

## Entdecktes Judenthum (Judaism Unmasked) — Part II

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## **Chapter I. In which it is shown what the Rabbis write concerning the souls of Christians and of other peoples found outside of Judaism, and what they teach on the other hand concerning the souls of the Jews and their passage, or transmigration, from one body or place into another.**

Since the Jews, puffed up with nothing but vain imagination, hate and despise all other peoples to the utmost degree, and are stuck in the erroneous opinion that they alone are holy, one can easily judge that they write nothing good at all about our souls, but rather defame and belittle them in the worst and most shameful manner. But so that their poisonous doctrine on this matter may be brought to light, it is to be known that they believe all the souls of those who are not Jews derive from the unclean spirits and devils. Hence it is read in the book *Emek hammelech*, folio 3, column 4, in the 4th chapter, under the title *Scháar Schiafchúe hamélech*, as follows: אמרו רז"ל אתם קרויים אדם מצד נשמת אדם העליון ואין אומות העולם קרויים אדם כי אין להם : That is: Our Rabbis, of blessed memory, have said: you (Jews) are called human beings on account of the souls which you have from the highest Man (that is, God, who is called by the Kabbalists אדם העליון *Adam haélion*, that is, the Highest Man); but the peoples of the world are not called human beings, because they do not have a *neschamá* (or *neschómo*), that is, a soul, from the most holy Highest Man, but rather a *néfes*, that is, a soul from אדם בליעל *Adam beliáal*, that is, from the most wicked (or most worthless) Man (namely, the chief devil *Samaél*, who, as can be seen in the aforementioned book *Emek hammelech*, fol. 129, col. 4, in the 11th chapter, under the title *Scháar réscha díser ánpin*, is called *Adam beliáal*, that is, the most wicked Man). For this reason it is written on this matter in Rabbi *Menáchem* of *Rekanat's* commentary on the Five Books of Moses, fol. 137, col. 1, in the *Párascha Schemini*, as follows: דמסאבא רוחא דאתפשט לשאר עמין נפק מסטרא דמסאבו לאו איהו אדם ובגין כך לא סליק בשמא דאי שמא דההוא רוח טמא : That is: (You Jews) are human beings, but the remaining peoples are not human beings, etc. On the other side, which is unclean, the spirit (understand: the soul) which is spread out among the remaining peoples comes from the side of uncleanness (that is, from the devils). That same spirit is not a human being, and therefore this name is not given to it either. The name of that spirit is called Unclean, and it is not called by the name of human being, nor does it have any share therein. Its body is the garment of that same unclean one.

In the great *Jálkut Rubéni*, in the *Párascha Bereschíth*, the following is also taught on this matter at fol. 10 (though it should be folio 8), col. 3: עור ובשר הוא מלבוש לאדם ורוח הפנימי נקרא אדם : That is: the skin and the

flesh are the garment of man, and the inward spirit is called Man; but the idolaters (that is, the Christians and other peoples) are not called men, because their souls derive from the unclean spirit. But the souls of the Israelites derive from the Holy Spirit, *etc.* And at fol. 10, col. 2, in the same place, one reads: ישראל נקרא אדם על שנפשו ירדה לו מאדם עליון אבל לעכו"ם שבא נפשם : That is: an Israelite is called a man because his soul descends to him from the supreme Man; but an idolater, whose soul derives from the unclean spirit, is called a swine. If this is so, then the body of an idolater is the body and soul of a swine. Furthermore, in the aforementioned book *Emek hammélech*, fol. 23, col. 4, in the 43rd chapter under the title *Scháar ólam hattóhu*, one reads: הרשעים בחייהם קרויים מתים כי אין להם נשמה קדושה מן היסוד הנקרא חי העולמים בתרין עלמין בעולם הזה ובעולם הבא רק יש להם נפש מן : That is: the wicked are called dead during their lifetime, because they have no holy soul from the Foundation, which (Dan 12:7) is called He who lives eternally, in the two worlds, in this world and in the world to come; rather, they have souls from the *Kelífa* (that is, the husk, by which the Devil is understood, as was indicated above in the 18th chapter of the first part), which is called Death and the Shadow of Death; and through those same sparks they live. Now, since the Jews regard all Christians as idolaters and wicked people, as was demonstrated in the 16th chapter of the first part, and call Christendom the godless kingdom, as was indicated in the 17th chapter of the said first part, it follows from this that all of the above has been said concerning our souls.

This is also consistent with what is found at fol. 4, col. 2, in the preface of the book *Schéval*, where the words read as follows: נפשות האומות המה מכחות חיצוניות כחות הקליפות כאשר נבאר סוד עניינם בשערים הבאים בס"ד מפני כן חלקם והנהילים לשרי מעלה אבל הנשמות של אותה ישראלית אצולות מקדושת האצילות ברוך הוא : That is: the souls of the nations derive from the outermost powers, the powers of the *Kelífoth* (or *Kelifos*, that is, husks, namely of the devils), as we shall explain the mystery of their nature in the following chapters, with the help of God. For this reason God distributed them among the highest (seventy) princes (mentioned above in chapter 18 of the first part) and gave them as an inheritance. But the souls of the Israelite people derive from the holiness of the *emanation*, or outflowing, of the blessed God. So too it is written in Rabbi *Ménachem von Rékanat's* commentary on the Five Books of Moses, fol. 221, col. 4, nearly at the end of the Parashah *Haahinu*, as follows: השפע שבא לכחות הטומאה נקרא יין נסך ומשם נאצלים נפשותיהן של אומות העולם : That is: the *influentz*, or the influx, which comes to the powers of impurity, is called יין נסך *jín nésech*, that is, libation wine (which is offered to idols); and from thence come the souls of the nations of the world. Concerning this origin of the souls of Christians and other nations, something has already been indicated above in chapter 16.

16. Chapter of the first part, in connection with the twenty-eighth name that is given to the Christians.

Since it was mentioned shortly before in folio 4, col. 2 of the book *Schéva tal* that the souls of the peoples of the world have been distributed among the seventy Princes or Devils, I must also set down here what is written on this subject in the book *Tuf haárez* fol. 9, col. 2, and the words read as follows: דע כי כל חלק וחלק מהארץ נתן לאומה המתיחסת אל החלק ההוא: וז"ש כי לבני לוט נתתי את ער ירושה ממש מתיחס לבני לוט הוא ער וכן לעשו הר שעיר. וכן פרשו רז"ל הוא אדום וארצו אדומה מורה שממש יחס הארץ לפי האומה השוכנת בה. והטעם כי השר השולט על האומה גם כן יש לו יחס להשפיע בחלק הארץ ההיא. וכן הנשמות ההם מחלק הקליפה המתיחסת לאותו עפר החיצוני בענין שהם שלשה יחסים יחס האומה יחס הארץ ויחס השר בנשמות ובהשגחה: *That is: Know that every portion of the earth has been given to that people to which that same portion (in which it dwells) is assigned; and this is what is said (Deut 2:9): I have given Ar to the children of Lot to possess. Ar is properly attributed to the children of Lot. Likewise, the mountain of Seir was assigned to Esau; and our Rabbis, of blessed memory, have explained the matter (through the words): He (namely Esau) is red, and his land is red; by which it is taught that the assignment of a land is properly according to that people which dwells therein. The reason, however, is that to that Prince (among the aforementioned seventy Princes) who rules over a people, the influence or influx over the portion of that same land has also been assigned. And thus those same souls (which are found in that same portion of the land) are from the portion of the Kelifa, or husks (namely of the evil spirit, or Devil), to which that same outward earth (or territory) is assigned, so that there are three kinds of assignment, namely the assignment of the people, the assignment of the land, and the assignment of the Prince over the souls and their governance.*

Concerning this matter, as well as the frivolous doctrine that the souls of the nations derive from the seventy princes, or devils, it is also written in the book *Maaréchet haēlahúth* (or *Maaréches haēlohús*) fol. 206, col. 1. as follows: שאר אומות מסרם ה' ית' לשרים שהם שכלים נפרדים והמשילים עליהם ומנה שר לכל אומה ואומה לשלוט ולהנהיג עליהם טוב ולשמור על ידי כוכבים ומזלות והשגחם האלה הם והמשרים עליהם: הנקראים אלהי העמים אשר חלק להם ומן השרים האלה נשתלשלה נשמתן של האומות: *That is: the remaining nations (those found outside the Jews) the blessed God has delivered over to the princes, who are Intelligentiæ abstractæ, that is, spirits without bodies, and has given them dominion over those nations, and has set a prince over each and every people to rule over it and to speak good on its behalf (and to be its advocate), and also to preserve it through the stars and planets. These same princes are also called the gods of the nations, whom He (God) has given to them in part, and from such princes the souls of the nations derive.*

Since the souls of the peoples are supposed to derive from the devils, it is read in the book *Emek hammélech*, fol. 121, col. 2. in the 151st chapter, under the title *Scháar Kirjáth árbä*, that the Jews will in the future overpower all peoples, and indeed in these words: לעתיד יתגבר: That is: In the future, the good will overpower the evil; then the Israelites also, who are from the good side, will take possession of the peoples of the world, who come from the evil side. By the evil side, however,

the devil is understood, wherefore it is stated in the book *Avodáth (or Avódas,) hakkódesch*, fol. 18, col. 3. in the 18th chapter under the title *Chélek hajickud*: הנחש הוא צד הרע that is, the serpent (namely the devil, as has been reported in the 18th chapter of the first part) is the evil side. In the book *Zerór hammór* it is also taught at fol. 148, col. 4. in the *Parascha Ki tavó*: That is, the peoples of the world are compared to a serpent, because they derive from the impurity of the ancient serpent. What is meant by this, however, is to be seen from the great *Jalkut Rubéni* fol. 80, col. 4. in the *Parascha Schemóth*, where it is read: כל הנשמות באו מסטרא דקין והבל מהבל מסטרא דטוב ומקין מסטרא דרע: That is, all souls derive from the side of Cain and Abel: from Abel from the good side, and from Cain from the evil side. Now since the soul of Cain (as has been reported in the second and eighteenth chapters of the first part) is supposed to have derived from that impurity which the chief devil *Sammaël* caused to fall upon *Even* when he lay with her, all souls of the peoples are supposed to derive from that same filth; for this reason it is read in the little book *Afkáth (or Afkas) róchel*, fol. 7, col. 2., where mention is made of the impurity of the evil spirit, as follows: הגוים והכופרים הבאים לטמא עצמם ממשכים רוח מאותו הצד ורוח הגוים משם הוא: That is, the *Gojim* (that is, Christians or heathens) and the deniers of God, who defile themselves, draw (or receive) the spirit from that same side, and their spirit (that is, their soul) comes from thence.

From what time onward this occurs, namely that the souls of the nations are said to derive from the aforementioned seventy princes, is taught by Rabbi *Aharon Schmuél* in his book *Nischmáth (or Nischmas) ádām*, in Chapter I, fol. 5, col. 2, where he writes as follows: הנה קודם דור הפלגה היו כל הנפשות ממקור אחד על כן היה כל-הארץ שפה אחת אמנם כאשר חלק השם לשבעים אומות ומסרם לשבעים שרים נמשך לכל אומה ואומה נפש מהשר הממונה עליו על כן כפי חילוק הנפשות ופירודם נחלקו הלשונות אחר זה: That is: Behold, before the time of the dispersion (which took place at the building of the Babylonian tower), all souls (of the people who lived upon the earth) were from one source (and one origin); for this reason the people of the whole earth had one and the same language. But after God divided the seventy nations and delivered them over to the seventy princes, each nation received its souls from the prince appointed over it; for this reason, after the distribution of the souls and their separation, the languages were divided, since speech derives from the soul. If this is so, then by that which is said (Gen 11:9: "And let us confuse their language"), the confusion of their souls is to be understood.

In the book *AmmudéhaSchifa*, the following is read concerning another origin of souls, fol. 51, col. 3, 4: עינך לויתן ובת זוגו אינו הדבר כפשוטו כי אמרו רז"ל שעתיד גבריאל לעשות קניגי עם לויתן. ומה לו: fol. 51, col. 3, 4: לציד עמו מלחמה אבל הענין הוא שלויתן ובת זוגו הם רמוזים על המלאך השטן אל אחר ולילית בת זוגו והם לויתן נחש בריח ונחש עקלתון הנזכרים בישעיה שהק"ב עתיד לפקוד עליהם בחרבו הקשה להאכילם מן השלם וגבריאל יעשה קניגי עמו להעביר רוח הטומאה מן הארץ ובתחלת הבריאה כאשר ברא הק"ב לכוונה ידועה אצלו יתברך חשב מחשבת שאם יזדווג לויתן חזה עם בת זוגו לילית המרשעת ויולידו נשמות מזיקים והרבה עכ"ם כי כשם שנשמות הצדיקים באים מהק"ב כן

נשמות טומאה באים על ידי מלאך השטן אל אחר כנודע. ובודאי ברבות המזיקים ונשמות עכ"ם בעולם יגבור חס ושלום כח הטומאה ויחריבו העולם לפיכך מה עשה ק"ב סירס למלאך השטן שלא יזדווג עמה ויתקיים העולם ולכך אמר בזוהר משפטים ואל יחד אסתרס שסרסו קב"ה שלא יעשה פרי ותולדה בעולם. והנה החכם בעל חסד לאברהם הקשה על מאמר הזוהר הזה ואומר איך אפשר הוא שסרס הק"ב להמלאך אל אחר שלא יוליד נשמות עכ"ם והרי אנו רואים שנשמות טומאה הם מרובות ותירץ תירוצ נפלא על זה ואמר שהענין הוא שאלו הנשמות אינן באים מצד זיווג המלאך השטן ולילית כי אחרי שסרסם ודאי אי אפשר להם להזדווג אבל אלו הנשמות וכל הנשמות של המזיקין שבאים לעולם כולם באים על ידי מעשי הרשעים והם הגורמים להביא אותם לעולם כי העושה עבירה אחת בורא על ידי מעשיו הרעים מזיקים והן הן מזיקים המחריבים ומשטשטים העולם עד כאן. והנה אותם המזיקים הבורא אותם האדם על ידי מעשיו הרעים הם העדים המעידים עליו ביום הדין וכל אחד אחד That is to say: the matter of the *Leviathan* (that God castrated him so that the world would not be destroyed, were he to produce offspring, as will be shown below in the 15th chapter of the second part) and his female companion is not to be understood literally, that our rabbis, of blessed memory, said that the angel *Gabriel* would in the future arrange a hunt with the *Leviathan*. Why should he wage war against him? Rather, the matter is to be understood thus: that the *Leviathan* and his wife signify that angel who is the *Satan* and the other god, and *Lilith* (or *Lilis*), his wife, who are the *Leviathan*, the one a straight serpent and a crooked serpent, of whom mention is made in *Isaiah* (ch. 27, v. 1), whom the holy blessed God will visit with His hard sword to destroy them from the world; and *Gabriel* will hold a hunt with him, so that the unclean spirit may be driven from the earth. Now the holy blessed God, at the beginning of creation, when He created all things for a purpose known to Him, considered in His thoughts that if this *Leviathan* were to lie with his wife *Lilis*, they would beget many souls of devils and of idolatrous people; for just as the souls of the righteous come from the holy blessed God, so the unclean souls come from the angel who is the *Satan* and the other god, as is well known. And it is certainly true that when the devils and the souls of the idolatrous multiply in the world, the power of impurity gains the upper hand (God forbid), and those evil spirits destroy the world. For this reason, what did the holy blessed God do? He *castrated* or cut the angel, the *Satan*, so that he should not mingle with her, and thus the world might be preserved. For this reason it is said in the *Sohar*, in the *Parascha Mischpatim*, that the other god was castrated, since the holy blessed God castrated him so that he would bring forth no fruit in the world and beget no offspring. Now the wise author, or writer, of the book *Chesed le-Abraham* חסד לאברהם, raised an objection against this statement of the *Sohar*, and says: how can it be possible that the holy blessed God should have castrated the angel who is the other god, so that he should beget no souls of idolatrous people, when we plainly see that there are very many unclean souls? And he resolved this objection most admirably, and said that the matter is to be understood thus: that those souls do not come from the side of the mingling of the angel, the *Satan*, and *Lilis*, for after God castrated them it is impossible that they should mingle. Rather, those souls, and the souls of the devils that come into the world, all come through the deeds of the wicked, who are the cause of their being brought into the world; for whoever commits a sin creates devils through his evil deeds, and those are the very devils that

do harm, destroy the world, and defile it. (Thus far are the words of the book *Chesed le-Abraham*.) Behold, man thus creates those very devils through his evil deeds. Those same devils are the witnesses who will testify against him on the day of judgment; and each one will cry out and say that such-and-such a person created him, just as this is particularly shown in many places in the *Sohar*.

As for the place in which the souls of the nations are supposed to dwell before they enter into human beings, it is said to be in the *expansis*, that is, in the firmaments or expansions of the seven planets, and concerning this, the following is written in the small *Jalkut Rubéni*, numero 4, under the title *Neschamá*, from the booklet *Tuf haárez*, fol. 9, col. 1: בשבעה רקיעים התחתים שבעה כוכבי לכת שצ"ם חנכ"ל ובאלה שבעה רקיעים יש נשמות ע' אומות י' אומות תחת כל כוכב וכו' ותחת גלגל השמש שבעה נשמות: That is: Among the seven firmaments or expansions there are seven planets, namely Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon, and in these seven expansions dwell the souls of the seventy nations, ten nations under each planet, etc. But beneath the *Sphæra*, or sphere, of the Moon, which is the last of all, there is an expansion that serves no purpose whatsoever, and there dwell the souls of the devils, the spirits, and the night-phantoms.

How long the souls of the nations shall endure and remain in the world is taught in the book *Maaréchet haëlahúth*, fol. 25, col. 2., in the commentary of *Chájat*, as follows: ביובל הגדול לא תשאר שום אומה מאחר שהעולם יהיה חרב. וכה לנו יחרון עליהם. יש להשיב כי הבליעה חוזרת אל הקליפות כי יכלו סכל וכל מן העולם ולכן גם נפשם של האומות הבאות מהם ילכו לחרפות מאחר שסיבתם יהיה להם כלייה מכל וכל לא יזכר שם עוד: that is, in the great Jubilee year no nation will remain, since the world (in that time) will be destroyed and laid waste. What advantage, then, do we (Jews) have over them (namely, the seventy nations)? To this it is to be answered that the destruction is to be understood as referring to the *Kelifóth* (or *Kelifos*), that is, the husks (which are the evil spirits), for these will be utterly and entirely exterminated from the world; and therefore the souls of the nations, which derive from them, will also come to ruin (and be exterminated), since their originators (from whom they proceed) will come to a complete end, and their name will no longer be remembered.

Having now revealed what the malicious Jews teach as a shameful doctrine concerning the souls of our people and of other nations, I must also show what they teach, by contrast, concerning their own souls. Here it is to be known that they hold that their souls are a part and spark of the divine essence. That they are a part of the divine essence is taught in the book *Schené luchóth habberíth*, fol. 262, col. 3, in these words: הנשמות חלק אלוה ממעל, that is, the souls are a part of God from above. And in the book *Nischmáth adam*, Rabbi Aharon Schmuél writes: הנשמה היא חלק אלוה ממעל, that is, the soul is a part of God from above; which is also to be found in the book *Schéfa tal*, in the preface, fol. 4, col. 1, 2. And in the third column it is there



taught: הנשמה היא חלק אלוה ממעל ומעצמותו כבן מעצמותו של אב : that is, the soul is a part of God from above, and of His substance, or essence, just as a son is of the essence of his father. Something on this matter has, however, already been mentioned in the first chapter of the first part.

That they are also supposed to be sparks of the divine essence is evident from the book *Emek hammélech*, fol. 121, col. 4, in the 152nd chapter, under the title *Schaár Kirjáth árba*, where it is written as follows: נשמות שברא הם חיים וקיימים לעולם ועד מפני שהם ניצוץ מעצמותו ברוך הוא : That is: The souls which He (namely, GOD) has created live and endure in eternity, because they are a spark of the substance or essence of the blessed God, as it is said (Gen 2:7): And He breathed into his nostrils a living soul. The like is also to be found in the same place, fol. 127, col. 3. And in the book *Nischmáth ádam*, one reads in the first chapter, fol. 5, col. 1: הנשמה היא נר וניצוץ מהשם הגדול ידוד נאצלה מאורו הגדול ואשו : הקדוש כמו שאמר הכתוב כי ה' אלהיך אש אוכלה הוא והוא כסדליק נר מנר שאינו חסר כלום כך הנשמה שנאצלה מרוח פיו : That is: The soul is a light and a spark of the great name Jehova, and derives from His great light and from His holy fire, as Scripture says (Deut 4:24): For the Lord your God is a consuming fire. And just as one lights a candle from another and that candle thereby suffers no diminishment, so too, so to speak, is it with the soul, which derives from the breath of the mouth of the blessed God. In the same manner one also reads in the book *Emek hammelech*, fol. 135, col. 1, in the 18th chapter, under the title *Scháar réscha díser ánpin*: הנשמה היא באה מן : That is: The soul derives from the name of the Essence (that is, the name *Jehóva*), as it is written (Deut 32:9): For the Lord's portion is His people. In the aforementioned book *Nischmáth ádam*, it is also taught at fol. 7, col. 1, in the first chapter, that the Jewish souls derive from the ten *Sephiróth* or *Sephiros*, and the words there read as follows: נשמותינו כלולים באחדות נשמת אדם הראשון נאצלות מ' ספירות הקדושים : That is: Our souls, which are contained in the unity of the soul of the first man, derive from the holy ten *Sephiróth* (or *radiances*). By the ten *Sephiróth*, however, the Kabbalists understand the Godhead, as may be seen in the book *Schéfa tal*, fol. 1, col. 1.

Since the souls of the Jews are supposed to have such a glorious origin, while the souls of all other peoples are supposed to have such a shameful one, the former are to be entirely pleasing and dear to God, while the latter are to be regarded by Him as utterly worthless. It is reported in the book *Schéfa tal* fol. 4, col. 2. in the preface that, corresponding to the number of the seventy souls who, as can be seen in Exod 1:5, came from the loins of Jacob, there are also seventy peoples, and the following passage ensues: התורה הוצרכה להודיע זה כדי להורות לנו כי כל נשמה מישראל בפני עצמה חביבה וחשובה בעיני הק"ב יותר מכל הנפשות של אומה אחת בכללה וזה הענין גילה לנו התורה במקום אחר גם כן באמרה כל הנפש הבאה לבית יעקב מצרימה שבעים ודקדקה לומר כל הנפש ולא אמרה כל הנפשות כמו שאמרה אצל עשו את כל נפשות ביתו שלא היו רק שש נפשות ואפילו הכי קורא אותן נפשות בלשון רבים מכל שכן אצל יעקב שהיו שבעים נפש היה לו לומר כל הנפשות אלא שרצתה להורות לנו כי כל נפש ונפש בפני עצמה מישראל חביבה בעיניו יותר : That is: The Law found it necessary to make this known, in order to teach us that each and every Israelite

soul individually is more pleasing and more precious in the eyes of the holy blessed God than all the souls of one (other) entire people. And this matter the Law has also revealed to us in another place, when it states (Gen 46:27): “And all the soul (not souls, in the plural number) of the house of Jacob who came into Egypt was seventy.” It (namely the Law) took careful note of this, that it says: “All the soul,” and did not say “All the souls,” just as it says of Esau (Gen 36:6): “All the souls of his house,” and calls them souls in the plural, even though there were only six souls. How much more ought it to have said of Jacob, when there were seventy souls, “All the souls”? But it wished to teach us that each and every Israelite soul individually is more pleasing and more precious in His eyes than all the souls of an entire people among the peoples of the world, and that the Israelite people as a whole is more beloved and more highly regarded in His eyes than the seventy peoples.

Regarding the time in which the souls were created, the Jews teach that they were created at the very beginning of the world, in the first six days. Hence Rabbi *Menasse ben Israel* writes in his book *Nischmáth Chájim*, fol. 70, col. 2, in the 16th chapter of the second *Maámar*, as follows: הגם שדעת חכמי אומות העולם הוא שהנשמות נבראים עם הגוף שלומי אמוני ישראל מאמינים: That is: Although the wise men of the nations of the world hold that souls are created together with the body, the perfect and faithful Israelites believe, with a perfect faith, that they were all created in the six days of the creation of the world. And immediately thereafter follows, from the book *Tanchúma*: כל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף העולם כלם נבראו בששת ימי בראשית וכלן בגן עדן: That is: All souls that have existed from the time of the first man, and that will exist until the end of the world, were created altogether in the six days of the world. Likewise, in the commentary of Rabbi *Menáchem of Recanati* on the five books of Moses, fol. 34, col. 2, in the *Parascha Bereschith*, one reads as follows: כבר ידעת כי הנשמות נבראו מששת ימי בראשית כענין שנאמר ידעת כי אז תולד ומספר ימך רבים: That is: You already know that the souls were created from the six days of creation, as it is said (Job 38:21): “Did you know that you were to be born at that time, and that your days would be many in number?” And by this it is meant that the souls were created with the first light, as can be read in the aforementioned book *Nischmáth Chájim*, fol. 72, col. 1, in the 17th chapter of the second *Maámar*. This is also said to have occurred on the first day, as the aforementioned Rabbi *Menasse* reports in the immediately following 17th chapter, fol. 71, col. 2, where he writes in the following manner: ועתה אחר אשר טעמתי מעט דבש ואורו עיני גם בדבר הזה: נחקור נא באיזה יום מששת ימי בראשית נבראו ואומר כי מוסכם הוא כמעט מכל חכמינו ז”ל שהנשמות נבראו ביום ראשון: That is: Now that I have tasted a little honey and my eyes have been enlightened in this matter as well, let us inquire on which of the six days of the creation of the world they were created; and I say that nearly all of our sages, of blessed memory, agree that the souls were created on the first day. Shortly thereafter he further expresses himself as follows: כבר כתב הרמב”ן שאי אפשר לומר שתהיה נבראת אחר יום ראשון כלל לפי שהקב”ה לא ברא יש מאין אלא ביום ראשון ומשם ואילך: בבשר ימי בראשית עשה יש מיש ואם כך הנשמות בכלל היש הראשון נבראו: That is: Rabbi Moshe bar Nachman

wrote that one cannot say at all that they were created after the first day, since the holy and blessed God created something out of nothing only on the first day, but from that day onward, in the remaining days of creation, He made something out of something; and if that is so, then the souls are included among those things that were created on the first day.

Where the souls go immediately after they have been created is taught by *Rabbi Salomon Jarchi* in his commentary on the Talmudic tractate *Chagiga* fol. 5, col. 1. in the following manner: *אוצר יש ושמו גוף ומבראשית נוצרו כל הנשמות העתידות להולד ונתנם לשם* : That is, there is a treasury (in heaven) which is called *Guf*, and all the souls which were created from the beginning and are yet to be born in the future have been placed there (by God). Concerning this, an equivalent passage is also to be found in the book *Zerór hammór*, fol. 152, col. 1. in the *Parascha Nizzavim*. From this treasury the souls are also to be given by God to children in their mother's womb, as the aforementioned *Rabbi Menalle ben Israel* teaches in his book *Nischmáth Chájim* fol. 72, col. 1. in the 18th chapter, when he writes as follows: *מונה קיים ויציב* הוא מדעת כל חכמי ישראל שהנשמה הטהורה נתנה לו לאדם מאת ה' מן השמים מהחילת הוייתו במעי אמו טרם צאתו לאור העולם : That is, it is certain and true, according to the opinion of all the wise men of Israel, that the pure soul is given to man by God from heaven from the very beginning, when he is formed in his mother's womb, before he comes forth into the air of the world. And this he demonstrates in detail in what follows.

Regarding the number of souls which God originally created: there are said to be sixty times ten thousand, or sixty times one hundred thousand, in all, and indeed purely souls of the *Israelites*, all of which were contained within the soul of *Adam* and were attached to it. Therefore it is written in the *Jalkut chadasch*. fol. 155, col. 1. *numero* 34. under the title *Neschamóth* as follows: *כללות הנשמות הם ששים רבוא והתורה היא שרש הנשמות דישאל ויש ששים (רבוא) ששים רבוא פירושים לכל פסוק שבתורה וכל נשמה ונשמה בפני עצמה נתתה מפירוש אחד ולעתיד כל אחד יקרא התורה כפי הפירוש המגיע לו אשר משם נבראת נשמתו ויש כמה נשמות שכוללות כמה פירושים ומשה רבינו עליו השלום היה כולל מכל הששים רבוא ובכל לילה כשהאדם ישן אם זוכה עולה נשמתו וקורא שם הפירוש השייך לו בפסוק אחד ובליילה אחרת בפסוק אחד וששים רבוא פירושים אלו כפשט הפסוק וכנגדן באגדה וכנגדן בקבלה*; That is: the sum of souls consists of sixty times ten thousand (or six times one hundred thousand), and the Law is the root of the Israelite souls. Likewise, every single verse in the Law has six hundred thousand interpretations, and each individual soul was made from one interpretation. In the future, every person will also read the Law according to the interpretation that pertains to him, upon which his soul was created. There are, however, many souls that encompass many interpretations, and Moses our teacher, upon whom be peace, was encompassed by all six hundred thousands. Every night also, when a person sleeps, provided he is worthy of it, his soul ascends (into Heaven) and reads there the interpretation that belongs to it (and pertains to it) in one verse, and on the next night in another verse. These six hundred thousand interpretations, however, are according to the plain and literal sense of the verse; and corresponding to those (interpretations) there are likewise just as many (interpretations) in



come into this world among the Israelites, the portion of His (namely, God's) inheritance and the people of His possession. But the foolishness of the first man, who perverted his way, and the fact that the serpent cast a defilement into *Eva*, caused those souls to become mingled with one another; and not every person is worthy of such a soul except after purification and holiness, etc. In the *Sepher Gilgûlim*, fol. 1, col. 3, the following is also read: כל הנשמות והרוחות: That is, all *Neschamoth*, or souls, and all *Ruchóth*, or spirits, as well as all *Nephalschóth*, or souls, were comprehended in the first man at the time when he was created. And in the book *Emek hammelech*, fol. 171, col. 3, under the title *Scháar ólam habbería*, the following is likewise taught on this matter: בשעת בריאת העולם היינו בשעה שנולד אדם הראשון היו כלולים בו כל ששים רבוא של נשמות זכר ונקבה היו וזהו שדרשו ר"ז על פסוק איפה היית ביסרי ארץ אמנם אחר כך כשחטא נתלשו ממנו אותם הנשמות של זכרים וירדו בעולם הבריאה עד היכל אלהי ישראל והנשמות של נקבות נוסרו מן הזכרים וירדו גם המה בריוטא יותר התחתונה עד היכל לבנת הספיר דוגמת מה שנסרה חוה That is, at the time of the creation of the world, that is, at the time when the first man was created, all six hundred thousand souls, which were male and female, were comprehended in him; and this is what our rabbis, of blessed memory, taught concerning the words (Job 38:4), "Where were you when I laid the foundations of the earth?" But afterward, when he had sinned, those male and female souls were torn from him and descended into the world of creation, as far as the palace of the God of Israel. The female souls, however, were sawed off from the male ones and likewise descended into a lower chamber, as far as the palace of the sapphire stonework; just as Eve, before the sin, was sawed off from Adam.

The three patriarchs are said to have restored those souls which had been corrupted by Adam's sin, concerning which the *Jalkut chadasch* fol. 155, col. 4. numero 52. teaches the following under the title *Neschamóth*, from the book *Megallé amykkóth*: אברהם תיקן ששים רבוא נפשות שהיו תלויין בנפשו של אדם הראשון. ויצחק תיקן ששים רבוא רוחות שהיו תלויין ברוחו של אדם הראשון. ויעקב תיקן ששים רבוא נשמות שהיו תלויין בנשמתו של אדם הראשון That is: Abraham restored the six hundred thousand *nephalschoth*, or souls, which had been attached to the *néphelch*, or soul, of the first man. And Isaac restored the six hundred thousand *ruchóth*, or spirits, which had been attached to the *rúach*, or spirit, of the first man. But Jacob restored the six hundred thousand *neschamóth*, that is, souls, which had been attached to the *neschamá*, or soul, of the first man. That a person has three souls, called *Néphelch*, *Rúach*, and *Neschamá*, has been treated at greater length above in the 19th chapter of the first part.

That all the aforementioned six hundred thousand souls were attached to Adam can be seen in the book *Emek hammelech* fol. 24, col. 2. in the 23rd chapter, under the title *Scháar ólam hattóhu*, where the words read as follows: כל הנשמות שבגוף אדם הראשון כמו שאז"ל על אר"ז אין בן דוד בא עד שיכלו פסוק איפה היית ביסדי ארץ מלמד שכל הנשמות היו תלויות באדם הראשון זה היה הלוי בשערו וזה בחוטמו That is: Our rabbis, of blessed memory, have said (in the Talmudic tractate *Avoda sara*, fol. 5, col. 1.): The son of David (that is, the Messiah) will not come until all the souls that were in the body of the first man have come to

an end; just as our rabbis, of blessed memory, have stated concerning the words (Job 38:4): “Where were you when I laid the foundations of the earth?” This teaches us that all souls were attached to the *Guf*, that is, the body of the first man, some to his hair, others to his nose, etc. Although Rabbi Solomon Jarchi interprets the word *Guf* to mean a chamber called *Guf* (in which the souls reside), the law is nonetheless expounded in seventy different ways. This is also read at fol. 31, col. 3 of the aforementioned book, in the 52nd chapter, under the title mentioned above, and what follows is: וכשתטא נשרו ממנו איברים ובמקום שנפלו שם נתישבו בני אדם וגגור: That is: But when he (namely Adam) had sinned, the limbs fell from him, and in the place where they had fallen, men had come to dwell, and it was decreed that it should be inhabited, so that those souls might be brought forth. The same is also to be found in the aforementioned book *Emek hammelech* fol. 94, col. 1. in the 55th chapter, under the title *Scháar Kirjáth árba*, as well as in the *Sepher gilgúlim*, fol. 1, col. 3., and in the *Jalkut chádasch* fol. 126, col. 1. 2. numero 89., under the title *Mitha*.

God is said to have shown Adam all the souls that were to proceed from him and enter into his descendants, concerning which the following is written in the *Sohar über Schir haschirim*, or the Song of Solomon of King Solomon, fol. 15, col. 1: ברא ק”בה לאדם הראשון מעפרא דבי מקדשא נטיל: 1. ומהמן אהברי ונפח באנפוי נשתהא דחיי וסתימן פתח ליה פתחא דגן עדן ועייל ליה בשבעין חדרין היכלין קדישין ועבד ליה עשר חופות כגונא דאינון חופות דזמין ק”בה למעבד לצדיקים בגן עדן ומלאכי עילאי הוה מרקדין קמיה והוה הדי חמן ותמן ותמן אעבר קמיה ק”בה כל אינון רוחין ונשמתין דזמינין ומתעתדן למהוי בכני נשא דיפקון מניה כיון דסטא למלך דוד חסה ליה דלא הוי ליה חייין כלל אמר קמיה רבוננו של עולם מן הוא דנה דלא חסינא ליה חייין ער דאמר ליה ק”בה דוד מלכא איהו כיון דחמה אדם הראשון כך יהב ליה משנוי שבעין שנין ודאינון ע’ שנין דחיי דוד מלכא וכל שייפא ושייפא מכל שייפוי יהב ליה That is: the holy blessed God created the first man, and took from the dust (or ground) of the Temple (upon which the Temple was afterwards built), and from that he was formed, and He breathed the living soul into his nostrils; thereafter He opened for him the door of Paradise and led him into the seventy chambers, the holy palaces, and made for him ten bridal canopies, just like those canopies which the holy blessed God has appointed to make for the righteous in Paradise, and the higher angels danced before him, and he rejoiced there. In that same place the holy blessed God caused to pass before him all those spirits and souls that were ordained and prepared to be in the children of men and that were to proceed from him (namely from Adam). When he came to King David, he saw that he had no life whatsoever; whereupon he said: O Lord of the world, who is this, that I see no life in him? Then the holy blessed God answered him that he was King David. After the first man had seen how things stood, he gave him seventy years from his own years (which he had to live), and these were the seventy years of the life of King David; and thus the first man lacked seventy years of his thousand years, which he would otherwise have lived.

How Adam was able to see the souls is discussed in the *Jalkut chadasch* fol. 111, col. 2. numero 15. under the title *Luchoth*, where one reads: אמרו חז"ל הראה הקב"ה לאדם דור דור ודורשיו אין רצוננו שראה כן בנבואה אלא ממש הראה אותם לו לפי שכל הנשמות שהיו עתידים לבא לעולם כולם עומדים לפני הקב"ה למעלה באותו דיוקן ממש שעתידיים לבא לעולם הזה וראה אותם אדם ממש זכונא דא בהר סיני דכתיב אשר איננו פה ר"ל זה: That is: Our sages, of blessed memory, have said: the holy and blessed God caused Adam to see each generation and its preachers, and the meaning is not that Adam saw them through a prophecy, but rather that God showed them to him actually and in very deed; since all the souls that were to come into the world stood above before the holy and blessed God in their actual form, in the very same form in which they were to come into this world, so that Adam truly saw them. It was likewise at Mount Sinai, as it is written (Deut 29:15): "With those who are not here," by which it is signified that the souls whose bodies had not yet been created at that time were present at Mount Sinai in that same form (with bodies) in which they were to go forth into this world.

According to this teaching, then, the souls must at that time have assumed bodies which Adam had seen; for in the aforementioned book *Jálkut chádash*, at fol. 154, col. 4. numeró 24., under the title *Neschamóth*, the following is likewise taught: כל הגשמות קודם שירדו לעולם הזה מתלבשין בגוף ובדיוקן שעתידים לעמוד בעולם הזה מתלבש למעלה טרם בואו לעולם ועומד לפני הקב"ה בגוף ובדיוקן והקב"ה משביעו שלא יחטא וזהו גלמי ראו עיניך ר"ל גלמי הוא הגוף ואו עיניך שעמדתי לפניך. That is: All souls, before they descend into this world, clothe themselves with a body and in that form in which they are to stand in this world. And each soul clothes itself up above, before it comes into the world, and stands before the holy and blessed God with a body and in that same form. Thereupon the holy and blessed God adjures that same one (the body together with the soul) that it shall not sin; and this is what the words mean (Ps 139:16): "Your eyes saw my *Gólem*," that is, my *Gólem*, which is the body, your eyes saw, when I stood before You.

Regarding what has been stated, namely that the souls which were not yet in any bodies at the time when the Law was given by God on Mount Sinai took on bodies and clothed themselves therewith, this does not accord with what Rabbi *Menasse ben Israel* writes in his book *Nischmáth chájim*, fol. 70, col. 2., in the 16th chapter of the second *Máamar*, when he expresses himself as follows: אמרו בתנחומא פרשת פקודי ז"ל כל הנשמות שהיו מן אדם הראשון ושיהיו עד סוף העולם כולם נבראו בששת ימי בראשית וכולן בגן עדן וכולן היו במתן תורה שנאמר כי את אשר ישנו פה עמנו עומד היום ואת אשר איננו פה עמנו עומד היום. והפירוש הוא מוכרח כי איך יכרות ה' ברית עם הנעדרים המציאות ושלא היו עדיין בעולם. אלא שהפירוש כך הוא כי לא בלבד כרת ה' בריתו עם כל העומדים שם בגוף ונפש אלא גם כן בנפשות שנבראו מבראשית אשר היו שם מבלי גוף והם קבלו עליהם שבועת הר סיני. ולכן הזכיר בהן עמידה בלשון האמור במלאכי השרת בין העומדים האלה: That is: Our Rabbis, of blessed memory, say in (the book) *Tanchúma*, in the *Paraschá Pekúde*: All the souls that have existed from the first man onward, and that will exist until the end of the world, were created in the six days of creation, and they are all in Paradise. They were also all present when the Law was given, as it is said (Deut 29:15): (For I make this covenant and this oath not with you alone,) but both with him

who stands here with us today, and with him who is not here with us today. And this interpretation is necessary, for how could God have made a covenant with those who had not yet been created and were not yet in the world at that time? According to this interpretation, however, the matter stands thus: that God the Lord established His covenant not only with all those who stood there in body and soul, but also with those souls that were created in the beginning and were present there without a body, and who took the oath of Mount *Sinai* upon themselves. For this reason, the word “standing” is mentioned in connection with them, which is used of the ministering angels (Zech 3:7), (where it is written:) “Among these that stand,” as you may see at length in the book *Párdes Rimmónim*, fol. 65, col. 1. These are the words of Rabbi *Menasse*. It is thus stated here that the souls were present at Mount *Sinai* without bodies, whereas in what preceded it was taught that they clothed themselves with bodies.

In *Schemóth rábba*, it is also taught at fol. 118, col. 1, in the 29th *Parascha*, that the souls, at Mount Sinai, flew out of the bodies from fear, and the words read as follows: ר' לוי בדברים 'שאלו ישראל מלפני הקב"ה שיראו כבודו וישמעו קולו והיו רואין את כבודו ושומעין את קולו. שנאמר והאמרו הן הראנו ה' אלהינו את כבודו ואת גדלו וכתוב ואת קולו שמענו מתוך האש. ולא היה בהם כח לעמוד שכיון שבאו לסיני ונגלה להם פרחו נשמתן על שדבר עמהן שנאמר נפשי יצאה בדברו: אבל התורה בקשה רחמים מלפני הקב"ה יש מלך משיא בתו והורג אנשי ביתו כל העולם כולו שמחים ובנין מתים מיד חזרה נשמתן שנאמר תורת ה' תמימה משיבת נפש

That is: Rabbi *Levi* said that the Israelites had desired two things from the holy blessed God, namely that they might see His glory and hear His voice; and they saw His glory and heard His voice, as it is said in Deut 5:24: “And you said, behold, the Lord our God has let us see His glory and His majesty.” And it stands written (further in the same place): “And we heard His voice out of the fire.” But there was no strength in them to stand, for when they had come to Mount Sinai and God had revealed Himself to them, their souls flew out (of their bodies) while He had spoken with them, as it is said (Song 5:6): “My soul went forth when He spoke.” But the Law entreated the holy blessed God for mercy on their behalf (and said to Him): Is there also a king who gives his daughter in marriage and kills his household servants? All people in the world are joyful, yet your children are dying. Thereupon their souls returned into them, as it is said (Ps 19:8): “The law of the Lord is perfect, restoring the soul.”

The Jews also hold other wondrous and strange doctrines concerning souls, and say that the souls of the wise and learned are brought up into heaven every night. Concerning this, the following is read in the *Sóhar chádash*, fol. 44, col. 1. in the *Médrasch néeelam*: אמר רבי יהודה תא חזי אין לך בכל לילה ולילה שאינו אווזו מטטרון שר הפנים כל נשמתן של תלמידי חכמים העוסקים בתורה וקראה אותן לפני הקב"ה וממתינים מלאכי השרת ודוממים מלומר שירה עד שיכנפו נפשות הצדיקים עמהם ויאמרו ביחד לאל עליון שנאמר הנצנים נראו בארץ אלו העוסקים בתורה לשמה. עת הזמיר הגיע לומר לבוראם ביחד. וקול התור נשמע בארצנו זה מטטרון That is: *Rabbi Jehuda said: Come and see. There is no night in which the angel Metátron, the Prince of the Presence, does not take all the souls of the wise who study the Law and present them before*



the holy and blessed God; and the ministering angels then wait and remain silent, refraining from singing their song of praise to God, until the souls of the righteous have been gathered together with them, and they together say the song of praise to the most high God, as it is written (Song 2:12): “The flowers appear on the earth” – these flowers signify those who study the Law and for its sake. “The time of singing has come,” so that they may sing together to their Creator. “And the voice of the turtledove is heard in our land” – this turtledove signifies Metátron, who makes his voice heard in order to gather the souls of the righteous, so that they may sing a song of praise to their Creator every night, as it is written (Ps 149:5): “The godly shall rejoice in glory.” These are the words of the *Sóhar chádásch*. The following is likewise taught in the *Jalkut chádásch* fol. 177, col. 3. numerö 64. under the heading *Teschúva*: כיון שישן האדם עולה נשמתו לראות באור העליון וגו : That is: When a person sleeps, his soul ascends to behold the highest light, etc. Concerning this nightly ascent of souls into Paradise, the book *Emek hammélech*, fol. 36, col. 3. in the 64th chapter, under the heading *Scháar ólam hattóhu*, may also be consulted.

Further, the rabbis teach that on their Sabbath the Jews receive, in addition to their own soul, yet another one, which they call נשמה יתירה *Nescháma jetherá* (or *jeséra*, or *jattirá*), that is, a superfluous soul. Something on this subject may be read in the Talmudic tractate *Taanith* (or *Taanis*) fol. 27, col. 2 and in the tractate *Béza*, fol. 16, col. 1., where the question is asked: for what reason does one not fast on the first day of the week? And the answer given is: א”ר יוחנן מפני הנוצרים שמואל בר נחמני אמר מפני שהוא שלישי ליצירה ריש לקיש אמר מפני נשמה יתירה דאמר ריש : לקיש נשמה יתירה ניתנה בו באדם בערב שבת במוצאי שבת נוטלין אותה ממנו שנאמר שבת וינפש כיון ששבת וי אבדה נפש : That is: Rabbi *Jochanan* said (it is done) on account of the *Christians* (who have a feast day on that same day, so that they cannot say we are fasting because they are rejoicing, as may be seen in the *Talmud* in the tractate *Sopherim*, fol. 13, col. 4. in the 17th chapter). *Schmuel bar Nachmáni* said (it is done) because it is the third day after the creation (of man), for *Adam* was created on the sixth day, namely on Friday, counting from which up to Sunday makes three days; but on every third day man is weak and thus unfit for fasting, as *Rabbi Solomon* notes in his commentary on the passage. *Resch Lakisch* said (it is done) on account of the superfluous souls; for *Resch Lakisch* states that this soul is given into man on the eve of the Sabbath (namely on Friday evening by God) and taken from him again at the departure (or end) of the Sabbath, as it is said (Exod 31:17): (But on the seventh day) He rested וינפש *Vajinnafésh* (that is, as it is foolishly understood in the *Talmud*): after he (namely man, on the Sabbath) has rested, (then) *Vai afedá néfesch*, o woe! the (superfluous) soul is lost. Thus *Vajinnafésh*, which means *And He refreshed Himself*, must, according to the erroneous teaching of the *Talmud*, signify as much as *Vai afedá néfesch*, which is a foolish interpretation of Scripture.

Concerning such a superfluous soul, the following is also written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 15, col. 2, in the *Parascha Bereschith*: That is: Our Rabbis, of blessed memory, have said that a person has a superfluous soul on the Sabbath.

And in the *Jalkut chadash*, at fol. 165, col. 3, numero 52, under the title *Shabbath*, the following is read from the 175th *Ofan* of the book *Megalle amykkoth*: חמשה פרצופים של הנשמה : שהם נפש רוח נשמה חיה יחידה הם באים לאדם באלו הזמנים בחול של מועד ובמוסף של ר"ח באה לו הנפש וביום טוב הרוח : That is: The soul has five kinds of forms (and names), which are: *Nefesch*, that is, the soul; *Ruach*, that is, the spirit; *Neschamah*, that is, the soul; *Chajah*, the living one, that is, the life; *Jechidah*, that is, the solitary one. These come to a person at the following times. On the weekdays that fall between the festival, and at the additional prayer of the new moon, the *Nefesch*, or soul, comes to him; and on the festival day the *Ruach*, or spirit; and on the Day of Atonement the *Neschamah*, or soul; and on the Sabbath the superfluous soul, which is the mystery of the *Chajah*, that is, of the living one, or of life; but in the life to come he becomes worthy of the *Jechidah*, or solitary one. Concerning these five kinds, one may also consult the small *Jalkut Rubeni*, numero 10 and 14, under the title *Neschamah*.

The Jews are also accustomed to eating fine morsels on their Sabbath, which is done for the sake of this superfluous soul, concerning which the following is taught in the *Jalkut chadasch*, fol. 144, col. 1, no. 10, under the title *Schabbath*: סוד ענג שבת הוא לעדן נשמה יתירה שהעשה : That is: the mystery of the delight of the Sabbath is that one should give pleasure to the superfluous soul, so that it may perform a great commandment in honor of the divine Majesty among those below (namely, among human beings who dwell here upon the earth); that is, that it should speak the blessing at the meal, which is a commandment not customary among those above (who dwell in Heaven). And *Rabbi Salomon Jarchi* writes, in his aforementioned commentary on the Talmudic *Tractate Táanith*, fol. 27, col. 2: נשמה יתירה שמרחיבין דעתו לאכילה : That is: through the superfluous soul, the person's disposition toward eating and drinking is enlarged, so that he acquires a greater appetite for eating and drinking.

Where the superfluous souls come from on the Sabbath is written about in the *Jalkut chadasch*, fol. 165, col. 2, numero 45, under the title *Schabbath*, in the following manner: That is, concerning the superfluous souls that come on the Sabbath, some of them come from the side of Abel, etc., but some of them come from the side of Cain, etc. If this is the case, however, then not all souls that come on the Sabbath can be good, for in the commentary of *Rabbi Menachem* of *Rekanat* on the five books of Moses, fol. 34, col. 1, in the *Parascha Bereschith*, it is written: בספר הזוהר אמרו על קין מהאי גופא נשמתהון דרשיעא : That is, in the book *Sohar* it is reported of Cain that from this body come the souls of the wicked. And in the *Jalkut chadasch*, fol. 8, col. 2,

numero 120, under the title Adam, one reads: כל הנשמות שבעולם הם מסטרא דקין והכל הצדיקים הם בניי : that is, all souls that are in the world come from the side of Cain and Abel; the righteous are the children of Abel, but the wicked are the children of Cain. It has also already been shown above in the 2nd chapter of the first part that Cain received his soul from the supreme devil *Sammaël*, who is said to have slept with Eve, and thus all superfluous souls descending from Cain must be of the devil's nature.

This erroneous doctrine of the superfluous soul on the Sabbath is believed by nearly all superstitious Jews together; however, Rabbi *Menasse ben Israël* rejected it in his aforementioned book, *Nischmáth chájim*, fol. 53, col. 2, in the second *Máamar*, where he teaches as follows. ועתה האם יחשוב הקורא שבשבת נותנן לו לישראלי נשמה יתרה בודאי לא כך עלה במחשבתן של ראשונים אבל הכוונה להודיע איך הנשמה ביום השבת המיוחד לעסק התורה פנוי הלב מעסקי ימי המעשה ומטרדותיו העלה : That is: Now, however, when the reader supposes that an Israelite is given a superfluous soul on the Sabbath, he is mistaken in this, for it did not enter the minds of the ancients (who taught concerning it) in such a manner; rather, the intention was to make known how the soul, on the Sabbath, which is dedicated to the study of the Law and on which the heart is freed from the affairs of the weekdays and their burdens, ascends step by step (as may be read in Num 21:19) from *Matthana* to *Nahaliel*, and from *Nahaliel* to *Bamoth* (that is, ever further and further). And the addition (of the soul) signifies an addition of understanding and comprehension of the divine Law.

On the above topic, the rabbis also teach that souls, when they depart from the bodies of the dying, pass into other bodies; this is called by the Greeks *Μετεμψύχωσις*, *Metempsychosis*, but by the Jews גלגול *Gilgul*, or גלגול נשמות *Gilgul neschamóth* (or *neschómos*), that is, a rolling of souls, from גלגל *Gilgel*, which means rolling, because they are, as it were, rolled from one body into another; and in ancient times the pagan philosopher *Pythagoras* was an adherent of this opinion. Concerning this doctrine, Rabbi *Menasse ben Israël* writes in his book *Nischmáth chájim*, fol. 152, col. 2, at the beginning of the sixth chapter of the fourth *Máamar*, as follows: אמונת הגלגול היא אמונה לכלל קהל עדתנו ולא נמצא מי שימאן בה : ויחרוקנה : זולתי הרב ר' סעדיה הגאון והכ"ר דרשי כנראה באגרת ההתנצלות להרש"ב • וכן כתב ר"ל בן חביב בסימן ח' ז"ל אמנם יש כת אחרת גדולה מאד מחכמי ישראל המאמינים • והם כתבו אנהנו עליה כי היא אמונה אמיתית ועיקר מעקרי התורה לתרץ קושית צדיק ורע לו. וכלנו אנחנו חייבים לשמוע דברי אלו האחרונים ולהאמין האמונה הזאת בלי שום פקפוק וספק כלל : That is: The belief in the transmigration, or passage, of souls from one body into another is a sound belief held by the entire assembly of our congregation (or church), and there is no one who denies and rejects it, except Rabbi *Saadias haggáon* and the *Badráschi*, as may be seen in the letter of apology addressed to Rabbi *Schlémo ben Addéreth*. And thus Rabbi *Levi ben Cháfif*, of blessed memory, wrote in *numero* 8. There is, however, another very large company of the sages of Israel who believe it, and they have written concerning it that it is a true belief and a

foundation (or principal article) among the foundations of the Law, in order to resolve the objection, or difficulty, of why it goes ill with the righteous; and we are all obliged to hear the words of these latter teachers and to give our assent to this belief without any impediment or doubt whatsoever. Thus far are his words. It is likewise known to all who belong to my people that the book *Sóhar* and all Kabbalistic books hold firmly to this belief, etc. Something similar may also be read in the book *Emek hammélech*, fol. 7, col. 3, in the preface. We see, therefore, from these words of Rabbi *Menasse ben Israel*, that to this day all Jews regard this erroneous doctrine as a true matter. Yet Rabbi *Naphtali* also writes, fol. 7, col. 2, in the sixth chapter of his preface to the aforementioned book *Emek hammélech*, that there was also one in Italy who had denied it, and his words read as follows: הלא תראה בפירוש התורה להחכם השלם אברבנאל בפרשת כי תצא הוא סותר דבריהם המכחישים סוד הגלגול ובעו"ה ראיתי קונטריס א' שכתב חכם אחד מארץ איטליא ואוסר שכל מי שהוא מאמין בסוד הגלגול שהוא מין ועונו גדול מנשוא לא יהיה לו חטאת כפרת That is: Do you not see in the wise and perfect *Abarbanel's* commentary on the Law, in the Parashah *Ki téze*, that he refutes the words of those who deny the mystery of *Gilgul*, or the wandering of souls from one body into another? But I have seen, on account of our manifold sins, a pamphlet written by a wise man from Italy, in which he stated that anyone who believes in the mystery of the passage of souls from one body into another is a heretic, and that his transgression is greater than can be forgiven, and that his sin likewise has no atonement.

This teaching about the transmigration of souls from one body into another is said to have been first revealed by the patriarch Abraham in Egypt, as the aforementioned Rabbi *Menasse ben Israel* teaches in his book *Nischmáth chájim* fol. 171, col. 1., in the 21st chapter of the fourth *Máamar*, whereupon he further makes himself heard as follows: כל העולם היו מאמינים : שהנפשות נפסדות וסותר האדם מן הבהמה אין עד שבא אברהם אבינו ופרסם בעולם ענין ההשאות והגלגול **That is: The whole world had believed that souls are perishable, and that man has no advantage over the beast, until our father Abraham came and revealed to the world that souls remain (after the death of man) and do not perish, and transmigrate from one body into another.**

According to the senseless opinion of the Jews, the souls of human beings are supposed to pass either back into human beings, or else into tame or wild animals, fish, birds, or other living creatures, or into plants that grow from the earth, such as trees and the like, or even into lifeless things, such as stones, water, and the like, and indeed even into devils. As for the passage of souls into human bodies, the souls of the male sex are supposed to be transferred either back into the male sex or also into the female sex, and the souls of women are likewise to be transferred either back into the female sex or also into the male sex. That the souls of men return into men can be seen from the book *Nischmáth chájim*, fol. 152, col. 2., in the sixth chapter of the fourth *Máamar*, where it is read that the soul of Adam passed into King David and will come into the Messiah; and the words read as follows: אמרו חכמי האמת אדם ראשי תיבות אדם דוד משיח כי אדם אחר שחטא נתגלגל נפשו בדוד והוא גם כן חטא רק בדבר אוריה ולכן יתגלגל במשיח ופסוק

מלא הוא ועבדו את ה' אלהיהם ואת דוד מלכם אשר אקים להם וכתוב ודוד עבדי נשיא להם וכן ובקשו את ה' ואת דוד מלכם

**That is: The scholars of truth have said that the letters of the word אדם Adam (that is, Aleph, Daleth, Mem, or A.D.M.) are the first letters of the words Adam, David, Messiah, because the soul of Adam, after he had sinned, passed into David. But David also sinned in the matter of Uriah, and therefore his soul will come into the Messiah; and this is a complete (and clear) biblical passage (Jer 30:9, where it is written:) They shall serve the LORD their God, and David their king, whom I will raise up for them. And (Ezek 37:25) it is written: And my servant David shall be their prince forever. Likewise (see Hos 3:5) And they shall seek David their king.** In the *Jalkut chadasch*, however, it is written at fol. 95, col. 1. numero 238. under the heading *Jacob*, concerning the soul of Adam, as follows: קְשִׁיבָא אָדָם הָרָאוּשׁוֹן הָיְתָה בּוֹ נִשְׁמָה חֲשׂוּבָה חֲצוּבָה מִתַּחַת כִּסֵּא הַכְבוֹד וּמִשְׁחָטָא פְּרָחָה מִמֶּנּוּ וּבָאָהּ בּוֹ נִשְׁמָה מִן הַקְּלִיפּוֹת וּכְשֶׁנּוֹלַד הַנוֹף בָּאָהּ בּוֹ אוֹתָהּ הַנִּשְׁמָה הַחֲשׂוּבָה שֶׁפְּרָחָה מֵאָדָם וְלָכֵן כְּאֲשֶׁר נִגְזְרָה גְזָרָה עַל אָדָם לָמוּת לֹא נִגְזַר עַל הַנוֹף כִּי הָיְתָה לוֹ אוֹתָהּ הַנִּשְׁמָה הַחֲשׂוּבָה That is: When the first man was created, there was in him a glorious soul, which had been taken from beneath the throne of glory. But after he had sinned, it fled from him, and a soul from the *Kelifóth* (that is, the devils) entered into him. When Enoch was then born, that same glorious soul which had flown out of Adam came into him. Therefore, although it was decreed concerning Adam that he should die, it was not decreed concerning Enoch, because he possessed that same glorious soul.

That the souls of men also pass back into men is likewise to be seen in the small *Jalkut Rubéni*, *numerô* 9, under the title *Gilgúlim*, where the following is read: דַּע כִּי קִיָּן נִתְגַּלְגַּל עֶקֶר : נִשְׁמָתוֹ בִּיתְרוֹ וְרוּחוֹ בְּקֶרֶחַ וְנִפְשׁוֹ בְּמִצְרֵי וְזֶה שֶׁ כִּי שִׁבְעָתַיִם יָגֵם קִיָּן וְל' ת' יִתְרוֹ ק' רַח מִצְרֵי That is: Know that the principal part of the Neschamá, or soul, of Cain passed into Jethro, his Ruach, or spirit, however, into Korah, and his Néphesch, or soul, into the Egyptian (whom Moses, as can be seen in Exod 2:12, 14, struck dead); and this is what Scripture (Gen 4:24) says: For sevenfold יִקָּם *jykkam* Kajin, shall Cain be avenged; and the letters of the word יִקָּם *jykkam* (namely the Yod, Koph, and Mem, or J, K, and M) are the initial letters of the names Jethro, Korah, Mizri (that is, of Jethro, Korah, and the Egyptian). And at *numerô* 18, the following is written in the same place: הִדַּע שֶׁנִּשְׁמָתוֹ הַגְּבוּרָה הָיְתָה מִגִּלְגוּל יִפְתָּה That is: Know that the soul of Japheth passed into the mighty Samson. And at *numerô* 24, the following is found there: אֵיבֹב גִּלְגוּל תֵּרַח הָיְתָה That is: The soul of Terah (the father of Abraham) passed into Job. In the *Jalkut chadasch*, fol. 127, col. 3, *numerô* 17, under the title *Míla*, the following is likewise written: קִיָּן גּוֹל הָאוֹמֶתוֹ שֶׁל הָבֶל : לְפִיכָף יִתְרוֹ הָיְתָה מִגִּלְגוּל קִיָּן וּמִשָּׁה הָיְתָה מִגִּלְגוּל הָבֶל לְפִיכָף בָּא יִתְרוֹ וְנָתַן בָּתּוֹ לְמִשָּׁה וְגו' That is: Cain took Abel's twin by force (that is, the sister who was born with him); for that reason the soul of Cain passed into Jethro, and the soul of Abel into Moses. For that reason Jethro gave his daughter to Moses as a wife, &c.



of Hannah in 1 Sam 1:15, when she says:) “I am a woman of a hard (or troubled) spirit,” because she had been a harlot (when she was called Rahab, and she spoke those words) in regard to the hard spirit of impurity. But the soul of Jael, the wife of Heber the Kenite, entered into Eli. Rabbi Menasse ben Israel teaches on this subject as follows in his frequently cited book *Nilschmáth chájim*, fol. 168, col. 2. in the 19th chapter of the fourth Máamar: האשה מתגלגלת באיש לשכר: That is: A woman’s soul enters into a man as a reward for her, namely for the good that she has done.

Regarding the transmigration of female souls into other bodies, the following is written in the *Jalkut chádasc* fol. 23, col. 2. under the title *Ischa*, drawn from the *Séphér hacavvanóth* (or *hacavvónos*) of Rabbi Yitzhak Lúnja; fol. 55, col. 2.: סוד גלגול הוא שדווקא זכרים מתגלגלים בחטאם אבל נקבות אינם מתגלגלים בחטאם רק מקבלים עונשם בגיהנם אך לפעמים כשהאשה מתגלגלת לא כסיבתה הוא אלא הענין כי כשבעלה חטא עד שאחרי מותו הוכרח להתגלגל והוא מאותם שנאמר ויצא אשתו עמו שמגלגלים בת זוגו פעם אחרת בעבורו ולזה כשהאדם בא בתחילה לעולם ובת זוגו באה גם כן בתחילה לעולם זהו זיווג ראשון ואותו הזיווג הוא נעשה בקל בשעה וברגע אחד בלא קטטה כלל אך כאשר יתגלגלו ואחר כך נושאים זה את זה שנית זהו זיווג שני והוא בא על ידי קטטה גדולה כי יש מקטרגים למעלה על אשר בעונו נתגלגל ורוצים למנוע הזיווג ולפי זה זיווג שני יכול להיות אפילו בחור שנושא בתולה רק שהם מאותן הנשמות שנתגלגלו: That is to say: the mystery of the transmigration of souls from one body into another consists in this, that only the souls of men enter into another body on account of their sins, whereas the souls of women do not pass into other bodies on account of their sins, but rather receive their punishment in hell. When, however, the soul of a woman does at times pass into another body, this occurs not on her own account, but because her husband has sinned, such that his soul must necessarily be transferred into another body after his death, and he is one of those of whom it is said (Exod 21:1): “his wife shall go out with him”; and therefore his wife’s soul must, for his sake, enter into a body a second time. Therefore, when a person comes into the world for the first time, and his wife likewise enters the world for the first time, this constitutes the first marriage, and such a marriage comes about easily, in an hour, in a single moment, without any quarreling whatsoever. But when the souls of both of them pass into other bodies and they take one another a second time, this is the second marriage, and it comes about with great quarreling, for there are accusers above who wish to prevent the marriage, because his soul has been transferred into another body on account of his sin. For this reason, it can be the second marriage even when a young man marries a maiden, provided only that they are of those same souls that have been transferred.

