ever are joyful!

418. "This is a tradition, given forth without the city.[1] 'When those two apples are disclosed, Microprosopus appeareth in joy; for all those inferior lights are joyful; and all those inferiors shine; and all the worlds rejoice, and are perfected in all perfection; and all things rejoice and shine, and no good thing is wanting; all things are satisfied at once; all things rojoice together at the same time.

419. "Come, behold! The external countenance at times shineth, at times is obscured; and therefore is it written:

[1] I suppose this means later than the Captivity.

'The Lord make His face to shine upon thee.' And Ps. i.: 'And cause His face to shine upon us. Selah.'

420. "Whence (we learn), that it is not always (luminous), but only when those superior apples are uncovered.

421. "This have we learned by tradition. 'Those hidden apples shine, and are ever brilliant; and from them proceed rays in three hundred and seventy[2] directions; and in them all the six (preceding) conformations of the beard are included.'

422. "This is that which is said, Mic. vii. 18: 'May He return and have mercy upon us!' May He return, that is, again;[3] whence it is to be noticed that sometimes they are concealed and sometimes uncovered; wherefore it is said: 'May He return and have mercy upon us!'

423. "And in that which is inferior (correspondeth to this form) the name, *Amath,* Truth. This is the seventh conformation, which includeth the six first, in the two apples of the Ancient of the Ancient Ones."

Chapter XIX

CONCERNING THE EIGHTH PART OF THE BEARD OF MACROPROSOPUS

424. The eighth conformation. There goeth forth a certain tress of hairs surrounding the beard, and they hang down evenly into the heart. "Arise thou, Eleazar, my son, and expound this conformation."

425. Rabbi Eleazar, his son, arose, and commenced, and said: "All things depend from the influx, even the Book of the Law in the Temple. This have we understood from the 'Book of Concealed Mystery,' and it speaketh thus.

426. "Therefore do not then all things depend from the influx? Also we have learned that the Book of the Law must be holy, and its covering holy, and the Temple holy.

427. "Also it is written, Isa. vi. 4: 'And they called one unto another and said: Holy, holy, holy!' Behold these

[2] 370 = OSH, *Aush* = formation, action, creation. And the least number of 3 + 70 = 37 = 10 = Malkuth, the decad of the Sephiroth.

[3] Expressed by the *re* in *return*.

three (repetitions of the word 'holy') unto which the Book of the Law correspondeth, for its covering is holy, and the Temple is holy, and the book itself is holy.

428. "And thus the Law hath been constructed in triple holiness, in three degrees, in three days, (but) the Schechinah (is) in the three (following) which are the Table, the Ark, and the Temple; and in the same manner it dependeth from the Book of the Law, and that dependeth from the Influx.

429. "Also it is written, Jer. x. 2: 'Be ye not dismayed at the signs (or influences) of the heavens.' Because if they exist in holiness, in the same way they must depend from the Influx.

430. "But thus have we read in the 'Book of Concealed Mystery' that this venerable holy tress of hair wherein all the locks of the beard hang down is called the Influx. Wherefore? Because that all the holinesses of the holinesses of all holinesses depend from that Influx.

431. "And in the Book of the Law although it is holy, the ten holinesses [1] do not descend, until it be brought into the Temple. But after that it is brought into the Temple it is called holy with the ten holinesses.

432. "As in the above instance mention is not made of the Temple save when the ten holinesses are associated with it.

433. "Also we have learned that all things depend from that Influx which is (symbolized by) that tress of (hair of the beard) from which all (the other) hairs depend.

434. "Why is this called the Influx (or influence)? Because from it depend the influences and the influences of the influences, and from it come forth those which are above and those which are below.

435. "And because it dependeth, and that in it all the

[1] This of course refers to the ten Sephiroth. In the *Sepher Yetzirah*, that very ancient and mystical Kabbalistical book attributed to Abraham the Patriarch, which treats of the creation of the universe through the symbolism of the ten numbers (*Sephiroth*), and the twenty-two letters, together called the thirty-two paths of wisdom, where the ten numbers are derived into a tetrad and a hexad (the latter consisting of the four cardinal points of the compass, together with height and depth), this phrase is employed: "And in the midst of the hexad is the Holy Temple."

things of the universe depend, superiors and inferiors; also in the last place the Book of the Law, which is in the Temple, and is crowned with the ten holinesses, is not excepted hence with the other holinesses. All things depend from it (this confirmation, namely).

436. "And he who beholdeth that form, before him are they subjected and inflected (others read: 'all sins are subjected,' etc., according to that which is written: *Yekebosh, Auonothino,* He hath pardoned our iniquities' (or He hath subjected, etc.)."

437. Rabbi Schimeon said unto him: "O my son! blessed be thou by the Holy of the Holy Ones, the One Ancient before all."

Chapter XX

CONCERNING THE NINTH PART OF THE BEARD OF MACROPROSOPUS

438. The ninth conformation. The hairs are mingled with those hairs that hang down, neither is one preeminent above another. "Arise, Rabbi Abba!"

439. Rabbi Abba arose and said: "These are the hairs which are mingled with these which hang down, and they are called 'the deep places of the sea,' because they depart from above in the fluid places of the brain.

440. "And from that place are cast out all the lords who are the exactors of the debts (of the trespasses) of mankind, and they are subjugated."

441. Rabbi Schimeon said unto him: "Blessed be thou of the Ancient of Days!"

Chapter XXI

CONCERNING THE TENTH AND ELEVENTH PARTS OF THE BEARD OF MACROPROSOPUS

442. The tenth conformation. The hairs descend beneath the beard, and cover the throat beneath the beard. "Arise, Rabbi Yehuda!"

443. Rabbi Yehuda arose, and commenced, and said, Isa. ii. 19: "'And they shall enter into the holes of the rocks, and into the caves of the earth, from the countenance of the terror of the Lord of Hosts, and from the glory of His majesty, when He shall arise to shake terribly the earth.'

444. "'From the countenance of the Terror [1] of the Lord.' It is to be carefully noted that that which is exterior is called the Terror of Tetragrammaton.

445. "'And from the Glory of His Majesty.' These are the hairs beneath the beard, and they are called the Glory of His Majesty.

446. "(But) these two (conformations agree with sections 268, 269); the tenth with 'Thou shalt give truth unto Jacob.'

447. "And the eleventh, because one hair is not pre-eminent over another hair, with 'mercy unto Abraham.'"

Chapter XXII

CONCERNING THE TWELFTH PART OF THE BEARD OF MACROPROSOPUS

448. The twelfth conformation is that the hairs do not hang over the mouth, and that the mouth is bare on every part, and that beautiful are the hairs surrounding it, so that there may be no molestation there, as is fit.

449. But wherein consisteth the molestation? Doubtless it is frequently said, "If judgment exist in the place of judgment (or, 'If judgment follow after judgment'), molestation ariseth."

450. Therefore are the hairs of the beard either (symbolical of) molestation or judgment, while the other parts appear to (symbolize) mercy.

451. Surely it is said for this reason, because the breath-

[1] PCHD, *Pachad*, Terror, is a title of the fifth Sephira, Geburah, Strength, to which the divine name of Elohim Gibor, the Elohim of Strength, is referred. It is likewise to be remembered that from this Sephira the Pillar of Justice takes its title, which includes the third, fifth, and eighth Sephiroth; Binah, Geburah, and Hod; Understanding, Strength or Terror, and Splendor. Mars, "the star of the unconquered will," is also referred to this fifth Sephira.

ings forth of the Spirit upon Microprosopus are not molestations.

452. For we have learned that from that holy and excellent mouth of the Holy of the Holy Ones the Spirit breaketh forth.

453. What spirit? The Spirit which floweth forth upon Microprosopus, that it may enshroud Him.

454. And with that Spirit are all those [1] veiled which are inferior. And when that Spirit goeth forth, then is it divided into 37,000 aspects,[2] of which each one is expanded, but only in its proper place.

455. And he who is worthy to be enshrouded is enshrouded by (the Spirit).

456. And therefore hairs are not found upon the holy mouth, because thence the Spirit rusheth forth; neither is it necessary that any (extraneous things) whatsoever should be mingled therewith or approach thereto.

457. And that (mouth) is very secret, because to it nothing adhereth, nor doth anything touch upon it from above or below; and it is concealed in the secret of secrets, so that it can not be known.

458. In fact, it is not formed, nor doth it exist [3] (properly speaking) in this conformation.

459. And because that Spirit which proceedeth unto the exteriors, and wherewith the true prophets have been overshadowed, is called the mouth of Tetragrammaton.

460. But herein, in the Ancient of the Ancient Ones, it is not made manifest, nor is there any who knoweth His Spirit save Himself.

461. And therefore are the hairs of (the beard) of equal length around the mouth; and this latter is bare in every part.

462. And herein have our fathers put their trust, that they might be overshadowed by that Spirit which is developed in

[1] That is, the fourth, fifth, sixth, seventh, eighth, and ninth Sephiroth which form Microprosopus; and the tenth, which is the Bride.

[2] That is, 37 in the material, or Asiah = ZL, *Zal* = profession, or LZ, *Laz* = diversion of force.

[3] Meaning that in this place it is the conformations of the *beard* and not the *mouth* that are being described.

multitudinous aspects, each in its proper place, wherewith all the equal hairs are surrounded.

463. This is that which is written in that passage of Micah: "Which Thou hast sworn unto our fathers."

464. And this is the holy and excellent twelfth conformation from which, linked together, depend twelve limitations above and twelve limitations below; even twelve limitations, according unto the twelve tribes of our fathers.

465. This is that which is written: "Which Thou hast sworn unto our fathers."

Chapter XXIII

CONCERNING THE THIRTEENTH PART OF THE BEARD OF MACROPROSOPUS

466. The thirteenth conformation. The hairs which are beneath the beard hang down on this side and on that in beautiful and excellent dignity, and form a covering even unto the chest, and nothing is seen of the countenance and of the place of fragrance save those two brilliant and beautiful apples.

467. Rabbi Schimeon spake and said: "O how blessed is his portion who is found in this excellent holy assembly,[1] wherein we are (assembled)! Blessed is his portion in this world and in the world to come.

468. "For we are seated in that excellent holiness which surroundeth us.

469. "And all those excellent conformations are co-ordinated, and crowned, and placed round about, each in its own (proper) position, in the holy form of the beard.

470. "And this thirteenth disposition is the beautiful disposition which exciteth in itself so great a desire that the head[2] ariseth toward it.

[1] Because this assembly of ten Rabbis, as I have before remarked, was intended to typify the ten Sephiroth and their grouping.

[2] This somewhat obscure text means this: The number of the parts of the beard are 13, which are now completed in this disposition. But 13 = ACHD, *Achad*, Unity, and also AHBH, *Ahebah*, Love. Hence love of unity ariseth when the 13 are complete. And the head of Macro-

471. "From it depend all those which are comprehended in Microprosopus; from it depend alike those which are supernal, those which are inferior.

472. "This is the form of perfection which consummateth all the dispositions, and which perfecteth all things.

473. "We have learned by tradition. Those parts[3] are called QDM, *Qadam,*[4] ancient days, days first of the first. But those which are found in Microprosopus are called OVLM, *Olahm,* everlasting days, or days of the ages.

474. "Also we have learned that those QDM, *Qadam,* ancient days, are all conformed in the conformations of the beard, wherein is composed the Ancient of the Ancient Ones, the Concealed of the Concealed Ones. But this thirteenth (conformation) comprehendeth them.[5]

475. "And all the concealed superiors and inferiors are concealed in it, and they are comprehended in that Influx from which all things emanate; like as it is said:

476. "And that day is not comprehended in them, seeing it comprehendeth all things.

477. "And in that time wherein is stirred up the Ancient of Days in the superior conformations that is called one day wherein He ariseth to magnify His beard.

478. "Which is intimated in those words, Zech. xiv. 7: 'One day which is known to the Lord.'

479. "That alone prevaileth over all, that includeth all things that is called by the known name.

480. "For thus we have learned. In that place where there is day there is also night, seeing that day can not exist without night.

prosopus ariseth, because that is Kether, the first Sephira, the number one, unity.

[3] That is, the thirteen conformations of the beard.

[4] And hence is Macroprosopus called the "Ancient of Days." Qadam also means the east, eastward. "Tetragrammaton Elohim planted a garden, MQDM, *Miqedem,* eastward (or of ancient time), in Eden. It is worthy of notice that the Gematria of QDM and OVLM are 144 and 146 respectively; the least numbers of which are 9 and 2 — Yesod and Chokmah, foundation and wisdom.

[5] By way of synthesis, as if it were a repetition of the rest conjointly.

481. "But because in that time shall be the time of the dignity of the beard, that day is found alone.

482. "It is called neither day nor night, for it is not called day except for our (better understanding of the symbolism involved), neither is it called night except for the same reason.

483. "And because that form includeth all things, hence nothing whatsoever is known or seen concerning it.

484. "And from it streameth down the oil of magnificence in thirteen directions, which flow down upon all the inferiors in order that they may shine forth.

485. "In that oil are consummated the thirteen parts of the holy and excellent beard.

486. "And those forms which are in that beard are disposed and descend in many directions, neither can it be seen how they are extended nor how they arise.

487. "They are hidden in all things, and they are concealed in all things; and no man knoweth their place, except Him, the Ancient One.

488. "In their expansion are they all included, like as it is said:

489. "He is known, and He is not known; He is concealed, and He is manifest.

490. "Concerning Him it is written, Isa. xlii. 8: '*Aní Tetragrammaton Hoa*,[6] This is My name, and My glory I give not unto another.'

491. "Also it is written, Ps. c. 2: 'HVA,*Hoa*, He, hath made us, and not we ourselves.'

492. "Also it is written, Dan. vii. 9: 'The Ancient of Days did sit,' that is, He remained in His place, and Him hath no man known. He sitteth, but He is not found.

[6] "*Ani Tetragrammaton Hoa*, This is My name"; for in this are contained Macroprosopus, Microprosopus, and the Tetragrammaton. ANI represents Microprosopus; HVA, Macroprosopus; and IHVH is between them. Ani is 53 and Hoa is 12, which together give 65, which is ADNI, *Adonai*, Lord; and IHVH = 26, which added hereunto is 91 = AMN, *Amen*. Now, apart from the sacred ideas we attach to amen, it is well to know that the ancient Egyptians called their greatest Deity *Amen*,

493. "Also it is written, Ps. cxxxix. 14: 'I will praise Thee, for I am fearfully and wonderfully made.'"

Chapter XXIV

CONCLUSION OF THE MATTER CONCERNING MACROPROSOPUS

494. Rabbi Schimeon spake unto his companions, and said: "When that veil is expanded (by which is to be understood the representation of the beard of Macroprosopus) which ye behold above us,[1] I see that all the conformations have descended therein, and that they shine forth in that place. (Now like as if he intended to say, AMN, *Amen,* the discourse concerning Macroprosopus being finished, he describeth this particular symbolism, which is contained in the ensuing symbols.)

495. "And a certain covering, even the splendor of the most holy and blessed God (otherwise the opening of holiness; but by this is understood the Tetragrammaton, which, together with the name, ADNI, *Adonaï,* maketh the number of the word AMN, *Amen,* that is, 91): is expanded through four columns on four sides (which are the four letters of the holy name, by which he saith that space is surrounded).

496. "One column is so placed that it reacheth from the lowest unto the highest. (This is the Kingdom of the emanations,[2] the base and the lowest part of the whole system[3] of emanation, because it is said to ascend from the lowest part of the middle column[4] even unto the summit of the Crown.[5]

497. "And therein is a certain Megerophia,[6] vessel con-

AMN, Amen-Re, and Re = Light, AVR in Hebrew; Amen our Light, the light of the two countenances.

[1] Again alluding to their symbolical representation of the ten Sephiroth.

[2] Malkuth, the tenth Sephira.

[3] The Sephiroth.

[4] Or Pillar of Mildness, consisting of the first, sixth, ninth, and tenth Sephiroth.

[5] Kether. "Malkuth is Kether after another manner," says one of the Kabbalistic axioms of Pistorius.

[6] I believe the best translation of Megerophia is a "fire-shovel." Knorr de Rosenroth makes it *uncus focarius.*

taining fire (for like as the fire on the altar could not be touched with bare hands, so that name, Tetragrammaton, can not be touched and pronounced by the mouth, but it is touched and produced by ADNI, *Adonai,* which is ShH, *Sham,* His name; for ShM and MGRVPIA both yield 340 by *Gematria*); and in the fire-containing vessel are four keys, sharp on every side (for such was the form of the keys, in order that they might draw aside the veil, as a lock is shot back by a key. But the four letters of the name ADNI, *Adonai,* are hereby to be understood, which are inserted into and united with the four letters IHVH, in this manner, IAHDVNHI); which seize upon that veil, and withdraw it from the superiors.

498. "And thus in the second column,[7] and the third column and the fourth column (that is, the four letters are applied to the other four letters, as hath just been said).

499. "And between one column and another column are contained eighteen[8] bases of columns (here is to be understood the name expounded through the seventy-two[9] names or numbers; for either pertain unto Macroprosopus, and four times eighteen yieldeth seventy-two): and they shine forth with brilliancy in the openings carved out in that veil, and so on all four sides. (By the "openings carved out" is to be understood the exposition of the name, Tetragrammaton.)

500. "I beheld those forms which shine above it, and await the words of our lips, that they may be crowned and raised each in its own place.

[7] These four columns also refer to the four worlds of Atziloth, Briah, Yetzirah, and Asiah.

[8] 18 = ChI = Life.

[9] In Exodus xiv. are three verses (19, 20, and 21), which each consist of 72 letters. Now, if these three verses be written at length one above another, the first from right to left, the second from left to right, and the third from right to left (or, as the Greeks would say, *boustrophedon*), they will give 72 columns of three letters each. Then each column will be a word of three letters, and as there are 72 columns, there will be 72 words of three letters, each of which will be the 72 names of the Deity alluded to in the text. And these are called the Schemahamphorasch, or the divided name. By writing the verses all from right to left, instead of *boustrophedon*, etc., there will be other sets of 72 names obtainable.

501. "And when they are expounded by our lips, they ascend singly and are crowned, and are disposed in that order which is here given forth by the mouth of whosoever amongst us (happeneth to be expounding them).

502. "And whensoever any one amongst us openeth his mouth, so that he may speak concerning any conformation, that form is localized and awaiteth the voice which goeth forth from our lips, and then it ascendeth in its place and is crowned.

503. "And all the columns on this side and on that side rejoice (here are understood the holy living creatures, the cherubim, which were before the columns, and the chiefs of the angelic guards, and they are said to have come hither); because they hear that which before they knew not.[10] And in the sound of your voices are heard the rushing of countless chariots (the noise of the wings of the hosts of the angelic chariots of God, rushing onward); and they stand here around you in multitudes, awaiting the speech of your voice.

504. "O blessed are ye in the world to come! because all the words which go forth from your mouth are all holy, all true, which err not, neither on the right nor yet on the left (seeing they are the holy names of God).

505. "God, the holy and blessed one, rejoiceth to hear these things, and He listeneth unto these words until He himself shall give sentence, for in the world to come all these holy words shall be enumerated for the second time.

506. "Concerning you is it written, Cant. vii. 9: 'And the roof of thy mouth, like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.'

507. "What is this? 'Causing the lips of those that are

[10] I must again remind the reader that Rabbi Schimeon and his companions are speaking as symbolizing the action of the Sephiroth in the creation, and that when it is said the angels, etc., wait for the words from their lips, it signifies symbolically the way in which the angels, etc., were created by the word of the Deity in his Sephirotic form. And when it is said that "they hear that which before they knew not," it signifies the creation of forms, powers, and attributes which at the beginning of time existed not.

asleep to speak.' Because even in the world to come shall your lips utter the words of the law before Him."

Chapter XXV

THE INGRESS OF MICROPROSOPUS

508. "Now take ye your places, and apply the science (the Kabbalah) to describe how the parts of Microprosopus are conformed, and how He is clothed with His conformations, from the forms of the Ancient of Days, the Holy of the Holy One, the Withdrawn of the Withdrawn ones, the Concealed one of All.

509. "For now wisdom requireth that ye judge a true judgment, becoming and honorable; so that ye may dispose all the conformations as accurately as possible.

510. "But the conformations of Microprosopus are disposed from the forms of Macroprosopus; and His constituent parts are expanded on this side, and on that under a human form, so that there may be manifest in Him the Spirit of the Concealed One in every part.

511. "So that Hé may be placed upon His throne, because it is written, Ezek. i. 26: 'And above the likeness of a throne, the appearance as the likeness of a man upon it above.'

512. "'Like as the appearance of a man'; because that (form) includeth all forms. 'Like as the appearance of a man'; because He includeth all names. 'Like as the appearance of a man.' Because He includeth all secret things which have been said or propounded before the world was created, even although they have not been substituted herein." [1]

Chapter XXVI

CONCERNING THE EDOMITE KINGS

513. Behold! this have we learned in the "Book of Con-

[1] This brings in the subject of the worlds of unbalanced force which are said by the Zohar to have been created and destroyed prior to the

cealed Mystery": that the Ancient of the Ancient Ones before that He prepared His conformations [1] (in the equilibrium of balance) formed certain kings, collected certain kings, and gave due proportion unto certain kings; but they only subsisted (for a time) until He could expel them; and in that time hath He concealed them.

514. This is intimated in those words, Gen. xxxvi. 31: "And these are the kings which have reigned in ADVM,[2] *Edom.*" In the land of Edom; that is, in the place wherein all judgments exist.

515. But all these subsisted not until the White Head [3] of the Ancient of the Ancient Ones was disposed (in its ordination).

516. When this was conformed, He disposed all the inferior conformations, and all the superior and inferior forms were thus arranged.

517. Thence we learn that unless the head (or ruling power or government) of a nation, whatever form of government it may happen to be, be first properly constituted, that nation can not be properly ruled. For if the head be first disposed aright, then all things can be ordained, but if that be not first disposed aright, neither can the nation be governed aright.

518. The ordering of all things is from the Ancient of Days. For before that He was disposed in His conformation, nothing could be ordained, because as yet it was first necessary that Himself [4] should be ordained; and all the worlds were desolate.

creation of the present world. These worlds of unbalanced force are typified by the Edomite kings.

[1] As the Sephiroth proceed each from the preceding one in the series, it is evident that before the counterbalancing Sephira is formed, the force in the preceding Sephira is unbalanced; *e.g.*, the fourth Sephira is Gedulah or Chesed, Mercy; and the fifth Sephira is Geburah or Pachad, Sternness; therefore, till Geburah appears, Gedulah is unbalanced, and this condition is the reign of one of the Edomite kings; but when Geburah appears his reign is over.

[2] ADVM = 1 + 4 + 6 + 40 = 51 = NA = Failure. AN = also 51, and means pain. Ergo, also unbalanced force is the source alike of failure and of pain.

[3] This is another title of the Crown, Kether, the first Sephira.

[4] Because He is the Absolute One, the Eheieh Asher Eheieh.

519. Which these words intimate, Gen. xxxvi. 32: "And there reigned in Edom Bela, the son of Beor."

520. "And there reigned in Edom." Here is a certain venerable Arcanum hidden; for herein is that place intimated wherein all the judgments are collected together, and whence they depend.

521. "Bela, the son of Beor." This is the tradition. This denoteth the most rigorous judicial decree, for whose cause there are collected together a thousand times a thousand authors of mourning and woe.

522. "And the name of his city is Dinhabah." What is *Dinhabah?* As if it were to be said, "Give forth judgment." Like as it is written, Prov. xxx. 15: "The horse-leech hath two daughters, crying, 'Give, give.'"

523. But when he ascendeth, so that he may be conformed therein, he can not subsist and he can not consist. Wherefore? Because the form of the man is not as yet constituted.

524. What is the reason of this? Because the constitution of man containeth all things under this form, and in that form are all things disposed.

525. And because that constitution of Adam was not as yet found, they (the Edomite kings) could not subsist, nor be conformed, and they were destroyed.

526. Have they then been abolished, and are these included in (the supernal) man? For truly they were abolished that they might be withdrawn from form, until there should come forth the representation of Adam.

527. But when that form is configurated, they all exist, and have been restored in another condition.

528. Some among them are mitigated, and (some) are not mitigated; but evidently there are certain of them which have not been mitigated.

529. And if thou shalt say: "Also it is written, 'and he died,' surely that denoteth that they were altogether abolished." I answer that it is not so; but whosoever descendeth from his former position wherein he was before, concerning such a one is it said in Scripture that he died.

530. Like as it is written, Exod. ii. 23: "And the king of

Egypt died." Because he descended from the former condition wherein he was.

531. But after that Adam was constituted they are called by other names, and are mitigated in a permanent condition through him; and they exist in their place, and are all called by other names and not by their former (appellations).

532. Excepting that one [5] concerning whom it is written, Gen. xxxvi. 39: "And the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

533. For what reason? Because they were not abolished like the others. Wherefore? Because they were male and female, like as the palm-tree, which groweth not unless there be both male and female.

534. And because now they are found male and female, and it is not written concerning them that they died like as the others, but remained in a fixed condition.

535. But they were not (definitely composed) until the form of the man was composed (that is, the supernal man). But after that the form of the supernal Adam was constituted, they were restored in another condition, and came in proper order.

Chapter XXVII

Concerning the skull of Microprosopus and its appurtenances; namely, concerning the subtle air, and the fire, and the dew

536. This is the tradition. When the White Head [1] propounded unto Himself to superadd ornament unto His own adornment, He constituted, prepared, and produced one single spark from His intense splendor of light. He fanned it and condensed it (or conformed it).

537. And He developed His thought, and extended it in three hundred and seventy directions.

538. And the spark subsisted, and waited until the pure air went forth which involved it around; and an ultimate exten-

[5] Hadar.

[1] Another title for the Crown, Kether.

sion having been made, He produced a certain hard skull (bounded) on four sides.[2]

539. And in that pure subtle air was the spark absorbed and comprehended and included therein.

540. Dost thou not think therein? Truly it is hidden therein.

541. And therefore is that skull expanded in its sides; and that air is the most concealed attribute of the Ancient of Days.

542. In the spirit which is hidden in that skull there are expanded fire on the one side and air on the other. And the subtle air is whirled about it from this side, and the subtle fire is whirled about it from that side.

543. What is the fire in this place? But verily it is not fire, but that splendor which is included in the subtle air, and it shineth in two hundred and seventy worlds.

544. And rigor or judgment is found therefrom; and therefore it is called the hard skull.

545. Within that skull are nine thousand myriads of worlds, which receive the influx from it and are at peace above it.

546. In that skull distilleth the dew[3] from the White Head, which is ever filled therewith; and from that dew are the dead raised unto life.

547. And that dew hath in itself two colors. From the White Head there is a whiteness in it, which entirely comprehendeth all whiteness.

548. But whensoever it remaineth in that head of Microprosopus, there appeareth in it a redness, like as in crystal, which is white, and there appeareth a red color in the white color.

549. And therefore is it written, Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

550. "To everlasting life." Because they are worthy of

[2] By the letters of the Tetagram.

[3] This subtle air, fire, and dew are analogous to the three "mother letters" of the "Sepher Yetzirah," A, M, and SH; the letter A symbolizing air, the medium between M, the water, and SH, the fire.

that whiteness which cometh from Macroprosopus, even from the Ancient of Days.

551. "To shame and everlasting contempt." Because they are worthy of that redness of Microprosopus.

552. And all things are contained in that dew, as is intimated in these words, Isa. xxvi. 19: "Because the dew of lights is thy dew"— where there is a duality of expression.

553. And that dew, which distilleth, distilleth daily upon the field of apples, in color white and red.

554. This skull shineth in two colors toward this side and toward that.

555. And from that subtle air, from the skull, there are expanded in His countenance one hundred and fifty myriads of worlds; and therefore is He called Zauir Aphin (or Anpin), Microprosopus, the Lesser Countenance.

556. But in that time, when there is need, is His countenance expanded and made vast, because He looketh back upon the countenance of the Ancient of the Ancient Ones, from Whom is the life of the universe.

557. And from that skull there is a place of exit in one place unto those which are below; and they reflect His light toward the Ancient of Days, when they ascend in numeration beneath the wand.[4]

558. Therefore is His skull cleft beneath, when (the inferiors) ascend in numeration, and from this cleavage a reflection of light ariseth toward the Ancient of Days.

Chapter XXVIII

CONCERNING THE BRAIN AND MEMBRANE OF THE BRAIN OF MICROPROSOPUS

559. In the cavities of the skull three hollow places are found, wherein is located the brain.

[4] This statement will be utterly unintelligible to the ordinary reader, unless he is told that there are four secret Kabbalistical symbols attached to the four letters of Tetragrammaton — *viz.*, the wand to I, the cup of libation to H, the sword to V, and the shekel of gold to H final. The wand in the text refers to the I, *Yod*, of the Ancient One, hidden and concealed in the I of IHVH, and at the head of the Sephiroth.

560. And a thin membrane is placed therein, but not a thick membrane, hidden also as that of the Ancient of Days.

561. And therefore is this brain expanded, and it shineth (or proceedeth) in thirty-two [1] paths. The same is that which is written, Gen. ii. 7: "And a river went forth out of Eden."

562. Also we have learned that in the three hollow places of the skull the brain is contained.

563. Out of the first cavity proceedeth a certain fountain of the brain in four directions, and it goeth forth from the skull, in whose cavity are contained those thirty-two paths which are the spirits of wisdom.

564. Out of the second cavity there goeth forth and expandeth a second certain fountain, and the fifty gates (of the Understanding) are opened.

565. In those fifty gates are contained the fifty days of the law; the fifty years of the jubilee; and the fifty thousand generations wherein the most holy God — blessed be He! — intendeth to restore and commemorate His Spirit in them.

566. From the third cavity there go forth a thousand times a thousand conclaves and assemblies wherein DOTH,[2] *Daath,* Knowledge, is contained and dwelleth.

567. And the hollow place of this cavity is placed between the other two cavities; [3] and all those conclaves are filled from either side.

568. This is that which is written, Prov. ii. 4: "And in knowledge shall the conclaves be filled."

569. And those three are expanded over the whole body, on this side and on that, and with them doth the whole body cohere, and the body is contained by them on every side, and through the whole body are they expanded and diffused.

[1] These are the thirty-two paths of the "Sepher Yetzirah," symbolized by the ten numbers of the decad, and the twenty-two letters of the Hebrew alphabet.

[2] It is to be remembered that, according to the "Book of Concealed Mystery," Daath is the conjunction of the second and third Sephiroth, Wisdom and Understanding, the I and H of IHVH, the Supernal Father and Mother.

[3] As the mediating path between them.

Chapter XXIX

CONCERNING THE HAIR OF MICROPROSOPUS

570. We have learned that from the skull of His head (*i.e.*, of Microprosopus) hang one thousand times a thousand myriad myriads of locks of black hair, and they are intertwined together each to the other, and they are mingled together.

571. But there is no classification made of the locks of hair separately, because pure and impure alike adhere to each other therein, and here (the description above given) mentions both pure and impure together.

572. In all those sides which are pure, and in all those which are impure, there are intricate and dense locks of hair, some of which are soft, some hard.

573. And in single locks doth the hair hang down, curls upon curls, which emit flames, and hang down in beautiful and strong array, like those of a brave hero victorious in war.

574. They are excellent as the great and foliated cedars. This is that which is written, Cant. v. 15: "Excellent as the cedars."

575. The curling locks are parted on this side and on that above the head.

576. Also we have learned that they remain in curls because they proceed from many fountains of the three canals of the brain.

577. For from the fountain of one cavity of the skull proceedeth the hair, and it becomes curls upon curls (formed), from the fountains proceeding from that cavity.

578. From the second cavity there go forth fifty fountains, and from those fountains the hair issueth, and it becometh curls upon curls, and they are mingled with the other locks.

579. From the third cavity there go forth a thousand times a thousand conclaves and assemblies, and from them all the hair issueth; and it becometh curls upon curls, and they are mingled with the other locks.

580. And therefore are those locks so curling, and all the

progeny of them is produced from the three cavities of the brain of the skull.

581. And all those curls hang down and are spread over the sides of the ears.

582. And therefore is it written, Dan. ix. 18: "Incline thine ear, O my God, and hear."

583. And in those curls there are found alike right and left,[1] light and dark, mercy and judgment, and everything (that hath in itself the qualities of) right and left dependeth thence (from Microprosopus), and not from the Ancient One.[2]

584. In the parting of the hair appeareth a certain slender path, which hath a certain connection with that path of the Ancient of Days, and from that path are divided six hundred and thirteen paths,[3] which are distributed among the paths of the precepts of the law.

585. Like as it is written, Ps. xxv. 6: "All the paths of Tetragrammaton are mercy and truth unto such as keep His covenant and His testimony."

586. We have learned that in the single locks a thousand times a thousand utterances of the speech of Tetragrammaton are found, which depend from the single locks.

587. Among them some are hard (rigorous) and some soft (merciful), as (belonging unto) the Lord of the equilibrium (or, the Lord of mercy, who is an equilibrium between these); and therefore is He (Microprosopus) said to include right and left.

Chapter XXX

CONCERNING THE FOREHEAD OF MICROPROSOPUS

588. The forehead of the skull is the inspection of inspection, and it is not uncovered, except in that time when it is

[1] Whereas Macroprosopus is symbolized only by the right side of the profile.

[2] For the reason I have given in the preceding note.

[3] The precepts of the law are said to be 613 in number, which is also expressed by Gematria in the words "Moses our Rabbi"; MShH RBINV, *Mosheh Rabbino* = 40 + 300 + 5 + 200 + 2 + 10 + 50 + 6 = 613.

necessary to visit sinners for the purpose of examining their deeds.

589. Also we have learned that when that forehead is uncovered, all the lords of judgment are stirred up, and the whole universe is brought under judgment.

590. Save in that time when the prayers of the Israelites ascend before the Ancient of Days, and entreat mercy for His children; then is uncovered the forehead of the benevolence of benevolences,[1] and it shineth down upon this (forehead) of Microprosopus, and judgment is quieted.

591. Over this forehead there goeth forth a certain portion of hair, which is extended over it from the brain, which produceth the fifty gates (of Understanding).

592. And when it is expanded, that brow glows with anger; it is the inspector of the sinners of the world — namely, of those who are shameless in their deeds.

593. Like as it is written, Jer. iii. 3: "And thou hadst the forehead of a woman who is a whore, thou refusedst to be ashamed."

594. And we have learned that that hair subsisteth not in that part of the forehead; so that it may be uncovered against those who remain steadfast in their iniquities.

595. And when the Holy One — blessed be He! — is awakened, that He may be pleased with the just, the Countenance of the Ancient of Days shineth upon the Countenance of Microprosopus, and His forehead (that of Macroprosopus) is uncovered, and illuminateth that forehead (that of Macroprosopus), and then is called the time of benevolence.

596. But as often as judgment threateneth, and that forehead of Microprosopus is uncovered, there is uncovered the forehead of the Ancient of the Ancient Ones, and judgment is mitigated and is not exercised.

597. We have learned that that forehead is expanded into two hundred thousand rednesses of rednesses, which are contained therein, and are included therein.

598. And when the forehead of Microprosopus is uncov-

[1] Namely, that of Macroprosopus.

ered, license is given unto all those to destroy. But when the forehead of the benevolence of benevolence is uncovered, so that it may shine upon that forehead (of Microprosopus) and upon all those (rednesses), then are they quieted.

599. Also we have learned by tradition: Twenty-four superior judgments are found, and they are all called NTzChIM, *Netzachim,* or Victories; howsoever, while (in the arrangement of letters, NTzChIM, the singular) NTzCh, *Netzach,* is called Victory (*i.e.,* means that), the neighboring letters [2] (M and N in NTzChIM) being permuted, (we obtain MTzChIN singular), MTzCh, *Metzach* (meaning) forehead.

600. Therefore (the same word signifieth) forehead and Victory, which is in the plural victories. And this is that which is given by tradition: The Victory of victories. And they are in the forehead, but certain among them are extended in the body in (certain) known parts.

601. This is the exotic tradition: What is that which is written, 1 Sam. xv. 29: "Also the Netzach of Israel doth not lie nor repent, for He is not man that He should repent."

602. Now have we declared that Arcanum according to its constitution. All that Victory which is expanded in the body, at that time when the world is to be judged and converted, admitteth repentance, neither executeth judgment if they be converted.

603. For what reason? Because the matter resteth in that place which is called Adam, and He may repent.

604. But if that Victory be seen and uncovered in that part of the head just spoken of — namely, the forehead — there is neither time nor opportunity for repentance.

605. Wherefore? Because it is not that place which is called Adam, for the countenance and the nose are not uncovered, but the forehead alone.

606. And in that part — (*i.e.,* the forehead) the whole countenance is not found, for that (forehead) is not called

[2] *I.e.,* in their usual place in the order of the alphabet.

Adam, and therefore is it said: "He is not a man that He may repent" (*i.e.*, He, HOAVA, H, is not Adam, etc.). So also is it as regardeth the (proportion of) Victory in the other parts of the body (of Microprosopus). . . .

CHAPTER XXXIX

CONCERNING THE BODY OF MICROPROSOPUS IN GENERAL, UNDER THE CONDITION OF AN ANDROGYN

919. This have we learned. Rabbi Schimeon said: All those dispositions and all those words ought to be revealed by those who are weighed in the balance, and not by those who have not entered therein, but by those who have both entered therein and departed therefrom. For he who entereth therein and goeth not out therefrom, better were it for that man that he had never been born.

920. The sum of all is this: The Ancient of the Ancient Ones existeth in Microprosopus; He is the all-existent One; He was all, He is all, He will be all; He will not be changed, neither is He changed, neither hath He been changed.

921. But by means of those conformations hath He conformed Himself in that form which comprehendeth all forms, in that form which comprehendeth all names.

922. But this form wherein He Himself only appeareth is in the similitude of this form; and is not that form, but is analogous unto this form [1]— namely, when there are associated therewith the crowns and the diadems and the perfection of all things.

923. And therefore is the form of the man the form of the superiors and inferiors which are included therein.

924. And because that form comprehendeth the superiors and the inferiors, therefore by such a disposition is the Most Holy Ancient One conformed; and thus also is Microprosopus configurated in this disposition.

[1] I take the sense of this second clause to be that He is not really in the outward and visible form of a material man; but that he can be best expressed hereby in a symbolic spiritual form. Compare Ezek. i. 26: "And upon the LIKENESS of the throne was the LIKENESS as the APPEARANCE of a man above it."

925. And if thou sayest: What, then, is the difference between the one and the other?

926. Assuredly all things are equally (balanced in the) Unity. But yet from our point of view (*i.e.,* from our plane) His paths are divided, and from our point of view (on our plane) is judgment found, and from the side which is turned toward us are (His attributes) by turns duplicated.[2]

927. And these Arcana are not revealed save unto the reapers of the Sacred Land.[3]

928. For it is written, Ps. xxv. 14: "The secret of Tetragrammaton is with them that fear Him."

929. Also it is written, Gen. ii. 7: "*Va-Yeyetzer Tetragrammaton Elohim Ath Ha-Adam.*[4] And Tetragrammaton Elohim formed the substance of man, completed (him) formation by formation from the most ethereal (portion) of the refined (element of) earth (otherwise formation within formation from the best, etc.).

930. And this is *Va-Yeyetzer* VIITzR, written with two *Yods,* I's (instead of VITzR, *Va-Yetzer,* with one *Yod,* I).

931. Wherefore? There is an Arcanum of the Most Holy Ancient One, and an Arcanum of Microprosopus.

932. VIITzR, *Va-Yeyetzer,* and formed. What did (*Tetragrammaton Elohim*) form? Form in form. And this is VIITzR.

933. And what is form in form? The two names, which are called the full name, IHVH ALHIM, *Tetragrammaton Elohim.*

934. And this is the Arcanum of the two I's, *Yods,* in VIITzR; and of how it hath been conformed form within form; namely, in the disposition of the perfect name, Tetragrammaton Elohim.

935. And in what are they comprehended? In the supernal beard (otherwise, in this supernal form which is called the supernal man; the man who comprehendeth Male and Female equally).

[2] In connection with this section read chapter I, sections 5, 6, 7, and 8, of the "Book of Concealed Mystery."

[3] *I.e.,* to the students of the Kabbalah.

[4] See also "Book of Concealed Mystery," chapter I, section 23.

936. And therefore is it written: "ATH HADM, *Ath Ha-Adam,* the substance of man," because it comprehendeth equally the Male and the Female, for to the word ADM, ATH is subjoined, so as to extend and exaggerate the species which is here produced. Most assuredly here therefore is it as Male and as Female.

937. "*Ophir Men Ha-Adamah,* from the dust of the ground," dust, form within form (otherwise, from the most ethereal portion of the refined element of earth, one within the other).

938. But wherefore are all these things so? Because that from the supernals there was sent down into him (Man) the Arcanum of the supernal Arcana, even the end of all Arcana.

939. This is that which is herein written: "*Ve-Yepech Be-Ephaiu Neschamath Chiim,* and breathed into his nostrils the Neschamath [5] of (their) lives."

940. Their souls, from which all things living, superiors and inferiors, alike depend, and wherein they have their existence.

941. "*Va-Yehi Ha-Adam Le-Nephesch Chiah,* and the Adam was formed into a living Nephesch," so that it (the physical *Nephesch* form) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations; [6] and that he might project himself in that Neschamah from path into path,[7] even unto the end and completion of all the paths.

942. So that in all this Neschamah might be found, and that it might be extended into all, and that it itself might be still one.

943. Whence he who taketh this away from the universe doth the same thing as if he should take away this Neschamah

[5] Neschamath is either the plural of Neschamah, defectively written, or else shows that Neschamah is in regimine to Chiim, and evidently means the united higher souls of both Adam and Eve conjoined in one body.

[6] That is into conformations similar to those of the Supernal Man.

[7] That is, into forms, conditions, and qualities analogous to the Sephiroth.

for the purpose of setting in its place another Neschamah beside it.[8]

944. And therefore shall such a man and his remembrance be cut off from generations unto generations.

Chapter XL

CONCERNING THE FEMININE PORTION OF MICROPROSOPUS; AND CONCERNING THE REMAINING PARTS OF THE BODY OF EACH

945. Thus in this Adam androgyneity hath commenced to be disposed when it hath been formed in its disposition. It hath commenced from His back. (Otherwise, from His breast.)

946. Between the two arms, in that part whereunto the beard hangeth down, which is called Tiphereth, the Beauty.

947. And this Beauty is expanded and disposeth two breasts.

948. And it is separated from the back, and produceth the Head of a Woman completely covered on every side by Her hair as far as to (the limits of) the face of Her head.

949. Insomuch that through that Tiphereth, Beauty, Adam becometh in one body, Male and Female.

950. This is that which is written, Isa. xliv. 13: "According to the beauty of a man, *Ke-Tiphereth Adam,* that it may remain in the house."

951. When the countenance of the Female Head is created, one curled lock of hair at the back of Microprosopus hangeth over the head of the Woman.

952. And all hairs red gold are produced in Her head; yet so that other colors are intermixed therewith.

953. This is that which is written, Cant. vii. 5: "The hair of Thy head like *Argaman,* purple."

[8] Apparently the sense of this passage is intended to combat Atheism, and to show that it is logically absurd to deny the existence of a Spirit of God which works in the universe; inasmuch that if this be denied, at all events something analogous in its general properties will have to be substituted for it.

954. What is Argaman? Colors intermixed with other colors.

955. This Tiphereth, Beauty, hath been extended from the heart, and penetrateth it, and passeth through unto the other side, and instituteth the formations from the Countenance of the Woman even unto Her heart; so that from the parts about the heart it taketh its rise on this side, and in the parts about the heart it terminateth on that side.

956. Moreover, this Tiphereth is extended, and it formeth the internal parts of a Man.

957. And it entereth into and disposeth therein all mercies and aspects of mercies.

958. Also we have learned that in those internal parts are comprehended six hundred thousand Lords of Mercies, and that they are called the Lords of the Internal Parts.

959. Whence it is written, Jer. xxxi. 20: "Therefore My bowels are troubled for him, I will surely have mercy upon him, saith Tetragrammaton."

960. We have learned that this Tiphereth, Beauty, embraceth Mercies and Judgment, and that Mercy is extended in the Male.

961. And it passeth over and goeth through unto (otherwise, shineth on) the other side, and formeth the internal parts of a Woman on the side of Judgment; and thus also are Her internal parts disposed.

962. We have learned that the Male hath been conformed on His side (otherwise, from His heart), in 248 [1] members; of which some are within, some without; some Mercies, some Judgments.

963. All which pertain unto Judgment, cohere in Judgment around the hinder part, where the Woman is extended; and they coalesce and are extended round about on that side.

964. Also we have learned that five nakednesses can be revealed on that side, which are the five judgments; and these five judgments are extended into 248 paths.[2]

965. And thus we have learned: the voice in the Woman

[1] The number of 248 = RCHM, *Rechem* = Mercy + 248; thus conveying this idea in the number.

[2] For five is H, *He*, the number of the feminine letter in the Tetra-

is uncovered; the hair in the Woman is uncovered; the leg [3] in the Woman is uncovered; the hand in the Woman is uncovered; the foot in the Woman is uncovered.

966. And also, furthermore, concerning these two our companions have not inquired, yet these two have more nakedness.

967. Also, we have learned in the "Book of Concealed Mystery" that the Male is extended and conformed with His parts, and there is formed in Him *forma partis tegendæ puræ, et illud est membrum purum.*

968. *Longitudo autem membri hujus est 248 mundorum, et omnes illi pendent in orificio membri hujus, quod dicitur I, Yod.*

969. *Et cum detegitur Yod, orificium membri; detegitur Benignitas superna.*[4]

970. And this member is the Benignity, *quo nomine tamen proprie vocatur orificium membri;* neither is it called Benignity until I, *Yod, orificii membri,* is uncovered.

971. And come, behold, Abraham is not called perfect in that Benignity, until I, *Yod,* of the member is uncovered; but when that is uncovered he is called perfect.[5]

grammaton, the number or Lesser World, the is the Pentragram. The five judgments are ex- of those of mercy.



also of the Microcosm symbol or sign of which 248 paths into which the tended are the correlates

[3] This word is SHVQ, *Shoq,* in the original. Fuerst translates it Leg, especially the part from knee to ankle. So does Gesenius in his Lexicon; but in his large Hebrew and Chaldee Thesaurus it is, apparently by an oversight, omitted.

[4] This piece is given here in the Latin, as it will be equally intelligible in that language to the ordinary student; and it is not so well fitted for expression in English. It contains the symbolism of the *genitalia.*

[5] This apparently refers to the Kabbalistical symbolism of the changing of the names of Abram and Sarai into Abraham and Sarah; ABRM and SHRI into ABRHM and SHRH; ABRM = 243 is made into ABHRM = 248 by addition of the number 5, the letter H, *He;* and SHRI = 510 is made SHRH = 505 by the subtraction of five from the final I, *Yod;* 248 is the number of the members of Microprosopus, and 5 is that of the five judgments. Hence the united numbers of Abram and Sarai, 243 + 510 = 753, which number is also obtained by the addition of Abraham and Sarah, 248 + 505 = 753; so that the total numeration of the two names remains unchanged.

972. This is that which is written: "Walk before Me and be thou perfect; really and truly perfect," Gen. xvii. 1.

973. Also it is written, Ps. xviii. 24: "I will be upright before Him, and will keep myself from the sinner."

974. Who is he concerning whom the discourse is both in the first and second instance (in this passage)? Assuredly, he who uncovereth that Yod; *et cavet, ne Yod istud introducat in potestatem adversam;* so that he may have part in the world to come, and that he may be bound together in the sheaf of life.

975. What is this, "*in potestatem adversam*"? Even that which is written, Mal. ii. 11: "And hath married the daughter of a strange god."

976. And therefore is it written: "I will be upright before Him," because he hath become perfect in the uncovering of *Yod*, "and I will keep myself from the sinner."

977. *Et dum extenditur membrum hoc, etiam extenditur latus rigoris de illis rigoribus sinistræ in fœmina.*

978. *Et inseritur in fœminam, in loco quodam, et signatioram facit in nuditate, seu parte maxime contegenda in toto corpore fœminino.*

979. *Et ille locus dicitur nuditas ab omnibus occultanda, locus scilicet pro membro illo, quod dicitur Benignitas, ut scilicet mitigetur rigor iste, qui continet quinque rigores.*

980. And that Benignity comprehendeth in itself five Benignities (otherwise, and herein existeth the Benignity from the other Benignities). And Benignity is from those on the right, but Severity from those on the left.

981. And when the latter is mitigated by the former He is called man, consisting in both aspects.

982. And therefore in all the crowns (the former state of things) was not permanent, before that the conformations of the King[6] were prepared by the Ancient of the Ancient Ones, so that He might construct the worlds, and form (their) conformations, for the purpose of establishing that Woman,[7] so that She might be mitigated.

[6] Microprosopus.

[7] Malkuth, the tenth Sephira, the Kingdom, the Queen, the Bride of

983. Until the supernal Benignity could descend, and then the conformations of the Woman become permanent, and were mitigated by this member (of Microprosopus), which is called the Benignity.

984. This is that which is written, Gen. xxxvi.: "And these are the kings which reigned in the land of Edom"; which is the place where all the judgments are found, and they are the constitutions of the Woman.

985. For it is not written, "Who were," but "Who reigned," because they were not mitigated until all were formed, and that Benignity went forth.

986. Therefore is it said, "And he died," because they were not permanent, neither was Judgment mitigated through Judgment.[8]

987. But, and if thou sayest: "That if it be thus that all are judgments, wherefore is it written, Gen. xxxvi. 37: 'And Saul of Rechoboth [9] by the waters reigned in his stead,' for this man truly doth not appear (to symbolize) a judgment?"

988. We have learned that all denote judgment, excepting one, which last remaineth.

989. But this Saul of Rechoboth by the waters is one order (otherwise, one side or aspect), an order which is expanded, and goeth forth from Rechoboth by the waters.

990. And this is Binah, wherefrom are opened the fifty gates [10] in the aspects of the world of lights and luminaries.

991. This is what is said concerning Rechoboth by the waters. And they were not all permanent. Thou shalt not say that they were abolished, but that they were not

Microprosopus; the Isis, Rhea, Ceridwen, Hertha, etc., of other religions; Nature, the Great Mother of us all.

[8] Compare with this the meaning of the names of the two Pillars at the entrance to King Solomon's Temple.

[9] It is not at first sight clear why Saul of Rechoboth should be taken exception to as symbolizing judgment. But if we examine the word RCHVBVTH, *Rechoboth*, by Gematria, we shall find a reason. For R + CH + V + B + V + TH = 200 + 8 + 6 + 2 + 6 + 400 + 622 = BRKTH, *Berachoth*, Blessings, and also "pools of water," which is also "Rechoboth by the waters." And "the waters" are Binah, the third Sephira.

[10] See the "Book of Concealed Mystery."

permanent in that kingdom which is from the side of the Woman.

992. Until there was excited and extended that Last One of them all concerning whom it is said: "And *Hadar* reigned after him."

993. Who is Hadar? The Supernal Benignity.[11]

994. "And the name of his city was *Paau* (crying aloud)." What is Paau? Through this the man prayeth who is worthy of the Holy Spirit.

995. "And the name of his wife was *Mechetabel,* MCHITBAL," herein are they mitigated together, and his (*Hadar's*) wife is named, which is not written concerning any other of them. MCHITBAL, *Mechetabel* (which bears the signification of "as if were made better by the name of Benignity, AL, El, MCHI TB AL"), mitigation of the one by the other.

996. "The daughter of MTRD, *Matred,*" the elaborations on the side of Severity: "the daughter of MIZHB, *Mezahab*"; that is, they have been firmly contempered and intertwined together — namely MI, *Me,* Mercury,[12] and ZHB, *Zahab,* Gold, Mercy and Judgment.

CHAPTER XLI

CONCERNING THE SEPARATE MEMBERS OF EACH PERSONIFICATION, AND ESPECIALLY CONCERNING THE ARMS OF MICROPROSOPUS

997. Hereunto have adhered together both the Woman and the Man; now in Their condition are They separated in arms and limbs.

998. Of the Male, one arm is right and the other left.

999. In the first arm (otherwise, in the holy arm) three members[1] (or divisions) are bound together.

[11] For HDR = 213, which = CHSD OLAH DAL, *Chesed Aulaeh Da-El,* the Supernal Mercy of El = 213 also. And Chesed is the fourth Sephira, which succeeds Binah the third, as Hadar succeeds Saul of Rechoboth by the waters.

[12] This partakes of alchemical symbolism — Mezahab, the philosophical Mercury.

[1] As in the arm there are three natural divisions, from shoulder to

1000. And the two arms are completed. And they are perfected in three members in the right arm, and in three members in the left arm.

1001. The three members of the right arm correspond to the three members of the left arm.

1002. And therefore is mention only made of the one arm. For of the arms there is only made mention of that on the right side; but in Exod. xv. 6 it is called, "Thy right hand, O Tetragrammaton!"

1003. Therefore it is said "the right hand of Tetragrammaton," with reference to the three divisions of the Patriarchs [2] who have occupied those parts.

1004. And if thou shalt say: "Also these are found (symbolized) in the three cavities of the skull."

1005. We have learned that all these three (as to their conceptions) are expanded through and connected with the whole body (of Microprosopus) through those three which are bound together in the right arm.

1006. And therefore David desired Him, and said, Ps. cx. 1: "Sit thou with those on my right hand," that he might be associated with the Patriarchs, and sit there in the perfect throne.

1007. And therefore it is written, Ps. cxviii. 22: "The stone which the builders rejected," because that he sat on the right hand.

1008. This is that which is written, Dan. xii. 13: "And thou shalt rest, and rise again in thy lot at the limit of My right hand." [3]

1009. Like as if it were said: "Even as he who is worthy

elbow, from elbow to wrist, and from wrist to the tips of the fingers. The word QSHRIN, here translated "members," means, properly speaking, "zones."

[2] This word in the original is ABHTHA, *Ebahatha*, which, according to the context, may mean simply "Fathers"; or, in a more emphatic sense, "Patriarchs"; this latter is the sense in which it is employed in this passage. The three Patriarchs are Abraham, Isaac, and Jacob, for this word Ebahatha is *not* employed to denote the twelve sons of the latter.

[3] This is usually translated "at the end of the days." This translation is simply due to a difference in the *pointing*, the words being the same in orthography — thus, IMIN.

of the friendship of the King is happy when the King extendeth His right hand, and placeth him at His right hand.

1010. But when He sitteth, certain members are extended as to this right hand, but the arm extendeth not the hand (otherwise, when He sitteth, also the members are not extended, and the arm is not stretched forth, but remaineth still), with its three members, of which mention hath been made before.