The souls of Jews are also said sometimes to pass into heathen bodies, concerning which one reads in the book *Avodáth hakkódesch*, fol. 45, col. 1. at the beginning of the 34th chapter of the second part, which is called *Chélek haavóda*, as follows: ויש עבירות שהעובר עליהם יבא מן הדין : שיתגלגל בפנים כלומר בישראל ויש עבירות שהעובר עליהן יבא מן הדין שיתגלגל בחוץ כלומר בגויי הארצות: That is: there are sins on account of which the soul of the one who commits them must by right pass inward, that is, into an Israelite; and there are sins on account of which the soul of the one who commits them must by right pass outward, that is, be transferred into a heathen from

among the heathens of the world. Concerning Ruth, the following is written in the small *Jalkut Rubéni numeró 63*. under the title *Gilgulim* in this manner: רות היתה מתחילה נפש מנפשות קדושות של ישראל ובבעבור שהטאה נתייבה גלגול ונתגלגלה באומות העולם ועתה שבא בועז לעולם זאת הנשמה של רות היתה בת זוגו כי כבר קבלה כל עונשה והגיע זמנה לבוא להתגלגל בעולם הזה עם בועז בן זוגה וכו' : ורות היתה נפש מנפשו של בועז וראויה לו וכשירדה מלמעלה לטטה נתגלגלה באומות העולם כי לפעמים מתגלגלים נפשות חסידים באומות העולם That is: Ruth was originally one of the holy Israelite souls; but because she had sinned, her soul was required to pass into another body, and it was transferred into the peoples of the world. After Boaz had come into the world, however, this soul of Ruth was the one he was to marry, for she had already endured all her punishment, and her time had drawn near that she must come and enter another body in this world together with Boaz, who was to wed her, etc. Ruth was also a soul from the souls of Boaz, and belonged to him; but after she had descended from above, she passed into the peoples of the world, for the souls of the pious pass sometimes into the peoples of the world, and this happens in order to make the Israelites righteous (or to purify them), because one has compassion upon Israel. For this reason our rabbis, of blessed memory, say: the pious among the peoples of the world have a share in the life to come (that is, in eternal life). Since it is stated here, however, that the soul of Ruth had to pass into a heathen body on account of a sin she had committed, in order to atone for the sin in such a manner, this stands in direct contradiction to what was cited shortly before from Rabbi Isaac Luria's *Sepher haccavvanóth*; for that work teaches that the souls of women are not transferred into other bodies on account of their sins, but must endure their punishment in Hell. It is, however, nothing new at all among the foolish rabbis that they contradict one another, for lies have no consistency. But let this suffice concerning the passage of souls into human bodies.

That souls are also supposed to transmigrate into all manner of animals can be seen in *Rabbi Menasse ben Israel's* book *Nischmách chájim*, fol. 168, col. 1, in the 19th chapter of the fourth *Máamar*, in which chapter he treats of the *gradibus*, or degrees, and the fivefold kinds of banishment according to which souls are supposed to be expelled, and he writes there as follows: הגירוש השני הוא מאותם שהאמינו בה' ובמשה עבדו ועם כל זה פעלו און וחטאו בחטאות הנמרצות ועשו כתועבות: הגוים בבעילות אסורות וינאפו את נשי רעיהם ובאו על העריות : ומפני שעשו כמעשה הבהמות ובלי הבחת האסורה והמותרת לקחו להם נשים מכל אשר בחרו הנה ה' אל אמונה ואין עול מעניש אותם ושולחם על פני חוצה בגופי הבהמות כפי מדרגת חטאם . פעמים בבהמה טהורה ופעמים בבהמה טמאה חיה ועוף : ושם נידונים על חטאם צער ויגון ימצאו בהיותם מגורשים That is: The second banishment concerns those who did indeed believe in God and in His servant Moses, but nevertheless did evil and committed grave sins, and also acted according to the abominations of the heathens through forbidden intercourse, and committed adultery with the wives of their neighbors, and lay with forbidden women. And because they carried on a bestial work and, without distinguishing between the forbidden and the permitted, took wives for themselves from all those whom they



chose, behold, God is a true God and does no wrong, and He punishes them and sends them out into the bodies of cattle according to the degree of their sin, sometimes into a clean animal, but sometimes into an unclean animal, a wild beast, or birds; and there they are judged on account of their sin and find pain and sorrow, inasmuch as they are driven away from the Lord and out of their natural body, and go on four feet like a horse and a mule that has no understanding.

So also in the book *Avodáth hakkódesch* fol. 49, col. 3., in the 34th chapter of the second part, the following is read: קבלו כי מה שאמר משה רבינו עליו השלום בתורה אל אלהי הרוחות לכל בשר רמז בזה : That is, it has been learned through *tradition*, or oral teaching, that our teacher *Moses*, upon whom be peace, intended by the words in the Law (Num 16:22), "O God, who art a God of the spirits of all flesh," to indicate that souls pass into all manner of flesh, namely into cattle, vermin, and fowl; and that the words "all flesh" signify as much as "into all flesh."

It is thus evident from the cited words of the books *Nischmát chájim* and *Avodáth hakkódesch* that souls are also supposed to pass into wild animals; and in the book *Emek hammélech*, fol. 17, col. 1., in the third chapter, under the title *Scháar tikkúne hatteschúva*, it is stated that the soul of a human being had been in a deer, of which mention will be made below. On the other hand, in the little book *Schechecháth léket*, *numéro 20.*, under the title *Beth hamikdasch*, from the *Zijóni*, the following is read: אין מקריבין מן החיה כי לעולם לא יתגלגל אדם : That is, one does not sacrifice wild animals, because the soul of a human being never passes into them; and for this reason their fat is also permitted (to eat).

The aforementioned *Rabbi Menasse ben Israél* also reports, in his cited book *Nischmát chájim* fol. 160, col. 1. 2., in the 13th chapter of the fourth *Maámar*, the following on this subject, and says: ולכן . אמרו שהעובר על המצוות להכעיס ולא עשה תשובה יתגלגל בבהמה . וכן על פסוק ויפץ אותם מעל פני האדמה דרשו ח"ז שבשלשה חלוקי דינים נדונו דור הפלגה . הטובים שבהם נדונו בבלבול לשון . והכת שהתכונה לשם ע"ז נעשו מהן קופין וחתולין וכיוצא בהם . והכת הג' שאמרו נעלה לשמים ונכנו בקרדומות הושלכו למטה נעשו מהן שדין ומזיקין ורוחין . רצונם שקצת מהם נתגלגלו בבהמות האלו וקצת נעשו נשמתן במיקין ורוחות רעות ונדות בלי שום מעשה כלל . והריקנטי בפרשת נח ובפרשת שמיני כתב ז"ל . ויש מן המקובלים האחרונים המאמינים בגלגול הבהמות ואמרו שאם עשה אדם עברה אחת יתרה על זכויות יתגלגל בבהמה טמאה וזהו וזרה אינו מעלה טמא הוא הוא לכם . מי שאין לו גרה על זכויותיו . ואם מעלה גרה על זכויותיו יתגלגל בטוהרה רק אם חטא בעבודה זרה בגילוי עריות ובשפיכות דמים באלו השלשה אפילו מעלה גרה יתגלגל בטמאה אם לא חזר בתשובה וזהו סוד שפן גמל חזיר וכו' . ובפרשת קדושים ז"ל . כבר הודעתך סוד הבהמות הטהורות והטמאות וקצת מחכמי הקבלה האחרונים אומרים כי העובר על העריות סופו להתלבש בבהמה טמאה או בשקצים ורמשים . ולזה רמז ולא תשקצו את נפשותיכם בכל הרמש שבודאי יוכל אדם לשקץ נפשו בהם וזהו ואקוץ בם . ואמרו בעונש הבא על חמותו כי סופו להתלבש בנויה ותתגייר וזו היא דודתך היא כלומר שסופה לשוב לדתנו ולהורתנו . והבא על אשת אחיו סופו להתלבש בפרד שנאמר ועיר פרא אדם יולד על שהפריד הבנין של מעלה . והבא על אשת איש יתגלגל בחמור וזהו סוד כי תראה חמור שונאך עזוב תעזוב עמו . הבא על אשת דודו יתלבש באשה אשדורית . הבא על בהמה יתגלגל בעטלף . כי נתעטף בדבר עבירה . הבא על הזכר יתלבש בשפן או ארנבת כי הם זכרים ונקבות ושנה אחת באין עליה ושנה אחת יבא על האחרת . הבא על הגויה

יתגלגל בקדשה יהודית שנאמר וחיתם בקדשים . הבא על כלתו יתגלגל בפרדה . הבא על שתי אחיות יתגלגל בקדשה גויה שיבאו עליה שני אחים . הבא על אשת אביו יתגלגל בגמל וזהו שנאמר גומל נפשו איש חסר ועוכר שארו אכזרי . שארו זו That is: It is also necessary that you know that the Kabbalists likewise believe that souls pass and are transferred from the body of one kind of creature into the body of another kind; for this reason they have said that the soul of one who transgresses a commandment with the intent of provoking someone thereby, and who does not repent, will enter into a beast. Likewise, our sages of blessed memory have expounded the words “And He scattered them over the face of the earth” (Gen 11:8), that the generation of the dispersion, that is, those who built the Tower of Babylon, were punished with three kinds of judgments. The good among them were punished with the confusion of language. From the company whose intention was directed toward idolatry, apes, cats, and the like were made. The third company, however, those who said “we will ascend into heaven and smite Him,” namely God, “with axes,” were cast down and made into devils and evil spirits. By this they meant to say that the souls of some of them entered into those animals, while the souls of others became devils and spirits that wander about without the least rest. So also did *Rabbi Menachem of Rekanat*, of blessed memory, write in the *Parascha Nôach* and in the *Parascha Schemini* (in his commentary on the Five Books of Moses, fol. 137, col. 2) as follows. There are also among the later Kabbalists those who believe that souls enter into animals, and they say that a man’s soul enters into an animal when he has committed one more sin than good works, and this is what is meant by the words “and that which does not chew the cud shall be unclean unto you” (Lev 11:26), by which is understood the one who does not chew the cud over his merits, that is, his good works. But if he does chew the cud over his merits, his soul passes into a clean animal. However, if he has committed idolatry, lain with forbidden women, or shed blood, his soul, on account of these three things, passes into an unclean animal even if he does chew the cud, provided he has not repented; and this is the mystery of the hare, the camel, and the swine, etc. (of which mention is made in Deut 14:7-8). And in the *Parascha Kedoshim* (the said *Rabbi Menachem of Rekanat*, of blessed memory, fol. 151, col. 1) states: I have already shown you the mystery of the clean and unclean animals, and there are some among the later ones who understand the Kabbalah who say that one who lies with forbidden women will in the end be clothed with an unclean beast, or with vermin, or creeping things; and this is what the words point to: “And you shall not make your souls abominable in anything that creeps upon the earth” (Lev 20:25), for a man can certainly make his soul abominable in them; and this is indicated by the words “And I abhorred them” (Lev 20:23). They have also said, concerning the punishment of one who lies with his mother-in-law, that he will in the end be clothed with a stork and be killed by his companions, that is, the other storks. One who lies with his father’s sister will in the end be clothed with a gentile woman who converts to the Jewish religion; and this is what the words point to: “For she is your *Doda*,” that is, your aunt (Lev 18:14), by which is meant that she will in the end convert to our *Dath*, or *Das*, that is, our faith and our law. One who

lies with his brother's wife will in the end be clothed with a mule, as it is said: "And a man is born like a young wild ass" (Job 11:12), because he has divided the upper structure. One who lies with another man's wife, his soul passes into a donkey; and this is the mystery of the words: "When you see the donkey of one who hates you lying down, you shall not neglect to help him" (Exod 23:5). One who lies with his father's brother's wife will be clothed with a woman of Ashdod. One who lies with his daughter-in-law, his soul is transferred into a she-mule. One who lies with two sisters, his soul passes into a gentile harlot. One who lies with his father's wife, his soul passes into a camel, as it is said: "A merciful man does good to his own soul, but a cruel man troubles his own flesh" (Prov 11:17); by "his flesh" is understood the flesh of your father; and behold, he was shameless with forbidden women, but in the end he will become modest like a camel. One who lies with his mother, his soul passes into a she-donkey, but this is properly to be understood only when one has not repented during his lifetime. Thus far are the words from *Rabbi Menasse ben Israel*, and the very same thing is also to be found in the great *Jalkut Rubéni* fol. 130, col. 3. in the *Perascha Acharé moth*. So also is the following read in the little book *Schechechath léket, numero 10.*, under the title *Abraham*: ישימעאל נתגלגל באתון של בלעם ואחר כך חזר ונתגלגל בחמורו של ר' פינחס בן יאיר That is: The soul of Ishmael entered into Balaam's she-donkey, and thereafter it passed again into the donkey of Rabbi *Pinchas ben Jair*; and because the Ishmaelites are thieves, the donkey was therefore stolen. In the great *Jalkut Rubéni*, fol. 57, col. 4, from the book *Gäle räsja*, the following is also written: תתקעד דורות היו מגולגלים בצאן לבן ואחר כך הולכים יעקב למצרים ומשם זכו להתגלגל בסימן אנושי That is: The souls of nine hundred and seventy-four generations entered into Laban's sheep, and from there they became worthy to be transferred into the human race. For this reason the Israelites were very fruitful in Egypt and multiplied greatly. This is also to be found in the small *Jalkut Rubéni, numero 46.*, under the title *Gilgúlim*.

The souls of the righteous are also said to be transferred into the bodies of cattle and birds, concerning which the book *Avodáth hakkódesch*, fol. 49, col. 2., in the 34th chapter of the second part, as well as the book *Caphtor uphérach*, fol. 51, col. 2., teaches in the following manner: לפעמים נמצא נפש שום צדיק בשום בהמה או עוף טהור שהיא מגולגלת נפש הצדיק ההוא בגוף הבהמה או בעוף That is: Sometimes the soul of a righteous person is found in a clean animal or bird, into whose body the soul of that righteous person has entered. And because human souls are accustomed to entering into clean animals, the Jews are commanded to have slaughtering knives without notches, so that they do not cause too great pain to such a soul; and concerning this it is written in the book *Nischmāth chájim*, fol. 160, col. 2., in the 13th chapter of the fourth *Maamar*, as follows: לפעמים המקריב נפש בהמה עמה מקריב נפש אדם וזהו סוד אדם ובהמה תושיע ה'. אשר על כן נצטוינו בשחיטה ובסכין בלי פגימה כי מי יודע אם גלגול יש בה. ולכן צריך לברור לו מיתה יפה והאוכל אבר מן החי באוכל מבשר אחיו כשיש שם גלגול נפש. וזהו סוד לא תאכל הנפש עם הבשר. ואמרו עוד שבגלגל דבר That is: He who sacrifices the soul of an animal

sometimes sacrifices along with it the soul of a human being; and this is the mystery (of the words of Ps 36:7): Lord, You preserve man and beast. For this reason we are commanded to slaughter (or butcher) with a knife without a notch; for who knows whether a soul may have entered into it: therefore one must choose for it a gentle death. And whoever eats a limb from a living animal does as much as if one were eating from the flesh of his brother, when a soul has been transferred into it. And this is the mystery (of the words of Deut 12:23): You shall not eat the soul together with the flesh. It is also reported that David therefore said (Ps 22:21): Deliver my soul from the sword; my solitary one from the dogs.

In the book *Avodáth hakkódesch*, at fol. 49, col. 3, in the 34th chapter, under the title *Chélek haavóda*, the following is taught: אמרו עוד כי ענין חמשה דברים המפסידים את השחיטה שהם הלכה: למשה מסיני וכל דקדוקי השחיטה שבאו בדברי רבותינו ז"ל ובדיקת הסכין כדי שלא תהיה פגומה לתועלת הנפשות המגולגלות בבהמות ובעופות שלא תפסל השחיטה ויתדחו עוד ושלא יצטערנה: That is: Furthermore, they (namely the rabbis) have said that the matter of the five things which invalidate the slaughtering, and which have come down by tradition from Mount *Sinai*, as well as all the precise observances in the act of slaughtering that appear in the words of our rabbis, of blessed memory, and likewise the inspection of the knife so that it not be nicked, are done for the benefit of the souls that have transmigrated into cattle and birds, so that the slaughtering may not be rendered unlawful, and so that they may not be driven further and be made to suffer pain. Shortly thereafter follows: That is: על כן צריך שתהיה השחיטה יפה ובדוקה בעבור שכתוב ואהבת לרעך כמוך: Therefore it is necessary that the slaughtering be done properly and with inspection, since it is written (Lev 19:18): You shall love your neighbor as yourself. And in the great *Jalkut Rubéni*, at fol. 102, col. 3, in the Parascha *Jethro*, the following is read from the book *Pelia*: בכלל לא: That is: Within the words (Exod 20:13) "You shall not kill" is included (the prohibition of Lev 22:28) that one shall not slaughter the same animal (namely the ox or the lamb) together with its young, for perhaps he would thereby be slaughtering two of his own blood relations. Concerning the transmigration of the souls of the righteous into other bodies, still more can be found in the *Jalkut chadásch* fol. 155, col. 2. numero 37., under the title *Neschamóth*. The souls of the perfectly righteous, however, are not to transmigrate into any other body, as may be seen in the book *Nischmáth chájim* fol. 164, col. 1., in the 16th chapter of the fourth *Máamar*.

Regarding the transmigration of souls into birds and other flying creatures, the following is written in the book *Emek hammélech* fol. 11, col. 2., in the fourth chapter of the preface, as well as fol. 138, col. 4, in the 29th chapter under the title *Scháar réscha díser ápin*, concerning a raven in which a soul is said to have dwelt: העיד כמוהר"ר משה גלאנטי אב"ד דצפת שמתחלת ביאתו של האר"י זצ"ל לארץ הקדושה הלך לעין זיתים ונשתטח על קבר ר' יהודה בר אילעי כיון שהגיע אצל אלוני זית ותאנים העומדים לשם סמוך לקברו ראה על אחד מהאילנות עורב אחד עומד וקורא קרק קרק הרבה פעמים עד אין מספר אמר האדון למה"ר משה גלאנטי שהלך עמו הכרת פני אדם אחד שהיה שמו שבתי גובה מכים בצפת א"ל הכרתיו והיה אדם רע אכזר גדול. אמר לו האר"י ז"ל נשמתו היא מגולגלת בזאת העורב. ועתה אומר לי שהוא פלוני ובעבור אכזריותו שנהג עם

העניים בשעת גביית המסים שפשט הגלימא מעל כתפיהם והמשכבות מתחת גופיהם לכן העניש אותו הקב"ה בזה הצער שיתגלגל בעורב. ועתה הוא מבקש שאתפלל עליו. אוי אמר לו האר"י זצ"ל רשע לך לדרכך אני אתפלל עליך מיד פרח לו That is: Rabbi Moshe Galante, who was the chief judge at Zephath (that is, at Jerusalem, which by an abbreviation is called צפ"ת Zephath, signifying as much as *Zeví péer tifarténu*, that is, the ornament of the glory of our splendor), testified that at the very beginning, when Rabbi Yitzhak Luria, of blessed memory, came into the Holy Land, he went to Ein Zeitim and stretched himself out (and lay) upon the grave of Rabbi Yehuda bar Ilai. But when he arrived at the bushes of the olive and fig trees that stood there near his grave, he saw upon one of those trees a raven standing and crying "krak" an innumerable number of times; whereupon the Lord (namely Rabbi Yitzhak Luria) said to Rabbi Moshe Galante, who was walking with him: did you know a man by the name of Sabbethai, who collected the tax at Zephath? He answered him: yes, I knew him, and he was a wicked and very cruel man. Thereupon Rabbi Yitzhak Luria, of blessed memory, said to him: this is his soul, which has transmigrated into this raven, and now he tells me that he is so-and-so; but on account of his cruelties, which he committed against the poor when collecting the tax, pulling the cloaks (or mantles) from their shoulders and the bedding from beneath their bodies, the holy and blessed God has punished him with this torment, that he has entered into this raven; and now he desires that I should pray for him. Thereupon Rabbi Yitzhak Luria, of blessed memory, said to him: you godless one, go your way, I will pray for you; whereupon the raven immediately flew away. In the little book *Schechechath léket*, numero 6, under the title *Neschamóth vegilguám*, one also reads: That is: פרנס המנהגה על הציבור מתנלנל בדבורה שהיא נאוהנית the soul of a leader of the congregation who exalts himself haughtily over the congregation transmigrates into a bee, which is proud. The very same thing also stands in the book *Emek hammélech* fol. 153, col. 1., in the 45th chapter under the title *Scháar résch di séranpin*, and what follows thereafter is: וכמו שמצינו כי דבורה הנביאה היתה מהנאה ששלחה לקרוא אל ברק ולא הלכה אליו וכן עשתה חולדה שאמרה על מלך יהודה אמרו לאיש הזה וגו' ולא קראה אותו מלך והנה הדבורה גאונית גם היא דברה וכן That is: just as we also find that the prophetess Deborah was proud, in that she had Barak summoned (as may be seen in Judg 4:6) and did not go to him herself; and just as the prophetess Huldah likewise did, who (as may be read in 2 Kgs 22:14-15) said of the king of Judah (namely Josiah): "Say to the man who sent you to me," etc., and did not call him king; see, therefore, a bee is likewise proud and very talkative (that is, it buzzes greatly), and for this reason the soul of one who speaks things that are not fitting also transmigrates into a bee.

I must now also indicate how one can tell from a person whether his soul was previously in livestock, a wild animal, or a bird, and on this subject the book *Emek hammélech* fol. 16, col. 3. in the third chapter, under the title *Scháar tikkúne hatteschúva*, writes as follows: ה"ארי זל"ה מסר סימן לתלמידיו שיכירו נפשות אלו ואמר כשהראו כני אדם שהם עזי פנים ואין להם בושה כנני אדם תדעו נאמנה בבירור שקודם זה הגלגול היו בגלגול בהמה חיה ועוף טמא וכמו שלהם אין בושה גם להם אין בושה והם הולכים אחר לימודם

הראשון: That is: *Rabbi Yitzhak Luria* taught his disciples a sign by which they could recognize such souls (which had previously been in livestock), and said to them: when you see people who are brazen and shameless, you can know with certainty and clarity that their souls were previously, before they returned into a human body, in livestock, a wild animal, or an unclean bird; and just as those animals feel no shame, so likewise these people feel no shame, and they follow that which they first learned.

That souls also pass into fish can be seen in the *Jalkut chádasc*, fol. 20, col. 4, numero 9, under the title *Achíla*, where one reads as follows: בבל ג' סעודות של שבת צריך לאכול דג כי שם מגולגלים: That is, one must eat fish at all three meals of the Sabbath, because the souls of the righteous pass into them, of whom it is written (Num 11:22): "Shall all the fish of the sea be gathered together for them?" In the book *Emeck hammelech*, fol. 17, col. 3, in the fifth chapter, under the title *Scháar tikkúne hatteschúva*, where the transmigration of souls is treated, the following is also written on this subject: יש גלגולים אחרים במינים טמאים וטהורים בצומח ודומם כפי רשעהו של אדם רחמנא לישזבן. וצדיקים בני תורה הצריכים מירוק דינם בדגים שבים וסימן לדבר כתיב בצדיקים ויגוע ויאסף אל עמיו וכתוב אצל דגים אם כל דגי הים יאסף להם ללמד בגזירה שוה נאמר כאן אסיפה ונאמר להלן אסיפה מה אסיפה הנאמרה באן היא בצדיקים כך האסיפה הנאמרה להלן היא: That is, there are also other transmigrations of souls into clean and unclean kinds of living creatures, as well as into plants and lifeless things, according to the wickedness of the person; may the merciful God preserve us from this. The righteous who occupy themselves with the law and stand in need of a purification are judged in the fish of the sea; and this matter is signified thereby, because it is written of the righteous (Gen 49:32): "And he expired and was gathered to his people." But of the fish it is written (Num 11:22): "Shall all the fish of the sea be gathered together for them?" in order to teach from this an *argumentum à pari*, that is, a proof from the like. There (namely Gen 49:32) mention is made of a gathering, and here (Num 11:22) mention is made of a gathering. Just as the gathering mentioned there is said of the righteous, so too does the gathering mentioned here concern the righteous, and so forth. Therefore it is commanded on the Sabbath, and especially at the third meal, which is the time of good pleasure, to eat of the very best fish. From this we see the reason why the Jews are so eager every Friday to buy fish for their Sabbath.

Regarding the transmigration of souls into plants that grow from the earth: they are said to enter at times into the leaves of trees, concerning which the following is read in the book *Emek hammelech* fol. 153, col. 2., in the 45th chapter, under the title *Scháar réscha díser ánpin*: המאכיל נבילות לישראל הוא מתגלגל בעלה של האילן והרוח בא ומגלגלתו והוא צער גדול וסוף עונשים הוא כשנופל: העלה ההוא לארץ כי אז נחשב לו למיתה ממש בעת שנפרת הנעקר מן העולם וזהו סוד והעלה נבל כי מי שמאכיל נבילות מתגלגל בעלה נובלת וזהו כי תהיו כאלה נובלת עליה ולפעמים חוזר עד כמה פעמים וסוד הדבר הוא שיורד מן חי אל מדרגת צומח: That is: whoever gives an Israelite carrion to eat (by which is meant not only an animal that has died on its own, but also what has gone wrong in the slaughtering, or what has been

slaughtered by a Christian) – that person's soul passes into the leaf of a tree, whereupon the wind comes and drives it about, which is a great torment. This punishment, however, comes to an end when the leaf falls down to the ground, for at that point it is reckoned to him as an actual death, when he is destroyed and rooted out from the world; and this is the mystery of the words (Jer 8:13): "And the leaf has fallen." For whoever gives someone carrion to eat, that person's soul is transferred into a falling leaf; and this is what the words mean (Isa 1:30): "For you shall be like an oak tree whose leaves fall off." Sometimes, however, he returns again (into other leaves) multiple times, and the mystery of the matter consists in this: that he descends from living creatures down to the rank or level of *vegetabilium*, that is, plants of the earth. The very same thing is also to be found in the book *Nischmáth chájim* fol. 161, col. 1., in the 13th chapter of the fourth *Máamar*, and in the *Jalkut chádasch* fol. 155, col. 3. numero 42., under the title *Neschamóth*.

Regarding the transmigration of souls into entirely lifeless creatures, which was mentioned above, these souls are said to enter into stones, watermills, and other things. Concerning their entry into stones, it is written in the book *Emek hammélech* fol. 153, col. 2. in the aforementioned 45th chapter, under the title *Scháar réscha díser ánpin*, as follows:

המדבר לשון הרע וכיוצא בו מתגלגל באבן דומם וכמבואר אצלנו בענין נבל שנתגלגל באבן שנאמר ויהי לאבן אחר מיתת בלעם כי הוא היה גלגול בלעם אחר שלא היה כוחו אלא בפיו נתגלגל באבן ולכן נהיידא נבל מדבר דברים רעים וזכר ממה That is: Whoever speaks evil (and slanders) and does the like, his soul enters into a mute stone, as is clear in our treatment of the matter of *Nabal*, that his soul entered into a stone, as it is said (1 Sam 25:37): "And he became as a stone." (This happened, however,) after the death of *Balaam*, for the soul of *Balaam* had entered into him. Since his power resided solely in his mouth, his soul was transferred into a stone; for this reason *Nabal* was afraid to speak evil (against *David*), and he remembered that his soul had originally entered into a stone. This same thing can also be read in the aforementioned book *Emek hammelech*, fol. 16, col. 3., in the third chapter, under the title *Schaar tikkuné hatteschūva*, and in the *Jalkut chádasch* fol. 20, col. 1. numero 23., under the title *Ummoth* (or *Ummos*) *haólam*. In the book *Nischmath chajim*, fol. 161, col. 1., in the 13th chapter of the fourth *Maamar*, where this matter is treated, it is also written thus: ואמר שד (רבי יצחק לוריא) שנבל הוא : אותיות לבן ללמד שלבן בלעם ונבל הם גלגול אחד. ובלעם ולבן לא היה כוחן אלא בפיהם. ועל כן נתגלגלה נשמתו של בלעם בדומם שהוא הפך כוחו • וכאשר התחיל להתתקן ונתגלגל בנבל וחזר לסורו ולדבר לשון הרע בדוד חזר להתגלגל בדומם כבראשונה ויהי לאבן. וכן באשת לוט נאמר ותהי נציב מלח שהוא גלגול בדומם • ואל תחשוב שנפש האדם נעשית אז בלתי מרגשות בדומם וכצומח כי אם אין לה הרגשה היאך ירגיש העונש אולם כך יונן הדבר כי הקב"ה לעונש האדם מדבק הנפשות That is: Furthermore, the Rabbi (*Yitzhak Lurja*) said that the names *Nabal* and *Laban* contain the same letters, in order to teach that *Laban*, *Balaam*, and *Nabal* were one *Gilgul* (that is, they shared one soul, which passed from one into the other). Likewise, the power of *Laban* and *Balaam* resided in nothing other than their mouths; for this reason the soul of *Balaam* entered into a mute

thing, which was entirely contrary to the power he had possessed. But when he began to be set right again, in that his soul was transferred into *Nabal*, he resumed his former evil nature and spoke evil of *David*, and his soul entered again into a mute thing as before, and came into a stone. So also it is said of the wife of *Lot* (Gen 19:26): “And she became a pillar of salt,” which is likewise a transmigration of the soul into a mute thing. But do not suppose that the soul of a person thereby becomes insensible, like a lifeless thing or a plant; for if it had no sensibility, how would it feel the punishment? Rather, the matter must be understood thus: that the holy, blessed God causes the evil souls of men, as a punishment, to cleave to trees or stones and to be bound to them, so that they are tormented by the company of those things which are not of their nature. In the aforementioned book *Emek hammelech*, fol. 11, col. 2., in the fourth chapter, in the preface, the following is also read concerning a soul that is said to have entered into a stone: פעם אחת עבר (ר') יצחק לוריא בטבריא בטבריא לפני בית המדרש הגדול של ר' יוחנן שהוא עדיין קיים הראה לתלמידיו אבן אחד בתוך הקיר ואמר בזה האופן שבו מגולגל נשמה אחת והיא צועקת שאתפלל עליה וזהו סוד כי אבן That is: The Rabbi *Yitzhak Lurja* once passed through (the city of) *Tiberias* before the great school of Rabbi *Jochanan*, who was still living, and showed his disciples a stone in the wall, and said to them in this manner: a soul has entered into it, which cries out that I should pray for it; and this is the mystery of (the words of Hab 2:11): “For even the stone in the wall shall cry out.”

That souls are also supposed to travel into water can be seen from the book *Emek hammelech* fol. 153, col. 1, 2. in the aforementioned 45th chapter, where it is written as follows: השופך דמים נתגלגל במים וסימניך על הארץ תשפכנו כמים ותמיד הולך ומתגלגל תוך המים ואין לו מנוחה ואלו היו יודעים בני עלמא כצערא הדין הוּו בכיין תדיר ועיקר צערו במקום אשר מקלח המים ונופל עליו קילוח המים ומפילו ומגלגלו שם גם כל מי שעונו ועונשו הוא במיתת חנק הוא נענש במים ונחנק שם בכל עת ודע לך שאין שום אחד מאלו המגולגלים או שום אדם שנענש בבית דין של מעלה שאין יוצא לפניו כרוז שמכריז עונשו ועונו בכל אותו הזמן שנגזר עליו . אותו העונש או אותו הגלגול ואינו נפרד ממנו . גם כן יש עמו מלאך שוטר אחד המחניקו בתוך המים ומגלגלו בגלגול ההוא וכן בכל שאר הגלגולים ואינם נפרדים ממנו עד תשלום עונשו . גם רובם יש לפניהם בית דין אחר שדנין אותו בכל עת ומשנים That is: Whoever sheds blood, his soul travels into the water, and this is signified (by the words of Deut 12:16) “You shall pour it out upon the earth like water,” and that same soul is continually rolled about in the water and has no rest. And if the people of the world knew this pain, they would weep at all times. The greatest pain of such a soul, however, is in a place where the water flows down and the rush of water falls upon it, casts it down, and rolls it about there. Also, everyone who has committed a sin that is punished with the death of strangling (that is, by the rope) is punished with water and is continually suffocated therein. Know also that there is not one among those whose souls are thus transmigrated, nor any person who is condemned in the highest court, before whom a crier does not go forth and publicly proclaim his punishment and his sin for the entire duration for which that punishment or that transmigration of souls has been decreed upon him, and does not depart from him. There is



also a ruling angel with him who suffocates him in the midst of the water and causes his soul to be brought there. So it is also with all the remaining transmigrations of souls, and such angels do not depart from one until his punishment has come to an end. Before most of them there is also a court which judges and condemns them continually, and changes their punishment now into this one, now into that one, according to the punishment that is due to each. The matter of the aforementioned water, however, is the mystery of the words (2 Sam 14:14): “And like water that is poured out upon the earth.” Something concerning this can also be found in the *Jalkut chádasc* fol. 155, col. 2. num. 38. and fol. 152, col. 4 of the book *Emek hammélech*. For here, in the little book *Schechecháth léket numero 6.*, under the title *Neschamóth vegilgulám*, one reads: לכן לא ישים אדם פיו אל הסילון או מעין וישתה רק בידיו כי יכול להתעבר: That is: Therefore a person should not put his mouth to the pipe (of a well) or to a spring and drink, but should drink from his hands, for otherwise a soul could enter into him (which he would swallow down with the water), and it might be the soul of a wicked person.

That souls are also to be placed into mills is to be seen from the aforementioned book *Emek hammélech* fol. 153, col. 2. in the chapter cited above, where the following is taught: הכא על אשת איש אחר צער נע ונד בא בעונש שנתגלגל בתוך הריחיים שטוחנין על ידי המים ושם נידונים שניהם האיש והאשה בסוד וטחון לאחר אשתי: That is, whoever lies with another man's wife, his soul passes, after it has endured the torment of *na venád*, that is, of being unsettled and fugitive, into a mill in which grinding is done by means of water; and there they are both judged, the man and the woman, according to the mystery (of the words of Job 31:10): “So let my wife grind for another.”

That the souls of the wicked are also to be transferred into devils is to be seen in the book *Emek hammélech* fol. 85, col. 1., in the 16th Chapter, under the title *Scháar Kirjáth árba*, where the words read as follows: גם הרשעים של ישראל נידונים בגלגול שדים ומזיקין: That is, the wicked among the Israelites are also punished in that their souls pass into devils and harmful spirits. It has likewise been shown above, from the book *Nischmáth chájim* by Rabbi Menasse ben Israel, from fol. 160, col. 1., that the souls of those who built the Tower of Babylon and said they wished to ascend into heaven and kill God with axes have passed into devils. Since mention has been made here of the punishment called נע ונד *Na venád*, that is, being unsettled and fugitive, I must also indicate what the rabbis teach concerning it. It is to be known that only those who have sinned very grievously are tormented in this way, such that their souls must wander about lost in the world. Concerning this, the following is written in the book *Emek hammélech* fol. 16, col. 2., in the third chapter, under the title *Scháar tikkúne teschúva*: אותן הרשעים שחטאו הרבה ומרדו כנגד אביהם שבשמים רחמנא לצלן כי חטאתם כסדום הגידו ובפרט אותן בועלי גויות ונדות וגם החוטאים באשת איש וכן רוצח שהרג נפש מישראל וכן משומד אשר כפר בעיקר וגם מסור המוסר ומלשין על היחיד או על בכלל יהדות למלכות ושריו ומזיק אותם וגו' הכתות הללו אינם זוכים לעלות אל פני רקיע השמים לרמוס חצר ופלטורין של מלך אלא למעלה פוסקים המלאכים דינו ותכף שולחים למטה בית דין אחד של מזיקים לדונו ולרדוף אותו מגבעה להר ומהר לגבעה ומשוטטין אויר העולם עד זמן הקצוב עליהם ומתגלגלים בדומם צומח חי מדבר ובשבע ארצות עד אשר יקבל אותן

הגיהנם ושם נידונים שנים עשר חודש ואחר כך מצפצפין ועולין ונבראים פעם אחרת כדי להקנן ולצרפן וללבנן וגו' והק"ב לבדו מעלה אותם ממדריגה למדריגה בתחילה מגלגל אותם בדומם ומן הדומם עולים לצומח ומן הצומח עולים לבעל חי בלחי מדבר ואחר כך אל חי מדבר בגוים או עבדים ואחר כך לישראלים ולפעמים יזכה איזה נפש מהם ומדלגת שנים או שלשה מדריגות בפעם אחת: That is, those wicked persons who have sinned greatly and have shown themselves rebellious against their Father who is in heaven (from which may the merciful God preserve us), inasmuch as they have proclaimed their sins like Sodom; and in particular those who lie with heathen women and with those afflicted with their female impurity; as well as those who touch other men's wives; likewise a murderer who has killed an Israelite; and an apostate (Jew) who has denied the fundamental principle (of the Jewish religion); as well as a traitor who betrays a Jew, or the entire Jewish community, to the king and his princes, and causes them harm, etc. All these multitudes are not worthy to ascend up into the firmament of heaven and to enter the forecourt and the palace of the King; rather, the angels pronounce judgment upon each one above, and immediately send down a court of devils to judge him and to pursue him from the hills into the mountains and from the mountains into the hills, and they run about fugitively in the air of the world until the time appointed over them has passed, and they pass into inanimate things, into plants of the earth, into animals, and into human beings, as well as into the seven earths (of which mention was made above in the ninth chapter of the first part), until hell receives them, in which they are judged for twelve months; after that they cry out and ascend, and are created a second time so that they may be improved, refined, and purified, etc. But the holy and blessed God causes them to ascend from one rung to another. First He transfers their souls into a mute or inanimate thing, and from the inanimate thing they ascend to the plant, and from the plant they ascend to the irrational animals, and after this to human beings, passing into heathens or servants, and thereafter into Israelites. Sometimes one of those souls is also so worthy that it skips over two or three rungs at once.

In the book *Nischmáth chájim*, fol. 167, col. 2, in the 19th chapter of the fourth *Máamar*, the following is also read on this subject: הגרוש אשר החטאים נגרשים מנגד עיני השם הוא על מדרגות שונות: הרשעים גמורים והפושעים אשר פעלו עולה בתכלית העול כמו האפיקורוסים שכחשו בה' ויאמרו לא הוא והנכחשים תורה מן השמים שכר ועונש והשארות הנפש וחיו בלי אלוה וכלי עול תורה אינם הולכים מיד לגיהנם כי גיהנם הוא למרק העוונות והכבס האחרון אבל הולכים נעים ונדים בעולם בלי שום נחת רוח ועליהם אמרה אביגיל ואת נפש אויביך יקלענה בתוך כף הקלע כי הזכירה האושר והטוב העליון אשר לו זוכים הצדיקים והצער העצום והענוי מופלג מן הקצה אל הקצה כאשר אמרתי הקלע כי הזכירה האושר והטוב העליון אשר לו זוכים הצדיקים והצער העצום והענוי מופלג מן הקצה אל הקצה כאשר אמרתי: That is: the banishment of sinners who are driven from the eyes of God takes place through various degrees and manners. Those who are entirely godless, and the transgressors who commit the greatest possible injustice, such as the *Epicureans*, who deny God and claim that there is none, and who deny that the law was given from Heaven, and who reject the reward of good and the punishment of evil, as well as the survival (that is, the immortality) of souls, and who live without God and without the yoke of the law, do not go immediately into Hell; for Hell is appointed to purge sins and is their final cleansing: rather,

they wander restless and fugitive through the world without any peace of mind. Of these, Abigail said (1 Sam 25:29): "But the soul of your enemies shall be hurled out from the hollow of the sling." For she made mention of the blessedness and the highest good which the righteous deserve, and of the violent pain and the exceedingly great torment of those who are hurled from one end to the other, as I have said, with which the entirely godless are tormented.

Regarding this hurling, it is written in the aforementioned book *Níschmáth chájim* fol. 16, col. 2., in the seventh chapter of the first *Máamar*, as follows: אמרו רבותינו ז"ל שני מלאכים יש אחד בסוף העולם ואחר בסופו ומשליכים נפש רשע זה לזה שנאמר ואת נפש אויבך יקלענה בתוך כף הקלע ואחר כך יבואו ימי That is: Our rabbis, of blessed memory, have said that there are two angels, one standing at this end of the world and the other at the far end, and they hurl the soul of the wicked back and forth to one another, as it is said (1 Sam 25:29): *But the souls of your enemies shall be hurled out from the hollow of the sling*. So too is it read in Rabbi Lipmann's *Sepher Nizzachon*, pagina 49. numero 77.: That is: Our rabbis, of blessed memory, have said that the angels of destruction hurl the soul of the wicked from one end of the world to the other. This, however, is taken from the Talmudic tractate *Shabbat* fol. 152, col. 2. Concerning the punishment of *Na venád*, something may also be found in the book *Emek hammelech* fol. 15, col. 2., in the first chapter under the title *Scháar tikkúne hatteschúva*, as well as fol. 35, col. 4. in the 63rd chapter under the title *Scháar olám hattóhu*.

So that one may have further information about this matter, I will set down here a story from the aforementioned book *Emek hammelech* fol. 16, col. 3. 4. and fol. 17, col. 1., from the third chapter, under the title *Scháar tikkúne hatteschúva*, a story that is said to have taken place involving a spirit; and the words there read as follows: אספרה לך מעשה רב שאירע במגולגל אחד בזמן מורי ורבי ה"ארי זל"ה לידע ולהודיע כי אית דין ואית דיין ואין שכחה לפני כסא כבודו ית' והכל בצדק וביושר מאריך אפו לרשעים ובסוף גובה דיליה ומעשה שהיה כך היה בזמן הרב הקדוש והטהור המקובל האלהי כמ"הרר יצחק לוריא אשכנזי זל"ה בצפת תו"ב באשה אחת אלמנה שנכנס בה רוח אחד וציער אותה צער גדול ורב עד למאוד ונכנסו בני אדם אצלו והיה שמו כמ"הרר יוסף ארזין זל"ה תלמידו של הא"רי זל"ה אמר לו הרוח ברוך הבא אדוני מורי ורבי אינו זוכר אדוני שהייתי תלמידו זמן רב במצרים ושמי פלוני ושם אבא פלוני מיושבי מצרים ובראות קרובי האשה את צער וכאב האשה גדול עד למאוד הלכו אצל החכם כמ"הרר יצחק לוריא נ"ע וחלו פניו שיוציא זה הרוח מן האשה ולהיות שלא היה לו באותו פעם פנאי שלח לתלמידו כמ"הרר חיים זל"ה ומסר לו כוונה בשמות וצוה לו שיגזור עליו נידויים וחרמים ויוציאו בעל כרחו וכיון שנכנס מה"ר חיים נ"ע מיד הפכה האשה פניה ממנו לכותל אמר לו מה"ר חיים זל"ה רשע למה הפכת פניך השיב לו הרוח ואמר איני יכול להסתכל בפניך שהרשעים אינם יכולים להסתכל בפני השכינה מיד גזר עליו מה"ר חיים שיהפוך פניו מיד עשה כן ותכף שאל אותו מה"ר חי ואמר לו מה הטאת ואמר חטאתי באשת איש והעמדתי ממזרים והנה זה לי כ"ה שנים שאני הולך נע ונד בארץ ואין לי מנוחה כי שלשה מלאכי חבלה הם הולכים עמי אל כל המקומות אשר אני הולך ומענישין אותי ומכין אותי ומכריזין לפני ככה 'יעשה לאיש אשר הרבה ממזרים בישראל ואלו הג' מלאכי חבלה הם רמוזים בפסוק הפקד עליו רשע ושטן יעמוד על ימינו וגו' ואמר הרוח למה"ר חי אינך רואה אדוני איך עומד אחד על ימיני ואחד על שמאלי ומכריזין והשלישי עומד ומכה אותי מכה מות א"ל מה"ר חי והלא אמרו רז"ל משפט הרשעים בגיהנם י"ב חודש השיב לו ואמר אינך יודע הבנת זה המאמר שמה שא"רזל

משפט רשעים בגיהנם י"ב חודש פירושו הוא לאחר שסכלו כל עונשם חוץ לגיהנם אזי מכניסין אותם בגיהנם ושם עומדים י"ב חודש ומלבנין אותם כדי להוציא מהם כל כתמי הנשמה כדי שיהיו מזומנים ומובנים ליכנס לגן עדן והוא משל לרופא מומחה שנותן בהתחלה סממנים קשים וחרिפים על גבי המכה האוכלים בשר החי ואח"כ כשאכלו בשר החי שבמכה הוא נותן על המכה מישחות ואיספלנית הטובות המקררים והמגדלים והמשגלים הבשר כבראשונה כן הוא ענין הגיהנם כי צער של גיהנם אינו חלק אחד מששים חלקים שסובלת הנפש החוטאת קודם כניסתה לגיהנם ושאל אותו מה"רר ח"צ איך היה מיתתך והשיב לו הוא ואמר מיתתי היתה בחנק שאע"פי שארבע מיתות בית דין בטלו דין ארבע מיתות לא בטל ואני כאשר יצאתי מאלכסנדריאה של מצרים בספינה ללכת לעיר ראשים פגעה ספינתי במקום שנכנס הנלוס בים ושם נטבעה הספינה ונטבעתי בתוכו א"ל מה"רז ולמה לא אמרת הוידוי והתודית על עוונתי בשעת יציאת נפשי מגופך שמא היה מועיל לך השיב לו הרוח וי לי לא היה לי זמן להתודות כי תכף חנקו אותי המים בגרוני גם כי תכף בטביעתי בים נטרפה דעתי ושאל אותו הרב מה נעשה בך אחר יציאת נשמתך מן הגוף השיב לו הרוח ואמר תדע כי נודע הדבר בראשית בטביעת הספינה ותכף יצאו היהודים מראשים על שפת הים והוציאו את כל היהודים אשר נטבעו בספינתי וקברו אותנו תכף ומיד כשהלכו היהודים מבית החיים בא מלאך אחד אכזרי ושבט של אש בידו והכה בשבט על קברי מיד נבקע קבר מן ההכאה הגדולה אשר היתה כל כך גדולה וחזקה עד למאוד . מיד אמר לי אותו המלאך רשע רשע קום בדין מיד לקח אותי ושמיני בכף הקלע וקלע אותי בפעם אחת מן עיר ראשים עד לפני הפתח של גיהנם שבמדבר ואני בנפילתי שמה לפני הפתח של הגיהנם יצאו מן הגיהנם אלפים נפשות של רשעים הנידונים בגיהנם וכלם צעקו כנגדי וקללו אותי ואמרו לי צא צא איש הדמים צא מכאן רשע עוכר ישראל אין אתה כדאי עדיין אין לך רשות ליכנס לגיהנם . אז הלכתי מהר להר וגבעה לגבעה ואלו הג' מלאכי חבלה הולכים עמי תמיד ומכריזין לפני ומכין אותי תמיד ובכל עת ורגע פגעו בנו מלאכי חבלה אחרים גם רוחות רעות וכשמעם הכרוזין אשר מכריזין לפני הוסיפו להכות בי גם הם וזה מושך אותי אצלו מכאן וזה מושך אותי אצלו מכאן עד שנתפקקו כל חוליות נשמתי וכן הלכתי נע ונד בארץ עד שבואתי להורמיו והיא עיר גדולה קרובה לארץ הודו מן בבל והלאה והיתה כוונתי ליכנס לאיזה גוף של יהודי כדי להנצל מאלו המכות והצרות וכיון שראיתי אותם היהודים שהם רשעים רעים וחטאים לה' מאוד בועלי גויות ונידות ושאר עבירות ולא יכלתי ליכנס בשום אחד מהם מרוב רוחות הטומאה ששוכנים בתוכם ובסביבותיהם ואם הייתי נכנס בתוך אחד מהם הייתי מוסיף טומאה על טומאתי ונזק על נזקי בכך חזרתי והלכתי מהר לגבעה ומגבעה להר שנים רבות עד שבאתי למדבר יהודה ושם מצאתי אילה אחת מעוברת ומרוב צערי נכנסתי בה וזה היה אחר שבע שנים . שעברתי צרות רעות רבות וכאשר נכנסתי בגוף האילה הזאת היה לי צער גדול עד למאוד לפי שנפש האדם ונפש הבהמה אינם שוים זה לזה שזו הולכת זקופה וזו הולכת רבוצה וגם הנפש של הבהמה היא מלאה וזוהמא ומאוסה וריחה רע לפני נפש האדם גם מאכלה אינו מאכל אדם . ועוד שהיה לי צער גדול מהעובר שבמעיה וכן האילה היה לה צער גדול עד למאוד מחמת ששלשה נפשות אינם יכולים לעמוד יחד וצבתה בטנה מחמת נפשי ורצה בהרים ובסלעים מרוב צערה עד שנבקע כריסה ומתה אזי יצאתי משם ובאתי לעיר שכם שבארץ ישראל ונכנסתי בגוף כהן אחד יהודי ותכף אותו הכהן שלח אחרי הקדישים והגלחים של הישמעאלים ולרוב הלחשים של כחות הטומאה והקמיעות אשר תלו בצוארי לא יכלתי לעמוד ולסבלם ויצאתי משם . תכף ומיד אמר לו הרב וכי כלום יש ממשות בכוחות הטומאה להרע או להטיב מאליהן אמר לו לא אלא שבשביל שהגלחים הכניסו בהשבעתם כל כך רוחות הטומאה בגוף אותו היהודי הכהן עד שראיתי שאם אוסיף לעמוד שם יתדבקו בי כל אותן הרוחות לכן לא יכלתי לעמוד עמהם ותכף ומיד ברחתי משם ובאתי לצפת ת"וב ונכנסתי בגוף האשה הזאת וזה לי היום כ"ה שנים שאני הולך כזה בזה הצער . אמר לו הרב עד מתי יהיה לך הצער הזה וכו' אין לך תקומה השיב לו הרוח ואמר עד שימותו הממזרים אשר הולדתי כי כל זמן אשר הם חיים וקיימים אין לי תקנה וכל העם אשר היו שם עם רב עד מאוד בכו כלם הרבה בכי כי נפל פחד אימת וחרדת הדין עליהם ונעשה התעוררות גדול בכל המדינה מאותו המעשה . אמר לו הרב מי נתן לך רשות שהכנס בגוף האשה הזאת השיב הרוח ואמר לנתי לילה אחת בביתה ובאשמורת הבוקר קמה זאת האשה ממטתה ורצתה להוציא אש מן האבן ומן הברזל והסמרטוט השרוף לא רצה לאחוז בו הניצוצות והפצירה עד מאוד ולא עלתה בידה . ותכעסה והשליכה הברזל והאבן מידה לארץ בכעס ואמרה תהא לשטן ומאותה מלה של השטן היה לי רשות ליכנס בה כי מלאכי חבלה נתנו לי הרשות הזה . אמר לו הרב וכי בשביל זה העוון נתנו לך הרשות ליכנס בגופה השיב הרוח ואמר שואת האשה אין תוכה כברה כי היא אינה מאמנת

כלל ביציאת מצרים ובליל פסח שכל ישראל הם שמחים ואומרים הלל ומספרים ביציאת מצרים הוא בעיניה הכל והיתול ושחוק ותושבת בלבבה שמעולם לא היה הנס הזה . מיד אמר הרב להאשה פלונית מאמין את באמונה שלמה שה"קבה ברא שמים וארץ ובידו היכולת לעשות כל אשר חפץ ואין מי שיאמר לו מה תעשה השיבה היא ואמרה הן אני מאמין את הכל אמר לה הרב מאמין את שהק"בה הוציאנו ממצרים וקרע לנו את הים השיבה היא הן . אמר לה הרב מאמין את כל זה באמונה שלימה ואת חוזרת בתשובה ומתחרטת על הראשונות אמרה היא הן והתחילה לבכות מיד גזר אותו הרב על אותו הרוח נידוי שיצא וגזר עליו שלא יצא דרך שום אבר כי אם דרך האצבע קטנה שברגל שמאל כי הטעם הוא שמאבר שהוא יוצא אותו האבר מתקלקל ומהבטל לגמרי גם כיון הרב בשטרות שמסר לו רבו מיד נתנפה האצבע הקטן ונעשה כלפת ויוצא דרך שם ופרח לו ואחר כך בא הרוח כמה לילה בחלוני הבית וכפתה להבהיל את האשה וחזרו קרובי האשה אצל החכם כמה"ר נ"ע מיד חזר ושלח תלמידו מה"ר חיים ז"ל הנזכר לבדוק את המזוזה אם היא כשרה אם לאו והלך ומצא את הפתח בלא מזוזה כלל מיד חזר ושלח תלמידו מה"ר חיים ז"ל הנזכר לבדוק את המזוזה בפתח ועשו כן ומשם ואילך לא חזר הרוח עוד . עד כאן המעשה

That is: I will tell you a great story that took place in the time of my teacher and master, Rabbi Isaac Lurja, of blessed memory, involving one whose soul had passed into another body; so that you may know and make known that there is a judgment and a judge, and that nothing is forgotten before the throne of glory of the blessed God; and also that He, with justice and righteousness, defers His wrath against the wicked, but in the end exacts what is His due. The story that came to pass took place in the time of the holy and pure rabbi, the divine Kabbalist, Rabbi Isaac Lurja the German, may his memory be for eternal life, in Zephath (that is, Jerusalem), which may speedily and in our days be rebuilt and restored, involving a woman who was a widow, into whom a spirit entered and tormented her exceedingly greatly; and people went in to him and spoke with him, and he answered each one according to what he had asked him. Meanwhile a wise man, by the name of *Rabbi Joseph Arlin*, of blessed memory, who was a disciple of *Rabbi Isaac Luria*, of blessed memory, went in; whereupon the spirit said to him: blessed be he who comes, my lord, my doctor, and my teacher; does my lord not remember that I was his disciple for a long time in Egypt, and my name is such-and-such, and my father's name was such-and-such, who dwelt in Egypt. When the woman's relatives saw the exceeding great pain and misery of the woman, they went to the wise *Rabbi Isaac Luria*, may his rest be in paradise, and entreated him to drive the spirit out of the woman; but since he did not have the time on that occasion, he sent *Rabbi Chájim*, may his memory be for eternal life, in his stead, and taught him the intention with the names (that is, how he should use the holy names and thereby achieve his purpose and drive out the spirit), and commanded him to pronounce bans and excommunications against him and to drive him out against his will. Now when *Rabbi Chájim*, may his rest be in paradise, went in, the woman immediately turned her face toward the wall; whereupon *Rabbi Chájim*, of blessed memory, said to him (that is, to the spirit): you wicked one, why have you turned your face away from me? And the spirit answered him and said: I cannot look upon your face, for the wicked cannot behold the face of God. Thereupon *Rabbi Chájim* immediately commanded him to turn his face around, and he did so at once; and *Rabbi Chájim* straightway asked him and said to him: what have you sinned, that such a great and heavy punishment is being visited upon you? He then answered him and said: I sinned against a married woman and begot bastards, and it has now been twenty-five years

that I go נע ונד (*na venád*), that is, restless and fugitive upon the earth, and have no rest, for three angels of destruction go with me to every place where I go, who punish me and beat me and cry out before me: thus shall it be done to the man who has multiplied bastards in Israel! And these three angels of destruction are indicated (Ps 109:6), where it is written: “Set a wicked man over him, and let Satan stand at his right hand,” etc. And the spirit said to *Rabbi Chájim*: does my lord not see how one stands at my right and one at my left and they cry out, and the third stands and strikes me with deadly blows? Then *Rabbi Chájim* said to him: have not our rabbis, of blessed memory, said that the wicked are judged in hell for twelve months? But the spirit answered him: you do not understand the meaning of these words, for what our rabbis, of blessed memory, say, that the judgment of the wicked in hell lasts twelve months, is to be understood as follows: after they have endured their entire punishment outside of hell, they are then brought into hell, where they remain for twelve months and are cleansed and purified, so that all the stains of the souls may be removed from them and they may be prepared and made ready to enter paradise. The matter is like that of an experienced physician who at first applies strong and sharp medicines to a wound to eat away the living flesh (he should doubtless have said the putrid flesh), but afterwards, when the living (or rather the putrid) flesh has been eaten away, applies good salves and plasters to it that cool it and cause the flesh to grow back as it was before: so it is with hell, for the torment of hell is not the sixtieth part of what the sinning soul endures before it enters hell. After this *Rabbi Chájim* asked him: how did you die? And he answered him and said: I died by suffocation, for although the four deaths of the court (namely stoning, burning, beheading, and strangling, by which evildoers were formerly executed) have ceased (in that the Jews can no longer punish anyone with death), the judgment of these four deaths has not ceased; and when I sailed from Alexandria, a city in Egypt, on a ship, intending to travel to the city of Roschit, my ship ran aground at the place where the Nile flows into the sea, and there the ship sank and I drowned in it. Then *Rabbi Chájim* said to him: why did you not say the confession and acknowledge your sins when your soul was departing from your body? Perhaps it would have helped you. But the spirit answered him: woe is me! I had no time to confess my sins, for the water immediately choked me in my throat; and besides, I lost my senses as soon as I sank into the sea. The rabbi asked him further: what happened to you after the soul had departed from the body? The spirit answered him and said: know that as soon as the news became known in Roschit that the ship had sunk, the Jews went out from Roschit to the shore of the sea and pulled out all the Jews who had drowned in my ship and buried us immediately. But as soon as the Jews had gone away from the place of burial, a terrible angel came with a fiery rod in his hand and struck the rod upon my grave; whereupon the grave split open from the exceeding great and mighty blow. And that same angel immediately said to me: you wicked one! Rise up, that you may be judged! And he took me at once and placed me in the hollow of a sling and hurled me in one cast from the city of Kaschit all the way to the gate of hell that is in the wilderness. When I fell there before the gate of hell, thousands upon thousands of souls

of the wicked who were being judged in hell came out of hell, and they all cried out against me and cursed me and said to me: go out, you man of blood, go out from here, you wicked one and troubler of Israel; you are not yet worthy, you have not yet permission to enter hell. Then I wandered from mountain to mountain and from hill to hill, and these three angels of destruction went with me continually and cried out before me and beat me without ceasing. At every moment and every instant other angels of destruction and evil spirits also encountered us, and when they heard those who were crying out before me, they too beat me all the more; and one pulled me toward himself from this side, and another pulled me toward himself from that side, until all the joints of my soul were stopped up (that is, became visible), and thus I went נַע וָנָד (*na venád*), that is, restless and fugitive upon the earth, until I came to Hormis, which is a great city lying near India, reckoning from Babylon onward (that is, which lies between Babylon and India); and my intention was to enter the body of a Jew so that I might be delivered from these blows and afflictions. But when I saw that the Jews there were wicked, evil people who sinned greatly against God, lying with gentile women and with women in their menstrual impurity and committing other transgressions, I could not enter any one of them on account of the multitude of unclean spirits that dwelt within them and around them; and had I entered into one of them, I would have added impurity to my impurity and harm to my harm. So I turned back and went again from mountain to hill and from hill to mountain for many years, until I came to the wilderness of Judah, and there I found a hind (or doe) that was with young, and in my great distress I entered into her; but this was after I had endured many great and evil afflictions for seven years. When I had entered into the body of this hind, I suffered exceeding great torment, because the soul of a human being and the soul of a beast are not equal to one another, for the one walks upright and the other walks crouching (turned toward the ground). Moreover the soul of a beast is full of filth and loathsomeness, and its smell is disagreeable to the human soul; and besides, its food is not the food of a human being. Furthermore I also suffered great pain on account of the young that was in her womb; and likewise the hind suffered exceeding great pain because three souls cannot subsist together, and her belly swelled on account of my soul, and she ran about on the mountains and rocks in her great pain until her belly burst and she died. Then I went out from there and came to the city of Shechem, which is in the land of Israel, and entered into the body of a Jewish priest; but that priest immediately sent for the Ishmaelite (that is, Turkish) priests and monks, and on account of the many conjurations of the powers of impurity and the amulets that they hung around my neck, I could not remain and endure them, and I went out from there. Thereupon the rabbi immediately asked him: can the powers of impurity, of themselves, do harm or good to anyone? He answered him: no; but because the monks had, through their conjurations, brought so many unclean spirits into the body of that Jewish priest, and I saw that if I remained there any longer all those spirits would attach themselves to me, I could not stay with them, and I immediately fled from there and came to Zephath (that is, Jerusalem), which may speedily and in our days be rebuilt and restored, and

entered into the body of this woman; and it is now twenty-five years today that I have been going about in this torment. Then the rabbi asked him: how long must you endure this torment, and will you not be delivered from it? And the spirit answered him and said: (I must suffer) until the bastards whom I begot are dead, for as long as they are alive and in existence, I cannot be restored. And all the people who were there, a very great multitude, wept greatly, for the fear, dread, and trembling of this judgment fell upon them, and a great commotion arose throughout the whole land on account of this story. The rabbi asked him further: who gave you the power to enter into this woman's body? The spirit answered and said: I spent one night in her house, and in the morning watch (that is, the last part of the night) this woman rose from her bed and wanted to strike fire with the flint and the steel, but the burnt tinder would not catch the sparks, and she tried with great effort and could not manage it. She became angry and threw the steel and the stone from her hand onto the ground in anger and said: let it be the Satan's; and from that word, (that she said) the Satan's, I received the power to enter into her, for the angels of destruction had given me this permission. Then the rabbi said to him: did they give you permission to enter her body on account of this sin alone? The spirit answered: this woman's outward appearance does not match her inner self, for she does not believe at all in the exodus from Egypt (that is, that the children of Israel went out from Egypt), nor in the night of Passover, in which all Israelites rejoice and recite the Hallel (which is a certain prayer) and recount the exodus from Egypt; all of this is in her eyes vanity, mockery, and laughter, and she thinks in her heart that this miracle never happened at all. Then the rabbi immediately said to the woman: you, N. N., do you believe with a perfect faith that the holy and blessed God created heaven and earth, and that it is in His power to do all that He wills, and that there is no one who can say to Him, why do you do this? She answered and said: I believe all of this. Then the rabbi asked her further: do you also believe that the holy blessed God led us out of Egypt and split the sea for us? And she answered: yes. The rabbi said further to her: do you believe all of this with a perfect faith, and do you repent, and feel contrition and sorrow for your former (sins)? And she answered yes, and began to weep. Thereupon the rabbi commanded the spirit by a ban to go out of her, and ordered him that he should not go out through any other limb but through the little toe of the left foot, and this for the reason that the limb through which he passes out is ruined and rendered entirely useless; and the rabbi directed his attention to the names that his teacher had given him. Immediately thereafter the little toe swelled up and became (as thick) as a turnip, and the spirit passed out through it and fled away. After this the spirit came on many nights through the windows of the house and through the door to frighten the woman; whereupon her relatives went again to the wise *Rabbi Isaac Lurja*, may his rest be in paradise; and he immediately sent his disciple, the aforementioned *Rabbi Chajim*, of blessed memory, back again to examine the *Mesúsa* (which is a parchment on which the words of Deut 6:4-9 and Deut 11:13-20 are written) to see whether it was proper or not; and he went and found the door entirely without a *Mesúsa*. Then the rabbi immediately commanded that a *Mesúsa* be affixed to the door, and they did



so, and from that time on the spirit did not return. Thus far this story. The very same thing also stands, in these same words, in the aforementioned book *Emek hammelech* fol. 152, col. 2. 3. 4., in the 45th chapter, under the title *Scháar réscha díser ánpin*, as well as in the book *Nischmát chájim*, fol. 169, col. 1. 2., in the 20th chapter of

Concerning the aforementioned punishment of hurling and of a wandering existence, something may also be read in a small German-Hebrew booklet printed here in Frankfurt am Main in the year 1697, which contains the story of a spirit that is said to have been driven out of a Jew in Nikolsburg in the year 1696, at fol. 5. 6., where it is reported how that same spirit confessed that the devils had tormented him greatly, and that one had stood at one end of the world and another at the other end, who caught him in their mouths and spat him out again and threw him into each other's throats; but in the middle of the world there also stood a devil who, as often as he flew past him, cut him apart with a sword, which caused him more pain than all the rest. After that, he came into an unripe apple, and because a pig ate that apple, he ended up in the pig, whose belly he finally burst open. After this, he entered a millwheel, which he caused to stand still whenever the miller wanted it to turn; or he drove it around whenever it was supposed to stand still; indeed, he even broke it entirely, so that all the millers had to flee from it; and more of the like. Subsequently he entered a whore, and finally a young Jew. However, since it is written in the *Jalkut chádasch*, fol. 57, col. 4. numero 60., under the title *Gan Eden*: הרשעים אינם באים בגלגול רק סובלים עונשם בגיהנם, That is: the souls of the wicked do not pass into any other body, but rather serve out their punishment in hell; and yet this spirit is said to have been a wicked person, as he himself indicated in the confession he gave, the most learned rabbis may here consider how both things can be true at once. The Kabbalists, however, are not in agreement on this matter, since it is read in the book *Zijóni*, fol. 27, col. 4.: עוד יש כת מקובלים האומרים כי אף הרשעים יתגלגלו זהו מאמר המשורר אנשי דמים ומרמה לא יחצו ימיהם, That is: there are also some Kabbalists who say that the souls of the wicked are likewise transmigrated, and this is what the Psalmist says (Ps 55:24): the bloodthirsty and deceitful shall not live out half their days.