1011. But when sinners are stirred up and spread abroad in the world, three other members are excited, which are severe judgment, and His arm is stretched forth.

1012. And when that arm is stretched forth, it is as it were the right hand (also); but it is called "the arm of Tetragrammaton"; "O Tetragrammaton! Thine arm hath been stretched forth" (1 Kings viii. 42).

1013. When these three members are contained in those three, all are called the right hand, and judgment is exercised, and mercy.

1014. This is that which is said, Exod. xv. 6: "Thy right hand, O Tetragrammaton, is marvelous in power; with Thy right hand, O Tetragrammaton, wilt Thou dash in pieces the enemy"; seeing that therein are stirred up the mercies.

1015. Also, we have learned that unto this right hand adhere three hundred and seventy thousand myriads (otherwise, which are called the right hand, and one hundred and eighty-five thousand myriads) from the arm, which is called the arm of Tetragrammaton.

1016. Therefore, from either side is the arm (*i.e.*, it is either the right arm or the left arm), because that it is said (to be) on either side of Tiphereth.[4]

1017. For it is written, Isa. lxiii. 12: "That led Moses to his right hand, by the arm of his Tiphereth."

1018. The first expression denoteth the right; but the "arm" denoteth the left; for it is written, "By the arm of his Tiphereth," one (side) with the other (*i.e.*, right and left).

1019. Moreover, we have learned that to that which is on

[4] Tiphereth is, as it were, the center of the Sephiroth.

the left side there adhere four hundred and fifty[5] Lords of Shields, and that they adhere unto those separate fingers.

1020. And in the single fingers there are found ten thousand Lords of the Shields. Go thou then forth, and number how many of them there are in the hand.

1021. And this right hand is called the Holy Aid, which cometh forth from the right arm, from the three members (thereof).

1022. And although it be called the hand, yet is it Aid, since it is written, 2 Sam. iii. 12: "And behold, My Hand is with thee."

1023. And in it are contained one thousand and four myriads and five hundred and eight thousand lords, the aiders in every world,[6] who are called the supernal hand of the Tetragrammaton, the inferior hand of the Tetragrammaton.

1024. And although everywhere it be called the hand of Tetragrammaton, it is understood (that sometimes) the left hand[7] (is intended to be spoken of). For if they be benevolent, it is called the right hand of Tetragrammaton, and the hand is included in the arm, and is for aid, and is called the hand; and if, on the other hand, it be not so, the inferior hand of Tetragrammaton is (to be understood).

1025. We have learned that when the severe judgments are excited so that they may descend into the world, that then it is written, Ps. xxv. 14: "The Arcanum of Tetragrammaton is over those who fear Him."

Chapter XLII

CONCERNING THE SEPARATION OF THE MASCULINE AND THE FEMININE, AND CONCERNING THEIR CONJUNCTION

1026. Also we have learned in the "Book of Concealed

[5] 450 = THN, *Than*, which is the root of Serpent or Dragon. Compare "Leviathan," which is probably formed from this root.

[6] That is, on every Kabbalistical plane.

[7] For in Microprosopus there are always right and left, Mercy and Justice; while in Macroprosopus all is said to be "right." But Microprosopus is manifest, and Macroprosopus is hidden.

Mystery"[1] that all the judgments which arise from the Masculine are vehement in the commencement, and relax in the termination; but that those which are found to arise from the Feminine are relax in commencement, and vehement in termination.

1027. And were it not that they could be conjoined, the world could not suffer them; whence the Ancient of the Ancient Ones, the Concealed by all things, separateth the one from the other, and associateth them together so that at once they may be mitigated.

1028. And when He wisheth to separate them He causeth an ecstasy (or trance, Gen. ii. 21) to fall upon Microprosopus, and separateth the Woman from His back.

1029. And He conformeth all Her conformations, and hideth Her even unto Her day, on which She is ready to be brought before the Male.

1030. This is that which is said, Gen. ii. 21: "And Tetragrammaton Elohim caused a deep sleep to fall upon Adam, and he slept."

1031. What is this, "And he slept"? This is that which is written, Ps. xliv. 24: "Awake! wherefore sleepest thou, O Tetragrammaton?"

1032. And he taketh away one of his sides. What is this one? This is the Woman.

1033. And She is taken away and conformed; and in Her place is inserted Mercy and Benignity.

1034. Like as it is said: "And he hath shut up flesh before her." Ezek. xxxvi. 26: "And I will take away from you the stony heart out of your flesh, and I will give you a heart of flesh."

1035. And when He wisheth to introduce the Sabbath, then did He create the spirits, and the malignant demons, and the authors of disturbance; neither at first did He finish them, until the Mother could come into Her formation, and could sit before Him.

1036. When She could sit before Him, He ceased from those creatures, and they were not completed because the

[1] See "Book of Concealed Mystery," chapter III, section 27.

Mother sat before the King, and they were associated together face to face.

1037. Who shall enter between Them? Who shall stir up war between Them mutually?

1038. Because the Arcanum of the matter is hidden in the time of the disciples of wisdom, who know our Arcanum, from Sabbath unto Sabbath.

1039. And when They are associated together, then are They mutually mitigated in that day on which all things are mitigated. And therefore are the judgments mitigated mutually and restored into order, both superiors and inferiors.

Chapter XLIII

CONCERNING THE JUDGMENTS

1040. Also, we have learned in the "Book of Concealed Mystery" [1] that when the Most Holy Ancient One desired to see whether the judgments could be mitigated, and whether these two could adhere together, that then from the side of the Woman there went forth a vehement judgment, which the world could not bear.

1041. Whence it is written: "And Adam knew Eve his wife" (Gen. iv. 1). And she conceived and brought forth QIN, *Qain*, and said: "I have acquired a man with Tetragrammaton."

1042. And She was not perfect, because She had not been mitigated, and the powerful serpent had transmitted unto Her the pollution of severe judgment; and therefore she could not be mitigated.

1043. When therefore this man Qain proceeded from the side of the Woman, he went forth vigorous and severe; severe in his judgment, rigorous in his judgment.

1044. But when he had gone forth, She Herself became thereafter weaker and more gentle. And there went forth another and gentler birth.

1045. And the former one was removed, which was so

[1] See "Book of Concealed Mystery," chapter III, sections 27–31.

vehement and rigorous that all the judgments could not be mingled together before Her.

1046. Come and see. What is written? "And it came to pass when they were both in the field." "In the field," which is known to be the supernal (field); "in the field," which is called the field of the apple-trees.

1047. And this judgment hath conquered his brother because he is stronger than he, and hath subdued him, and hath concealed him in his own power.

1048. Then therefore, that Holy God was stirred up regarding this — may His Name be blessed! — and took him away from the midst before him, and placed him in the mouth of the Great Abyss.

1049. And inclosed his brother by immersion in the Great Sea, so that he might temperate the supernal tears.

1050. And from them men descend in the world according to their path.

1051. And although they are concealed, yet are they extended mutually in themselves and from one body.

1052. And from that body descend the souls, *Neshamathhun,* of the impious, of the sinners, and of the hardened in spirit.

1053. From them both at once, dost thou think? No; but one floweth down from the one side, and another from the other.

1054. Blessed are the just, whose *Neshamathhun,* souls, are drawn from that Holy Body which is called Adam, which includeth all things; the place, as it were, wherein all the Crowns and Holy Diadems are associated together, arrayed in the equilibrium of balance.

1055. Blessed are the just, because all these are holy words which are sent forth through the Supernal Holy Spirit, the spirit wherein all the Holy Ones are comprehended; the spirit in whom the supernals and inferiors are collected together (otherwise, whom the supernals and inferiors hear).

1056. Blessed are ye, O Lords of Lords, Reapers of the Field, who know and contemplate those words, and know

well your Lord, face to face, and eye to eye; and through those words worthy in the world to come.

1057. This is that very thing which is written, Deut. iv. 39: "Know therefore this day, and consider it in thine heart, that Tetragrammaton, *He* is Elohim, in the heavens above, and upon the earth beneath: there is none other."

1058. Where Tetragrammaton is the Ancient of Days. *Hoa Ha-Elohim,* that is the One, blessed be His Name, forever, and unto the Ages of the Ages.

Chapter XLIV

FURTHER REMARKS CONCERNING THE SUPERNAL MAN

1059. Rabbi Schimeon spake, and said: Let us behold. The superiors are below, and the inferiors are above.[1]

1060. The superiors are below. That is the form of the Man which is the Universal Superior Conformation.

1061. We have learned this which is written, "And the just man is the foundation, *Yesod,* of the world," Prov. x. 25, because he comprehendeth the Hexad in one enumeration.[2]

1062. And this is that which is written, Cant. v. 15: "His legs are as columns, ShSh, *Shesh,* of the Number Six." [3]

1063. We have learned in the "Book of Concealed Mystery" that in man are comprehended the Superior Crowns in general and in special; and that in man are comprehended the Inferior Crowns in special and in general.

[1] Which is equivalent to the great magical precept of Hermes Trismegistus in the second clause of the Smaragdine tablet: "That which is below is like that which is above, and that which is above is like that which is below, for the performance of the miracles of the one substance."

[2] It is not at first sight clear what is meant by this statement. But if we examine the passage closely, we shall see that the "just man" is taken for Microprosopus, who is the son, the "form of the man"; "comprehending the Hexad," because he is composed of the six Sephiroth — *Chesed, Geburah, Tiphereth, Netzach, Hod,* and *Yesod.*

[3] The ordinary translation of this passage is: "His legs are as pillars of marble." ShSh may be translated either "marble" or "the Number Six," according to the pointing.

1064. The Superior Crowns in general (are comprehended in) the figure of all those conformations, as hath been already said.

1065. (The Superior Crowns) in special (are comprehended in the fingers of the hands, which are ChMSh KNGD ChMSh, *Chamesh Ke-Neged Chamesh,* Five over against (or opposed to, or chief above) Five.[4]

1066. The Inferior Crowns (are comprehended in) the toes of the feet, which are special and general.

1067. For the body is not seen with them, seeing they are extraneous to the body. And therefore they are not in the body, seeing the body hath receded from them.

1068. For if so, what is this, Zach. xiv. 4: "And His feet shall stand in that day?" Truly the feet of the body, the Lords of Judgments to exercise vengeance.

1069. And they are called the Lords of the Feet; and certain of them are powerful, and the Lords of the Judgments, who are below, adhere unto the inferior crowns.

1070. We have learned that all those supernal conformations which are in the Holy Body, in the Male and in the Female, which (arrangement of Male and Female) is the proper ordering (of the Form) of the man, are deduced from themselves by turns, and that by turns they adhere each to its (order of deviation); and that by turns they flow down into themselves (*i.e.,* the duplicate Male and Female form).

1071. Like as the blood floweth through the passages of the veins — now through one, now through another; now hither, now thither; from one place into another place.

1072. And those interior portions of the Body bind themselves together by turns until all the worlds are illuminated, and receive benediction because of them.

1073. We have learned that all those Crowns which are not comprehended in the Body are all far distant and impure, and pollute whom they are permitted — whosoever, namely,

[4] Compare "Sepher Yetzirah," chapter I, section 3: "Ten are the restricting numerations (*Sephiroth*). The Number Ten (is that of the) fingers — Five as chief above (or over against, or opposed to) Five, ChMSh KNGD ChMSh, and the pure Unity enthroned in Her strength in the Word of Renewal, and in the Word of Might."

cometh near unto them so that he may learn anything from them.

1074.[5] This have we learned. Wherefore, then, is there so great a desire for them among the Disciples of Wisdom? For no other reason than that they (the Crowns which are impure) should approach that Holy Body, and that thus perchance through them (the Disciples of Wisdom) they (the impure Crowns) may seek to be comprehended in that Body.

1075. But if thou sayest that if it be so, surely the Holy Angels also are not included in the comprehension of the Body.

1076. Most assuredly it is not so in the least. For if, He being absent from them, there were Holy Ones without the conformative arrangement of the Body, surely (He being absent from them) they could neither (continue to) be holy, nor to subsist.

1077. And nevertheless it is written, Dan. x. 6: "And his body like as *Tarshish*"; also, Ezek. x. 12: "And their backs full of eyes"; also, Dan. ix. 21: "The man Gabriel." All these passages refer to the analogy of the Man.

1078. Those being accepted which exist not in the ordered arrangement of the Body; for those are impure, and pollute him — namely, whosoever shall approach unto them.

1079. Also, we have learned that these are found to proceed from the spirit of the left side, which is not mitigated in human form; and they have gone out from the ordered arrangement of the Holy Body, neither do they adhere unto it.

1080. And therefore are they all impure, and they wander to and fro, and fly through the world.

1081. And they are entered into the mouth of the Great Abyss, so that they may adhere unto that former Judgment which had gone forth from the ordered arrangement of the Body, and which is called the Inferior Qain.

1082. And they wander to and fro, and fly up and down,

[5] This section apparently intends to inculcate the doctrine that it is the duty of the righteous to endeavor to improve not only the ungodly, but even the demons themselves.

through the whole world, being carried abroad hither and thither; and they adhere not in the Syntagma of the Body.

1083. And therefore are they without, and impure, among all the hosts above and below; like as it is written, Lev. xiii. 46: "And his habitation shall be without the camp."

1084. But from the Spirit which is called Abel, which hath been more mitigated in the Syntagma of the Holy Body, others go forth who have been more mitigated, and can adhere unto the body, but can not completely be inherent within it.

1085. They all hang in the air, and go forth from this genus of those Impure Ones, and hear whatsoever may be said above and below; and concerning them they have knowledge who have spoken concerning them.

1086. Also, this is the tradition in the "Book of Concealed Mystery." When the Syntagma of the Supernal Man had been mitigated as to the Holy Body, in Male and Female form, these two were conjoined together again for the third time.[6]

1087. And the temperation of all things proceeded therefrom, and the superior and inferior worlds were mitigated.

1088. And thenceforth the superior and inferior worlds are bound together under the form of the Holy Body, and the worlds are associated together, and cohere together, and have been made one Body.[7]

1089. And since all things are one Body, the Schechinah Superior, the Schechinah Inferior — that Holy One, may He be blessed above! that Holy One, may He be blessed below! — hence is His Spirit drawn forth, and She entereth into the One Body, and in all things there appeareth nothing but the Unity.

1090. *Qadosh, Qadosh, Qadosh, Yod He Vau He Tzabaoth;* Holy, holy, holy, Tetragrammaton of the Hosts! the

[6] For their first conjunction produced Cain, the severe and evil judgment; their second, Abel, the milder and weaker form whom Cain absorbs; but their third produces Seth, the equilibrium of the supernals and inferiors.

[7] "And they twain shall be one flesh."

whole earth is full of Thy glory, for all things are Thy One Body.

1091. We have learned that because the one hath been tempered by the other, hence it is written, Cant. i. 11: "We will make thee borders of gold with studs of silver." For judgment and mercy are connected together (otherwise, judgment is tempered through mercy), and She is mitigated by Him.

1092. And therefore She ascendeth not without Him, like as with the palms; one sex ariseth not without the other.

1093. And therefore have we learned by tradition that if any one in this world cutteth himself off from the race of mankind, he hereafter, when he quitteth this world, shall not enter into the Syntagma of mankind, which is called the Holy Body; but (shall enter) among those who are not called mankind, so that he shall go forth from the Syntagma of the Body.

1094. We have learned in exotic tradition that this is the sense of "We will make thee borders of gold with studs of silver" (Cant. i. 11), that judgment is mitigated through mercy, so that there can be no judgment in which mercy is not found.

1095. And therefore it is written, Cant. i. 10: "Thy cheeks are beautiful in their outlines, and thy neck in pearls."

1096. "In outlines (or borders)," as it is written: "He will make thee borders of gold."

1097. "In pearls," answering to that which is written: "With studs of silver."

1098. "Thy neck" involveth the perfection of the Woman. This is found to be the habitation of the Sanctuary above, but the Jerusalem below.

1099. And all this is after that She is mitigated through the Male, and They twain are become one being, even the Syntagma of Truth.

1100. What is this Truth? Wherein is found all Truth?

1101. Thus have we learned. If any one be called Adam, and his soul (*Neschamah*) goeth from him, and he dieth, it

is forbidden to leave him in his abode so that he should abide upon the earth.

1102. On account of the honor of that Body wherein no corruption can appear.

1103. For it is written, Ps. xlix. 13: "Man (Adam) shall not abide in honor"; that is, Adam, who is more worthy than all honor, shall not abide.

1104. Wherefore? Because if it were thus, he would be like unto the beasts (*Behemoth*) which perish.

1105. In what manner is it with the beast? He is not in the race of Adam, neither is he able to receive the Holy Spirit, for thus also would he be like unto the beast were his body without the Spirit, when at the same time that body (of his), which is the most honorable of all (bodies, seeing it is the image of the Supernal), is not meet to be associated with those things which are ignominious.

1106. Also we have learned in the "Book of Concealed Mystery" that were any one permitted to remain in any such (image of the) Holy Body, and yet without the Spirit (*Ruacha*), there would be a void in the Body of the World.

1107. For assuredly, therefore, it could not be permitted unto him that he should abide in the holy place, in that earth wherein justice abideth. (Otherwise: Under the command of the Holy Crown, *Kether*, of the King, Microprosopus, in the earth, concerning which it is written, Isa. i. 21, "Justice abideth in Her.")

1108.[8] Since that venerable Body is the Form of the King; but if it were thus permitted to remain, then it would be counted as one of the beasts. (Otherwise: Since this venerable Body is called the Form of the King, and if it were thus left abiding, it would be like as the beast.) Therefore is it said, "Like unto the beasts which perish."

1109. We have learned this which is written, Gen. vi. 2: "And the sons of the Elohim beheld the daughters of Adam." These (sons of the Elohim) are they who were withdrawn, and who fell into the mouth of the Great Abyss.[9]

[8] These sections are going on the idea of the Body remaining alive when the Divine Spirit has been withdrawn therefrom; that is, were it possible for it to be so.

[9] See section 1048.

1110. "The daughters of Adam." (Here it is to be noted that it is written HADM, *Ha-Adam,* the initial being demonstrative and emphatic, signifying) of that especial Adam.

1111. And it is written: "And they came in unto them . . . the same were mighty men, who were from the Earth," etc. From that place, namely, which is called the earth, like as the tradition is concerning the phrase *Yemi Olahm,* the day of the world.

1112. The impurities[10] of the Name. From them have gone forth the Spirits, RVChIN, *Ruachin,* and the Demons, ShDIN, *Shedin,* into the world, so that they may adhere unto the wicked.

1113. "There were *Ha-Nephilim,* Giants, *Be-Aretz,* in the earth"; for the restraining of those who were left, who existed not in the earth.

1114. Those giants are *Auza,* and *Auzael,* who were in the earth, the sons of the Elohim were not in the earth. And this is an Arcanum, and all these things are said.

1115. It is written, Gen. vi. 6: "And it repented Tetragrammaton that He had formed Adam in the earth"; *i.e.,* for the restriction of the Supernal Adam, who is not in the earth.

1116. "And it repented Tetragrammaton"; this is said concerning Microprosopus.

1117. "And He was grieved about His heart"; it is not written, VIOTzB, *Va-Yautzeb,* and He affected with grief; but VIThOTzB, *Va-Yethautzeb,* and He was touched with grief; *i.e.,* He was affected with grief from whom the matter depended, for the restriction of Him who was not touched with grief.

1118. "About His heart." It is not written, "within His heart," but "about His heart"; like as when any man is afflicted with grief, and mourneth before his Lord; for herein it is referred unto the heart of all hearts.

1119. And Tetragrammaton said: "I will destroy the

[10] Knorr Von Rosenroth translates this word ANShI, *Anashi;* Viri, "men"; but I think "impurities" preferable.

Adam whom I have created, from off the face of *Ha-Adamah*, the Earth," etc., for the restriction [11] of the Adam, who is supernal.

1120. And if thou sayest that the Inferior Adam is alone to be understood, it is to be known that these can not altogether be opposed, seeing that the one existeth not without the other.

1121. And unless *Chokmah*, Wisdom, could be hidden from all, all things could be conformed like as from the beginning.

1122. Hence it is said, Prov. viii. 12: "*Ani Chokmah*, I, Wisdom, have dwelt with Prudence"; read it not *Shekenethi*, I have dwelt; but *Shikeneth-i*, My Schechinah or My Presence.

1123. And unless Adam were thus, the world could not consist; like as it is written, Prov. iii. 19: "Tetragrammaton in Chokmah hath founded the earth, *Tetragrammaton Be-Chokmah Yesed Aretz*.

1124. Also it is written, Gen. vi. 8: "And Noah found grace in the eyes of Tetragrammaton."

1125. Also we have learned that all brains depend from this brain (supernal).

1126. And *Chokmah*, Wisdom, also is a general name, but this concealed Wisdom corroborateth and conformeth the form of the Man, so that He may abide in his place.

1127. Like as it is written, Eccl. vii. 19: "Wisdom is a strength to a wise man more than ten rulers which are in a city"; which (ten) are the integral conformation of the man.

1128. Adam, truly, is the interior conformation, wherein consisteth the RVCh, *Ruach*, Spirit; like as it is said, 1 Sam. xvi. 6: "Because Adam seeth according to the eyes, but Tetragrammaton seeth according to the heart," which is within the interior parts.

1129. And in that formation appeareth the true perfection of all things, which existeth above the Throne. Like as

[11] Or counterbalancing.

it is written: "And the appearance as the likeness of Adam upon it from above" (Ezek. i. 26).

1130. Also it is written, Dan. vii. 13: "And, behold, there came with the clouds of heaven one like unto a son of man, and even unto the Ancient of Days he came, and they made Him approach unto Him."

Chapter XLV [1]

CONCLUSION

1131. Hereunto are the concealed words, and the more secret meaning (of them hath been set forth in many places). Blessed is his portion who hath known and beheld them, and who erreth not therein.

1132. Because these words are not given forth save unto the Lord of Lords and the Reapers of the Field, who have both entered into and departed therefrom.

1133. Like as it is written, Hosea xiv. 9: "For the paths of Tetragrammaton are right, and the just shall walk in them, but transgressors shall fall therein."

1134. This have we learned. Rabbi Schimeon wept, and lifted up his voice and said: "If on account of our words which be here revealed, the Companions are to be concealed in the Conclave of the world to come, and are to be taken away from this world, it is justly and rightly done, in order that they may not reveal (these secrets) unto one of the children of this world."

1135. Again he said: "I return unto myself. For truly I have revealed (these secrets) before the Ancient of the Ancient Ones, the Concealed One with all Concealments; but not for mine own glory, not for the glory of the house of my father, not for the glory of these my Companions, have I done (this thing).

1136. "But in order that they might not err in His paths, nor that they might enter into the portals of His Palace to

[1] It is worthy of note that the total number of chapters in the "Idra Rabba Qadisha" is 45, which is equal to MH, *Mah*, the concealed name of Yetzirah. (See Introduction concerning the Four Worlds.)

be made ashamed, nor that they might be destroyed for their error. Blessed be my portion with them in the world to come."

1137. We have learned that before the companions departed from this Assembly, Rabbi Yose, Rabbi Chizqiah, and Rabbi Yisa died.

1138. And the companions beheld that the holy angels carried them away into that veil expanded above. And Rabbi Schimeon spake a certain word, and fell upon his face.

1139. Rabbi Schimeon cried aloud and said: "Wherefore is this? Because a certain decree hath been decreed against us to punish us, seeing that through us that hath been revealed which had not been revealed hitherto, from that day wherein Moses stood upon the mountain of Sinai.

1140. "Like as it is written, Exod. xxxiv. 28: 'And he was there with Tetragrammaton forty days and forty nights.' Why then do I tarry here, if therefor I am to be punished?"

1141. And a Voice was heard which spake, and said: "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are with thee; for unto ye hath that been revealed which is not revealed unto the whole supernal host.

1142. "But come, behold. It is written, Josh. vi. 26: 'And in his first-born son shall he establish it, and in his youngest son shall he set up the gates thereof'; much more than in this instance also are these taken away, seeing that with most severe and vehement study have they applied their souls (NPSHTHHVN, *Nepheschethhun*) hereunto at this time.

1143. "Blessed is their portion, for assuredly they have been taken away in perfection; and such were not those who were before them."

1144. Wherefore died they? We have learned this. When thus far these words were revealed, the Supernals and Inferiors of those Chariots were disturbed, and the Voice which revealed the Ancient Word below resounded through two hundred and fifty worlds.

1145. And before that those (three Rabbis) could recollect

their souls, NShMThIIHV, *Neschamathiyehu,* among those words (of that Voice) their souls had gone forth with a kiss;[2] and were joined unto that expanded veil, and the Supernal Angels carried them away.

1146. But wherefore those? Because they had entered in, and had not gone forth alternately, before this time. But all the others had entered in, and had gone forth.

1147. Rabbi Schimeon spake and said: "How blessed is the portion of those three, and therefore also blessed is our portion!"

1148. And a second time that Voice pealed forth and said, Deut. iv. 4: "But ye that did cleave unto Tetragrammaton, your God, are alive every one of you this day."

1149. They arose, and behold there was no place whence a fragrance went not forth.

1150. Rabbi Schimeon spake and said: "From this I perceive that the world receiveth blessing on account of us."

1151. And the faces of them all shone, so that men could not look upon them.

1152. We have learned that there were ten (Rabbis) entered into (the Assembly), and that seven came forth.

1153. And Rabbi Schimeon rejoiced, and Rabbi Abba was sad.

1154. On a certain day Rabbi Schimeon sat, and Rabbi Abba with him. Rabbi Schimeon spake a certain word.

1155. And they saw those three (Rabbis) who had died, and with them were most beautiful angels, who were showing unto them the supernal treasures and conclaves, on account of their great dignity.

1156. And they were entering into a mountain of pure balm; and the soul of Rabbi Abba was comforted.

1157. We have learned that after that day the companions did not quit the house of Rabbi Schimeon.

1158. And when Rabbi Schimeon revealed the Arcana,

[2] The palace which is situate in the secret and most elevated part of heaven is called the Palace of Love. There dwells the Heavenly King — blessed be He! — with the holy souls, and is united with them with a loving kiss. This kiss is the union of the soul with the substance from which it emanated.

there were found none present there save those (companions).

1159. And Rabbi Schimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii. 9: "These are the seven eyes of Tetragrammaton." And this was said concerning us.[3]

1160. Rabbi Abba spake and said: "We six are lights which shine forth from a seventh (light); thou art the seventh light (the origin of) us all.

1161. "For assuredly there is no stability in those six, save (what they derive) from the seventh. For all things depend from the seventh."

1162. Rabbi Yehudah called him[4] the Sabbath of all the six (Rabbi).

1163. Like as it is written: "The Sabbath for Tetragrammaton, holy unto Tetragrammaton."

1164. What is the Sabbath? Holy unto Tetragrammaton; so also Rabbi Schimeon is, like the Sabbath, holy unto Tetragrammaton.

1165. Rabbi Schimeon said: "It is strange that he[5] who is girded about the loins, and clothed with a heavy garment, was not found in the place of our conclave when those holy matters were revealed!"

1166. Meanwhile, Elihu entered, and three beams of light shone in his countenance.

1167. Rabbi Schimeon said unto him: "Why was it that he was not present (otherwise, Why was not my lord present) in the sculptured square of his Lord in the nuptial day?"