The souls of the righteous are also said to wander about in the world, concerning which the following is written in the *Jalkut chádasch*, fol. 154, col. 4, no. 29, under the title *Neschamóth*: נשמות של צדיקים משוטטין בעולם וכיון שרואים אותן בני אדם המדוכאין ביסורין וסובלין יסורין בשביל קדוש השם ורואין גם כן רשעי הדור הגורמין אריכות הגלות באים ומגידיים למשיח מיד נכנס משיח להיכל אחד בגין ערן הנקרא היכלא דבני מרעין מיד נכנס לשם משיח ומקבל על עצמו כל כאיבין ויסורין דישראל שיבאו עליו ואלמלא שהוא מקיל היסורין לא היה אדם בעולם יכול לסבול היסורין על עונשי דאורייתא וכשהיו ישראל בארצם היו מסלקין היסורין וכל מרעין That is: the souls of the righteous wander about in the world, and when they see those people who are afflicted with punishments and suffer torment for the sake of the sanctification of the name of God, and when they also see the godless of the generation who cause the prolongation of the captivity, they report this to the *Messias*, and he immediately enters a palace of Paradise which is called

the palace of the sick, and takes upon himself all the pains and punishments of Israel, so that they come upon him. And if he did not lighten the punishments, no person in the world could endure the plagues on account of the penalties of the law. But when the Israelites were in their land, they had averted the punishments and all evil sicknesses through the sacrifices; now, however, the *Messias* takes them away from them, as it is written (Isa 53:5): "But he was wounded for our transgressions." Concerning this wandering about of the souls of the righteous, something may also be read in the little book of Rabbi Menáchem of Kekanat, which is called *Táame mizvóth*, fol. 17, col. 1.

Now let us also examine how many times souls, according to the teaching of the Rabbis, are transferred into human bodies; and it is to be known that they do not agree with one another on this point, for according to some opinions it should happen only three times, according to others four times, but according to still others as many as a thousand times, as is taught in the book *Zijóni* fol. 27, col. 4., where the words read as follows: דע איש המעיד כי כמה מחלוקיות יש בין חכמי התלמוד ובעלי הקבלה בסוד זה • יש אומרים בי אין הגלגול כי אם עד שלשה פעמים ונימוקים עמהם מדברי אליהו • ויש אומרים עד ארבע וראיה פוקד עון אבות על בנים על שלשים ועל רבעים • ויש אומרים עד אלף כדעת הבחיר: That is, *Know, devout man, that there are many disputes between the sages of the Talmud and the Kabbalists concerning this mystery. Some say that souls pass only three times from one body into another, and they draw their proof from the words of Elihu (Job 33:29). But some report that it happens four times, and prove it (from the words of Exod 20:5) "who visits the iniquity of the fathers upon the children, unto the third and fourth generation." Yet others maintain that it happens up to a thousand times, an opinion to which Rabbi Nechúnja ben Hakkáne gives his assent in his Sepher habbáhir.*

Regarding the opinion about three times, *Rabbi Menasse ben Israel* writes in his book *Nischmáth chájim*, fol. 161, col. 2, in the 14th chapter of the fourth *Máamar*, in the following manner: דע שרוב המקובלים כתבו כי אין הגלגול כי אם עד שלשה פעמים מלבד הביאה הראשונה ושזה רמז אליהו לאיוב באמרו הן כל אלה יפעל אל פעמים שלש עם גבר • וכן איתא בזוהר ס' בראשית עמוד ק"נ והוא פוקד עון אבות על בנים על שלשים ועל רבעים • ואמרו עוד שזה רמזו בפסוק על שלשה פשעי ישראל ועל ארבעה לא אשיבנו That is: *Know that most Kabbalists have written that the transmigration of souls occurs no more than three times, apart from the first arrival (that is, apart from the first time it enters the world in the first body, since that first time is not counted among them); and this was indicated to Job by Elihu when he says (Job 33:29): Behold, God does all these things two or three times with a man. And so it also stands in the Sóhar, in the book Bereschíth (that is, on the first book of Moses) in the 150th column; and this is the mystery of the words (Exod 20:5): Who visits the iniquity of the fathers upon the children unto the third and fourth generation. It is further said that this is also signified by the words (Amos 2:6): For three transgressions of Israel, yes, for four, I will not revoke the punishment.* Concerning this, *Abarbanel* also writes in his book *Markéveth hammischnéh*, fol. 83, col. 2, as follows: אמנם כמה פעמים התגלגל הנפש ותחול בחמרים : וכליהם וכלים מכלים שונים אומר שנומז בדברי אליהו שאמר כל אלה יפעל אל פעמים שלש עם גבר • כי שתי

That is: *How many times does the soul then pass into another body, and dwell in various earthly vessels? I say that this is signified in the words of Elihu, who said: Behold, God does all these things two or three times with a man. For this happens two or three times, and no more.* In the book *Pärdes rimónim*, in the 32nd chapter of the second part, fol. 47, col. 4., the following is written on this matter: קבלו אנשי האמת והצדק כי הנפש אשר עותה ומרדה בבוראה וקלקלה דרכיה תשוב לימי עלומיה לתקן עוותיה ולגדור פרצותיה ואם בראשונה לא הצליחה תשוב שנית ושלישית • ובמדרש רות הנעלם אמרו על זה משל לאדם שנוטע אילן ראה שלא הצליח עקרו ושתלו במקום אחר וכן That is: the lovers of truth and righteousness have learned through a *tradition* that the soul which has sinned, and shown itself rebellious against its Creator, and has corrupted its ways, returns to the days of its youth in order to correct its perversities and to repair what it has torn asunder; and if it does not succeed the first time, it returns a second and third time. In the *Medrasch Ruth hanéelam*, a parable is brought forward concerning this, stating that the matter is like a man who has planted a tree, and when he sees that it does not thrive (and grow properly), he uproots it and plants it in another place, and does this many times. This is what is written: “Behold, God does all these things twice or three times with a man.” In the book *Schené luchóth habberíth*, Rabbi *Jeschája* writes at fol. 305, col. 3. concerning this matter also in the following manner: ואלה המתגלגלים כאשר לא שבו אל השם בשלושה פעמים כמוזכר בדברי אליהו הן כל אלה יפעל אל פעמים שלש עם גבר משם המתגלגלים כאשר לא שבו אל השם בשלושה פעמים כמוזכר בדברי אליהו הן כל אלה יפעל אל פעמים שלש עם גבר משם That is: when those whose souls are transmigrated do not convert to God within the three times, as is stated in the words of *Elihu*, “Behold, God does all these things twice or three times with a man,” they thereafter pass into animals. And something concerning the threefold transmigration may also be read in the *Jalkut chádásch* fol. 79, col. 2. *numerö* 51. and fol. 155, col. 3. *numerö* 45. under the title *Nóach*, as well as in the book *Emek hammélech* fol. 15, col. 2. in the first chapter, under the title *Scháar tikkúne hatteschúva*.

That the soul is transmigrated four times is taught in Rabbi Menachem Azariah Fano's book *Asará maamoróth* (or *Afóro maamóros*), fol. 82, col. 2, in the commentary, where it is written as follows: (That is: the soul of a person is transmigrated three or four times, but thereafter, as it says in Amos 2:6, “For four transgressions” (that is, for the fourth time, as it is foolishly understood) “I will not spare him.”)

That the soul, according to some opinions, is transmigrated up to a thousand times, can be seen from the *Sohar* printed at Sulzbach, on the first book of Moses, in the 152nd column, where the following is read: לעולם יראה אדם עצמו כאלו העולם כולו תלוי עליו אבל בר נש דטרח עליה ק”ב באצלה ולא אצלה מאתריה אעקר ליה מאתריה ושוי ליה באתר אחרא ודא שנוי מקום . ואי לא אצלה אעקר ליה מתמן וארכיב ליה באילנא אחרא ושני שמיה ודא שנוי השם . ואי לא אצלה אעקר ליה מתמן וארכיב ליה באתר אחרא ושני עובדוי מכל דהוה בקדמיתא ודא שנוי מעשה . ועד כמה זמנין עד אלף כ”דא דבר צוה לאלף דור . ועליה אתמר האלף לך שלמה . ואינון אלף That is: : עלמין דנטע ליה עד דאצלה וארכיב ליה תמן ורזא דמלה ועושה חסד לאלפים לאוהבי ולשומרי מצוותי לאלף דור A person should always regard himself as though the entire world depended upon him. But

when the holy blessed God takes pains to transmigrate the soul of a person, and it does not thrive and do well in its place, He tears it out of its place and sets it in another, and this is a change of place. And if it does not thrive in the second place, He plucks it out from there and grafts (or branches) it into another tree, and changes its name, and this is a change of name. If it then still does not do well, He tears it out from there and grafts or plants it in another place, and changes its works from everything that was before, and this is the change of works. How many times does this occur? Up to a thousand times, as it is said (Ps 105:8): “The word which He commanded unto a thousand generations.” Of this it is also mentioned (Song 8:12): “A thousand are for you, O Solomon”; and this signifies the thousand generations in which He plants it until it thrives, and grafts it in there; and the mystery of this matter lies in the words (Exod 20:6): “And showing mercy unto thousands of them that love Me and keep My commandments, unto the thousandth generation.” The same is also taught in the book *Emek hammelech*, fol. 93, col. 4, in the 55th chapter, under the title *Schaar Kirjath arba*: אפילו לתקן בעולם אחד יכול להתגלגל כמה פעמים אם יגרום החטא אפילו באלף לא בטיל כי כך נשבע הק”ה לאברהם לבלתי ידח ממנו נדח : That is: In order to set a person right in the world, his soul can be transmigrated many times from one body into another when sin gives cause for it, and such transmigration does not cease even after a thousand times; for thus the holy blessed God swore to Abraham, so that the one who is cast out should not be entirely cast away from Him.

However, how this is understood by some is shown by Rabbi *Menasse ben Israel* in his book *Nischmāth chājim*, fol. 162, col. 1, in the 14th chapter of the fourth *Maamar*, with these words: אמרו קצת שאין כוונת עד אלף דור שיתגלגלו עד אלף פעמים אלא שהמדה הזו נוהגת עד סוף העולם שהוא סוד שיתא אלפי הוי עלמא. כי אלף פעמים חמשים הם ששת אלפים ואחריו אמרו שתכלית הגלגולים הוא להוסיף שלמות לנפש כדי שתאדם יעשה ויקיים כל מצוות ה' וישתלם במעלה ובחשיבות. או להעניש בגוף אחר הנפש החוטאת על מעשיה כדי שלא תקבל עונשה בעולם הנשמות וזהו מה שאמרה התקועית וחשב מחשבות לבלתי ידח ממנו נדח. אשר על כן לתקן את אשר עות תחזור הנשמה פעמים שלש ולא יותר. דאם לא תקנה מעשיה בג' פעמים תאבד תקותו ומוחזק הוא שלא ישוב עוד לבתלתא זמני הויא חזקה. אבל אם תחזור להשלים המצוות תחזור עד אלף פעמים עד שתשלים התרי”ג כי אז חזירתה היא להנאתה ולטובתה. ואף לא מסתפינא הייתי אומר שהשלשה פעמים הם בגוף בני אדם והאלף בגופי בעלי חיים וזהו פעמים שלש עם גבר דווקא. ובדבר זה אין לי שום קבלה והאל יורע אם בפי נכונה ושגיאות מי יבין ולכן מבקש אני : That is: But in order to resolve this doubt (that the rabbis do not agree with one another as to how often the soul is transmigrated), some have said that when it is stated that the transmigration occurs up to the thousandth generation, the meaning is not that the soul must pass into another body a thousand times, but rather that this practice (of transmigrating souls) will remain in use until the end of the world, which is the mystery of the six thousand years that the world will stand; for a thousand times fifty makes six thousand. (The Rabbi, however, errs very greatly here in his calculation, for a thousand times fifty makes not six thousand but fifty thousand, which is a very great difference.) Others say that the purpose of the transmigrations of souls aims at making the soul perfect, so that a person may perform and observe all of God’s commandments, and may become perfect in

worthiness and excellence. Or else, so that the sinning soul may be punished for its deeds in another body, so that it does not receive its punishment in the world of souls; and this is what the woman of Tekoa said (2 Sam 14:14): “And he” (namely, God) “considers that the banished one not be banished from him.” So that for this reason the soul returns three times, and no more, in order to correct that which it previously did wrong; for if in those three times it does not improve its deeds, then the hope for that person is lost, and he is regarded as one who will no longer repent, since in those three times it is presumed (that he will do penance). But if the soul returns (into another body) to observe the commandments perfectly, then it returns up to a thousand times, until it has perfectly observed the six hundred and thirteen commandments, since in that case its return serves its own benefit and its own good. If, however, I need not fear, I would venture to say that the transmigration of souls three times is to be understood as referring to human bodies, and the thousand times as referring to the bodies of living animals, and that this is precisely the meaning of the words (Job 33:29): “three times with a man.” In this matter, however (namely, this opinion of mine), I have no *tradition* or oral teaching, and God knows whether the truth is in my mouth (and whether I am right); who can discern errors? (as is said in Ps 19:13): therefore I ask God for pardon, and forgiveness, and atonement, He who knows, *etc.*

Further, we also wish to gather instruction from the writings of the Rabbis concerning the purpose for which the aforementioned transmigration of souls takes place, and what moves God to permit it to occur. Regarding the final cause, namely why it takes place, the following is written about it in the book *Zijóni* fol. 27, col. 4.:

שוב מחלוקת אחרת ודעות שונות ביניהם מפני מה ומאיזה מדה יהיה הגלגול • הר' שלמה בן אדרת ושאר מקובלים רוצים כי על אחד משני אופנים יתגלגל המתגלגל או שלא השלים זמנו שהוא שבעים שנה ימי שנותינו בהם שבעים שנה • וזו היא ההבטחה שאמר מספר ימיך אמלא • או צדיק שחטא חטא ולא נתנקה לגמרי ויש בו אבק עבירה לא יוכל נשמתו לעלות אל האלהים מרוב כבודותה כתבן בחומר • עד שהורקה מכלי אל כלי ותהיה זכה וקלה ותתקשר ברוח עליונים ומרוח אל רוח עד : בית מושבה ומחצבה אשר משם לוקחה ונ' :

That is: Furthermore, there is another dispute, along with various opinions among them (namely the Talmudic sages and the Kabbalists), as to why and for what reason the transmigration of souls takes place. Rabbi *Schlómo ben Addéreth* and the remaining Kabbalists hold that a human soul passes into another body for one of two reasons: either because the person did not complete and live out his allotted time, which is seventy years (for it is written in Ps 90:10: “Our life lasts seventy years”), and this is the promise that He (namely God, Exod 23:26) made when He said: “I will fulfill the number of your days.” Or, because the soul of a righteous man who has committed a sin and has not been entirely cleansed of it, but still has upon himself some dust of transgression, cannot, on account of its great heaviness, just as straw and linen (which are heavy when combined) ascend upward to

God, until it is poured from one vessel into another and becomes pure and light, and is bound to the spirit of those above, and likewise from one spirit to another, until it reaches the place of its dwelling and its origin, from which it was taken.

In the booklet *Tuf haarez*, it is taught on fol. 32, col. 3, 4 as follows:

כשראה הק"ה שבניו אחר כך יחטאו ויאבדו מן העולם מה עשה הק"ה בה להיות שהוא חפץ שלא תאבד שום נפש מישראל סבא שהם זרעו של אברהם אבינו עליו השלום קודם הכל צוה לו שימול בשר ערלתו ואם לא ונכרתה הנפש ההיא מעמיה ותיקן להם גלגול נפש להקן עצמה כדי שתחזור למקורה הראשון . באותה שעה נתקבצו סמאל עם ע' שריו לפני הק"ה ואמרו לפניו רבונו של עולם גם אנחנו מיציר כפיך יצאנו אתה אב אחד לכולנו כמו שעשית תקנה לנפשותם של בני ישראל על ידי גלגוליהם שסוף סוף כולם יש להם חלק לעולם הבא ומה ראית שבחרת בזרע אברהם יותר מכולנו . השיב להם הק"ה אם הייתם עושים כמו שעשה אברהם שהכיר אותי מקטנותו ונכנס באור כשדים לאהבתי ואתם ראיתם שאני הצלתי אותו מידכם ומכבשן האש שלא שלט בו ועם כל זה לא האמנתם בילהקדישני לכן מכאן ואילך אל תדברו מטוב ועד רע

That is: When the Holy and Blessed God saw that His children would afterward sin and be lost from the world, what did He do? Since He did not wish that any soul of old Israel, who are of the seed of our father Abraham, upon whom be peace, should be lost, He first of all commanded him (namely Abraham) that he should circumcise the flesh of their foreskin; but if this were not done, then that soul (which had not been circumcised) should be cut off from its people. And He ordained for them the transmigration of the soul from one body into another, in order to restore it, so that it might return to its original source. At that same hour, Sammael and his seventy princes gathered before the Holy and Blessed God and spoke to Him: O Lord of the world! We too have come forth from the work of Your hands; You are the father of us all. Just as You bring it about that the souls of the children of Israel are restored through their transmigration, so that they all ultimately have a share in eternal life (so do likewise with us): and what did You see that You chose the seed of Abraham above all of us? Then the Holy and Blessed God answered them: Had you done what Abraham did, who knew Me from his childhood and, out of love for Me, went into the fire of the *Chaldeans*, and you saw that I delivered him from your hands and from the fiery furnace, so that the fire had no power over him, and yet you did not believe in Me so as to sanctify Me, therefore speak henceforth neither good nor evil, etc.

The very same thing is also found in the great *Jalkut Rubéni*, fol. 58, col. 2, in the *Parascha Vajéze*. As for what is mentioned on this subject in the book *Nischmáth chájim*, fol. 162, col. 1, in the 14th chapter of the fourth *Máamar*, it was indicated a short while before.

The reason that moves God to transfer the souls of the *Israelites* from one body into another is said to be an act of mercy toward them. For this reason, *Abarbanel* writes in his book *Markéveth hamischneh* fol. 83, col. 2. as follows: גלגול נפשות אצל המקובלים הוא בחסד האל על : That is: The transmigration of souls takes place, according to the *Kabbalists*, out of God's mercy toward His creatures. And in the *Jalkut chádassch* it is read at fol. 155, col. 3. numero 45. under the title *Neschamóth*: חסד : That is: The

transmigration of souls takes place out of mercy, for thus (the word גלגול *Gilgul* amounts in number, by *Gematria*, to the same as חסד *chesed*, namely seventy-two). There also stands in the book *Avodáth hakkódesch* fol. 48 col. 2. in the 32nd chapter of the second part, where it is written as follows: צריך אתה לדעת כי הענין הזה חסד המקום על ישראל כדי שיזכו הנפשות לאור באור העליון וכמו : That is: You must know that this work is an act of God's mercy toward *Israel*, so that the souls may become worthy of the light of the highest light, and, as our Rabbis of blessed memory have said, that all of *Israel* may receive a share in eternal life. The same is also to be found in Rabbi *Menasse ben Israel*'s book *Nischmáth chájim* fol. 163, col. 2. in the 16th chapter of the fourth *Máamar*.

Since much has been said up to this point about the transmigration of souls from one human body into another, I must also indicate from where the Jews wish to prove this their absurd error. It is to be known, then, that the presumptuous and overwise rabbis suppose they can establish this foolishness from Holy Scripture, which they are accustomed to perverting and drawing into a perverse understanding, as may be seen in the book *Nischmáth chájim*, in which Rabbi *Menasse ben Israel* brings forward all his supposed proofs for it, and writes at fol. 154, col. 2, in the sixth chapter of the fourth *Máamar*, as his first proof as follows: הפסוק הראשון אשר כפי דעתי רומז לגלגול הוא הוא מה שאמר לו הקב"ה לאדם הראשון אחר חטאו עד שובך אל האדמה כי ממנה לוקחת כי עפר אתה ואל עפר תשוב . רמז לו כי אחר שחטא יוכרח להתגלגל פעם אחרת ולשוב אל עפרו כדי : That is: the first verse which, in my opinion, alludes to the transmigration of souls, is that which the Holy Blessed God said to the first man after his committed sin (Gen 3:19): "Until you return to the earth, since you were taken from it, for you are dust, and to dust you shall return." By this He indicated to him that, after the sin was committed, his soul would necessarily be placed into a body a second time and would have to return to its dust, in order to accomplish that which was lacking the first time.

This, however, is an absurd proof, for God had no other intention in conveying to Adam through the aforementioned words than that he should die on account of the sin he had committed, and that his body should decay and return to the earth from which he had been created; for, as the holy Apostle Paul teaches, the wages of sin is death (Rom 6:23). For this reason the Rabbis are also accustomed to say: אין מיתה בלא חטא ואין יסורין בלא עון : That is: there is no death without sin, and there are no punishments without transgression; by which they mean to indicate that no one dies except on account of sin, and no one is punished except on account of transgression.

Further, the aforementioned Rabbi *Menasse ben Israel* writes in the same place, fol. 154, col. 2, as a second proof, as follows: גם בפרשת וזאת הברכה נאמר יחי ראובן ואל ימות . ופירשו המפרשים : שהתפלל עליו שיאריך ה' שניו ולא ימותו משבטו בכרת קודם השנים הקצובות . ור"ז אמרו יחי בעולם הזה ואל ימות בחטאו בעולם הבא . אמנם הפירוש האמיתי הוא מה שתרגמו אונקלוס ומותא תנינא לא ימות וכיון על הגלגול וכמו שכתב הרב רבינו : That is: It is also said in the Parashah *Vesóth habberachá* (Deut 33:6): "Let Reuben live, and not die," and the commentators have

explained it thus, that he (namely Moses) prayed on his (Reuben's) behalf that God would prolong his years, and that those who are of his tribe might not die by a cutting off before their appointed years. Our Rabbis, of blessed memory, have declared (that the said words mean as much as): let him live in this world, and not die on account of his sin in the world to come. But the true interpretation is as Onkelos has rendered it (giving it thus:) "and let him not die the second death," by which he had in view the *Gilgul*, that is, the transmigration of souls; just as Rabbi *Bechai* also wrote (when he teaches:) he prayed on his behalf that he might no longer pass out of his body into another body and die a second time. These are the words of Rabbi *Menasse*.

This proof, however, is also entirely without force and invalid, for Moses conveyed through the cited words nothing other than his heartfelt wish that the tribe of Reuben might not be utterly exterminated on account of the grave and heinous sin which Reuben had committed when, as may be read in Gen 35:22 and 49:4, he had lain with his stepmother Bilhah. Likewise, by "the second death" one must understand not a temporal death in a second body into which a soul is to be transferred, but rather eternal death and eternal damnation, as is as clear as the sun in Rev 20:14 and 21:8. With this Rabbi David Kimchi also agrees in his commentary on the words of Isa 22:14, "What does it matter whether this transgression shall be forgiven you until you die?" when, concerning the Chaldean translation of Jonathan, אַם יִשְׁתַּבֵּק חֹבֶא הַדִּין לְכוֹן עַד דְּתַמּוּתוֹן מוֹתָא תַנְיִינָא, that is, "What does it matter whether this your sin shall be forgiven you until you die the second death?", he writes the following concerning this second or other death: רוּצָה לומר מיתת הנפש בעולם הבא, that is, "It means the death of the soul in the world to come," by which certainly nothing other than eternal death and eternal damnation can be understood. Rabbi Solomon Jarchi likewise states in his commentary on the same passage: תַּרְגוּם יוֹנָתָן מוֹתָא תַנְיִינָא לְעוֹלָם הַבָּא, that is, "Jonathan has translated it as 'the other or second death in the world to come, or the life to come.'" Moreover, if Onkelos had aimed in his translation at what Rabbi *Menasseh* and Rabbi *Bechai* assert, he ought to have mentioned not only the second but also the third and fourth death, since souls, when they depart from the first body, must, according to the teaching of the Kabbalists, enter human bodies at least three more times and depart from them again through death. Yet nowhere does one find that he makes any mention of a third or fourth death.

The third proof, the aforementioned Rabbi *Menasse* wishes to force and teach at fol. 155, in the seventh chapter following thereupon of the said fourth *Maamar*, from the words of Deut 25:5-6, namely that because it was commanded there that, when a man dies without children, his brother shall marry the wife he left behind and lie with her, this was done to the end that the soul of the deceased might be transferred into the first son who is born; and his words read as follows: בפרשת תצא כתוב לאמור והיה הבכור אשר תלד יקום על שם אחיו המת . ואין זה שם ממש שיהיה שמו כשמו אלא יקום על שם אחיו אהיו המת בנפש ידבר כי אין ספק שמי שמת בלא בנים צריך להתגלגל כי הוא יתברך שמו רוצה שלא יהיה הפסק למקור זה דוגמת הנהר אשר לא יכזבו מימיו וגו' וכן כתב הרב רבינו בחיי מצות הייבום תועלת



גדולה לנפש המת • וידוע כי תגדל הנאת הנפש כשהיא מתגלגלת במי שהוא קרוב מן המשפחה יותר לפי שיש לו שייכות גדול עמו וגו' ולפי שאין לאדם יותר קרוב מאשתו עצם מעצמיו ואחיו אשר שניהם מצור א' נחצבו לכן על ידי שניהם יתקן וגו' That is: In the *Parascha Teze* (namely Deut 25:6) it is written: "And the firstborn son whom she bears shall stand in the name of his deceased brother." This, however, is not to be understood literally, or simply, with respect to the name, as though he should bear a name like his name was; rather, the text means to say that he shall stand with the soul in the name of his deceased brother, for there is no doubt that the soul of one who dies without children must pass into another body; for the holy and blessed God wills that this source shall not cease to flow, just as a river whose waters never run dry, etc. Likewise, Rabbi *Bechai* also wrote that the commandment to marry the wife of a brother who died without children is very beneficial to the soul of the deceased. It is also known that the benefit to the soul is even greater when it is transferred into one who is the closest relation to it within its family, since they have more in common with one another, etc. Now, since a man has no closer relation than his wife, who is bone of his bones, and his brother, in that they both (namely he and his brother) were hewn from one rock (that is, descended from one father and one mother), he is therefore set right again through both of them, etc.

Is this not an unreasonable proof? For in the cited passage, v. 6, the reason follows as to why the wife of the deceased brother is to be taken in marriage, namely, so that his name not be blotted out from *Israel*; and thus the true meaning of the cited words consists solely in this: that such a marriage is to take place so that the firstborn son may be regarded as the son of the deceased eldest brother, and may inherit the estate left behind by him, which *Aben Esra* himself acknowledges in his commentary thereon, when he writes concerning the words "so that his name not be blotted out": על הנחלה ידבר, that is, "It speaks (the scripture) of the inheritance." How then can this be understood as referring to the transmigration of souls?

The fourth proof of this is found at fol. 157, col. 1, in the tenth chapter of the aforementioned fourth *Maamar*, and the words read as follows: גם המהביל כל עייני העולם הזה שלמה המלך עליו השלום תחלת דבר בו בספרו דקהלת רמז הסוד הנפלא הזה מהגלגול באמרו דור הולך ודור בא והיה מן הראוי שיסדר דבריו להפך כי ההויה ההויה קודם להפסד • אבל כאן נרמז הסוד הזה והדורות שהולכים הם עצמם הדורות אשר אחר כך באים • וכן במדרש רבי נחוניא בן הקנה אמר רבי עקיבא דור הולך ודור בא היה לו לומר דור בא ודור הולך אלא מלמד That is: King Solomon also, upon whom be peace, who holds all things of this world to be vanity, alludes at the beginning of the book of Ecclesiastes to this wondrous mystery of the transmigration of souls, when he says (Eccl 1:4): "One generation passes away, and another generation comes." He ought, however, rightly to have set his words in reverse order (and said: one generation comes, the other passes away), for a thing must first exist before it can pass away. But here an allusion is made to this mystery, and those generations which pass away are the very same ones that come afterward. Thus Rabbi Akkiva also said in the *Médrasch* of Rabbi Nechúnja ben Hakkáne: (Solomon says) "One generation passes away, and another generation comes";

he ought to have said, "One generation comes, and another generation passes away"; but he teaches thereby that it has already come. To this mystery he also alluded when he says (in the ninth verse following): "That which has been is that which shall be again, and there is nothing new under the sun" (Eccl 1:9). These are the words of Rabbi Menasse.

The scripture is here again interpreted in an erroneous manner, for King Solomon intended in the aforementioned fourth verse nothing other than to indicate the transience of human life, which lasts only a short time and soon comes to an end. Likewise, in the ninth verse he intended nothing other than to convey that all things in the natural world maintain their common course, that the planets and stars have their regular order, that the earth brings forth its produce in its accustomed season, and that even though men die, their lineage is nonetheless preserved through their descendants; all of which, along with other occurrences that come to pass, has been so since the days of Adam and will continue until the end of the world, so that nothing new arises that has not already existed before. What, then, does any of this have to do with the imagined transmigration of souls?

The fifth proof is also found in the aforementioned fol. 157, col. 2, immediately following what was adduced for the fourth proof, and it consists in these words: עוד השיב ידו על הסוד הזה: בסימן ד' באמרו ושבת אני את המתים שכבר מתו מן החיים אשר הם חיים עדנה . ובהיות שלא ימצא בין אנשי הרעה והתבונה מי שהעדר טוב מהמציאות הפירוש המקובל הנא כמעט מוכרח ורצונו שהמתים שכבר שכבר מתו פעם אחרת וזוכים לאחר That is: he (namely King Solomon) returns further to this mystery, in the 4th chapter (of his Ecclesiastes, in the second verse), where he says: "I praised the dead, who were already dead, more than the living, who still had life." Eccl 4:2. Now, since among understanding and wise men there will be found no one who holds it as certain (or affirms) that the deprivation (or the lack of a thing) is better than its presence, the interpretation of those words which we have through tradition or oral teaching is altogether necessary; and he (Solomon) means thereby to indicate that those dead who have already died a second time, and who, after having been transferred from one body into another and having departed, have become partakers of true rest in the supreme high academy, are more to be praised than those who have been transferred into another body and are still in the world, etc.

Is this not, however, yet another foolish proof? The wise King *Solomon*, according to the indication of the first verse, considered the misery of those who suffer injustice in the world and are plagued by those who have power over them, and therefore took occasion to praise the dead more than the living, who must endure such affliction and such injustice, that is, to count them fortunate, because they are relieved of all such misery and wretchedness and are entirely freed from it. How, then, can the transmigration of souls be proven from this? Likewise, what *Rabbi Menasse* says is of no weight, such that no reasonable person will

confirm that the absence of a thing is better than its presence, for the wise King *Solomon* teaches the opposite in the following third verse, when he considers one who has not yet been born to be more fortunate than the living and the dead.

The sixth proof is also to be read in the last-cited passage, where it is written as follows: הפעם הרביעית אשר רמו שלמה המלך עליו השלום הענין הזה הוא בסימן ה' ושם נאמר ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו גם זה הבל . ודע שבפסוק הזה לא מצאו כל אנשי חיל ידיהם בפירושו כי מה ענין קבורים ובאו . ומה שפירש בו הרא"ב שראה הרשעים מתים בלי צער ובאים שנית לעולם דהיינו בניהם שממלאים מקומם ולא ישכח זכרם והישרים שהיטיבו לעשות והם הצדיקים שממקום קדוש באו וישתכחו הם וזרעם יסוף . ויומשך מזה לחשוב שאין שכר ועונש זה הכל כי ה' יפרע מהם וישלם לצדיקים בעולם הבא . הוא היותר קרוב לפשוטו וגם שהוא רחוק . ולכן באמת יפה נדרש לפי דברי המקובלים על הגלגול ופירושו כך הוא . ראיתי רשעים קבורים ובאים ושבים בפעם אחרת לעולם הזה לתקן את אשר עותן ממקום קדוש ששם הנשמות ואחר כך משתכחים בהוא עלמא וכן הוא הפירוש: עלמא מאשר עשו מהמצוות ומעשים טובים . That is: King *Solomon*, upon whom be peace, alludes for the fourth time to this matter in the eighth chapter of his *Ecclesiastes* (v. 10), where it is written: "And I saw the wicked who were buried, and they came; and they went forth from the place of the holy, and those who had done thus were forgotten in the city. This too is vanity." Know that even the most capable men have been unable to find satisfaction in their interpretation of this verse, for what is the meaning of the words "were buried, and came"? As for the interpretation of *Rabbi Aben Esra* (in which he states) that he, namely *Solomon*, had seen that the wicked die without pain and come into the world a second time, by which their sons are to be understood, who step into their place, and that in this manner their memory is not forgotten; whereas the upright, on the other hand, who have done good, namely the righteous, who came from the place of the holy, are forgotten, and their seed perishes: from which it would follow that one might think there is no reward for good or punishment for evil, and that this, if one wishes to think so, is a vanity; for God will take vengeance upon them and will recompense the righteous in the life to come: this interpretation, that is, this interpretation of *Aben Esra*, is the most fitting according to the literal sense, even though it too is absurd. For this reason, such a verse is certainly explained very aptly, according to the testimony of the *Kabbalists*, by means of *Gilgul*, or the transmigration of souls, and the following is its meaning: "I saw that the wicked were buried, and came a second time back into the world, to correct what they had done wrongly" (when they were in the world for the first time), "from the place of the holy, where the souls are; after this they boast in that world that they have performed the commandments and good works." This, then, is the interpretation. Thus far are the words of *Rabbi Menasse*.

This proof, however, is also founded upon a foolish fancy and a presumptuous distortion of Scripture, since, first of all, this verse is very obscure and difficult to understand, and therefore a great variety of interpretations and opinions are found among Christians and Jews concerning it. To wish to derive a certain proof from an obscure verse, however, is foolishness, in that one seeks to establish one uncertain thing by means of another.

Secondly, because neither in the *Chaldean* translation, which is held in very high esteem by the Jews, nor in the *Commentary* or exposition of Rabbi *Solomon Jarchi*, of whom the Jews report that he must have possessed a prophetic spirit on account of his lofty and subtle understanding, nor from the learned *Aben Ezra*, as Rabbi *Menasseh* himself indicates, is anything to be found concerning the transmigration of souls, of which they would surely have made some mention if it could have been established from that passage. Indeed, even in the *Talmud* itself, in the tractate *Gittin*, fol. 56, col. 2, the said verse is interpreted in a very different manner, and specifically with reference to the Emperor *Titus Vespasian*, where it is written that when he had taken Jerusalem, he came into the Temple and committed fornication in the Holy of Holies with a harlot upon the book of the Law, and thereafter it follows: מה עשה נטל את הפרוכת ועשאה כמין גרגותני והביא כל כלים שבמקדש והניחן בהן והושיבן בספינה לילך ולהשתבח בעירו שנ' ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו אל תקרי קבורים אלא ולהשתבח בעירו שנ' ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו אל תקרי קבורים אלא וישתכחו : That is: What did he (further) do? He took the curtain and made of it, as it were, a basket, and had all the vessels that had been in the Temple brought and laid therein, and had them placed in a ship in order to sail away and boast of it in his city, as it is said: "I saw the wicked who were קבורים *Kevurim*, that is, buried, and they came and went forth from the place of the holy, וישתכחו *Vejitschtakkechú*, that is, and were forgotten in the city that had done thus." Read not קבורים *Kevurím*, that is, who were buried, but rather קבוצים *Kevuzím*, that is, who were gathered together; read (also) not וישתכחו *Vejitschtakkechú*, that is, and were forgotten, but rather וישתבחו *Vejitschtatbechú*, that is, they boasted themselves, etc.

Thirdly, because in confirmation of such erroneous doctrine the scripture is perverted, and instead of וישתכחו *Vejitschtakkechú*, which means "and they were forgotten," וישתבחו *Vejitschtatbechú*, that is, "and they glorified themselves," is read, to which the cited words of the *Talmud* gave occasion. But when one wishes to prove something from Holy Scripture, its words must not be altered, for otherwise it is no proof from Scripture, but rather a thing fabricated out of an empty brain. The foolish *Cabalists* could not, however, easily manage without such perversion, as the oft-mentioned Rabbi *Menasse* himself briefly confesses immediately after the above-cited words, when he reports: וכך דרשו : אמנם רבים קראו וישתבחו ככ' וכך דרשו : ששלמה המלך חיה מהביל אפילו האמת והמוסכם באמרו שאין שום תועלת אם יבאו הרשעים וישבו לעולם הזה ממקום קדוש מאחר שישתכח מהם כל אשר עשו ואינם זוכרים להזהר מלחטוא שנית ולהתקן את אשר עותו ובאמת זו היא טענה גדולה נגד הגלגול : That is: there are many, however, who read *Vejitschtakkechú* with the letter Caph, and interpret it to mean that King Solomon also held the truth, and that which is acknowledged and agreed upon, to be vain, when he says that there would be no benefit whatsoever if the wicked were to return into this world from the place of the holy, since they forget everything they have done and no longer remember that they ought to guard themselves a second time from sinning and to correct that which they have done wrong. And certainly this is a great proof against the transmigration of souls.

The seventh proof follows directly upon the preceding one, fol. 158, col. 1. of the book *Nischmáth chájim*, with these words: גם כיד הנביאים הראשונים נחתם הסוד הנפלא הזה הלא תראה האשה, התקועית אומרת כי מות נמות וכמים הנגרים ארצה אשר לא יאספו ולא ישא אלהים נפש וחשב מחשבות לבלתי ידה ממנו נדח, והפירוש המקובל כי הוא כי החוטא מת מיתה אחר מיתה יען מתגלגל מגוף לגוף וכמים הנגרים ארצה אשר לא יאספו כן נפשות בני אדם לא תאספו עוד אל הגוף בטבע כי אם ביכולת האלהי ודרך נס. ולא ישא אלהים נפש איש מן המיתה אבל חושב מחשבות לבלתי ידה ממנו נדח. ר"ל להשיב אליו כרוב רחמיו וחסדיו הנפש החוטאת ואשר בעוונותיה הודחה ממחיצתו. וזה על ידי גלגולים פעמים שלש עם גבר כדי שהחוטא יתקן את אשר עות והשיב הנפש לשרשה ואל מנוחתה כבוד. וכל המקובלים That is: this wondrous mystery has also been set down by the first prophets. Do you not see that the woman of *Tekoá* (2 Sam 14:14) says: for we must needs die, and are as water spilled on the ground, which cannot be gathered up again; and God does not take away a soul, but devises means that the banished one be not expelled from Him. The interpretation, however, which comes down through tradition or oral teaching, is this: that the sinner dies one death after another, since his soul is transferred from one body into another; and just as water spilled upon the ground cannot be gathered up again, so also the souls of men are not gathered back into bodies by natural means, but only through God's power and through a miracle; and that God does not wish to take away the soul of man from death, but devises means that the banished one be not expelled from Him, that is, so that the sinning soul, which on account of its transgressions has been expelled from His precinct (that is, His dwelling), may be brought back to Him according to His great goodness and mercy. This, however, comes about through the transmigrations of souls three times with a person, so that the sinner may correct what he has done wrong, and the soul may return to its origin and to its rest in glory. All Kabbalists also build virtually their entire faith in this chief matter upon this verse; and certainly, it is fitting that one hold to it, for it is clear and firm. These are the words of Rabbi *Menasse*.

This proof, however, which is supposed to be the foremost of all, is likewise entirely without force, but is built upon a vain fancy and a false understanding of Scripture; and neither Rabbi *Salomon Jarchi*, nor *Aben Esra*, nor Rabbi *Jeschája*, nor Rabbi *Isaac Abarbanel* has mentioned the slightest thing concerning the transmigration of souls in their *commentarii* on this passage, even though they all, without doubt, likewise believed in it. The woman of *Tekoá*, at the instigation of *Joab*, had sought to persuade King *David* that he should receive *Absalom* back into favor, since *Absalom* had caused his brother *Amnon* to be killed because *Amnon* had dishonored his sister *Tamar*, and that *David* should no longer pursue *Absalom* in order to avenge *Amnon*'s blood upon him. And because *David* had promised her that no harm should come to her only remaining son, of whom she pretended that he had killed his brother, she took the opportunity from this to put before the King the question of why he did not have his banished son *Absalom*, whose situation was the same, brought back to him; and she advanced this as her reason: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again," by which she meant to say that

all men, and consequently the King as well, are mortal, and that therefore he should allow his banished son, to whom the crown and the rule rightfully belonged after him, to return to him. And even though *Amnon* had been killed, the matter could not be changed, for just as water that is poured out upon the ground cannot be gathered up again once it has been poured onto a sloping place, since it flows away and seeps into the earth, so too the souls of men cannot by natural means be brought into a body, but this must come to pass through a miracle, at the time of the resurrection of the dead; which interpretation is to be found for the most part in Rabbi *David Kimchi's* commentary on this passage. Others hold that she meant to give the King to understand that he should not seek to put *Absalom* to death for the manslaughter he had committed, for he would have to die soon enough of himself in due time, since all men are subject to death; and even if one puts a manslayer to death, the life of the slain cannot thereby be restored to him, any more than water that has been poured upon the ground can be gathered up again; with which interpretation *Abarbanel* is in great agreement.

Through the following words in the text, “and God will not take away the soul,” she had intended to signify that God would not take *Absalom's* life, but would rather preserve him for the good of his people. However, the words in the Hebrew text, וְלֹא־יִשָּׂא אֱלֹהִים נֶפֶשׁ *Veló jissá Elohím néfesch*, can also be interpreted as follows: “And God is no respecter of persons,” that is, He spares no man, but all must die. This is how Rabbi *David Kimchi* explains it. Rabbi *Isaac Abarbanel*, however, teaches that the meaning is this: even if God does not punish the sinner in this world, that sinner will nonetheless be duly punished at the great Last Judgment, in the world of souls. Through the final words, “but (God) takes thought, so that the banished one may not be banished from Him,” she had intended to indicate that God would not allow *Absalom* to be cast out, but would call him back to his own people. The aforementioned *Abarbanel* interprets these words to mean that God takes thought in this world to repay a man according to his works, so that he need not be punished in the world to come and be cast out from the divine blessedness of souls. And the woman had said this concerning *Amnon*, because it had been ordained by God that he must die, in order to atone for his sins through his death; and since *Absalom* had been sent by divine *providenz*, or providence, only to accomplish this, it would not be right that he should be punished. Or else she had intended to convey that God, out of pure mercy, had appointed cities of refuge for manslaughterers, of which one may read in Num 35, by means of which they are preserved alive and not utterly cast out; and for this reason the king ought to take careful thought not to utterly cast out his banished son, but rather to show mercy and receive him back into favor. According to this last interpretation, the words of the text are understood as referring not to God but to King David, and are thus translated from the Hebrew: “Therefore let him (namely the king) take thought, that the banished one may not be banished from him,” by which the woman had intended to impress upon him that he should not utterly cast out the banished *Absalom*. Rabbi *Solomon Jarchi* likewise understood these words as referring to King David and not to God. From all of

this it is reasonable to conclude that from the words of the woman of Tekoa, which the foolish Kabbalists nonetheless adduce as their best proof, not the slightest thing concerning the transmigration of souls can be demonstrated; as indeed the most learned Jews in their *Commentarii* on this passage say nothing of it, but interpret the matter in an entirely different way. From this one can see what is to be made of such foolish fantasy.

The eighth proof is also found in the aforementioned fol. 158, col. 1. and reads as follows: ישיעיהו הנביא גם הוא בסימן כ"ב הודיע לנו העיקר הזה הלא הוא בקראו הגר על אנשי דורו האומרים הרוג בקר ושחוט צאן אכול בשר ושתו יין אכול ושתו כי מחר נמות. אמר בסימן כ"ב ונגלה באזני ה' צבאות אם יכופר העון הזה לכם עד תמותון : That is: The prophet *Esaias* has also made this principal matter known to us in the 22nd *chapter*. Did he not, when he rebuked the people who lived in his time, who spoke (v. 13.) of slaughtering oxen, killing sheep, eating flesh, and drinking wine (and said:) Let us eat and drink, for tomorrow we die? And in the (aforementioned) 22nd *chapter* (v. 14.) he said: And the Lord of hosts was revealed before my ears (saying:) What does it avail whether this transgression shall be forgiven you, until you die? And the *Chaldean* interpreter translated (these words "until you die") as referring to the second death; as indeed it also stands in the *Hierosolymitan (Talmud)* that they signify the second death, namely after they have returned into another body, to die the second death, etc. These are the words of *Rabbi Menasse*, by which he seeks to prove that through the words "until you die," the transmigration of souls from one body into another is signified, because in the *Chaldean* translation mention is made of the second death.

This proof, however, is entirely without force and worth nothing, for, as has already been established above on p. 63, by the second or other death nothing else is understood than eternal damnation and eternal death. And the prophet, through the words "what does it matter whether this transgression shall be forgiven you," *ad temúthun*, that is, "until you die," intended to say nothing other than: this transgression will be forgiven you neither until your death, nor afterward, and therefore never at all. And in this sense the little word עד *ad*, which means "until" or "until that," is also taken in Job 27:5, where it is read that Job said to his friends: "Far be it from me that I should grant you to be right; until I give up my spirit, I will not depart from my integrity," by which he intended to give it to be understood that he had never desired to abandon his integrity at any point. This manner of speaking may also be consulted in 1 Chr 28:20. Now if the prophet Isaiah intended by the aforementioned words to indicate that the transgression should never be forgiven, then it could not have been forgiven through the second death, of which the Kabbalists teach that it occurs in the second body into which the soul passes; and thus the cited words of Isaiah are, rather, directly contrary to the Jewish doctrine of the transmigration of souls, instead of being capable of being proven from them.

This argument, I say, can be of no help to the Kabbalists, for by the second death, as mentioned, eternal damnation must be understood, and the wicked are cast into eternal damnation with body and soul alike, as is clearly seen in Dan 12:2. Even if only the body is mentioned here, the soul is nonetheless not excluded, since both must necessarily be together in eternal torment and must suffer together, just as they also sinned together.

Nor can the Kabbalists derive any benefit from what the aforementioned Rabbi *Menasse* further advances in response to the above, when he states: וכן תרגם בסימן ס"ח לא : אהשק כי אם : שלמתי ושלמתי על חיקם ואמסור למותא תניינא ית גוייהון • וזה מורה שאין פירוש מותא תניינא מיתת הנפש אלא הגוף השני בגלגול : *that is, Thus he (namely the Chaldean interpreter Jonathan) also translated the words of Isa 65:6, "I will not keep silence, but will repay, yea I will repay into their bosom," (when he says) "I will deliver their bodies to the second death," and this teaches us that by the second death one is not to understand the death of the soul, but of the second body, into which the soul is transferred.* This, I say, can be of no help to the Kabbalists, for by the second death, as already stated, eternal damnation must be understood, and the wicked are cast into eternal damnation with body and soul alike, as is clearly seen in Dan 12:2. Even if only the body is mentioned here, the soul is nonetheless not excluded, since both must necessarily be together in eternal torment and must suffer together, just as they also sinned together.

The ninth and last supposed proof is found at fol. 158, col. 1, immediately following the preceding one, in these words: סוף דבר הענין הזה פירש הק"ה בעצמו לאיוב סימן ל"ח באמור לו לאחוז בכנפות הארץ וינערו רשעים ממנה תתהפך כחומר חותם ויתיצבו כמו לבוש • רוצה לומר כפי מה שכתב הרב רבינו בחיי המימך צוית כנפיו לאחוז בכנפות הארץ ולנער הרשעים ממנה ולהעמיד אחרים תחתיהם ותתהפך הארץ מהם כחומר חותם שהוא מתהפך ומשתנה לצורות משתנות ויתיצבו כל אחד ואחד מהרשעים כאדם שהוא לבוש בגדים חדשים וכו' ובמליצת אליהו לאיוב תראינה עיניך עוד מפורש הענין הזה • וזהו מה שהעיד על עצמו באמרו ערום יצאתי מבטן אמי וערום אשוב שמה ר"ל אשוב שמה לבטן בהיותו חושב שעוד תשוב נשמתו להתגלגל בגוף אחר • ודע שעל היסוד הזה בנו הכמי האמת כל גלגוליהם That is to say: In the end, the Holy and Blessed God Himself explained this matter to Job in the 38th chapter (vv. 13-14), when He declares: to take hold of the corners of the earth, that the wicked might be shaken out of it; that it might be changed like the clay of a seal, and they stand forth like a garment; by which He, according to what Rabbi Bechai has written, intended to say: have you, as I have done, commanded the corners of the earth to be taken hold of, and the wicked to be shaken out of it, and others to be set in their place, so that the earth might be changed by them like clay upon which a seal is pressed, which is transformed and altered into various shapes; and that each one of the wicked might stand like a man who has put on new garments, etc. So you also see this matter further explained in the eloquent speech that *Elihu* delivered to *Job* (which is to be read in Job 33), and this is what he (namely *Job*, Job 1:21) testified of himself when he says: Naked I came forth from my mother's womb, and naked shall I return there, by which he intended to say: I shall in fact return into the



womb again; since he had thought that his soul would come again into another body. Know also that the theologians, or divines, have built all the transmigrations of souls, which have been revealed to them in their wisdom, upon this foundation.

These are once again the words of *Rabbi Menasse*, in which he seeks to establish, from three passages in the book of Job, the transmigration of souls from one body into another. The first proof consists in the obscure words of chapter 38, vv. 13-14, in whose exposition neither *Rabbi Solomon Jarchi*, nor *Aben Ezra*, nor *Rabbi Levi ben Gershom*, nor the Chaldean translator *Jonathan*, makes the slightest mention of the transmigration of souls and that foolish doctrine. The sense of the words, “to take hold of the ends of the earth, that the wicked might be shaken out of it,” appears to be this: that the dawn (of which, as *Aben Ezra* teaches, mention is made here) encompasses the corners and ends of the earth with its bright radiance and illuminates the whole earth, whereby the wicked, who shun the light of day and commit their evil deeds by night, are, as it were, shaken out of the world, in that they take to flight (as *Rabbi Levi ben Gershom* expounds it) and hide themselves. *Rabbi Solomon Jarchi* writes concerning this that God intended to say as much as: just as a man takes hold of the corners of his cloak and shakes it out, so He will take hold of the corners of the earth and shake the wicked out of it. The following words, “that it might be changed as clay of a seal, and they stand as a garment,” signify that the earth changes its form in various ways through the things which God creates upon it and causes to grow, just as the form of a clay seal is changed by the impression of various seals and takes on many different shapes; and that the creatures which are found upon the earth adorn it, as it were, like a garment. *Aben Ezra* also agrees with this when he writes concerning it that the earth is changed through different forms, and that men clothe it like a garment. *Rabbi Solomon Jarchi* expounds this to mean that the form of men is changed through death, but at the time of the resurrection they will rise again with their garments. Now what does all of this have to do with the transmigration of souls? And how can it ever be maintained from this with any semblance of reason?

In the second proof, reference is made to Job 33:25 and 33:29; for such pagan fictions are erroneously cited in Rabbi Menasse ben Israel’s book *Nischmáth chájim*, fol. 157, col. 2, and fol. 161, col. 2, concerning the transmigration of souls from one body into another, even though Rabbi Salomon Jarchi, Aben Ezra, and Rabbi Levi ben Gersom make no mention whatsoever of such a matter in their commentaries on those passages. The true meaning of the two aforementioned verses, however, is as follows. Elihu had given Job a rebuke at v. 8 etc., because Job held himself to be innocent, as though he had committed no sin on account of which God would have had cause to visit him with misery and sickness; and Elihu recounted to him that the sins he had committed had caused his illness, and also exhorted him to repentance, declaring that God would again be gracious to the sinner and restore him to health when he converted, so that he would again become entirely fresh and vigorous, and, as is read in v. 25, his flesh would flourish again as in youth, and he would become young

again, that is, he would recover the bodily strength that he had possessed in his youth. As for what is said in v. 29, namely: “Behold, God does all these things two or three times with a man,” an indefinite number is here used in place of a definite one, indicating thereby that God does not punish a man who has sinned with sicknesses only once, but rather multiple times in such a manner, and that when he converts, God receives him again into grace and helps him up. And thus Rabbi Salomon Jarchi likewise interprets this passage as referring to a man visited with sickness on account of sins he has committed, and states that God chastises such a person two or three times through sicknesses on account of his sins, in order to rescue his soul from destruction. Now if this is the proper meaning of the words of Elihu, how then can the transmigration of souls be forced out of them?

The third proof, which is taken from the words of *Job*, from chapter 1, verse 21, upon which the Kabbalists build their entire foundation of such foolish doctrine, is likewise wholly absurd and without force. For *Job*, through the words “Naked I came forth from my mother’s womb, and naked I shall return there again,” intended nothing other than this: that since he was born naked and brought nothing with him into the world, he would likewise return naked into the grave and take nothing with him; and he thus consoled himself in the face of the great loss and misfortune he had suffered. That by the little word “there” he understood the grave, and not the mother’s womb, is what sound reason demands, for no man can return into his mother’s womb; and therefore the Chaldean interpreter *Jonathan* translates it thus: ערטילי לא בבטן הוא סדבר ומה שמה אל מקום תשובתו, That is: I came forth naked from my mother’s womb, and I shall return naked to the place of burial. Rabbi Solomon Jarchi also writes concerning the words “Naked shall I return there again” as follows: ועל שהוא מוכן לכך ולא יחליף החוק לשוב כי אם אל העפר לפיכך לא הוצרך להזכירה, That is: He is not speaking of the womb (of his mother). What then does the little word “there” signify? It signifies as much as “to the place to which he shall return”; and because he was prepared for this, and could not alter the ordinance of returning to the dust, he had no need to make mention of it (and to say explicitly that he would return naked to the earth, into the grave). Rabbi Aben Ezra likewise remarks concerning this: רמז לקבר הידוע, That is: He has pointed to the well-known grave. Here we see, therefore, that even by the admission of the most learned Jews themselves, the Kabbalists’ interpretation of the words of *Job* is false; and it is evident from all of the foregoing upon what a wretched and sandy foundation the foolish doctrine of the transmigration of souls from one body into another is built. Certainly Rabbi Menasseh ben Israel was convinced in his own conscience that all of his aforementioned proofs drawn from Holy Scripture were without force, which is why he writes at fol. 159, col. 1, at the beginning of the eleventh chapter of the fourth *Maamar*, as follows: אלו הם הפסוקים המורים דרך רמז לדעת חכמי הקבלה עניין הגלגול, That is: These are the scriptural verses which, according to the opinion of the

sages of the Kabbalah, teach the matter of the transmigration of souls by way of allusion. He did not dare to say that they were clear proofs, but only stated that they were *indicia*, or indications, from which the matter might be conjectured.

Concerning the above alleged proofs from Scripture, the aforementioned Rabbi Menasseh brings forward, in the said fol. 159, col. 1. 2., in the eleventh chapter of the fourth *Maamar*, three further ones, of which the Kabbalists make use to confirm their vain doctrine, and his words concerning the first read as follows: *אל אמת שופט צדק ואמת ועם כל זה קב"ה האחד שאנחנו שידענו שה' ראינו צדיק ורע לו רשע וטוב לו. הרשעים מצליחים והצדיקים מוכים ומעונים אין זה כי אם דבר הגלגול. וכן נדרש בפ' הבהיר צדיק ורע לו צדיק בן רשע. כלומר שהוא עצמו כבר היה רשע מקודם ועתה על הראשונים מצטער. רשע וטוב לו רשע בן צדיק שהיה צדיק מקודם ועכשו ועכשו פרי מעלליו יאכל. וכאשר אנחנו לא נדע עניין הצדיק הזה מה היה טיבו ומעשיו לפנינו לכן אנחנו תמהים על יסוריו. וכן בענין הרשע המתעלה כאזרח רענן. אבל הנסתרות לה' אלהינו וכל דרכיו משפט. ולזה גזרו על איוב שהיתה נפשו של תרח ושהיה סובל עוונות ראשונים ככתוב בספר הסודות. ולכן בראותו עצמו צדיק ולא היה יודע סוד נשמתו היה קורא תגר ומאס בחייו באמרו תם אני לא אדע נפשי אמאס חיי. ר"ל איני יודע אם נשמתי היא נשמה חדשה או* that is to say: The first is that, although we know that the holy and blessed God is the true God and a just and true judge, we nevertheless see that it goes ill with the righteous and well with the wicked, and that the wicked prosper while the righteous are struck down and afflicted; but this is nothing other than a matter of the transmigration of souls. And thus it is explained in the book *Habbáhir* that a righteous man for whom things go ill is a righteous man who was a wicked son, that is, who was previously wicked but is now being afflicted on account of his former sins; whereas the wicked man for whom things go well was a righteous son, who was previously righteous but now enjoys the fruit of his works. But because we do not know the condition of such a righteous man, nor what his state and his works previously consisted of, we wonder at his afflictions. And so it is likewise with the wicked man who flourishes like a green native tree (or a laurel tree). But the hidden things belong to the Lord our God, and all His ways are right. And for this reason they (namely the Kabbalists) have declared concerning Job that his soul was the soul of Terah (the father of Abraham), and that he had to suffer on account of former sins, as is written in the book *Hassodóth* (or *Hassódos*); therefore, because he had seen that he himself was righteous and had not known the mystery of his soul, he showed himself aggrieved and despised his life, saying (Job 9:21): "Though I am blameless, I do not know my soul; I despise my life." He meant to say: I do not know whether my soul is a new soul or one that has been transmigrated (and has already previously been in another body); and if it has been transmigrated, I do not know who the first was (in whom it previously dwelt), and therefore I despise my life. These are the words of Rabbi Menasseh, according to whom it goes ill with a righteous man because his soul, when it was previously in another body, had sinned, and must now, in the other body, suffer for that reason, even though it is pious. The wicked man, however, is to fare well and be given his reward because his soul was previously pious in another body, even though it now leads a profligate life.

There is great error in this matter, for it would be contrary to God's justice to punish a body that has not sinned, and conversely to reward one that has done evil, since God punishes both the body and the soul that have sinned. That God sometimes sends the pious crosses and tribulations, and allows the godless to sit in prosperity, has other causes than the aforementioned ridiculous *Kabbalistic* fantasy: for He sometimes allows the pious to endure much misery in order to test them, whether they will steadfastly hold fast to Him; to the godless, however, He grants all manner of things that serve temporal well-being, so that they may receive their good in this world. To say nothing of yet other causes.

The second proof reads as follows: אנחנו רואים שנולדים הרבה מבני האדם מחוסרי אברים פעמים סומים • ואם היוצר והבורא הוא האל ית' כאשר הוכחנו ואין מול ליצירה כאשר כבר כתבנו • אם אין לפניו עולה ולא מפעמים חגרים • ומה פשע ומה חטאתה של הנשמה הזכה והנקיה עד שלא באה לעולם להכנס בגוף חסר וטפל וכלי אין חפץ בו להשלים מעשיה. אבל האמת יורה דרכו כי אלו הם החטאים בנפשותם והקבורים ובאים פעם אחרת בגלגול כדי לקבל עונשם בגוף הטפל הזה ונענשים על העונות הראשונים כאשר אמרנו • וחכמי אומות העולם אומרים שהחסרון הזה בילדים הוא מפאת חסרון החומר כאשר גם לפעמים מוליד בריות משונות ונפלאות: That is: We see that many children of men are born deficient in their members, sometimes blind, sometimes also lame (or limping). Now if the blessed God is the Creator who formed them, as we have demonstrated, and the formation does not derive from the stars, as we have already written, and if there is with Him neither injustice nor respect of persons, then we ask wherein the sin of the pure, clean, and innocent souls consists before they come into the world, that they must enter into a deficient and subordinate body, which is a vessel in which the soul takes no pleasure for accomplishing its works. But the truth teaches its own way, for those souls are the ones that have sinned through their souls, and have been buried, and come a second time through the transmigration of souls, so that they may receive their punishment in such a subordinate body, and they are punished on account of their former sins, as we have said. But the wise men among the nations of the world report that such deficiency in children derives from the deficiency of the matter (from which the deficient member ought to have been formed), just as such deficiency likewise produces altered and wondrous creatures. These are once again the words of Rabbi *Menasse*, in which he seeks to maintain that people are born deficient in their members because they previously sinned in another body, and that this therefore befalls them as a punishment.

However, as previously stated, such a thing would be contrary to the justice of God, to punish a body that has not deserved the punishment. The Kabbalists also teach, as has been shown above in this chapter, that the transmigration of Jewish souls is a special grace of God, through which they are set right and attain salvation. But since the Jews teach that the souls of Christians and other peoples do not have this grace, and do not pass from one body into another for this purpose, but are instead to perish together with the body, and yet many among the children of these peoples are also born deficient in their limbs, just as happens among Jewish children; it follows necessarily from this that the reason put forward by the

Kabbalists for the deficiency of limbs in the children of the Jews is entirely false, for otherwise the deficiency of limbs in the children of Christians would have to have the very same explanation, which, however, would be directly contrary to their teaching. Therefore, when we wish to judge this matter in a spiritual manner, we must say that God has His reasons, hidden from us, why He allows some people to come into the world imperfect in their limbs. But if we wish to speak of it in a natural manner, we can say that the defect arises from a deficiency of *matter*.

The third proof consists in the following words: אנו רואים כל יום ויום הנפילים אשר היו בארץ לאחר . שהושפע בבטן אמם הנשמה הקדושה קודם שיצאו לאורה . גם ילדים קטנים אשר לא הגיעו להיות בר עונשים מתים בפרחם . ולמה יצא הקצף מלפני ה' עליהם כי מה עשו לשיענשו . והנה זה נגד היושר האלהי גוזר ומקיים שאין מיתה בלא חטא . ואין לומר שמתים בעון אביהם המרצח דכמה פעמים ראינו שמתים בני הצדיקים גמורים . וזולת זה ביתומים שאין להם אב ואם מאי That is: We see daily the misborn who appear on the earth, after the holy soul has been brought into them in their mother's womb, before they come forth into the light. Likewise, small children die in their bloom who have not yet reached the age at which they could be subject to punishment. Why then does the wrath of God go forth against them? What have they done, that they should be punished? See, this is indeed contrary to divine justice, which establishes and confirms that there is no death without sin. And one must not say that they die on account of the sin of their father, who is a murderer, for how often do we see that the children of the perfectly righteous die? Beyond that, what is to be said of orphans who have neither father nor mother? But all of this is resolved by the doctrine of the transmigration of souls, for they are, as stated, punished on account of prior sins (committed beforehand). These are the words against *Rabbi Menasse*.