1168. He answered unto him: "Through thy life, Rabbi, seven were chosen before Him, the Holy One — may He be blessed! — (otherwise, seven days are prostrate before the Blessed God) all those who could come and abide with Him, before that ye could enter into the House of Conclave.

1169. "And I prayed that I might come among the others, and I wished to adhere unto His shoulders (otherwise, And

[3] Meaning, I suppose, that Rabbi Abba adds this by way of note to the text.

[4] Him: *i.e.*, Rabbi Schimeon ben Yochai, who was chief among the seven surviving Rabbis, like the Sabbath among the days of the week.

[5] Elihu, who now enters.

I asked Him that it might be permitted me to enter in, but He constrained my shoulders), and I could not.

1170. "For in that day was I sent that I might perform miracles for Rav Hamenuna the elder and his companions, who had been taken away into the palace (otherwise: into the prison) of the King.

1171. "And I performed a miracle for them, and cast down the King's rampart (otherwise: I cast down the wall of the royal palace for them), with whose chains they were bound; so that (their) forty-five warders were kept back.

1172. "And I led forth Rav Hamenuna and his companions, and brought them up unto the valley of the Aunu; and they have been set free.

1173. "And I have given unto them bread and water, seeing they had not eaten for three days.

1174. "And all the day I quitted them not.

1175. "And when I returned (hither), I found the Veil expanded, which all these Columns[6] upheld; and three of the Companions (had ascended) above it.

1176. "And I spake unto them, and they answered: 'This is the portion of God the most Holy One — may He be blessed! — from the nuptials[7] of Rabbi Schimeon and his companions.'

1177. "Blessed art thou, Rabbi Schimeon, and blessed is thy portion, and that of those companions who are sitting in thy presence.

1178. "How many paths are prepared for ye in the world to come! how many lights of lights are prepared that they may enlighten ye!

1179. "And come, behold! Therefore on this day there are bound together for thee fifty crowns for Rabbi Benchas Ben Yair, thy father-in-law, and I walk with him.

1180. "And all those are rivers of the mountains of pure balm, for assuredly his place and lot is chosen (otherwise: and I saw that he had, etc.)."

1181. (Rabbi Schimeon) said unto him: "Are therefore

[6] The columns of the Sephiroth.

[7] This term is occasionally used in a mystical sense to signify the acquisition of divine wisdom.

the just united by the Union of the Diadems more on the days of the New Moon, of the feast, and of the Sabbaths, than on any other days?"

1182. He answered unto him: "Most certainly; also all those who are without. Like as it is written, Isa. lxvi. 23: 'And it shall come to pass that from one new moon to another, and from one sabbath unto another, shall all flesh come to worship before me, saith Tetragrammaton.'

1183. "If those come, how much more the just!

1184. "Wherefore from one new moon unto another? Because the patriarchs surround the Holy Chariot.

1185. "And from one Sabbath unto another Sabbath, because the seventh day is surrounded by all the other six days.

1186. "Like as it is written: 'And the Elohim blessed the seventh day,' etc.

1187. "And thou, Rabbi Schimeon, art the seventh: thou shalt be the chief; and thou shalt be more crowned and sanctified than all.

1188. "And with three most delicious feasts of the seventh day shall the just be entertained because of thee in the world to come.

1189. "Also it is written, Isa. lviii. 13: 'Thou shalt call the sabbath a delight, the holy of Tetragrammaton, honorable.'

1190. "Who is He, the Holy One of Tetragrammaton? This is Rabbi Schimeon Ben Yochai, who is called very glorious (both) in this world and in (the world) to come."

Hereunto is the Greater Holy Assembly.

RELIGIOUS POETRY

"The word of God is in them as they burst forth, and as they return; they obey the divine command, rushing along as a whirlwind, and returning to prostrate themselves at His throne."

—THE BOOK OF CREATION.

"Thy flocks are scattered o'er the barren waste,
Yet do they not forget thy sheltering fold."

—ODE TO ZION.

RELIGIOUS POETRY

(INTRODUCTION)

AMONG the noted Hebrew poets of the Middle Ages, Ibn Gebirol was the earliest, and Judah Halevi was the greatest. Ibn Gebirol, or, to give his name in full, Solomon ben Jehudah ibn Gebirol, was, like most of the medieval Hebrew poets, a native of Spain, born during the most brilliant epoch of its Mohammedan Arab conquerors, the days of the Caliphs, or priest-kings, of Cordova. Ibn Gebirol wrote chiefly in the Arabic tongue, was indeed the author of a work of philosophy famous among medieval scholars who knew its author only by his Arabic name as Avicebron. Yet even in his short and busy life — he died in the year 1058, when scarcely beyond thirty years old — Ibn Gebirol found time to turn to the language of his brethren and compose some tender Hebrew melodies, such as are given here.

Judah Halevi, or Jehudah hal-Levi, was born in Toledo, Spain, in the year 1080 and died in Jerusalem, or at least there disappeared from human sight and knowledge, in 1150. In those days of tumult and persecution in the East, such a disappearance implied death, whether mercifully immediate or coming only after long misery and possible imprisonment. Halevi's poems were composed in Spain, and are still treasured by his people as among their chief poetic treasures, especially his Ode to Zion. He also wrote in prose the highly poetical book "Cusari," which is given a later place in our volume.

POEMS OF IBN GEBIROL

O SOUL, WITH STORMS BESET!

O soul, with storms beset!
Thy griefs and cares forget.
Why dread earth's transient woe,
When soon thy body in the grave unseen
Shall be laid low,
And all will be forgotten then, as though
It had not been?

Wherefore, my soul, be still!
Adore God's holy will,
Fear death's supreme decree.
Thus mayest thou save thyself, and win high aid
To profit thee,
When thou, returning to thy Lord, shalt see
Thy deeds repaid.

Why muse, O troubled soul,
O'er life's poor earthly goal?
When thou hast fled, the clay
Lies mute, nor bear'st thou aught of wealth, or might
With thee that day,
But, like a bird, unto thy nest away,
Thou wilt take flight.

Why for a land lament
In which a lifetime spent
Is as a hurried breath?
Where splendor turns to gloom, and honors show
A faded wreath,
Where health and healing soon must sink beneath
The fatal bow?

What seemeth good and fair
Is often falsehood there.
Gold melts like shifting sands,
Thy hoarded riches pass to other men
And strangers' hands,
And what will all thy treasured wealth and lands
Avail thee then?

Life is a vine, whose crown
The reaper Death cuts down.
His ever-watchful eyes
Mark every step until night's shadows fall,
And swiftly flies
The passing day, and ah! how distant lies
The goal of all.

Therefore, rebellious soul,
Thy base desires control;
With scantly given bread
Content thyself, nor let thy memory stray
To splendors fled,
But call to mind affliction's weight, and dread
The judgment-day.

Prostrate and humbled go,
Like to the dove laid low,
Remember evermore
The peace of heaven, the Lord's eternal rest.
When burdened sore
With sorrow's load, at every step implore
His succor blest.

Before God's mercy-seat
His pardoning love entreat.
Make pure thy thoughts from sin,
And bring a contrite heart as sacrifice
His grace to win —
Then will his angels come and lead thee in
To Paradise.

THE LAND OF PEACE

Whose works, O Lord, like thine can be,
Who 'neath thy throne of grace,
For those pure souls from earth set free,
Hast made a dwelling-place?

There are the sinless spirits bound,
Up in the bond of life,
The weary there new strength have found,
The weak have rest from strife.

Sweet peace and calm their spirits bless,
Who reach that heavenly home,
And never-ending pleasantness —
Such is the world to come.

There glorious visions manifold
Those happy ones delight,
And in God's presence they behold
Themselves and him aright.

In the King's palace they abide,
And at his table eat,
With kingly dainties satisfied,
Spiritual food most sweet.

This is the rest forever sure,
This is the heritage,
Whose goodness and whose bliss endure
Unchanged from age to age.

This is the land the spirit knows
That everlastingly
With milk and honey overflows —
And such its fruit shall be.

POEMS OF JUDAH HALEVI

ODE TO ZION

Art thou not, Zion, fain
To send forth greetings from thy sacred rock
Unto thy captive train,
Who greet thee as the remnants of thy flock?
Take thou on every side —
East, west, and south, and north — their greetings multiplied.
Sadly he greets thee still,
The prisoner of hope, who, day and night,
Sheds ceaseless tears, like dew on Hermon's hill —
Would that they fell upon thy mountain's height!

Harsh is my voice when I bewail thy woes,
But when in fancy's dream
I see thy freedom, forth its cadence flows
Sweet as the harps that hung by Babel's stream.
My heart is sore distressed
For Bethel ever blessed,
For Peniel, and each ancient, sacred place.
The holy presence there
To thee is present where
Thy Maker opes thy gates, the gates of heaven to face.

The glory of the Lord will ever be
Thy sole and perfect light;
[illegible]eed hast thou, then, to illumine thee,
[illegible]n by day, or moon and stars by night.
[illegible]ld that, where God's spirit was of yore
[illegible]d out unto thy holy ones, I might
[illegible] my soul outpour!
[illegible]f kings and throne of God wert thou,

How comes of it then that now
Slaves fill the throne where sat thy kings before?

Oh! who will lead me on
To seek the posts where, in far-distant years,
The angels in their glory dawned upon
Thy messengers and seers?
Oh! who will give me wings
That I may fly away,
And there, at rest from all my wanderings,
The ruins of my heart among thy ruins lay?
I'll bend my face unto thy soil, and hold
Thy stones as precious gold.
And when in Hebron I have stood beside
My fathers' tombs, then will I pass in turn
Thy plains and forest wide,
Until I stand on Gilead and discern
Mount Hor and Mount Abarim, 'neath whose crest
Thy luminaries twain, thy guides and beacons rest.

Thy air is life unto my soul, thy grains
Of dust are myrrh, thy streams with honey flow;
Naked and barefoot, to thy ruined fanes
How gladly would I go;
To where the ark was treasured, and in dim
Recesses dwelt the holy cherubim.

I rend the beauty of my locks, and cry
In bitter wrath against the cruel fate
That bids thy holy Nazarites to lie
In earth contaminate.
How can I make or meat or drink my care,
How can mine eyes enjoy
The light of day, when I see ravens tear
Thy eagles' flesh, and dogs thy lions' whelps destroy?
Away! thou cup of sorrow's poisoned gall!
Scarce can my soul thy bitterness sustain.
When I Ahola unto mind recall,

I taste thy venom; and when once again
Upon Aholiba I muse, thy dregs I drain.

Perfect in beauty, Zion! how in thee
Do love and grace unite!
The souls of thy companions tenderly
Turn unto thee; thy joy was their delight,
And, weeping, they lament thy ruin now.
In distant exile, for thy sacred height
They long, and toward thy gates in prayer they bow.
Thy flocks are scattered o'er the barren waste,
Yet do they not forget thy sheltering fold,
Unto thy garments' fringe they cling, and haste
The branches of thy palms to seize and hold.
Shinar and Pathros! come they near to thee?
Naught are they by thy Light and Right divine.
To what can be compared the majesty
Of thy anointed line?
To what the singers, seers, and Levites thine?
The rule of idols fails and is cast down,
Thy power eternal is, from age to age thy crown.

The Lord desires thee for his dwelling-place
Eternally; and blest
Is he whom God has chosen for the grace
Within thy courts to rest.
Happy is he that watches, drawing near,
Until he sees thy glorious lights arise,
And over whom thy dawn breaks full and clear
Set in the Orient skies.
But happiest he, who, with exultant eyes,
The bliss of thy redeemed ones shall behold,
And see thy youth renewed as in the days of old.

GOD, WHOM SHALL I COMPARE TO THEE?

God! whom shall I compare to thee,
When thou to none canst likened be?

Under what image shall I dare
To picture thee, when ev'rywhere
All Nature's forms thine impress bear?

Greater, O Lord! thy glories are
Than all the heavenly chariot far.
Whose mind can grasp thy world's design?
Whose word can fitly thee define?
Whose tongue set forth thy powers divine?

Can heart approach, can eye behold
Thee in thy righteousness untold?
Whom didst thou to thy counsel call,
When there was none to speak withal
Since thou wast first and Lord of all?

Thy world eternal witness bears
That none its Maker's glory shares.
Thy wisdom is made manifest
In all things formed by thy behest,
All with thy seal's clear mark imprest.

Before the pillars of the sky
Were raised, before the mountains high
Were wrought, ere hills and dales were known,
Thou in thy majesty alone
Didst sit, O God! upon thy throne!

Hearts, seeking thee, from search refrain,
And weary tongues their praise restrain.
Thyself unbound by time and place,
Thou dost pervade, support, embrace
The world and all created space.

The sages' minds bewildered grow,
The lightning-speed of thought is slow.
"Awful in praises" art thou named;
Thou fillest, strong in strength proclaimed,
This universe thy hand has framed.

Deep, deep beyond all fathoming,
Far, far beyond all measuring,
We can but seek thy deeds alone;
When bow thy saints before thy throne
Then is thy faithfulness made known.

Thy righteousness we can discern,
Thy holy law proclaim and learn.
Is not thy presence near alway
To them who penitently pray,
But far from those who sinning stray?

Pure souls behold thee, and no need
Have they of light: they hear and heed
Thee with the mind's keen ear, although
The ear of flesh be dull and slow.
Their voices answer to and fro.

Thy holiness forever they proclaim:
The Lord of Hosts! thrice holy is his name!

SERVANT OF GOD

Oh! would that I might be
A servant unto thee,
Thou God by all adored:
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

Spirit and flesh are thine,
O Heavenly Shepherd mine!
My hopes, my thoughts, my fears, thou seest all,
Thou measurest my path, my steps dost know.
When thou upholdest, who can make me fall?
When thou restrainest, who can bid me go?
Oh! would that I might be
A servant unto thee,

Thou God, by all adored.
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

Fain would my heart come nigh
To thee, O God! on high,
But evil thoughts have led me far astray
From the pure path of righteous government.
Guide thou me back into thy holy way,
And count me not as one impenitent.
Oh! would that I might be
A servant unto thee,
Thou God, by all adored.
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

If in my youth I still
Fail to perform thy will,
What can I hope when age shall chill my breast!
Heal me, O Lord! with thee is healing found —
Cast me not off, by weight of years oppress,
Forsake me not when age my strength has bound.
Oh! would that I might be
A servant unto thee,
Thou God, by all adored.
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

Contrite and full of dread,
I mourn each moment fled
Midst idle follies roaming desolate;
I sink beneath transgressions manifold,
That from thy presence keep me separate;
Nor can sin-darkened eyes thy light behold.
Oh! would that I might be

A servant unto thee,
Thou God, by all adored.
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

So lead me that I may
Thy sovereign will obey.
Make pure my heart to seek thy truth divine;
When burns my wound, be thou with healing near!
Answer me, Lord! for sore distress is mine,
And say unto thy servant, I am here!
Oh! would that I might be
A servant unto thee,
Thou God, by all adored!
Then, though by friends out-cast,
Thy hand would hold me fast,
And draw me near to thee, my King and Lord!

TO THE SOUL

O thou, who springest gloriously
From thy Creator's fountain blest,
Arise, depart, for this is not thy rest!
The way is long, thou must preparèd be,
Thy Maker bids thee seek thy goal —
Return then to thy rest, my soul,
For bountifully has God dealt with thee.

Behold! I am a stranger here,
My days like fleeting shadows seem.
When wilt thou, if not now, thy life redeem?
And when thou seek'st thy Maker have no fear,
For if thou have but purified
Thy heart from stain of sin and pride,
Thy righteous deeds to him shall draw thee near.

O thou in strength who treadest, learn
To know thyself, cast dreams away!

The goal is distant far, and short the day.
What canst thou plead th' Almighty's grace to earn!
Would thou the glory of the Lord
Behold, O soul? With prompt accord
Then to thy Father's house return, return!

O SLEEPER! WAKE, ARISE!

O sleeper! wake, arise!
Delusive follies shun,
Keep from the ways of men and raise thine eyes
To the exalted One.
Hasten as haste the starry orbs of gold
To serve the Rock of old.
O sleeper! rise and call upon thy God!

Behold the firmament
His hands have wrought on high,
See how his mighty arms uphold the tent
Of his ethereal sky,
And mark the host of stars that heaven reveals —
His graven rings and seals.
Tremble before his majesty and hope
For his salvation still,
Lest, when for thee the gates of fortune ope,
False pride thy spirit fill.
O sleeper! rise and call upon thy God!

Go seek at night abroad
Their footsteps, who erewhile
Were saints on earth, whose lips with hymns o'erflowed,
Whose hearts were free from guilt.
Their nights were spent in ceaseless prayer and praise,
In pious fast their days.
Their souls were paths to God, and by his throne
Their place is set anigh.
Their road through life was but a stepping-stone
Unto the Lord on high.
O sleeper! rise and call upon thy God!

Weep for thy sins, and pause
In wrongful deeds, to implore
God's pardoning grace, nor fret thyself because
Of evil-doers more.
Cleave to the right, and of thy substance bring
To honor him, thy King.
When saviors then Mount Zion joyfully
Ascend with eager feet,
And nations shout for gladness, thou wilt be
Prepared thy God to meet.
O sleeper! rise and call upon thy God!

Whence does man's wisdom flow —
Man, who of dust is wrought,
Whose poor pre-eminence on earth does show
Over the beast as naught?
Only those gazing with the inward eye
Behold God's majesty:
They have the well-spring of their being found,
More precious far than wine.
Thou also thus, though by earth's fetters bound,
Mayst find thy Rock divine.
O sleeper! rise and call upon thy God!

The Lord is Lord of all,
His hands hold life and death,
He bids the lowly rise, the lofty fall,
The world obeys his breath.
Keep judgment, then, and live and cast aside
False and rebellious pride,
That asketh when and where, and all below
And all above would know;
But be thou perfect with the Lord thy God!
O sleeper! rise and call upon thy God!

THE HEART'S DESIRE

Lord! unto thee are ever manifest
My inmost heart's desires, though unexprest

In spoken words. Thy mercy I implore
Even for a moment — then to die were blest.

Oh! if I might but win that grace divine,
Into thy hand, O Lord, I would resign
My spirit then, and lay me down in peace
To my repose, and sweetest sleep were mine.

Afar from thee in midst of life I die,
And life in death I find, when thou art nigh.
Alas! I know not how to seek thy face,
Nor how to serve and worship thee, Most High.

Oh! lead me in thy path, and turn again
My heart's captivity, and break in twain
The yoke of folly: teach me to afflict
My soul, the while I yet life's strength retain.

Despise not thou my lowly penitence,
Ere comes the day, when, deadened every sense,
My limbs too feeble grown to bear my weight,
A burden to myself, I journey hence.

When to the all-consuming moth a prey,
My wasted form sinks slowly to decay,
And I shall seek the place my fathers sought,
And find my rest there where at rest are they.

I am on earth a sojourner, a guest,
And my inheritance is in her breast,
My youth has sought as yet its own desires,
When will my soul's true welfare be my quest?

The world is too much with me, and its din
Prevents my search eternal peace to win.
How can I serve my Maker when my heart
Is passion's captive, is a slave to sin?

But should I strive to scale ambition's height,
Who with the worm may sleep ere fall of night?
Or can I joy in happiness to-day
Who know not what may chance by morning's light?

My days and nights will soon, with restless speed,
Consume life's remnant yet to me decreed;
Then half my body shall the winds disperse,
Half will return to dust, as dust indeed.

What more can I allege? From youth to age
Passion pursues me still at every stage.
If thou art not my portion, what is mine?
Lacking thy favor, what my heritage?

Bare of good deeds, scorched by temptation's fire,
Yet to thy mercy dares my soul aspire;
But wherefore speech prolong, since unto Thee,
O Lord, is manifest my heart's desire?

HYMN FOR PENTECOST

When thou didst descend upon Sinai's mountain,
It trembled and shook 'neath thy mighty hand,
And the rocks were moved by thy power and splendor;
How then can my spirit before thee stand
On the day when darkness o'erspread the heavens,
And the sun was hidden at thy command?
The angels of God, for thy great name's worship,
Are ranged before thee, a shining band,
And the children of men are waiting ever
Thy mercies unnumbered as grains of sand;
The law they received from the mouth of thy glory,
They learn and consider and understand.
Oh! accept thou their song and rejoice in their gladness,
Who proclaim thy glory in every land.

GOD AND MAN

O Lord! I will declare
Thy holy name, thy glories past compare:
My tongue shall not conceal, O Lord!
Thy righteousness made known to me:
I heard and I believed thy word,
I will not ask presumptuously.
For should the vase of clay
"What doest thou?" unto its maker say?
Him have I sought and known,
A rock of strength, a tower of might,
Resplendent as the glorious light,
Without or veil or covering, radiant shown:
Exalted, magnified,
Extolled and glorified.

The heavens from hour to hour
Declare thy wondrous works, proclaim thy power;
Sunrise and sunset, still the same,
Prostrate in awe eternally.
The angels pass through flood and flame
As unto thee they testify;
Thy praise they celebrate,
O thou, the fruit of lips who dost create.
For thou uphold'st alone,
Unwearied and invisible,
The depths, the heights, where move and dwell
The living creatures and the heavenly throne:
Exalted, magnified,
Extolled and glorified.

Who has the glory praised
Fitly of him, whose word the heavens upraised?
The Eternal One, who dwells concealed
In his exalted heights, but yet
In Zion's temple, full revealed,
Did erst his glorious presence set,
And he showed visions then

To cause his image to be seen of men;
Yet past all measuring
His wisdom is, past depth and height
He flashes on his prophet's sight
In visions only as the heavenly king:
Exalted, magnified,
Extolled and glorified.

His power, exceeding great,
Is without end: who can his praise narrate?
Happy the man, who testifies
Unto his greatness manifold,
Whose faith in God unshaken lies,
In God, whose arms the world uphold,
Who, fearing God, can trust
In Him, acknowledging his deeds are just,
That for himself has he
Made all his works, his creatures all,
And that his awful day will call
All men, the judgment of their deeds to see:
Exalted, magnified,
Extolled and glorified.

Do thou then heed and learn,
Prepare thyself thy nature to discern.
See whence thou comest, what thou art,
And who created thee and taught
Thee knowledge, and in every part
Of thee the power of motion wrought.
Mark then God's might untold,
And rouse thyself his wonders to behold.
But to himself concealed
Dare not to stretch thy hand, for then
Thou seekest, with presumptuous ken,
The first and last, the hidden and revealed:
Exalted, magnified,
Extolled and glorified.

PASSOVER HYMN

When as a wall the sea
  In heaps uplifted lay,
A new song unto thee
  Sang the redeemed that day.

Thou didst in his deceit
  O'erwhelm the Egyptian's feet,
While Israel's footsteps fleet
  How beautiful were they!

Jeshurun! all who see
  Thy glory cry to thee:
"Who like thy God can be?"
  Thus even our foes did say.

Oh! let thy banner soar
  The scattered remnant o'er,
And gather them once more
  Like corn on harvest day.

Who bear through all their line
  Thy covenant's holy sign,
And to thy name divine
  Are sanctified alway.

Let all the world behold
  Their token, prized of old,
Who on their garments' fold
  The thread of blue display.

Be then the truth made known
  For whom, and whom alone,
The twisted fringe is shown,
  The covenant kept this day.

Oh! let them, sanctified,
  Once more with thee abide,

Their sun shine far and wide,
And chase the clouds away.

The well-beloved declare
Thy praise and song and prayer:
"Who can with thee compare,
O Lord of Hosts?" they say.

When as a wall the sea
In heaps unlifted lay,
A new song unto thee
Sang the redeemed that day.

MORNING PRAYER

O Lord! my life was known to thee
Ere thou hadst caused me yet to be,
Thy Spirit ever dwells in me.

Could I, cast down by thee, have gained
A standing place, or, if restrained
By thee, go forth with feet unchained?

Hear me, Almighty, while I pray,
My thoughts are in thy hand alway,
Be to my helplessness a stay!

Oh! may this hour thy favor yield,
And may I tread life's battle-field
Encompassed by thy mercy's shield.

Wake me at dawn thy name to bless,
And in thy sanctuary's recess
To praise and laud thy holiness.

MY KING

Ere time began, ere age to age had thrilled,
I waited in his storehouse, as he willed;
He gave me being, but, my years fulfilled,
I shall be summoned back before the King.

He called the hidden to the light of day,
To right and left, each side the fountain lay,
From out the stream and down the steps, the way
That led me to the garden of the King.

Thou gavest me a light my path to guide,
To prove my heart's recesses still untried;
And as I went, thy voice in warning cried:
"Child! fear thou him who is thy God and King!"

True weight and measure learned my heart from thee;
If blessings follow, then what joy for me!
If naught but sin, all mine the shame must be,
For that was not determined by the King.

I hasten, trembling, to confess the whole
Of my transgressions, ere I reach the goal
Where mine own words must witness 'gainst my soul,
And who dares doubt the writing of the King?

Erring I wandered in the wilderness,
In passion's grave night sinking powerless:
Now deeply I repent, in sore distress,
That I kept not the statutes of the King!

With worldly longings was my bosom fraught,
Earth's idle toys and follies all I sought;
Ah! when he judges joys so dearly bought,
How greatly shall I fear my Lord and King!

Now conscience-stricken, humbled to the dust,
Doubting himself, in thee alone his trust,
He shrinks in terror back, for God is just —
How can a sinner hope to reach the King?

Oh! be thy mercy in the balance laid,
To hold thy servant's sins more lightly weighed,
When, his confession penitently made,
He answers for his guilt before the King.

Thine is the love, O God! and thine the grace,
That folds the sinner in its mild embrace;
Thine the forgiveness bridging o'er the space
'Twixt man's works and the task set by the King.

Unheeding all my sins, I cling to thee!
I know that mercy will thy footstool be:
Before I call, oh! do thou answer me,
For nothing dare I claim of thee, my King!

O thou who makest guilt to disappear,
My help, my hope, my rock, I will not fear;
Though thou the body hold in dungeon drear,
The soul has found the palace of the King.

—Moses ben Nachman.

HYMN FOR TABERNACLES

Thy praise, O Lord! will I proclaim
In hymns unto thy glorious name.
O thou Redeemer, Lord and King,
Redemption to thy faithful bring!
Before thine altar they rejoice

With branch of palm and myrtle stem,
To thee they raise the prayerful voice —
Have mercy, save and prosper them.

Mayst thou, in mercy manifold,
Dear unto thee thy people hold,
When at thy gate they bend the knee,
And worship and acknowledge thee.
Do thou their hearts' desire fulfil,
Rejoice with them in love this day,
Forgive their sins and thoughts of ill,
And their transgressions cast away.

They overflow with prayer and praise
To him, who knows the future days.
Have mercy thou, and hear the prayer
Of those who palms and myrtles bear.
Thee day and night they sanctify,
And in perpetual song adore;
Like to the heavenly hosts they cry:
"Blessed art thou for evermore."

— Eleazar ben Jacob Kalir.

JUDGMENT AND MERCY

By the faithful of his children in their conclaves
Shall his name be sanctified,
Awe-inspiring are the praises of his angels,
And the voices in his temple spread his glory
Far and wide.

Those who keep his law shall yet again be gathered
To the stronghold of his might,
Those who fear him commune, praying, with each other —
He will hear and in the book of their memorial
He will write.

Let your deeds be fair and righteous — then unbroken
He the covenant will hold.

He who maketh bright the heavens, he will heed you
And will count your prayers more precious than the off'rings
Brought of old.

May the tribes of those who worship and proclaim him
Be uplifted as of yore,
When he pruneth, may he cut the straggling branches,
For to him belong the sov'reignty and kingdom
Evermore.

May he lead us once again unto the mountain
Of his sanctuary's shrine,
There to glorify him ever in his temple,
For our God will not forget his word, the holy
And divine.

At his name shall heaven and earth break forth in praises
With a joy that shall not cease,
And the woods shall shout and clap their hands in gladness,
For the Lord our God has visited his people,
Bringing peace.

From each band of angels mighty in their splendor,
From each shining, circling star,
Hymns and praises evermore declare his glory,
Saying, " Praise him with the sound of joyful trumpets,
The Shophar! "

All the creatures of the universe together,
Heaven above and earth below,
Shall proclaim, " The Lord in all his works is mighty,
He is king o'er all the earth, and his salvation
All shall know."

— ANON.

GRACE AFTER MEALS

Our Rock with loving care,
According to his word,

Bids all his bounty share,
Then let us bless the Lord.

His flock our Shepherd feeds
With graciousness divine,
He satisfies our needs
With gifts of bread and wine.
Therefore with one accord
We will his name adore,
Proclaiming evermore
None holy as the Lord.
Our Rock, etc.

The land desired so long,
Our fathers' heritage,
Inspires our grateful song
To God from age to age;
His bounteous gifts afford
Us sustenance each day,
His mercy is our stay,
For faithful is the Lord.
Our Rock, etc.

Oh! be thy mercy moved,
Our Rock, to dwell with us,
With Zion, thy beloved,
Our temple glorious.
May we, redeemed, restored,
Be led there, every one,
By David's holy son,
The anointed of the Lord.
Our Rock, etc.

Thy city fill once more,
Thy temple-walls upraise,
There will we thee adore
With joyful songs of praise,
Thee, merciful, adored,

We bless and sanctify,
With wine-cups filled up high,
By blessings of the Lord.
Our Rock, etc.

— ANON.

LORD OF THE UNIVERSE

Lord of the universe, who reigned
Ere earth and heaven's fashioning,
When to create the world he deigned,
Then was his name proclaimèd King.

And at the end of days shall he,
The Dreaded One, still reign alone,
Who was, who is, and still will be
Unchanged upon his glorious throne.

And he is one, his powers transcend,
Supreme, unfathomed, depth and height,
Without beginning, without end,
His are dominion, power, and might.

My God and my Redeemer he,
My rock in sorrow's darkest day,
A help and refuge unto me,
My cup's full portion, when I pray.

My soul into his hand divine
Do I commend; I will not fear,
My body with it I resign,
I dread no evil; God is near.

— ANON.

THE BOOK CUSARI

"The King of the Khazars, a man of piety and fervent devotion to his religion, was told in a dream that his intentions were agreeable to God, but not his actions."

—THE BOOK CUSARI.

THE BOOK CUSARI

(INTRODUCTION)

THE book Cusari was written by the famous poet Judah Halevi, whose life and poetical works were presented in the preceding section. Halevi was evidently impelled to write this prose poem, the Cusari, by his religious faith. It is an imaginary dialogue between wise men of various religions, in which the Jewish speaker triumphs. The discussion takes place in the court of the King of the Cusars, or Khazars, a people about whom medieval legend told an interesting tale. They lived far inland in Asia and, having no established religion of their own, they resolved to investigate all religions and select the best. After much consideration they selected the Jewish religion and remained faithful to it for centuries, until finally their nation was destroyed by the advance of the Tartar hordes. This legend forms the basis of Halevi's book, a wholly imaginary discourse, from which we reprint the celebrated central portion, the argument of the wise men.

THE BOOK CUSARI

The King of Khazars, a man of piety and of fervent devotion to his religion, was told in a dream that his intentions were agreeable to God, but not his actions. The King therefore obtained an interview with a philosopher in order to ascertain his opinions about God, the world, and mankind. The explanations of the philosopher, based as they were upon the eternity of the world, the perfection to be attained by men through philosophic meditation, and the exaltation of God above all individual providence, did not satisfy him; and he decided to seek for further enlightenment from a Christian and a Mohammedan, thinking in himself that one of these two must be right — as for the Jew, it was sufficient to notice in what a depressed condition the Jews were, reduced in numbers and despised by every one. He accordingly called one of the most learned Christians and asked him about the belief and practises of his religion.

The Christian replied: "I believe that all things are created: that God is eternal, and that he created the whole world in six days, and that all men are descended firstly from Adam, and secondly from Noah, to whom they are accordingly related. God provides for all his creatures, but entertains special relations toward man: with him are wrath, mercy, and favor: he speaks with his prophets and his saints: he appears and reveals himself to them, dwelling amongst those that please him. I believe in general that all that is written in the law, and all the traditions of the children of Israel, are facts which it is impossible to doubt, since they are so fully known, so imperishable, and were so loudly proclaimed before a great multitude. Then afterwards, however, the Godhead was incarnate, and took flesh in the womb of a virgin, one of the noblest women in Israel, who bore him in semblance human, in mystery divine — in semblance a prophet, in mystery God. This was the Messiah, called the

Son of God, and this is the mystery of Father, Son, and Holy Ghost, although when we proclaim the Trinity it is really the Unity only which we believe.[1] I believe further that the Messiah dwelt amongst Israel for their glory, so long as they adhered to the idea of the Godhead, manifest in him, but that at last they rebelled against him and crucified him. From that time till now the wrath of God has continued against the multitude of the rebellious, but his grace has been upon every one of those that followed the Messiah, as well as upon the nations which have followed them, and to which we belong. We are not, indeed, descendants of the family of Israel, but we are worthier than they to bear their name, because we have followed the Messiah and the twelve apostles who represent the twelve tribes. A great number of Israelites followed the Twelve: these formed the nucleus of the Christian people, and well did they deserve the rank and title of Israel's sons. We have become powerful in different lands: and all nations are invited to attach themselves to this creed, and enjoined to glorify the Messiah and his cross. Our laws and customs are derived partly from the commandments of the Apostle Simon (Peter), partly from the Torah, which we read, and the truth of which is beyond question: for the Gospel itself relates what the Messiah said: 'I came not to destroy one tittle of the law of Moses, but to confirm and explain it.'"[2]

The King replied: "To argue on this subject is quite useless: for reason rejects most of what thou hast said. Only when the evidence and proof of a fact is so manifest to all that every man, from utter inability to confute it, is bound to accord belief, can reason come in to explain any part of it which may appear strange. In fact, this is the method pursued by scientific men for explaining the wonderful occurrences of nature which, so long as they are simply related without having been seen, they ignore; but after having examined them, they express a definite opinion and

[1] This was one of the chief points of discussion between the Jews and the Christians in the Middle Ages.

[2] Matt. v. 17.

try to assign their causes, either in the stars or in the winds, inasmuch as the evidence for them can not be denied. Moreover, thy words are new to me: and as I have not been trained up in them, I am disinclined to accept them without a thorough investigation."

The King called next a learned Mohammedan to inquire concerning the belief and practises of Mohammedanism. His answer was as follows: "We affirm the unity and eternity of God, the creation of the world, and the descent of the whole human race from Adam and from Noah.[3] We deny in general the corporeality of God, endeavoring to explain any difficulty which may here meet us by saying that the expression which occasions it is only metaphorical or approximately true. We are bound to confess that the Koran is the Word of God: for the Koran is in itself a miracle, inasmuch as no man could compose such a book as it is, or even a single chapter of it, and we are therefore, of course, compelled to accept it even for its own sake. I believe further that our prophet is the last of the prophets, that he annulled all the laws in existence before him, and that he invites all nations to attach themselves to Islam. The recompense of the obedient will be that in Paradise his soul will return to his body and there he will live in the midst of delights, with plenty to eat and to drink, and every other pleasure he may desire: the punishment of the rebellious will be the condemnation to dwell after death in a fire where his pains will never cease."

The King of the Khazars answered: "One who undertakes to guide a man in the right way concerning the knowledge of God, and to convince him of what he denies, namely, that God has held intercourse with flesh, can only do so successfully with the help of irrefragable evidences: only thus, I repeat, could one who doubts be persuaded that God has held intercourse with flesh. If your book is a miracle because it is written in Arabic,[4] it certainly can not be re-

[3] This point is one that was adhered to by both Christians and Mohammedans, in opposition to the opinion of the philosophers that the world and man had both existed from eternity.

[4] Since it was generally believed that Mohammed could neither

garded as such by a foreigner like myself: if read to me, it makes no other impression upon me than any other book in the same language."

The Mohammedan replied: "Miracles were indeed wrought by the Prophet, but they are not given as a reason for accepting his law."

The Khazar said: "A man can only be led to believe that God entertains relations with the flesh through some miracle by which the nature of a thing is changed, and in which he may be enabled to perceive that the change could only have been caused by him who created all things out of nothing: moreover, this change must have been seen by a multitude, and not known merely from tradition and tales: and it must have been submitted to a searching examination, else it might be accounted for by the power of imagination or by collusion. These great principles, *viz.*, that God who has created both this world and the next, the angels, the heavens, and the light, entertains relations with man, who is a piece of impure clay, that he speaks with him and answers his requests and wishes, might be believed on the evidence of miracles, but in no other way."

The learned Mohammedan answered: "Is not our book filled with narratives respecting Moses and the children of Israel? No one is able to deny what God did unto Pharaoh; how he divided the sea, and saved those whom he loved, but drowned those with whom he was wroth, how he gave them manna and quails during the space of forty years, and spoke with Moses upon Sinai; how he made the sun stand still for Joshua, and helped him against the giants. Neither, again, is it possible to deny what he did at the time of the deluge, and how he destroyed the people of Lot.[5] All this is sufficiently clear, and there can be no suspicion of the operation of imagination or of collusion."

The King of the Khazars then said: "There can be no longer any doubt that I must inquire of the Jews, who are

read nor write, the beautiful and elegant language in which the Koran was composed was thought to be a proof of its miraculous origin.

[5] The inhabitants of Sodom and Gomorrah are by Mohammedan writers termed "the people of Lot."

the remnant of the ancient Israelites: for I see that all the proofs for the existence of God's law upon earth are derived ultimately from them." He accordingly called a learned Jew and questioned him about the principles of his faith.

THE PHILOSOPHERS

"When creation was all but ended, the world with all its grandeur and splendor stood out in its glorious beauty. There was but one thing wanting to consummate the marvelous work, and that was a creature with thought and understanding able to behold, reflect, and marvel on this great handiwork of God."

—MIDRASH BERESHIT.

THE PHILOSOPHERS

(INTRODUCTION)

THE reason why medieval Hebrew thinkers wrote chiefly in Arabic has been already explained. Only their religious works were, as a rule composed in Hebrew. So far indeed was this carried that the most celebrated of them all, Maimonides, wrote even his chief theological work, his "Guide to the Perplexed," in the Arabic tongue. Hence for his Hebraic writing we are compelled to turn to his familiar letters, such as the celebrated one here given. Of Maimonides himself and the fame of his religious writings among his own people, we have already spoken in the general introduction. It may be well, however, to emphasize that his "Guide to the Perplexed" was studied by Christians as well as Jews, and draws almost as much from Aristotle as from Hebraic teachings. His Codification of all Jewish religious law, known as the *Mishneh Toreh,* in many regions superseded the Talmud and crowded out the study of that ancient work. Maimonides was born in Spain, is indeed accounted as the greatest of all the sons of Arabic Cordova; but he fled thence to escape persecution, and after much wandering became physician to the Sultan of Egypt.

We have still to give a clearer view of the most celebrated of medieval Hebraic Bible commentators before Maimonides. This was Abraham ben Meir ben Ezra, commonly called Ben Ezra or Ibn Ezra. He was born in Spain, at Toledo, in 1092, but traveled much, resided long in Italy and in England, and saw most of Europe before he died, about 1168. He was a philosopher, astronomer, physician, and poet. Chiefly, however, in the eyes of his own race he was a grammarian. That is, he first turned into scientific grammatical channels the commentaries on the Bible of

which his people were so fond. Under his lead they abandoned fancy for fact, and sought to study the literal meaning of the Bible text. Among his people, therefore, Ibn Ezra ranks second only to Maimonides, in helping to bring their religion to its fixed and final shape.

THE PHILOSOPHERS

THE COMMENTARIES OF IBN EZRA

(EXTRACTS)

I shall inquire into the grammatical form of every word of the Torah and explain it to the best of my knowledge.

The first verses of Genesis should be expressed thus: "When in the beginning God decreed the formation of the heaven and the earth, the earth was void and without form." One can not expect to find in a book intended to be a moral guide to a whole people metaphysical problems which could only be understood by a few. The first verse of Genesis points to that heaven and that earth which are visible to the eye of everyone, reminding the reader that all this had once been a shapeless mass.

I think that the Law is for all, not for one alone; and the nature of the future world could not be understood by one out of a thousand.

Everything under the sun is composed of four elements, from which all things come forth, and to which all return. These elements are fire, air, water, and earth. The four elements are naturally stationary, and in case of having been set in motion they return to the state they were in before. They (that is, "matter") are indestructible.

At the time of the beginning (Gen. i. 1) earth was covered with water; over the water was air; and over the air, fire. By the action of the created light, some of the water arose. Vapor was uplifted from the earth by the luminaries. The water being held on high as clouds and snow; that which was left below no longer covered the whole earth. When the light shines with intensity upon the earth, and the air over it is without water, the rays of the light are reflected and the visible sky is formed.

The several separate created beings could but vainly attempt to create an elementary substance or to annihilate it

so it should cease to exist. All their works are nothing but images, forms, and accidentia; they separate those things which are joined, and join those which are separate; they set in motion that which rests, and give rest to that which moves. Human work is therefore vain and void.

If man is vanity, how much more so are his works, which are an accident to him; how far more so are his thoughts, which are as an accident of an accident.

Whatever is made by a creature is not eternal. The works of God are all general and immortal.

The time when an event is to take place is predetermined; and when that time approaches the person concerned, willing or no, moves in the direction of that which has been prepared for him. He moves in accordance with the motions of the constellation of his nativity.

Know that all the plants and all that lives on earth, the birds, cattle, beasts, creeping things, and human beings, are dependent on the living stars above.

The servitors of God (angels) can not alter their way or transgress the Law given by the Lord. The hosts of heaven (stars) and all the lower creatures, according to their nature, derive their existence from those servitors, and are therefore unable to do either good or evil. The worshiper of the heavenly bodies gains no advantage from such a worship: for whatever is predestined to him according to the stars of his nativity, that will happen to him without change.

A destitute philosopher may derive contentment from his wisdom, and has not to fret because of his poverty, seeing that his destiny was fixed at the creation of the world — a fact obvious to astrologers.

God sustains the middle world (the stars and visible heaven) by his power and that of his holy angels, who dwell in the superior world.

Wise men in considering the genera (classes of beings), which are immortal — for only individuals perish — have found them like the shadow of a tree over running water.

Although I can not count the individuals the genera are eternal, definite, and of a fixed number.

Unity existed before any numbers, and is in one point of view the cause of all numbers; and in another it is the total of the whole series of numbers. Admitting of no increase or decrease, it is the cause of all addition and subtraction; admitting of no multiplication or division, it is the cause of both. Such a unity is the upper world (of God) in its relation to the inferior worlds; it is incorporeal and is called the appearance of the divine glory. The upper world is subject to no change, whether in substance or relation; and it is limited neither by time nor by place.

God, called the One, is the creator of everything, and he is everything. This name of God signifies the One that is self-existing, requiring no other cause for his existence. And if it be considered that from an arithmetical point of view one is the beginning of all numbers, and that all of them are composed of units, it will be found that this is the One which at the same time is the whole.

Considering it philosophically we know that in Hebrew speech is called "lips" because it apparently comes from the lips; the soul of man is called "heart" although the heart is a body and soul is incorporeal, because the heart is its principal seat. Similarly God is designated "angels" (*elohim*) because all the work of God is done by the angels.

A man devoting himself to science, which is as a ladder leading to the place of his wishes, finds the work of God displayed in minerals, plants, animals, and in the body of man himself; and he ascertains the natural functions of each member and the reason of its form. Thus he advances at length to study the nature of the spheres, which show the work of God in the stationary world; and from the ways of the Lord the wise man obtains a knowledge of the Lord himself.

The soul of man has been brought hither in order to cause it to see — to see the writing of God.

The soul of every man is called "lonely" because it is separated, during its union with the human body, from the universal soul, into which it is again received when it departs from its universal body.

A breath of the same nature is allotted unto man and unto beast, by which the creature lives and perceives in this world; and as the one die, so also dies the other, except the heavenly portion by which man is separated from the beast.

Man has not been created for the mere purpose of acquiring wealth and of building houses, which he is obliged to leave to others while he himself goes to dwell below the surface of the earth.

He who knows the Lord will never destroy, but always build up and establish.

Wisdom of every kind gives life to its owner. There are many kinds of wisdom, and they are all like the steps of a ladder leading up to true wisdom.

The object and aim of all divine commands is to love God truly, and to cleave to him. This can not be completely attained without a knowledge of the works of the Lord. No one can arrive at a knowledge of the Lord without knowing his own soul, his own mind, and body; for what wisdom can he possess who does not know himself?

Women generally do what they desire, without considering the consequences.

As long as the bodily desires are strong, the soul is weak and powerless against them, because they are supported by the body and all its powers. Hence those who only think of eating and drinking will never be wise. By the alliance of the intellect with the animal spirit (sensitiveness) the desires are subordinated, and the eyes of the soul are opened a little so as to comprehend the lower forms of knowledge. But the soul is not yet prepared for pure knowledge, on account of the animal soul which still seeks dominion and produces all kinds of passion. Therefore after the first victory it is necessary that the soul should devote itself to wisdom.

MAIMONIDES

(TRANSLATION OF AN EPISTLE ADDRESSED BY RABBI MOSES MAIMONIDES TO RABBI SAMUEL IBN TIBBON.)

Our illustrious master sent this epistle to the honored sage, the Chief of Translators, R. Samuel, son of R. Jehuda ibn Tibbon, in reply to the question asked by the latter when he informed Maimonides that he had translated his great work, "Moreh Nebuchim" (Guide of the Perplexed), from Arabic into Hebrew. Maimonides approved of this translation, and wrote to him as follows:

"A man shall be commended according to his wisdom," etc. All the letters of the worthy scholar and excellent sage R. Samuel, son of the learned R. Jehuda ibn Tibbon,[1] the Sephardi, have duly reached me, Moses the son of Maimun, the Sephardi. Already many years ago the fame of the honored prince, the wise R. Jehuda, your father, had reached me, I had heard of his great learning and the elegance of his style, both in Arabic and Hebrew, through well-known and learned men of Granada, the sons of Alfachar, and the aged Ibn Mosca. Also one of the learned men of Toledo came here and told us of his reputation. Likewise when the honored R. Meir, a disciple of R. Abraham, the son of R. David, the great Rabbi of Pesquieres, who had also studied under the learned R. Abraham ibn Ezra, came to me, he spoke concerning your honored father, and gave me an account of the works on grammar and other sciences he had translated. I did not, however, know that he had left a son.

[1] Jehuda ben Saul ibn Tibbon (1120–1190) was born in Granada, whence he emigrated to Lunel on account of persecutions. He was a distinguished physician, and a diligent translator from Arabic into Hebrew. He translated "Duties of the Heart," by Bachja, the Cusari of R. Jehuda Halevi, the Hebrew Grammar and Dictionary of Ibn Ganach, and other important philosophical works. For a more detailed account of the two Ibn Tibbons, see Gratz, "*Geschichte der Juden*," vi., pp. 241–2.

But, when your letters in Hebrew and Arabic reached me, and I learned from them your mode of thought and elegance of composition; when I read your remarks both on those passages in my *magnum opus,* the "Moreh Nebuchim," concerning the right signification of which you entertain doubt, and on those in which you had discovered errors made by the transcriber, then I said with the ancient poet:

> "Had they known his parentage, they would say,
> The father's excellence has passed over to his son."

Blessed be he who has granted a recompense to your learned father and granted him such a son; and indeed not to him alone, but to all wise men. For in truth unto us all a child has been born, unto us all a son has been given. "This offspring of the righteous is a tree of life," a delight of our eyes and pleasant to look upon. I have already tasted of his fruit, and lo, it was sweet in my mouth even as honey.

All your questions were just, and all your conjectures with respect to the omission of a word, or words, were correct. At the end of this epistle I explain everything in Arabic, and give you all the information you desire, and mention the works you should study or neglect. You are thoroughly fitted for the task of translation, because the Creator has given you an intelligent mind to "understand parables and their interpretation, the words of the wise and their difficult sayings." I recognize from your words that you have entered thoroughly into the depth of the subject, and that its hidden meaning has become clear to you. I shall explain to you in Hebrew how you shall manage with the entire translation. "Give instruction to a wise man, and he will be yet wiser; be wise, my son, and my heart also will rejoice."

Be assured that, when I saw the beauty of your style and remarked the depth of your intellect and that your lips utter knowledge clearly, I greatly rejoiced. I was the more surprised that such should be the talents, such the thirst for knowledge, such the acquaintance with Arabic (which I believe to be a partially corrupt dialect of Hebrew) displayed

by one who has been born among "stammerers."[2] I also admired your being so well versed in the niceties of that language in abstruse subjects; this is, indeed, like "a tender plant springing out of a dry ground." May the Lord enlighten your eyes with the light of his law, so that you may be of those that love him, who are even as the sun when he goes forth in his strength. Amen. The letters of your esteemed college, which God grant may ever increase in dignity and learning, have also reached me.

I have carefully examined all the passages concerning the translation of which you entertain any doubt, and have looked into all those passages in which the transcriber has made any mistake, and into the various preliminary propositions and chapters which were not perfectly clear to you, and of which you sought the elucidation.

Let me premise one canon. Whoever wishes to translate, and purposes to render each word literally, and at the same time to adhere slavishly to the order of the words and sentences in the original, will meet with much difficulty; his rendering will be faulty and untrustworthy. This is not the right method. The translator should first try to grasp the sense of the subject thoroughly, and then state the theme with perfect clearness in the other language. This, however, can not be done without changing the order of the words, putting many words for one word, or *vice versâ*, and adding or taking away words, so that the subject be perfectly intelligible in the language into which he translates. This method was followed by Honein ben Is'hak with the works of Galen, and his son Is'hak with the works of Aristotle. It is for this reason that all their versions are so peculiarly lucid, and therefore we ought to study them to the exclusion of all others. Your distinguished college ought to adopt this rule in all the translations undertaken for those honored men, and the heads of the congregation. And may God grant that the spread of knowledge among other communities of Israel be prompted by such works.

[2] The author probably refers to the circumstance that the Jews of Provence spoke and wrote Arabic incorrectly.

I now proceed to reply to your questions *seriatim*, to explain all those points which needed explanation, to give the correct reading according to which you may amend the faults in your copy, arranged in the order of your epistle, and embracing the three books of my work.

Now God knows that, in order to write this to you, I have escaped to a secluded spot, where people would not think to find me, sometimes leaning for support against the wall, sometimes lying down on account of my excessive weakness, for I have become old and feeble.

But with respect to your wish to come here to me, I can not but say how greatly your visit would delight me, for I truly long to commune with you, and would anticipate our meeting with even greater joy than you. Yet I must advise you not to expose yourself to the perils of the voyage, for beyond seeing me, and doing all I could to honor you, you would not derive any advantage from your visit. Do not expect to be able to confer with me on any scientific subject for even one hour, either by day or night, for the following is my daily occupation: I dwell in Mizr (Fostat),[3] and the Sultan[4] resides at Kahira (Cairo); these two places are two Sabbath days' journeys (about one mile and a half) distant from each other. My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning; and when he or any of his children, or any of the inmates of his Harem, are indisposed, I dare not quit Kahira, but must stay during the greater part of the day in the palace. It also frequently happens that one or two of the royal officers fall sick, and I must attend to their healing. Hence, as a rule, I repair to Kahira very early in the day, and even if nothing

[3] Founded by the Calif conquerors upon the eastern bank of the Nile, a few miles north of Memphis. See "*La Geographie d'Aboulfeda*," pp. 162–4.

[4] It would seem from the term that the Sultan Saladin, to whom Maimonides was attached as body-physician, is here meant, but Gratz (vi, pp. 355, 385) is of opinion that it refers to Alfadhal, the grand vizier, as the Sultan was almost always engaged in warlike expeditions, and therefore absent from Egypt. It may be interesting to mention here that Richard I. of England was anxious to appoint Maimonides his physician, but that he declined the honor. See the authority for this statement, quoted by Gratz (*ibid.*, p. 358).

unusual happens I do not return to Mizr until the afternoon. Then I am almost dying with hunger; I find the antechambers filled with people, both Jews and Gentiles, nobles and common people, judges and bailiffs, friends and foes — a mixed multitude, who await the time of my return. I dismount from my animal, wash my hands, go forth to my patients, and entreat them to bear with me while I partake of some slight refreshment, the only meal I take in the twenty-four hours. Then I go forth to attend to my patients, write prescriptions and directions for their several ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours and more in the night. I converse with and prescribe for them while lying down from sheer fatigue; and when night falls I am so exhausted that I can scarcely speak. In consequence of this, no Israelite can have any private interview with me, except on the Sabbath. On that day, the whole congregation, or, at least, the majority of the members, come unto me after the morning service, when I instruct them as to their proceedings during the whole week; we study together a little until noon, when they depart. Some of them return, and read with me after the afternoon service until evening prayers. In this manner I spend that day. I have here related to you only a part of what you would see, if you were to visit me.

Now, when you have completed for our brethren the translation you have commenced, I beg that you will come to me, but not with the hope of deriving any advantage from your visit as regards your studies; for my time is, as I have shown you, so excessively occupied.

[Maimonides now proceeds to specify all the philosophical works Ibn Tibbon should study, and cautions him not to waste his time with certain others.] . . .

He, Aristotle, indeed arrived at the highest summit of knowledge to which man can ascend, unless the emanation of the Divine Spirit be vouchsafed to him, so that he attains the stage of prophecy, above which there is no higher stage.

And the works of Ibn Sina, although they contain searching investigations and subtle thought, do not come up to the writings of Abunazr Alfarabi. Still they are useful, and it is right that you should study them diligently.

I have now indicated to you the works you should study, and to which you should devote your intellect. May your happiness, my son and pupil, increase, and salvation be granted to our afflicted people. Written by Moses, the son of Maimun, the Sephardi, on the 8th of Tishri, 1511, according to the Seleucide era.[5]

[5] Corresponding to September 30th, 1199.

THE TRAVELS OF BENJAMIN OF TUDELA

"Palestine is destined to be the center of the globe."

— MIDRASH TANHUMA.

"The above-mentioned Rabbi Benjamin was a man of wisdom and understanding, and of much information; and after strict inquiry his words were found to be true, and correct; for he was a true man."

— PREFACE TO THE TRAVELS.

BENJAMIN OF TUDELA

HEBREW PREFACE

This book contains the reports of Rabbi Benjamin, the son of Jonah, of blessed memory,[1] of Tudela, in the kingdom of Navarre. This man traveled through many and distant countries, as related in the following account, and took down in writing in each place what he saw or what was told him by men of integrity, whose names were known in Spain. Rabbi Benjamin also mentions some of the principal men in the places he visited; and when he returned, he brought this report along with him to the country of Castile in the year 933 (A.D. 1173). The above-mentioned Rabbi Benjamin was a man of wisdom and understanding, and of much information; and after strict inquiry his words were found to be true and correct, for he was a true man.