However, a great Jewish error is contained therein, for he states that children die in the bloom of their youth before they have reached the age at which they can be punished for their sins; in which he aims at what the rabbis falsely teach, namely that a person is not punished for the sins he commits before the twentieth year of his age. Concerning this, Rabbi Bechai writes in his commentary on the Five Books of Moses, fol. 202, col. 1, in the *Parascha Vehajá ékef*, as follows: בית דין של מעלה מענישין עד עשרים שנה, That is: the supreme court punishes no one until the twentieth year. How foolishly this is proven from Scripture, however, can be seen from the aforementioned book of the said Rabbi Bechai, fol. 14, col. 4, in the *Parascha Bereschíth*, where he comments on the words of Gen 3:22, "Behold, Adam has become as one of us," reporting as follows: על דרך המדרש הן האדם היה אדם הראשון כבן עשרים שנה ועל זה נגזר על דור המדבר, That is: in an allegorical sense, the words "Behold, Adam" signify that the first man was like one who is twenty years old (because he was punished for the sin he had committed); for this reason the judgment was passed upon the generation that was in the wilderness (Num 14:29), (inasmuch as it is written there) "from twenty years old and upward." And this is what our rabbis, of

blessed memory, have taught (when they state): one who is twenty years old is subject to pursuit, since he is pursued from heaven so that he may be punished for his sin. Rabbi Naphtali likewise teaches, in his book *Emek hammelech*, fol. 175, col. 4, in the 18th chapter, under the title *Scháar ólam habbería*: קודם עשרים שנה אינו דן הק"ה את האדם, That is: before the twentieth year, the holy and blessed God does not judge a person. Something pertaining to this is also to be found in the Talmudic tractate *Schahbath*, fol. 89, col. 2, in the conversation which Isaac is said to have held with God. Beyond this, the Jews are of the opinion that the sins which a person commits before the thirteenth year of his age are attributed and charged to his father; but as soon as he is thirteen years old and a *Bar mizva*, that is, one who is obligated to observe the commandments, he must himself bear his sins and answer for them. From these erroneous teachings the Kabbalists conclude: since the sins which a person commits before his thirteenth year are laid upon his father, and since no one is punished for his misdeeds before the twentieth year, and yet a great many die in their tender youth in the meantime, it must necessarily follow that the souls of such persons had previously existed in another body, in which they had sinned, and for the sake of those sins they are punished in the second body, since a person dies on account of sins.

They are, however, very greatly mistaken in this; for original sin clings by nature to all human beings, and there is none who has not sinned in *Adam*, since his guilt is imputed to all human beings, because he was the root of the entire human race and represented it. On account of this sin, all human beings must also die, as the *Apostle Paul* teaches plainly in the *Epistle to the Romans*, chap. 5, vv. 12, 13, 14, 15, 16, 17, with which the Rabbis also agree. For *Rabbi Bechai*, in his aforementioned commentary on the five books of Moses, fol. 194, col. 2, in the *Parascha Vaethchannân*, writes as follows: דרשו ר"ז כל מי שהורג נפש גולה למזרחת של שמש שכן, אדם הראשון, That is: Our Rabbis, of blessed memory, have taught that everyone who kills a soul must go into exile toward the rising of the sun; for thus did the first man cause death to all his descendants. What is written of him (Gen 3:24)? And He placed the Cherubim toward the rising of the sun of the garden of Eden, etc. *Rabbi Isaac Karo* teaches concerning this in his commentary on the five books of Moses, which is called *Toledôth Yitzhak*, fol. 47, col. 1, in the *Parascha Schemôth*, in the following manner: אף על פי שיש באדם חום טבעי שמכלה הליחות הטבעי וכן, החום מבחוץ וגם התנועה גופיות כמו שכתב בן סירה עם כל זה לא ימות אס לא בחטא אדם הראשון, That is: Although there is in man a natural warmth that consumes the natural moisture, and likewise there is an external heat, and there are bodily motions, as *Ben Sira* has written (through which the natural moisture perishes), yet he does not die for any cause other than on account of the sin of the first man. So also in the book *Cad hakkémach*, fol. 5, col. 4, it is stated concerning *Adam*: ידוע כי המיתה נגזרה על אדם הראשון שהיה שר העולם ועיקר כל הדורות, That is: It is known that death was decreed upon the first man, who was the root of the world and the foundation of all generations. And shortly thereafter, the words of Ps 82:7, "But you shall die like *Adam*," are explained as follows: בחטאו של אדם שכתב מיתה לעצמו ולזרעו עד סוף כל הדורות, That is: On account of

*Adam's sin (shall you die), he who brought death upon himself and upon his seed unto the end of all generations.* Shortly after this, the same passage continues: וכבר ידוע מדרך הטבע כי כשהשרש לוקה ונפסד גם הענפים יקחו חלקם מן ההפסד ומיתת האדם הוא פירוד הנפש מן הגוף וגו' ואם כן ענין המתה הזו היא דרך לכל העולם מפני שהם ענפי השרש ותולדותיו של אדם ואין צריך לומר כי היא בצדיקים החוטאים כי אף הצדיקים הגמורים שלא חטאו מעולם הם בכלל עונש מפני גזרת אדם הראשון שהרי מצינו צדיקים גמורים שלא חטאו מעולם ומתו והוא שדרשו זכרונם לברכה בסוף פרק השותפין ארבע מתו בעטיו של נחש כלומר לא בחטאם אלא בחטא הקדמוני That is: It is known from the course and order of nature that when the root is struck and perishes, the branches also receive their share of the corruption; and the death of man is a separation from the body, etc. If this is so, then the nature of death is the way of the entire world (that is, of all human beings), since they are the branches of the root and the descendants of Adam; and it is not necessary to say that it strikes only those righteous persons who sin, for even those who are perfectly righteous and have never sinned are included under the punishment on account of the sentence that was passed upon Adam. For behold, we find perfectly righteous persons who never committed a sin and yet died; and this is what (our Rabbis), of blessed memory, have explained at the end of the chapter *Haschuthafin* (namely, in the first chapter of the Talmudic tractate *Báva báthra*, fol. 17, col. 1), when they say that four died by the counsel of the serpent, meaning thereby that they did not die on account of their own sin, but on account of the first sin (that is, original sin).

That all people have sinned in Adam, and that he represented the entire human race, can be seen from Rabbi *Menáchem* of *Rekanat's* commentary on the Five Books of Moses, fol. 29, col. 1, in the Parascha *Bereschíth*, where it is written as follows: אין להומה על חטא אדם וחוה מדוע נכתב ונחתם בטבעת המלך לדורותיו אחריו כי באותו היום שנברא בו אדם הראשון נשלם הכל והנה הוא שלימות הבנין וכללו כי ממנו נשתת העולם ואכשר חטא הוא כל העולם כולו טטא ועוונותיו סבלנו מה שאין כן בחטא זרעו אחריו that is, one must not wonder at the sin of Adam and Eve, nor why it was written down and sealed with the signet of the King upon his generations after him; for on that very day on which the first man was created, everything was completed, and he was the perfection of the edifice (of the human race) and the sum total thereof, for through him the world (that is, the race of mankind) was founded. And when he sinned, the entire world sinned, and we bear his sins, which is not the case with the sin of his seed after him. From all of this we see as clear as sunlight that all people, on account of Adam's sin, which is imputed to them, are by nature subject to death, and that those who are under twenty years of age and die are included therein as well. The notion of Rabbi *Menasse*, therefore, that the souls of young people who die before their twentieth year must have previously sinned in another body, is a laughable folly, one that is contradicted by the very learned Jews cited above, to say nothing of the many other objections that could be raised against such an absurd doctrine. That God the Lord causes many people to be taken away by death in their tender youth can have many reasons that move Him to do so; but to wish to establish the transmigration of souls on this basis is altogether tasteless.

In the *Jalkut chadâsch*, at fol. 123, col. 3. numero 34, under the title *Mitha* (or *Misa*), concerning the reason why many people die before their twentieth year, the following strange teaching is given: בית דין של מעלה אין עונשין עד ו' שנה : ובית דין של מטה עד י"ג שנה והנה מי שמת קודם ו' שנה התינוק קודם י"ג שנה היה בחטא אביו אבל מ"ג שנה ואילך עד ו' שנה ששוב אינו ברשות אביו למה מת ומשני הק"ב חס עליו שימות זכאי ויתן לו שכר טוב בע"הב ולא ימתין עד עשרים שנה ויחטא ויאבד עולם הבא ואם הוא עושה עבירות ומת קודם עשרים שנה הק"ב מסלק השנחתו ממנו וכשנתן רשות למשחית נלכד זה בחטאיו ולא בגזירת בית דין של מעלה אלא קודם : that is, the upper court (in heaven) punishes no one until the twentieth year, but the lower court (on earth) punishes until the thirteenth year. Now, if someone dies before the twentieth year, I grant that a person may die before the thirteenth year on account of his father's sin; but why does someone die from the thirteenth year up to the twentieth, when he is no longer under his father's authority? To this it is answered that the Holy Blessed God has mercy upon such a person, so that he may die righteous, in order to give him a good reward in the life to come, and He does not wait until the twentieth year, lest that person sin and forfeit the future (eternal) life. But if that same person commits certain transgressions and dies before the twentieth year, then the Holy Blessed God withdraws His *providenz*, or providence, from him; and when power is given to the Destroyer (that is, the angel of death), such a person is caught in his sins, and he does not die by the decree of the upper court, but rather the Destroyer puts him to death of his own accord, and of such a one it is said (Prov 13:23): there is one who is consumed without judgment. Something similar is also to be read in the book *Emek hammelech*, fol. 175, col. 4, in the 18th chapter, under the title *Schaar olam habberia*. Now, although this too is an erroneous teaching, the premature death of a person is nonetheless not attributed to the cause that Rabbi *Menasse* puts forward.

Regarding the preceding last three proofs, Rabbi *Menasse* wishes to add a fourth, when he expresses himself in the aforementioned fol. 159, col. 2 as follows: הן אלה קצת מטענותיהן ז"ל ואסיפה : לך עוד שאם הנשמות לא תהיינה מתגלגלות מדור לדור וכמו שאמר שלמה דור הולך ודור בא בהכרח תהיינה במספר בלתי בעל תכלית וזהו טעות גדול כי הק"ב לא ברא בעולמו בעל תכלית בלתי בעלות תכלית כי המלאכים כבר גזר עליהם דניאל מספר הגם שעצום עד מאוד וכמו שכתוב אלף אלפים ישמשוניה ורבוא רבון קדמוהי יקומון והנשמות אינן במדרגה יותר עליונה ולמה תהיינה בלי תכלית אלא ודאי שהנשמות חוזרות ומתגלגלות הגם שלפעמים באה איזה נשמה חדשה ומוציאה ראשונה ור"ז אמרו אין בן דוד בא עד שתכלינה כל הנשמות שבגוף רוצה לומר להתגלגל מורה זה היותן באיזה מספר That is: Behold, these are some of the proofs of our Rabbis, of blessed memory; but to these I wish to add the following: if souls are not transferred from generation to generation into other bodies, and if it is not the case, as Solomon said (Eccl 1:4), that one generation passes away and another generation comes, then they would necessarily exist in an infinite number, which is a great error; for the holy, blessed God has created no infinite creatures in His finite world; since Daniel assigned a number to the angels, even though it is exceedingly great, as it is said (Dan 7:10): a thousand thousands served Him, and ten thousand times ten thousand (that is, a hundred thousand times a thousand) stood before



Him; but souls are not of a higher rank than the angels, so why should they be without end (that is, innumerable)? It is therefore certain that souls return and are transferred into other bodies, although sometimes a new soul comes forth and goes out for the first time (namely, from beneath the Throne of Glory and into the world). Our Rabbis, of blessed memory, have likewise said that the Son of David (that is, the Messiah) will not come until all the souls that are in bodies have come to an end, that is, until they cease to pass from one body into another; all of which teaches that they are circumscribed by a number, as I have said.

It is, however, greatly mistaken on this point, in that it supposes that if every body that comes into the world had to have a distinct soul, the souls would therefore have to be infinite and innumerable; for this does not follow from that premise, since the Kabbalists teach that only the souls of the Jews, through a special grace of God, are transferred from one body to another in order to bring them back from their sins to righteousness, and the souls of the Jews, however, which have existed from the beginning and will exist until the end of the world, are not infinite and innumerable. Indeed, even the souls of all people without distinction of nations, which have existed from the beginning of the world and will exist until its end, cannot be infinite and innumerable, since everything that comes to an end is finite and can be counted. But let this suffice concerning the transmigration of souls, which is called *Gilgul*.

Since this chapter has also made mention of another kind of passage of souls into other bodies, which is called *Ibbur* עיבור, I must here likewise indicate what the Rabbis teach concerning it. The aforementioned Rabbi *Menasse ben Israel* instructs us on this matter in his frequently cited book *Nischmáth chájim*, fol. 159, col. 2. and fol. 160, col. 1., in the twelfth chapter of the fourth *Máamar*, where he writes as follows: ואולם דע קורא נבון שיש דרך אחרת שבאות הנשמות לעולם הזה לא דרך גלגול שאין אותן נשמות עיקר הגוף שחייו תלויים בהם ואינם אלא סניף לנשמה וקוראים אותו חכמי הקבלה עיבור. כי כמו שכל זמן שהעובר בבטן אמו לאחר שהופעג בו הנשמה נכללה בגופה נשמה בנשמתה. כך לאחר נשמתו של אדם על זה הדרך איפשר שתבאנה כמה נשמות מאנשים שכבר מתו להתחבר כי. או כמו שהאשה שהעברה יולדת והיא אינה חסרה כלום כן נפשות הצדיקים מתעברות ויוצאות מהן מצוות להגן על הדור או איזה איש פרטי כמדליק נר מנר והנר הראשון אינו חסר כלום. ואמרו קצת כי נשמת שת היתה זכה ובהורה ונתעברה במשה בשביל ישראל לתת תורה על ידו וזהו סוד ויתעבר ה' בי למענכם להגן עליהם בעדו יען תכלית העבורים האלו הוא או להשיג איזו מעלה או לצורך אחרים להישירם או להצילם. וכן הובא בספר עשרה מאמרות שבנפש שמואל נתעברו נפשות משה ואהרן דכתיב משה ואהרן בכהניו ושמואל בקוראי שמו. ובנפש פנחס נפשות נדב ואביהוא שהיו הולכות בלי מקום נתחברו אליו ורמו לדבר פנחס בן אלעזר בן אהרן הכהן ממש. וכן כתיב באידרא שכאלהו הנביא שהוא פנחס נתעברו הנ' נפשות הללו וכשלא רצה לילך אל יפתח ובתו נהרגה נענש ופרחו ממנו. כי הנשמות הבאות בסוד העיבור יכולות לברוח מה שאין כן הנשמה הבאה על ידי גלגול ביצירתו דאינה פורחת ממנו עד יום מותו. ועל דרך זה שמעתי על פסוק ועבדי כלב עקב היתה רוח אחרת עמו וימלא אחרי שנתעברה That is: Know, however, O discerning reader, that souls come into this world by yet another way, which does not occur through the *Gilgul*, for such souls are not the principal substance of the body upon which its life depends, but are only an addition (or appendage) to the soul (of the person to whom they

are joined), and the sages of the Kabbalah call this *Ibbur*, that is, an impregnation; for just as throughout the entire time that a child is in its mother's womb, after the soul has been brought into it, a soul is contained within her body alongside her own soul, so too is it possible in this manner that many souls of deceased persons may be joined together with the soul of a living person (and placed together with it in one body). Or just as a woman becomes pregnant and gives birth, and thereby suffers no deficiency (in her body or soul), so likewise do the souls of the righteous become pregnant, and sparks go forth from them in order to protect the generation (of their time) or a particular individual; just as one lights a candle from another, and the first candle thereby suffers no deficiency. And some have said that the soul of *Seth* was pure and clear, and came through the *Ibbur* into *Moses* on account of *Israel*, in order to give the Law through him; and this is the mystery of the words (Deut 3:26) וַיִּתְּעַבֵּר ה' בִּי לְמַעַנְכֶם: *Vajithabbér Jehová bilemaanchém*, that is (as the Kabbalists erroneously interpret it): And the Lord placed a soul into me through the *Ibbur* for your sake (whereas it means nothing other than: But the Lord was angry with me for your sake, as both the Chaldean translators *Jonathan* and *Onkelos* also render it), in order to protect them through him; for the purpose of such transferences of souls, which are called *Ibbúrim*, aims either at attaining some excellence, or serves the necessity of other persons by guiding them aright or delivering them. Thus it has also been adduced in the book *Asará maamaróth* (or *Asóro maamóros*) that the souls of *Moses* and *Aaron* came through the *Ibbur* into the soul of *Samuel*, as it is written (Ps 99:6): *Moses and Aaron were among His priests, and Samuel among those who call upon His name.* Likewise, the souls of *Nadab* and *Abihu*, which had been wandering without a place (that is, unsettled, and going from one place to another), were joined to the soul of *Phinehas*; and this is indicated by what is read (Num 25:7) in these words: *Phinehas, the son of Eleazar, the son of Aaron the priest, which is to be understood in its literal sense.* In the same manner it is also written in the book *Iddera* that these two souls came through the *Ibbur* into the prophet *Elijah*, who is *Phinehas*; but when he had refused to go to *Jephthah* (of whom mention is made in Judg 11) and *Jephthah's* daughter was killed, he was punished, and those two souls flew out of him again; for the souls that come through the mystery of the *Ibbur* are able to fly away, which is not the case with the soul that comes through the *Gilgul* at the formation of a person (in his mother's womb), for that soul does not fly from him until the day of his death (which is also to be found in the *Jalkut chadasch* fol. 24, col. 1. numero 10. under the heading *Eliahu*). In the same manner I have also heard, concerning the words (Num 14:24): *But my servant Caleb, because a different spirit is with him and he has followed me fully, that through the Ibbur another spirit came into him, which stood by him and led him on the right path, so that he did not heed the counsel of the spies.*

These are the words of *Rabbi Menasse*, from which the distinction between *Gilgul* and *Ibbur* becomes clear; and it is to be seen that through *Gilgul*, the souls of the deceased pass into children who are formed in their mothers' wombs, and are in this manner transplanted

into another body, in which they must remain until death; through *Ibbur*, however, one or more souls of the deceased are said to enter into a living person and be joined together with that person's soul, which added souls can fly out of him again whenever they wish, and do not have to remain with him until his death. But this Kabbalistic doctrine is also sheer nonsense, just like that of *Gilgul*, and its supposed proof rests solely on the false and perverse interpretation of the aforementioned words of Deut 3:26, even though the verb or word התעבר *Hithabbér*, throughout the entire Holy Scripture, where it appears in seven places besides the aforementioned one, namely Ps 78:21, 59, 62, and Prov 14:16 and 26:17, means nothing other than to be angry or to become angry; for which reason *Rabbi Solomon Jarchi* also explains the aforementioned word *Vajithabbér* by נתמלא חמה, that is, he became full of wrath. Likewise, in the Bible printed in Amsterdam by *Rabbi Joseph*, son of *Alexander*, in Judeo-German in the year 447 according to the Jewish calendar, that is, in the year 1687 A.D., the above-cited words are translated in corrupt German as follows: "And God was angering Himself over me." How, then, can the strange doctrine of *Ibbur* be forced out of this with any semblance of reason?

The souls are also supposed to be purified through the imagined *Ibbur*, concerning which the following is written in the second part of the book *Avodáth hakkódesch*, fol. 51, col. 2, in the 37th chapter, at the beginning thereof: יש לרז"ל באיחור הגאלה יעזוב ביאת המשיח סוד גדול גלוהו באמרם בפרק הבא על יבמתו ובעז' פ' ראשון אמר רב אסי אין בן דוד בא עד שיכלו כל הנשמות שבגוף שנ' כי רוח מלפני יעטוף ונשמות אני עשיתי וחכמ'

וחכמי האמת קבלו בסודו כי כל הנשמות יזדקקו קודם בא המשיח בסוד העיבור that is, our Rabbis, of blessed memory, have a great mystery concerning the delay of the redemption and the postponement of the coming of the *Messiah*, which they have revealed when they state in the sixth chapter of the Talmudic tractate *Jevamóth* (fol. 62, col. 1) and in the first chapter of the tractate *Avóda sára* (fol. 5, col. 1): *Rabbi Asi* has said that the Son of *David* (that is, the *Messiah*) will not come until all the souls that are in the body have come to an end, as it is said (Isa 57:16): "For the spirit would faint before Me, and the souls I have made"; and the theologians have learned through *tradition* from the mystery thereof that all souls are to be purified before the coming of the *Messiah* through the mystery of the *Ibbur*.

Through this *Ibbur*, the souls of parents are also said to enter into their children, as can be read in the *Jalkut chádasch*, fol. 77, col. 2, under the title *Chataïm*, from the book *Asará maamaróth*, fol. 44, col. 2, where the words read as follows: אלו היה האדם חוטא בפני עצמו היה החטא קל אבל האדם חוטא עם אבותיו שהם בו בסוד העיבור ולכן הוא חמור ולזה אמר דוד חטאנו עם אבותינו העוינו והרשענו פ' כי אלו חטאנו בפני עצמינו היה החטא קל אבל חטאנו עם אבותינו שהיו בנו ממש בסוד העיבור ועמהם חטאנו ועל ידי כן העוינו והרשענו אותם שהיו צדיקים ועשינו אותם רשעים לכן אמר העוינו והרשענו פועל יוצא ולא עיננו ורשענו That is: if a person sinned on his own account, the sin would be slight; but a person sins together with his forefathers, who are within him through the mystery of the *Ibbur*, and therefore the sin is grave. For this reason, *David* also said (Ps 106:6): "We have sinned with our fathers"; העוינו

והרשענו *heevínu hirschánu*, that is, we have caused them to have acted wrongfully and to have been wicked. The meaning of these words is: if we had sinned on our own account, the sin would be slight; but we have sinned together with our fathers, who are truly within us through the mystery of the *Ibbur*, and we have committed sins together with them, and thereby we have caused them, who were righteous, to have acted wrongfully and to have been wicked, and we have made them wicked. For this reason he used (a *Verbum transitivum*, that is, a word whose action passes over onto another) the expression *heevínu vehirschánu*, that is, we have caused them to have acted wrongfully and to have been wicked; and he did not say, we have acted wrongfully and have been wicked. These are the words from the *Jálkut chádasc*h.

From this, the Jews' terrible obduracy and wanton distortion of Scripture is once again evident, in that they wish to prove from the words of David that the souls of the fathers pass into the sons, because David said, "We have sinned with our fathers" (Ps 106:6); just as if the little word "with" were meant to signify that the souls of the fathers had been present in the sons, and that when the sons sinned, the fathers had sinned along with them. Yet the meaning consists simply in this: that David wished to say, "We and our fathers have sinned," that is, just as our fathers sinned, so too have we sinned. For the little word עם, *Im*, that is, "with," in the Hebrew language sometimes also means "and," as is said of David in 1 Sam 16:12: "And he was ruddy, with beautiful eyes," that is, "and beautiful in his eyes." And in 1 Sam 17:42, it is again reported of him: "For he was a youth, and ruddy, with a handsome appearance," that is, "and handsome in appearance." In this same sense it is also used in Ps 115:13 and Eccl 2:16 and in several other places. Likewise, the two words in Ps 106:6, *heevinu vehirschánu*, are wrongly interpreted when it is claimed that they should mean: "We have caused them to act wickedly and to have been ungodly," since they are nowhere in all of Holy Scripture taken in such a sense. As for the word העוה, *Héeva*, it has a *significationem transitivam*, that is, a meaning in which the action passes over to another, in only one place, namely Jer 3:21, and there it means "to pervert," where one reads כי העו את דרכם, that is, "that they have perverted their way." In all other places, however, it means "to do wrong" or "to act wickedly," and thus it is read in 1 Kgs 8:47 and 2 Chr 6:37: חטאנו והעונו רשענו, *chatánu veheevinu raschánu*, that is, "We have sinned, and acted wickedly, and have been ungodly." Likewise, the *verbum* or word הרשיע, *hirschía*, nowhere in Scripture means "to make ungodly," but rather either "to act ungodly and to be ungodly," as can be seen in Neh 9:33, Dan 9:5, and 2 Chr 20:35, or "to recognize and declare as ungodly," or "to condemn," as is read in Deut 25:1, Prov 17:15, and 1 Kgs 8:32 and in several other places. Therefore, the aforementioned words of Ps 106:6 are also translated by Rabbi Joseph, the son of Alexander, in his German-Hebrew Bible, as follows: "We have sinned with our fathers, we have acted crookedly, we have acted ungodly." How then can Rabbi Menáchem Asárja, in his book *Asará maamaróth*, so shamelessly distort Scripture into a false meaning in order to uphold a gross error?

To conclude this chapter, I must also point out that a human soul can be divided into many parts and thus transferred into many other people. For this reason, the following is written concerning the soul of Moses in the *Jalkut chadasch*, fol. 129, col. 2. numero 49: נשמת משה מתפשטת בכל דור ודור בכל תלמיד חכם וצדיק דעסיק באורייתא ועליה כתיב דור הולך ודור בא וגו' that is, the soul of Moses has been spread abroad in all generations, among all disciples of the wise (that is, the learned) and the righteous who study the Law, and of this it is written (Eccl 1:4): "One generation passes away, and another generation comes," etc. According to this, therefore, the soul of Moses must at all times be divided into many thousands of parts, since there are at all times very many Jews who study the Law and are regarded among them as learned. But let this suffice concerning the Jewish errors regarding souls.

## Chapter II. In which it is shown in what manner the Jews are accustomed to curse us Christians and to wish all manner of evil upon us.

When one were to reproach the Jews and rebuke them for cursing the high Christian authorities and Christians in general, and for calling upon God for their downfall and complete extermination, they could, as is their custom, deny this, and say in their defense that one accuses them of such a thing with the greatest injustice, since their rabbis have expressly forbidden it; for in the book *Shulchan áruch*, in the part called *Chóschen hammischat*, numero 425, §. 5, fol. 484, col. 2, over the words אסור להצילן, that is, “It is forbidden to save them” (namely the *Gójim* or heathens from death), the following is written in the gloss in the margin: לא אמרו ח”ל דבר זה אלא על הגוים שהיו בזמניהם שהיו עובדי כוכבים ומזלות ולא היו מאמינים ביציאת מצרים ובחדוש העולם אבל אלו הגוים אשר אנחנו אוסה ישראלית גולים בצל שלהם ומפוזרת ביניהם הם מאמינים בחדוש העולם וביציאת מצרים ובכמה עיקרי הדת וכל כוונתם לעושה שמים וארץ וגו’ לא די שאין איסור להצילן אלא אנחנו מחויבים להתפלל בשלומם וכאשר האריך בזה בעל מעשה ה’ בסדר הגדה בפסוק שפוך חמתך על הגוים אשר לא ידעון שהוד המלך עליו השלום התפלל לשפוך על הגוים אשר אינם מאמינים בחידוש העולם וענין האותות והנפלאות אשר עשה השם יתברך לנו במצרים ובננתן תורה אבל אלו הגוים אשר אנחנו בצלם חיים וחוסים תחת כנפיהם הם מאמינים בכל אלה ב”מש כ”מ ש ועל משמרתנו אנחנו עומדים להתפלל תמיד על שלום המלכות והשרים והצלחתם ועל כל מדינות ומקומות ממשלותיהם, That is: “Our sages, of blessed memory, said this only concerning those *Gojim* or heathens who were in their time, who served the stars and planets, and did not believe in the exodus of the children of *Israel* from *Egypt*, nor in the creation of the world. But those *Gojim* under whose shadow (that is, protection) we, the *Israelite* people, are in exile or misery, and dwell scattered among them, believe in the creation of the world and in the exodus of the children of *Israel* from *Egypt*, together with many principal articles of religion, and their entire intention is directed toward Him who made heaven and earth, etc. It is not only the case that it is not forbidden to save them (from death), but we are also obliged to pray for their welfare, just as the author of the book *Maaséh haschéh*, in the order of the *Haggáda*, or the account of the Passover feast, extensively notes, concerning the words (Ps 79:6) ‘Pour out your wrath upon the heathens who do not know you,’ that King *David*, upon whom be peace, prayed to (God) to pour out (His wrath) upon those heathens who do not believe in the creation of the world and in the matter of the signs and wonders which the blessed God performed for us in *Egypt* and at the giving of the Law. But those *Gojim* under whose shadow we live, and under whose wings we take refuge (and under whom we have our protection), believe all of this, as I have said, and we stand upon our watch to pray at all times for the welfare and prosperity of the kings and princes, as well as of all lands and places under their dominion.” These are the words of the book *Chóschen hamischat*.

Since the book *Maaseéh haschéh*, which *Rabbi Eliézer* composed, is also mentioned in this context, I wish to set down here as well what he writes on this matter. His words at folio 134, col. 4 read as follows: כבר חשבו קצת מן הנכרים אשר אנחנו גולים בצל שלהם שהם ושלום אנחנו מקללים אותם וזה מבואר שאנחנו מחוייבים להתפלל בשלומם ואם כך איך יתכן שנתפלל להשם ית' שתי תפלות הפכיות, ועוד חלילה לנו בהדר משכבנו לקלל המלך אשר בצלו נחיה והער הפסוקים הללו שאנחנו אומרים שישפוך חמתו על הגוים אשר לא ידעוהו שהם מכחישים יציאת מצרים שלא הגיע אליהם ענין האותות והנפלאות ההם וזה מבואר מאוד שכל הנכרים האלה אשר גולת האומה ישראלית מפוזרת ביניהם כולם הגיע אליהם יציאת מצרים ומאמינים בה וידעו ענינה הרי אנו מבארים שהיודעים שמו שלא ישפוך עליהם חמתו כי נשמור נפשינו מחטוא לה' שאין אנחנו מקללים ליודעים שמו רק לעובדי אלילים ובלתי מאמינים מאמינים בחידוש העולם, ולפי שמחריבי בית המקדש לא היה להם מן האמונה שנתפשטה לאדום וישמעאל כי עדיין לא נתחדשו אבל היו עובדי אלילים לכן באר הכתוב שאותם הנכרים שהחריבו בית המקדש שלא ידעו את ה' ואכלו את יעקב ואת נוהו השמו אבל עתה שהנכרים הללו וכן הישמעאלים שהם יודעים את ה' ומודים ביציאת מצרים חלילה לנו מלקללם מפאת דתינו ואם אנו מקללים המריעים לנו והמצערים אותנו שלא כדין אפילו אותה הקללה איננה מפאת דתינו חלילה אבל היא כאדם המקלל למי שעשה נגדו ומריע לו כי האדם יקלל את בנו ואת אחיו כאשר ירע לו או יעשה לו שלא כדין כמו כן נקלל המריעים לנו בפרט אבל חלילה לנו לקלל כללות אומה אפילו יש ביניהם קצתם שהריעו לנו שאין זה רצונו של מקום רק שנקלל היחידים המרעים לנו ומצערים אותנו ולא זולתם ותורתנו הקדושה מזכרת בשם ראש המאמינים שאין רצונו בכך כמו שנאמר האף תספה צדיק עם רשע ואדון הנביאים אמר האיש אחד יחטא ועל כל העדה תקצוף, ומאלו הכתובים נתבאר שאין אנחנו רשאים: that is to say: Some among the *Nochrim*, that is, the foreigners (by which the Christians are to be understood), in whose shadow we dwell in *exilio*, or misery, have already entertained the thought that we (which be far from us) curse them; it is clear, however, that we are obliged to pray for their welfare. Now if this is so, how could it be fitting that we should offer up to God two contradictory prayers? But far be it from us to curse the king in our bedchamber, under whose shadow we live. This is also attested by those verses which we recite, that He (namely God) wishes to pour out His wrath upon the heathens who do not know Him, who deny the exodus from Egypt, and who have heard nothing of the matter of those signs and wonders. It is, however, entirely evident that all those foreigners among whom the Israelite people, dwelling in *exilio* or misery, are scattered, have come to know of the exodus from Egypt, believe in it, and are acquainted with its nature. See, we declare (thus) that He (namely God) will not pour out His wrath upon those who acknowledge His name, for we take care not to sin against the LORD, since we do not curse those who acknowledge His name, but rather the idolaters who do not believe in the creation of the world. Because those (Romans) who laid waste to the Temple were not adherents of the religions that had spread among *Edom* and *Ishmael* (that is, among the Christians and Turks), for at that time these had not yet been introduced, but rather they served idols, Scripture has therefore plainly shown us that those foreigners who destroyed the Temple did not know the LORD, and devoured Jacob, and laid waste to his dwelling. But now, since those same *Nóchrim* or foreigners (that is, the Christians), as well as the *Ishmaelites* (that is, the Turks), acknowledge the LORD and confess the exodus from Egypt, far be it from us to curse them in view of our religion. And even when we curse those who do evil to us and torment us, which is nonetheless not right, even such a curse does not

occur in view of our religion (as though we were commanded to do so), far be it, but rather it happens just as a man curses one who has done something contrary to him and causes him harm; for a man curses his son and his brother when he does him harm or otherwise commits something that is not right. In the same way, we curse only in particular those who do evil to us. But far be it that we should curse an entire people, even though some among them have done evil to us, for that is not God's will; rather, it is only His will that we curse those particular individuals who do evil to us and torment us, and no others. Our holy Law also reveals this in the name of the head of all believers (namely Abraham), that God takes no pleasure in it, as it is said (Gen 18:23): "Will You then destroy the righteous together with the wicked?" And the Lord of the Prophets (Moses) also said (Num 16:22, to God): "One single man has sinned, and You would be angry with the entire congregation?" It is thus evident from these passages of Scripture that it is not permitted to us, in view of our religion, to curse those peoples who confess the exodus from Egypt and acknowledge God, even though they have not received the Law of Moses.

Further, they could bring forward in their defense that the untruth of this can be seen from the book of *Rabbi Asarja, Me'or enájim*, in which he, in the 55th chapter, fol. 169, col. 2, teaches the opposite and writes as follows: למען דעת כל עמי הארץ כי אנחנו שארית הפליטה כל ימי היותנו גרים ותושבים בארץ לא לנו הייבים על פי נביאי האמת וכפי מנהג האבות שהוא תורה להתפלל בשלומה של כל כוח המורשת בנו. ובי לעת כזאת בפרט אשר עווננו הפיצונו בארבע רוחות השמים יש לנו לשחרר אל אל על שלום בני הבל כלם לבל ישא That is: so that all peoples of the earth may know that we, who have remained (of Israel), for as long as we are strangers and sojourners together in a land that is not ours, are obligated, according to the command of the true prophets and according to the custom of the fathers, which is a law, to pray for the welfare of the realm that rules over us; and that we, especially in this time in which our sins have scattered us into the four corners of the world, should earnestly call upon God for the peace of all the inhabitants of the world, so that no people may lift up the sword against another. Upon this, the aforementioned *Rabbi Asarja* brings forward ten proofs that the Jews are obligated to do this, the first of which is taken from Jer 29:7, where it is written: Seek the peace (or welfare) of the city to which I have caused you to be led away, and pray for it to the Lord; for when it goes well for them, it shall go well for you also. The second proof is taken from Baruch, cap. 1, v. 10, 11, where it is reported that the Jews who had been held captive in Babylon sent money to Jerusalem to purchase all manner of offerings therewith, and requested therewith that the priests and other Jews in Jerusalem should pray for the life of King Nebuchadnezzar, the king of Babylon, and for the life of Belshazzar his son. The third proof is taken from Ezra, cap. 6, v. 9, 10, inasmuch as King Darius had commanded that the Jews in Jerusalem be supplied with all necessities, so that they might offer sacrifices to God and pray for the life of the king and his children. The fourth proof is taken from the Talmudic tractate *Taanith*, cap. 9, where it is written that when the Samaritans had requested of King Alexander the Great and had petitioned him that, on



account of their temple which they had built on Mount Gerizim, he should destroy the temple in Jerusalem, Simon the Just said to him: should these heathens lead you astray, so that you might destroy the place in which we pray for you and your kingdom? Of the very same content are also the remaining six proofs. Upon all of this, the aforementioned *Rabbi Asarja* writes further, fol. 170, col. 1, as follows: ואמנם מה שהוא יותר מזה כי לא בלבד על המלכות המושלת בנו אבל על יתר המלכיות גם כן אשר בימי ממשלתנו היו במספר נפקד והאוהבים אותנו לא סרו אבותינו מלבקש עליהם תחנה כמו שתמצא בראשון מספר החשמונאים פרק י"ב כי יונתן כהן גדול כאשר כרת ברית עם שררת הספארציאטי באמרם כי יען היו בני אברהם נמצאו עצמם ובשרם של היהודים כתב אליהם כזאת אנחנו בימי החגים זוכרים אתכם על הקרבנות כפי מה שיאות That is: But what is yet more than this is that our forefathers prayed to God not only for the realm that ruled over us, but likewise also for the kingdoms which, in the time of our dominion, were of counted (that is, lesser) number and loved us, just as you find in the first book of the Hasmoneans (that is, the Maccabees), cap. 12, v. 11: for the high priest Jonathan, when he had made a covenant with the rulers of Sparta, and they had said that, since they (the Spartans) were descendants of Abraham, the Jews were their bone and flesh (that is, their blood relations), he wrote to them as follows: We remember you in the feast days through the sacrifices, as it befits us to remember our brothers. After this there follows further in the same place: ועוד יותר מזה כי לא על האדונים והאוהבים בלבד אבל גם על יושבי תבל כלם אנחנו מתפללים לאלהינו שימשוך That is: Beyond this still, we pray to God not only for the lords and for those who love us, but also for all the inhabitants of the world, that He may be merciful to them, etc. Finally, he mentions yet further in the second column of the said 170th folio: וכן המנהג אשר להוספת חיזוק נמצא בקצת הקהלות לברך את שריהם וכל אכזריהו הוא באמת מנהג ותיקון למצוא חנינה בעיני אלהים ואדם חן That is: Thus also, for further confirmation of this, the custom is found in some congregations that they bless their princes and all their harsh (rulers). This is certainly a custom and an ordinance through which one finds grace and understanding in the eyes of God and of men. Thus far are the words of *Rabbi Asarja*.

The latter assertion could further be supported by the fact that in some Jewish prayer books there is a prayer for the authorities, which is to be found in the large prayer book printed here in Frankfurt am Main in the year 448 according to the Jewish reckoning, that is, in the year 1688 A.D., called by the Jews the thick *Tefillah*, at fol. 69, col. 4, under the title *Shacharit schel schabbath* (or *Shacharit schel schabbas*), and reads as follows: הנותן תשועה למלכים וממשלה לנסיכים מלכותו מלכות כל העולמים הפוצה את דוד עבדו מחרב רעה הנותן בים דרך ובמים עזים נתיבה הוא יברך וישמור וינצור ויעזור וירומם ויגדל וינשא למעלה את אדונינו פלוני בן פלוני ירום הודו : מלך מלכי המלכים ברחמיו יחייהו וישמרהו מכל צרה ויגון וגזק יצילהו וידבר עמים תחת רגליו ויפיל שונאיו לפניו ובכל אשר יפנה יצליח: מלך מלכי המלכים ברחמיו יתן בלבו ובלב כל יועציו ושריו רחמנות לעשות טובה עמנו ועם כל ישראל בימיו ובימינו תושע יהודה That is: He who gives salvation to kings and dominion to princes, whose kingdom extends over all the world, who delivered His servant David from the evil sword, who made a path in the sea and a trail through the mighty waters, may He protect and preserve, and help, and raise up, and make great, and exalt our lord N.,

the son of N. (here they customarily insert the name of their territorial ruler), whose glory be exalted. The King of kings of all kings, may He in His mercy grant him life and preserve him from all misery, distress, and harm, and deliver him, and bring the peoples under his feet, and cause those who hate him to fall before him, and grant him success everywhere he turns. The King of kings of all kings, may He in His goodness place in his heart, and in the heart of all his counselors and princes, compassion to do good to us and to all Israel. In his days and in our days may Judah be redeemed, and may Israel dwell in safety, and may the Redeemer (that is, the Messiah) come to Zion; and thus be Thy will, and let us say Amen.

Rabbi Salman Zevi also presents, in his little book which he calls the Jewish Theriac, number 1, in the third chapter, fol. 16, col. 1, 2, and fol. 17, col. 1, 2, and fol. 18, col. 1, sixteen proofs by which he seeks to defend the Jews against the charge that they curse the Christian authorities; among these are included the ten which appear in the aforementioned Rabbi Asarja's book *Meór enájim*, and it is also noted therein that in the *Pirke avóth*, or Chapters of the Fathers, in the third chapter, it is written: רבי חנניא סגן הכהנים אומר הוי מתפלל בשלומה של מלכות שאלמלא מוראה איש את רעהו חיים בלעו, That is: Rabbi Channína, who was the most distinguished among the priests after the high priest, said: pray for the welfare of the realm (that is, of the king), for if the fear of it were not present, one man would swallow another alive. Furthermore, the aforementioned Rabbi Salman Zevi states in the said Jewish Theriac, fol. 23, col. 1, in the fourth chapter, number 4, against the convert Samuel Friedrich Brenz, as follows: "He writes that we curse and revile them secretly with false words. Yet it stands in the Law (Lev 19:14): you shall not curse the deaf, or in an unknown tongue which he does not understand (wishing him evil). No one is excepted, whether he be a Jew or a *Goi*, that is, a Christian: cursing is forbidden. It stands alongside that passage, Lev 19:14: for you shall fear your God, since I am the Lord, (that is) you shall fear your God, who knows everything that you say." He writes likewise also at number 5 in the aforementioned fourth chapter, fol. 23, col. 2. And in the following fol. 24, col. 1, number 8, he states that it is strictly forbidden to curse a Christian, and that no honorable Jew does such a thing. He also writes still more against such accusations at the beginning of the fifth chapter in the same place, fol. 28, col. 1, number 1.

All of this appears so plausible that anyone who is not better informed on the matter could be persuaded by it: that the Jews in general wish Christians no ill, do not curse them, and are to be entirely acquitted of such an accusation. But notwithstanding all such specious objections, I shall set forth the contrary forcefully and with irrefutable proofs. As for those arguments which, as mentioned above, Rabbi Asarias adduces in his book *Meór enájim*, and Rabbi Salman Zevi in his *Jüdischer Theriack*, by which they seek to prove that the Jews are obligated and duty-bound to pray for the welfare of the great rulers of the world and of their subjects, these arguments are of no help to the Jews whatsoever; for the question is not whether they are bound and obligated to call upon God and pray for the welfare of the high

authorities and their subjects in the land where they dwell, or also for those who reside elsewhere, but rather whether they actually do so in practice. They ought indeed to do so, according to the command of Jer 29:7 and according to the example of the Jews who lived in former times, but they do nothing less than this: for if it were observed by them as is claimed, it would necessarily be evident from their customary prayer books, printed in great numbers, which they use in their synagogues and at home. But I find in all such books not the slightest trace of this, apart from the prayer mentioned just above, which they offer for the high potentates and authorities, and which is performed very rarely at that, and stands in their books more for appearance's sake than for genuine, earnest use; for if they were required to pray it diligently and seriously, it would be found in all their regular prayer books, which is not the case. Their poor earnestness in praying for the welfare of a Christian emperor, king, prince, or lord is also as clear as the sun from the conclusion of that prayer, in which they petition as follows: "In his days and in our days may Judah be redeemed, and may Israel dwell in safety, and may the Redeemer (that is, the Messiah) come to Zion." For Rabbi Isaac Abarbanel teaches in his book *Maschmía jeschúa*, fol. 61, col. 4: כל גאולה שנאמרה לישראל עם מפלת אדום, That is: the entire redemption of which mention is made to the Israelites (in Holy Scripture) will come about with the fall (or destruction) of Edom (that is, Christendom). And in Rabbi David Kimchi's commentary on Isa 63:1, the handwritten copies read: בחרבן רומי תהיה תשועת ישראל, That is: the redemption of Israel will come when Rome (or the Roman Empire) is laid waste. The same appears likewise in his commentary on Obadiah. can be found below. The rabbis also teach, as can be seen further below in the 14th chapter of this second part, that at the coming of the Messiah a mighty war will take place between the Christians and the Jews, in which all Christians are to be killed by them, such that not a single one will remain anywhere in the entire world. In that very same prayer, therefore, in which they petition for the welfare of such a high authority, they also call upon God to let the Messiah come, so that all of Christendom may soon be destroyed and laid waste, and so that they may murder such a high authority, together with his Christian subjects, in a barbarous manner, and defile their godless hands in the innocent blood of the same. From this one can see with what kind of devotion such a prayer is offered.

In order to thoroughly convict the Jews of their godless crime and inexcusable cursing of all Christians without distinction, I will report here, one after another, everything that is found on this subject in their own prayer books, which they use throughout all of Germany. In the prayers which they perform daily, they call upon God with the words of *David*, Ps 24:1-2, as can be seen in the quarto prayer book printed here in Frankfurt am Main, which the Jews call the thick *Tefillah*, fol. 9, col. 1, under the title *Shacharit* (or *Shacharit*), in the prayer which begins: *Hodu ladonai, Kiru bishmo*, where they say: אל נקמות י"י הופיע הנשא שופט הארץ השב גמול על גאים, That is: O God, Lord to whom vengeance belongs, God to whom vengeance belongs, appear. Arise, thou Judge of the world: repay the proud according to their desert, by

which they ask God that He would take vengeance upon the Christians, who are called the proud or the haughty, as was demonstrated in the sixteenth chapter of the first part, who have greatly persecuted them and killed many of them, concerning which the Polish *Siddurim*, fol. 13, col. 1, may be consulted in the commentary under the title *Shacharit*. Therefore Rabbi *Bechai* writes in his book *Cad hakkemach*, fol. 19, col. 4: *הבטיחנו עוד שינקום נקמתנו מן האומות שרדפנו: והוא שאמר ונתן י"י אלהיך את כל האלות האלה על אויביך ועל שונאיך אשר רדפוך והם שתי האומות שאנו משועבדים בני* *אדם, That is: He (namely Moses) has further assured us that He (understand: God) will take vengeance on our behalf upon the nations that have persecuted us, and this is what he said (Deut 30:7): But all these curses the Lord your God will lay upon your enemies and upon those who hate you and who persecute you. And thus he mentioned: your enemies and those who hate you; your enemies are the children of Esau (that is, the Christians, as was demonstrated above in the sixteenth chapter of the first part), and those who hate you are the children of Ishmael (that is, the Turks). Concerning such vengeance, the following is also read in Abarbanel's book Maschmia jeschúa, fol. 31, col. 3: 'חרב איש באחייו ביניהם ואש וגפרית ורוח זלעפות מאת ה' מן השמים וכמו שאמר יחזקאל וקראתי עליו לכל הרי חרב נאם ה' אלהים חרב איש באחייו ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו ועל זה אמר כאן כי באש 'ה' נשפט רוצה לומר אש וגפרית מלמעלה ובחרבו את כל בשר שהוא חרב האומות איש ברעהו ובזה האופן ירבו חללי ה' ואמנם מה יהיו האומות אשר תהיה הנקמה בהם באר באמרו המתקדשים והמטהרים אל הגנות כי הנה אמר מתקדשים ומטהרים על הישמעאלים שהם מראים עצמם קדושים וטהורים ברוב רחיצתם וגו' ועל הנוצרים אמר אוכלי בשר החזיר השקץ והעכבר לפי שאוכלים כל בשר הטמא והטהור יחדיו ועל שניהם רוצה לומר הישמעאלים והנוצרים אמר יחדו יסופו ויתמו מן בלהות* *That is: When vengeance comes upon the nations of the world, two things will come together at once: they will use the sword against one another among themselves, and from heaven the Lord will send fire, brimstone, and a stormy wind upon them; just as Ezekiel (Ezek 38:21-22) said: I will also call for a sword against him upon all my mountains, says the Lord God, so that every man's sword shall be against his brother. And I will judge him with pestilence and with blood, and I will rain upon him and upon his bands and upon the many peoples that are with him an overflowing shower and great hailstones, fire and brimstone. Therefore he said here that the Lord will judge with fire, that is, with fire and brimstone from above, and with His sword, which is the sword of the nations that they will use against one another, He will judge all flesh, by which means the slain of the Lord shall be many (concerning which Isa 66:16 is to be read). But which nations these are upon whom such vengeance shall come, he (the prophet Isaiah, v. 17 of the cited chapter 66) has explained when he says: Those who sanctify themselves and purify themselves in the gardens; for see, he says the words "who sanctify themselves and purify themselves" of the Ishmaelites (that is, the Turks), who present themselves as holy and pure through their frequent bathing, etc. But of the Christians he says: those who eat swine's flesh, the abomination, and the mouse, because they eat all manner of flesh, unclean and clean alike. And of both of these, namely the Ishmaelites and the*

Christians, he said: they shall come to an end together and be exterminated by terror. Something further on this subject may also be found in the aforementioned *Abarbanel's* commentary on the third chapter of the prophet *Joel*, fol. 242, col. 1.

That God will also take vengeance on the Christians at the time of the coming of the Messiah is likewise to be seen from the book *Zerór hammór*, fol. 37, col. 2. in the Parascha *Vajéze*, where it is written as follows: באותו זמן יתגלה ה' לעשות נקמה באדום דכתיב מי זה בא מאדום חמוץ . וזהו כבם ביין לבושו ובדם ענבים סותה: that is, At that same time the Lord will reveal Himself to execute His vengeance upon *Edom*, as it is written (Isa 63:1, 3): Who is this that comes from *Edom*, with sprinkled garments from *Bozrah*? etc. I have trodden the winepress alone. And this is what is read (Gen 49:11): He will wash his garment in wine, and his cloak in the blood of grapes. In a handwritten commentary on the great prayer book used only on feast days, which is called *Machsor*, I also found the following written: כשיפרע הקב"ה מרומי חייבת ישלם לה גמולה כדכתיב הנה אלהיכם נקם יבא גמול אלהים הוא יבא ויושיעכם: that is, When the Holy and Blessed God takes vengeance on wicked *Rome*, He will repay it in kind, as it is written (Isa 35:4): Behold, your God comes for vengeance, and for recompense. God Himself comes, and will redeem you. And in another place of the aforementioned handwritten commentary I read: כאדם הנוטר איבת שונאו בלבו עד יראה מקומו לנקום כך הק"כ נטר בלבו איבתו של עשו ושומר: that is, Just as a man keeps the enmity toward one who hates him in his heart until he finds his opportunity to take revenge, so too does the Holy Blessed God keep His enmity against *Esau* (that is, Christendom, as was shown above in the 17th chapter of the first part) in His heart, and He marks the appointed time to take vengeance on the Passover night, for we shall be redeemed in the month of *Nisan*, that is, in March. In the Polish *Siddúrim* it is also written at fol. 88, col. 2 under the title *Aháfa leschábbas ácher fchevúos*, in a prayer which begins: אשר יחדיו עם ידידיו *Aschér jachdaf im jedidáf*, as follows: אל תיראו עת תראו מפלת שונאיכם: זה חלקכם יום נקם . שנת שלום לריב עירכם: והרג רב במי: that is, Fear not, you will see the time of the downfall of your haters; their portion will be the day of vengeance, the year of recompense, for the strife over your city (namely the city of Jerusalem which was destroyed); and a great slaughter will take place upon that people which laid waste to my dwelling that was among you (that is, my Temple). By the haters, however, the Christians are to be understood, as was shown in the first part, in the 15th chapter. And because the Romans destroyed the city of Jerusalem and the Temple, and all of Christendom is regarded by the Jews as Romans, vengeance is also to be executed upon all of them, and they are to be put to death. We see therefore from all of this that the vengeance which the Jews call upon God to bring about using the cited words of David is to fall upon the Christians in general.

For such revenge they also pray to GOD on their Day of Atonement, in a prayer which begins *Ribbon col haolámim mélech málke hammeláchim*, which stands in the aforementioned thick *Tefillah* fol. 50, col. 2. under the title *Schácharith*, and this is done with

the following words: ותזכני לראות בביאת משיחך ותקם נקמת עמך בית ישראל ונקמת דם עבדיך השפוך במהרה: that is, Make me also worthy to see the coming of Your Messiah, and avenge the vengeance of Your people, the house of Israel, and the vengeance of the shed blood of Your servants, speedily and in our days. There also stands in the aforementioned thick *Tefillah* under the title *Shacharit schel Shabbat* fol. 68, col. 3. a little prayer which they pray every Sabbath, and which reads as follows: רחם על ציון כי היא בית חיינו לעלובת נפש תושוע ותנקום נקם במהרה יבא ויגל בימינו ברוך אתה יי' משמח ציון בבניה: שמחנו יי' אלהינו באלהיו הנביא עבדך ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו על כסאו לא ישוב זר ולא ינחלו עוד אחרים את כבודו כי בשם קדשך נשבעת לו שלא תכבה נרו לעולם ועד ברוך אתה יי' that is, Have mercy upon Zion, for it is the dwelling of our life: save her who is despised in soul, and avenge the vengeance speedily, in our days. Blessed art Thou, O LORD, who dost gladden Zion with her children. Gladden us, O LORD our GOD, with the prophet Elijah, Your servant, and with the kingdom of the house of David, Your Messiah: let him come speedily, so that our heart may rejoice. Upon his throne shall no stranger sit, and others (that is, the Christian and other high potentates) shall no longer possess his honor (and rule in the world): for You have sworn to him by Your holy name that his light shall never be extinguished. Blessed art Thou, O LORD, shield of David. In this little prayer one can see how excellently they pray for the Christian authorities, in that they call upon GOD to have their dominion entirely taken from them through their supposed Messiah.

Furthermore, on the Sabbath before Pentecost, as can be seen in the aforementioned thick *Tefillah* fol. 70, col. 1. 2. under the title *Shacharit schel Shabbat*, they pray a prayer which reads from beginning to end as follows: אב הרחמים שוכן במרומים ברחמי העצומים הוא יפקוד ברחמים והחסידים והישרים והתמימים קהלות הקודש שמסרו נפשם על קדושת השם הנאהבים והנעימים בחייהם ובמותם לא נפרדו מנשרים קלו ומאריות גברו לעשות רצון קונם וחפץ צורם: יוחרם אלהינו לטובה עם שאר צריקי עולם וינקום בימינו בְּיָמֵנו לְעֵינֵינוּ נְקָמָת דָּם עֲבָדֶיךָ הַשְּׁפוּךְ בְּתוֹרַת מֹשֶׁה אִישׁ הָאֱלֹהִים הִרְגִּינוּ גֹּיִם עַמּוֹ כִּי דָם עֲבָדֶיךָ יָקוּם וְנִקָּם יִשְׁיב לְצִרְיָו וְכִפֹּר אֲדָמָתוֹ עַמּוֹ: וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר וְנִקְיִתִי דָמָם לֹא נִקְיִתִי וַיֵּי שׁוֹכֵן בְּצִיּוֹן: וּבְכֹתְבֵי הַקּוּדֶשׁ נֶאֱמַר לָמָּה יֵאמְרוּ הַגֹּיִם אֵיזָה נָא אֱלֹהֵיהֶם יִדְעֵ בְּגֹיִם לְעֵינֵינוּ נְקָמָת דָּם עֲבָדֶיךָ הַשְּׁפוּךְ: וְאֵמַר כִּי דוֹרֵשׁ דָּמִים אוֹתָם זָכָר וְלֹא שָׂכַח צַעֲקַת עֲנֻיִם: That is: The Father of mercies, who dwells on high, may He in His great grace graciously visit the pious, and the upright, and the innocent, the holy congregations who gave up their lives for the sanctification of His name, and who were beloved and pleasing, and who in their life and death did not depart from Him, who were swifter than eagles and stronger than lions in doing the will of their Creator and the pleasure of their Rock. May our God remember them and the rest of the righteous of the world for good, and in our days, before our eyes, avenge the shed blood of His servants, as is written in the Law of Moses, the man of God (Deut 32:43): Shout for joy, all you who are His people, for He will avenge the blood of His servants, and will take vengeance upon His enemies, and will make atonement for His land and His people. Just as it is also written through the hands of His servants the prophets (Joel 3:21): Should I leave their blood unavenged? I will not leave it unavenged. And the LORD dwells in Zion. And as it is said in

the Hagiographa (Ps 79:10): Why should the heathen now say, where is their God? Let it become known among the heathen, before our eyes, the vengeance of the blood of your servants that has been shed. So also says (King *David*, Ps 9:13): For He, namely the LORD, inquires after the blood of those whose blood has been shed innocently, and remembers them, and does not forget the cry of the meek. And furthermore he says (Ps 110:6-7): He will judge among the heathen; He will fill all things with dead bodies; He will shatter the head over many lands. He will drink from the brook along the way; therefore He will lift up His head.

The reason why the Jews call upon God for vengeance on account of shed blood is that, in former times, a great many of them were persecuted by Christians for various reasons and put to death in many different ways. Concerning this, one may read in the aforementioned thick *Tefillah*, p. 49, col. 1–2, under the title *Shacharit*, in a prayer which they recite when they go to the burial place of their supposed departed saints, the words reading as follows: רבון העולמים אדון כל הנשמות רצני וקבלני בתשובה שלימה לפניך ושמע החינתי וקבלתי ועשה בקשתי למען הקדושים וההרוגים והצדיקים גדולים וקטנים שנהרגו ונשחטו ונשרפו ונחנקו ונתלו ונתיישרו על האופנים ונקברו חיים ונתחנקו על יחודך ושלקחו כל מיתות משונות ושפכו דם כמים על קידוש שמך ובכלל שנפטר בשמך הגדול ויחוד שמך כי למען כבודם באתי הנה That is: O Ruler of the worlds and Lord of all souls, be pleased with me and receive me, as I come before You in complete repentance, and hear my supplication and my prayer, and grant my petition on account of the holy and the slain, and on account of the righteous men and women, great and small, who were killed (by the sword) and drowned and burned and slaughtered and hanged and broken on the wheel and buried alive and strangled for the sake of Your unity, and who endured every manner of death and shed their blood like water for the sanctification of Your name, and in general all those who died in Your great name and in the unity of Your name. For in their honor I have come here to pray for their souls and bodies, that they all may rest in Paradise with *Abraham, Isaac, and Jacob, &c.* Concerning such killing and slaying, over which the Jews call upon God in lamentation, much more may also be read in the aforementioned thick *Tefillah*, fol. 42 and 43, under the title *Suláth leschabbáth lifné schevuóth*. Rabbi *Isaac Abarbanel* writes in his book *Maschmía jeschúa*, fol. 45, col. 1, on the words of Ezek 36:13, “Thus says the Lord: because they say to you, you are a devourer of men,” concerning such killing and slaying, in the following manner: נבואה הזאת נאמרה לפי דעתי על הגלות הזה בין בני אדם שמוציאים דבה על בני ישראל שהורגים את ילדיהם כדי לאכול מדמם בחג הפסח והיה זה סבה לחורבנות והריגות עצומות That is: This prophecy is, in my opinion, spoken of this *exilium* or misery in which we find ourselves among the children of *Edom* (that is, the Christians), who spread an evil report about the children of *Israel* (and assert of them) that they kill their children in order to eat their blood at their Passover feast, and this has been the cause of a mighty destruction and slaying among our people (in that the Christians, on account of such accusations, have killed a great many of them). May God avenge our vengeance.

Concerning the cause of such vengeance against the Christians, he also mentions something further in the aforementioned book *Maschmía jeschúa* fol. 7, col. 2. And at fol. 59, col. 3. he expresses himself concerning the vengeance for the destroyed Temple and the persecutions as follows:

כבר בארתי בספר מעיני הישועה שהיו לאמונת הנוצרים שתי ראשים או אמור ההתחלות קוסטנטינא ורומי ועל שתיהן נבא כאן ירמיה וזה כולו מטה שיוכיח שהנבואה הזאת היא עתידה להתקיים בכל ארץ הנוצרים שהם מאומת בני אדום ואמנם יחזקאל נבא גם כן כה אמר ה' יען עשות אדום בנקום נקם לבית יהודה ויאשמו אשום ונקמו בהם לכן כה אמר ה' אלהים ונטיתי ידי על אדום והכרתי ממנה אדם ובהמה וגו' ונתתי את נקמתי באדום ביד עמי ישראל ועשו באדום כאפי וכחמתי וידעו את נקמתי נאם ה' אלהים והנבואה הזאת מחויב שנפרשה לעתיד לבא ועל רומי וכלל הנוצרים כיון שאמר יען עשות אדום בנקום נקם לבית יהודה שזה נאמר על חרבן בית שני שעשו הרומיים ולפי שהם היו בברית עם בני יהודה וילחמו בהם כאויבים לכן אמר ויאשמו אשום וכנגד מה שעשו בהם בגלות מהשמרות והגזרות אמר עוד ונקמו בהם ואמר שיכרית מאדום אדם ובהמה וידוע שזה לא היה בימי נבוכנאצר ולא בימי הורקטס ואמר גם כן שתהיה נקמת אדום ביד עם ישראל ואין זה אלא מה שקבלו חז"ל שאמרו שמסורה היא בידם שאין עשו נופל אלא ביד בני בניה של רחל והענין שבאותה המלחמה אשר ילחמו בהם משפחות צפונה יצאו בני ישראל ומשיח בן יוסף בראשם ויעשו באדום באף ובחמה ובקצף גדול נקמה עצומה \* גם נבא יחזקאל נבואה שנית על הר שעיר ואמר עריך חרבה אשים ואתה שממה תהיה וגו' יען היות לך איבת

That is: I have already explained in the book *Majene jeschúa* that the faith of the Christians had two heads, or, to put it another way, two origins, namely Constantinople and Rome, and concerning both of these Jeremiah has here prophesied (namely Lam 4:21-22); and all of this indicates that this prophecy (meaning the prophecy of the prophet Obadiah, which Abarbanel is treating) must in the future be fulfilled in all the lands of the Christians, who are of the nation of the children of Edom. Likewise the (prophet) Ezekiel (Ezek 25:12-14) also prophesied thus: Thus says the Lord: because Edom took vengeance on the house of Judah and incurred great guilt in that they took vengeance upon them, therefore thus says the Lord God: I will stretch out my hand over Edom and will cut off from it both man and beast, etc. I will execute my vengeance upon Edom through my people Israel, and they shall deal with Edom according to my anger and according to my wrath, so that they shall know my vengeance, says the Lord God. This prophecy we must necessarily interpret as referring to the time to come, and to Rome, and to all of Christendom, because he says: because Edom took vengeance on the house of Judah; for this is said concerning the destruction of the Second Temple, which the Romans carried out. And because they had been in a covenant with the children of Judah and yet waged war against them as enemies, he therefore says: and incurred great guilt.

And with regard to what they did to them in the exile, or misery, through persecutions and severe decrees, he further states that they took vengeance upon them, and says that he wishes to exterminate man and beast from *Edom*. Now it is well known that this occurred neither at the time of *Nebuchadnezzar* nor at the time of *Hyrchanus*. He also states that the vengeance against *Edom* shall come about through the Israelite people, and this is nothing other than that which our Sages, of blessed memory, have learned through tradition, or oral teaching, who say that it is a tradition among them that *Esau* (that is, Christendom, as was



demonstrated above in the 17th chapter of the first part) shall fall by no other means than by the hand of the children of *Rachel*. The meaning, however, is that in that war in which the nations from the north shall wage war against them (namely, the Christians), the children of Israel shall come forth, and the Messiah, the son of *Joseph*, shall march before them, and they shall take mighty vengeance upon *Edom* in the greatest wrath, fury, and bitterness. So too did *Ezekiel* prophesy the second prophecy against Mount *Seir* (that is, Christendom, as was indicated in the aforementioned 17th chapter of the first part), and said (Ezek 35:4-5): I will make your cities desolate, so that you shall become a wasteland, etc. Because you have borne eternal enmity, and have struck down the children of Israel with the sword at the time of their downfall.