TRAVELS OF RABBI BENJAMIN, OF BLESSED MEMORY

Thus says Rabbi Benjamin, son of Jonah, of blessed memory. I first set out from the city of Saragossa, and proceeded down the river Ebro to Tortosa. Two days' journey brought me to the ancient city of Tarragona, which contains many cyclopean and pelasgic remains,[2] and similar buildings are found nowhere else in the whole kingdom of Spain. This city stands on the coast. Two days thence is Barcelona, in which place there is a congregation of wise, learned, and princely men, such as R. Shesheth, R. Shealthiel, and R. Solomon, son of R. Abraham, son of Chisdai, of blessed mem-

[1] The expression "of blessed memory" is generally added by Jews when mentioning the "honored dead" (see Proverbs x. 7), and recurs frequently in the following narrative.

[2] This city was one of great antiquity; and at this time the remains of its ancient walls appear to have been very remarkable. Destroyed at an earlier period by the Saracens, Tarragona was rebuilt in the twelfth century.

ory. The city is handsome, though small, and is situated on the seashore. Its trade attracts merchants from all parts of the world: from Greece, from Pisa, Genoa, and Sicily, from Alexandria in Egypt, from Palestine and the adjacent countries.

A day's journey and a half brings you to Gerona, which city contains a small congregation of Jews. From thence it is three days to Narbonne, eminent for its university, from which the study of the law spreads over all countries. The city contains many wise and noble men, especially R. Calonymos, son of the great and noble R. Theodoros, of blessed memory, a descendant of the house of David, as proved by his pedigree. This man holds landed property from the sovereigns of the country, and nobody can deprive him of it by force. There is also R. Abraham, the president of the university, R. Makhir, R. Juda, and others of much merit and learning. Altogether the number of Jews amounts to about three hundred. It is four parasangs thence to the city of Beziers, which contains a congregation of learned men, the principals of which are R. Solomon Chalaphtha and R. Joseph, son of R. Nathaniel, of blessed memory.

From thence it is two days to Har Gáash, or Montpellier, a city conveniently situated for trade, being within two parasangs from the coast. You here meet with Christian and Mohammedan merchants from all parts: from Algarve (Portugal), Lombardy, the Roman Empire, Egypt, Palestine, Greece, France, Spain, and England. People of all tongues meet here, chiefly in consequence of the traffic of the Genoese and Pisans. The Jews of this city are among the wisest and most esteemed of the present generation. R. Reuben, son of Theodoros, R. Nathan, son of Zacharias, R. Samuel, their rabbi, R. Shelemiah, and R. Mordecai, of blessed memory, are the principal among them. Others are very rich, and benevolent toward all who apply to them for assistance. It is four parasangs hence to Lunel, a city containing also a holy congregation of Jews, who employ all their time upon the study of the law. This town is the place of residence of the celebrated rabbi R. Meshullam and his five

AN ANCIENT SYNAGOGUE IN PALESTINE.

Interior of one of the few synagogues still surviving in Palestine from past centuries.

AN ANCIENT SYNAGOGUE IN PALESTINE.

Interior of one of the four synagogues still surviving in Palestine from great centuries.



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sons (R. Joseph, R. Isaac, R. Jacob, R. Aron, and R. Asher), all of whom are eminent scholars and rich men. The latter is an ascetic, who does not attend to any worldly business, but studies day and night, keeps fasts, and never eats meat. He possesses an extraordinary degree of knowledge of everything relating to Talmudic learning. R. Moses, his brother-in-law, R. Samuel, the minister, R. Solomon Cohen, and the physician R. Juda, son of Thibbon, of Spanish origin, are also inhabitants of Lunel. All foreign students who resort hither to study the law are supplied with food and raiment at the public expense during the whole time of their stay in the university. The Jews of this city, amounting to about three hundred, are wise, holy, and benevolent men, who support their poor brethren near and far. The town stands within two parasangs of the coast. It is two parasangs hence to Beaucaire, a large town, containing about four hundred Jews, and a great university under the presidency of the great rabbi, R. Abraham, son of David, of blessed memory, a scholar of the first eminence in scriptural and Talmudic learning. He attracts students from distant countries, who are lodged in his own house and are taught by him; he, moreover, provides them with all necessaries of life from his own means and private property, which is very considerable. R. Joseph, son of R. Menachem, R. Benbenast, R. Benjamin, R. Abraham, and R. Isaac, son of R. Moses of blessed memory, of this city, are also very great scholars and wise men. It is three parasangs farther to Nogres or Bourg de St. Gilles. The chief of the Jewish inhabitants, of which there are about one hundred, are R. Isaac, son of R. Jacob, R. Abraham, son of R. Juda, R. Eliasar, R. Isaac, R. Moses, and R. Jacob, son of the late rabbi R. Levi, of blessed memory. This town is a place of pilgrimage, visited by the inhabitants of distant countries and islands. It is situated within three parasangs of the sea, on the very banks of the large river Rhone, which traverses the whole of Provence. It is the place of residence of R. Abba Mari, son of R. Isaac, of blessed memory, who holds the office of steward to count Raymond.

To Arles, three parasangs. The chief of its two hundred Israelites are R. Moses, R. Tobi, R. Isaiah, R. Solomon the rabbi, R. Nathan, and R. Abba Mari, of blessed memory. It is three days hence to Marseilles, a city containing many eminent and wise men. Its three hundred Jews form two congregations, one of which resides in the lower town on the shore of the Mediterranean, and the other in the upper part, near the fortress. The latter supports a great university and boasts of many learned scholars. R. Simeon, son of R. Antoli, his brother, R. Jacob, and R. Levaro, are the chief of the upper synagogue, R. Jacob Perpiano, a rich man, R. Abraham, and his son-in-law, R. Meir, R. Isaac, and another Meir, preside over the lower congregation. An extensive trade is carried on in this city, which stands immediately on the coast. And here people take ship for Genoa, which also stands on the coast, and is reached in about four days. Two Jews from Ceuta, R. Samuel, son of Khilam, and his brother, reside there. The city is surrounded by a wall; no king governs over it, but senators chosen by the citizens out of their own body. Every house is provided with a tower, and in times of civil commotion war is carried on from the tops of these towers. The Genoese are masters of the sea, and build vessels called galleys, by means of which they carry on war in many places and bring home much plunder and booty. They are now at war with the Pisans.

From their city it is a distance of two days' journey to Pisa, which is a place of very great extent, containing about ten thousand fortified houses, from which war is carried on in times of civil commotion. All the inhabitants are brave; no king or prince governs over them, the supreme authority being vested in senators chosen by the people. The principal of the twenty Jews resident at Pisa are R. Moses, R. Chaim, and R. Joseph. The city has no walls, and stands about four miles from the sea, the navigation being carried on by means of vessels which ply upon the Arno, a river that runs through the city. Hence it is four parasangs to Lucca, a large city, which contains about forty Jews, the principal of whom are R. David, R. Samuel, and R. Jacob.

A journey of six days from thence brings you to the large city of Rome, the metropolis of all Christendom. Two hundred Jews live there, who are very much respected, and pay tribute to no one. Some of them are officers in the service of pope Alexander,[3] who is the chief ecclesiastic and head of the Christian church. The principal of the many eminent Jews resident here are R. Daniel and R. Jechiel. The latter is one of the pope's officers, a handsome, prudent, and wise man, who frequents the pope's palace, being the steward of his household and minister of his private property. R. Jechiel is a descendant of R. Nathan, the author of the book Aruch, and its comments.[4] There are likewise at Rome, R. Joab, son of the rabbi R. Solomon, R. Menachem, the president of the university, R. Jechiel, who resides in Trastevere, and R. Benjamin, son of R. Shabthai, of blessed memory.

The city of Rome is divided into two parts by the river Tiber, which runs through it. In the first of these divisions you see the large place of worship called St. Peter of Rome, on the site of the extensive palace of Julius Cæsar. The city contains numerous buildings and structures entirely different from all other buildings upon the face of the earth. The extent of ground covered by the ruined and inhabited parts of Rome amounts to four-and-twenty miles. You there find eighty halls of the eighty eminent kings who were all called Imperator, from King Tarquin to King Pepin, the father of Charles (Charlemagne), who first conquered Spain and wrested it from the Mohammedans.[5] In the outskirts of Rome is the palace of Titus, who was rejected by three hundred senators in consequence of his having wasted three years in the conquest of Jerusalem, which, according to their will,

[3] Alexander III, who held the papacy from 1159 to 1181. The employment of Jews in the service of the pope is a circumstance worthy of remark.

[4] The book Aruch was a celebrated dictionary, completed by Rabbi Nathan at Rome, in A.D. 1101.

[5] These singular legends relating to the ancient buildings in Rome are chiefly taken from the writings of Josephus ben Gorion. Some of them may be compared with similar tales which are found in the works of Christian writers, and of which several examples are inserted in William of Malmesbury's History.

he ought to have accomplished in two years. There is likewise the hall of the palace of King Vespasianus, a very large and strong building; also the hall of King Galba, containing 360 windows, equal in number to the days of the year. The circumference of this palace is nearly three miles. A battle was fought here in times of yore, and in the palace fell more than a hundred thousand, whose bones are hung up there even to the present day. The King caused a representation of the battle to be drawn, army against army, the men, the horses, and all their accoutrements being sculptured in marble, in order to preserve a memorial of the wars of antiquity. You there find also a cave under ground containing the King and his Queen upon their thrones, surrounded by about one hundred nobles of their court, all embalmed by physicians and in good preservation to this day.

Another remarkable object is St. Giovanni *in porta Latina*, in which place of worship there are two copper pillars constructed by King Solomon, of blessed memory, whose name, "Solomon, son of David," is engraved upon each. The Jews in Rome told Benjamin, that every year, about the time of the 9th of Ab,[6] these pillars sweat so much that the water runs down from them. You there see also the cave in which Titus, the son of Vespasian, hid the vessels of the temple, which he brought from Jerusalem; and in another cave on the banks of the Tiber, you find the sepulchers of those holy men of blessed memory, the ten martyrs of the kingdom.[7] Opposite St. Giovanni de Laterano, there is a statue of Samson, with a

[6] The time of the destruction of both temples at Jerusalem. The day is still one of fast and mourning to all Jews, and is celebrated as such by all synagogues.

[7] These were ten ancient teachers of the Mishna, who suffered violent death in the period between Vespasian and Hadrian. A late legend not only connected these persecutions as one event, but assigned to the victims a common sepulcher at Rome. The legend contains a conversation of the ten martyrs with the emperor. Several of the ten were certainly not buried in Rome; the sepulchers of three, Akiba, Ishmael, and Juda ben Thema, were shown in Palestine in the thirteenth and sixteenth centuries. Antipatris is said by others to be the place of the sepulcher of R. Akiba. A more recent catalogue notices, as known in Palestine, the sepulchers of R. Juda, son of Baba, and Simon, son of Gamaliel, two others of the "ten martyrs."

lance of stone in his hand; also that of Absalom, the son of David, and of King Constantine, who built Constantinople, which city is called after his name; his statue is cast in copper, the man and horse being gilt. Rome contains many other remarkable buildings and works, the whole of which nobody can enumerate. . . .

It is one day hence to Acre, the Acco of Scripture, on the confines of the tribe of Asher. It is the frontier town of Palestine; and, in consequence of its situation on the shore of the Mediterranean and of its large port, it is the principal place of disembarkation of all pilgrims who visit Jerusalem by sea. A river called Kishon [8] runs near the city. There are here about two hundred Jewish inhabitants, of whom R. Zadok, R. Jepheth, and R. Jona are the principal. Three parasangs farther is Kaiffa, which is Gath Hachepher.[9] One side of this city is situated on the coast, on the other it is overlooked by Mount Carmel. Under the mountain are many Jewish sepulchers, and near the summit is the cavern of Elijah, upon whom be peace. Two Christians have built a place of worship near this site, which they call St. Elias. On the summit of the hill you may still trace the site of the altar which was rebuilt by Elijah, of blessed memory, in the time of King Ahab, and the circumference of which is about four yards. The river Makattua runs down the mountain and along its base. It is four parasangs hence to Khephar Thanchum, which is Capernaum, identical with Meon, the place of abode of Nabal the Carmelite. Six parasangs brings us to Cesarea, the Gath of the Philistines of Scripture, inhabited by about ten Jews and two hundred Cutheans. The latter are Samaritan Jews, commonly called Samaritans. This city is very elegant and beautiful, situated on the seashore, and was built by King Herod, who called it Cesarea in honor of the emperor, or Cæsar. To Kakun, the Keilah of Scripture, half a day's journey; in this place are no Jews. To St. George, the ancient Luz, half a day's journey. One

[8] The modern Nahr-el-Mukattua. See Judges v. 21.

[9] Joshua xix. 13. Modern writers identify Kaiffa with the ancient Ephah, and not with Gath.

Jew only, a dyer, lives here. To Sebaste, one day's journey. This is the ancient Shomron, where you may still trace the site of the palace of Ahab, King of Israel. It was formerly a very strong city, and is situated on a mount, in a fine country, richly watered, and surrounded with gardens, orchards, vineyards, and olive-groves. No Jews live here.

It is two parasangs farther to Nablous, the ancient Sichem, on Mount Ephraim. This place contains no Jewish inhabitants, and is situated in the valley between Mount Gerizim and Mount Ebal. It is the abode of about one hundred Cutheans, who observe the Mosaic law only, and are called Samaritans. They have priests, descendants of Aaron the priest, of blessed memory, whom they call Aaronim. These do not intermarry with any other but priestly families; but they are priests only of their own law, who offer sacrifices and burnt-offerings in their synagogue on Mount Gerizim. They do this in accordance with the words of Scripture, "Thou shalt put the blessing on Mount Gerizim," and they pretend that this is the holy temple.[10] On passover and holidays they offer burnt-offerings on the altar which they have erected on Mount Gerizim, from the stones put up by the children of Israel after they had crossed the Jordan. They pretend to be of the tribe of Ephraim, and are in possession of the tomb of Joseph the righteous, the son of our father Jacob, upon whom be peace, as is proved by the following passage of Scripture, "The bones of Joseph, which the children of Israel brought up with them from Egypt, they buried in Sichem." The Samaritans do not possess the three letters *He, Cheth,* and *Ain;* the *He* of the name of our father Abraham, and they have no glory; the *Cheth* of the name of our father Isaac, in consequence of which they are devoid of piety; the *Ain* of the name of Jacob, for they want humility. Instead of these letters, they always put an *Aleph,* by which you may know that they are not of Jewish origin, because, in their knowledge of the law of Moses, they are deficient in

[10] To which place, according to the tenets of the Talmudic Jews, the offerings are confined, and since the destruction of which they have been discontinued.

three letters.[11] This sect carefully avoids being defiled by touching corpses, bones, those killed by accident, or graves; and they change their daily garments whenever they visit their synagogue, upon which occasion they wash their body and put on other clothes. These are their daily habits.

Mount Gerizim is rich in wells and orchards, whereas Mount Ebal is dry like stone and rock. The city of Nablous lies in the valley between these two hills. Four parasangs from thence is situated Mount Gilboa, which Christians call Monto Jelbon. The country in this part is very barren. Five parasangs farther is the valley of Ajalon, called by the Christians Val de Luna. One parasang to Gran David, formerly the large city of Gibeon. It contains no Jewish inhabitants.

From thence it is three parasangs to Jerusalem, a small city strongly fortified with three walls. It contains a numerous population, composed of Jacobites, Armenians, Greeks, Georgians, Franks, and indeed of people of all tongues. The dyeing-house is rented by the year, and the exclusive privilege of dyeing is purchased from the king by the Jews of Jerusalem, two hundred of whom dwell in one corner of the city, under the tower of David. About ten yards of the base of this building are very ancient, having been constructed by our ancestors; the remaining part was added by the Mohammedans. The city contains no building stronger than the tower of David. There are at Jerusalem two hospitals, which support four hundred knights, and afford shelter to the sick; these are provided with everything they may want, both during life and in death; the second is called the hospital of Solomon, being the palace originally built by King Solomon. This hospital also harbors and furnishes four hundred knights,[12] who are ever ready to wage war, over and above those knights who arrive from the country of the Franks and other parts of Christendom. These generally have taken a vow upon themselves to stay a year or

[11] Modern critics and travelers appear to confirm this statement relating to the peculiar pronunciation of the three letters by the Samaritans.

[12] The knights templars.

two, and they remain until the period of their vow is expired. The large place of worship, called Sepulcher, and containing the sepulcher of that man,[18] is visited by all pilgrims.

Jerusalem has four gates, called the gates of Abraham, David, Sion, and Jehoshaphat. The latter stands opposite the place of the holy temple, which is occupied at present by a building called Templo Domino. Omar Ben Al-Khataab erected a large and handsome cupola over it, and nobody is allowed to introduce any image or painting into this place, it being set aside for prayers only. In front of it you see the western wall, one of the walls which formed the Holy of Holies of the ancient temple; it is called the Gate of Mercy, and all Jews resort thither to say their prayers near the wall of the court-yard. At Jerusalem you also see the stables erected by Solomon, and which formed part of his house. Immense stones have been employed in this fabric, the like of which are nowhere else to be met with. You further see to this day vestiges of the canal near which the sacrifices were slaughtered in ancient times; and all Jews inscribe their name upon an adjacent wall. If you leave the city by the gate of Jehoshaphat, you may see the pillar erected on Absalom's place, and the sepulcher of King Uzziah, and the great spring of Shiloah, which runs into the brook Kedron. Over this spring is a large building erected in the times of our forefathers. Very little water is found at Jerusalem; the inhabitants generally drink rain-water, which they collect in their houses.

From the Valley of Jehoshaphat the traveler immediately ascends the Mount of Olives, as this valley only intervenes between the city and the mount. From hence the Dead Sea is distinctly visible. Two parasangs from the sea stands the salt pillar into which Lot's wife was metamorphosed; and although the sheep continually lick it, the pillar grows again, and retains its original state. You also have a prospect over the whole valley of the Dead Sea, and of the brook of Shittim, even as far as Mount Nebo. Mount Sion is also near Jerusalem, upon the acclivity of which stands no building except

[18] Jesus is thus called in the Talmud.

a place of worship of the Nazarenes (Christians). The traveler further sees there three Jewish cemeteries, where formerly the dead were buried; some of the sepulchers had stones with inscriptions upon them, but the Christians destroy these monuments, and use the stones in building their houses.

Jerusalem is surrounded by high mountains. On Mount Sion are the sepulchers of the house of David, and those of the kings who reigned after him. In consequence of the following circumstance, however, this place is at present hardly to be recognized. Fifteen years ago, one of the walls of the place of worship on Mount Sion fell down, and the patriarch commanded the priest to repair it. He ordered stones to be taken from the original wall of Sion for that purpose, and twenty workmen were hired at stated wages, who broke stones from the very foundation of the walls of Sion. Two of these laborers, who were intimate friends, upon a certain day treated one another, and repaired to their work after their friendly meal. The overseer accused them of dilatoriness, but they answered that they would still perform their day's work, and would employ thereupon the time while their fellow laborers were at meals. They then continued to break out stones, until, happening to meet with one which formed the mouth of a cavern, they agreed to enter it in search of treasure, and they proceeded until they reached a large hall, supported by pillars of marble, encrusted with gold and silver, and before which stood a table, with a golden scepter and crown. This was the sepulcher of David, King of Israel, to the left of which they saw that of Solomon in a similar state, and so on the sepulchers of all the kings of Juda, who were buried there. They further saw chests locked up, the contents of which nobody knew, and were on the point of entering the hall, when a blast of wind like a storm issued forth from the mouth of the cavern so strong that it threw them down almost lifeless on the ground. There they lay until evening, when another wind rushed forth, from which they heard a voice like that of a man calling aloud, "Get up, and go forth from this place." The men rushed out full of fear, and proceeded to the patriarch to report what had hap-

pened to them. This ecclesiastic summoned into his presence R. Abraham el Constantini, a pious ascetic, one of the mourners of the downfall of Jerusalem,[14] and caused the two laborers to repeat what they had previously reported. R. Abraham thereupon informed the patriarch that they had discovered the sepulchers of the house of David and of the kings of Juda. The following morning the laborers were sent for again, but they were found stretched on their beds and still full of fear; they declared that they would not attempt to go again to the cave, as it was not God's will to discover it to any one. The patriarch ordered the place to be walled up, so as to hide it effectually from every one unto the present day. The above-mentioned R. Abraham told me all this.

Two parasangs from Jerusalem is Bethlehem of Judea, called Beth-lehem; and within half a mile of it, where several roads meet, stands the monument which points out the grave of Rachel. This monument is constructed of eleven stones, equal to the number of the children of Jacob. It is covered by a cupola, which rests upon four pillars; and every Jew who passes there inscribes his name on the stones of the monument. Twelve Jews, dyers by profession,[15] live at Bethlehem. The country abounds with rivulets, wells, and springs of water. Six parasangs farther is Hebron. The ancient city of that name was situated on the hill, and lies in ruins at present; whereas the modern town stands in the valley,

[14] After the slaughter of the Jews of Jerusalem by the crusaders, the few that were saved from destruction were dispersed in all directions. These persons who mourned over these unhappy circumstances were called "mourners of Jerusalem," and are mentioned under that title more than once by Benjamin. We find these mourners even among the Caraites about 1147. We read in several ancient Jewish writers of the danger incurred by the Jews who visited Jerusalem while it remained in the power of the Christians. Pethachia found only one Jew at Jerusalem, whereas Benjamin speaks of 200. A numerous congregation was again to be met with there about 1190; but about 1216 great discord prevailed among them in consequence of the pretensions of the different congregations.

[15] It may be observed that most of the richer stuffs, the siclatons, etc., used in the west of Europe during the Middle Ages, came from the East, which accounts for the number of dyers mentioned by the traveler.

even in the field of Machpelah. Here is the large place of worship called St. Abraham, which during the time of the Mohammedans was a synagogue. The Gentiles have erected six sepulchers in this place, which they pretend to be those of Abraham and Sarah, of Isaac and Rebecca, and of Jacob and Leah; the pilgrims are told that they are the sepulchers of the fathers, and money is extorted from them. But if any Jew come, who gives an additional fee to the keeper of the cave, an iron door is opened, which dates from the times of our forefathers who rest in peace, and with a burning candle in his hands the visitor descends into a first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchers, those of Abraham, Isaac, and Jacob, and of Sarah, Rebecca, and Leah, one opposite the other. All these sepulchers bear inscriptions, the letters being engraved: thus, upon that of Abraham, we read, "This is the sepulcher of our father Abraham, upon whom be peace"; and so on that of Isaac and upon all the other sepulchers. A lamp burns in the cave and upon the sepulchers continually, both night and day; and you there see tubs filled with the bones of Israelites, for unto this day it is a custom of the house of Israel to bring thither the bones of their relicts and of their forefathers, and to leave them there. On the confines of the field of Machpelah stands the house of our father Abraham,[16] who rests in peace; before which house there is a spring, and, out of respect to Abraham, nobody is allowed to construct any building on that site.

It is five parasangs hence to Beit Jaberim, the ancient Mareshah,[17] where there are but three Jewish inhabitants. Five parasangs farther bring us to Toron de los Caballeros, which is Shunem, inhabited by three hundred Jews. We then proceed three parasangs to St. Samuel of Shiloh, the ancient Shiloh, within two parasangs of Jerusalem. When

[16] The "House of Abraham" is still shown to travelers, about an hour's ride from Hebron, the site being occupied by the ruins of a small convent.

[17] Joshua xv. 44. It is the Bethogabris of the Greek and Latin writers, and supposed to be the Eleutheropolis of the early Christian fathers.

the Christians took Ramleh, which is Ramah, from the Mohammedans, they discovered the sepulcher of Samuel the Ramathi near the Jewish synagogue, and removed his remains to Shiloh, where they erected a large place of worship over them, called St. Samuel of Shiloh to the present day. Hence it is three parasangs to Pesipua, which is Gibeah of Saul, or Geba of Benjamin; it contains no Jews. Three parasangs to Beith Nubi, which is Nob, the city of the priests. In the middle of the road are the two rocks of Jonathan,[18] the name of one of which is Botsets, and of the other Séné. The two Jews who live here are dyers.

It is three parasangs hence to Ramleh, which is Harama, where you still find walls erected by our forefathers, as is evident from the inscriptions upon the stones. The city contains about three Jews; but it was formerly very considerable, for a Jewish cemetery in its vicinity is two miles in extent. Five parasangs hence to Jaffa, the Japho of Scripture, on the coast; one Jew only, a dyer by profession, lives here. Three parasangs to Ibelin, the ancient Jabneh, where the site of the schools may still be traced; it contains no Jews. Here was the frontier of the tribe of Ephraim. Two parasangs to Palmis, or Asdoud,[19] formerly a city of the Philistines, at present in ruins, and containing no Jews. Two parasangs to Ascalon, which is in fact the New Ascalon, built on the coast by Esra the priest, of blessed memory, and originally called Benebra, distant about four parasangs from ancient Ascalon, which lies in ruins. This city is very large and handsome; and merchants from all parts resort to it, on account of its convenient situation on the confines of Egypt. There are here about two hundred rabbanite Jews, of whom the principal are R. Tsemach, R. Aaron, and R. Solomon, besides about forty Caraites, and about three hundred Cutheans or Samaritans. In the city is a fountain called Bir Ibrahim-al-

[18] The rocks of Jonathan, mentioned (1 Sam. XIV. 5) as being between Gibeah and Michmash, and which formed a narrow path between the two places, were also seen by Robinson and Smith. "Directly between Jeba and Mukhmas are two conical hills, not very high, which are probably the scene of Jonathan's romantic adventure against the Philistines, recorded in 1 Sam. XIV."

[19] The Azotus of the ancient geographers.

Khahil, which was dug in the time of the Philistines. From hence back to St. George, which is Lydda, and in one day and a half to Serain, the Jezreel of Scripture,[20] a city containing a remarkably large fountain. It has one Jewish inhabitant, a dyer. Three parasangs to Sufurieh, the Tsippori of antiquity. The sepulchers of Rabenu Hakkadosh, of R. Chija, who came back from Babylon, and of Jonah the son of Amittai the prophet, are shown here; they are buried in the mountain, which also contains numerous other sepulchers.

From hence it is five parasangs to Tiberias, a city situated on the Jordan, which here bears the name of the Sea of Chinnereth, or Lake of Tiberias. Here are the falls of the Jordan, in consequence of which the place bears also the name of Ashdoth-Pisga, which means "the place where the rapid rivers have their fall": the Jordan afterward empties itself into Lake Asphaltes, or the Dead Sea. Tiberias contains about fifty Jews, the principal of whom are R. Abraham the astronomer,[21] R. Muchthar, and R. Isaac. The hot waters, which spout forth from under ground, are called the warm baths of Tiberias. In the vicinity is the synagogue of Khaleb, son of Jepuneh; and among numerous other Jewish sepulchers are those of R. Jochanan, son of Zakhai,[22] and of R. Jonathan, son of Levi. These are all in Lower Galilee. Two parasangs bring us to Tebnin, the Thimnatha of Scripture,[23] where you find the sepulcher of Samuel (Simeon) the

[20] The Esdraela of the Greeks, called by the historians of the crusades Gerinum and Zarain.

[21] During the Middle Ages Jews were not unfrequently employed as astrologers by the Arabian princes. R. Isaac, the son of Baruch (A. D. 1080), appears, among others, to have rendered services of this kind to Almohammad. King Alphonso of Castile also entertained Jews who were proficients in astrology. The surname astrologer, was borne by Abraham in Tiberias. Eliezer, author of an astrological book of chances, lived in 1559. We also find mention of Joseph, astrologer of Seifeddin, sultan of Mosul; R. Isaac, an astronomer of the twelfth century in France; and Salomon, an astronomer in Nineveh.

[22] Jochanan, son of Zakhai, was a celebrated teacher of the Mishna in the time of Vespasian; later catalogues mention his sepulcher in Tiberias.

[23] This identification is evidently an error, as Thimnatha was in Judea, far to the south of Tiberias, and could not be Tebnin. Benjamin falls into another error in placing here the sepulcher of Samuel, who was buried in Ramah. Mr. Asher proposes to read Simeon.

Just, and many other sepulchers of Israelites. It is hence one day to Gish, which is Gush Chaleb, and contains about twenty Jewish inhabitants. We go hence six parasangs to Meroon, which is Maron;[24] in a cave near this place are the sepulchers of Hillel and Shamai, and of twenty of their disciples, as well as those of R. Benjamin, son of Jephet, and of R. Juda, son of Bethera. Six parasangs to Alma, which contains fifty Jewish inhabitants, and a large cemetery of the Israelites. Half a day brings you to Kades, which is Kadesh Naphthali, on the banks of the Jordan. Here are the sepulchers of R. Eleasar, son of Arach, of R. Eleasar, son of Asariah, of Chuni Hamaagal, of R. Simeon, son of Gamaliel, of R. Jose Hagelili, and of Barak the son of Abinoam.[25] This place contains no Jews.

A day's journey brings us to Belinas,[26] the ancient Dan,[27] where the traveler may see a cave, from which the Jordan issues, and three miles hence this river unites its waters with those of the Arnon, a rivulet of the ancient land of Moab. In front of the cave you may still trace vestiges of the altar of the image of Micha, which was adored by the children of

[24] Meirûn is still a place of pilgrimage to the Jews of the vicinity, who resort thither on certain days to say prayers on the sepulchers of some rabbis; and this corroborates our text, according to which Hillel and Shamai, the two most celebrated teachers of the Talmud, who flourished before the birth of our Savior, are interred in a cave near Merûn. This legend must have been very prevalent at our author's time, as it is also reported by Pethachia, who adds that a large stone vase, situated in the cave of the sepulcher, filled itself spontaneously with water whenever a worthy man entered it for the purpose of devotion, but remained empty if the visitor was a man of doubtful character. The two other persons whose sepulchers are mentioned here were celebrated teachers of the law, who flourished in the third and second centuries.

[25] All the persons mentioned here were celebrated rabbis of the first century before, and the three centuries after Christ, except Barak, who is well known by the fourth chapter of the book of Judges.

[26] This is Paneas, or Baneas, the ancient Cæsarea Philippi.

[27] This identification is not quite correct, the ancient Dan having been situated on another small rivulet, still called Dan, and distant about four Roman miles west of Paneas on the way to Tyre. William of Tyre also identifies Dan with Cæsarea. The apparent source of the Jordan flows from under a cave at the foot of a precipice, in the sides of which are several niches with Greek inscriptions, which Benjamin has mistaken for the altar of Micha.

Dan in ancient times. Here also is the site of the altar erected by Jeroboam, son of Nebat, in honor of the golden calf; and here were the confines of the land of Israel toward the uttermost sea.[28]

Two days from this place brings you to Damascus, a large city and the frontier town of the empire of Noureddin,[29] King of the Thogarmim, or Turks. This city is very large and handsome, and is enclosed with a wall and surrounded by a beautiful country, which in a circuit of fifteen miles presents the richest gardens and orchards, in such numbers and beauty as to be without equal upon earth. The rivers Amana and Parpar, the sources of which are on Mount Hermon (on which the city leans), run down here; the Amana follows its course through Damascus, and its waters are carried by means of pipes into the houses of the principal inhabitants, as well as into the streets and markets. A considerable trade is carried on here by merchants of all countries. The Parpar runs between the gardens and orchards in the outskirts, and supplies them copiously with water. Damascus contains a Mohammedan mosque, called "the Synagogue of Damascus," a building of unequaled magnificence. They say that it was the palace of Ben-Hadad, and that one wall of it is framed of glass by enchantment. This wall contains as many openings as there are days in the solar year, and the sun in gradual succession throws its light into the openings, which are divided into twelve degrees, equal to the number of the hours of the day, so that by this contrivance everybody may know what time it is. The palace contains vessels richly ornamented with gold and silver, formed like tubs, and of a size to allow three persons to bathe in them at once. In this building is also preserved the rib of a giant, which measures nine spans in length, and two in breadth, and which belonged to an ancient giant king named Abchamas, whose name was found engraved upon a stone of his tomb,

[28] This is a mistake of Rabbi Benjamin, as this term, used in Deut. xi. 24, means the Mediterranean.

[29] It is hardly necessary to state that this was the celebrated sultan of Damascus, Aleppo, and Egypt, so well known in the history of the crusades. He reigned from 1145 to 1173.

and it was further stated in the inscription that he reigned over the whole world.

This city contains three thousand Jews, many of whom are learned and rich men; it is the residence of the president of the university of Palestine, named R. Esra, whose brother, Sar Shalom, is the principal of the Jewish court of law. The other distinguished Jews are R. Joseph, who ranges fifth in the university, R. Matsliach, the lecturer and master of the schools, R. Meir, a flower of the learned, R. Joseph Ibn Pilath, who may be called the prop of the university, R. Heman the elder, and R. Zadok the physician. The city contains also two hundred Caraites and about four hundred Samaritans, sects which here live upon friendly terms, but they do not intermarry.

It is one day's journey thence to Jelaad, which is Gilead; it contains about sixty Jews, the principal of whom is R. Zadok. The city is large, well watered, and surrounded by gardens and orchards. Half a day's journey farther stands Salkhat, the city of Salcah of Scripture. From thence to Baalbec is half a day's journey. This is the city mentioned in Scripture as Baalath in the valley of Lebanon, which Solomon built for the daughter of Pharaoh. The palace is constructed of stones of enormous size, measuring twenty spans in length and twelve in breadth; no binding material holds these stones together, and people pretend that the building could have been erected only by the help of Ashmodai. A copious spring takes its rise at the upper side of the city, through which its waters rush like those of a considerable river. They are employed in the working of several mills within the city, which also encloses numerous gardens and orchards.

Tadmor in the desert was also built by Solomon of equally large stones; this city is surrounded by a wall, and stands in the desert, far from any inhabited place, being four days' journey distant from the above-mentioned Baalath. It contains two thousand warlike Jews, who are at war with the Christians and with the Arabian subjects of Noureddin, and assist their neighbors the Mohammedans. Their chiefs are

R. Isaac Hajevani, R. Nathan, and R. Usiel. Half a day brings us to Cariyatin, which is Kirjathaim; one Jew only, a dyer by profession, lives there. One day hence is Hamah, the Hamath of Scripture, on the Orontes, under Mount Lebanon. Some time ago this city was visited by an earthquake, in consequence of which fifteen thousand men died in one day, leaving only seventy survivors.[30] The principals of the Jews here are R. Ulah Hacohen, the sheikh Abu al Galeb, and Muktar. Half a day to Reiha, which is Hazor. Three parasangs to Lamdin, from whence it is a journey of two days to Aleppo, the Aram Zoba of Scripture. This city is the residence of King Noureddin, and contains his palace, a building fortified by an extraordinarily high wall. There being neither spring nor river, the inhabitants are obliged to drink rain-water, which is collected in every house in a cistern called in Arabic, *Algub*. The principal of the fifteen hundred Jews who live in Aleppo are R. Moses el-Constandini, R. Israel, and R. Seth.

To Bales, which is Pethor[31] on the Euphrates, two days. Even at this day you there still find remains of the tower of Balaam the son of Beor (may the name of the wicked rot!) which he built in accordance with the hours of the day. This place contains about ten Jews. Half a day hence we come to Kala Jiaber,[32] which is Sela Midbarah. This city remained in the power of the Arabs even at the time when the Thogarmim (or Turks) took their country and dispersed them in the desert. It contains about two thousand Jews, of

[30] The earthquake alluded to visited this part of Syria in 1157, at which period Hamah, Antiochia, Emessa, Apamea, Laodicea, and many other cities, were laid in ruins. R. Benjamin calls the river Orontes Jabbok; the Arabians call it Oroad, or Asi. Reiha, or Rieha, is a name still borne by a place and mountain in this part of the road from Damascus to Aleppo.

[31] Numb. xxii. 5. Deut. xxiii. 4. It is the Barbarissus of the Romans. Bales was taken by the crusaders under Tancred in 1111.

[32] The Dauses, or Davana, of the Greeks. In the history of the crusades, Kalat (or fort) Jiaber is often mentioned; and the circumstances alluded to by our author are told at length by Desguignes. In Abulfeda's time this place was a deserted ruin; but the castle, built on a mound of marl and gypsum, still stands, thirty-five miles below Bir, on the left bank of the Euphrates.

whom R. Zedekiah, R. Chia, and R. Solomon are the principal. One day brings us to Racca, which is Calneh of Scripture,[33] on the confines of Mesopotamia, being the frontier town between that country and the empire of the Thogarmim (or Turks); it contains about seven hundred Jewish inhabitants, the principal of whom are R. Sakhai, R. Nadib, who is blind, and R. Joseph. One of the synagogues was built by Esra the scribe, when he returned to Jerusalem from Babylon. It is one day hence to the ancient place of Haran,[34] which contains twenty Jewish inhabitants, who also possess a synagogue erected by Esra. Nobody is allowed to construct any building on the spot where the house of our father Abraham was situated; even the Mohammedans pay respect to the place, and resort thither to pray. Two days' journey from thence is . . .[35] at the mouth of the El-Khabur, the Habor of Scripture. This river takes its course through Media, and loses itself in the Kizil Ozein. About two hundred Jews dwell near this place. Two days to Nisibin, a large city plentifully watered, and containing about one thousand Jews. Two days to Jezireh ben Omar, an island in the Tigris, at the foot of Mount Ararat,[36] and four miles distant from the spot where the ark of Noah rested; Omar Ben al-Khatab removed the ark from the summit of the two mountains and made a mosque of it. There still exists in the vicinity of the ark a synagogue of Esra the scribe, which is visited by the Jews of the city on the 9th of Ab. The city of Jezireh Omar Ben al-Khatab contains about four thousand

[33] The Callinicus of the Greeks, afterward called Nicephorium.

[34] The Carrhæ of the ancients. The site of the house of Abraham is still pointed out as an object of veneration. Mr. Asher observes that, from Aleppo to Racca, our author, like most modern and ancient travelers, followed the course of the Euphrates; but being probably attracted, like Marco Polo, by the considerable trade then carried on at Mosul, he proceeded thither from Racca, by way of Haran, Nisibis, and Jezireh, a route pointed out as probably used by Alexander on Rennel's map of the retreat of the Ten Thousand.

[35] It appears that the name of a city is omitted here. Our author probably wrote "from thence to Ras-el-Ain," at which place the Khabur becomes a formidable river.

[36] This is of course not the true Ararat. It is called Jebel Judi. The island is the ancient Bezebde.

Jews, the principals of whom are R. Mubchar, R. Joseph, and R. Chiia.

Two days from thence stands Mosul, mentioned in Scripture as Ashur the great, which contains about seven thousand Jews, the principal of whom are R. Sakhai, the prince, a descendant of King David, and R. Joseph, surnamed Borhan-al-Phulkh, who is astronomer of Seifeddin, the brother of Noureddin, King of Damascus. This city, situated on the confines of Persia, is of great extent and very ancient; it stands on the banks of the Tigris, and is joined by a bridge to Nineveh. Although the latter lies in ruins, there are numerous inhabited villages and small towns on its site. Nineveh is on the Tigris, distant one parasang from the town of Arbil.[37] Mosul contains the synagogues of Obadiah, of Jonah, son of Amittai, and of Nahum the Elkoshite. It is three days hence to Rahabah, which is Rehoboth, by the river Euphrates, and contains about two thousand Jews, the principal of whom are R. Ezekiah, R. Ehud, and R. Isaac. The city is surrounded by a wall, it is very handsome, large, and well fortified; and the environs abound with gardens and orchards. One day to Karkisia,[38] the Carchemish of Scripture, on the banks of the Euphrates, containing about five hundred Jewish inhabitants, of whom the principal are R. Isaac and R. Elchanan. Two days to Juba, which is Pumbeditha, in Nehardea; it contains about two thousand Jews, some of them eminent scholars. R. Chen, R. Moses, and R. Eliakim are the principal. Here the traveler may see the sepulchers of R. Juda and R. Samuel, opposite two synagogues which they erected during their lives; as well as the sepulchers of R. Bosthenai, the prince of the captivity, of R. Nathan, and of R. Nachman, the son of Papa.[39] Five days to Hardah (or Hadrah), containing fifteen thousand Jews, of whom R. Saken, R. Joseph, and R. Nathaniel are the principal. Two days to Akbara, the city which was built by Jeconiah, King of Juda; it contains about ten thousand

[37] The ancient Erbela.

[38] The ancient Cercusium.

[39] All these were celebrated Jewish rabbis in the earlier centuries of the Christian era.

Jews, the principal of whom are R. Joshua and R. Nathan.

Two days from thence stands Bagdad, the large metropolis of the Calif Emir-al-Mumenin al Abassi, of the family of their prophet, who is the chief of the Mohammedan religion.[40] All Mohammedan kings acknowledge him, and he holds the same dignity over them which the pope enjoys over the Christians. The palace of the Calif at Bagdad is three miles in extent. It contains a large park filled with all sorts of trees, both useful and ornamental, and all kinds of beasts, as well as a pond of water carried thither from the river Tigris; and whenever the Calif desires to enjoy himself and to sport and carouse, birds, beasts, and fishes are prepared for him and for his courtiers, whom he invites to his palace. This great Abasside is extremely friendly toward the Jews, many of his officers being of that nation; he understands all languages, is well versed in the Mosaic law, and reads and writes the Hebrew tongue. He enjoys nothing but what he earns by the labor of his own hands, and therefore manufactures coverlets, which he stamps with his seal, and which his officers sell in the public market; these articles are purchased by the nobles of the land, and from their produce his necessaries are provided. The Calif is an excellent man, trustworthy and kind-hearted toward every one, but generally invisible to the Mohammedans. The pilgrims, who come hither from distant countries on their way to Mecca in Yemen, desire to be presented to him, and thus address him from the palace: "Our lord, light of the Mohammedans and splendor of our religion, show us the brightness of thy countenance"; but he heeds not their words. His servants and officers then approach and pray: "O lord, manifest thy peace to these men who come from distant lands and desire shelter in the shadow of thy glory." After this petition, he rises and puts one corner of his garment out of the window, which the pilgrims eagerly kiss. One of the lords then addresses them thus: "Go in peace, for our lord, the light of the Mo-

[40] The Calif alluded to by Benjamin was either Moktafi, who died in 1160, or Mostanjeh abul-Modhaffer, who reigned from his death to 1170. It is probable that Benjamin was at Bagdad in 1164.

hammedans, is well pleased and gives you his blessing." This prince being esteemed by them equal to their prophet, they proceed on their way, full of joy at the words addressed to them by the lord who communicated the message of peace. All the brothers and other members of the Calif's family are accustomed to kiss his garments. Every one of them possesses a palace within that of the Calif, but they are all bound with chains of iron, and a special officer is appointed over each household to prevent their rising in rebellion against the great King. These measures are taken in consequence of what occurred some time ago, when the brothers rebelled and elected a king among themselves; to prevent which in future it was decreed that all the members of the Calif's family should be chained, in order to prevent their rebellious intentions. Every one of them, however, resides in his palace, and is there much honored; and they possess villages and towns, the rents of which are collected for them by their stewards. They eat and drink, and lead a merry life. The palace of the great King contains large buildings, pillars of gold and silver, and treasures of precious stones.

The Calif leaves his palace but once every year, *viz.*, at the time of the feast called Ramadan; on which occasion many visitors assemble from distant parts, in order to have an opportunity of beholding his countenance. He then bestrides the royal mule, dressed in kingly robes, which are composed of gold and silver cloth. On his head he wears a turban, ornamented with precious stones of inestimable value; but over this turban is thrown a black veil, as a sign of humility, and as much as to say: "See all this worldly honor will be converted into darkness on the day of death." He is accompanied by a numerous retinue of Mohammedan nobles, arrayed in rich dresses and riding upon horses, princes of Arabia, of Media, of Persia, and even of Tibet, a country distant three months' journey from Arabia. The procession goes from the palace to the mosque at the Bozra gate, which is the metropolitan mosque. All who walk in procession, both men and women, are dressed in silk and purple. The streets and squares are enlivened with singing and rejoicing,

and by parties who dance before the great King, called Calif. He is saluted loudly by the assembled crowd, who cry: "Blessed art thou, our lord and King." He thereupon kisses his garment, and by holding it in his hand, acknowledges and returns the compliment. The procession moves on into the court of the mosque, where the Calif mounts a wooden pulpit and expounds their law unto them. The learned Mohammedans rise, pray for him, and praise his great kindness and piety; upon which the whole assembly answer, "Amen!" The Calif then pronounces his blessing, and kills a camel, which is led thither for that purpose, and this is their offering. It is distributed to the nobles, who send portions of it to their friends, who are eager to taste of the meat killed by the hands of their holy King, and are much rejoiced therewith. The Calif, after this ceremony, leaves the mosque, and returns alone, along the banks of the Tigris, to his palace, the noble Mohammedans accompanying him in boats, until he enters this building. He never returns by the way he came; and the path on the bank of the river is carefully guarded all the year round, so as to prevent any one treading in his footsteps. The Calif never leaves his palace again for a whole year. He is a pious and benevolent man, and has erected buildings on the other side of the river, on the banks of an arm of the Euphrates, which runs on one side of the city. These buildings include many large houses, streets, and hostelries for the sick poor, who resort thither in order to be cured. There are about sixty medical warehouses here, all well provided from the King's stores with spices and other necessaries; and every patient who claims assistance is fed at the King's expense until his cure is completed.

There is further a large building, called Dar-al-Maraphtan,[41] in which are confined all the insane persons who are met with, particularly during the hot season, every one of whom is secured by iron chains until his reason returns, when he is allowed to return to his home. For this purpose they are regularly examined once a month by officers appointed by

[41] Dar-al-Morabittan in Arabic; literally, "abode of those who require being chained," *i.e.*, of the raving mad.

the King for that purpose; and when they are found to be possessed of reason they are immediately liberated. All this is done by the King in pure charity toward all who come to Bagdad, either ill or insane; for the King is a pious man, and his intention is excellent in this respect.

Bagdad contains about one thousand Jews, who enjoy peace, comfort, and much honor under the government of the great King. Among them are very wise men and presidents of the colleges, whose occupation is the study of the Mosaic law. The city contains ten colleges. The principal of the great college is the rabbi, R. Samuel, the son of Eli, principal of the college Geon Jacob; the provost of the Levites is the president of the second; R. Daniel, the master of the third college; R. Eleasar, the fellow, presides over the fourth; R. Eleasar, the son of Tsemach, is chief of the fifth college; he is master of the studies, and possesses a pedigree of his descent from the prophet Samuel, who rests in peace, and he and his brothers know the melodies that were sung in the temple during its existence; R. Chasadiah, principal fellow, is the master of the sixth, R. Chagai, the prince, the principal of the seventh, and R. Esra, the president of the eighth college; R. Abraham, called Abu Tahir, presides over the ninth, and R. Zakhai, son of Bosthenai, master of the studies, is president of the tenth college. All these are called Batlanim, *i.e.*, the Idle: because their sole occupation consists in the discharge of public business. During every day of the week they dispense justice to all the Jewish inhabitants of the country, except Monday, which is set aside for assemblies under the presidency of the rabbi Samuel, master of the college Geon Jacob, who on that day dispenses justice to every applicant, and is assisted therein by the other Batlanim, presidents of the colleges.

The principal of all these, however, is R. Daniel, the son of Chisdai, who bears the titles of Prince of the Captivity and Lord, and who possesses a pedigree which proves his descent from King David. The Jews call him "Lord, Prince of the Captivity," and the Mohammedans entitle him Saidna Ben Daoud, noble descendant of David. He holds great com-

mand over all Jewish congregations under the authority of the Emir-al-Mumenin, the lord of the Mohammedans, who has commanded that he shall be respected, and has confirmed his power by granting him a seal of office. Every one of his subjects, whether he be Jew or Mohammedan or of any other faith, is commanded to rise in the presence of the prince of the captivity, and to salute him respectfully, under a penalty of one hundred stripes. Whenever he pays a visit to the King, he is escorted by numerous horsemen, both Jews and Gentiles, and a crier proclaims aloud: "Make way before our lord the son of David, as becomes his dignity"; in Arabic, *Amilu tarik la-saidna ben-Daud.* Upon these occasions he rides upon a horse, and his dress is composed of embroidered silk; on his head he wears a large turban covered with a white cloth, and surmounted by a chain (or diadem). The authority of the prince of the captivity extends over the countries of Mesopotamia, Persia, Khorassan, Seba, which is Yemen, Diarbekh, all Armenia and the land of Kota near Mount Ararat, over the country of the Alanians, which is shut in by mountains, and has no outlet except by the iron gates which were made by Alexander, over Sikbia and all the provinces of the Turkomans unto the Aspisian mountains, over the country of the Georgians unto the river Oxus (these are the Girgasim of Scripture, and believe in Christianity), and as far as the frontiers of the provinces and cities of Tibet and India. All the Jewish congregations of these different countries receive authority from the prince of captivity to elect rabbis and ministers, all of whom appear before him in order to receive consecration [42] and the permission to officiate, upon which occasions presents and valuable gifts are offered to him, even from the remotest countries. The prince of the captivity possesses hostelries, gardens, and orchards in Babylonia, and extensive landed property inherited from his forefathers, of which nobody can deprive him. He enjoys a certain yearly income from the Jewish hostelries, the markets, and the merchandise of the country, which is levied in form of a tax, over

[42] The ceremony of consecration, performed by the prince of captivity, consisted in his laying his hands on the heads of the candidates.

and above what is presented to him from foreign countries. He is very rich, an excellent scholar, and so hospitable that numerous Israelites dine at his table every day. At the time of the installation of the prince of the captivity he expends considerable sums in presents to the King (or Calif), and to his princes and nobles. This ceremony is performed by the King or Calif, who lays his hands on the prince, after which the latter rides home from the King's abode to his own house, seated in a royal State carriage, and accompanied with the sound of various musical instruments; he afterward lays his hands on the gentlemen of the university, to reinstall them. Many of the Jews of Bagdad are good scholars and very rich. The city contains twenty-eight Jewish synagogues, situated partly in Bagdad and partly in Al-Khorkh, on the other side of the river Tigris, which runs through and divides the city. The metropolitan synagogue of the prince of the captivity is ornamented with pillars of richly colored marble, plated with gold and silver; on the pillars are inscribed verses of the Psalms in letters of gold. The ascent to the holy ark [43] is composed of ten marble steps, on the uppermost of which are the stalls set apart for the prince of the captivity and the other princes of the house of David.

The city of Bagdad is three miles in circumference; the country in which it is situated is rich in palm-trees, gardens, and orchards, so that nothing equals it in Mesopotamia. Merchants of all countries resort thither for purposes of trade, and it contains many wise philosophers, well skilled in sciences, and magicians proficient in all sorts of enchantment.

Two days from hence stands Gihiagin, or Ras-al-Ain, which is Resen, "the great city"; [44] it contains about five thousand Jews and a large synagogue. In a house near the synagogue is the sepulcher of [45]; and, in a cave below it, that of his twelve disciples. From hence it is one day to Babylon. This is the ancient Babel, and now lies in ruins; but the streets

[43] The place where the rolls of the Pentateuch are deposited. It is generally elevated above the seats of the congregation.

[44] Gen. x. 12. Ras-al-Ain is the Ressaina of the Romans; it is erroneously identified with Resen.

[45] The name is omitted in all editions.

still extend thirty miles. The ruins of the palace of Nebuchadrezzar are still to be seen; but people are afraid to venture among them on account of the serpents and scorpions with which they are infested. Twenty thousand Jews live within about twenty miles from this place, and perform their worship in the synagogue of Daniel, who rests in peace. This synagogue is of remote antiquity, having been built by Daniel himself; it is constructed of solid stones and bricks. Here the traveler may also behold the palace of Nebuchadrezzar, with the burning fiery furnace into which were thrown Hananiah, Mishael, and Azariah; it is a valley well known to everyone.[46] Hillah, which is at a distance of five miles, contains about ten thousand Jews and four synagogues, one of which is that of R. Meier, whose sepulcher is in front of it; another is that of R. Seiri, son of Hama, and R. Miri.[47] Public worship is performed daily in these synagogues. Four miles from hence is the tower built by the dispersed generation.[48] It is constructed of bricks called *al-ajurr;* the base measures two miles, the breadth two hundred and forty yards, and the height about one hundred canna. A spiral passage, built into the tower (in stages of ten yards each), leads up to the summit, from which we have a prospect of twenty miles, the country being one wide plain and quite level. The heavenly fire, which struck the tower, split it to its very foundation.

Half a day from hence, at Napacha,[49] which contains two hundred Jews, is the synagogue of R. Isaac Napacha, in front of which is his sepulcher. Three parasangs hence, on the banks of the Euphrates, stands the synagogue of the prophet Ezekiel, who rests in peace.[50] The place of the syna-

[46] This tradition of the burning furnace is mentioned by the Arabian geographers, by whom we are further informed that the ashes still remained.

[47] These are also some of the early rabbis concerning whom the Jews possess many legends; the places of burial of others are mentioned further on.

[48] Benjamin here alludes to the Birs Nimrod, which is, however, more than four miles from Hillah. *Al-ajurr* is the Persian word for these bricks.

[49] Perhaps the Nachaba of Ptolemy. It is not found in modern maps.

[50] This celebrated sepulcher is still a place of pilgrimage to the Jews and Mohammedans in the East.

gogue is fronted by sixty towers, the space between every two of which is also occupied by a synagogue; in the court of the largest stands the ark, and behind it is the sepulcher of Ezekiel, the son of Buzi the priest. This monument is covered with a large cupola, and the building is very handsome; it was erected by Jechoniah, King of Juda, and the thirty-five thousand Jews who went along with him, when Evil-Merodach released him from the prison, which was situated between the river Chaboras and another river. The names of Jechoniah and of all those who came with him are inscribed on the wall, the King's name first, that of Ezekiel last. This place is considered holy even to the present day, and is one of those to which people resort from remote countries in order to pray, particularly at the season of new year and atonement day. There are great rejoicings here at that time, which are attended even by the prince of the captivity and the presidents of the colleges of Bagdad. The assembly is so large, that their temporary abodes cover twenty-two miles of open ground, and attract many Arabian merchants, who keep a market or fair. On the day of atonement the proper lesson of the day is read from a very large manuscript Pentateuch in Ezekiel's own handwriting. A lamp burns night and day on the sepulcher of the prophet, and has always been kept burning since the day he lighted it himself; the oil and wicks are renewed as often as necessary. A large house belonging to the sanctuary contains a very numerous collection of books, some of them as ancient as the second, some even coeval with the first temple, it being the custom that whoever dies childless bequeaths his books to this sanctuary. The inhabitants of the country lead to the sepulcher all foreign Jews, who come from Media and Persia to visit it in fulfilment of vows. The noble Mohammedans also resort thither to pray, because they hold the prophet Ezekiel, on whom be peace! in great veneration, and they call this place Dar Melicha (the agreeable abode); the sepulcher is also visited by all devout Arabs. Within half a mile of the synagogue are the sepulchers of Hananiah, Mishael, and Azariah, each covered with a large cupola. Even in times of war,

neither Jew nor Mohammedan ventures to despoil and profane the sepulcher of Ezekiel.