We see, therefore, from these words of *Abarbanel*, that vengeance is to come upon all of Christendom on account of the Temple destroyed by the Romans and the persecutions of the Jews that have taken place here and there under the Christians. For this reason, the Jews also have, on the first Sabbath after their Passover feast, as may be read in the aforementioned thick *Tefillah* fol. 40, col. 4. and fol. 41, col. 1. under the title *זולת לשבת ראשון אחר הפסח Súláth leschábbath rischón ácher happésach*, a prayer which reads from beginning to end as follows:

אזכיר דודי מארץ ירדן וחרמונים בנודל מסות אשר הפלאת קדמונים . גאלתם בזרוע והצלתם כמה מונים דמינו עתה בגולה . כמתי אשמנים. הדיחני הארי וישבר עצם עצמי והצלתני מפיו לפי מלאות ימי . זבני הרוב וגרם גרמי הצלתני מידו ודרשת דמי טרף נמר ופרץ היכלי יעץ סבית וסחוף לשכלי כילית אפיו בשמעת קולי לגויזיו מחצת ותושעת קהלי . מכולם ותקף חזיר הבר ניאץ וחירף ועד כוכבים גבר . סלני כרסנטי ולכלותי סיבר . עירער זבולך ועד היסוד עבר . פק פליליה ושנה עוז דתי . צווי לכחש יחוד עדתי . קונך דיעצור כח לעומתי רפתני הבירו והגני בקומתי שמעת חרפתם אל תחרש לריבי שבעתים השב אל חיק . תשכיה das מריבי תבע גאולתי דודי וקרובי החיש לי טפלט עמך לערבי מסחצבת רהב העירה עוז נקם ללבוש . שחץ ערינה . That is: My beloved, I will remember you from the land of the Jordan and Hermon, from the great trials which you performed in a wondrous manner for the ancients. You redeemed them by (your) arm and saved them many times over. We are now in exile or captivity, like the dead who are in the wilderness. The lion (that is, the Babylonian kingdom, as is to be found in *Vajikra rabba*, in the thirteenth *Parascha*, fol. 146, col. 3. 4. and as is to be seen in the seventh chapter of Daniel) drove me and broke my bones; but you rescued me from its jaws, so that my days might be fulfilled. The bear (that is, the Median kingdom) struck at me from behind and crushed my bones; but you delivered me from its power and demanded my blood. The leopard (that is, the Greek kingdom) tore and broke my Temple and took counsel within and without to bereave me of my children; but you destroyed its army when you heard my voice, and struck down all its warriors, and saved my congregation. The wild boar (that is, the Roman kingdom, by which all of Christendom is to be understood, as was shown in the aforementioned seventeenth chapter of the first part) is mightier than all of these: it has reviled and blasphemed, and has grown powerful up to the stars. It has trampled and laid me waste, and intended to destroy me. It has laid waste to your dwelling (that is, the Temple) and

gone down to the very foundation. It has stumbled in judgment and altered the strength of my religion. It has commanded me to deny the unity of my congregation (that is, the one God in whom the Jewish church believes), and has said to me: does your Creator have any power over me? I have entered His choir (of the Temple) and yet still stand (in my former state, and nothing evil has therefore befallen me on that account). You have heard their reviling: do not keep silent concerning my dispute; repay those who contend with me sevenfold into their bosom. My beloved and my kinsman, seek my redemption; cause me quickly to have a refuge, that a surety may be provided for me against the crushing pride (of Christendom). Rouse up your strength to clothe yourself with vengeance. Destroy the wild beast, the Adina (that is, the voluptuous one, by which Christendom is to be understood, as was shown above in the seventeenth chapter of the first part), to bind my wounds; clothe yourself with the garments of vengeance to tread the winepress. Clothe yourself with the garments of vengeance, to glorify yourself with royal dominion, just as you did when the waters of the Red Sea dried up. As for what is to be understood by the treading of the winepress, this is sufficiently to be seen from Isa 63:1-3 and the commentaries of *Abarbanel*, *Rabbi David Kimchi*, and also *Aben Ezra* thereon, who understand it as referring to Christendom, and they hold that the words of Isaiah indicate the future bloody extermination of all Christians and the vengeance that is to come upon them, and that the garment of the Avenger will be sprinkled with Christian blood and become entirely red thereby, as if one had trodden and pressed red grapes and had sprinkled his garment with the red must.

We can see from this prayer, then, that the Jews call upon God therein to avenge Himself upon all of Christendom on account of the Temple destroyed by the Romans, and on account of the severe persecutions they previously suffered under certain Christians, and that He would exterminate and destroy all Christians. But what concern is it of ours, what the Romans, who were pagans, did? Why should the vengeance of God also fall upon us and our descendants on account of those persecutions which they previously endured here and there throughout Christendom? We are entirely innocent of that. How does this also accord with the words cited above in this chapter from the book *Maáseh haschéme* by *Rabbi Eliezer*, where he reports that the Jews take care not to wish anything evil upon Christians and Turks, because they acknowledge God? For from this prayer the very opposite is plainly to be seen.

Furthermore, the Jews pray daily three times a prayer in their synagogues, which they call ברכת המינים *Bircháth* (or *Birchas*) *hammínim*, that is, the prayer against the heretics, or the cursing of the heretics, or ברכת למשומדים *Birchas lammeschummádim*, that is, the prayer against the destroyers, or the baptized Jews, or ברכת צדוקים *Birchas Zaddúkim*, that is, the prayer against the Sadducees, or ברכת רשעים *Birchas reschóim*, that is, the prayer against the godless, or ברכת האפיקורוס *Birchas haepicúrus*, that is, the prayer against the Epicureans; and it is found at fol. 21, col. 3 of the aforementioned prayer book called the thick *Tefillah*, under the title *Shacharit*, whose words read as follows: ולמלשינים אל תהי תקוה וכל עושי רשעה כרגע יאבדו וכולם

That is: The *malschinim*, that is, the slanderers, shall have no hope, and all who act wickedly must perish in an instant, and all of them together shall be swiftly cut off. Humble them swiftly, and in our days. Blessed are You, O Lord, who breaks the enemies and humbles the arrogant. In that same prayer book, this little curse-prayer is also found at fol. 24, col. 3, under the title *Józer lepúrim*, though somewhat altered, and it reads there as follows: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו וכל אויבי : That is: The *malschinim*, or the slanderers, shall have no hope, and all heretics must perish in an instant, and all enemies of Your people shall be swiftly cut off; and humble them swiftly, in our days. In another small prayer booklet which I possess, in place of וכל המינים, that is, “and all heretics,” one reads וכל הזרים, that is, “and all the arrogant”; but it is not complete in any of these three places, since something has been omitted out of fear of the Christians. In the second part of the *Machsor* printed in Prague, it is found at fol. 19, col. 1, under the title *lepúrim*, with the following words: ולמלשינים אל תהי תקוה : That is: The *malschinim*, or slanderers, shall have no hope, and all heretics must perish in an instant (or be destroyed), and all who forsake Your name shall be swiftly cut off. Uproot, break, and destroy, and humble the *Malchúth sadón*, that is, the arrogant Kingdom, swiftly, in our days. But in other old copies it stands fully complete in the following manner: אל תהי תקוה וכל המינים כרגע יאבדו וכל אויבי עמך מהרה יכרתו ומלכות זדון תעקר ותשבֿר ותמגר ותכניע במהרה בימינו : That is: The *meschummadím* (that is, the destroyed ones, namely the baptized Jews) shall have no hope, and all heretics must perish in an instant, and all enemies of Your people shall be swiftly cut off. Uproot, break, and destroy the *Malchúth sadón* (or *Mälchus sodon*), that is, the arrogant Kingdom, and humble them swiftly, in our days. Blessed are You, O Lord, who breaks the wicked and humbles the arrogant. In this prayer, which the Jews pray three times every day, they call upon God that He might not only utterly uproot and destroy those Jews who adopt the Christian faith, who, as was shown in chapter 16 of the first part, are called *meschummadím*, that is, the destroyed ones, and *malschinim*, that is, slanderers, but also the entire Christian world, which, as was reported in chapter 17 of the first part, is called *Malchúth sadón*, that is, the arrogant Kingdom; as has been pointed out by several converts, such as *Anthonio Margarita* in his booklet called “The Whole Jewish Faith,” at paginâ 246 &c., and *Ferdinand Hessen* in the first chapter of the third part of his “Jewish Scourge,” as well as *Dieterich Schwaben* in the second part of his “Jewish Cloak,” in the seventh chapter, paginâ 111; and confirmed by the highly learned *Buxtorf* in the tenth chapter of his “Jewish School,” paginâ 209 &c. of the Latin edition.

When this is presented to the Jews, they are accustomed, in keeping with their frivolous habit, to make excuses and to twist the matter, as can be seen in Rabbi Lipmann’s *Sépher Nizzáchon*, numero 348, paginâ 193, where it is written that a converted Jew named Peter, whom Rabbi Lipmann mockingly calls פטר חמור *Péter chámor*, that is, the firstborn of a she-

ass, had reproached Rabbi Lipmann with this, but that he had answered him as follows:

למשומדים אל תהי תקוה זהו אומרים כל הנוצרים כאחד שכל מי שנשתמד אינו יכול לחזור אחרי כן להיות יהודי לכן אין אוהביו וקרוביו יכולים לצפות ולקוות אחריו לאחר שנשתמד שיחזור עוד אליהם להיות יהודי הרי אין לו תקוה ומה שאנו 'אומרים וכל המינים כרגע יאבדו אם היה דעתנו על הכומרים אז היינו אומרים כמרים כמו שנאמר במלכים השני הכמרים וגו' או היינו אומרים הכהנים כמו שנאמר וחוק לכהנים וגו' אלא המינים לשון מיני זרעים או מיני אילנות וירוע אשר מין לשון יחיד ומינים לשון רבים ר"ל שני מינים והכי פי' בני אדם שהמה מסופקים בין אמונת היהודים ובין אמונת הגוים ופוסחים על שתי הסעיפים הרי אלה יאבדו כי אינם בכלל בני נח ואינם בכלל יהודים כי אותן נקראין בלשון אשכנז ורצו "יולד קע"צר : ומה שאנו אומרים וכל אויבי עמך מהרה יכרתו אמרתי אי אתה מודה שכל שבא נשמתו לחיי עד שהוא בכלל עם ה'. והרי אנחנו אומרים שכל העולם שהם בני נח כל מי שבהם שמקיים שבע מצוות יש לו חלק לעולם הבא וגו' וכל המקיים כשורה הרי הוא בכלל עם ה' : והרי אין אנו אומרים וכל אויבינו אלא וכל אויבי עמך כך אנו אומרים כלפי מעלה . והם אותם בעלי העבירות והמסופקים ששונאים לאלו הצדיקים שהם עם ה' בין שהמה יהודים בין שהמה גוים אנו אומרים עליהם שיכרתו ואפילו עליהם אין אנו אומרים שימותו אלא שיכרתו ר"ל שיוסר השנאה מלכם וזהו כריתת האויבים כי נכרת אהבתם : ומה שאנו אומרים ומלכות זרון תעקר ותשבר ותמגר וגו' הגע בעצמך הרי אנו אומרים בפרקי אבות ששנו ר"ל לאחר החרבן וצוו לנו בהם להתפלל בשלומה של מלכות וגו' וכתוב בירמיה התפללו בשלום העיר כי בשלומה יהיה לכם שלום : ואיככה יתקנו אנשי כנסת הגדולה בתפילה לקלל המלכים • גם ראה שאין אנו אומרים מלכי הגוים תעקר או מלכי הנוצרים אלא מלכות זרון . והמה אותם שאינם מזרע המלוכה וממליכין מעצמם ועומדים בזדונם על המלכים הישרים לבטלם ומקלקלים המלכויות והמדינות

that is, (as regards the words:) The *Meshummadim*, or the destroyed, shall have no hope; so say all Christians unanimously, that any (Jew) who has had himself baptized (in Hebrew it is called "destroyed") cannot afterward turn back and become a Jew again. Therefore his friends and relatives, after he has been baptized, can have no more hope in him that he will come back to them and become a Jew again: see, thus he has no hope. As for what we say, "And all *Minim*, or heretics, must perish in an instant" (or be destroyed): if we meant the priests by this (as you, Peter, claim, that we call them *Minim*, that is, heretics), then we ought to say "(and all) *Kemarím*," that is, idolatrous priests (must perish in an instant), as the word *Kemarím* is read in 2 Kgs 23:5. Or we ought to say the *Cohaním*, that is, priests, just as it is stated (in Gen 47:22): the *Cohaním*, that is, the priests, had their allotted portion. Likewise, the word *miním* also means kinds of seeds or kinds of trees; and it is well known that the word *min* (which means a kind) is of the *Singularis numeri*, whereas the word *minim* (which means kinds) is of the *Pluralis numeri* and signifies two kinds. The meaning, therefore, of the words "and all *minim*, or heretics, must perish in an instant" consists in this: that all people who stand in doubt between the Jewish faith and the faith of the *Gójim* (that is, the Christians), and who limp on both sides, will be lost, since they are comprised neither among the children of Noah nor among the Jews; for they are called in the German tongue desperate heretics. As for what we say, "And all enemies of your people must speedily be cut off," I said to him: do you not acknowledge that everyone whose soul enters into eternal life belongs to the people of God? Now see, we say that every one of the children of Noah throughout the whole world who observes the seven commandments (of Noah) has a share in the world to come (that is, in eternal life), etc. But whoever observes them rightly is comprised among the people of God. And see, we do not say

“and all our enemies,” but “all enemies of your people” (must be cut off), and we speak thus to God. Those enemies, however, are those sinners and doubters who hate the righteous, who are the people of God, whether they be Jews or *Gójim*; and we say of them that they shall be cut off: yet we do not say against them that they shall die, but that they shall be cut off, that is, that the hatred shall be taken from their hearts, and this is the cutting off of the enemies, when their enmity is cut off. As for what we say, “Uproot, break, and destroy the מלכות זדון *Malchúth Sadón*, that is, the arrogant kingdom,” consider within yourself (and reflect upon) what we say in the *Pirke avóth* (or *óvos*, that is, the Chapters of the Fathers, in the third chapter), which our Rabbis, of blessed memory, taught after the destruction (of the city of Jerusalem) and commanded us therein to pray for the welfare of the kingdom, etc. So it is also written in Jeremiah (Jer 29:7): Pray for the peace of the city, for when it has peace, you also have peace. How then could the men of the Great Assembly (that is, Ezra, Zerubbabel, and their companions) have ordained in a prayer to curse the kings? See also that we do not say, “Uproot the kings of the *Gojim* (or heathens) or the kings of the Christians,” but rather “the arrogant kingdom.” These, however, are those who are not of royal lineage and who make themselves kings, and who in their arrogance rise up against the legitimate kings to drive them out, and (in such manner) corrupt the kingdoms and the lands; and for this reason such a thing is called an arrogant kingdom, and it is fitting that one should pray against them that they may be destroyed. These are the words of Rabbi Lipmann.

Rabbi *Salman Zevi* wishes, in his little book, the Jewish *Theriack*, which he wrote against the converted *Samuel Friedrich Brenz's* Jewish Shed Snakeskin, in the fifth chapter, *numero* 14, to excuse the Jews as well, and reports that those among them in Germany who convert to the Christian faith turn out like lemons in Moscow: one cannot endure the heavy burden and likes to eat rich morsels; another does not want to pay tolls; a third will not suffer having dice demanded of him; a fourth has a desire for a Christian woman, or hates his wife, and thinks by such means to be rid of his wife and to get another; for these reasons they let themselves be baptized, and afterward make books and pamphlets against the Jews, in order to show thereby that they are good Christians and enemies of the Jews, and they think to make them suspect so that they will be driven out. Upon this he now writes further with these words: דרום ביטן איר גוט מ' • וואואדיק ח' ותהי תקוה • מוס' לו דען גיטופטן • יודן וויא מיר הופנונג ניט ומדטגין • (מדר איר ווען זיין ניט) מוס' ח' קעגן זיין מין מיינס בוק וי' וורן ועורין : ווען איר זיא ולכן והלטן וועלן איר קורץ ריידן מוס' זי זא דען אייניג והטן פוס' טרייבן • וואואדיק ושיפ כקע ימבדו • איר ולכן זיזונט וימ שרעפן קיינט ווכטי דען מיך זאג • דער אעדר טיול חאטן זיך מיבו • ווען זים שרעטליך דען יודן גלמבן ור לייקין הבן זיט קיין סטעקן אער ביים דעסיריטן ציגל • ווען זים דר נוך וידר מנטולפן ליהן גען קונסטנטינאפל מודר ווענדיג זפלן רוטי היט מול נעבן זיך וידר ומר יודן דמר • זא ומר לייקין הם וידר דער קריסטן גועץ • ומ זיין זים ביידר גיעזן בידיבט מוס' זייר רעכטי וואואדיק מוס' ורטיזונט ביידר גיעזן • פלוס זוג מיכט מוז ומר איין פרטון • ומ בינערן דס פוט גיטן מיר עססין פול מוס' לו ורטלזן דרום זיין זיא וואואדיק ולו' מן ול מרטן ומעז און זול וייניק דורוין לו דען וררעטרין • דס טריפט וול גיטופטי יודן דען זיא וועלן איט ניוומט מונורי וררעטר זיין וויא אומר הוה וכלומת זו ' ודי בזה פה וגו' • מוס' וויא ווייטר דרבן וועדר גיטריבן וערדן • בעטן איר פֿור דיח קפריק וומלכיק וטרהת יר"ה

דש דימ מלכות: מלכות זדון דט מיר דיה אין אינגוועניג פון מיר ווערפן קיינע מוֹדֶר קייסר צו ווערדן דעט דט זכות פון רעכט וועגן נישט גיבירט דמט אונז בחרור מיט גיוואלט צו ברובן מגיל נר טאטעט צו אונז מונטרפנג ווערדן וואס דען מלך ג' אמות לא אכשור המנדיק הוט זיין ריבעו מוֹדֶר מיט זיין פריק וועדער גיהוט איה מייד גיווארפן איה וויל זיין מוֹדֶר וויל פלוק וורפירט מוט אוחוונה הרעודניק פין פיינ סליחה דרויף גימאכט דריין מיין חריו מאן אהדה חוטה וכמיק הדבר מוֹדֶרניהו האוכיק תיילות תגבר that is to say: וזכות חזון אהדה תשבר: וו וועטטו זיין איר וומר דים שררות יר"ה בישן: די ליפגזן מלכות זדון זעגן Therefore we pray to God thus: And the *Meshummadim*, that is, the baptized Jews, shall not have their hope fulfilled (but we do not curse them), and all heretics shall be lost in an instant. If we wanted to curse them, we would speak briefly and count them among the *minim*, that is, the heretics, and write: And the baptized Jews and heretics must be lost in an instant. We do not curse them; they have no need of a curse, for I say the greater part of them conduct themselves badly. When they first deny the Jewish faith, they have no more standing under the Jewish law. When they afterward run away again, travel to Constantinople or Venice, put on red hats, and present themselves once more as Jews, they then deny the Christians' law as well, and are stripped of both laws, and are true *meschumadim* and destroyers of both laws. Thus I interpret it for my own part: they desire to destroy the old law of their fathers and us; therefore they are *meschumadim*, etc. In many places one says (instead of) *Velañeschummadim*, *Velammalschínim*, that is, the traitors (shall have no hope), which applies to many baptized Jews, for they wish by force to be our traitors, like this apostate (*Samuel Friedrich Brenz*) and his kind; but enough of that here, etc. And as will be written further about it, we pray for the emperors, kings, and princes (whose glory be exalted) that the arrogant realm, that is, those who presumptuously set themselves up to become kings or emperors, to whom governance does not rightfully belong, shall soon be rooted out, broken, shattered, and made subject: as indeed in the year 1338 by the Christian reckoning, a rebel and arrogant man by the name of Armleder set himself up to be king, led many people astray, and stirred up war; whereupon a *Selicha*, or a prayer, was composed, in which a verse runs thus: Hasten swiftly, *veámmim hádber*, that is, and lead the peoples (as Rabbi Salman Zevi doubtless intends it to be understood, since in the Chaldean tongue the word *Adber* means to lead), and strengthen the armies of our lords who rule over us, and break swiftly the *Malchúth sadón*, or arrogant realm. Thus you see how we pray for the authorities (whose honor be exalted) and call the rebels and seditious the *Malchúth sadón*, that is, the arrogant realm. These are the words of Rabbi *Salman Zevi*. He also writes in the second chapter, *numerô* 15, of his aforementioned little book, that the little prayer *Bircháth hamminim* was indeed composed in the time of Ezra, when there were still no Christians, and therefore the same cannot concern the Christians.

In the booklet *Schévet Jehúda*, it is read at fol. 65, col. 1, that a king in Spain said to a certain man named *Versorius* that he had been informed that the Jews in his kingdom pray to God that He would extirpate the proud kingdom, and invoke Him in such a manner that his realm might fall to ruin; and that he had asked this man whether it was indeed so, that the

Jews do such a thing. Whereupon *Versorius* answered as follows: ועל שאלת אדונינו מעיני תפלת היהודים מה שראיתי בכל הפירושים הוא שנאמר זה על עמלק אשר נצטוו היהודים שאם יהיה להם ממשלה יעקרוהו מן העולם ובזמן השעבוד לפחות לא ישכחוהו שכן אמר הבריביא מתחת השמים לא תשכח ונקרא מלכות זרון כי בזדון בא עליהם בצאתם ממצרים ולא הכיר נפלאות שעשה האל במה שכבר הודה פרעה הקשה ואמר ה' הצדיק וזה בא להוכיח המפורסם לכן כעס עליו האל כעס נפלא ואמר בספר הבריביא מלחמה לה' בעמלק והשכל כן גוזר כי איך יתפללו לעקירת מלכות אדוננו והם ג' פעמים בשבוע מוציאים ספר תורה ומתפללים עליך שתחיה ויגדל כסאך ובליל נורא שיש להם קראוהו כפורים ומוציאים כל ספרי תורה שבהיכלם ומתחננים על שלום המלך וכן באשמורות אומרים בתחנון תן שלום במלכות ואין סותרים את עצמם בתפלתם: that is, as for the question of our Lord concerning the prayer of the Jews (in which they call upon God that He would extirpate the proud kingdom), so much as I have seen in all *Commentariis*, or expositions, on the subject, this is said of Amalek, concerning whom the Jews have been commanded that, when they have dominion, they shall extirpate him from the world, but during the time of their servitude (that is, when they are subject to other peoples and have no power), they shall at the very least not forget it; for it is said (Deut 25:19): "You shall blot out the memory of Amalek" under heaven: "do not forget." He is called *Malchúth sadón*, or the proud kingdom, because he came against them in arrogance when they went out of Egypt, and did not acknowledge the wonders which God had done, which even the hard or severe Pharaoh had acknowledged, saying (Exod 9:27): "The Lord is righteous"; but this one (namely Amalek) came to contend against that which had been made manifest; therefore God was mightily angered against him, and it is said (Exod 17:16): "The Lord will war against Amalek." Reason also bears this out; for how should they pray for the extirpation of the kingdom of my Lord, seeing that three times a week they bring out the book of the Law and pray for him, that he may live and his throne be made greater? Moreover, on the dreadful night which they observe and call *Kippúrim*, that is, Atonement, they bring out all the books of the Law that are in their *Héchal* (which is a certain cabinet in their synagogue or school) and pray for the welfare of the king. And likewise in the morning they say in a prayer: "Give peace in the kingdom." How then should they be contrary to themselves in their prayer, and petition for two mutually contradictory things? Thus far are the words of the booklet *Schévet Jehúda*.

This is what the Jews put forward in their defense; but all of it is pure, cunning deception, intended to mislead those who know no better. Rabbi Lipmann claims that the words "the *meschummadím*," that is, the destroyed or apostate Jews, shall have no hope, are to be understood as meaning that the friends and relatives of an apostate have no more hope that he might return to them and become a Jew again. Rabbi Salman Zevi, however, interprets them to mean that the wish expressed therein is that the baptized Jews may not succeed in their hope of making the Jews hated and driving them away through the books and pamphlets they write against them. But both of their statements are false and fabricated, for the true meaning consists in this: that those who depart from them and embrace the Christian faith shall have no hope of salvation, as can be seen from what was cited at the end of the 16th

chapter of the first part, from the *Sepher amaná*, and from Rabbi Lipmann's *Sépher Nizzáchon*, numero 346. Likewise, Rabbi Lipmann falsely states that the converted Jews are not cursed by the little prayer *Bircháth hamminím*, for it is indeed also called קללת המינים *Killáth* or *Killas hamminím*, that is, a cursing of the heretics, as can be read in the book *Beér haggólah*, fol. 44, col. 4, where it is written as follows: ענין הברכה הזאת מבוארת בעצמה שנקראת קללת המינים בכל מקום שנזכרה ברכה זאת בדברי חכמים לפי שנתקנה ברכה זאת על המבטלים הדת והמתנגדים אל הדת כמו המינים שם שבשביל המינים נתקנה ברכה זאת, That is: the nature of this prayer is clear in itself, for wherever it is mentioned in the words of the Sages, it is called *Killáth* (or *Killas hamminím*, that is, the cursing of the heretics, since it is directed against those who seek to annul the (Jewish) religion and are opposed to it, as it is said there that this prayer was ordained on account of the heretics. Since the converted Jews are specifically called *minim*, that is, heretics, and are opposed to the Jewish religion, they are also cursed therein.

Regarding the words "And all *minim* or heretics must perish in an instant," Rabbi Lipmann would have us believe that this refers to those who stand in doubt between the Jewish faith and the faith of the *Gôjim* or Christians, who waver on both sides and are called desperate heretics. But this is fundamentally false, and it does not at all accord with the words cited above from the book *Beér haggóla*, fol. 44, col. 4. For by the word *minim* or heretics, one understands not only converted Jews but also all Christians, as has been demonstrated in detail in the 16th chapter of the first part, under the nineteenth name they give to Christians. Likewise, Rabbi Salman Zevi interprets the same words as referring to those who convert to the Christian faith, and these two deceivers do not even agree with one another.

The words "And all enemies of your people must be swiftly exterminated," the frivolous Rabbi Lipmann also wishes to interpret in a manner entirely different from what the plain sense requires, seeking to persuade us that by the extermination of the enemies of the Jews nothing other is prayed for than that the hatred and enmity which they have conceived against the Jews might be rooted out from their hearts. Yet the word "exterminate" is nowhere taken in such a sense, and what they desire and pray for by it is nothing other than that their enemies, namely the Christians, might be utterly wiped from the face of the earth.

Regarding the words "root out, break, and destroy the *Malchúth fadón*, or the arrogant kingdom," Rabbi Lipmann and Salman Zevi would have us believe that the Jews are hereby praying for the Christian emperors, kings, and high potentates, rulers, and authorities, and calling upon God that He might root out those who rise up against them and seek to seize power for themselves; and they claim that such rebels are what is called the arrogant kingdom. But this was not their sincere meaning; rather, with these words, just as with the preceding ones, they intended only to instruct the Jews in what they should answer to the Christians who reproach them with this curse-prayer, for by *Malchúch fadón*, or the arrogant kingdom, they understand the whole of Christendom and nothing else whatsoever, as has been demonstrated with the clarity of sunlight in the 17th chapter of the first part, under the



fifteenth name they give to Christendom; and they call upon God with the aforementioned words that He might root out and destroy all of Christendom, just as they believe that all Christians, at the coming of their *Messia*, are to be slaughtered by them in a most terrible manner, so that not a single one shall remain, as will be thoroughly demonstrated in the 14th chapter of this second part.

The words which Rabbi *Salman Zevi* cites from a *Selicha*, or a prayer, supposedly composed against a former rebel named *Armleder*, who had set himself up as a king, in support of his false claim, are not intended for the Christians but are directed squarely against them, and must therefore be interpreted as follows: *Eile geschwind / vehádber ámmim*, that is, “and bring the peoples to ruin, and strengthen the armies of our lords who rule over us” (that is, the war-hosts of the Messiah, son of Joseph, and of the Messiah, son of David, both of whom will in succession fight against the Christians and other peoples and overcome them, as is shown at length below in the fourteenth chapter of this second part cited above), “and swiftly shatter the arrogant kingdom.” That the words *hádber ámmim* mean “bring the peoples to ruin” is evident from Ps 47:4, from which they are taken, where it reads: ידבר עמים יָדְבֵר רַגְלֵינוּ תַחֲתֵינוּ וְלֵאמִים תַּחַת רַגְלֵינוּ *Jádber ámmim tachténu*, that is, as rendered in the Chaldean translation: “He (namely God) will destroy the peoples in our stead with the plague, and subdue the heathen under our feet.” Rabbi *Salomon Jarchi* likewise interprets it thus in his *Commentario*: יִתֵּן דְּבַר בְּאוֹמוֹת תַּחַת נַפְשֵׁינוּ לְהִיּוֹת חֲמָתוֹ מִתְקַרְרָה בָּהֶם וְאֵנוּ נִיצוּלִים כְּעֵנִין שְׁנֵאמַר וְנִתְתִּי כִפְרֵךְ מִצָּרִים, that is, “He will send the plague among the peoples in our stead, so that His wrath may be cooled (that is, appeased) through them, and we may be saved, as it is said” (Isa 43:3): “I have given Egypt as your ransom.” From this it is therefore rationally to be judged that in the aforementioned *Selicha* nothing good is wished upon the Christians and other peoples. If, however, one wishes to interpret the words *hádber ámmim* with *Aben Ezra* and certain other Jews as “lead the peoples” (namely, under us), then they signify, according to the content of the cited Psalm, “and make them subject to us,” which is directly contrary to Christian authority, in that it prays that God would overthrow it and deliver it into the power of the Jews. On this manner of speaking, something may also be read at Ps 18:48.

Rabbi *Lipmann* further advances, in defense of the Jews, that the little prayer *Birchas haminim* does not curse the Christian high potentates, since *Ezra* and *Zerubbabel*, together with their companions, ordained it to be prayed, and these would not have acted contrary to the words of Jer 29:7: “Pray for the peace of the city,” etc. Likewise, Rabbi *Salman Zevi* states, as mentioned, that it was composed in the time of *Ezra*, when there were still no Christians, and therefore it cannot concern the Christians. However, both of them have written against their better knowledge and conscience, for even though the prayer called *Schemóne ésre* is supposed, according to the teaching of the Rabbis, to have been instituted in the time of *Ezra*, the curse-prayer *Birchas hamminim* was only patched into it much later. For this reason *Bechai* writes about it in his book *Cad hakkemach*, fol. 79, col. 4, and fol. 80, col. 1, as follows:

צריך אתה לדעת כי מימות משה רבינו עד אנשי כנסת הגדולה היתה התפלה בישראל בלתי מסודרת בתיקון שוה שהיה כל אחד ואחד עושה מליצה ומתפלל לעצמו כפי ידיעתו וחכמתו וצחות לשונו עד שבאו אנשי כנסת הגדולה תקנו תפלה זו של שמונה עשרה כדי שתהיה תפלה מסודרת שוה לכל ישראל ועל כן תקנו אותה בלשון פשוט ומובן יותר מדאי כדי שלא יתבלבלו הרעיונים בהבנת הלשון וכדי שיהיו כל ישראל שוין בה בין החכמים בין הטפשים וגו' ואחר כך תקנו ביבנה ברכת למשומדים that is, you must know that from the time of *Moses* our teacher, up to the men of the Great (Synagogue, that is, as mentioned above, of *Ezra*, *Zerubbabel*, and their companions), no prayer had been instituted among the *Israelites* that all would have in a common formula; rather, each one composed an elegant discourse and prayed for himself according to his knowledge, wisdom, and the elegance of his language, until the men of the Great Synagogue came and arranged the prayer *Schemóne ésre*, so that it would be an orderly prayer and common to all *Israelites*. For this reason they composed it in a wholly simple and intelligible language, so that the thoughts would not be confused in the understanding of the words, and so that all *Israelites*, both the wise and the unwise, would be treated equally by it (and they were to use it as their customary prayer formula), etc. After this, the *Bircháth lammeschummádím* was instituted at *Jabneh*, that is, the prayer against the apostate or baptized *Jews*, in order thereby to complete the thirteen little prayers, which are the sum of all the necessities of mankind, in the middle (of the said prayer *Schemóne ésre*); and all of this did not happen by chance, but with great and necessary deliberation. We thus see from this that the little prayer *Bircháth hammínim* was only composed after the prayer *Schemóne ésre*, in the city of *Jabneh*.

The truth of this stands even more clearly in the ordinary prayer book printed in *Amsterdam* in the year 5441 according to the Jewish reckoning, that is, 1681 according to our calendar, in *quarto*, which the Jews call the Polish *Siddúrim*, in which fol. 29, col. 2. under the title *Schacharíth*, concerning the aforementioned little curse-prayer, it is written as follows: ברכת המינים אינה בחשבון י"ח כי לא תקנוה אנשי כנסת הגדולה אלא בימי הגאונים והוא כנגד מדת הגבורה That is: the *Bircháth hamminim*, or prayer against the heretics, is not counted among the eighteen (little prayers called *Schemóne ésre*), for the men of the great Synagogue did not ordain it; rather, it was composed in the time of the *Geónim*, and indeed against the attribute of power. The very same thing is also to be read in the book *Héchal hakkódesch* fol. 17, col. 2. Rabbi David Gans also writes about this in the first part of his book *Zémach David*, *numéro* 788. fol. 25, col. 2. as follows: סנהדרין גלתה מירושלים ליבנה ארבעים שנה קודם חרבן הבית בשנת תש"פ ושם תקן That is: the Sanhedrin, or high council, moved forty years before the destruction of the Temple, in the year 785, from Jerusalem to Jafna, and there (the Rabbi) Samuel ordained the (little prayer) *Bircháth hamminim* before the elder *Rabban Gamaliel*, as is mentioned in the first chapter (of the Talmudic tractate) *Sanhédrin*. So also in the Talmudic tractate *Berachóth* (or *Beróchos*) fol. 28, col. 2. it is written about this in the following manner: אמר רבי לוי ברכת הצדוקים ביבנה תקנוה

That is: Rabbi *Levi* said that the (little prayer) *Bircháth hazaddúkim*, that is, the little prayer against the *Sadducees*, was composed in (the city of) *Jafna*. On this point Rabbi Solomon Jarchi teaches in his commentary as follows: ביבנה תקנוה לאחר זמן מרובה That is: they composed it in *Jafna*, a long time afterward (after the prayer *Schemóne ésre* had been established). But in the *Talmud* printed at Cracow in the year 1362 according to the Jews, that is, in the year 1602 A.D. according to our reckoning, in the aforementioned passage of *Berachóth*, one reads at fol. 28, col. 2.: לאחר זמן מרובה קרוב לחרבותו של הנוצרי שלמד להפוך דברי אלהים חיים That is: a long time afterward (namely, after the prayer *Schemóne ésre*), around the time of the wicked conduct of the Nazarene (that is, of Christ), who taught the overturning of the words of the living God; which words Rabbi Solomon Jarchi also wrote in his commentary on Alfasi's book on the *Talmud*, on the fourth chapter of the tractate *Berachóth*, as can be seen in the copy printed at Sabionetta. Following the aforementioned words of the *Talmud*, *Berachóth* fol. 28, col. 2., there follows in the same place in the *Talmud* printed at *Amsterdam*, in the text, the further passage: תנו רבנן שמעון הצדוקי הסדיר שמונה עשרה ברכות לפני רבן גמליאל על הסדר ביבנה אמר להם רבן גמליאל That is: our Rabbis teach that Rabbi Simeon the cotton-merchant arranged the eighteen little prayers (called *Schemóne ésre*) in order before *Rabban Gamaliel* in *Jafna*; and when *Rabban Gamaliel* said to the sages, is there also someone who can compose (or draw up) a little prayer against the *Sadducees*, then *Samuel* the Small arose, and it was composed. How then can the Jews claim that this little curse-prayer was made in the time of Ezra, when it was in fact composed only in the time of Christ, during which many of the Jewish people believed in Him and abandoned the Jewish religion?

Indeed, in the book *Megalléh amykkóth*, it is clearly stated at fol. 23, col. 1 at the end of the eighty-second *Ofan* that this prayer of cursing was instituted against *Christ*, where it is written as follows: אמר הקב"ה צו את יהושע אין צו אלא רוח הטומאה צא האמר לו שהיא צואה רותחת שניידון בה כאשר משפטו שמו כן פעלו כדאיתא בגיטין דף נ"ז שתקנו כנגדו ברכת המינים ביבנה לכנאמר צ"ו את יהושע צ"ו בגיט' זוא That is: The holy blessed GOD said (Deut 3:28, to Moses): *Zav eth Jehóschia*, that is, command your *Joshua*; but the word *Zav* (that is, command) signifies nothing other than the unclean spirit, (as is said in Isa 28:22:) *Ze tómar lo*, that is, you shall call him *Ze*, that is, filth, which is the boiling *Zóah*, that is, filth, in which he (namely *Jesus*, according to the wicked, diabolical teaching of the Jews, as shown above in the 4th chapter of the first part and there refuted) is punished; for as he acted, so also shall he be judged there, as is stated in (the Talmudic tractate) *Gittin* fol. 57, col. 1.; and against him the *Bircháth hammínim*, that is, the prayer against the heretics, was ordained in *Jafna*. For this reason GOD said: *Zav eth Jehóschia*, that is, command *Joshua*; and the word צו *Zav*, reckoned numerically by *Gematria*, equals as much as *zóah*, namely 96. But the word צו *zav* signifies nothing other

than idolatry, for he (namely *Jesus*) made himself into an idol. These are the words of the book *Megálleh amykkóth*. But is this not a cursed perversion of Holy Scripture, in that the word *zav*, that is, command, is senselessly twisted into the word *zóah*, which means filth?

That not only the converted Jews but also all of Christendom is cursed by this prayer is also irrefutably evident from the book of *Rabbi Bechai, Cad hakkémach* fol. 80, col. 1., where he teaches as follows: התקן אותה כדי לעקור מלכות הרשעה שתהיה מדת הדין מתוחה כנגדה וכנגד האויבים, That is: They have ordained it (namely, the little prayer *Birchas hammínim*) in order to uproot *Málchus harrascháa*, that is, the godless kingdom, so that the attribute of judgment may be stretched out against it and against the enemies. For Christendom is called by the Jews *Malchúth harrascháa*, that is, the godless kingdom, as was demonstrated above in the 17th chapter of the first part, in connection with the eleventh name they give to it. Likewise, Christians are regarded by them as their enemies, as was reported in the 15th chapter of the aforementioned first part. Beyond this, *Rabbi Isaac Lurja* writes in his *Sépher haccavvanóth* (or *haccavvónos*) fol. 34, col. 1 concerning this prayer in the following manner: יש בברכה זו כ"ט תיבות כנגד כ"ט פורעניות שעתיד הקב"ה ליפרע מבצרה שנ' קצף לה' על כל הגוים וגו' ונטה עליה קו תהו וגו' ודע כי ברכה זו, That is: There are in this prayer twenty-nine words, corresponding to the twenty-nine punishments with which the Holy and Blessed God will take vengeance upon Bozrah, as it is said (Isa 34:2): The Lord is wrathful against all the nations, etc. (And in v. 11 it is written there:) And He (namely, God) will stretch the line of desolation over it (that is, over Bozrah and Edom, as may be seen in v. 6), and the stones of devastation, etc. Know also that this little prayer was ordained in Jabneh, and that it is the prayer of the scribes. By Bozrah, however, the city of Rome is understood, as was indicated above in the 17th chapter of the first part, and by the name Rome all of Christendom is sometimes meant, as was demonstrated in the aforementioned 17th chapter; and the entire 34th chapter of Isa is interpreted by *Rabbi David Kimchi* and by *Abarbanel* in such a way that the plagues mentioned therein are to come upon all of Christendom. Who then would doubt that this curse-prayer concerns the Christians, given that it is made so plainly intelligible by the rabbis themselves? Thus *Johannes Reuchlin* was greatly mistaken in this matter when he sought to excuse the Jews in this regard, and his own words on this are to be found in the annotations of the highly learned Mr. *Wülfer* on the Jewish *Theriaca*, *paginâ* 327. and 328.

Regarding that which, as mentioned above, was given as an answer to a king of Spain by *Versorius*, namely that by *Malchúth sadón*, or the arrogant kingdom, Amalek, or the Amalekite people, is to be understood: the aforementioned *Versorius* did not conduct himself honestly toward the king either, and excused the Jews in a cunning and deceitful manner, claiming that not the Christians but the Amalekites were meant by it, even though Christendom is called Amalek, and Christians collectively are called Amalekites by the Jews, as has been clearly demonstrated above in the 16th and 17th chapters of the first part. But let this suffice concerning the curse-prayer *Birchas hammínim*.

On the Sabbath they customarily call upon God to take dominion away from the Christian potentates and to give it to the Messiah, as can be seen in the thick *Tefillah*, fol. 68, col. 3, under the title *Shacharit schel Shabbat*, and the little prayer reads as follows: שמחנו יי' אלהינו באלהיו הנביא עבדך ובמלכות בית דוד משיחך במהרה יבא ויגל לבנו על כסאו לא ישב זר ולא ינחלו עוד אחרים את כבודו כי בשם קדשך נשבעת לו שלא יכבה נרו לעולם ועד, That is: Gladden us, O Lord our God, with your servant the prophet *Elia*, and with the kingdom of the house of David your Messiah, or Anointed One. May he come quickly, and our heart shall rejoice. Upon his throne shall no stranger sit, and his honor shall others possess no more (or inherit): for you have sworn to him by your holy name that his light shall never be extinguished. Now the Jews teach that at the coming of the Messiah all lands, and especially those of the Christians, shall be subdued and subjected to him, and indeed all Christians shall be killed miserably, as will be demonstrated below in the 14th chapter of this second part. Therefore, the purpose of this prayer is easy to judge.

Furthermore, they pray on the Sabbath, as found in the Bench-book fol. 15, col. 1. under the title *Semiroth lejóm Shabbat*, in a prayer which begins דרור יקרא לבן עם בת דרור פורה בתוך בצרה. וגם בכל אשר גברה נתוץ צרי *Derór jikra lebén im bath*, in the following manner: That is: Tread the winepress in Bozra; as also in Babel, which has become mighty. Destroy my enemies in wrath and fury, etc. Shatter my adversaries, O jealous God, so that their hearts may melt and fail (that is, all courage may sink); then we will open our mouths wide and fill them with our tongue singing to You. Now, what is to be understood by the treading of the winepress has already been noted above in this chapter. Likewise, it has been shown in the 17th chapter of the first part that by Bozra the city of Rome is to be understood, and by Rome the whole of Christendom; and that the name Babel also sometimes, as happens here, signifies Christendom in a veiled manner. And in the 15th chapter of the aforementioned first part it has been demonstrated that the Jews regard us Christians as their worst enemies and adversaries; therefore such a curse applies to us.

Furthermore, they pray on the Sabbath, according to the testimony of the cited Bench-book, fol. 16, col. 1. 2. under the title *Semiróth lemozaë Shabbat*, which begins זמן מזוני ולחם חקי. הלב חיל גוים חיש להניני. טובך תשבוע *Cháddesch sesóni*, with these words: עוללי ויונקי. יבא משיחי לעיר מושבי את אליהו הנביא. כונן לעם זו לחם לאכול ובגד ללבוש. משנאי יהוה ירא ויבוש.

“Provide me with my sustenance and the bread of my modest portion, so that I may quickly be nourished with the very best goods of the *Gojim*, that is, of the *Heyden* (or Christians). Satisfy my young children and nurslings with good things. May my Messiah come into the city of my dwelling, with the Prophet *Elia*. Provide this people (namely *Israel*) with bread to eat and clothes to wear, so that my enemy may see it and be ashamed. Subdue with all speed the dwelling of Mount *Seir* (that is, Christendom, which is called *Har Seir*, that is, Mount *Seir*, as has been reported in the 17th chapter of the first part, at the tenth name which the Jews give to it). My joy will be great when I see the Prophet *Elias* around me. Destroy

quickly *Ammon* and *Moab* (that is, Christendom, as may be read at the end of the aforementioned 17th chapter), and reveal your redemption to your people at the earliest opportunity.” Immediately following this, there appears another short prayer in the same place, which reads as follows: תצמיח . אליהו הנביא ומלך המשיח : לכן בגוים יחד . תפול אימה ופחד . לבם יפחד . בעת יעלה גוי אחד . וארחותיו יצליח . אגיל ואשמח בלבבי . בראותי כי מאויבי . תריב ריבי . ולציון גואל תביא . איש צמח : That is: I will rejoice in my heart and be glad when I see that You will contend with my enemy in my dispute, and bring the Redeemer to *Zion*, cause the man *Zémach* (that is, the Messiah, who is called *Zémach*, that is, a Branch or Shoot, in *Zech* 1:8 and 6:12) to spring forth, and send the Prophet *Elias* and the King Messiah. Therefore, fear and terror shall fall upon the *Heyden* all at once; their hearts shall tremble at the time when the singular people (namely the Jewish people) shall rise up and prosper in its ways. It will also be stirred up from the rising to the setting of the sun to slay many in *Edom* (that is, Christendom) and in Arabia (that is, in Turkey), to wage war, and it will raise a cry against its enemies, etc. From this we see how the Jews intend to deal with us Christians at the hoped-for coming of their Messiah, in that they plan to wage war against us and to kill us; of which a detailed account will be given below in the 14th chapter of this second part; and here they wish that fear and terror may then come upon us.

Several days after the feast of the new moon, which is observed every month, the Jews go out at night under the open sky, when they are able to see the moon, and recite a certain prayer which they call ברכת הלבנה (*Birchát hallelevaná* or *Birchás hallevóno*), in which they address the moon, as can be seen in the large *Tefillah* fol. 45, col. 3, under the title *Schacharíth*, as follows: ברוך יוצרך : ברוך עושך : ברוך קונך : ברוך בוראך that is, Blessed be He who made you; blessed be He who formed you; blessed be He who created you. After this they jump up three times and further say: ואיני יכול ליגע בך . כך לא יוכלו כל אויבי ליגע בי : that is, Just as I jump or leap toward you and yet cannot reach you, so shall none of my enemies be able to touch me to do me harm. After this they say three times: תפול עליהם אימתה : that is, Let fear and terror fall upon them; through the greatness (that is, the power) of your arm they must become silent as a stone; they must become silent as a stone through the greatness of your arm, and terror and fear fall upon them. By their enemies, however, they mean the Christians, as has already been shown many times, and therefore this curse concerns us. In some copies, however, instead of אויבי *Ojesai*, that is, my enemies, the word אחרים *acherim* stands, that is, others, as can likewise be seen in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 78, col. 2, in the *Parascha Bo el Pároh*, and in the Amsterdam Talmud, in the *Tractate Sopherim* fol. 14, col. 2, by which we are also meant, as has been shown in the sixteenth chapter of the first part, at the twenty-eighth name by which they call us.

During the seven days that precede the New Year's Day, the Jews are accustomed to recite certain prayers that stand at the beginning of their *Selichóth* (or *Selichos*), in which Christians are also not spared. On the first of the said seven days, in a prayer that begins ואתה קדוש יושב תהלות *veátta kadósch jóschef tehillóth*, as can be seen in the *Selichóth* printed here in Frankfurt in quarto in the year 1665, fol. 6, col. 1, 2, as well as in the thick *Tefillah* fol. 3, col. 4, and fol. 4, col. 1, they recite from Ps 137:7: זכור י"י לבני אדום את יום ירושלים האומרים ערו ערו עד: That is: "Remember, O Lord, against the children of *Edom* the day of Jerusalem, those who said: lay bare, lay bare (that is, destroy) it to its very foundation." With this they call upon God to avenge the destruction of the city of Jerusalem upon the Christians, whom they call the children of *Edom* (as has been shown in the sixteenth chapter of the first part), and to punish them for it.

On the second day of the aforementioned seven days they pray, as can be seen in the *Selichóth* printed here in Frankfurt, *paginâ* 10, col. 2, and in the Prague *Selichóth* fol. 10, col. 1, 2, as well as in the thick *Tefillah* fol. 2, col. 3, 4, under the title *Selichóth leschéni*, in the following manner: ישראל עמך תחנה עורכים שהם מצירים ולהושע צריכים צריהם עליהם מאריכים וגו' עצתם הסכל ומחשבותם הבטל.

That is: Your people, Israel, which is in distress and has need of deliverance, appoints a prayer. Their enemies (namely the Christians) hold them long under the yoke, etc. Make their counsel foolish, and let their thoughts come to nothing. Let a great tumult (that is, a great terror) come upon them, and a cruel angel thrust them away and drive them out. For the sake of the glory of Your name, and Your praised holy name, do great wonders, so that it may not be profaned among the heathens. Let their counselors and princes go about senseless (that is, without knowledge and understanding), or, as it is also otherwise expounded in the *Commentario* thereon: Let their counselors and mighty men be led away captive, and deal with them as they have dealt with me, etc. Your mercy, O God of the upper and lower (creatures), come before me, before the proud water (that is, Christendom, as was demonstrated above in the 17th chapter of the first part, at the sixteenth name which the Jews give to it) overwhelm me, etc. Furthermore, they pray on the second day, as may be read in the *Frankfurt Selichóth* fol. 11, col. 1. and in the *Prague* edition, fol. 11, col. 2 and fol. 12, col. 1, a prayer which reads as follows:

: אני יום \* אירא אליך אקרא : גמול להשיב שב לבקרה. דין רשע ועול מלאו יקרא . החושבים להשכיה שם קדש הנכבד 'ולהרגיל שם טומאה נקלה ונעבד. זה דרכם טובי עם אבד \* כל יעשקוני זדים עזים יקרה \* חשוך השאר כחשם בבית הבד וגו' שעבודך להרחיק רבו אדונים קשים וגו' שפט רעה תבא עליהם והאשימם . למו עולל והתעולל בכובד ישימים מנת כוסם פחי 'פחם הגשימם . השיבם שבעתים נקם ברית וחשמם וגו'

That is: On the day when I am afraid, I call out to You, so that the *Sédim*, that is, the proud ones (understand: the Christians, as was indicated in the 16th chapter of the first part at the twenty-fifth name which the Jews give to us), who have forsaken the glorious (dwelling), may

not oppress me. Seat Yourself (O God!) to examine their evil, to repay them in return. That the judgment of the wicked and malicious may be fulfilled (that is, may come to an end), those who think to cause Your holy and glorious name to be forgotten, and to accustom themselves to the unclean name of the Despised One (understand: Christ), who is served. This is their custom: to destroy the best of the (Jewish) people. Deliver the remnant (of Your people); crush them (namely the aforementioned proud ones) in the winepress, etc. There are many hard masters who wish to abolish Your service (namely, divine worship). Let a heavy judgment come upon them and declare them guilty (that is, condemn them according to their deserts; or, as others expound it: Lay them waste). Do unto them, and mock them; destroy them on account of their heaviness (that is, the stubbornness of their hearts). Let blown cords (that is, fiery coals) rain upon them as their portion of the cup. Repay them sevenfold; avenge the covenant, and lay them waste, etc.

On the third day of the aforementioned seven days, they prayed a prayer which begins with *Ajéh col nifleothécha*, and which is found in the Frankfurt *Selichóth* fol. 14, col. 1. 2. and in the Prague edition fol. 15, col. 2. and fol. 16, col. 1., as well as in the thick *Tefillah* fol. 8, col. 2. under the title *Selichóth lachamischí*, in the following manner: נלאיתי נשוא עול מדהבה נואמת מרוד והבא הביאה רבה סגולתך דוחקת פקודתך מלנצור סברה להמיר כבודך בעת צר . עד אנא יי' אקרא ממצר וגו' : ריבה יי' ריבי נפשי . רצה להצילני אלהי קדושי : שני רשעים בחצץ תגרום . שכול ואלמון אתם ותהרום . השפוך פדות ורוחה יושעו לעין כל ואל : *Israël noscha badonái*, as follows: That is: I am weary of bearing the yoke of *Madhéfa* (that is, of Christendom, as has been shown in the 17th chapter of the first part, under the forty-fifth name which the Jews give to it) which says: measure, and bring much (money) here. It oppresses your own people, so that your commandment cannot be kept. Its intention is to change your honor in the time of distress (and to believe in Jesus, as has been reported in the second chapter of the first part, under the eleventh name which the Jews give to Christ.) How long shall I, O Lord, cry out of distress, etc. Contend, O Lord, the contention of my soul. Be pleased to deliver me, O God, my Holy One. Crush the teeth of the wicked with gravel; destroy them with bereavement of children and widowhood. Pour out their blood to bespatter the earth, etc. Furthermore, they pray on the said third day in a prayer immediately following this one, which begins with *ישראל נושע ביי* : That is: Grant them (namely the Israelites, O God!) a redemption and relief (to recover themselves again.) Let them be saved before the eyes of all, and let the wicked (that is, the Christians, as has been demonstrated in the 16th chapter of the first part, under the seventeenth name which is given to us) no longer rule over them. Bring the servitude of the kingdoms (under which we must be subjected to them) to an end, and let the redeemers come to Zion. Through these words they again petition God that He would take dominion away from the Christian potentates and give it to them.



On the fifth day of the aforementioned seven days, they recite a prayer which begins: אטון חתן והסכת עתירה *Elōn táchan vehásket atira*, and which is found at fol. 19, col. 1-2 in the *Franckfurter Selichóth*, wherein they complain very bitterly to God about the persecutions of the Christians, and say: דרוש עלבונם מצר בוזה : דרוך פורה : ונצה יזה : that is, Demand their (the Israelites') contempt (with which they are dishonored by the Christians) from the despising enemy. Tread the winepress, and let the blood spurt forth. Shortly thereafter the following continues: לבטום קמים וכרו שוחה מערימים סוד ממך להדיחם . מכבידים עול להכשיל כחם . נואקים אליך בהתעטף . רוחם . נחת מצוא מכובד טרחם : שיח צקם במעמד צפוף . סליחה מבקשים בקדקוד כפוף : עושקיהם יקניאום ונתנם לשיסוף עויים וססכו ויהיו לסיפוף . פרה דבקיך מהרץ וכלוי . פלטם מצורר ותנם לעלוי . צור ישועות משהריך בהלוי . צור עולמים הושיענו בגלוי . קנא ונוקס קנא לשמך . קצץ סמוננם מצואר עמך ראה עמלנו ושוב מזעמך . ריבה ריבנו נעם חרמך . שבעתים : that is, The enemies (namely the Christians) want to make them (Your children of Israel) fall, and dig a pit. They go about secretly with cunning, so as to turn them away from You. They make the yoke heavy, in order to weaken their strength. They (the Israelites) cry out to You when their spirit grows faint, so that they may find rest from the burden of their misery. They pour out their prayer in a crowded state (that is, when they stand closely together in their synagogues) and ask for forgiveness with bowed head. Their oppressors (the Christians) provoke them (with the *Nezer náqfuf*, that is, the adulterous branch, as is added in the *Polish Siddúrim* fol. 31, col. 1. under the title *Józer le-jóm scheni*, by which Christ is understood in a blasphemous manner, as has been reported in the second chapter of the first part) and deliver them up to be torn to pieces. Let them be overwhelmed with perversity and destroyed (or, as it is rendered in the *Amsterdam German* translation at fol. 15, col. 2, trodden like a threshold). Redeem those who cleave to You from extermination and destruction; rescue them from the enemy and exalt them (or give them the upper hand). Grant salvation to those who diligently seek You in prayer. You eternal Rock, save us openly. You zealot and avenger, be zealous for Your name. Cut the strap of their yoke from the neck of Your people. Look upon our misery and turn away from Your wrath. Plead our cause against the people of Your banishment (that is, which You have banished). Repay sevenfold into the bosom of those who cause me to mourn (or lament). Drench Your arrows with the blood of those who afflict me, *etc.* In the thick *Tefillah*, however, wherein this prayer is also found at fol. 10, col. 4 and fol. 11, col. 1 under the title *Selichoth*, the final words have been omitted out of fear.

To You we call, You who are terrible and to be feared: do not hide Your face from beholding our distress, when the accursed ones (or, as some would have it, those who cause want) rise up against us and in their deliberations devise a foolish counsel. They decree against us that we shall not call upon the Lord our Redeemer, who is called the Lord of Hosts, my beloved who is white and red and distinguished among ten thousands, but rather shall despise His word and cause Him vexation, shall accept the most contemptible idol (by which Christ is doubtless meant) as a god, bow before the image and serve before it; shall not

sanctify the One (Lord and Creator) who forgives abundantly, and shall not fear the terrible God. When I hear this, my heart trembles. I give to him who quarrels with me this answer: far be it from me that I should forget the praise of the God of my fathers and forsake Him. The unclean and dead god (by which Christ is blasphemously meant) is new and only recently come (and therefore not the eternal God). What sort of condition is it with him, that I should mingle him with God (that is, associate him and likewise hold him to be a god)? When they hear my words, which ought to be pleasing, they gnash their teeth together against me (and say: we will rob and plunder the labor of their hands, and speak of exterminating and killing, etc.). Look upon, O Lord, the prayer of Your servants; redeem and rescue them from the hand of those who sin against You. Grant salvation to the seed of Your pious ones, that it may go forth from the tumult of those who show themselves rebellious against You into a fresh land. Be zealous for the honor of Your name, if it is not to be done for their sake (understand: for the sake of the Jews). Be greatly wrathful against those who afflict them, for the wicked say: where is their Lord? He (the Lord) will contend their (namely the Jews') strife and rise up to protect them. Judge the violent (or rapacious) people (namely the Christians): let their flesh dissolve and their tongue melt away; humble their pride and let them be trodden underfoot. Their spirit must burst asunder and they become tributary, etc.

On the evening before New Year's Day, as well as before the Day of Atonement, they customarily pray in a prayer which begins אשפוך שיחי לפניך *Eschpoch sichi lefanecha*, and which appears in the Frankfurt *Selichóth* fol. 32, col. 2. under the title ראש השנה ולערב יום כפור *Leéref roch haschána uleéref jom kippur*, praying as follows: ריבה ריבנו וגאלנו. שבעתים השב לחיק מענינו : הרדוף באף ותשמידם מהוללתך . גם שלומים לריב ציון. הקרא אל אלהים עליון. גאים תכניע כחורב בציון : הושיע ציון That is: Contend our cause (O God!) and redeem us; repay sevenfold into the bosom of those who afflict us; pursue them in anger and destroy them, O our Creator. Proclaim, O most high God, a year of retribution, to contend for Zion's sake. Humble the proud as the heat in a parched place. Save Zion and lay her foundations; build also the cities of Judah, etc. After this there follows in the aforementioned *Selichóth* fol. 32, col. 2. a prayer which begins אלדמי לדמי אלהים *Elohim al dómi ledámi*, in which the Jews bitterly lament before God that a great many of them have been killed by Christians because they would not accept the Christian faith, and thereupon they offer, at fol. 33, col. 2, a prayer with these words: הורגנו כל היום נחשבנו כצאן טבחה. אל תחשה ותעננו עד מאוד : אל הי העל אלה תתאפק כי אכל את יעקב ואת נוהו השמו 'נקמות יי' אל נקמות הופיע : הנשא שופט הארץ השב גמול על גאים : והשב לשכנינו שבעתים אל חיקם אשר חרפוך יי' ; יי That is: For Your sake (O God) we are slain daily and counted as sheep for the slaughter; for they have devoured Jacob and laid waste his dwelling. Will You, O Lord, therefore restrain Yourself, and keep silence, and oppress us so greatly? O Lord God, to whom vengeance belongs, O God to whom vengeance belongs, appear; arise, You judge of the earth; repay the proud; and give back to our neighbors sevenfold into their bosom, who have reviled You, O Lord. The Lord will go forth

like a hero; He will stir up His zeal like a man of war; He will shout and cry aloud and prevail over His enemies. Immediately following this little prayer there comes yet another at fol. 33, col. 2 which begins: את הקול קול יעקב נוהם: *Eth hakkól Kol Jaacóf nóhem*, in which they further lament before God that the Christians have killed so many of them because they would not believe in Christ, and they again petition for vengeance; as indeed also occurs subsequently at fol. 37, col. 2 in a little prayer which begins: That is: Avenge the blood of Your servants, as it is written in Your Law, &c. The same is also to be seen in another prayer immediately following, which begins: *Sechór beríth Abráham*, in which they call upon God as follows: דון דיננו: השב שבעתים לחיק מענינו: That is: Lord, remember the slain and those whose hair has been torn out. You who demand (that is, avenge) blood, judge our cause; repay sevenfold into the bosom of those who afflict us.

On the first day of the New Year's festival, which falls on the first of September, they pray, as can be seen in the Frankfurt *Máchsor*, fol. 26, col. 1. 2. and in the first part of the Prague fol. 31, col. 2 under the title *Músaph lejóm ríschon schel rósch haschána*, a prayer which from the beginning reads as follows: אנסיכה מלכי. לפניו בהתהלכי. אמצו בהמליכי יאזור עוז וימלוך: אליל בהשליכי: לספני בא יום מלכי. איש מלאכי ישלח ואז ימלוך. בבואו ואז ימלוך. נתן חנף ממלוך. בית גאים בלי מלוך. יסח לבל ימלוך בתוכי יהליך. בהופיעו למלוך. במלכותו ימלוך: לבדו ימלוך: גברת ממלכות. במגרו ממלכות. גוים וממלכות. יהום והוא ימלוך וגו': זך דין בערכו. יאחו דרכו. זרים בדרכו. נקם יעט וימלוך: זר זר בשלכו. יתן עוז למלכו וגו': בתיים בכתהו. איים בכתהו: that is, I will anoint my King, when I walk before Him and bring it about that His strength shall reign. He will gird Himself with strength and rule as a King, when I shall cast away the idols. Before the day of my King (the Messiah) comes, He will send my messenger (Elijah), and then reign. When He shall come, He will destroy the hypocrite (that is, the godless Esau, as can be seen in the Commentary of the Prague Machsor on this passage, by which Christendom is understood) so that he shall no longer rule. He will root out the house (or lineage) of the proud (that is, of the Christians) so that it shall no longer reign. He will walk among me when He shall appear to reign. In His kingdom He will rule and reign alone. When He will destroy the kingdoms, the heathens together with the kingdoms, He will plague the *Geveréth mamlachóth*, that is, the Mistress of the Kingdoms (by which Christendom is named, as has been demonstrated in the 17th chapter of the first part, at the nineteenth name which is given to it) and He Himself shall reign, etc. When the pure one (God) shall tread down the proud, He will maintain His custom. When He shall ordain judgment, He will clothe Himself in vengeance and reign, etc. When He will cast away the crown of the proud one (that is, of Esau, as can be seen in the Prague *Commentario*, by which Christendom is signified) He will grant strength to His King (namely the Messiah), etc. When He will crush the Hittites (that is, the Romans and all Christians, as has been indicated in the 16th chapter of the first part, at the fourth name that is given to us) and smite the islands, the

throne of His kingdom will be established and He will reign, etc. From this prayer it can be seen what the Jews have in store for us, and how they intend to deal with us at the time of their vainly hoped-for Messiah, and how they plan to exterminate us all.

Furthermore, on the first day of the New Year, as found in the aforementioned *Frankfurt Machzor*, fol. 30, col. 1. 2. and in the *Prague Machzor, in the first part*, fol. 36, col. 1. 2., under the aforementioned title, in a prayer which begins: אשא דעי בצדק *Essadei bezèdek*, they are accustomed to pray as follows: מקול . פחד רב וצעיר . פשעה : תשקיע ותבעיר . ראות כנוס גלויות . רביעית שופר וגו' : רחשתי לעלויות . המיית העיר . בקול קולות שופר . פתחי העיר . ראות כנוס גלויות . בקול גודל שופר : רביעית שופר וגו' : רחשתי לעלויות . ועיני תלויות . שנה תעורר . לשלם גמול לצורר . חיות . ליקוד להיות . רשף שלהביות . בקול להב שופר : שוכנים הזורר . That is: Destroy and sweep away by a whirlwind the kingdom of Seir (that is, Christendom); call to mind (that is, remember) its sins through the sound of the blaring of the trumpets. Let the gates of the city (namely, the city of Rome, as is taught in the commentary of the Prague Machzor) perish and burn, and let the great and the small tremble with fear at the noise of the trumpets, etc. I speak upward (to God), and my eyes are lifted up to behold the gathering of the captivities (that is, of the Jews scattered throughout the entire world among other peoples, and sitting in *exilio*, or misery) through the sound of the great trumpets. The fourth beast (that is, Christendom, as is indicated in the seventeenth chapter of the first part, at the twenty-seventh name given to it) must be burned to glowing coals through the sound of the flames of the trumpets. Awake from your sleep, to repay the enemy (understand: Christendom, as has been demonstrated in the aforementioned seventeenth chapter at the thirty-ninth name by which it is called). Break its tumult (that is, its arrogance) through the sound of the power of the trumpets. Set the lily free; make the redemption clear (that is, reveal the end, when the redemption shall come); and let the dead enjoy (that is, awaken them) through the sound of the awakening of the trumpets. Step forth from (the mountain of) Hermon to crush the *Admon*, or the Red One (that is, Christendom, as has likewise been reported in the aforementioned seventeenth chapter at the sixth name given to it). Let hell grow cool through the sound of the tumult of the trumpets, etc.

It should be noted here that, according to the teaching of the Rabbis, God will blow with a great trumpet when He redeems the Jews scattered throughout the entire world from the yoke of the Christians and other peoples, gathers them together, and brings them back into the Promised Land of Canaan. For this reason, there follows at fol. 30, col. 1. in the Frankfurt, and at fol. 37, col. 1. in the Prague *Machsor*, in the first part, a little prayer which reads as follows: אלהינו ואלהי אבותינו תקע בשופר גדול לחרותנו וקרב פזורינו מבין הגוים ונפוצותינו כנס מירכתי ארץ והביאנו : לציון עירך ברנה ולירושלים בית מקדשך בשמחת עולם וגו' That is: Our God and God of our fathers, blow with the great trumpet for our freedom, to gather our captivities together; and let our scattered ones from among the heathen come together again, and gather our dispersed from the corners of the world, and bring us into Your city Zion with singing, and into Jerusalem

into Your holy Temple with everlasting joy, *etc.* In this same manner they also pray daily in the morning, as may be seen in the large *Tefillah* fol. 21, col. 2. under the title *Schácharith*, with these words: תקע בשופר גדול לחרותנו ושא נס לקבץ גליותינו וקבצנו יחד מארבע כנפות הארץ ברוך אתה יי' מקבץ נדחי עמו ישראל That is: Blow with the great trumpet for our freedom, and raise up the banner to gather our captives, and bring us together from the four corners of the world. Blessed are You, Lord, who gathers the dispersed of His people Israel.

On the second New Year's Day they also prayed, as can be read in the first part of the Prague *Machsor* fol. 39, col. 2, under the title *Shacharit schel rosch haschanájom schéni*, in a prayer which begins: מלך אמון מאמרך *Mélech amón maamarechá*, in the following manner: שופר צרפת וספרד יצרה להתקדש נפוצים בארבע, That is: Let the trumpet sound over France and Spain, so that those scattered into the four parts of the world (Israelites, to strike dead) must make themselves ready. In the *Commentario* on this passage, *Aschkenas*, that is, Germany, is also placed alongside France and Spain, and it is noted therein: הם עיקר הגלות שהרעו מאוד לישראל, That is: These (three countries) are the foremost of the Jewish captivity, which have done the Israelites very great harm. That they are to be stirred up to killing, namely of Christians, by the sound of the trumpets, is likewise to be found in the said *Commentario*. What evil is thereby wished upon the Christians, however, can also be seen below in Chapter 13, at the eighth sign of the coming of the *Messia*, from the book *Afkáth róchel*.

Since the ram's horn is mentioned here, as it is in many other places in the New Year's prayers, I must also indicate where it comes from. It should be known that it is supposed to be one of the horns of that ram mentioned in Gen 22:13, which Abraham sacrificed as a burnt offering in place of his son Isaac. Concerning this, in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 30, col. 4, in the Parashah *Vajéra*, on the words "Then Abraham lifted up his eyes and saw a ram behind him caught in the thicket by its horns," the following is written: אחר שישאל נאחזין בעברות : ומסתבכין במלכיות מבבל למדי וימון ליון ומעון לאדום סופן להגאל בקרנו של איל שנאמר That is: ויי' בשופר יתקע ודעת ר"ז כי שופר של מתן תורה שכתוב בו וקול שופר חזק מאוד שופר אילו של יצחק היה When the Israelites are caught in sins and entangled in the kingdoms (namely the four monarchies), so that they pass from Babylon into Media, and from Media into Greece, and from Greece into Edom (that is, the Roman monarchy, or Christendom), they will in the end be redeemed through the horn of the ram, as it is said (Zech 9:14): "And the LORD shall blow the trumpet." Our rabbis of blessed memory are also of the opinion that the trumpet which was blown when the Law was given (by God on Mount Sinai), of which it is written (Exod 19:16): "And the sound of a very mighty trumpet," was a trumpet made from the horn of Isaac's ram. Exactly the same is also to be found in *Vajikra rabba*, fol. 162, col. 3-4, in the 29th Parashah. In the little book *Pirke Rabbi Eliéser*, in the 31st chapter, the following is also read concerning this ram: רבי חנינא בן דוסא אומר אותו האיל לא יצא ממנו דבר לבטלה אפרו של איל הוא יסוד שעל גבי המזבח הפנימי שנאמר וכפר אהרן על קרנותיו אחת בשנה . גידיו של איל הם עשרה כנגד עשרה נימין של כנור שהיה דוד מנגן בהם . עורו של איל הוא אזור מתניו של אליהו שנאמר ויאמרו אליו איש יור לקראתו ואזור עור אזור במתניו . שתי

קרניו של איל של שמאל תקע בו הקב"ה על סיני שנאמר ויהי קול השופר . וקרן של יטין הוא גדול מן השמאל ועתיד לתקוע  
 That is: Rabbi *Channina*, the son of *Dosi*, says: nothing from that ram went to waste. Its ashes were the foundation that was upon the innermost altar, as it is said (Exod 30:10): "And Aaron shall make atonement upon its horns once a year." Its sinews were ten in number, corresponding to the ten strings of the harp upon which David played. Its hide was the belt which Elijah had girded about his loins, as it is said (2 Kgs 1:6, 8): "And they said to him: a man came down to meet us, and had a leather belt about his loins." As for its two horns, the Holy One, blessed be He, blew upon the left one at (Mount) Sinai, as it is said (Exod 19:19): "And the sound of the trumpet grew ever louder." But the right horn is greater than the left, and He will blow upon it in the time to come, when the captivities (that is, the Jews scattered throughout the world) shall be gathered together, as it is said (Isa 27:13): "And it shall come to pass at that time that a great trumpet shall be blown." All of this is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 29, c. 1, numero 101, as well as in the *Jalkut chadasch*, fol. 9, col. 1, numero 8, under the title *Avóth veïmmahóth*.

This ram must also have been very old when it was sacrificed, for according to the rabbis' account, it was created by God at the beginning of the world, during the six days of creation. Concerning this, the following is written in the great *Jalkut Rubeni*, fol. 3, col. 2., from the book *Médrasch néelam*, on the words בראשית ברא *bereschith bará*, that is, "In the beginning (God) created": בראשית ברא זהו אילו של יצחק שנברא מששת ימי בראשית וזהו בראשית ברא היש: that is, the words *bereschith bará*, "in the beginning (God) created," signify the ram of Isaac, which was created from the six days of creation, and this is indicated by the word בראשית *bereschith*, which (through a transposition of the letters) means ברא היש *bará tájisch*, that is, "He created a ram." Likewise, Jonathan, the son of Uziel, reports in his Chaldean translation on Gen 22:13 as follows: וזקף אברהם ית עינו וחזא והא דכרא חד דאתברי ביני שמשא דשכלול עלמא: that is, "And Abraham lifted up his eyes and saw, and behold, there was a ram, which had been created between the twilight of the founding of the world." And in *Bammidbar rábba*, fol. 219, col. 4., in the 17th *Parascha*, one reads: אילו של אברהם נברא בין השמשות: that is, "Abraham's ram was created at twilight." But let this be enough on this matter, and we must return to the Jews' curse-prayers.

On the second New Year's Day they prayed in the morning, as can be seen in the Frankfurt Machsor fol. 34, col. 1 and in the Prague one, fol. 43, col. 1, in the first part under the title *Shacharit schel rosch haschaná jom schéni*, in a little prayer which begins שמו מפארים עדת חבלו *Schemó mephaarím adáth chefló*, in the following manner: שבטי מקוראך עלה: That is: Exalt and let the tribes of your called one (Israel) rule, when you shall cut off the branches of the enemies (that is, exterminate the Christians) and cast them away. Immediately after this follows another prayer, which begins: אדר והוד אתן בצביון *Eder vahod éttén bezifjón*, in which they call upon God in the following manner: מוטות צרים ושכר והכחידם .

זרויך קבץ וחנם תפדם . זכור י"י לבני אדום את יום ירושלים : קמיהם על פנימו גלה שולים . זכור ירתך קנית קדם . נדיבי  
 That is: Break the yoke of the enemies and root them out; gather your  
 dispersed ones and redeem them freely. Let the princes among the peoples (namely the Jews)  
 be comforted twofold. Uncover their skirts before the faces of their enemies (that is, put them  
 to open shame; and this manner of speaking is taken from Nah 3:7). Remember, O Lord, the  
 children of Edom (that is, the Christians) on the day of Jerusalem.

Furthermore, on the aforementioned second day they pray, as can be seen in the Prague  
*Machzor*, in the first part, fol. 58, col. 1, and in the Frankfurt fol. 41, col. 2, under the title  
*Musaph lejóm schéni schel rosch haschaná*, in a prayer which begins שם נוראות  
*Aséh lechá bezijón schem noraóth*, in the following manner: ריבו מושיעים . כי ארך לה קץ מלוכה .  
 דבצה עדינה שקטה מאלמון . ושיותו על אדון הוד המלוכה . ככתוב על יד נביאך ועלו מושיעים בהר ציון לשפוט את הר עשו  
 והיתה לי"י המלוכה וגו' תחגור גאות תחאזר עוז לבל ישתדר זר במלוכה . תכון תבל כי יונער רשע ושם צדק לרגליו ויוצק  
 מלוכה . ככתוב בדברי קדשך י"י מלך גאות לבש י"י עוז התאזר אף תכון תבל בל תמוט . תקום גוים . הוכיח לאומים . תשבור  
*Adína* (understand: Christendom, as in Chapter 17 of the first part, near the relevant passage) sits still and at rest, without widowhood  
 (and enjoys every pleasure), since the end of her reign has been set far off. Contend, O ye  
 redeemers! Take the splendor away from Edom (Christendom) and give the glory of dominion  
 to the Lord, as it is written (Obad 21): "And saviors shall come up on Mount Zion to judge the  
 mount of Esau, and the kingdom shall be the Lord's," etc. Gird yourself with majesty and  
 surround yourself with strength, so that no stranger may rule in the kingdom. Let the world  
 be established when the wicked shall be shaken out. And You (namely, God) will set  
 righteousness at Your feet and take up dominion, as it is written in Your holy words (Ps 93:1):  
 "The Lord is King; He has clothed Himself with majesty; with strength He has girded Himself;  
 and the world is also established by Him, so that it cannot be moved." Take vengeance upon  
 the *Gojim*, or heathens; chastise the peoples; break the scepter of wickedness that now rules.  
 Destroy the idols, and be You alone exalted, and called the sole one in dominion for eternity.  
 From this one can see how the Jews are disposed toward the high Christian rulers under  
 whose protection they live, in that they call upon God to take away their dominion and to cast  
 them down from the throne.

Further, under the last-mentioned title, fol. 62, col. 1. of the Frankfurt *Machsor*, in a  
 prayer which begins עליהני אל על כל בנות *Illicháni el al col banóth*, the following is prayed: תרעם  
 That is: Shatter those who plunder me (namely the  
 Christians, as can be seen in the *Commentary* thereon); blow the trumpet. When the storm  
 winds blow from the south, then the sound (of the trumpet) shall go forth (and be driven by  
 the winds to all peoples, and shatter them likewise, as is expounded in the aforementioned  
*Commentary*). In short, they call upon God once again for vengeance in this manner, as can

be read at fol. 62, col. 2. in the Prague *Machsor*, where in a short prayer which begins היום תאמצנו *Hajóm teammezénu*, they pray: היום תדרוש דם עבדיך השפוך That is: Demand today the blood of your servants that has been shed.

On the tenth day of September, the Jews have their feast of atonement, which they call יום כיפור *Jom kippur*, that is, the day of atonement, because they believe that on that day they are reconciled with God and all their sins are forgiven them. They have, however, certain prayers which they pray between the New Year's day and the Day of Atonement, and they call upon God on the second day between the two aforementioned feasts, as can be seen in the Prague *Selichoth* fol. 47, col. 2. and fol. 48, col. 1. and in the Frankfurt edition fol. 46, col. 1. 2. in a prayer which begins גלינו מארץ *Mikvéh Jífraël Adonai*, addressing God as follows: צבי ונהרס היכל . פגושי ארי ודוב ונמר שוקד לשבל . דכנו חזיר יער וכרסמנו למאכל . למה תהיה כאיש נדהם כגבור לא יוכל . וגו' : צוד צרוני צוררים ברוחב ואורך : חומת עירך מפורצת במותיה להדרך וגו' : למה פניך תסתיר תשכח ענינו ולחצנו פתחו רשעים חרב ודרכו קשתם להעציב כאובינו . עצמו להאריך מענית ולחרוש גבינו וגו' : למה אלהים זנחת לנצח . יעשן אפך בצאן מרעיתך . עדינה יושבת בטח ובוקקת גפניך . יום מערמת לאבד צפוניך . ואני ואפסי עוד אומרה לפניך . למה יי תזנה נפשנו תסתיר את פניך .

Please remember us in the sorrows of Your people among those who mock them, who think to make Your people forget Your name, their Creator. Do not give them, in the land of their captivity, into the power of those who terrify them. Why should the nations say, "Where now is their God?" That is: We have been driven out of the land of splendor (namely, the Promised Land), and the Temple is destroyed. The lion, the bear, and the lurking *Pardel* (that is, the Babylonian, Persian, and Greek *Monarchy*) have met us to plunder us. The wild boar (that is, the Roman *Monarchy*) has trampled us and rooted us up for its food. Why then do You wish to be like a weary man (who has no strength to help), or like one who is astonished or frightened and does not know what he should do, like a mighty one who cannot come to our aid, etc.? The enemies (understand: the Christians) chase me in breadth and length. The wall of Your city is broken down; its heights are trampled, etc. Why do You hide Your face and forget our misery and distress? The godless (that is, the Christians) have drawn their swords and bent their bows to torment us as our enemies; they have grown powerful enough to draw the furrow long and to plow upon our backs (that is, to afflict us), etc. Why do You cast us off forever, O God, and does Your anger burn against the sheep of Your pasture? The *Adina* (understand: Christendom) sits secure and lays Your vineyards bare (namely, the Jews); she employs cunning daily to destroy Your hidden ones (that is, the Israelites, who are so called in Ps 83:4), and says before You (from Isa 47:8): "I am, and there is none besides me." Why do You wish to cast us off, O Lord, and hide Your face? Remember the weeping of Your people under their plunderers (the Christians), who think to cause Your people to forget Your name, their Creator. Do not give them (the Jews), in the land of their captivity, into the power of those who terrify them. Why should the heathen say, "Where now is their God?" (which utterance is charged against the Christians, as may be read in the book *Zerór hammór*,



fol. 160, col. 2, in the *Parascha Haasinu*.) We see, therefore, from this prayer that the Jews reproach God for allowing Christendom to sit in security and comfortable peace, as though He no longer had the power and strength to punish and overthrow it, as they wish might come to pass.

On the third day, which falls between New Year's Day and the Day of Atonement, they pray to God in a prayer that begins אשמרה אליך עזי *Eschmerá élécha usí*, and which is found at fol. 55, col. 1-2 in the Prague *Selichóth* and at fol. 53, col. 2 and fol. 54, col. 1 in the Frankfurt *Selichóth*, in the following manner: שבת בעירך תערוך. שם רשעים לפרוך. שביה מכתה. בזעם תשפיל גאים וגו': שבת בעירך תערוך. שם רשעים לפרוך. שביה מכתה. בזעם תשפיל גאים וגו': that is, Humble the proud (meaning the Christians) in wrath, etc.; prepare a seat (for the Israelites) in Your city (Jerusalem), to destroy the name of the wicked, and to heal the wound of the captive (Jews). Tread down the lion and the viper (that is, Christendom, as has been indicated in the seventeenth chapter of the first part, at the thirty-fourth name which is given to it); tread down the wicked, that they may come to an end.

On the fourth day, which falls between the two aforementioned feast days, they pray in a prayer which begins with איך אוכל לבוא עדיך *Ech úchal lavó adécha*, and which stands at fol. 55, col. 1. 2. in the *Franckfurter Selichóth*, in the following manner: ועובדי זולתך . והמה יושבים לבטח בשלוה וגילה ואני בתוך הגולה : אוי כוס התרעלה לא עזבוני לעבדך והמה בקשו להפרידי מיחודך וגו' : והמה לועגים עלי הקשיבה ושמע. ואני כחרש לא אשמע : איך מחצני אלהי שתיני ואגמע . בכיתי ואדמע מעול משא ומשמע. והמה לועגים עלי הקשיבה ושמע. ואני כחרש לא אשמע : איך מחצני אלהי ומכאובי לא חבש : ומעיל תפארתי לבנו אדום הולבש. והמה נופת אוכלים וחלב ודבש. ואני כעשב איבש וגו' : זכרנו נא That is: How shall I come to You, seeing that those who serve another besides You (understand: the Christians) do not permit me to serve You, and seek to separate me from Your unity (since You are the one God), etc. They sit secure in joy and pleasure, but I am in the *exilio*, or misery. How have I drunk the cup of abomination! I weep and shed tears on account of the yoke of the burden and of the outcry; but they mock me and say to me: hearken and take heed (to what we wish to tell you); yet I am like one who is deaf and does not listen to them. How has my God struck me and not bound up my pain? How are the children of Edom (that is, the Christians) clothed with the mantle of my glory (in that they rule and have the upper hand, whereas the dominion would rightly belong to me?), and eat honeycomb, milk, and honey, while I wither like grass? Etc. Remember us, O God, and visit us with Your salvation. Destroy and hurl them down from the heaven of Your dwelling. Furthermore, on the said fourth day they address God in a prayer which begins with אך כך מקוה ישראל *Ach bach mikvéh Jisrael*, which stands at fol. 56, col. 1. 2. in the aforementioned *Franckfurter Selichóth*, as follows: זה יי קוינו . לו נגילה ונשמחה בישועתו . That is: Bring it about that the time draws near (in which we shall ask You, from Isa 63:2): Why is Your garment so red? (and You will answer: the blood of them,

that is, of the slain Christians, has been sprinkled upon the garments I have put on.) We will praise such a day forever, which will come in its appointed time. (We will say:) This is the Lord for whom we have waited; let us rejoice and be glad in His salvation.

Further, they call upon GOD on the said fourth day in a prayer which begins אבדו חכמי גלות *Avedú cháchme gáluth*, and which stands at fol. 56, col. 2 in the cited *Franckfurter Selichóth*, as follows: כלה בוגדיך חרבך עלימו השחור . לרון לבנו בקלקולם שלותם הפחזו וגו' : עדינה תרגזו ימים על שנה : פלא : That is: Destroy those who sin against You (namely the Christians), and whet Your sword against them. So that our heart may rejoice at their ruin (and downfall), diminish their prosperity, &c. May *Adína*, or the Voluptuous One (that is, Christendom), tremble year after year. Work wonders (upon the same), O You who pardon and forgive (sins). Lead Your armies (namely the Israelites) out from the venom of the dragon and the creeping thing.

On the evening of the Day of Atonement, they customarily invoke GOD against Christendom in a prayer which begins: אל אלהים אצעקה במלואי *El Elohím ezaká bemillulái*, as can be seen in the Prague *Selichóth* fol. 71, col. 2. and in the Frankfurt edition fol. 71, col. 1. 2. under the title לערב יום כפורים *leéref jom kippúrim*, invoking GOD as follows: ועל שרה . יכסנה הענן ששה חדשים כמכת שחין לצערה . יגענה בבהרת ירדנה אף ועברה . כי זבח ליי' בבצרה , בבצרה , העמידה מלך טבח הפיל בהנתקך המחץ ראש על ארץ בועמך ואו העורר ישועתך לרהומך אתה יי' לא תכלא רחמך , That is: He (namely GOD) would visit the *Cuthéer* (that is, Christendom, as is explained in the 16th chapter of the first part under the third name given to Christians, and likewise indicated in the 17th chapter under the third name by which Christendom is called, and as can be seen in the German translation of the *Selichóth* printed in Amsterdam, fol. 61, col. 1., where the word *Cuthéer* is explained by *Edom*) and its princes (namely the chief devil *Sammaël*, who is mentioned in the 18th chapter of the first part and who, according to the Jews' godless teaching, is supposed to rule over Christendom) with war. May a cloud cover them (namely Christendom) for six months, so that they may be tormented with the plague of boils. May He smite them with blains and punish them with wrath and fury; for the LORD will carry out a slaughter in Bozra (that is, in Rome, as can be read in the aforementioned German translation and as was reported in the 17th chapter of the first part, indeed throughout all of Christendom, which is sometimes understood by the word Rome). Carry it out in Bozra; overthrow the (Roman) king through the slaughter, when you shall execute vengeance. Strike the (Roman) head to the ground in your fierce wrath, and then you will raise up your salvation for your beloved (Jews). You, Lord, will not withhold your mercy.

So that one may properly grasp the content of this dreadful curse-prayer, it is to be known that in ancient times there are said to have been ten distinguished and very learned Rabbis, who, as can be seen with their names in Rabbi Bechai's commentary on the Five Books of Moses, fol. 53, col. 4, near the end of the Parascha *Mikkéetz*, as well as in the *Machsor*, under the title *Míncha schel jom kippur*, in a prayer which begins אלה אזכרה *Ellé eskerá*, were called:

*Rabbi Simeon, son of Gamaliel; Rabbi Ismaël the High Priest, son of Elisa; Rabbi Akkiva, son of Joseph; Rabbi Jehuda, son of Baba; Rabbi Chanánja, son of Tardejon; Rabbi Jeschéfabh the Scribe; Rabbi Eliezer, son of Dama; Rabbi Channína, son of Chachínai; Rabbi Chúzpith the Interpreter; and Rabbi Eliezer, son of Schammúa; and they are called by the Jews עשרה הרוגי מלכות* *Asára harúge málchus*, that is, the ten who were put to death by the (Roman) Empire. These ten men are said to have been killed one after another by the Romans at the instigation and request of *Sammael* before God, and by means of the permission thereby obtained, yet on the condition that *Sammael* had to bind himself in writing to the effect that the punishment and vengeance which would therefore have to come upon him and his people, the Roman Empire, should be reserved for them; concerning which it is written as follows in the book *Emek hammélech*, fol. 85, col. 2, 3, in the 16th chapter under the title *Scháar Kirjáth árba*: מזו בכל עת צרה שמיצר לישראל תכף ננידה : עליו גזירה להנקם ממנו גזירות וצרות משונות זו מזו מדה כנגד מדה ובפרט כשנצבע דין מאת הקב"ה על עשרה הרוגי מלכות להשלים גזירה וגנב נפש מישראל ומכרן מות יומת וגו' ושמורה לו נקמה להנקם ממנו בעת שיפקוד יי' על צבא המרום במרום שנשחט הוא וכל שרי מלכות בטרם כגדיים וכבשים של יום הכיפורים. וכן אמר רבי ישמעאל כהן גדול כל התנאים הללו וכל התראות הללו התירו בו והתנו בסמאל והוא אמר קבלתי עלי ויבחרו עשרת אבירים הללו. ואמר רבי ישמעאל ז"ל מה עשה זה רי"א יי' צבאות אלהי ישראל באותו שעה לא הספיק לומר לסופר בתוב גזירות ומכות גדולות ומבוהלות כביהות על נפ"ם הרשעה מפני חמה שנתמלא על סמאל שקבל עליו כל התנאים הללו אלא מיד הוא עצמו נטל הקולמוס וכתב וכן כתב ליום נקמה שעתיד ושמור לגפ"ם הרשעה העלה ענן אחת ותעמוד למעלה מגפ"ם ותוריד שחין עליה ששה חדשים על האדם והבהמה והכסף והזהב והפירות ועל כל כלי מתכות ואחר כך תעלה ענן אחרת ותדחה חברתה ותעמוד במקומה ששה חדשים תוריד נגע וצרעת וספחת ובהרת וכל מיני נגעים כולם על גפ"ם הרשעה עד שיגיע השעה שיאמר אדם לחבירו הא לך גפ"ם הרשעה היא וכל אשר בה בפרוטה אחת ויאמר אליו איננה על גפ"ם הרשעה עד שיגיע השעה שיאמר אדם לחבירו הא לך גפ"ם הרשעה היא וכל אשר בה בפרוטה אחת ויאמר אליו איננה that is, as often as that one (namely *Sammael*) plagues the Israelites in the time of distress, a judgment is immediately pronounced against him (by God) that one shall take vengeance upon him through various persecutions and tribulations, and repay him like for like; and this occurred in particular at the time when he had requested of the holy and blessed God that those ten who had been put to death by the (Roman) Empire should be judged, in order to execute the decree (Exod 21:16, which reads:) "Whoever steals a soul from Israel and sells it shall surely die," etc.; and for this reason the vengeance has been reserved, that one shall take vengeance upon him at the time when the Lord will visit the host of the height (that is, the high host) in the height (concerning which one may read in Isa 24:21), in that he and all the princes of the Empire in the height (that is, all seventy evil angels who are said to dwell in the air and to govern the seventy nations of the world, concerning which the 18th chapter of the first part treats in detail) shall be slaughtered like the goats and lambs of the Day of Atonement. And likewise the High Priest Rabbi Ismael also said that all these conditions and warnings had been stipulated with *Sammael* and that he had been warned by them, and that he thereupon said: I accept them upon myself; only let these ten heroes be chosen for me (namely the aforementioned ten Rabbis). Furthermore, Rabbi Ismael, of blessed memory, said: What did Sahariel, the Lord of Hosts, the God of Israel, do at that hour? It was not enough at that moment to tell the scribe to write down the great and terrible and mighty

decree and plagues which were to come upon wicked Rome (for the word גפִּיִם *Gapim* signifies, through the transposition of the alphabet א"תב"ש *Atbasch*, as much as רומי *Romi*, that is, Rome) on account of the wrath with which He (namely God) was filled against Sammael, who had taken all such conditions upon himself; rather, Sammael himself immediately took up the pen and wrote them down. He wrote, however, in the following manner: On the coming day of vengeance which is reserved for wicked Rome, a cloud shall rise up and stand over Rome, and shall bring down upon it, for six months, boils upon man and beast, and upon silver and gold, as well as upon the fruits and all metal vessels. After this, another cloud shall rise up and drive away the former, and shall stand in its place for six months, and shall cause plagues and leprosy and scab (or boils) and blisters and all manner of plagues to come down upon wicked Rome, until the time comes when one man shall say to another: See, here you have wicked Rome and everything that is in it for a penny; but he shall answer him: I do not want it. Thus far extend the cited words of the book *Emek hammelech*. The very same thing also stands in the aforementioned book *Emek hammelech*, fol. 39, col. 4, in the 68th chapter under the title *Scháar ólam hattóhu*, and fol. 131, col. 1, at the end of the 11th chapter under the title *Scháar réscha disér ánpin*; and in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 53, col. 4, and fol. 54, col. 1, at the end of the Parascha *Mikkétz*, as well as in the great *Jalkut Rubéni*, fol. 67, col. 3, in the Parascha *Vajélschef*; and from this it is clearly to be seen what the Jews intend by their aforementioned curse-prayer, namely that they call upon God to visit Christendom with all manner of dreadful plagues and to destroy it.

On *Yom Kippur*, or the Day of Atonement, they pray, as can be read in the Frankfurt *Selichoth* fol. 75, col. 1, under the title *Lejózer schel jom Kippur*, in a prayer that begins: אשפוך ריבה ריבנו וגאלנו *Eschpóch schíchi lefanécha Zúri*, as follows, addressed to God: ריבה ריבנו וגאלנו שבעתים השב לחיק מענינו. ותשמידם מחוללת. שנת שלומים לריב ציון. תקרא אל אלהים עליון. גאים הכניע כחורב בציון וגו'. That is: Contend our cause and redeem us. Repay sevenfold into the bosom of those who afflict us (namely the Christians, of whom they claim, as was shown in the fifteenth chapter of the first part, that they are their worst enemies and do them the greatest harm). Pursue them in wrath and destroy them, O our Creator! O God, Thou most high God! Proclaim a year of retribution to contend for Zion; humble the proud, as the heat upon a parched ear of grain, etc. Furthermore, on the said day, under the aforementioned title, they pray in a prayer that begins: אדוני אלהי רבת צררוני מנעורי *Adonái Elohaí rabbáth Zerarúni minneúraí*, as can be seen in the oft-mentioned Frankfurt *Selichoth* fol. 78, col. 1, in the following manner: שפטה משפטי ונקום דם עבדיך. אשר שפכו בני נבל בעברה. סגור מתקוממי ושלח בם חרון אף זעם וצרה That is: Judge my cause and avenge the blood of Thy servants, which the sons of the Fool (that is, of *Esau*, who, as was reported in the sixteenth chapter of the first part, is called a Fool, by which the Christians are to be understood, who, as was shown in the said sixteenth chapter under the twenty-fourth

name that the Jews give to the Christians, are called the foolish people and fools) have shed in wrath. Destroy those who rise up against me, and send upon them a burning wrath, and fury, and anguish.

Furthermore, they pray on the aforementioned day, as can be seen in the Frankfurt *Machsor* fol. 58, col. 2. under the title *Józer lejóm Kippur*, and in the Prague *Machsor*, in the first part, fol. 81, col. 2. under the title *Shacharit schel jom kippur*, as follows: נפש נענה תבשר . That is: Proclaim forgiveness to the humbled soul; deliver them from the depth of the pit; and let our adversaries be rooted out, etc. And in another prayer, which stands at fol. 84, col. 1. 2. in the first part of the Prague *Machsor* under the aforementioned title, and which begins בחר איומה *Ajúma bachár*, they pray עשר קרנות שהולים That is: He (understand: God) would root out the ten horns (namely, Christendom, which is thus named, as has been mentioned in the 17th chapter of the first part, at the forty-second name that the Jews give to it) so that He might honor those who are planted in His house (understand: the Jews). Following this comes another short prayer, fol. 84, col. 2. in the Prague *Machsor*, in the first part, and fol. 60, col. 2. in the Frankfurt *Machsor*, which begins אַך אַתִּים בְּחִין לִפְנֵיךְ *Ach athim bechín lefanécha*, in which they petition God in the following manner: That is: Destroy the adversaries of Your hidden ones (namely, the Israelites), etc. Raise up the seed of Your proven ones, etc.

On the Day of Atonement they are also accustomed to pray a dreadful prayer, which is omitted from the printed *Machzors* but is written by them on slips of paper and laid into the book at the place where it belongs, as I myself have seen. This cursing-prayer is mentioned in the *Machzor* printed here in Frankfurt am Main in the year 1686 A.D., in *quarto*, with the German translation, at fol. 131, col. 1, where it reads: הגוים שני חסר כאן, That is: “The second (prayer, which begins with) *Haggójim* is missing here,” in order to indicate where it belongs in the prayer book. The prayer itself, however, reads as follows, as can be seen in Mr. Wülfer’s annotations on the *Theriack*, *paginâ 351.* and *352.:*

הגוים אימים ומוטים קדר ואדומים בלעם קלעם גמומים דמומים הגוים גומר ומגוג אשכנז ותוגרמים דכאם הכאם זעומים מוחרמים הגוים הגרים קטורים לוד וארמים וזכרם שכחם תתחת שמים הגוים זרח נחת מוים ושמים חרמם כרמסם שיתם שוממים הגוים טבח נחס ויתר דאומים יסרם הסירם מהיות אומים הגוים כפתורים כסלוחים לטושים ולצומים לפתם כפתם סעורם רשומים הגוים מכשפ וארבאל משמעיס ורומים נפצם הפיצם שיתם חרמים הגוים סבא וחולדה סב חכה ורעמים עקרם קרקרם דויים עטומים הגוים פלשת ועמון אשור ועלומים צמתם המיתם תנם למלהומים הגוים קיר ומואב לודים וענמים רטשם נטשם דקים צנומים הגוים ששך ומדי וכיתים ולב קמים העבם העינם לאין הקומים

That is: destroy and scatter (that is, root out) the heathens, the wicked giants, the Kedarenes and Edomites (that is, Turks and Christians), so that they may be cut off and hewn down (that is, exterminated). Shatter and strike the abominable and accursed (or cursed) heathens, Gomer and Magog, Ashkenaz and Togarmah (of whom mention is made in Gen 10:2-3). Chastise the heathens, the Hagarenes, the Keturahites, the Lydians, and the

Arameans (or Syrians), and cause them to be forgotten under heaven. Destroy, trample down, and lay waste the heathens of the lineage of Zerah, Nahath, the Mizraites, and the Shammaites (of whom one may read in Gen 36:13). Punish the heathens of the lineage of Tebah, Gaham, and the remaining Reumites (of whom mention is made in Gen 22:24), and do away with them so that they are peoples no more. Attack the heathens, the Caphtorim, the Casluhim, the Letushim, and the Leummim (of whom mention is made in Gen 10:14-15 and Gen 25:3), and bind them so that they are driven by the storm wind and the thunder. Scatter and cast down the heathens of the lineage of Mibsam and Abdeel, and the Mishmaites and Dumahites (of whom mention is made in Gen 25:13-14), and reduce them to pieces. Root out and destroy the heathens of the lineage of Seba, Havilah, Sabtecah, and Raamah (of whom one may read in Gen 10:7), so that they become faint and darkened. Exterminate and slay the heathens, the Philistines, Ammonites, Assyrians, and Elamites, and give them over to destruction. Smite (or shatter) the heathens of Kir, the Moabites, the Lydians, and the Anamim (of whom mention is made in Gen 10:13), and leave them thin and bare. Have abhorrence for the heathens, those of Sheshach (that is, Babel), the Medes, and the Chittites (that is, Italians), and for the disposition of those who rise up against us: darken them so that they cannot rise again.

This is the text of the aforementioned wicked blasphemous prayer, from which the Jews' godless and desperately evil disposition is plain to see, in that they curse all peoples in such a terrible manner and wish their destruction upon them, which has never been done by any people under the sun.

To be sure, the frivolous scoundrel *Rabbi Lippmann* attempted to interpret the matter differently in his *Sépher Nizzáchon*, *pagina 194, numero 349*, after it had been thrown in his face by a converted Jew named *Peter*; but it is nothing other than a cunning deception, intended to beguile the ignorant and credulous. After he had brought forward various things that the converted *Peter* had put to him, he writes concerning this matter as follows: והוסיף על: חטאתו פשע ואמר בצומא רבא. אתם אומרים אימים זמזומים קרר ואדומים בלעם קלעם וכו' והנה אמרתי שאינו מבין הפשט כי אין הדבר הפלה שהרי אין אנו אומרים אנא ה' בלעם קלעם וכו' אלא הדבר קבלה וצעקה וקאי על למעלה. כי סוף הפיוט שלפניו מסיים אנקתם אוון דופקי דלתותיך ואנו מבקשים שה"ש יביין וישמע אנקתנו ואינו מפרש הצעקה או מה נעשה לנו על זה מסיים הפיוט ומפרש הצעקה בפיוט זה וקובל שהגויס אימים וזמזומים אומרים עלינו זה לזה בלעם קלעם לכן אנו מבקשים מלפני השם יתברך הצלה לפני זה ופיוט זה נתקן כמו דברי ירמיה שנאמר שבתם וקימתם הביטה אני מנגינתם. That is: "He (*Peter*) committed one sin upon another, and spoke with great thirst (that is, zeal): You (Jews) say: Destroy and scatter the heathens, the wicked giants, the *Kedarenes* and *Edomites*, etc. But see, I answered him that he does not understand the plain meaning of these words, and that it is no prayer at all, for we do not say: O LORD, destroy and scatter them, etc.; rather, it is a crying and wailing, and refers to that which stands above (namely, in the conclusion of the preceding prayer); for the conclusion of the preceding rhymed prayer reads thus: Hear the sighing or crying of those who knock at your doors (that is, the Jews who call

upon you); and we ask that the holy blessed GOD may perceive and hear our sighing (or crying); but the crying, or what has befallen us, is not explained, and therefore the Poet concludes (his work) and clearly sets forth the crying in these verses, and cries out that the heathens, the wicked giants, say to one another against us (Jews): Destroy them (the Jews) and scatter them (that is, exterminate them); therefore we beseech the holy blessed GOD that He would deliver us from this; and this verse is fashioned after the words of *Jeremiah*, where it is said (Lam 3:63): Behold their sitting down and their rising up; I am their song.” These are the words of the wicked *Rabbi Lippmann*.

From this it is plain to see in what manner he seeks to twist the matter and to talk us into believing something against his own conscience and better knowledge, as though the true meaning of the Hebrew words were that the nations of the world whose names are mentioned therein wish such evil upon the Jews, and that for this reason they call upon God to preserve them from such harm. And according to his account, the Hebrew words are to be interpreted as follows: The heathens, the wicked giants, the Kedarenes and Edomites (say:) destroy and scatter them (namely the Jews), so that they may be cut open and hewn down (that is, exterminated). The heathens Gomer and Magog, Ashkenaz and Togarmah (say:) shatter and strike the abominable and accursed (Jews), *etc.* The falsity of this pretense is, however, plainly evident from the fact that in the Hebrew the word אומרים *omerim*, which means “to speak,” and the name “Jews” do not appear at all, and if that were the correct interpretation, such words would necessarily have had to be added, without which the interpretation is forced. It is likewise false that this is not a prayer but rather an explanation and indication of the outcry mentioned at the end of the preceding prayer, for it is certainly a prayer, and indeed a distinct prayer, in which they call upon God for the destruction of all nations, as the translation demonstrates, and it cannot be connected to the preceding prayer at all. It is indeed sufficiently apparent from what has already been reported above how the Jews are accustomed to curse other nations, and Christians in particular, in a most godless manner; how then should such clear words be interpreted as anything other than Jewish curses against all nations, given that they cannot be understood in any other way? The Jews would also not leave this out of their prayer books if they were not convinced in their own consciences that it is a curse-prayer against Christians and all nations, and if they did not fear it for that very reason.

The fraudulent claim of *Rabbi Lipmann* is also irrefutably evident from the prayer that immediately follows the aforementioned curse-prayer, and which is found in the *Machsor* printed here in Frankfurt in the year 1686 A.D., with the German translation, *pagina* 131, and in the Prague *Machsor*, in the first part, fol. 101, col. 1; for therein the destruction of the nations is further mentioned, and the words from beginning to end read as follows:

ובְּכֹל תוֹקֶה יֵאָמֶן עֲזוֹ הוֹלֹלָהּ . שְׁלוֹת שׁוֹדְדִים וְשֹׁאֲנוֹתָם בְּהִילּוּלָהּ : וּבְכֹל רָגַשׁ יוֹמֶתֶק סוֹד אֲמוֹנִיָּה . קִרְנוֹת צִדִּיקִים בְּרוֹמָמָהּ  
 בְּאַרְמוֹנֶיהָ . וּבְכֹל צֶעַר יִפּוּזוּ וְיִכּוֹרְכוּ לְכַבְדָּהּ : פְּאוֹת בּוֹגְדִים סֶאֱרִץ בְּאַבְדָּהּ . וּבְכֹל עוֹצֵם יוֹשֵׁר שִׁיר לַעֲלָהּ . סְגוּלֶיהָ מִמַּחֲזֵי מִקְתָּם  
 . בְּהִתְעִילָהּ . וּבְכֹל נְפוֹת יָנַעַם זָמַר לְגִדְלָהּ . מַלְכֵי אֲדָמָה מִכְּבוֹדָם בְּהִדְלָהּ . וּבְכֹל לְשׁוֹן יִשְׁתַּגֵּב שְׁמָהּ לְבָדָהּ . כֵּת נִטְעָה בְּטַח בְּבִדָּהּ  
 . וּבְכֹל יָד יְהוּד שְׁמָהּ צִלְצוּלָהּ . טִירַת טַמְאִים מִחוּסֵן בְּנִצָּלָהּ . וּבְכֹל חֲנָה וְסִיעַ קוֹטֵף וְשׁוֹבְכָהּ . זְרוּיָהּ לְרִבְבוֹת אֶלְפֵיהֶם בְּהִשְׁיכָהּ  
 וּבְכֹל וְכָל יִמְלִיכוּ אֲדָנוֹת יְחוּדָהּ . הִמּוֹן עָרִיצִים לְאַבְדּוֹן בְּהִכְחִידָהּ . וּבְכֹל דֶּרֶךְ יֵשֶׁע עוֹצֵם חֵילָהּ . גּוֹיָהּ בְּשִׁמְחָהּ בִּיחַל לָהּ . וּבְכֹל  
 That is: And the strength of Your praise shall be confirmed with all might, when You shall turn the quiet and peaceful state of the despoilers  
 (that is, the nations of the world who rob us) into wailing. And in every great assembly (of the  
 Israelites, in the synagogues) a sweet counsel shall be held by Your faithful ones (Jews), when  
 You shall raise the horns of Your righteous ones in Your palaces. And at every step there shall  
 be leaping and jumping to honor You, when You shall destroy the princes of the transgressors  
 (that is, the nations of the world) from the earth. And with all might a song of praise shall be  
 sung to You, when You shall heal Your own peculiar people from the wound of their injuries.  
 And in all regions (or lands) there shall be sweet singing to glorify You, when You shall cast  
 down the kings of the earth from their glory. And with all tongues Your name alone shall be  
 exalted, when You shall cause the branch of Your planting (namely, the Israelites) to dwell in  
 safety alone. And in every place the sound of Your cymbals shall be played with every hand,  
 when You shall strip the palaces of the Unclean (that is, the Christians and other nations) of  
 their wealth. And everywhere that the Israelites encamp or travel, You shall arise and return  
 again, when You shall bring back Your scattered ones by the tens of thousands (into the  
 Promised Land). And in all ways the strength of Your host shall be spoken of, when You shall  
 gladden Your people (namely, the Jews), as they place their trust in You. And in all places the  
 dominion of Your unity shall be acknowledged as King, when You shall root out the multitude  
 of the violent ones to destruction. And Your holy name shall be exalted with all manner of  
 blessings, when You shall renew the youth of Your faithful ones like an eagle. Thus far go the  
 words of this prayer. Now, just as the destruction and extermination mentioned therein is  
 understood to refer to the Christians and other nations of the world, and not to the Jews, so  
 too do the terrible curses mentioned in the preceding prayer apply to those nations, and not  
 to the Jews. Jews themselves, to whom I have presented this prayer, have also personally  
 admitted to me that it is directed against all the nations of the world.

The truth of this is also clearly visible from another prayer which they customarily recite  
 on the Day of Atonement, which has been entirely omitted in the new *Machzors* out of fear of  
 the Christians, but stands quite incompletely in the first part of the *Prague Machzor*, fol. 101,  
 col. 2, following immediately after the preceding passage; in it they make mention of the  
 downfall of the dominions of all peoples, and its words, as may be seen in the aforementioned  
 Mr. *Wülfer's* annotations on the Jewish *Theriack*, *paginâ 349*, read as follows: מלכותם באבדך  
 עובדי פסילי נסכים תיכון מלכותך מלך מלכי המלכים מלכותם בבלעך בוטחי הבל העתוים שמים וארץ שבחך יהו מביעים  
 מלכותם בנרעך מקימי אשרים וחמנים רוממותך יקראו בגרון המונים חמונים מלכותם בדכאך דורשי קטב תוהו ובעלים קדושה



ועוז תיסד כפי עוללים מלכותם בהרסך המתהללים באלילים צדקתך יגידו באיים אל אלים מלכותם בוובחך המטהרים והמתקדשים פאר מלוכה ינחלו נטעי כנת קדושים מלכותם בעמק שטי כזב פוני אל רחבים עילוי כבוד שמך יהנו כל באהבים מלכותם בחבלך סוגדי מעשה הרשיפ סיפור מעשיך ברינה יפצחו מארישים מלכותם בטאטאך טועני עצבים עשויים פרקים נועם דיעה אמרתך יתמלאון ארקים מלכותם בידך כורעי נסכל משא לעיפה משתחווים כל בשר לפניך עושה שחר ועיפה מלכותם : That is: When You, O King of all kings, shall utterly destroy the kingdom of those who serve molten images, then Your kingdom shall be established. When You shall overthrow the kingdom of those who trust in vanity and error, then heaven and earth shall proclaim Your praise. When You shall root out the kingdom of those who erect groves and sun-images, then great multitudes of people shall cry out Your majesty with full throat. When You shall shatter the kingdom of those who seek destruction, vanity, and *Baal*, then You shall establish holiness and strength, as it were from the mouths of young children. When You shall overthrow the kingdom of those who boast of idols, then men shall declare Your righteousness, O God, among the islands, unto the mighty. When You shall punish the kingdom of those who purify and sanctify themselves (that is, the Turks and Christians, as has been demonstrated in the eleventh chapter of the first part), then the plants of the branch of the holy ones (that is, the Jews) shall inherit the royal crown. When You shall hold in abhorrence the kingdom of those who turn to lies and incline themselves toward the proud, then all shall give praise and honor to Your name out of love. When You shall destroy the kingdom of those who bow before the work of craftsmen, then those who speak shall break forth in song, recounting Your works. When You shall sweep away the kingdom of those who lay their idols made with joints upon beasts of burden, so that they grow weary carrying the load, then the lands shall be filled with the pleasantness of the knowledge of Your word. When You shall reject the kingdom of those who bow down (before idols) which are loaded (upon animals) so that they grow weary under the burden, then all flesh shall prostrate itself before You, O Creator of the dawn and of darkness. When You shall destroy their kingdom and shake the wicked from the earth (that is, root them out), then the heavens shall rejoice and the earth shall be glad when You reign. These are the words of the prayer. Just as nothing other than the destruction and annihilation of all the kingdoms of the peoples upon earth, and the downfall of such peoples, is spoken of herein, so too in the aforementioned curse-prayer nothing other than the extermination and annihilation of all peoples is treated, for which the Jews wait with anguish, yet in vain.

Beyond the above, they are accustomed at the Day of Atonement, as found in the first part of the *Prager Machsor* fol. 124, col. 2. under the title *Musaph schel jom kippur*, in a prayer which begins תזריח לחשיכה אורח *Orechá tasríach lachaschécha*, to call upon God in the following manner: פצנו משאון גלים : צולה תהריב באפך . קומה בחרוןך על גאים . רומה בעור ורומם שפלים . שבור זרוע מלכות : רשע : that is, “Deliver us from the roaring of the waves; dry up the deep in Your anger; arise in Your wrath against the proud; exalt Yourself in Your power and raise up the lowly; break the arm of the wicked kingdom” (that is, of Christendom, as has been indicated in the seventeenth

chapter of the first part, under the eleventh name which is given to it). The very same is also to be found in the *Machsor*, fol. 165, col. 1. printed here in Frankfurt with the German translation in the year 1686 A.D., but in place of מלכות רשע *Malchuth réscha*, that is, “of the wicked kingdom,” there stands מלכות רשעים *Malchúth reschaím*, that is, “of the kingdom of the wicked”; and in the *Machsor* likewise printed here in Frankfurt in the year 1690, such words have been omitted entirely out of fear.

On the day before the Day of Atonement, the men among the Jews customarily slaughter a rooster, and the women a hen, preferably not red but white, whenever they can be obtained. These animals are, in their view, to bear their sins and must die in their place. Such a rooster or hen is called כפרה *Cappóro*, that is, an atonement. Concerning this, the following is written in the German-Hebrew *Sepher minhágim*, printed at Dürenfort in the year 1692, fol. 37, col. 2., under the title ערב יום כפור *Eréf jom kippur*: מאן • אן נערט אן האן אן אן מאן • מן פלעגט כפרות צו מאכן • אונ' פאר אן פרוי דיא שוואנגר איז נעמט אן האן אונ' אן הון פאן וועגן דעס קינד וועגן • דער בעל הבית מאכט פ'ר זיך • דער נאך פאר זיין הויז גיזינד • דען דער כהן גדול האט פער מכפר גוועזן פמר זיך • אונ' דער נאך פאר זיין הויז גיזינד • דער נאך פאר כל ישראל • אונ' דאס איז דער סדר פון דען כפרות • ער נעמט דען האן פון זיין האנט אונ' זאגט די פסוקים : אולים מדרך פשעם ומעונותיהם יתענו • ויזעקו אל יי' בצר להם וממצוקותיהם יצילם : ישלח דברו וירפאם וימלט משחיתותם • יודו לי' חסדו ונפלאותיו לבני אדם • ויזבחו זבחי תודה ויספרו מעשיו ברנה • אב' יש עליו מלאך מליץ אחד מני אלף להגיד לאדם ישרו ויחננו ויאמר פדעהו מרדת שחת מצאתי כפר • אונ' שחינ'ט דים כפרה דרייא מאל אום דען קאפף אונ זאגט צו פיטס בקי זו חילופתי • זה תמורתי • זה כפרתי • זה התרגוגל ילך למיתה ואני אלך לחיים טובים עם כל ישראל אמן that is, one customarily makes *Cappóros*, that is, atonements: one takes a rooster for a man, and a hen for a woman, and for a woman who is pregnant one takes a rooster and a hen, on account of the child. The head of the household performs it first for himself, then for his household; for the High Priest likewise first made atonement for himself, then for his household, and finally for all Israel. This, however, is the practice of the *Cappóros*, or atonements: he takes the rooster in his hand and speaks these verses (from Ps 107:17, 13, 20, 21): “Fools are afflicted because of their transgressions and because of their iniquities. Then they cry out to the LORD in their distress, and He delivers them from their troubles. He sends His word and heals them, and rescues them from their destruction. Let these give thanks to the LORD for His goodness, and for His wonders before the children of men, and offer sacrifices of thanksgiving, and recount His works with rejoicing.” (And from Job 33:23-24:) “But if there be for him an angel, an advocate, one among a thousand, to declare to man his uprightness, then He (God) is gracious to him and says: Deliver him, that he may not go down into destruction, for I have found an atonement.” And he swings the *Cappóro* (namely the rooster) three times around the head, and says at each time: “This is my exchange (or: in my stead); this is in my place; this is my *Cappóro*, or atonement. This rooster shall go to death, but I, together with all Israel, shall go to the good (that is, the blessed) life. *Amen*, etc.” Concerning this, one may also consult the prayer book printed here in Frankfurt in quarto, fol. 28, col. 1. 2.



that is, when the Holy Blessed God turns a judgment away from a particular man, He appoints, in accordance with the attribute of justice, in the place of this sinning man another man who is descended from the stock of *Edom*, upon whom the judgment is fulfilled, so that this one comes in the place of that one.

More on this can also be found in the book *Emek hammelech*, fol. 39, col. 4, and fol. 40, col. 1, in the 68th chapter under the title *Scháar ólam hattóhu*, and fol. 125, col. 2, in the 8th chapter under the title *Scháar réscha disér ánpin*. And in the little book *Schschecháth léket*, it is taught at numerô 3, under the title *Maschiach uthechiáth hamméthim*, as well as in the *Jalkut Schimóni* on Isaiah, fol. 58, col. 1, numerô 366: הקב"ה נוטל כל עונותיהם של ישראל ונותנם על עשו : that is, the holy and blessed God takes all the sins of the Israelites and lays them upon the wicked Esau (that is, Christendom). Therefore, in the aforementioned *Jalkut Schimóni* on the five books of Moses, fol. 276, col. 4, numerô 885, one reads: בפעם שישאל חוטאין אמות העולם : that is, at the time when the Israelites sin, the nations of the world are struck. And in the *Jalkut chádasch*, fol. 19, col. 4, numerô 15, under the title *Ummóth haólam*, it stands thus: בשביל שחוטאים ישראל אף האומות לוקין. אמר רבי יהושע בן לוי אלו היו יודעין האומות שהן לוקין כשחוטאים ישראל היו : that is, because the Israelites sin, the nations are also punished. Rabbi *Jehóschcha*, the son of *Levi*, has said: if the nations knew that they are struck whenever the Israelites sin, they would station two guards beside every single Israelite to prevent him from sinning.

In this manner, the Roman Emperor *Lupinus* is said to have been put to death and burned in place of Rabbi *Chanánja*, the son of *Tardejon*; concerning which, the following is read in the book *Emek hammélech* fol. 40, col. 1. in the 68th chapter, under the title *Scháar ólam hattóhu*: א"ר טו לי סוריאלי שר הפנים ידידי אומר לך מה עשה זהריאל יי' אלהי ישראל. באותו שעה צוני לירד למטה וירדתי וטרדתי את לופיינוס דמ"חג מהיכלו שהיה ישן בו בלילה והולכתיהו בבית האסורין שישב בו רבי חנניא בן תרדיון לקחת חזירים וכלבים. והכנסתי את רבי חנניא בן תרדיון בהיכלו שהיה יושב ואומר נפלאות בבית המדרש ומלמד לאבירי ישראל תורה והחלפתי דמות דיוקני ראשם נראה להם לופיינוס דמ"חג כמו רבי חנניא בן תרדיון והוא ורבי נחוניא בן הקנה חתכו את ראשו. ואשתו של רבי חנניא באשתו של דמ"חג ובתו של דמ"חג נתחלפה בבתו של רבי חנניא בן תרדיון ורבי חנניא בן תרדיון קשר כתר מלכות ומלך על גפ"ם הרשעה בצורת פנים של לופיינוס דמ"חג ששה חדשים והרג בהם ששת אלפים צריפ"ט"י אלף צריפ"טמי בכל חדש ואחר כך נסתלק עם חבריו חיים למעלה בקדושה ובטהרה והעמידו לופיינוס בצורת רבי חנניא בן תרדיון לפני גפ"ם הרשעה ותפשוהו והטילוהו והשליכוהו באש. ומי הוא שהטילו באש תחת רבי חנניא לופיינוס : That is: Rabbi *Ismaël* said: *Súriel*, the prince of the countenance, spoke to me: my dear friend, I will tell you what *Saháriel*, the Lord, the God of Israel, did at that same time (when the Roman Emperor *Lúpinus* sought to put Rabbi *Chanánja*, the son of *Tárdejon*, to death). He commanded me to come down (from Heaven), and when I had come down, I drove the Emperor (for דמ"חג signifies, by *Athbasch*, as much as קיסר, *Késar*, that is, Emperor) *Lúpinus* out of his palace, in which he slept by night, and led him into the prison in which Rabbi

*Chanánja*, the son of *Tárdejon*, sat, to receive swine and dogs; and I brought Rabbi *Chanánja*, the son of *Tárdejon*, into that same palace, he who spoke wondrous things in the school and taught the heroes of Israel the Law. And I exchanged the form of their heads, so that Emperor *Lúpinus* appeared to them (namely, to the Romans) as though he were Rabbi *Chanánja*, the son of *Tárdejon*; and he (Rabbi *Chanánja*) and Rabbi *Nechúnja*, the son of *Káneh*, cut off his head. But the wife of Rabbi *Chanánja* was exchanged with the Emperor's consort, and the Emperor's daughter with the daughter of Rabbi *Chanánja*, the son of *Tárdejon* (so that each appeared and was taken for the other in outward form). And Rabbi *Chanánja*, the son of *Tárdejon*, put on the imperial crown and reigned as king over wicked *Rome*, in the form of Emperor *Lupinus*, for six months, and killed in those six months six thousand princes (for the word צריפטמי, *Zariftemi*, signifies by *Athbasch* as much as הגמונים, *hegmónim*, that is, princes and high commanders), one thousand princes in each month. After this, he was taken up alive into Heaven with his companions in holiness and purity; but *Lupinus* was placed before wicked *Rome* in the form of Rabbi *Chanánja*, the son of *Tardejon*, seized, and thrown into the fire. Who then threw him into the fire? Had they not already cut off his head (and thereby killed him in such a way that he could not be put to death a second time)? After he had been killed, the supreme (heavenly) court brought him back to life, and the Romans (for זגפמי, *Zagpimi*, signifies by *Athbasch* הרומים, *harómim*, that is, the Romans) seized him and threw him into the fire. These are the words of the book *Emek hammélech*, and the same is also to be found in the *Sepher Júchasin* fol. 31, col. 2., and is taken from the *Medrasch*. According to the content of this fable, therefore, the Emperor *Lupinus* is said to have been burned in place of Rabbi *Chanánja*.

Also read in the Talmudic tractate *Berachóth*, fol. 62, col. 2, is that a certain Roman was killed in place of *Rabbi Eliezer*, and the words there read as follows: רבי אלעזר על לבית הכסא אתא: ההוא רומאי דחקיה קם רבי אלעזר ונפק אהא דרקונא שמטיה לכרכשיה קרי עליה רבי אלעזר ואתן אדם תחתיה אל תקרי אדם That is: *Rabbi Eliezer* went into a privy, and when a Roman also came in and pressed against him (or shoved him), *Rabbi Eliezer* stood up and went out; whereupon a serpent came and tore out his (the Roman's) rectum (having slithered into his body and killed him, as is expounded in the *Jalkut Schimóni* on *Esaias*, fol. 50, col. 3, numero 316). Then *Rabbi Eliezer* called out over him (and said, it is written Isa 43:4): "Therefore I will give *ádam*, that is, man, in your place"; read (however) not *ádam*, that is, man, but *Edom*, that is, Edomite.

Since the Jews thus imagine that the *Edomites*, by whom they understand the Christians, must bear their sins and suffer the punishment thereof, they call upon God in a short prayer which begins: תפן באין פיד טיה רפשינו *Téfen beón pid tiach riffchénu*, and which is found under the title *Józer lepharascháth schekalím*, fol. 12, col. 2. in the thick *Thephilla*, and in the second part of the Prague *Machsor*, fol. 4, col. 2., in the following manner: תקרא דרור : כמאז בו • תת המון גוים תחת נפשו • That is: Proclaim a liberty as in former times, thereby to set us free (from captivity), and give the multitude of the nations in our stead (that is, as may be

seen in the *Commentario* thereon in the aforementioned Prague *Machsor*: התוּם לסבול הרעה (That is: Let them bear the misfortune which is prepared to come upon us). Furthermore, in the said Prague *Machsor*, in the cited fourth folio, col. 2., in the *Commentario* on the words להדבר כפרם *Cofrá́m lehádber*, which are read in the prayer beginning: כפרם להדבר אומות : העולם : *Kezúva hi soth, &c.*, the following is written: That is: (The words) *Cofram lehádber*, (which mean) to slay their (the Israelites') atonement by pestilence, signify that the nations of the world shall be struck with pestilence and shall be the *Cappóro*, that is, the atonement, of the Israelites, as it is said (Isa 43:3): I have given Egypt as your atonement, &c. Beyond this, they say in a prayer which begins 'אז מאז ומתת נגו *As meas sammótha &c.*, which is found under the aforementioned title *Józer lepharascháth schekalím*, in the thick *Tefillah* fol. 11, col. 3. 4. and in the second part of the Prague *Machsor*, fol. 3, col. 2. and fol. 4, col. 1, in the following manner: That is: He (namely God) has said that He would give the nations over to burning as their (understand: the Israelites') atonement; which words are explained in the *Commentario* of the Prague *Machsor* as follows: • דבר הק"ב לתת אומות העולם : שנאמר ונתתי כפרך מצרים כוש וסבא תחתך That is: The Holy One, blessed be He, has said that He would give the nations of the world, in the place of the Israelites, into the burning of Hell, as it is said (Isa 43:3): I have given Egypt as your ransom-offering (or your atonement), the Moors and the Sabaeans in your stead.

In the third book of *Moses*, in *chapter 16, v. 5, etc.*, it is written that God commanded that on the Day of Atonement two goats should be taken for a sacrifice, and the one that fell to Him by lot should be offered; upon the head of the other, however, the high priest Aaron was to lay his hands, and upon it confess all the sins and transgressions of the children of Israel, and place them upon its head, and send it away into the wilderness by the hand of a man, together with those sins. In what manner, however, the confession and acknowledgment of sins took place, this is shown to us by the Talmudic tractate *Yoma* fol. 66, col. I, in these words: בא לו אצל שעיר המשתלה וסומך שתי ידיו עליו ומתודה וכך היה אומר אנה השם חטאו עו פשעו לפניך עמך בית ישראל אנה השם כפר נא לחטאים ולעוונות ולפשעים שחטאו ושעו ושפשעו לפניך עמך בית ישראל ככתוב בתורת משה עבדך לאמור כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם לפני ה' תטהרו והכהנים והעם עומדים בעזרה כשהיו שומעין שם המפורש שהוא יוצא מפי כהן גדול כורעים ומשתחוים ונופלין על פניהם ואומרים ברוך כבוד מלכותו לעולם ועד : That is: When he (namely the high priest) had come to the goat that was to have been sent away (into the wilderness), he laid both his hands upon it and made the confession, and spoke thus: O Lord! Your people, the house of Israel, have sinned, transgressed, and trespassed before You. O Lord! Atone now for their sins and transgressions and trespasses, which Your people, the house of Israel, have committed before You, as it is written in the law of Your servant *Moses*, where it is said (Lev 16:30): For on this day shall he (namely the high priest) make atonement for you, to cleanse you from all your sins. Before the LORD you shall be clean. The priests and the people stood in the forecourt, and when they heard the *Schem*

*hammephöräsch* (that is, the name of God, Jehovah), which went forth from the mouth of the high priest, they bowed and bent themselves down, and fell upon their faces, and said: Blessed be the name of the glory of His kingdom forever and ever. Thereupon the goat was handed over to the man who had to lead it into the wilderness; and when he arrived at the appointed place, at a high mountain, at a steep cliff, he pushed the goat backward down the cliff, so that it tumbled down and was broken to pieces before it reached the halfway point of the mountain, as may be seen in fol. 67, col. I of the aforementioned tractate *Yoma*.