Three miles from hence stands the city of Al-Kotsonaath, containing three hundred Jewish inhabitants and the sepulchers of R. Papa, R. Huna, R. Joseph Sinai, and R. Joseph, the son of Hama, in front of each of which is a synagogue in which Jews daily pray. Three parasangs to Ain Japhata, which contains the sepulcher of the prophet Nahum the Elkoshite, who rests in peace. In a Persian village, a day from thence, are the sepulchers of R. Chisdai, R. Akiba, and R. Dossa; and in another village, half a day's distance in the desert, are those of R. David, R. Juda, R. Kubreh, R. Sechora, and R. Aba; and on the river Lega, a distance of one day, that of King Zedekiah, who rests in peace; the latter is ornamented by a large cupola. It is one day hence to the city of Kufa, which contains about seventy thousand Jews; and in it is the sepulcher of King Jechoniah, which consists of a large building with a synagogue in front. One day and a half to Sura, the place called in the Talmud Matha-Mechasia, formerly the residence of the princes of the captivity and of the principals of the colleges. At Sura are the sepulchers of R. Shrira and his son Rabenu Hai, Rabenu Sadiah-al-Fajumi, R. Samuel, the son of Chophni the priest, and Zephaniah, the son of Khushi, the son of Gedaliah the prophet, and of many other princes of the captivity, descendants of the house of David, who formerly resided there before the city was ruined. Two days from hence is Shafjathib, where there is a synagogue, which the Israelites erected with earth and stones brought from Jerusalem, and which they called "the transplanted of Nehardea." One day and a half from hence is El Jubar, or Pombeditha, on the river Euphrates, containing about three thousand Jews, and the synagogues, sepulchers, and colleges of Rab and Samuel.

At twenty-one days' journey through the desert of Sheba, or Al-Yemen, from which Mesopotamia lies in a northerly direction, are the abodes of the Jews who are called Beni (children of) Rechab, men of Thema. The seat of their government is at Thema (or Tehama), where their prince and

governor rabbi Chanan resides. This city is large, and the extent of their country is sixteen days' journey toward the northern mountain range. They possess large and strong cities and are not subject to any of the Gentiles, but undertake warlike expeditions into distant provinces with the Arabians, their neighbors and allies, to take the spoil and the prey. These Arabians are Bedouins, who live in tents in the deserts and have no fixed abode, and who are in the habit of undertaking marauding expeditions into the province of Yemen. The Jews are a terror to their neighbors. Their country being very extensive, some of them cultivate the land and rear cattle. A number of studious and learned men, who spend their lives in the study of the law, are maintained by the tithes of all produce, part of which is also employed toward sustaining the poor and the ascetics, called "Mourners of Sion" and "Mourners of Jerusalem." These eat no meat and abstain from wine, dress always in black, and live in caves or in low houses, and keep fasts all their lives except on Sabbaths and holy-days.[51] They continually implore the mercy of God for the Jews in exile, and devoutly pray that he may have compassion on them for the sake of his own great name; and they also include in their prayers all the Jews of Tehama and of Telmas. The latter contains about one hundred thousand Jews, who are governed by Prince Salomon, who, as well as his brother, Prince Chanan, are descendants of the royal house of David, who rests in peace, which is proved by their pedigrees. In doubtful cases they solicit the decisions of the prince of the captivity, and set aside forty days of every year, during which they go in rent clothes, and keep fasts, and pray for all the Jews who live in exile.

The province of which Thanaejm is the metropolis contains forty cities, two hundred villages, and one hundred small towns, and is inhabited by about three hundred thousand Jews. Thanaejm is a very strong city, fifteen square miles in extent, and large enough to allow agriculture to be carried on

[51] Fasting being prohibited on these days by the Talmud. This proves Niebuhr's supposition, that they were Talmudists, to be correct.

within its boundaries; within which are also situated the palace of Prince Salomon, and many gardens and orchards. Telmas is also a city of considerable magnitude; it contains about one hundred thousand Jews, is strongly fortified, and situated between two very high mountains. Many of its inhabitants are well informed, wise, and rich. The distance from Telmas to Chaibar is three days' journey. It is reported that these Jews are of the tribes of Reuben, Gad, and half the tribe of Manasseh, who were led away captives by Shalmaneser, King of Ashur, and who repaired into these mountainous regions, where they erected the above-named large and strong cities. They carried on war with many kingdoms, and are not easily to be reached because of their situation, which requires a march of eighteen days through uninhabited deserts, and thus renders them difficult of access.

Chaibar is also a very large city, and contains among its fifty thousand Jewish inhabitants many learned scholars. The people of this city are valiant, and engaged in wars with the inhabitants of Mesopotamia, with those of the northern districts, and with those of Yemen, who live near them; the latter province borders on India. It is a distance of twenty-five days' journey from the country of these Jews to[52] on the river Virah, in Yemen, which place contains about three thousand Jews. Waset[53] is distant seven days, and contains about ten thousand Jews, among whom is R. Nedain. Five days hence bring us to Bassora on the Tigris, which contains two thousand Israelites, many of whom are learned and wealthy. From hence it is two days to[54] on the river Samarra, or Shat-el-Arab. This is the frontier of Persia, and contains fifteen hundred Jews. The sepulcher of Ezra, the priest and scribe, is in this place, where he died on his journey from Jerusalem to King Artaxerxes. In front of the sepulcher a large synagogue and a Mohammedan mosque have been erected, the latter as a mark of the veneration in which

[52] The name of a city appears to be omitted here.

[53] Waset is the ancient Cybate. The Hebrew text reads Naset, which Mr. Asher has rightly corrected.

[54] The name of a city is omitted here; no doubt Kornah, on the Samarra, or ancient Delos.

Ezra is held by the Mohammedans, who are very friendly toward the Jews, and resort thither to pray.

Four miles from thence begins Khuzistan, the Elam of Scripture, a large province, which, however, is but partially inhabited, a portion of it lying in ruins. Among the latter are the remains of Shushan, the metropolis and palace of King Ahasuerus, which still contains very large and handsome buildings of ancient date. It has seven thousand Jewish inhabitants, with fourteen synagogues; in front of one of which is the sepulcher of Daniel, who rests in peace. The river Ulai divides the city into two parts, which are connected by a bridge; that portion of it which is inhabited by the Jews contains the markets, to which all trade is confined, and there all the rich dwell; on the other side of the river they are poor, because they are deprived of the above-named advantages, and have even no gardens or orchards. These circumstances gave rise to jealousy, which was fostered by the belief that all honor and riches originated in the possession of the remains of the prophet Daniel, who rests in peace, and who was buried on the favored side of the river. A request was made by the poor for permission to remove the sepulcher to the other side, but it was rejected; upon which a war arose, and was carried on between the two parties for a length of time; this strife lasted until "their souls become loath," and they came to a mutual agreement, by which it was arranged that the coffin which contained Daniel's bones should be deposited alternately every year on either side. Both parties faithfully adhered to this arrangement, until it was interrupted by the interference of Sanjar Shah ben.Shah,[55] who governs all Persia, and holds supreme power over forty-five of its kings. This prince is called in Arabic Sultan-al-Fars-al-Khabir (Supreme Commander of Persia), and his empire extends from the banks of the Shat-el-Arab to the city of Samarkand and the Kizil Ozein, enclosing the city of Nishapur, the cities of Media, and the Chaphton mountains, and reaches as far as Tibet, in the forests of which country that

[55] Sanjar was a very celebrated and powerful prince. He conquered Samarkand in 1140, and died in 1157, shortly before Benjamin visited the East.

quadruped is found which yields the musk. The extent of his empire is four months and four days' journey. When this great emperor, Sanjar, King of Persia, came to Shushan and saw that the coffin of Daniel was removed from one side to the other, he crossed the bridge with a very numerous retinue, accompanied by Jews and Mohammedans, and inquired into the reason of those proceedings. Upon being told what we have related, he declared it to be derogatory to the honor of Daniel, and commanded that the distance between the two banks should be exactly measured, that Daniel's coffin should be deposited in another coffin, made of glass, and that it should be suspended from the center of the bridge by chains of iron. A place of public worship was erected on the spot, open to every one who desired to say his prayers, whether he be Jew or Gentile; and the coffin of Daniel is suspended from the bridge unto this very day. The King commanded that, in honor of Daniel, nobody should be allowed to fish in the river one mile on each side of the coffin.

It is three days hence to Rudbar, which contains twenty thousand Jews, among whom are many scholars and rich men, but they generally live under great oppression. Two days hence bring us to the river Holwan, near which you find the abodes of about four thousand Jews. Four days to the district of Mulehet,[56] possessed by a sect who do not believe in the tenets of Mohammed, but live on the summit of high mountains, and pay obedience to the commands of the Old Man in the country of the Assassins. Four congregations of Jews dwell among them, and combine with them in their wars. They do not acknowledge the authority of the kings of Persia, but live on their mountains, whence they occasionally descend to make booty and to take spoil, with which they retire to their mountain fortresses, beyond the reach of their assailants. Some of the Jews who live in this country are excellent scholars, and all acknowledge the authority of the prince of the captivity, who resides at Bagdad in Babylonia.

[56] Benjamin's account of the Assassins, and their residence at Mulehet, coincides very closely with that given by Marco Polo. It has been supposed that the sect of the Assassins originated in this district of Persia.

Five days from hence is Amaria, which contains five-and-twenty thousand Jews. This congregation forms part of those who live in the mountains of Chaphton, and which amount to more than a hundred, extending to the frontiers of Media. These Jews are descendants of those who were originally led into captivity by King Shalmaneser; they speak the Syriac language, and among them are many excellent Talmudic scholars; they are neighbors to those of the city of Amaria, which is situated within one day's journey of the empire of Persia, to the King of which they are tributary. This tribute is collected by a deputy, and amounts here, as well as in all Mohammedan countries, to one amiri of gold, equal to one golden maravedi and one-third, for each male inhabitant of the age of fifteen and upward.

Ten years ago[57] there rose a man of the name of David El-Roy, of the city of Amaria, who had studied under the prince of the captivity, Chisdai, and under Eli, the president of the college of Geon Jacob in the city of Bagdad, and who became an excellent scholar, being well versed in the Mosaic law, in the decisions of the rabbis, and in the Talmud; understanding also the profane sciences, the language and the writings of the Mohammedans, and the scriptures of the magicians and enchanters. He made up his mind to rise in rebellion against the King of Persia, to unite and collect the Jews who live in the mountains of Chaphton, and with them to engage in war with all Gentiles, making the conquest of Jerusalem his final object. He gave signs to the Jews by false miracles, and assured them, "the Lord has sent me to conquer Jerusalem, and to deliver you from the yoke of the Gentiles." Some of the Jews did believe in him, and called him Messiah. When the King of Persia became acquainted with these circumstances, he sent and summoned David into his presence. The latter went without fear, and when brought before the court he was asked, "Art thou the king

[57] That is, probably, in A.D. 1155; for 1165 appears to be about the year in which Benjamin of Tudela visited Persia. The history of David El-Roy, and the scene of his imposture, have been illustrated by Major Rawlinson in a memoir communicated to the Geographical Society of London, and printed in its Transactions.

of the Jews?" to which he made answer and said, "I am." Upon this the King immediately commanded that he should be secured and put into the prison where the captives are kept who are imprisoned for life, situated in the city of Dabaristan, on the banks of the Kizil Ozein, which is a broad river. After a lapse of three days, when the King sat in council to take the advice of his nobles and officers respecting the Jews who had rebelled against his authority, David appeared among them, having liberated himself from prison without human aid. When the King beheld him he inquired, "Who has brought thee hither, or who has set thee at liberty?" To which David made answer, "My own wisdom and subtility; for verily I fear neither thee nor thy servants." The King immediately commanded that he should be seized, but his servants answered and said, "We see him not, and are aware of his presence only by hearing the sound of his voice." The King was very much astonished at David's exceeding subtility, who thus addressed him: "I now go my own way"; and he went out, followed by the King and all his nobles and servants, to the banks of the river, where he took his shawl, spread it upon the water, and crossed it thereupon. At that moment he became visible, and all the servants of the King saw him cross the river on his shawl. He was pursued by them in boats, but without success, and they all confessed that no magician upon earth could equal him. He that very day traveled to Amaria, a distance of ten days' journey, by help of the Shem Hamphorash,[58] and related to the astonished Jews all that had happened to him. The King of Persia afterward sent to the Emir-el-Mumenin, the Calif of Bagdad, principal of the Mohammedans, to solicit the influence of the prince of the captivity, and of the presidents of the colleges, in order to check the proceedings of David El-Roy, and threatening to put to death all Jews who inhabited his empire. The congregations of Persia were

[58] *Shem Hamphorash*, literally, "the explained name," the letters of the word "Jehovah" in their full explanation, a mystery known but to very few, and by which it is believed wonders may be executed. The wonders performed by Jesus are ascribed in the Talmud to his knowledge of this mystery.

very severely dealt with about that time, and sent letters to the prince of the captivity and the presidents of the colleges at Bagdad to the following purpose: "Why will you allow us to die, and all the congregations of this empire? Restrain the deeds of this man, and prevent thereby the shedding of innocent blood." The prince of the captivity and the president of the colleges hereupon addressed David in letters which run thus: "Be it known unto thee that the time of our redemption has not yet arrived, and that we have not yet seen the signs by which it is to manifest itself, and that by strength no man shall prevail. We therefore command thee to discontinue the course thou hast adopted, on pain of being excommunicated from all Israel." Copies of these letters were sent to Sakhai, the prince of the Jews in Mosul, and to R. Joseph the astronomer, who is called Borhan-al-Fulkh, and also resides there, with the request to forward them to David El-Roy. The last mentioned prince and the astronomer added letters of their own, in which they advised and exhorted him; but he nevertheless continued in his criminal career. This he carried on until a certain prince of the name of Sin-el-Din, a vassal of the King of Persia, and a Turk by birth, cut it short by sending for the father-in-law of David El-Roy, to whom he offered ten thousand florins if he would secretly kill David El-Roy. This agreement being concluded, he went to David's house while he slept, and killed him on his bed, thus destroying his plans and evil designs. Notwithstanding this, the wrath of the King of Persia still continued against the Jews who lived in the mountains and in his country, who in their turn craved the influence of the prince of the captivity with the King of Persia. Their petitions and humble prayers were supported by a present of one hundred talents of gold, in consideration of which the anger of the King of Persia was subdued, and the land was tranquillized.

From that mountain to Hamadan[59] is a journey of ten days; this was the metropolis of Media, and contains about

[59] Hamadan, which is now in a state of ruin, is said to stand on or near the site of the ancient Ecbatana. The sepulcher of Mordecai and Esther is still shown there.

fifty thousand Jews. In front of one of the synagogues is the sepulcher of Mordecai and Esther. Four days from thence stands Dabaristan,[60] on the river Kizil Ozein, it contains about four thousand Jewish inhabitants. The city of Ispahan is distant seven days' journey; it is the metropolis of Persia, and residence of the King, being twelve miles in extent, and containing about fifteen thousand Jews. Sar Shalom, the rabbi of this city and of all other towns of the Persian Empire, has been promoted to the dignity by the prince of the captivity.

Four days distant stands Shiraz, or Fars, a large city, containing about ten thousand Jews. It is seven days thence to Giva,[61] a large city on the banks of the Oxus, containing about eight thousand Jews. Very extensive commerce is carried on in this place, to which traders of all countries and languages resort; the country about it is very flat. Five days from thence, on the frontiers of the kingdom, stands Samarkand, a city of considerable magnitude, which contains about fifty thousand Jews. The prince rabbi Obadiah is the governor of the community, which includes many wise and learned men. Four days from thence is the province of Tibet, in the forests of which country that beast is found which yields the musk. To the mountains of Khazvin, on the river Kizil Ozein, it is a journey of eight-and-twenty days. Jews of those parts, who live in Persia at present, report that the cities of Nishapur are inhabited by four tribes of Israel, *viz.*, the tribe of Dan, that of Zebulon, and that of Naphthali, being part of the first exiles who were carried into captivity by Shalmaneser, King of Ashur, as reported in Scripture.[62] He banished them to Halah and Habor, the mountains of Gozan, and the mountains of Media. The extent of their country is twenty days' journey, and they possess many towns and cities in the mountains. The river Kizil Ozein forms their boundary on one side, and they are subject to no nation.

[60] This town is conjectured to be Farahabad.

[61] The city of Khiva.

[62] 2 Kings xvii. 6, and xviii. 11. "And the King of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor, by the river Gozan, and in the cities of the Medes."

but are governed by their own prince, who bears the name of rabbi Joseph Amarkhela Halevi.[63] Some of these Jews are excellent scholars; others carry on agriculture; and many of them are engaged in war with the country of Cuth, by way of the desert. They are in alliance with the Caphar Tarac, or infidel Turks,[64] who adore the wind and live in the desert. This is a people who eat no bread and drink no wine, but devour the meat raw and quite unprepared; they have no noses, but draw breath through two small holes, and eat all sorts of meat, whether from clean or unclean beasts. They are on very friendly terms with the Jews.

About eighteen years ago this nation invaded Persia with a numerous host, and took the city of Rai, which they smote with the edge of the sword, carrying off the spoil to their deserts. Nothing similar had been seen before in the kingdom of Persia; and when the King of that country was made acquainted with this occurrence, his wrath was kindled, for, said he, "in the time of my predecessors no host like this ever issued from the desert; I will go and will extinguish their name from the earth." He raised the war-cry in the whole empire, collected all his troops, and made inquiry whether he could find any guide that would show him the place where his enemies pitched their tents. A man was met with, who spoke thus to the King: "I will show thee the place of their retreat, for I am one of them." The King promised to enrich him if he would fulfil his promise and show him the way. Upon inquiry how many provisions would be necessary for this long march through the desert, the spy answered: "take with you bread and water for fifteen days, as you will find no provisions whatever before you

[63] Of the tribe of Levi, the descendants of which are divided into Leviim and Khohanim, and are the only Jews who to this day claim the descent from a certain tribe, all others having mixed and become extinct in the course of time.

[64] These were the Ghuzes, a Turkish tribe who emigrated in the twelfth century from the country to the north of the Oxus. The events mentioned in the text seem to have occurred in 1153, when the Ghuzes revolted against the Persians, defeated the Sultan, and plundered Mero and Nishapur. The Sultan was made a prisoner, and only escaped and returned to his own country in 1156.

reach their country." This advice being acted upon, they traveled fifteen days in the desert, and as they met with nothing that could serve for sustenance they became extremely short of provisions, and men and beasts began to die. The King sent for the spy, and thus spoke to him: "What is become of thy promise to show us our enemy?" No other reply being made than "I have mistaken my way," the head of the spy was cut off by the King's command. Orders were issued that every one who had any provisions left should share them with his companion; but every thing eatable was consumed, even the beasts, and after traveling thirteen additional days in the desert they at last reached the mountains of Khazvin, where the Jews dwell. They encamped in the gardens and orchards, and near the springs, which are in the vicinity of the river Kizil Ozein. It being the fruit season, they made free with it and destroyed much, but no living being came forward. They saw, however, cities and many towers on the mountains, and the King commanded two of his servants to go and inquire the name of the nation which inhabited these mountains, and to cross over to them, either in boats or by swimming the river. They at last discovered a large bridge, fortified by towers, and secured by a gate which was locked, and on the other side of the bridge a considerable city. They shouted on their side of the bridge until at last a man came forth to inquire what they wanted or to whom they belonged. They could not, however, make themselves understood, but brought an interpreter who spoke both languages; the questions being repeated, they replied: "We are the servants of the King of Persia, and have come to inquire who you are and whose subjects." The answer was: "We are Jews, we acknowledge no king or prince of the Gentiles, but are subjects of a Jewish prince." Upon inquiries after the Ghuzi, the Caphar Tarac or infidel Turks, the Jews made answer: "Verily they are our allies, and whoever seeks to harm them we consider our own enemy." The two men returned and reported this to the King of Persia, who became much afraid, and particularly so when, after a lapse of two days, the Jews sent a herald to offer him battle.

The King said, "I am not come to make war against you, but against the Caphar Tarac, or infidel Turks, who are my enemies; and if you attack me I will certainly take my vengeance, and will destroy all the Jews in my own kingdom, for I am well aware of your superiority over me in my present position; but I entreat you to act kindly and not to harass me, but allow me to fight with the Caphar Tarac, my enemy, and also to sell me as much provision as I want for the maintenance of my host." The Jews took counsel among themselves, and determined to comply with the request of the King of Persia for the sake of his Jewish subjects. The King and all his host were consequently admitted into the country of the Jews, and during his stay of fifteen days he was treated with most honorable distinction and respect. The Jews, however, meanwhile sent information to their allies, the Caphar Tarac, and made them acquainted with the above-mentioned circumstances; these took possession of all the mountain passes, and assembled a considerable host, consisting of all the inhabitants of that desert; and when the King of Persia went forth to give them battle, the Caphar Tarac conquered, killing and slaying so many of the Persians, that the King escaped to his country with only very few followers. One of the horsemen of the retinue of the King enticed a Jew of that country, named R. Moses, to go along with him; he carried this man with him into Persia, and there made him a slave. Upon a certain day, when the King was the spectator of sports carried on for his amusement, and consisting principally of the exercise of handling the bow, among all competitors none excelled this R. Moses. The King thereupon inquired after this man by means of an interpreter, and was told what had happened to him, and how he had been forcibly carried away from his country by the horseman; upon learning which the King not only immediately granted him his liberty, but gave him a dress of honor, composed of silk and fine linen, and many other presents. A proposal was also made to R. Moses, that if he would renounce his religion for that of the Persians, he should be treated with the utmost kindness, should gain considerable

riches, and be made the King's steward; but he refused, and said, "I can not make up my mind to any such step." The King, however, placed him in the house of the rabbi Sar Shalom, of the Ispahan congregation, who in the course of time became his father-in-law. This very R. Moses related all these things unto me.

From thence I returned to the country of Khuzistan, which lies on the Tigris. This river runs downward and falls into the Indian Sea (Persian Gulf), in the vicinity of an island called Kish. The extent of this island is six miles, and the inhabitants do not carry on any agriculture, for they have no rivers, nor more than one spring in the whole island, and are consequently obliged to drink rain-water. It is, however, a considerable market, being the spot to which the Indian merchants and those of the islands bring their commodities. While the traders of Mesopotamia, Yemen, and Persia import all silk and purple cloths, flax, cotton, hemp, mash, wheat, barley, millet, rye, and all other sorts of comestibles and pulse, which articles form objects of exchange, those from India import great quantities of spices, and the inhabitants of the island live by what they gain in their capacity of brokers to both parties. The island contains about five hundred Jews. It is ten days' passage by sea to El-Katif, a city with about five thousand Israelites. In this vicinity the pearls are found: about the twenty-fourth of the month of Nisan[65] large drops of rain are observed upon the surface of the water, which are swallowed by the reptiles, which thereupon close their shells and fall to the bottom of the sea; about the middle of the month of Thishri[66] people dive with the assistance of ropes, collect these reptiles from the bottom, and bring them up, after which they are opened and the pearls taken out.

Seven days from thence is Chulam,[67] on the confines of the country of the sun-worshipers, who are descendants of Kush,[68] are addicted to astrology, and are all black. This

[65] In April.

[66] In October.

[67] Chulam, the Koulam of Marco Polo and Ibn-Batuta, was an important place on the coast of Malabar, but is much reduced in modern times.

[68] Negroes.

nation is very trustworthy in matters of trade; and whenever foreign merchants enter their port, three secretaries of the king immediately repair on board their vessels, write down their names, and report them to him. The king thereupon grants them security for their property, which they may even leave in the open fields without any guard. One of the king's officers sits in the market, and receives goods that may have been found anywhere, and which he returns to those applicants who can minutely describe them. This custom is observed in the whole empire of the king. From Easter to new year,[69] during the whole of the summer, the heat is extreme. From the third hour of the day people shut themselves up in their houses until the evening, at which time everybody goes out. The streets and markets are lighted up, and the inhabitants employ all the night upon their business, which they are prevented from doing in the daytime by the excessive heat. . . .

Here are the confines of Germany, a country full of hills and mountains. The Jewish congregations of Germany inhabit the banks of the great river Rhine, from Cologne, where the empire commences, unto Cassanburg, the frontier of Germany, which is fifteen days' journey, and is called Ashkenas by the Jews. These are the cities of Germany which contain congregations of Israelites, all situated on the river Moselle — Coblence, Andernach, Kaub, Kartania, Bingen, Worms, and Mistran. In fact, the Jews are dispersed over all countries, and whoever hinders Israel from being collected shall never see any good sign, and shall not live with Israel. And at the time which the Lord has appointed to be a limit of our captivity and to exalt the horn of his anointed, every one shall come forth and shall say, "I will lead the Jews and I will assemble them."

These cities contain many eminent scholars; the congregations are on the best terms with one another, and are friendly toward strangers. Whenever a traveler visits them they are rejoiced thereat and hospitably receive him. They are full

[69] *I.e.*, from April to October.

of hopes, and say: "Be of good spirit, dear brethren, for the salvation of the Lord will be quick, like the twinkling of an eye; and, indeed, were it not that we had doubted hitherto that the end of our captivity had not yet arrived, we should have assembled long ago; but this is impossible before the time of song arrive, and the sound of the cooing turtle gives warning; then will the message arrive, and we will say, The name of the Lord be exalted!" [70] They send letters to one another, by which they exhort to hold firm in the Mosaic law. Those that spend their time as mourners of the downfall of Sion and the destruction of Jerusalem are always dressed in black clothes, and pray for mercy before the Lord, for the sake of their brethren.

Beside the cities which we have already mentioned as being in Germany, there are, further, Astransburg, Duidisburg, Mantern, Pisingas, Bamberg, Zor, and Regensburg, on the confines of the empire; all these cities contain many rich and learned Jews. Farther on is the country of Bohemia, called Prague. Here begins Sclavonia, called by the Jews who inhabit it Khenaan, because the inhabitants sell their children to all nations, which is also applicable to the people of Russia. The latter country is very extensive, reaching from the gates of Prague to those of Kiev, a large city on the confines of the empire. The country is very mountainous and full of forests; in the latter the beasts called vaiverges [71] are met, which yield the sable fur or ermine. In winter the cold is so intense that nobody ventures to leave his house. So far the kingdom of Russia.

The kingdom of France, called by the Jews Tsarphat, reaches from the town of Alsodo to Paris, the metropolis, and is six days in extent. This city, situated on the river Seine, belongs to King Louis, and contains many learned men, the equal of which are to be met with at present nowhere upon earth: they employ all their time upon the study of the law, are hospitable to all travelers, and on friendly terms with all their Jewish brethren.

[70] Psalms xxxv. 27.

[71] Vaiverges, Polish *wiewiórka*, the white squirrel, a quadruped the skins of which were considered to be of great value.

May the Lord in his mercy be full of compassion toward them and us, and may he fulfil toward both the words of his Holy Scripture (Deut. xxx. 3), "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."— Amen, Amen, Amen.

THE END

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See also:

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