This goat was supposed to have been given as a gift by the Jews every year to the supreme devil *Sammaël*, as their greatest enemy and accuser before God, to the end that he might not oppose them and accuse them before God; concerning which it is written in the 46th chapter of the Chapters of *Rabbi Eliezer* as follows: רבוננו של עולם על כל אומות העולם נתה לי רשות על ישראל אין אתה נותן לי רשות אמר לו הרי יש לי רשות עליהם ביום הכפורים אם יש להם חטא ואם לאו אין לי עליהם רשות לפיכך נותנין לו שוחד ביום הכפורים שלא לבטל קרבן של ישראל שנאמר גורל אחד ליהו' וגורל אחד לעזאזל . גורלו של הקב"ה קרבן עולה וגורלו של עזאזל שער חטאת וכל עוונותיהם של ישראל עליו שנאמר ונשא השעיר עליו את כל עוונותיהם . ראה סמאל שלא נמצא בהם חטא ביום הכפורים אמר לפניו רבוננו של עולם יש לי עם אחד בארץ בארץ כמלאכי השרת בשמים. מה מלאכי השרת אין להם קפיצין כך הם ישראל עומדים על רגליהם ביום הכפורים. מה מלאכי השרת אין להם אכילה ושתיה כך ישראל אין להם אכילה ושתיה ביום הכפורים. מה מלאכי השרת נקיים מכל חטא כך ישראל נקיים מכל חטא ביום הכפורים. מה מלאכי השרת שלום מתוף ביניהם כך הם ישראל שלום מתוך ביניהם ביום הכפורים. והקב"ה שומע עדותן של ישראל מן הקטיגור שלהם ומכפר על המזבח ועל הכהנים ועל כל הקהל למגדול ועד קטן שנ' וכפר את מקדש הקדש That is: On the day on which the Law was given, *Sammaël* spoke to the holy blessed God: "O Lord of the world! You have given me power over all the nations of the world, but over the Israelites you give me no power." He answered him: "See, I give you power over them on the Day of Atonement (which is called by the Jews the long day), when a sin is found among them; but if not, you shall have no power over them." For this reason the Israelites give him a gift (namely the goat) on the Day of Atonement, so that he might not (through his accusation) annul their offering, as it is said (Lev 16:8): "One lot for the LORD, and the other for *Azazel*." The lot of the holy blessed God is for a burnt offering, and the lot of *Azazel* is for the goat of the sin offering, upon which all the sins of Israel rest, as it is said (Lev 16:22): so that the goat shall bear all their transgressions upon him (into the wilderness). Now when *Sammaël* sees that on the Day of Atonement no sin is to be found among them, he speaks to Him: "O Lord of the world! You have a people upon the earth who are like the ministering angels in heaven. Just as the ministering angels do not leap about, so the Israelites stand (continually) upon their feet on the Day of Atonement. Just as the ministering angels neither eat nor drink, so the Israelites likewise neither eat nor drink on the Day of Atonement. Just as the ministering angels are pure from all sin, so the Israelites too are pure from all sin on the Day of Atonement. Just as there is peace (or unity) among the ministering angels, so too there is peace (or unity) among the Israelites on the Day of Atonement." After the holy blessed God thus hears this testimony concerning the Israelites from their accuser (*Sammaël*), He atones

for the altar, and the priests, and the entire congregation, from the greatest to the least, as it is said (Lev 16:33): “And he shall thus make atonement for the holy sanctuary.” This same passage is also to be found in *Rabbi Bechai’s* commentary on the Five Books of Moses, fol. 138, col. 4, in the *Parashah Acharé moth* (or *mos*), and in *Rabbi Mosche bar Nachman’s Commentario* on the aforementioned Five Books of Moses, fol. 91, col. 3, in the said *Parashah*, as well as in the book *Toledóth Yitzhak*, fol. 76, col. 1, in the mentioned *Parashah*, and in various other places besides.

Regarding the word *Asasel*: Rabbi Salomon Jarchi teaches that a high and steep mountain is to be understood by it, when he writes in his commentary on Lev 16:8: עזאזל הוא הר עז וקשה צוק גבוה, that is, *Asasel* signifies a strong, rough, and steep mountain; the same is also to be found in the commentary of *Aben Esra* on the same passage. So too, in the little book of Rabbi Saadia, *Sépher haëmúnóth vehadeóth*, fol. 24, col. 4, under the title *Maámar schelischí Zivvui veashará*, one reads: עזאזל שם הר כמו שאמר במקום אחר הוא הכה את אדום בגיא מלח עשרת אלפים ותפש את הסלע במלחמה, that is, *Asasel* is the name of a mountain, just as it is said in another place (2 Kgs 14:7): *He also smote ten thousand Edomites in the Valley of Salt, and took Selah by war, and called it Joktheel unto this day.* Likewise, (Josh 15:11) *Jabneel*, and (1 Chr 20:16) *Jeruel*, and (Josh 18:27) *Jirpeel* are also place names. Others hold that the goat was named thus, and that this word is compounded from the word עז, *es*, which means a goat, and אזל, *asal*, which means to go, because the goat had to go into the wilderness. Still others, however, understand by it the chief devil *Sammael*, to whom the goat was sent as a gift; for this reason one reads in the book *Zerór hammór*, fol. 99, col. 4, at the end, and fol. 100, col. 1, in the aforementioned *Parascha Acharé moth*: לפי שלפעמים השוטה כשעומד בהיכל המלך מדבר לפני המלך דברים מעברי - המלך שעושים רושם במלך כל אחד משרי המלך מפשיט לבושו ונותנו לו בענין שידבר טוב אל המלך כן רצה השם יתברך שנשלח זה השעיר לעזאזל הוא שטן הוא יצר הרע הוא נחש הוא סמאל שהוא סם המות וגו' בענין שידבר טוב אל המלך. That is: Because sometimes a fool stands in a royal palace and speaks before the king on behalf of the king's servants, who give the king cause for reflection (so that he casts his disfavor upon the servant), each of the king's princes strips off his garment and gives it to the fool, so that he may speak well of him before the king. So too did the Blessed God desire that we send the goat to *Asasel*, that is, to Satan, to the evil inclination, to the serpent, to *Sammael*, the deadly poison, etc., so that he might speak well before the King. So too, in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139, col. 1, in the aforementioned *Parascha Acharé moth*, *Sammael* is understood by *Asasel*; and it has been shown in the eighteenth chapter of the first part that *Sammael* is also called *Asasel*. In the *Jalkut Schimóni* on the Books of Moses, fol. 12, col. 2-3, numero 44, one reads that two angels, namely *Schamchasai* and *Asasel*, requested of God that He might permit them to dwell upon the earth, and that this was granted to them; and after they had sinned, *Schamchasai* did penance; but concerning *Asasel* one reads there that he remained steadfast in his godless manner of seducing men through the adornment of women to evil thoughts, in these words: עזאל לא חזר



בתשובה ועדיין הוא עומד בקלוקולו להטות בני אדם לדבר עבירה במיני צבעונין של נשים ולכך היו ישראל מקריבין קרבנות That is: ביום הכפורים איל אחד ליי' שיכפר על ישראל ואיל אחד לעזאל שיסבול עונותיהם של ישראל והוא עזאל שבתורה But *Asael* did no penance, and remains still in his destructive manner, enticing men to transgression through the various colors of women's garments. For this reason the Israelites offered sacrifices on the Day of Atonement, one ram (or goat) to the Lord, that He might atone for the Israelites, and one to *Asael*, who had to bear the sins of the Israelites; and this is the *Asael* of whom mention is made in the Law.

According to the teaching of the Rabbis, the goat sent into the wilderness and given as a gift to the Devil, upon which the sins of the Jews were laid, was supposed to signify Esau and his descendants, who are held to be the Christians of today; and for this reason not only Esau but also Christendom is called *Seïr*, that is, a goat. That Esau was signified by the goat sent into the wilderness and handed over to the Devil can be seen in the *Jalkut chádasc* fol. 102, col. 3. under the title *Jamím noraím*, from the 103rd chapter of the book *Megalléh amykkóth*, where it is written as follows: גלה יעקב לעשו שילך לדרכו שעירה שהוא שעיר המשתלח ביום הכפורים שעיר לעזאל: that is, Jacob indicated to Esau (Gen 33:14) that he should go his way to *Seïr*, because he was the goat that was sent (into the wilderness) on the Day of Atonement, as a goat for Azazel. Something equivalent is also found in the great *Jalkut Rubéni* fol. 60, col. 1., from Rabbi Menáchem of Recanati, in the Parasha *Vajischlach*, on the words of Gen 33:16, "So Esau returned that day on his way to *Seïr*," where it is taught as follows: הוא שעיר שנתנו לעזאל: that is, He (namely Esau) is the goat that was given to Azazel. Likewise, in the *Jalkut Schimóni* on Isaiah, fol. 58, col. 1. numerô 366., one reads: באותה שעה נוטל הק"ב כל עונותם של ישראל ונותנם על עשו הרשע שנאמר ונשא השעיר עליו את כל עוונותם ואין שעיר אלא עשו הרשע שנאמר הן הן עשו אחי that is, In that same hour (in which God says that His garment is red because He has trodden the winepress) the Holy One, blessed be He, takes all the transgressions (and sins) of the Israelites and lays them upon the wicked Esau, as it is said (Lev 16:22): that the goat shall thus bear all their transgressions upon him. But the goat signifies none other than the wicked Esau, as it is said (Gen 27:11): "Behold, my brother Esau is *isch saïr*," that is, a hairy man; and the word *Saïr* means not only hairy but also a goat, on account of his shaggy hair. And in the book *Toledóth Yitzhak*, fol. 76, col. 1, in the aforementioned Parasha Achare moth, it is written: אמרו בבראשית רבה ונשא השעיר עליו זה עשו שנאמר הן עשו אחי איש שעיר את כל עונותם that is, In *Bereschith rábba* it is said that the words (Lev 16:22), "that the *Saïr*, that is, the goat, shall bear upon him," signify Esau, as it is said (Gen 27:11): "Behold, my brother Esau is *isch saïr*," that is, a hairy man; and the words that follow, *col avonothám*, that is, all their transgressions, signify *avonóth tam*, that is, the transgressions of the upright one (Jacob), as it is said (Gen 25:27): Jacob was an *isch tam*, that is, an upright man. On this matter one may also consult the commentary of *Rabbi Bechai* on the Five Books of Moses, fol. 36, col. 2, in the Parasha *Toledóth*, and the commentary of *Rabbi Mosche bar Nachman* on the said Five Books of Moses, fol. 91, col. 3, as well as the book *Zerór hammór*, fol. 100, col. 1, in the

aforementioned Parasha Achare moth. That Esau is called a goat has also been indicated above in the 16th chapter of the first part, among the mocking names which the Jews give to him.

That the Christians, who according to the erroneous teaching of the Jews are supposed to be the race and descendants of Esau, must bear the sins of the Jews and, according to their mistaken fancy, must serve as their scapegoat: I prove this first from the fact that the Rabbis teach that whatever happened to the Fathers in ancient times was a prefiguration for their descendants, and that it has also subsequently come to pass and continues to come to pass. For in the book *Cáptor uphérach*, fol. 40, col. 2, it is written as follows: אמרו ר"זל מעשה אבות סימן לבנים וכל מה שאירע לאבות אירע לבנים בגלות דוגמתו, That is: Our Rabbis, of blessed memory, say that whatever happened to the Fathers was a prefiguration for their children, and that everything that befell the Fathers also befell the children in the *exilio*, or exile. Likewise, in Rabbi Bechai's commentary on the Five Books of Moses, fol. 42, col. 4, in the Parascha Vajischlach, one reads: דע כי יש בפרשה הזאת באור למה שארע ליעקב עם עשו אחיו ורמז גם כן לדורות, That is: Know that in this Parascha there is an explanation of what befell Jacob with his brother Esau, and that this also carries a meaning for the generations (or descendants) regarding what should befall us at all times in the future with the children of Esau (that is, the Christians). And in the book *Irgiborim*, fol. 52, col. 3, it is taught: אמרו ר"זל האבות היו סימן לבנים ולא פירשו ר"זל באיזו ענין היו סימן לבנים על כן ראינו לבאר בכל עניניהם: שהיו סימן לעתיד וענין תולדות האבות ועקרות האמהות הכל היה דוגמא לעתיד על ענין ישראל עם האומות, That is: Our Rabbis, of blessed memory, have said that the Fathers were prefigurations for their sons, but they did not explain in what respect they were prefigurations of the sons; therefore we have seen it fit to expound this from all their affairs (and occurrences), that these were a prefiguration of things to come. Likewise, all the misfortunes of the Fathers and the barrenness of the mothers were a prefiguration of what would come to pass between the Israelites and the nations. Now if this is so, it follows from it that just as Esau, as mentioned above, had to bear Jacob's sins and had to serve as his scapegoat, so too must the Christians, as the supposed children and descendants of Esau, at all times bear the sins of the Jews and serve as their scapegoat, whom they hand over as a gift to the devil Azazel or Samael on their Day of Atonement.

Secondly, I assert this for the following reason: because the Jews teach that all their sins fall upon the head of Sammael's people on the Day of Atonement. For in the *Jalkut chadasch* fol. 101, col. 3. numero 21, under the title *Jamim noraim*, it is written as follows: כיון שמקבל סמאל השעיר וישראל מתוודין עונותיהם זה שהוא תמיד מקטרג על בא סמאל ונעשה סניגור. אומר הק"ה לכל השבעים שרים הראיתם בני ועתה בשביל שעיר אחד שהתוודו בני כל עונותיהם עליו ונתנו לו הוא נעשה סניגור מיד מסכימים כולם שכל העונות יבאו על ראש אומתו. ואלו היו יודעים האומות משעיר זה לא היו מניחים הם ושלוה שריד לישראל בעולם אפילו יום אחד, That is: When Sammael receives the goat, after the Israelites have confessed their sins, he becomes their advocate or intercessor (on account of this gift, whereas he is otherwise their

declared enemy and accuser). Thereupon the Holy Blessed GOD speaks to all seventy princes (of the nations, of whom more was said in the 18th chapter of the first part): Have you seen this one (Sammael), who always accuses my children (the Jews), how he has now become an intercessor on account of a goat, over which my children have confessed all their sins and which they have given to him as a gift? Thereupon they all unanimously agree that all sins shall come upon the head of his people; and if the nations knew the matter of this goat, they would (which GOD forbid) not leave a single one of the Israelites alive even for one day. And in the great *Jalkut Rubéni*, fol. 129, col. 3, in the *Parascha Acharé moth*, the following is read from the *Sohar*: ווי להו לעמא דעכום בשעתא דההוא שעיר משדרי ליה לההוא דסטרא דמסאבא עלייהו אתי לשבחה ווי להו לעמא דעכום בשעתא דההוא שעיר משדרי ליה לההוא דסטרא דמסאבא עלייהו אתי לשבחה על רישיה דעמיה That is: Woe to the idolatrous people (the children of Esau) at the time when the goat is sent to the accuser (of the Jews, to *Sammaël*), who is set over them (namely over the idolaters), for then he comes to praise the Israelites, and the Holy Blessed GOD causes the sins (of Israel) to fall upon the head of his people. So also in the book *Emek hammelech* fol. 146, col. 4. in the 37th Chapter, under the title *Scháar réscha diser anpin*, it is read: ועליו נאמר קדקד שער מתהלך באשמי. עשו איש שעיר כלו כאדרת שער. של ישראל על ידי שעיר של יום הכיפורים שנאמר בו ונשא כל עוונותם אל ארץ גזירה על דרך שנאמר ובאו כל האלות האלה על שונאיך אשר רדפוך והדין ונשלם בעמו וזרעו של עשו, That is: Esau was a hairy man (as is read in Gen 27:11), altogether rough like a hairy garment (as is written in Gen 25:25), and of him it is said (Ps 68:22, that GOD will shatter the head of His enemies): the hairy crown of him who walks in the sins of Israel (He will crush), through the goat of the Day of Atonement, of which it is stated (Lev 16:22) that the goat shall thus carry all their transgressions into the wilderness; just as it is said (Deut 30:7): And all these curses shall come upon your enemies who hate you and who persecuted you. This judgment, however, is executed upon the people and seed of Esau. Since, now, by the seed of Esau and the people of Sammael the Christians are understood, as has been clearly demonstrated above in the 16th and 18th chapters of the first part, we must, according to the Jews' superstition, bear their sins, be their scapegoats, and be handed over to the devil in their place. For this reason Christendom is also called a goat by them, as was indicated in the 17th chapter of the first part, at the thirty-sixth mocking name which they give to it.

Since all of this is as has been reported, there is absolutely no reason to doubt that what a man named Valentin Kärcher, who was beheaded here in Frankfurt in the preceding year of 1699, had declared about her will prove to be true. This man had, in the year 1698 in Sachsenhausen, killed his mother-in-law in a state of drunkenness; she had been a servant to the local Jews on the Sabbath and had performed all necessary work for them. Shortly before he was beheaded, according to the oral account given to me by the highly learned Mr. Difenbach, a duly appointed Evangelical Lutheran pastor, he testified about her that she had, every year on the Jews' Day of Atonement, allowed herself to be hired here as their scapegoat in exchange for a sum of money. I have also been told by others in addition to this that during that time she had put on a goatskin and had gotten down on her hands and feet

like a goat, presenting herself before the Jews, taking their sins upon herself, and had also been spat upon by them; from which the presumptuous insolence of the Jews is plain to see, in that they dare to commit such highly punishable wantonness in the very midst of Christians. It is also worth noting here that the aforementioned woman undoubtedly represented all of Christendom, which, as has been reported, is called “the goat” by our sworn enemies, the Jews. The said woman, however, received her well-deserved reward, in that she came to a very wretched end.

At the festival of Tabernacles, which falls on the 15th day of September and lasts eight days, the Jews customarily invoke God in a prayer that begins אָנָּא הוֹשִׁיעָה נָּא *Ana hoschia na*, found in the first part of the Prague *Machsor*, fol. 141, col. 1, as follows: הָכֵה אֹיְבֵינוּ כְּמַכַּת בְּכוֹרִים • ותעשה סוף תקראך ותענה: הַבְּקָעִם כְּבָקִיעַת יִם, That is: Strike our enemies as you struck the firstborn (in Egypt), and plague them; split them apart as you split the Red Sea, and we will call upon you, and you will hear us. They make this same petition also on the second festival day, as can be seen in the aforementioned Prague *Machsor*, first part, fol. 149, col. 1; however, in the *Machsors* printed here in Frankfurt, one word has been changed, and in place of *Ojefenu*, that is, “our enemies,” stands קָמֵיךְ *Kamécha*, that is, “your adversaries,” which amounts to the same thing, since both terms refer to the Christians, whom they call their own enemies and God’s enemies, as has been demonstrated in Chapter 15 of the first part; and they believe that all the plagues which in former times came upon Egypt will also befall Christendom, as will be thoroughly established below in Chapter 14. Furthermore, on the first day they petition in a prayer that begins כּוֹשׁ שְׁעִינַת עֵץ *Kost sheinath etz*, found at fol. 142, col. 1 in the Prague edition and at fol. 184, col. 4 in the Frankfurt German-Hebrew *Machsor*, as follows: גּוֹר לְבִלְתִּי לְהַעֲבִיד • תוֹלְדוֹת שְׁעִיר הָאֲבִיד, That is: Exterminate the generations of Seir (that is, Christendom, as has been indicated in Chapter 17 of the first part, under the ninth name that the Jews give to it), so that the Lord (that is, the Israelite people, who descend from Jacob, who according to the blessing in Gen 27:29, with which his father Isaac blessed him, was to be lord over his brothers) may no longer be compelled to serve (Esau, that is, the Christians). Here again something has been altered in the Frankfurt entirely Hebrew *Machsor*, where at fol. 101, col. 1, אֹיְבֵיךְ *Ojebecha*, that is, “your enemies,” stands in place of *Seir*; but both expressions carry the same meaning.

On the evening of the first day of the aforementioned Feast of Tabernacles, they prayed in a prayer which begins טוֹעֲנִי נִטְעֵי צִמְחוֹת *Toané nité Zemachóth*, as can be read in the Polish *Siddúrim*, fol. 158, col. 1, under the title *Maarith lel rishon schel Succoth*, in the following manner: שְׁבוֹר קֶרְקוֹד מֵאֲדוֹם שְׁכֵר חֲצִיד מִדָּם: that is, Break *Edom’s* neck, make your arrows drunk with the blood (of the Edomites, that is, of the Christians.) These words, however, have been omitted out of fear from the thick *Tefillah*, fol. 80, col. 3, 4, where this prayer also appears under the aforementioned title.

On the seventh day of the Feast of Tabernacles, which they call *Hoschána rábba* and which falls on the 21st of September, they customarily walk seven times around their *Almémor* (which is the elevated place in their synagogues or schools, somewhat resembling a pulpit), just as the Israelites formerly walked seven times around the city of *Jericho*, as may be read in Josh 6:3 etc. The meaning of this practice is described by *Rabbi Bechai* in his book *Cad hakkémach*, fol. 51, col. 4 and fol. 52, col. 1, as follows: לעתיד תחזור השכינה לבית קדשי הקדשים • וההקפה שאנו עושין בזמן הזה הוא סימן ורמז לעתיד ונתחל מדת הדין בשונאיהן של ישראל אשר הציקום ושעבדו בהם • וההקפה שאנו עושין בזמן הזה הוא סימן ורמז לעתיד שתפול חומת אדום ויהיו כלים ואובדים מן העולם שכן התנבא דניאל על החיה הרביעית עד די קטילת חיותא והובד גשמה ויהיבת ליקירת אשא • ואז ישמח הר ציון וירושלים שנקראו מדבר וציה שנאמר ציון מדבר היתה וירושלים שממה • וכן That is: In the future, the divine Majesty will return to the house of the Holy of Holies (namely, the Temple), and the attribute of judgment will be visited upon the enemies of Israel, who afflicted them and brought them into bondage. The walking around, however, which we perform at this time, is a sign and indication pointing toward the future, namely that the wall of *Edom* (that is, Christendom) will fall, and that they (the Christians) shall perish and be destroyed from the world; for thus did *Daniel* prophesy concerning the fourth beast (when he says in chapter 7, v. 11): Until the beast was slain, and its body destroyed, and given to the burning of fire. Then shall the mountain of *Zion* and *Jerusalem* rejoice, which are called a wilderness and a dry land, as it is said (Isa 64:10): *Zion* has become a wilderness, and *Jerusalem* a desolation. Thus also did *Isaiah* prophesy, and this is what he says (in chapter 35, v. 1): The wilderness and the dry land shall be glad, and the desert shall rejoice and blossom like a rose. We see from this, therefore, that such walking around signifies the downfall of Christendom, and that the converted *Ferdinand Hess*, in the second part of his *Judengeißel*, at the end of the eighth chapter, wrote the truth when he reports that on the aforementioned day the old and young, in the manner of a *Procession*, walk seven times around the *Almémor*, carrying their *Thóra* (that is, their book of the law) with them, calling and crying out seven times; this signifies that, just as the children of Israel walked around *Jericho* and the city walls immediately fell down, so too do they cry out fervently to God for help, that Christendom and their enemies shall likewise fall, perish, and be destroyed; they call the day *Hoschána rábba*, that is, the great help before God, believing in the end that God will certainly help them.

Rabbi *Samiga* writes about this procession in his book *Mikráë Kódesch*, in the 21st chapter, fol. 109, col. 1, in the following manner: ביום הושענא רבה שהוא היום האחרון לממשלת סמאל והשרים המלמדים קטיגוריא על ישראל אנו מסבבים את הדוכן שבע פעמים וספר תורה באמצע כדי שיעתרו מן השמים אף אם חס ושלוש אנשי אמונה ורוהים את הגזרות אבדו ואינם שיענה אותם בעד הס"ת שבעבורו מתעררים הרחמים כדברי הזוהר בפרשת ויחי וכמו שנענו כשסבבו את יריחו שבע פעמים כן יענה אותם עתה לכלה הפשע ולהתם החטאות וכל גזירות קשות that is, on the day of *Hoschána rábba*, which is the last day of the dominion of *Sammaël* and of the princes who accuse *Israel*, we

walk seven times around the pulpit, with the book of the law in the middle, so that God in heaven may be entreated, in case, God forbid, the faithful and pious people who are able to hinder and avert the severe decrees or judgments are gone and no more remain, so that He may then hear them for the sake of the book of the law, on account of which He, as is noted in the *Sóhar* in the *Parascha Vajechi*, is moved to mercy. And just as they (namely the Israelites) were heard when one walked seven times around the city of Jericho, so may He now hear them, to ward off transgression and to put an end to sin and to all severe decrees, and to humble and diminish the accusers and prosecutors, and to exterminate them from the earth.

On the twenty-second day of September, which is called *Sheminí Azéreth*, that is, the eighth day of the feast, they pray in a prayer which begins אום אישון נוצרת *Om ischon ninzéreth*, and which stands in the Frankfurt *Machsor* fol. 111, col. 1. 2. under the title *Józer lischminí azéreth*, as follows: שוכן עליות ורב העלילות . עתה כנס גלויות : כל שונאִיךְ להאביד . ואוהבִיךְ שמחות להרביד . צרים מנו להדמם וגו' : that is, Thou (O God,) who dwellest on high and doest great deeds, gather now those who are in *exilio* or misery, so that those who hate Thee may be destroyed, and those who love Thee may be adorned with necklaces in the kingdom of the Messiah, the Son of David; that Thy destroyed Temple may be raised up very high, and the enemies may be rooted out from among us. In the Prague *Machsor*, however, at fol. 157, col. 1., in the first part, שונאים *Sótenim*, that is, the haters, is read in place of שונאִיךְ *Soneécha*, that is, those who hate Thee. Furthermore, they pray in the prayer immediately following, which begins אמונים אשר נאספו *Emuním aschéer neesáfu*, and which stands in the Frankfurt *Machsor* fol. 111, col. 2., to God in the following manner: פדותם . שמח עדתם . פנה להגנם : צמח מענם . קבל מענם . רומם המונם . שמור הדורים שבת ארורים . תכה אויבינו כמכת גזרים : that is, Gladden their (namely, the faithful Jews') assembly; awaken their redemption; turn Thyself toward them to have mercy upon them; root out from among them those who afflict them (that is, the peoples of the world, as may be seen in the commentary in the Prague *Machsor* fol. 158, col. 2. on this prayer); hear their cry; exalt their multitude; preserve the honored ones; cause the accursed (that is, the peoples of the world, and in particular the Christians, as has been indicated in the seventeenth chapter of the first part, in connection with the eighth name which the Jews give to Christendom) to be forgotten (that is, utterly destroyed). Smite our enemies as Thou didst smite the firstborn (in Egypt), and we will praise Thee, as was done at the parting of the Red Sea. In the Prague *Machsor*, at the passage cited, the words "Smite our enemies as Thou didst smite the firstborn" are omitted.

On the first Sabbath of the festival of the Dedication of the Temple, which falls on the 25th of November and lasts eight days, and is called *Chanúcca*, they call upon God in a prayer which begins אוֹדֵךְ כִּי אֵנֶפֶת *Odechá kianáfta*, and which stands at fol. 5. 6. 7. in the thick *Tefillah*, under the title *Józer leschabbath ríschon dachanúcca*, at fol. 7, col. 1 as follows: פורה ותדריך כמו , That is: Tread the winepress in Thy wrath. What is meant by this has already been

indicated above. Furthermore, they pray in a prayer which begins שְׁנֵי זֵיתִים נִכְרָתִים וגו' *schéné sethim nichrathím*, and which stands at fol. 7, col. 3-4 in the thick *Tefillah*, under the aforementioned title *Józer leschábbath ríschon dachanúcca*, to God in the following manner: זָכוֹר זֶרַעַם לְהוֹשִׁיעֵם וגם הקרא שנת יובל : ושים אותם מקום אבותם בכל תבל : ומעל יד איש צייד טבעתם יסירו. הן ממלכה That is: Remember their seed (namely the Israelites) to redeem them, and proclaim a Jubilee year. Set them in their fathers' place, so that they rule over the entire world, and take the ring from the hand of the hunter (that is, from Esau, as can be seen in the Polish *Siddurim* fol. 49, col. 3. in the commentary on that prayer; for Esau is called a hunter in Gen 25:27; by Esau, however, Christendom is here understood) from his hand (that is, as may be read in the aforementioned commentary, to take from the Christians all government and dominion). Behold, restore the deferred (and from the Jews so long withheld) kingdom to the city of Zion. From this the high Christian potentates can see how the Jews are disposed toward them.

Furthremore, on that same day they prayed, as can be read in the aforementioned thick *Tefillah* fol. 8, col. 3. 4. under the title mentioned above, as follows: אלהיכם יביא משיחו אזור : that is, May your God cause His Messiah to come, who will be girded with the belt of righteousness and justice. He (the Messiah) will destroy the wicked through the scepter of His mouth, and will exterminate the enemy (that is, Christendom, as was indicated in the 17th chapter of the first part, under the thirty-ninth name by which the Jews call it), and will complete the song of praise on account of the miracles (which he will perform), and will free the small one (that is, Jacob, who is called the small one in Gen 25:23, by which the Israelites, as his descendants, are here understood) from the servitude (with which the greater one, namely Esau, that is, Christendom, afflicts him), &c. In addition to the above, they call upon God in the following manner, as is to be found in the grace-after-meals book (*Benschbuch*) fol. 22, col. 2 under the title זמר נאה לחנוכה *Sémer náëh lachanúcca*: ושם תודת . תכון בית תפילתי . חנוכה המזבח : רעות שבעה נפשי . ביגון כוחי כולה . חיי נזבח . לעת תכין מטבח . מצר המנבח . אז אגמור . בשיר מזמור . חנוכה המזבח : רעות שבעה נפשי . ביגון כוחי כולה . חיי that is, O Strength and Rock of my salvation, it is fitting to praise You: let my house of prayer (that is, the Temple in Jerusalem) be erected again, and we will offer thanksgiving offerings to You there, when You shall have accomplished the slaughter (namely the butchering and killing, which has already been mentioned several times above, and of which one may read in Isa 34:6) upon the barking enemy (that is, Christendom, which, as was stated in the 17th chapter of the first part, is called the dog): then will I complete the dedication of the altar with song. My soul is sated with evil; my strength has passed away in sorrow; my life has become bitter to me in the harsh servitude of the kingdom of the calf (that is, Christendom, which is called the three-year-old calf, as has

likewise been reported in the 17th chapter of the first part, under the thirty-fifth name which is given to it), in whose power the glory resides. Lead out Your own possession (namely the Jewish people).

On the Sabbath that falls immediately before the festival of *Purim*, they call upon God, as may be read in the second part of the Prague *Machsor* fol. 10, col. 2. and fol. 11, col. 1 and in the large *Tefillah* fol. 16, col. 4. and fol. 17, col. 2 under the title *Jozer lepharaschath sechór*, as follows: זכור את אשר עשה . יהי לבו ולמשיסה . וגזעו יעקר בבעיסה . ביטה אל חטאו אל תשא . כי קהלך עיסה . בכל . That is: Remember what he (namely *Amalek*, as may be read in Deut 25:17) has done; let him be given over to plunder and pillage, and let his stock (that is, Christendom, for Christians are called the children of *Amalek* and the seed of *Amalek*, as was noted in the sixteenth chapter of the first part under the seventh name they give us, while Christendom is called the *Amalekite* kingdom, or simply *Amalek*, as was shown in the seventeenth chapter of the first part, likewise under the seventh name by which they designate it) be rooted out in fury. Look, O God, and do not forgive him his sin, for he has oppressed your congregation with all manner of tribulation and trampling, &c. Cause the name of *Adina*, or the Voluptuous One (that is, Christendom, as has been demonstrated in the aforementioned seventeenth chapter of the first part under the twenty-fourth name), to be forgotten on all sides and in every corner, and restore the kingdom now to him to whom it belongs (namely, to the Jews). Concerning such forgetting, Rabbi *Bechai* writes in his commentary on the Five Books of Moses, fol. 215, col. 4 in the *Parascha Ki téze*, in the following manner: הפרשה הזו התחלה בזכרון וסיימה בשכחה להורות שעתיד זכרם להשתכח מן העולם וזה : That is: This *Parascha* begins (with the word) Remember (as may be seen in Deut 25:17) and ends (v. 19) with the words: Forget it not, since their memory will be forgotten from the world, and this will come to pass at the time of the Messiah.

Furthermore, they pray on the aforementioned Sabbath, as can be seen in the mentioned second part of the Prague *Machsor* fol. 13, col. 1. 2. and in the thick *Tefillah*, fol. 18, col. 3. under the above-mentioned title, in the following manner: זכור ה' לאדומים נזה נא . צרים אשר חומות . ערערו . עד היסוד ערו ערו . פימו דברו בגאות ופערו : זה אין לפניך שכחה . עברתם שמרה נצח . מלשכחה חלף לא ידעו עשות נכוחה : ספרם חתום ליום תוכחה : טעם חוק בדת מוכח . חזכר כי לא תשכח יום בו עמם להתוכח : מכאן צוית לעמך לא תשכח That is: Remember it against the *Edomites*, who destroyed the dwelling (understand: the Temple) and laid it bare to its very foundation, and who opened their mouths speaking in arrogance; let this not be forgotten before You. Observe their ever-enduring wrath, that it may not be forgotten, since they did not know how to do what is right. Seal their book for the day of punishment. The reason for the judgment (which has been pronounced against them) is indicated in Scripture (Joel 3:2, 19). Remember it, and do not forget the day on which You will contend with them; therefore You have commanded Your people: forget it not. From this we see once again that the Jews call upon God to punish Christendom on account of the Temple destroyed by the Romans.



Furthermore, on the aforementioned Sabbath, under the title mentioned, as can be seen in the Prague *Machsor* fol. 15, col. 1. 2. and fol. 16, col. 1. in the thick *Tefillah* fol. 20, col. 2. and fol. 21, col. 1. 2., they call upon God as follows: משמיע ומצוה . קול מים רבים נשמע קולך . אלהים אל דמי לך . לעמך בקנין פעלך : זכור את אשר עשה לך וגו' : זכור בית מקדשך השמם . וכל עובר עליו משתומם . מתי תתנשא ותתרומם . זכור אומר פיך קומם . בשלש עתות עמלק להמם . בשלש מיתות זכרם להרתם . בשלשת ימי אפילה נהם להעמם . בשבעה ימי עברה להרשימם : בעשרה מיני שמד להאשימם . כמו מעשרת דברים עכבו עם מענות . ומשבע מצוות המיושנות . כן בעשר ושבע יושכרו לענות . ובת קול הצא ממעונות . והפוצץ בכל המחנות . זכרון דברים להגיד ולענות . אל תזכרו ראשונות . בינו ישועות אחרונות . והזכירו זכר רננות . עמלק אשר בא ועת מחנות . והיקר אתכם בפני בנות . ויצא לו שם בכל המדינות . ראו עתה לתנות . איך נמחה כתרך בכל פנות . וצבא המרום אשר במעונות . אשר הוסמך עליהם כמשענות . יפקוד עליהם אות העוונות . לרוב ימים להמנות . לחשוב עליהם חשבונות . להפילם לתופת דראונות . והמון לאומים וכל הלשונות . על עוזר ועוזר ישאו קינות . וכשל עוזר ונפל עוזר מקוננות . וידע כל פועל כי לא שכחת . ויבין כל יציר כי שמם שכחת . ושעיר ושריו אז וכחת . ועמלק וטפסריו הוכחת . ואתם במשפט נתוכחת . ויווכרו עם אשר זכרת . כי לטובה אוהב זכרת . ובזכרון טוב אתם that is to say, God, be not silent. Your voice has been heard like the voice of many waters, which calls out and commands Your people in the possession of Your work (that is, in Your law, as can be seen in the Prague *Commentario*): Remember what he (namely, *Amalek*) has done to You, etc. Remember Your desolated Temple, over which everyone who passes by is horrified. When will You arise and exalt Yourself? Remember it, and fulfill the declaration of Your mouth, to shatter the *Amalekites* three times (for in Isa 33:10 the word "Now" stands three times); to blot out their memory through three kinds of death (namely the sword, the plague, and the famine, as it is explained in the *Commentario*); to darken their splendor in the three days of darkness; to mark them out in the seven days of wrath; to destroy them with ten kinds of extermination (which are found in Isa 34). Just as they held the people (*Israel*) back from observing the Ten Commandments and did not keep the seven ancient commandments (of the children of *Noah*), which commandments together make seventeen, so shall they be filled with wormwood (that is, bitterness) by means of the seventeen (words which stand in Ps 75:9 in the Hebrew text, and which read in German as follows: For the Lord has a cup in His hand, filled and poured out with strong wine, and He pours from it, but all the wicked of the earth must drink and drain the dregs). And a voice (from heaven) will go forth from the dwelling places and scatter itself through all the camps, to announce the remembrance of these things and to cry out: Remember not the former things (namely, the deliverance from Egypt), but consider the final salvation, and proclaim it with singing, (and say:) Behold now *Amalek*, who came and turned the camps (or armies) about, and made you cold (that is, plagued you) among the daughters (that is, the nations), whose fame has gone out into all lands, and tell of him, how he was suddenly destroyed in every corner (of the world). The heavenly host also (by which are to be understood the evil angels who are said to rule over the nations in the air, of whom treatment was given in the eighteenth chapter of the first part), which dwells in the (upper) habitations, upon which one has leaned as upon staffs, shall be visited on their account, on account of their sins (of which Isa 24:21-22 is to be read), so that after a long time

they shall be numbered, and an accounting shall be held with them, in order to cast them into hell and disgrace. Then the multitude of the nations, together with all tongues, shall lament over the helper (namely *Amalek*, who helped all the nations against *Israel*) and over the one who was helped, and shall cry out with wailing: the helper has been cast down, and the one whom he helped has fallen. And every work (of Your hands) shall come to know that You have not forgotten (to destroy the *Amalekites*), and every creature shall perceive that You have caused their name to be forgotten; and that Seir together with its princes has been punished, and *Amalek* and his commanders chastised, and that You have contended with them through judgment; and that You have remembered the people whom You call to mind (namely *Israel*), since You have been mindful of them for good, and they have thought of You with goodness. And those who remember the Lord shall always say, the Lord must be highly praised; and those who are redeemed by the Lord shall say, so must all Your enemies perish, O Lord! etc.

At the feast of *Púrím*, which is mentioned in the little book of *Esther* in the 9th chapter, verse 26, and which falls on the 14th day of February, they customarily recite once again the little curse-prayer *Bircháth hammimim*, which has been treated at length above in this chapter, against Christendom, as may be seen in the second part of the Prague *Machsor*, fol. 19, col. 1, and in the thick *Tefillah* fol. 24, col. 3, under the title *Józer lepúrím*. They also have the custom of reading the little book of *Esther* at this feast, and when they have finished with it, they say ארוד המן ברוך מרדכי ארורה זרש ברוכה אסתר ארורים כל עובדי אלילים ברוכים כל ישראל וגם  
זכור: that is, Cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all who practice idolatry, blessed be all Israelites, as also Harbona, who hanged Haman, concerning which the book *Orách chájim*, numero 690. fol. 316, col. 2, as well as the Judeo-German *Sépher minhágim*, fol. 3, col. 1, may be consulted. And it is well worth noting here that the words "Cursed be all who practice idolatry" concern the Christians, whom they regard as idolaters, as was indicated in the 16th chapter of the first part, at the thirty-first name that is given to us.

On the twenty-third day of February they call upon God, in a prayer which begins אשרי כל  
בך *Aschré col cholébach*, and which stands in the thick *Tefillah* fol. 33, col. 1.2, and in the second part of the Prague *Machsor* fol. 25, col. 2, under the title *Józer lepharascháth Pára*, in the following manner: זכור בנך ואהובך וגו' תאמר בדתך להמתיקם כקריאת ים סוף וכמכת בכורים שונאיהם  
להפקידם: that is, Remember your children and your beloved ones (namely the Jews), etc. Command that they may receive a sweetness in your law (when they study therein), and that just as the Red Sea was parted and the firstborn (in Egypt) were struck down, so too those who hate them may be rooted out.

On the first day of March they pray, as can be seen in the thick *Tefillah* fol. 42, col. 1.2, and in the second part of the Prague *Machsor* fol. 38, col. 2, under the title *Musaph lepharaschath hachodesch*, in a little prayer which begins ארבע מלכויות *Mevasser am lachióth*, in the following manner: דרוש נא במדותך כעולתם כבראשונה. כאשר שמענו כן עוד חיש נא  
that is, We will

trample the four kingdoms (namely the four monarchies) when you mete out their reward to them (and repay them for their deeds), as you have done before. Just as we have heard (how the Egyptians perished), so now hasten further (and do likewise to our enemies the Christians.) In this manner they also petition in the four preceding prayers that they may hear such news concerning the Christians as they once heard of old concerning the Egyptians; for they believe that the Christians will be visited with the very same plagues with which the Egyptians were punished, as will be demonstrated shortly hereafter, as well as below in chapter 14.

On the *Sabbath* which is the nearest one before the Easter festival, and which is called *Shabbat haggadol*, that is, the Great *Sabbath*, they pray in a prayer which begins אתי מלבנון כלה *Itti millevanón cálla*, and which is found in the thick *Tefillah* fol. 42, col. 3. 4. and fol. 43, col. 1, in the following manner: כלה לענות בקושי לשעבד. צעירה בפרך ותחיה וחהיה: ככלי אויב פריץ חיות טהם ולבו מכבד. that is, The ravening beast (that is, Christendom, as has been indicated in the 17th chapter of the first part, at the thirtieth name given to it) growls and hardens its heart, to afflict the Bride (that is, the Jewish people) and to keep her in heavy servitude. It torments her with harshness and a heavy yoke; but it shall be put to shame and shall be like a vessel of destruction. Furthermore, they pray on that same *Sabbath*, as may be read in the second part of the *Prague Machsor* fol. 40, col. 2. and in the thick *Tefillah* fol. 44, col. 3. under the last-mentioned title, as follows: שואה ומשואה תפיל צר לשוחה ונחיה בגשם ישועה that is, Devastation and destruction (may they come upon Christendom.) Cast the enemy (namely the Christians, as has already been mentioned many times) into the pit, so that we may live through the rain of salvation. Immediately following this comes the following: ישמע לאדום כשמע מצרים. משא רומה כמשא מצרים. נפרעת מפתרון בתכלית מכה עשיריה. באדום תפרע בתכלית קרן עשיריה. ירדו ראמים עמם. בכורי מלכות עמם מור מצרים. that is, Let that which was heard concerning Egypt be heard concerning Edom (understand: Christendom; in the thick *Tefillah*, however, לבוש *Lechúsh*, that is, the land of the Moors, stands in place of *Edom*, so that the Christians should not notice that this prayer is directed against them). The burden concerning *Duma* (of which one may read in Isa 21:11) is like the burden concerning Egypt.

You have taken vengeance upon Pathros (that is, upon the Egyptians, concerning whom one may read in Isa 11:11 and Jer 44:1) at the end of the tenth plague: take vengeance also upon Edom at the end of the tenth horn (that is, at the end of their reign). The *Reemim*, that is, the unicorns (by which the Romans are to be understood) must go down with them (namely, that they shall be slaughtered, as is explained in the book *Cad hakkemach* fol. 57, col. 3, and as may be read in Isa 34:7). Strip the firstborn of the realm of their people of the crown, and banish them in wrath. Immediately following this comes another short prayer, which begins with אל נא לישע עמך וגוי *El na lejescha ammecha* &c., in which they petition God as follows: מה שהיה בראשונה הוא שיהיה באחרונה כשמע מצרים תשמיע לצורים that is: What happened in the beginning (to the Egyptians, when the Israelites were delivered out of Egypt) shall also come

to pass at the last (upon the Christians). What was heard concerning the Egyptians (what punishments came upon them) let also be heard concerning those of Zor (that is, concerning the Christians, as has been demonstrated in the sixteenth chapter of the first part, under the twelfth name that is given to us).

That this is the correct understanding of such words can be seen in *Schemoth rabba* fol. 103, col. 3. at the end of the ninth *Parascha*, where it is written as follows: כמשם שהביא הק"ב על המצריים כך הוא עתיד להביא על מלכות הרשעה שנ' : כאשר שמע למצרים יחילו כשמע צור, אמר ר' ל' כל צור : that is, Just as the Holy Blessed God had brought (plagues) upon Egypt, so too will He bring them upon the godless kingdom (that is, Christendom, as has been shown in the 17th chapter of the first part), as it is said (Isa 23:5): Just as men were terrified when they heard of Egypt, so too will men be terrified when they hear of *Zor*. Rabbi *Eliezer* has said: wherever in Scripture צור *Zor* appears without a *Vau*, there Scripture speaks of the godless kingdom. But wherever the word *Zor* appears in its full form (namely צור), there Scripture makes mention of the city (or region) of Tyre. Rabbi *Bechai* also writes this in his book *Cad hakkemach* fol. 57, col. 4. and adds the following: מי שפרע מן הראשונים יפרע מן האחרונים . במצרים דם ובאדום דם שנ' דם ואש ותימרות עשן. במצרים : צפרדעים שקולן . קשה ובאדום כתיב קול שאון מעיר . במצרים כנים ובאדום כתיב ונהפכו נחליה לזפת ועפרה : לגפרית. במצרים ערוב ובאדום כתיב וירשוה קאת וקפוד וגו' במצרים דבר ובאדום כתיב ונשפטתי אתו בדבר ובדם וגומר : that is, He who took vengeance upon the first will also take vengeance upon the last. In Egypt there was blood; in Edom there will also be blood, as it is said (Joel 3:30): Blood, fire, and columns of smoke. In Egypt there were frogs, which have a harsh voice, and of Edom it is written (Isa 66:6): A voice of tumult from the city. In Egypt there were lice, and of *Edom* it is written (Isa 34:9): Their streams shall be turned to pitch, and their dust to sulfur. In Egypt there was vermin, and of *Edom* it is written (Isa 34:11): The bittern and the hedgehog shall possess it, etc. In Egypt there was pestilence, and of *Edom* it is written (Ezek 38:22): And I will judge him with pestilence and blood, etc.

That the aforementioned word *Reemim*, which means unicorns, is understood in a veiled manner to refer to the Romans, can be seen from the aforementioned book *Cad hakkemach* fol. 20, col. 1., where it is written: דרשו ז"ל ראמים אלו רומיים : that is, Our rabbis, of blessed memory, have interpreted the word *Reemim* to mean *Romijim*, that is, the Romans. Likewise, in the same book, fol. 31, col. 4., on the words of Isa 34:7, "There the *Reemim*, or unicorns, shall come down with them," the following is taught: דרשו ז"ל אלו רומיים that is, Our rabbis, of blessed memory, interpret it as referring to the Romans. Similarly, in the book *Zeror hammor* fol. 47, col. 3., at the end of the *Parascha Vajischlach Jaacob*, on the aforementioned words of Isaiah, one reads: אל תקרי ראמים אלא רומיים that is, Read not *Reemim*, unicorns, but *Romijim*, Romans. On this matter, the old *Nizzachon*, pages 167 and 168, may also be consulted. By the Romans, however, Christians in general are understood here, as has been demonstrated in the sixteenth chapter of the first part, in connection with the second name that is given to us. But

to return to the previous subject: the Jews are also accustomed on the aforementioned Sabbath to pray to God that He would tread the winepress, as is found in the prayer that begins: *As rof nissim hifletha*, page 45, col. 4., in the large *Tefillah*, under the aforementioned title, the meaning of which has been reported above.

On the evening before Easter, four cups of wine are poured for each person, which that person must drink; and when they have poured the fourth cup, they then recite, as can be seen in the thick *Tefillah* fol. 6, col. 3, under the title *Haggada*, from Ps 79:6 and Jer 10:6 and Ps 69:25, as well as Lam 3:66, as follows: *שפוך חמתך על הגוים אשר לא ידעוך ועל הממלכות אשר בשמך לא יקראו*: that is, “Pour out Your wrath upon the heathen who do not know You, and upon the kingdoms that do not call upon Your name. Pour out Your indignation upon them, and let Your fierce anger overtake them. Pursue them in anger and destroy them from under the heavens of the Lord.” This prayer of cursing, however, is directed against the Christians, as two converted Jews truthfully report: *Ferdinandus Heß* in the second part of his *Judengeissel*, at the end of the fifth chapter, and *Johann Adrian* of Emden in his letter of warning, *pagina* 27. The Jews could, of course, deny this and say that in the book *Chóschen hammischpat* fol. 484, *numero* 425, §. 5, whose words were cited at the beginning of this second chapter, it is expressly stated that this curse applies only to those peoples who do not believe that the children of Israel went out of Egypt and that God performed wonders and signs on their behalf, and that it is therefore not directed against the Christians, who believe all of this. One must not, however, be swayed by this, for it is a hollow evasion, inasmuch as Rabbi Bechai, in his commentary on the five books of Moses, fol. 69, col. 1, in the *Parascha Vaëra*, writes of it as follows: *התקנו לנו ר"זל בכוס רביעי ולהתחיל בו שפוך חמתך והטעם בזה לפי שעתיד הק"ה להשקות לאומות העולם ארבע כוסות של פורענות הוא שכתוב קח את כוס היין* that is, “Our rabbis, of blessed memory, have ordained for us to conclude the *Hallel* (which is a certain hymn of praise) at the fourth cup, and therewith to begin the words ‘Pour out Your wrath,’ etc. The reason for this, however, is that the Holy One, blessed be He, will cause the nations of the world to drink four cups of vengeance (or punishment); and this is what is written (Jer 25:15): ‘Take this cup of wine full of wrath.’ And it is written (Jer 51:7): ‘The golden cup of Babylon is in the hand of the Lord.’ And it is written (Ps 11:6): ‘And a mighty tempest wind shall be the portion of their cup.’ And it is written (Ps 75:9): ‘For the Lord holds a cup in His hand, poured full of strong wine.’” The same can also be read in the *Jalkut Schimóni* on Jeremiah, fol. 65, col. 3, *numero* 307, and in the *Jalkut chádasch* fol. 100, col. 2, *numero* 45, under the title *Jámim tóbim*. From this it is thus evident that such a curse applies to the nations of the world, by which all peoples outside of Judaism are understood, and consequently the Christians as well.

This is also read in the Polish *Siddúrim*, fol. 101, col. 1. 2., under the title *Haggáda schel Pésach*, in the commentary on this curse-prayer, as follows: שפוך חמתך אל הגוים וגו' כי אכל את יעקב ב' פסוקים אלה הם במזמור ע"ט והם גם כן בירמיהו במעט שינוי ולפי שפסוק לא לנו ה' לא לנו אינו נאות לראשית והתחלת הרבים כי הוא חוזר על מאמר קודם אליו לכן תקנו לומר בתחלתו שתי פסוקים אלו לומר ה' אלהינו אחרי שהושעת וגאלת את ישראל ממצרים ונקמת נקמתם להודיע כתר הגדול על פרעה ועל מצרים שאמר לא ידעתי את ה' וגם להענישם על מה שהרעו לישראל גם עתה שפוך שפוך חמתך אל הגוים והם אומות העולם כי הם לא ידעוך ובשמך לא קראו כמו פרעה. גם אומות האלה אכלו את יעקב ועוד הוסיפו צרה מהמצרים שהחריבו את בית המקדש פעמים והוא אמרו ואת נוהו השמו. לכן אע"פי שאין אנחנו ראויים שתעשה עמנו תשועה הזאת עשה למען שמך הגדול המחולל בקרב הגוים והוא אמרו לא לנו ה' לא לנו כי לשמך תן כבוד. זהרד"א כתב שלכך נהגו לומר בתחלה פסוק שפוך חמתך מפני שארבע כוסות הם כנגד ד' כוסות של פורעניות שעתיד הקב"ה להשקות את אומות העולם לכן אנו אומרים על כוס רביעי לפני הקב"ה בזה הכוס אנו משלימין המצוות מעתה עשה מה שהבטחתנו לשפוך אותם ארבע כוסות של פורענות על הגוים ולפיה אין צ"ל פסוק של אחריי כי אכל That is to say: these two verses, שפוך חמתך אל הגוים, "Pour out Your wrath upon the nations, etc., for they have devoured Jacob, etc.," are found in Ps 79:6-7, as well as in Jeremiah (Jer 10:25) with a slight variation. And because the verse (Ps 115:1) "Not unto us, O Lord, not unto us" is not suited to serve as the opening of the words, since it refers back to something stated before it, our Rabbis therefore ordained that these two verses be said at the beginning, speaking thus: "O Lord our God, after You have saved and redeemed Israel from Egypt and avenged their wrongs, in order to make known Your great power against Pharaoh and Egypt, who said (as may be seen in Exod 5:2), 'I know not the Lord,' and in order to punish them for the evil they did to Israel: so now pour out Your wrath upon the nations, that is, the peoples of the world, for they do not know You and do not call upon Your name, just as Pharaoh did not. These nations too have devoured Jacob (that is, the Israelites) and have afflicted them more than the Egyptians did, for they have destroyed the Temple several times, and this is what he (King David, Ps 79:7) says: 'And have laid waste his dwelling place.' Therefore, even though we are not worthy that You grant us this salvation, do it nonetheless for the sake of Your great name, which is profaned among the nations; and this is what he says (Ps 115:1): 'Not unto us, O Lord, not unto us, but unto Your name give glory.'" Rabbi Don Abarbanel has written that the reason it is customary to say the verse "Pour out Your wrath" at the beginning is that the four cups correspond to the four cups of punishment with which the Holy One, blessed be He, will cause the nations of the world to drink; therefore we say over the fourth cup, before the Holy One, blessed be He, as follows: "With this cup we fulfill the commandments; now do what You have promised us, to pour out those four cups of punishment upon the nations." For this reason it is not necessary to say the verse that follows, namely, "For they have devoured Jacob." The very same thing is also taught by Abarbanel in his book *Sévach Pésach*, fol. 54, col. 2. Now since, according to all this, such a curse is directed against those who destroyed the Temple and caused the Jews great suffering, and since the Romans (who, together with all Christians, are, as has already been frequently noted, supposed to be Edomites and of the lineage of Esau) destroyed the last Temple, and since the Christians are, according to the Jews' own assertion, their worst enemies, who have

done them much harm, against whom they also call upon God for vengeance on account of the destroyed Temple, as has been mentioned above; and since, moreover, Christians belong among the peoples of the world: it is therefore irrefutably true that such a curse applies to them as well, and indeed applies to them above all others. There is also the following passage on this matter in the book *Orach chájim*, fol. 236, col. 1. numero 480: יש אומרים שיש לומר שפוך: חמתך וכו' קודם לא לנו ולפתוח הפתח כדי לזכור שהוא ליל שימורים ובזכות אמונה זו יבא משיח וישפוך חמתו על העכ"ם: that is, some say that the words "Pour out Your wrath, etc." are to be spoken before (Ps 115, which begins) "Not unto us, etc.," and that one must open the door in order to remember that this is a night of watching, and that through the merit of this faith the Messiah will come and pour out his wrath upon the idolaters. Now the Jews regard Christians as idolaters, as has been demonstrated in the sixteenth chapter of the first part, in connection with the thirty-first name that is given to us; and their supposed Messiah will deal more harshly with no one than with the Christians, for he will have them all put to death so that not a single one of them remains, as may be found below in the fourteenth chapter of this second part. It is therefore an inescapable conclusion that such a curse applies to Christians as well, and may indeed be directed solely and exclusively against them.

Furthermore, on the aforementioned evening before their Passover, they pray in the *Haggáda*, as can be read in the thick *Tefillah* fol. 7, col. 4, in a prayer which begins אומץ גבורותיך הפלאת *Omez gevurothécha híflétha*, under the title הגרה *Haggáda*, as follows: שני אלה רגע: הביא לאדום, That is: Let these two things come in an instant upon Edom (namely, Christendom). In the second part of the Prague *Machsor* fol. 71, col. 2, where this same prayer is likewise to be found, as well as in another prayer book, presumably printed at Hanau in the year 446, that is, 1686, in the sixteenth part of a sheet, which I possess, there stands at fol. 301, col. 1, under the title *Haggáda*, in place of *Edom*, the word עוצית *Uzith* or *Uzis*; but it amounts to the same thing, for this too signifies Christendom, as has been reported in the 17th chapter of the first part, under the twenty-sixth name that is given to it. Now the aforementioned words are taken from Isa 47:9, where it is written: But these two things shall come upon you suddenly in one day, namely widowhood and the loss of children, as can be seen at v. 8 of the same passage; and through this the Jews pray to God that He would let these two severe punishments come upon the Christians. I have also read the following in a handwritten *Commentario* on the *Machsor*, concerning these words: כך אומרים ישראל שתיים הצרות: הם שכול ואלמון הביא לאדום שנקראת עוצית דכתיב שישי ושמחי בת אדום יושבת בארץ עוץ, That is: Thus speak the Israelites: let these two misfortunes, namely the loss of children and widowhood, come upon *Edom*, which is called *Uzith*, as it is written (Lam 4:21): Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz.

On the first day of their Passover feast, which falls on the 15th day of March and lasts eight days, they call upon God, as can be read in the second part of the Prague *Machsor*, fol. 56, col. 1. and in the Frankfurt edition fol. 123, col. 1 under the title *Józer lejóm ríschon schel*

*Pésach*, as follows: על הרי בתר . על אחד ההרים יראה לבחירים . גמול פועל הורים . דובים נמרים אריות וחזירים . That is: Upon the mountains of the cutting (that is, as it is explained in the *Commentario*, upon Mount Zion, upon which in the Temple the offerings were cut into pieces and divided), upon one of the mountains, shall be seen by the chosen (Israelites) the recompense of the work of the Fathers (understand: the reward of the merit of Abraham, Isaac, and Jacob), namely that the bears, leopards, lions, and swine (that is, the Persians, Greeks, Babylonians, and Romans) shall be hewn into pieces like strong bulls, like excellent (fat) lambs, and utterly destroyed, but the turtledoves and young doves (that is, the Jews) shall be preserved unharmed and without lack, etc. On the evening of the first day of their Passover feast, they are accustomed to pray in the following manner, as can be seen in the thick *Tefillah* fol. 69, col. 2. under the title *Maaráf lel ríschon schel pásach*: ליל שמורים אותו אל חצה . בחצות לילה בתוך מצרים . גבור על איביו יחצנו That is: God divided the night of watching (or observance, meaning the night on which the Israelites departed from Egypt, of which one may read in Exod 12:42) into two parts, when at midnight He went forth from the midst of Egypt. May the Mighty One (God) divide that same night over His enemies (namely the Christians, for in some copies, as I also possess one, which, as just mentioned, was presumably printed in Hanau, in place of איביו *ojefáv*, that is, his enemies, the word אדום *Edom* stands) just as He divided it (in Egypt). By these words they wish to obtain from God that it may go with the Christians exactly as it went with the Egyptians, and that an equal punishment should come upon them. Furthermore, on the said evening they pray, in a prayer which begins פסה אכלו פחודים *Pésach achelú pechudím*, and which stands under the aforementioned title, as follows: פסה חרב חדה על אדום ביד צה ואדום וגו' בפסה להושיענו That is: The Passover feast will be a sharp sword against Edom (meaning Christendom), through the hand of Him who is white and red (of whom Song 5:10 speaks), etc. At the Passover feast He will press our oppressors down and heal us of the wound, etc. The first words are omitted in the thick *Tefillah* fol. 69, col. 3., but I find them in another copy. Beyond this, they also pray under the aforementioned title a short prayer which reads as follows: ליל שמורים קראו נורא עלילה/ כי בו : שבר מוטות עגלה . רעוץ ירעוץ אום מדקה ואכלה שנית בו להתגאלה That is: The night of watching has been so named by Him who is terrible in deeds (namely by God), for in it He broke the yoke of the Calf (that is, of Egypt). May He utterly shatter the crushing and devouring people (that is, the Christians, as has been indicated in the sixteenth chapter of the first part, in connection with the eleventh name which the Jews give us), so that we may be redeemed a second time thereby. This also stands thus in the aforementioned copy, but in the thick *Tefillah* the words "May He utterly shatter the crushing and devouring people" have been omitted out of fear, and in their place has been set: רעיתו מוציא בשמחה וגיל That is: He leads His beloved (namely the Jews) forth with joy and gladness.



On the second day of Easter, they call upon God, as can be seen in the second part of the Prague Machzor, fol. 66, col. 1, and in the Frankfurt edition, fol. 128, col. 2, under the title *Józer lejóm schéni schel Pésach*, in a prayer which begins אפיק רנן ושירים *Appík rénen veschirím*, in the following manner: יושבי נוף בנער חית קנה יגער יחלצני ממכרסם מייער That is: just as He (namely God) has destroyed the inhabitants of Nof (which was a city in Egypt called Memphis, but now named Alcair or Cair, by which Egypt is here understood), so may He also destroy the beast in the reed (that is, Christendom, as has been demonstrated in the 17th chapter of the first part, at the twenty-eighth name which is given to it).

He wishes to deliver me from the ravaging beast out of the forest (that is, from the wild boar, by which Christendom is also understood, as was likewise indicated in the aforementioned 17th chapter of the first part, at the twenty-ninth name by which it is called). In the *Commentary* of the Prague *Machsor* these words are explained as follows: כמו שגערת: במצרים להרוג בכוריהם כן גער באומה הרשעה שנקראת חית קנה: כמו שגאמר גער חית קנה: ויחלצני מאומה שנקראת יער במצרים להרוג בכוריהם כן גער באומה הרשעה שנקראת חית קנה: that is, Just as you rebuked (or destroyed) Egypt by slaying their firstborn, so also rebuke (or destroy) the godless people (that is, the Christians, as was reported in the 16th chapter of the first part, at the seventeenth name by which the Jews customarily call us) which is called the beast in the reeds, as is said (Ps 68:31): Rebuke (or destroy) the beast in the reeds; and deliver me from the people which (Ps 80:14) is called a wild boar that ravages it (namely, the vine). Furthermore, they pray on the aforementioned second day of Passover, as can be seen in the second part of the Prague *Machsor* fol. 68, col. 2, and in the Frankfurt edition fol. 130, col. 1, under the title mentioned, in a prayer which begins אודך פי עניתיני *Odecha ki anithani*, in the following manner: נא שאג ממרומים ירדו לטבח ראמים: that is, Roar now, O God, from on high, and let the *Reemim* (that is, the unicorns, by which, as has already been demonstrated in the preceding portion of this chapter, the Romans and all Christians are understood) come down to the slaughter. These words, however, are taken from Isa 34:7.

Furthermore, they pray, as can be read in the Frankfurt *Machsor* fol. 131, col. 1. and in the Prague edition fol. 70, col. 1. in the second part, under the aforementioned title, as follows: קני קהל קצת בחילה: קפצת חמש מאות מהלך קנות לה עם מנהלך. רשפת צרים קרבוץ מפת צוררים: ראות יראו כן צורים. רומם ורומם: 'צורים בשלוח צירים: שחת משולי קש באוסר. שלום קרנות עשר? שלחכם באכלו בחוסר. שטר תכלית מכות עשר וגו': that is, "The enemies of Your congregation (namely the Egyptians) You have destroyed through Your punishment. You leaped down (from Heaven), which is as far away (from the earth) as one can travel in five hundred (years), to acquire for Yourself a people that hopes in You. You burned the enemies, so that four plagues always came together: thus must those of Zor (that is, the Christians, as reported shortly before) also see (that they are visited with that same punishment). Exalt the rocks (that is, the Israelites) by sending the messengers (namely) of the *Messiaë*, the son of Joseph, and of the *Messiaë*, the son of David. Then You will destroy those who are compared to stubble (that is, the children of Esau, as found in Obad 1:17, by which the Christians are meant) through the one who binds (that is, the Messiah, the son of

David, of whom it is said in Gen 49:11 that he will bind his foal to the vine), and You will repay the ten horns (which have been taken from the Israelites). Burn them (the children of Esau) just as (the Egyptians were consumed by fire), so that they are left in want (that is, so that not one of them remains. Demand from the Christians) the full account of the letter of the ten plagues, etc.” That is, as it is expounded in the *Commentario* in the Prague *Machsor*, that which the prophets, namely Isaiah and Micah, have said: the former in chapter 23, v. 5 says, “Just as men were terrified when they heard of Egypt, so shall they also be terrified when they hear of Zor”; but the latter in chapter 7, v. 15 states, “I will show them wonders, just as in the time when they went out of the land of Egypt.” The Jews thus pray in this manner that God would punish Christendom with the ten plagues with which He punished the Egyptians, as can be clearly seen in the aforementioned *Commentario*.

On the evening of the second day of Easter, they pray in a prayer which begins: ליל שמורים ליל שמורים אדיר ונאה *Lel schimmúrim addír venáëh*, as can be seen in the thick *Tefillah* fol. 71, col. 4, under the title *Maäríf lelé schéni schel Pésach*, as follows: ליל שמורים שמע מצרים לנצור יחילו כשמע: that is, “The night of watchings is, to observe the cry from Egypt. One will tremble at the Passover feast when the cry of Zor (that is, of Christendom) will be heard (when it is destroyed by the ten Egyptian plagues). The night of watchings is kept for the reserved vengeance, to turn away wrath from us, etc.” However, several words have been omitted here which appear in the aforementioned copy, presumably printed at Hanau, fol. 169, col. 1, for therein one reads: ליל שמורים שמור לנקמה נטורה. על צור: that is, “The night of watchings is kept for the reserved vengeance against Zor, the Crowning One.” By Zor, however, Christendom is understood, as has already been demonstrated above.

On the seventh day of the Passover festival, they call upon God in the following manner, as can be seen in the Frankfurt *Machsor* fol. 141, col. 2, and in the Prague *Machsor* fol. 79, col. 1 of the second part, under the title *Józer lejóm schevíi schel Pésach*: תפול צרה כעדינה מאנוש לאבוד: כי לשמך תן כבוד וגו': נא שית אדום למורש קפוד ואגמי מים וגו': : כהפלאה לדור צוה ישועות יעקב אותך ביראה לעבוד. הפלא עם אחרונים מחכך וחסיך וכל פה יהלך מה רבו מעשיך קדוש: that is, “Let dread fall upon Adina” (meaning Christendom, as has already been noted more than once) “so that she perishes and not a single person remains of her. Grant salvation to Jacob” (that is, to the Israelites) “so that You are served with fear; and give glory to Your name, etc. Make Edom” (that is, Christendom) “now an inheritance for the hedgehogs and a watery swamp, etc. Just as You worked wonders for the former generation” (in Egypt) “through many signs, so also work wonders for the latter ones who wait and hope in You; then every mouth will praise You” (and say:) “O holy God, how great are Your wonders!” In place of the word “Edom,” however, the Frankfurt fully Hebrew *Machsor* cited so often, as well as the one that has the German translation alongside it, reads כל קמך, that is, “all Your adversaries”; but the meaning is the same, since the Jews regard the Christians as adversaries of God, as has been reported in



when He (namely the name) shall be complete. When He strikes the descendants of *Seir* (that is, the Christians, as has been demonstrated in the 16th chapter of the first part, under the sixth name given to us), He will take vengeance upon His enemies, multiply the wonders of His strength, and sound the trumpet in His stormy blast. He will be zealous over Zion in His zeal, when He destroys the beast in the reeds (understand: Christendom). However, in the Frankfurt *Machsor*, the words “when He strikes the descendants of *Seir*, He will take vengeance upon His enemies” are omitted. But in order to understand this matter correctly, one must know that the Jews hold that the name, as well as the throne of God, remains incomplete until the race of Esau and Amalek, that is, the Christians, shall be entirely destroyed by the Messiah, since it is written in Exod 17:16: *כי יד על כס יה* *ki jad al Kes jah*, that is, “The hand is upon the seat of the LORD,” in which words *כס* *Kes* is read in place of *כסא* *Kissé*, and *יה* *Jah* in place of *יהוה* *Jehova*, both being read as incomplete; and in these same words mention is also made of the perpetual war against Amalek, and in the preceding verse 14, of his complete extermination.

On the evening of the seventh day of Passover, they pray, as can be seen in the thick *Tefillah*, fol. 74, col. 3, under the title *מעריב ליל שביעי של פסח* (*Maárif lel Schevii fchel Péfach*), in a prayer which begins *מתי אבוא ואראה* (*Mathái avó veeraéh*), in the following manner: *חביתי לו / אותותיו / כימי עולם לשמש על עשר נגעים : ויד יוד ה' /* That is: I wait upon the LORD, that He would again, as in former times, make use of wonders, and would cause five more to come upon the ten plagues (which He had sent upon Egypt), and would employ the devastation and condemnation upon the great city (namely Rome, as can be seen above in the 17th chapter of the first part, under the second name which is given to the city of Rome). But upon you, Zion, shall His glory be seen morning and evening. In another copy, the words “in the great city” are omitted, and in their place the following is read: *על עשר נוגעים על עובד אליל וחמש*, That is: And would cause five more to come upon the ten plagues, upon the idolater.

On the eighth and last day of the Passover festival they pray, as can be seen in the second part of the Prague Machzor fol. 97, col. 2 and in the Frankfurt one fol. 156, col. 1 under the title *Józer lejóm ácharon fchel Péfach*, with these words: *באו בן עתה כל צוררינו יחד : תפול עליהם : כוס חמתך כסוך ביניהם . יראה ורעד יבא בהם . טרוף רעה בלבבם . חלחלה ומער אימתה ופחד . למען לעוג לכביהם . כוס חמתך כסוך ביניהם . יראה ורעד יבא בהם . טרוף רעה בלבבם . חלחלה ומער במתניהם . זיע ורתת בכל איבריהם . וכשלו מהם זבחם . הוה על הוה תבא אליהם . הנמם ישבו והחרתם . גער מלאים ואין* That is: Just as in former times it came to pass that the nations trembled and quaked, so now must all their enemies (namely, those of the Jews, meaning especially the Christians) tremble together. Let fear and dread fall upon them, so that their hearts melt. Pour out the cup of Your wrath among them. Let fear and trembling come upon them, confusion in their hearts, mighty pain and staggering in their loins, sweat and trembling in all their limbs, so that they stumble among one another because

of it. Let one misery come upon them after another, so that they must sit still in their ears. Rebuke them so that they are not healed, until Your children have passed into their borders, into the land which You swore to their forefathers.

On the evening of the aforementioned last day of Passover, they pray in the thick *Tefillah* (*Tefillah* fol. 77, col. 1.) in a little prayer which begins נטע שורק (*Netá schórek*), to be found under the title *Maaríf lelél acharón schel Pésach*, as follows: קנה ערה נער חיה בארץ והיה יי' למלך על כל הארץ, That is: Acquire for yourself a community; rebuke the beast upon the earth (namely Christendom, which, as has already been mentioned many times, is called the beast of the reed), so shall You, O LORD, be King over all the earth. Furthermore they pray, as is to be found in the Polish *Siddúrim*, fol. 104, col. 1. under the aforementioned title, in a prayer which begins פסח תתן ישועות חוסין (*Pésach yscháru &c.*), in the following manner: ולא יהיה שריד לבית עשו, That is: At the Passover feast You will grant salvation to those who hope in You, and none of the house of Esau (namely of the Christians) shall remain (but rather they shall all perish). This shall be the future Passover feast.

What they pray against Christians on the first Sabbath after their Passover feast has already been indicated above in this chapter at *paginâ 105.* and *106.* Beyond that, they also customarily call upon GOD in the following manner, as can be seen in the Polish *Siddúrim* fol. 68, col. 1. in a prayer that begins אין כמוך באלהים *En camócha bailemím*, under the title *Józer leschábbath rischón ácher happésach*: שדי קנא לתורתך. לבוש נקמתך וקנאתך ועוררה את גבורתך. תגער חית. הרץ נוכר. בכליון שוד ושבר. אותו ואת עמו בדבר. אל דמי לך. ימינך דהב מחצבת. הרץ גלגולת במקבת. זאת that is, Thou Almighty (GOD), be zealous for Thy law; clothe Thyself with Thy vengeance and with Thy zeal, and awaken Thy power. Rebuke (or destroy) the devastating beast (that is, Christendom, which is called the beast in the reeds and the wild boar) through extermination, devastation, and destruction: (exterminate) it and its people through the plague: be not silent. Just as Thou didst root out the pride (or the strength of the Egyptians of old), so also shatter the skull of this *Adina* (that is, Christendom) who dwells in (peaceful) repose, with a hammer. Come white and red from *Seir* (Christendom) and destroy its glory through annihilation. Awaken (Thy) zeal like a man of war: be not silent.

On the third Sabbath after Easter they pray, as can be read in the thick *Tefillah* fol. 41, col. 2. 3. under the title וולת לשבת שלישי *Suláth leschábbath schelischí*, in the following manner: אתה אלהים וזולתך אין עוד. עדינה נטה אני ואפסי עוד. באתי בחדרי מלך וערערתי מקום וועוד. ובשלוש יצאתי בלי פגע ומיועד. גבורי שוסיתי אבירי עשיתי. טירוהיו הרסתי משכנותיו רמסתי. דבירו ריצעתי נחלתו עניתי. צבאותי רצצתי ורע לא אוניתי הנני שלוה רשינה ורעננה יושבת כארמון שקטה ושאננה ואיה נפלאותיו אשר הפליא לכוה. מדוע מידי לא יצולנה. זמירות היכלו החשתי וחללתי שירותיו. והצתי באש מקדשו ועירעתי חצרותיו וגו'. למה הביט בוגדים המקים עלינו החריש בבלע רשע שארית קהלינו. מונים ומענים ומדכאים עמך ורבים נוצנים וחורפים וגו'. עורה למה תישן קמך להכחיד וגו': that is, "You are God, and besides You there is none other. The *Adína* (understand: Christendom) turns and says: I am it, and besides me there is none other. I have entered the

chambers of the King (namely, the dwellings of God in Jerusalem) and have laid bare the place of assembly (that is, destroyed the Temple), and I have gone out in peace, without misfortune or stumbling. His heroes I have plundered, his mighty men I have oppressed, his palaces I have destroyed, and his dwellings I have trampled down; his choir I have broken, his inheritance I have afflicted, his armies I have shattered, and no evil has befallen me. Behold, I am at rest, fat, and flourishing; I dwell quietly and peacefully in the palace. Where now are His wonders, which He performed for the Branch (that is, the Israelites)? Why will He not deliver them out of my power? I have silenced the songs in His Temple and profaned His hymns, burned His sanctuary with fire, and laid bare His courts, etc. Why do You look upon the transgressors who rise up against us? Why do You keep silent when the wicked devours those who are still left of our congregations? They oppress and torment and crush Your people, and bring forth many mockeries and blasphemies, etc. Awake! Why do You sleep? To destroy Your enemies, etc.”

On the fifth Sabbath after their Passover feast, they pray, as can be seen in the thick *Tefillah*: fol. 41, col. 4. and 42, col. 1. under the title *Suláth lepharascháth behár Sinái*, in a prayer which begins *Acharé nimcar geúlla*, also in such a manner: זכר נפלאותיך באזנינו שמענו. כשמע מצרים לעינינו הראנו. חדש כבאשונה וחנם קננו וגו': סוב ופגע בצר אשר עני יארוב וגו': פרץ רב הפרוץ בפורה האדומית. תהפך רגע כמהפכת סדומית וגו': קרא אל החרב לאבד שוטניך וגו': למה תישן עורה וגו': that is, The remembrance of Your wonders we have heard with our ears; let us also see with our own eyes (against the Christians) what we have heard of Egypt. Do it anew, and redeem us without cost, etc. Surround and strike the enemy who lies in wait for the poor, etc. Crush mightily in the winepress the *Edomite* (realm, that is, Christendom). Let it be overturned in an instant, as *Sodom* was overturned, etc. Call the sword to destroy Your adversaries, etc. Why do You sleep? Awake, gird Yourself in anger with fury, and avenge my vengeance upon the nations, You Redeemer and GOD, who exercises vengeance, &c. On the Sabbath before their Feast of Weeks, as well as before the ninth day of the month of *July*, they are accustomed, as may be read in the aforementioned thick *Tefillah* fol. 42, col. 1. 2. 3. under the title *Leschabbath lifne Schevuoth*, to lament before GOD in a prayer which begins *Othechá col hajóm kivvinu*, that the Christians wish to compel them to adopt the Christian religion, and they call upon Him for vengeance; and they do likewise in the prayer immediately following, which begins *Elohím beosnénu schamánu*, as well as in the prayer which begins *El chai arannén*, in which they call upon GOD, as may be read at fol. 43, col. 3, among other things, in the following manner: גער חית קנה שנית עמך הקנה: that is, Rebuke (or destroy) the beast in the reeds, and take possession of your people a second time.

On the ninth day of the month of *July*, they petition, as may be read in the thick *Tefillah* fol. 49, col. 3. 4. under the title קרובץ לתשעה באב *Kerúbaz letíscha beáf*, in the prayer which begins מתי לער קמיד להחרימם *Achaláni, hamamáni &c.*, in the following manner: that is, When will you banish (or exterminate) those who rise up against you? Let the day of their ruin draw near, so that you may be exalted through judgment.

The Jews do not forget us at their circumcisions and weddings either, and they believe it is not right unless they curse us in everything they do. At their circumcisions they curse us, as can be seen in the thick *Tefillah* fol. 60, col. 2. under the title *Józer leschábbas uberís mílah*, in a prayer which begins אות ברית שלחתי למרפא עולם *Oth beríth (oder Os berís) schilláschti lemárpe olám*, in the following manner: קנית קדם נחלתך : אות ברית שלחתי וגו' גוים כאשר שמע מבין חמורים ראותך תבוסת דם בהכותך בכורים שדי הפרנו ואויבך תכסנ . למלטנו מחלאות למצרים יחילו צורים אל יקים בחסדו That is: You acquired Your inheritance of old from the donkeys (namely, You redeemed it from the Egyptians), when You saw the treading down of blood, when You struck the firstborn. O Almighty, deliver us and cut Your enemies to pieces. Just as it was heard from Egypt (that they were seized with terror on account of the plagues and punishments that came upon them), so may they be seized with terror. May God, according to His mercy, bring it about that His declaration be fulfilled a second time. May He hasten to have compassion on us and to deliver us from our afflictions. May He let us see wonders as in former times. Our Redeemer is the Holy One, who is called the Lord of Hosts. And in the *Benschbook* they pray at fol. 26, col. 1. under the title *Birchas hammáson libris milah*, in a prayer which begins: אלהים ציוה לידיד *Elohim Zivvífi lididēcha*, with these words: That is: The wicked must be utterly destroyed. By the wicked, however, Christians are meant, as has already been demonstrated many times.

What concerns weddings: in the Polish *Siddúrim*, fol. 110, col. 2, under the title *Vegám seh lachathúnna*, in a prayer which begins: אל אדון על כל המעשים *El Adon al col hammáalim*, one reads that they pray as follows: that is, exterminate the arrogant (that is, the Christians, as was demonstrated above in the sixteenth chapter of the first part, at the twenty-fifth name which the Jews give them) just as fire burns the stubble, those who plague, oppress, and trample your people.

Those who are appointed over the burial of the deceased are accustomed, as in the little book printed here in Frankfurt am Main in the year 1697, which is called *Seder Chafrútha dekafránim*, fol. 3, col. 1, in a prayer that begins: 'אנא אלהי אברהם וגו' *Ana Elohé Abraham &c.*, to pray against us, among other things, as follows: יערימו : זכור זאת אויב חרף את שמך משנאיך נשאו ראש : שוד על עמך . לשרפנו ולבוננו ולשלול יתנכלו יתנכלו מתקומיך . ריבה את יריבי לחם את לוחמיך . חרפתם שמעת יי' עלי כל . 'מחשבותם . ומעללים עלילות ברשע ובתרמיהם . להכחידנו ולהשמידנו כל עצתם . שבתם וקיתם הביטה אני מגינתם וגו' כלה גרש יגרשו כן לב הנוצרים . להגתנו לחרב ולבזה בידי אכזרים . חרפה ישיבנו וירונו לענה ומרורים . השקמו מים That is: Remember this, how the enemy (that is, Christendom, as has

been established in the seventeenth chapter of the first part, at the thirty-ninth name which they give to it) blasphemes Your name. Those who hate You lift up their heads and devise a cunning scheme against Your people. Your adversaries think cunningly to burn us, to drive us out, to rob us, and to plunder us. Contend against those who contend against me, and fight against those who fight against You. Lord, You have heard their reproach. All their thoughts are against me, and they seek, in a godless manner and through their deceit, occasion and pretext; their entire counsel tends toward exterminating and rooting out. Look upon their sitting and their standing; I am their little song, &c. They drive out everything. This is the mind of the Christians, that they deliver us to the sword and to plunder into the hands of the cruel. They fill us with shame and make us drink wormwood and bitterness. Make them drink cursed water, so that it may become bitter to them. What, however, is meant by such cursed bitter water is clearly to be seen from Num 5:18-27.

This is what I have found in the Jewish prayer books against the Christians, from which it is as clear as daylight how the godless Jews are disposed toward us, and what they secretly carry in their shield against us, in that they desire nothing but revenge, and wish to strike us all dead without mercy and to extirpate us utterly and completely from the world; and that they act in direct contradiction to what was presented at the beginning of this chapter, which might have served as their excuse. Likewise, that all their smooth and fair words which they give to Christians consist of pure hypocrisy, for which reason one may well say of them, from Ps 62:5: With their mouth they give fair words, but in their heart they curse. Yet they may curse us and wish us all manner of evil as much as they please; God does not hear their wicked prayer at all, and no harm is thereby done to us, for the wise King Solomon says in Prov 26:2: As a sparrow flutters to and fro, and a swallow flies away, so a curse that is uttered without cause does not strike its mark. Thus we may also say with King David from Ps 109:28: Let them curse, but do Thou bless.

This abominable cursing is, however, an infallible proof against the wicked and desperate evil Jews that there is not a single good hair left on them, and that they are no longer God's people. They must themselves confess that such cursing is wrong, as has been demonstrated at the beginning of this chapter from their own books, and that it constitutes a wanton violation of the commandment in Jer 29:7, where it is written: "Seek the welfare of the city into which I have caused you to be carried away, and pray for it to the Lord; for when it goes well for them, it will go well for you also." They have no cause whatsoever to curse us in such a manner, for they fare well among us, and are powerfully protected against all harm by the high authorities; they also live in sheer idleness, and yet enjoy better sustenance and a far more abundant livelihood through their great shameful usury and their godless deceits than most poor Christians have, who must labor day and night, early and late, with the greatest hardship and bitter sweat, and in such a manner earn their bread. They are therefore unworthy of the great benefits that are bestowed upon them, since they show themselves so



ungrateful in return; and they would deserve thereby to be held not only to the heaviest but also to the most contemptible labors, and to be given nothing but water to drink and dry bread to eat, so that they would come to recognize how little cause they have hitherto had to curse us so wantonly and to wish all manner of evil upon us.

**Chapter III. In which three questions are examined: first, whether Jews are permitted to rescue a Christian who is in mortal danger from death; second, whether Rabbinic laws allow bringing a Christian's life to an end; and likewise third, whether one can safely entrust oneself to Jewish physicians or doctors, and use their medicines without concern.**

Regarding the first question, whether it is permitted to Jews to rescue a Christian who is in danger of body and life from death: I answer thereupon that it is not at all permitted to them, but rather strictly forbidden. That it is not at all permitted to them, I prove from the book *Shulchan áruch*, from the section *Jóre déa*, number 158, where it is written thus: עובדי עכ"ם That is: it is forbidden to rescue idolatrous people from death. Since they regard Christians as idolaters, as has been demonstrated in the sixteenth chapter of the first part, at the thirty-first name they give us, it necessarily follows that they are also not permitted to come to their aid in mortal danger. Upon this, the following is further read in the same place: עובדי עכ"ם ום שאין בינינו וביניהם מלחמה ורועי בהמה דקה מישראל בארץ ישראל בזמן שהיו רוב השדות של ישראל וכיוצא בהן אין מסבבים להם המיתה ואסור להצילים אם נטו למות כגון שראה אחד מהם שנפל לים אינו מעלהו אפילו עובדי עכ"ם : That is: one does not cause death to the idolaters with whom we are not at war, nor to the shepherds of small cattle among the Israelites in the land of Israel, at a time when most of the fields belong to the Israelites, and those like them; yet it is forbidden to rescue them when they are near death. As when one sees one of them who has fallen into the sea, one does not pull him back out, even if he were willing to give a reward. Something on this matter can also be found in the aforementioned *Shulchan áruch*, in the section *Chóschén hammischpat*, number 425, §. 5, fol. 484, col. 2. And in the Talmudic tractate *Avóda sara*, fol. 13, col. 2, in the commentary of Rabbi Solomon *Jarchi*, on the words הגיים והרועה בהמה דקה לא מעלין ולא מורידין That is: the *Gójim* or heathens, and a shepherd of small cattle, one does not pull out (when they are in a pit) and one does not push them down either; the following is read: הגיים והרועים : That is: the *Gójim* or heathens, and the shepherds of small cattle, as well as the robbers who are equal to the heathens, one does not pull out of the pit when they have fallen into it, but rather one leaves them therein so that they must die.

For this prohibition, I find three reasons. The first is found in Rabbi Moses bar Maimon's book *Jad chasáka*, in the first part, in the 10th chapter, numerò 1, fol. 40, col. 1, under the title *Hilchóth achum*, in these words: אין כורתין ברית לעובדי כוכבים ומזלות וגו' ואסור לרחם עליהם שנאמר ולא תחנם לפיכך אם ראה כותי עובד כוכבים ומזלות אובד או טובע בנהר לא יעלינו . ראהו נטוי למות לא יצילו : that is, one makes no covenant with idolaters, etc., and it is forbidden to have compassion

on them, as it is said (Deut 7:2): And you shall show them no favor. Therefore, when one sees an idolatrous Cuthean (that is, a *Goj*, meaning a Christian, or another who is not a Jew, for in the writings of the aforementioned Rabbi Moses and certain other books, the word *Cúthi* or Cuthean is used in place of *Goi*) perishing, or sees him sinking in a river, he shall not pull him out. If he sees that he is near death, he shall not rescue him. It is therefore forbidden for Jews to have compassion on a Christian or any other person who is not a Jew. On this matter it is written in the *Jalkut Schimóni*, on the Psalms, fol. 102, col. 4, numerò 727, on the words of Ps 36:11, “Extend your goodness to those who know you,” as follows: אמר רבי יצחק אל תהי מושך חסד : לאומות העולם : that is, Rabbi Isaac said: do not extend your goodness (or mercy) to the nations of the world. In the *Piske Tosephóth* of the Talmudic tractate *Jevamóth*, fol. 123, col. 1, numerò 32, it is likewise read: לא תכרות להם ברית דווקא בשבעה אומות ולא בשאר לא תחנם בכל האומות : that is, (the words of Deut 7:2,) “You shall make no covenant with them,” apply strictly to the seven nations (which were in the land of *Canaan*) and not to the remaining nations; (but the words) “You shall show them no favor” apply to all nations. Rabbi Menachem of Recanati likewise teaches the very same thing in his book *Taame mizvóth*, fol. 23, col. 2, in these words: מצוה שלא להעביר למולך ושלא לפנות אחר עבודת אלילים וגו' ושלא לחונן על עובדי עבודת אלילים : that is, it is commanded that one shall not cause anyone to pass through the fire to *Molech*, and that one shall not look upon idolatry, *etc.*, and likewise that one shall not show compassion toward idolaters. In Rabbi Moses bar Maimon's book called *Sépher mizvóth*, fol. 85, col. 3, the following is also read on this matter: מצוה נ' הזהירנו מחמול כלל על עובדי עבודה זרה ומליקות דבר מכל מה : that is, in the fiftieth commandment we are warned to have absolutely no compassion on those who practice idolatry, and also not to regard anything that belongs to them as beautiful; and this is what is said (Deut 7:2): You shall show them no favor, *etc.* Abarbanel likewise teaches in his book *Markéveth hammichneh*, fol. 77, col. 4, in the *Parascha* הצא *Téze*: אין ראוי לעשות חסד עם האויבים : that is, it is not fitting that one should show mercy to enemies. Rabbi Levi ben Gerson likewise states in his commentary on 1 Kgs 18:40, in the *Toalióth* or lessons drawn from that verse, the following concerning this matter: אין ראוי : 'לשלם לחמול על הרעים המחטיאים וזולתם ומסירים מאחרי השם יתברך כי החמלה עליהם היא אכזריות על הטובים וגו' : that is, it does not befit an upright man to show compassion toward the wicked, who cause other people to sin and turn them away from the blessed God, for mercy toward them is cruelty toward the good, *etc.* It is also written in the Talmudic tractate *Sanhédrin*, fol. 92, col. 1: אמר רבי אלעזר כל אדם שאין בו דעה אסור לרחם עליו שנ' כי לא עם בינות הוא על כן לא ירחמנו עושהו ויוצרו לא : that is, Rabbi Eliezer said: it is forbidden to show compassion toward any person who is without understanding, as it is said (Isa 27:11): For it is a people without understanding; therefore He who made them will not have compassion on them, and He who formed them will show them no grace. Now, since the Jews regard us Christians as idolaters, wicked and seductive people who seek to turn them away from their religion, and also as their enemies,

and indeed as people without understanding and as fools, as has been demonstrated in the 16th chapter of the first part, and since we belong to the nations of the world, it is beyond all doubt that they are also not permitted to rescue any one of us from death.

The second reason why Jews are not permitted to rescue any Christian from death is that they have been commanded to rescue only their neighbor from death, but Christians are not considered neighbors by them. For this reason, Rabbi *Mosche bar Majemon* writes in the fourth part of his book *Jad chasaka*, in the 4th chapter, §. 11. fol. 49, col. 2. under the title *Hilchóth rozéach uschemiráth néphesch*, in the following manner: אסור להצילן אם נטו למות כגון שראה אחד מהן שנפל לים אינו מעלהו שנאמר לא תעמוד על דם רעך ואין זה רעך that is, it is forbidden to rescue them (namely the Cutheans or Christians) when they are near death; as when someone sees one of them who has fallen into the sea, he does not pull him out, as it is said (Lev 19:16): “You shall not stand against the blood of your neighbor”; but this one is not your neighbor.

The third reason is this: because a Jew who rescues a Christian from death thereby keeps alive a person who practices idolatry. On this point, the book *Beér haggóla*, fol. 44, col. 2, teaches as follows: הגוים אשר הם עזובים אלהי עולם ועובדים אלהי נכר לא מעלין ולא מורידין . לא מעלין כיון שהוא אינו עובד אלהים חיים וגו' ולכך אין לתת אליו חיים להעלותו אם הוא בבור מפני שבזה יהיה האדם לעבודה זרה . That is: one does not pull the *Gójim*, or heathens, who have forsaken the eternal God and serve foreign gods, out (namely, out of the pit or the well into which they have fallen), nor does one throw them in. One does not pull them out, because such a person does not serve the living God, etc. Therefore, when he is in the well (or the pit), one must not pull him out, since by doing so one would be keeping a person alive in his idolatry. Likewise, it is stated in the Talmudic tractate *Avóda sára*, fol. 20, col. 1, in the *Tosephoth*: אם מעלהו נמצא מגול בן לעבודה זרה That is: if one pulls (a *Goi*) out, it turns out that one is keeping a person alive in his idolatry.

Now, even if the Jews were to object that the prohibition against rescuing the *Gójim* from death is to be understood as applying only to those seven nations mentioned in Deut 7:1, who dwelt in the land of *Canaan* when they took possession of it, as is maintained in the words cited at the beginning of section 2, no. 425, of the book *Chóschén hammischpat*, such a claim on their part is nonetheless nothing but a cunning deception. For, as has been stated, it is quite explicitly forbidden to them in general terms to rescue one who practices idolatry and who is not their neighbor, that is, not a Jew; and of any such distinction there is no mention whatsoever.

When this prohibition concerned only the said seven peoples, it would not be necessary at all today, since they no longer dwell among them; and even if their descendants were still to be found somewhere, they do not recognize them as such, unless someone were willing to believe *Rabbi David Kimchi*, who in his commentary on Obad 1:20 reports that the Germans are descended from the *Canaanites*, which *Rabbi Gedálja* also confirms in his book

*Schalchéleth hakkabbála* fol. 76, col. 1. with these words: יש קבלה שיושבי אשכנז הם הכנענים שברחו : מלפני יהושע that is, we have learned through *tradition* that the inhabitants of Germany are those *Canaanites* who took to flight before *Joshua*. This, however, is entirely rejected by *Abarbanel* in his *Commentario* on *Obadiah* fol. 254, col. 2. in the sixth question. Since this prohibition must still be observed by them at the present time, and they dwell among us, it follows irrefutably that the matter concerns Christians, and that they may not rescue any of them from death.

On the other hand, however, they are earnestly commanded to save a Jew from death, as may be read in the book *Jad Chasaka* of *Rabbi Mosche bar Majemon*, in the fourth part, in the first chapter, *numero* 14, under the title *Hilchóth rozéach*, where the words read as follows: כל היכול להציל ולא הציל עובר על לא תעמוד על דם רעך. וכן הרואה את חברו טובע בים או ליסטין באין עליו או חיה רעה באה עליו ויכול להצילו הוא בעצמו או שישכור אחרים להצילו ולא הציל או ששמע כותים או מוסרים מחשבים עליו רעה או טומנים לו פח ולא גילה און חברו והודיעו או שידע בכותי או באנס שהוא בא על חברו ויכול לפייסו בגלל חברו : ולהסיר מה שבלבו ולא פייסו וכל כיוצא בדברים אלו העושה אותם עובר על לא תעמוד על דם רעך that is, whoever can save (his neighbor, namely a Jew) and does not save him, transgresses the commandment Lev 19:16, which reads: You shall not stand against your neighbor's blood. Likewise, one who sees his companion sinking in the sea, or that murderers are coming upon him, or that a wild beast is approaching him, and can save him, or hire others for wages to save him, and does not help him; or when he hears that informers or traitors are plotting something evil against him, or are laying a snare for him, and does not reveal and disclose this to his companion; or when he knows that a Cuthean or a violent man intends to go against his companion (and do him harm), and he could appease him on behalf of his companion and remove from his mind what he intends, and does not appease him (so that he does nothing against his companion), and whatever else may be of this kind: whoever does this (and does not help his neighbor) transgresses the commandment: You shall not stand against your neighbor's blood. The very same is also to be found in the book *Chóschén hammischpat*, fol. 484, col. 2, *numéro* 426.

Regarding the second question, namely whether Rabbinic teaching permits the killing of a Christian, we wish to draw a distinction between those Christians who were formerly Jews and converted to the Christian religion, and those who were born of Christian parents.

As for converted Jews, it is undeniable that it is permitted to kill such a person. Such converts are called, as was indicated at the end of the 16th chapter of the first part, *Meshummadím*, that is, the Destroyed; *Mumarím*, that is, the Changed; *Malschiním*, that is, Slanderers; *Miním*, that is, Heretics; *Epicurusím*, that is, Epicureans; *Copherím*, that is, Deniers; and *Moserím*, that is, Traitors. And in *Ababene's* book *Rosch amaná*, fol. 9, col. 1, where the thirteen articles of the Jewish faith are treated, the following is taught concerning them: אם לא יאמין אדם עקר מאלו העיקרים כראוי כבר יצא מן הכלל וכפר בעיקר ונקרא מין ואפיקורוס וקוצץ בנטיעות : וערב האדם לשנאו ולמאסו בו ולאבדו ועליו נאמר הלא משנאיך י"י אשנא that is, when a person does not believe one of these articles as is proper, he has already stepped outside the community of the

faithful, and denies the foundation, and is called a *Min* or heretic, and an Epicurean, as well as a destroyer of the plantings; and one is obligated to hate him, and to despise him, and to destroy him (or to kill him). Of such a person it is also said (Ps 139:21): Should I not hate those, O Lord, who hate You? This same teaching is also found in Rabbi *Mosche bar Majemon*'s commentary on the Mishnah of the Talmudic tractate *Sanhédrin*, fol. 121, col. 1, in the Amsterdam Talmud. Likewise, the following is written concerning them in the book *Jóre déa*, fol. 123, col. 2, no. 158: מיני ישראל והם שעובדים לעבודת אלילים או העושה עבירות להכעיס אפילו אכל נבילה: או לבש שעטנז להכעיס הרי זה מין . והאפיקורסים והם שכופרים בתורה ובנבואה מִישראל מצוה להרגם אם יש בידו כח להרגם בסיף בפרהסיא הורג ואם לאו יבא בעלילות עד שיסבב הריגתו כיצד ראה אחד מהם שנפל לבאר והסולם בבאר קודם להוריד בו: that is, it is commanded to kill the *Minim* or heretics among the Israelites, namely those who practice idolatry, or one who commits sins in order to provoke someone (even if he merely eats carrion, or puts on a garment mixed of linen and wool in order to provoke someone to anger, he is a heretic), and the Epicureans, namely those who deny the Law and the prophecy of Israel. When one has the power in his hand to kill them, one kills them publicly with the sword; but where that is not possible, one shall approach them with cunning until one brings about the death of such a person. How then shall one proceed: when one sees one of them who has fallen into a well, and a ladder is standing in the well, one goes over and removes it, and says to him: see, I am occupied with letting my son climb down from a roof (and need this ladder for that purpose), I will bring it back to you; and similar things (he may say more to him, but he does not bring the ladder back, and instead lets him die therein). All of this is also to be found in the book *Chóschén hammischpat*, no. 425, §5. Rabbi *Mosche bar Majemon* writes in his book *Jad chasáka*, in the fourth part, in the 4th chapter, no. 10, fol. 49, col. 2, under the title *Hilchóth rozéach*, as follows: הכופרים בתורה ובנבואה מִישראל מצוה להרגם אם יש בידו כח להרגם בסיף בפרהסיא הורג: ואם לאו יבא עליהן בעלילות עד שיסבב הריגתן: וגומר: that is, it is commanded to kill those among the Israelites who deny the Law and the Prophets. When one has the power in his hand, one shall execute them publicly with the sword; but where that is not possible, one shall approach them with cunning until one causes their death. Likewise, in the *Piske Tosephóth* of the Talmudic tractate *Pesachím*, fol. 122, col. 2, no. 127, the following is taught: הכופר מותר להרגו: that is, it is permitted to kill a *Cópher*, that is, a denier.

In the book called *Sépher Toledóth Adam vechávva*, the following is also read concerning this matter in the sixth part, fol. 160, col. 2: 'מינין ומסורות ומשומדים ואפיקורסים מורידים ולא מעלים וגו': ואם היה מעלה בבור מגירה ואומר אני עושה כדי שלא תרד בהמתי לשם. ואם היתה אבן על פי הבור. מניח הוא ויאמר אני רוצה להעביר עליו בהמות. ואם היה סולם בבור מסלק ואומר אני צריך להוריד בני מהגג וגו': that is, the *Minim* or heretics, and traitors, and the *Meshummadim* or the destroyed, as well as the Epicureans, one lets down (into a pit) and does not pull back up, etc. And when there is a ramp in the pit, one removes it and says: I do it for the purpose of preventing my cattle from going down there. And when a stone has been placed over the opening of the pit, one lays it back on top and

says: I want to let my cattle walk over it. But when there is a ladder in the pit, one takes it away and says: I must let my son climb down from the roof, etc. All of this, however, is taken from the Talmudic tractate *Avóda sára*, fol. 26, col. 2. In the book *Beér haggóla*, the following is also read at fol. 44, col. 2: המינים והמשומדים והכופרים אלו שלשה מורידין לבור וזה כי המשומד הוא שעזב את אלוה שלו ועובד אלהי נכר . ולשון משומד הוא בא על מי שהיה תחלה עובד ה"שי ואחר כך נשתמד לעבודת הוא : that is, one lets these three kinds, namely the *Minim* or heretics, the *Meshummadim* or the destroyed (that is, the apostates), and the *Copherim* or deniers, down into a pit; and this because a *Meshummad* or destroyed one forsakes his God and serves a foreign god. (The name *Meshummad*, however, is given to one who at first served the blessed God, but afterward destroyed (and corrupted) himself in idolatry (that is, fell away); therefore it is fitting that he too be entirely destroyed.) In the second part of the Prague Machzor, at fol. 34, col. 1, under the title *Józer lepharascháth hachodesch*, in the commentary on the prayer that begins הוזה אבי כל הוזה, *Aví col chóseh*, it is written in the following manner: המינין ראוי לעקר אותם, that is, it is fitting that one root out the *Minim* or heretics. In the Talmudic tractate *Avóda sára*, at fol. 4, col. 2, it is also stated in the *Tosephóth* concerning a *Min* or heretic: מותר להרגו בידים, that is, it is permitted to kill him with one's own hands. In Rabbi Mosche bar Majemon's book *Jad chasáka*, in the first part, in the tenth chapter, *numero 1, fol. 40, col. 1*, under the title הלכות עכו"ם, *Hilchóth achum*, the following is also taught on this matter: המוסרים והאפיקורוסין מוצה לאבדן ולהורידן עד באר שחת מפני שהן מצירין לישראל : that is, it is commanded to kill the traitors and the Epicureans who are among the Israelites, and to cast them down into the pit of destruction, because they afflict the Israelites and lead the people astray.

Further, concerning traitors, the aforementioned book *Jad chasáka*, in the fourth part, in the eighth chapter, *numerô 9. 10. 11. fol. 46, col. 1.*, under the title הלכות חובל ומזיק, *Hilchóth chóvel umássik*, writes in the following manner: אסור למסור ישראל ביד כותים בין בגופו בין בממונו ואפילו היה רשע ובעל עבירות ואפילו היה מיצר לו ומצער : וכל המוסר ישראל ביד כותים בין בגופו בין בממונו אין לו חלק לעולם הבא . מותר להרוג את המוסר בכל מקום ואפילו בזמן הזה . ומותר להרגו קודם שימסור . אלא כשאמר הריני מוסר פלוני בגופו או בממונו ואפילו ממון קל התיר עצמו למיתה . ומזהרין לו ואומרים לו אל תמסור . אם העיז פניו ואמר לא כי אלא . אמסרנו מצוה להרגו וכל הקודם להרגו זכה . ומעשים בכל זמן בערי המערב להרוג המוסרים שהוזקו למסור ממון ישראל : that is, it is forbidden to betray an Israelite, whether in his person or in his property, into the hands of the *Cuthean* (that is, the Christians, as has been demonstrated in the sixteenth chapter of the first part under the third name that is given to us, or other peoples), even if he is already a godless and sinful person; and whoever betrays an Israelite, whether in his person or in his goods, into the hands of the *Cuthean*, has no share in the world to come (that is, in eternal life). It is permitted to kill a traitor in all places, even in the present time; and it is permitted to kill him before he carries out the betrayal. But if he says, "Behold, I will betray such-and-such a person in his person and property," even if it is only a small amount of property, he thereby makes it permissible to kill him. One does,

however, warn him and say to him, “Do not betray”; but if he is shameless (and obstinate) and says, “I will betray him nonetheless,” then it is commanded to kill him, and whoever kills him first is righteous. This occurs at all times in the cities of the West, that traitors who are held to intend to betray an Israelite’s property are killed, and the traitors are handed over into the hands of the *Cuthean* (that is, secretly arranged through people of the *Gojim*) to be killed and struck down. The very same is also read in the book *Shulchan áruch*, in the part called *Chóschén hammischpat*, fol. 451, col. 2. and fol. 452, col. 1. numero 388. §. 9. 10., and in the *Sèpher mizvôth gadôl*, fol. 148, col. 3., under the title הלכות גניבה *Hilchoth genéva*. Since converted Jews are regarded by the Jews as traitors in particular, inasmuch as they reveal their secrets to Christians and, according to the teaching of the rabbis, have abandoned the living and true God and given themselves over to idolatry, it follows rationally from this that it is permitted to the godless evildoers to take the life of such a person.

So that the truth of this matter may come to light all the more clearly, I will prove it with plain examples that the Jews have caused those who have abandoned their faith and become Christians, or who have merely let it be known that they intended to do so, to be killed in a pitiful manner, either by themselves or through other godless people whom they hired for that purpose. The convert *Victor von Carben* recounts in his little book on the Jews, in the 17th chapter, that there was once a man who had accepted the Christian religion, who was called Gottsmann, and when he mocked the Jews, his relatives, who were of a great family, were ashamed on that account and hired, by means of bribes, a false and wicked Christian, who attached himself to Gottsmann and inquired into all his secrets, presenting himself as though he were his best and most trusted friend. When Gottsmann once wished to travel into the countryside, he asked his supposed friend to accompany him, and the latter agreed; but he immediately went to the Jews and informed them of his plan and his scheme, whereupon they hired yet another wicked Christian to go along as well. In addition, two strong fellows from Gottsmann’s circle of acquaintances were appointed for the purpose, and these four devised a plan as to where they would meet. Thereupon Gottsmann set out on the road with his supposed friend, on which road the assigned Christian came to them and pretended as though he had come upon them by chance. When they arrived in a dense forest at the appointed place, the poor Gottsmann was struck by his two traveling companions so that he fell to the ground, and they held him there until the two Jews who had arranged the deed arrived. Thereupon the two Jews sent the godless Christians a little way aside and confronted him with the charge that he had traded a living GOD for the dead body of a man (by which they meant Christ), and said to him: if you wish to die as a pious Jew, we will here pledge and swear to you that we will bury you in our churchyard at Cologne beside your parents; to which, however, he remained completely silent. When the Jews perceived that they could obtain nothing from him, they called the two false Christians back, and when the poor man noticed the two Christians before him, he called out to the one who had previously presented



himself as his best friend and had associated with him in a very familiar manner, calling him by name, and said: O you false traitors! How miserably you have betrayed me. And as he had been wounded by them, the blood had run over him so that he could neither see nor speak well; yet he took the blood that flowed from him into his hand and spoke in such agony, with words of comfort: hear, you traitors and murderers, I was formerly baptized in water; now I am baptized with my own blood; and with that he poured the blood with his own hand over his head, then cried out with a clear voice as loudly as he could: now I will die as a pious Christian; whereupon they immediately beat him to death. This is what the aforementioned *Victor von Carben* reports. The highly learned Mr. *Diefenbach*, duly appointed Evangelical Lutheran pastor here in Frankfurt, also states in his book, which he calls *Judæus convertendus*, *paginâ* 143, that the Jews at Mainz had the learned and converted Rabbi Samuel shot by a murderer near Cologne in a forest (for which they paid him 400 thalers), on account of which, in addition to the murderer, nearly fifty Jews were executed as their well-deserved punishment.

The hatred of the Jews toward the Christian religion is also so great and terrible that parents even forget all natural love for their children and put them to death in a cruel manner when they perceive in them a desire to embrace the Christian religion. We have a noteworthy example of this in what took place in the year 1694 in Prague, concerning which one may likewise consult the aforementioned Pastor Diefenbach's *Judæus convertendus*, *paginâ* 136, 137, &c., wherein a Jew there (by the name of *Lazar Abel*) put his own natural little son, who was approximately twelve to thirteen years old and was called *Simon Abel*, to death in a cruel manner with the help of *Löbel Kurzhandel*, for the reason that the boy had, the year before, presented himself to the Fathers of the Jesuits and wished to become a Christian; as indeed the entire course of this affair was published in print at Nuremberg in the year 1696 by the bookseller *Balthasar Joachim Endter*.

Indeed, when the godless Jews notice in their children even the slightest inclination toward Christian things, they make no scruple of putting them to death on that account. *Eusebius* reports that a Jew burned his son because the latter had read and studied the Gospel concerning Christ. Likewise, the aforementioned *Victor of Carben* writes in the 16th chapter of his little book on the Jews that a Jew had a little son of five or six years of age, who was called Mennichen, and who had played with some Christian children. On one occasion it came to pass that Mennichen ran into a church together with the Christian children, and when he came home again he said to his mother: "Oh, what a beautiful school the *Gojim* have," that is, the Christians. When the mother heard this she was greatly alarmed and beat him soundly with a rod. Yet the next day the child ran back into the church again; she disclosed this to the father, who also beat him with the rod. But all of this was in vain, and the child ran to the church nonetheless, just as before, which greatly troubled the parents. Then the mother said to the father: "We will live to see sin and shame from this child; it would be far better if we

quietly did away with him, for he will never come to any good.” And although the father replied that the child was still young and did not know what he was doing, and that when he came of age he would surely conduct himself differently, this availed nothing with the mother, who opened the Scripture at Deut 21:20-21 and said: “Our son is stubborn and rebellious; therefore the words of Zech 13:3 shall be fulfilled upon him,” which read as follows: “You shall not live, for you have spoken lies in the name of the Lord.” To this she added yet other passages of Scripture. Thereupon, on a Sabbath, without her husband’s knowledge, she poisoned the child with her own hand by means of a dish made of white flour and eggs, from which it died immediately. From these accounts it is thus sufficiently evident that it is permitted among the Jews to kill a convert, seeing that they do not even spare their own natural children when they give any sign that they either wish to embrace the Christian religion, or even merely praise something that is Christian. Let this now suffice concerning converts.

Regarding the remaining Christians who are descended from Christian parents: it is likewise permitted to kill them, and this is demonstrated by the following arguments.

First, because they teach that God has permitted them to shed the blood of the *Gojim*, or heathens, concerning which the following is read in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 132, col. 1, in the *Parascha Schemini*: במדרש : זאת החיה אשר תאכלו זהו שאמר הכתוב עמד וימודד ארץ ראה ויתר הגוים . בשעה שבקש הק”ה ליתן תורה לישראל עמד ומדד את הארץ ונתן התורה לישראל במדבר בפרהסיא לכך כתיב עמד וימודד ארץ . דמם התיר להם שנאמר ותגוים חרוב יחרבו . נפשם התיר להם שנאמר that is, in the *Midrash* it is taught that the words of Lev 11:2, “These are the animals that you shall eat,” signify what Scripture says (Hab 3:6): “He stood and measured the earth; He looked upon the heathens and scattered them.” At the time when the Holy and Blessed God wished to give the Law to the Israelites, He stood up and measured the earth, and gave the Israelites the Law publicly in the wilderness; therefore it is written: “He stood up and measured the earth.” He permitted them (namely the Israelites) the blood of the heathens (to shed it), as it is said (Isa 60:12): “And the heathens shall be utterly laid waste (or destroyed).” He permitted them their souls, as it is said (Deut 20:16): “You shall let no soul live.” He permitted them their goods, as it is said (Deut 7:16): “You shall devour all peoples.” In *Vajikra rabba*, fol. 146, col. 1-2, in the thirteenth *Parascha*, the following is also found on this subject: רבי שמעון בן יוחאי פתח עמד וימודד הארץ . מדד הק”ה כל האומות ולא מצא אומה שהיא ראויה לקבל את התורה אלא דור המדבר . מדד הק”ה כל ההרים ולא מצא הר שתנתן בו את התורה אלא סיני וגו’ : רב אמר דמן התיר וממונן התיר . דמן התיר שנאמר לא תחיה כל נשמה . ממונן that is, Rabbi Schimon ben Jochai began (and said, it is written, Hab 2:6): “He stood and measured the earth.” The Holy and Blessed God measured all peoples and found no people worthy of receiving the Law except the generation of the wilderness. The Holy and Blessed God measured all mountains and found no mountain upon which the Law was to be given except Mount Sinai, etc. Raf said: He permitted their blood (to

be shed) and allowed their goods (to be taken). He permitted their blood, as it is said (Deut 20:16): “You shall let no soul live.” But their goods He permitted, as it is said (Deut 20:14): “And you shall eat of the spoil of your enemies.” The same is to be found twice in the *Jalkut Shimoni* on the Prophet Habakkuk, fol. 83, col. 3, numero 563. And in Rabbi Joseph Albo’s *Sepher Ikkarim*, fol. 92, col. 1, in the 25th chapter of the third *Maamar*, on the words of Deut 23:20, “Of the foreigner you may take usury,” the following is written: זהו עובד ע”ז ואינו רוצה לקיים שבע מצוות בני נח כנר תושב גופו מותר כפי הסכמת כל הדתות ואפילו הפילוסופים מתירים דמו ואסרו הרגו למי שאין לו דת : וכן תזהיר התורה על עובדי ע”ז לא תחיה כל נשמה גופו מותר כל שכן ממונו כי העובר ע”ז ראוי להרגו ולא לחמול עליו : that is, such a (foreign) person is one who practices idolatry and does not wish to observe the seven commandments of Noah, as a foreigner who dwelt in the Promised Land (in former times) was obligated to do: his body is, by the unanimous agreement of all religions, permitted (to be killed). Indeed, the philosophers, or sages, also allow that his blood may be shed, and have said: kill the one who has no religion. Thus the Law of Moses also warned against idolaters (and commanded, Deut 20:16): “You shall let no soul live.” The body of an idolater is permitted; how much more so his goods, for it is right that one should kill him and show him no mercy.

Against this, the Jews might offer, in their defense, the objection that this applies only to the seven nations of the land of Canaan, as can be seen in Deut 7:1-2 and Deut 20:16-17. For this reason, it is written in the *Sepher mizvóth gadól* fol. 10, col. 3, concerning the words of Deut 7:2, “You shall show them no favor,” as follows: לא מעלין אותם מן הבור ולא מורידין ועיקר פשוטו לא : that is, one does not pull them out of the pit, nor does one let them down into it; and the principal plain meaning of these words is this: you shall not have mercy on them; and (Scripture) speaks of the seven nations, the Amorites, the Canaanites, etc. Furthermore, the same Jews might bring forward in their defense that Rabbi *Mosché bar Majemon* also teaches in his *Sepher Mizvóth*, fol. 85, col. 2-3, in the forty-ninth commandment, under the title *Mizváth lo táaseh*, in the following manner: הזהירנו שלא להחיות איש מז’ עממין כדי שלא יתיהדו במ אדם ויסיתום לעבודה זרה והוא אמרו לא תחיה כל נשמה והריגתם מצות עשה כמו (Scripture) שבארנו במצות קפ”ז ומי שעבר ולא הרג מהם והיה אפשר לו להרגו עבר על מצות לא תעשה : that is, (Scripture) warns us that we are not to let any person of the seven nations live, so that the people (namely the Israelites) may not associate with them and be led by them into idolatry; and this is what it (Deut 20:16) says: you shall let no soul live; and it is a positive commandment that one must put them to death, as we have explained in the hundred and eightieth commandment (fol. 73, col. 1, under the title *Mizvah aléh*). But whoever transgresses this and does not put any of them to death when it was possible for him to kill one, has transgressed a prohibitive commandment.

To this, however, the following answer must be given: that although the words “You shall show them no favor,” as well as the words “You shall let no soul live,” are indeed spoken in Holy Scripture concerning the seven peoples of Canaan, the words cited in *Rabbi Bechai* as

proof that the blood of the Gentiles is permitted, drawn from Isa 60:12, which read “And the Gentiles shall be utterly laid waste (or destroyed),” apply to all peoples in general; just as the words in Deut 7:16, “You shall devour all peoples,” are to be understood as referring not only to the aforementioned seven peoples, but to all of them collectively. Beyond this, if they were only permitted to kill the said seven peoples of the land of Canaan, why then do they intend, at the coming of their *Messiah*, to kill all Christians and let not a single one live? It must surely follow that this is permitted to them. But even granting that it is to be understood only of the aforementioned seven peoples, which is not the case, the Germans would still not be excluded from it; rather, it would be permitted to the Jews to kill them wherever they can and may, because according to the teaching of *Rabbi David Kimchi* they are said to be descended from the accursed Canaanites. He states this in his commentary on Obad 1:20 as follows: אומרים בקבלה כי בני ארץ אלמנייא היו כנעניים כי כשפנה כנעני מפני יהושע כמ: שכתבנו בספר יהושע הלכו להם לארץ אלמנייא שקורין ארץ אשכנז ועוד כיום קוראים אותם כנענים that is, it is said through tradition, or oral teaching, that the inhabitants of Germany are Canaanites; for when the Canaanites withdrew from before Joshua (out of fear of being killed), as we have written in our commentary on the book of Joshua, they went to the land of *Alemannia*, which is called Germany; and these same people (namely the Germans) are still called Canaanites to this day.

Secondly, I prove it from the fact that it is permitted for Jews to kill a Christian, since according to the teaching of *Rabbi Bechai*, all *Gójim*, or heathens, are worthy of being exterminated; for he teaches thus in his commentary on the Five Books of Moses, fol. 136, col. 4, in the Parascha Mezóra: אמר רבי: כל הגוים בני נדות הם וחייבים כרת שנאמר הוי יושבי חבל הים גוי כרתים. that is, all *Gójim* are children of the unclean (that is, they were conceived by their mothers during the time of their female impurity) and are *chajávim kéreth*, that is, worthy of being exterminated, since it is said (Zeph 2:5): “Woe to the inhabitants of the region of the sea, the people of the Kerethites” (who are so named from *Caráth*, which means to exterminate). *Rabbi Ismael* said: from where is it proven that the *Gójim*, or heathens, must be exterminated? Since it is said (Deut 12:29): “When the Lord your God shall exterminate the heathens.” Thus far are the words of *Rabbi Bechai*. They would not spare us either, if they had power and authority over us, as can be seen from the cited commentary of the aforementioned *Rabbi Bechai* on the Five Books of Moses, fol. 198, col. 1, in the Parascha Vehajá ékef, where he expounds the words of Deut 7:16, “You shall devour all the peoples that the Lord your God shall give you,” as follows: תכלה אותן: that is, you shall destroy them and devour them like bread, according to the manner of speaking (Num 14:9, where it is read): “For they are our bread” (that is, for we will devour them like bread). Immediately following this, it continues: דרשו: that is, our Rabbis, of blessed memory, explain this (namely, that you shall destroy the peoples) as applying to the time when they are delivered into your power.

Thirdly, I assert it for this reason: according to their teaching, whoever kills a godless person performs a pleasing work before GOD the LORD. For in the *Jalkut Schimóni* on the five books of Moses, fol. 245, col. 3, no. 772, as well as in *Bammídbar rábba*, fol. 229, col. 3, in the twenty-first Parashah, the following is read: כל השופך דמן של רשעים כאילו הקריב קרבן, That is: Whoever sheds the blood of the godless does just as much as if he were offering (to GOD) a sacrifice. Now they regard Christians collectively as godless people, for they call them the godless, as well as the godless people, and Christendom the kingdom of the godless, or the godless kingdom, as well as the godless Esavian kingdom and the godless Roman kingdom, as has been shown in detail in the first part, in the sixteenth and seventeenth chapters. It therefore necessarily follows that, in their view, they render GOD a pleasing service when they take the life of a Christian.

Fourthly, I confirm it for this reason: because they teach that it is permissible to kill a person who practices idolatry and does not observe the seven commandments of Noah, inasmuch as Rabbi *Mosche bar Majemon* teaches in his book *Jad chasaka*, in the first part, fol. 40, col. 1, in the 10th chapter, number 1, under the title *Hilchóth achum*, as follows: אין כורתין ברית לעובדי כוכבים ומזלות כדי שנעשה עמהם שלום ונניח אותם לעובדם שנאמר לא תכרות להם ברית אלא יחזרו כורתין ברית לעובדי כוכבים ומזלות כדי שנעשה עמהם שלום ונניח אותם לעובדם שנאמר לא תכרות להם ברית אלא יחזרו : that is, one makes no covenant with the idolaters, such that we would make peace with them and allow them to practice their idolatry, as it is said (Deut 7:2): You shall make no covenant with them; rather, they must desist from it, or they shall be put to death. Likewise, in Rabbi *Mosche bar Majemon*'s book *Jad chasaka*, in the first part, fol. 120, col. 2, in the first chapter, number 6, under the title *Hilchoth mila*, it is further read that if a Cushite servant will not accept the seven commandments (of Noah), he shall immediately be put to death. In the *Sepher mizvóth gadól*, it is read at fol. 192, col. 4 under the title *Hilchoth melachím umilchamóth*, the following on this matter as well: בפרק ארבע מיתות תנו רבנן שבע מצוות : that is, in the chapter *Arba mithoth* (that is, in the seventh chapter of the Talmudic tractate *Sanhedrin* fol. 57, col. 1.), our Rabbis teach that the children of Noah were commanded seven commandments, &c., and that every one who is a child of Noah and transgresses one of them shall be put to death by the sword. The aforementioned Rabbi *Mosche bar Majemon* also teaches on this matter in his said book *Jad chasaka*, in the fourth part, fol. 290, col. 1, in the eighth chapter, number 10, under the title *Hilchóth melachím umilchamoth*, as follows: צווה משה רבינו מפי הגבורה לכופ את כל באי העולם לקבל : that is, our teacher *Moses* commanded, from the mouth of God, to compel all people who come into the world to accept those commandments which were commanded to the children of Noah, and that whoever does not accept them shall be put to death. More on this matter can also be found in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 210, col. 1, in the *Parascha Schophetim*. Furthermore, Jacob's two sons, Simeon and Levi, who, as is read in Gen 34:25, slew the Shechemites, are said to have done so because those people were given over to idolatry, concerning which it is written as follows in

Rabbi *Bechai's* commentary on the five books of Moses, fol. 44, col. 4, in the *Parascha Vajischlach*: והיותר נראה שמצאו שמעון ולוי מבואר הוא כי היו אנשי שכם רשעים עובדי עבודה זרה ומגלי עריות וכענין שכתוב בהם כי את כל התועבות האל עשו אנשי הארץ וגומר ועל כן ראו כי המה חשוב להם כמי שירצו להנקם מהם והרגו : that is, the justification which Simeon and Levi found (for killing the Shechemites) is clear, because the inhabitants of Shechem were wicked people who practiced idolatry and fornication, as it is written concerning them (Lev 18:27): For all these abominations the people of this land have done, etc. And therefore they considered the blood of those people to be reckoned among them as water, and they wished to avenge themselves upon them (on account of their sister Dinah), and they killed the king together with all the men of the city, for all of them followed him (in wickedness). Now, since the Jews regard us as people who practice idolatry, as was indicated in the 16th chapter of the first part, at the thirty-first name they give us, and since idolatry is forbidden in the seven commandments of Noah, it follows from this without fail that they consider themselves permitted to kill us, whenever it might be within their power to do so.

Fifthly, I confirm it for this reason: because they regard Christians as Amalekites, and call Christendom the *Edomite* and *Amalekite* kingdom, as well as *Amalek*, as has been demonstrated in the first part, in the 16th and 17th chapters; but the killing and complete extermination of the Amalekites has been commanded to them in Deut 25:19, concerning which *Rabbi Moses bar Maimon*, in his *Sepher mizvóth*, fol. 73, col. 2, at the one hundred and eighty-eighth commandment, under the title *Mizváh aseh*, teaches in the following manner: מִצְוָה קפ"ח והיא שציונו להכרית זרע עמלק בלבד משאר זרע עשו זכרים ונקבות קטנים וגדולים והוא אמרו יתעלה תמחה את זכר עמלק וכן להרוג ז' עממין ולאבדם צווי נצטונו בו והוא מלחמת מצוה ואנחנו מצווים להשיג אחריהם : that is, the one hundred and eighty-eighth commandment is that He (namely God) has commanded us to exterminate solely the seed of Amalek from the remaining seed of Esau, namely men and women, small and great, and this is what the praised God says (Deut 25:19): You shall blot out the remembrance of Amalek. And shortly before this, at the one hundred and eighty-seventh commandment, he writes: כל זמן שנמצא מזרע עמלק מצוה להכריתו, that is, it is commanded that at all times those who are found to be of the seed of Amalek shall be exterminated. Likewise, we are also commanded to kill and exterminate the seven nations, and this is a commanded war, and we are commanded to pursue them and persecute them until they are exterminated and not a single person of them remains. In this same manner he also teaches in his *Commentario* on the *Mischnájoth* of the tractate *Sanhédrin*, as may be seen in the Amsterdam Talmud, fol. 115, col. 1, of that tractate, as follows: מלחמת הרשות היא מלחמת עמון ומואב וישמעאל ורומיה: ומלחמת מצוה היא מלחמת עמלק ושבעה עממין (that is, a voluntary war is a war waged against the Ammonites and Moabites, as well as the Ishmaelites and peoples of that kind; but a commanded war is a war against Amalek and the seven nations). This commandment our sworn enemies, the Jews, would gladly fulfill against us, and would murder us all in a

barbarous manner, if only they had the opportunity to do so; they assure themselves, however, that it will certainly come to pass at the arrival of their supposed Messiah, in a great war which he will wage against the Christians, and that at that time all Christians shall be exterminated, so that not a single one remains and they shall never more be remembered, as will be demonstrated at greater length below in the 14th chapter. Now if, in their view, it is permitted to them to strike all Christians dead at that time when they have the upper hand and the power, then there is also no doubt that it is permitted to them at the present time to kill someone wherever they wish and are able; for the reason why they intend to kill them all in the future is precisely the same reason on account of which they may now, here and there, kill one or more.

Sixth, I demonstrate it from the fact that they teach that a Goi or Christian who observes the Sabbath is guilty of death and ought to be put to death. For in the Talmudic tractate *Sanhedrin* fol. 58, col. 2, it is written as follows: אמר ריש לקיש גוי ששבת חייב מיתה שנאמר ויום ולילה לא (that is, Resh Lakish has said: a Goi who rests is guilty of death, as it is said in Gen 8:22: they shall not rest day and night). So also writes Rabbi Menachem of Recanati in his commentary on the Five Books of Moses, fol. 116, col. 4, and fol. 117, col. 1, in the *Parascha Ki tiffa*, concerning this matter in these words: יוחאי כל מצות שנתן להם הקב"ה לישראל נתן להם בפרהסיא חוץ משבת שנתן להם בצנעה שנאמר ביני ובין בני ישראל ובאלה שמות רבה פירוש המאמר הזה. ראו כי יי' נתן לכם את השבת. לכם ניתנה ולא לאומות העולם. מכאן אמר אם יבאו בני נח וישמרו את השבת לא דיין שאינן נוטלין שכר אלא חייבין מיתה שנאמר יום ולילה לא ישבותו. ואזהרה לבני נח זו היא מיתתן אומר ביני ובין בני ישראל אות היא .. משל למלך ויושב ומטרונה יושבת כנגדו העובר ביניהם חייב מיתה. והרמז לכנסת ישראל של מעלה. ובאלה הדברים רבה אמר רבי חייא בר אבא בנהוג שבעולם מלך ומטרוניתא יושבין ומשיחין זה עם זה מי שבא ומכניס עצמו ביניהן אינו חייב מיתה. כך השבת הוא בין הקב"ה ובין ישראל שנאמר בינו ובין בני ישראל לפיכך (that is, our Rabbis of blessed memory have reported in the second chapter of the Talmudic tractate *Beza* that Rabbi Jochanan said in the name of Rabbi Simon ben Jochai that the holy blessed God gave all the commandments which He gave to the children of Israel to them publicly, with the exception of the Sabbath, which He gave to them in secret, since it is said in Exod 31:17: between Me and the children of Israel. And in *Schémoth rábba* (fol. 116, col. 3, in the 25th *Parascha*) he explains this saying (and declares): "See that the Lord has given you the Sabbath: it is given to you, and not to the nations of the world." From this he says: if the children of Noah come and observe the Sabbath, it is not enough that they receive no reward for it, but they are also guilty of death, as it is said in Gen 8:22: they shall not rest day and night. The warning to the children of Noah, however, is their death (that is, they are warned against sins in no other way than by being put to death). He (namely God) says in Exod 31:17: it (the Sabbath) is a sign between Me and the children of Israel. The matter is like a king who sits, and a Matron who sits opposite him: whoever passes between them is guilty of death; and this has a meaning with reference to the congregation (or community) of Israel above (in heaven). And in

*Devarím rábba* (fol. 235, col. 2, in the *Parascha Devarim*) Rabbi *Chija bar Abba* has said: according to the custom of the world, if a king and a Matron sit and speak with one another, should not the one who comes and places himself between them be guilty of death? So it is with the Sabbath, which is between the holy blessed God and the Israelites, since it is said: between Me and the children of Israel. Therefore every *Goi* or heathen who places himself between them before he is circumcised is guilty of death; and this is, beyond that, what is said (by our Rabbis): a *Goi* who rests is guilty of death.)

On this matter, the following is also read in the book *Maaréchet haälahúth* fol. 211, col. 2. in the *Continuatio Commentario*: המילה דוחה את השבת כי הגוים אין להם כנוחה בשבת כמו שאמרו: חז"ל גוי ששבת חייב מיתה כי לא ישבות ביום השבת שהוא רמז לאלף השביעי that is, circumcision overrides the Sabbath (that is, it is permitted to perform it on the Sabbath), for the *Gojim*, or heathens, have no rest on the Sabbath, as our Sages of blessed memory say, that a *Goi* who rests is guilty of death, for he shall not rest on the Sabbath day, which is a symbol pointing to the seven-thousandth year (of the world). Upon this there follows in the same place fol. 212, col. 2 the following: אין ראוי שישמור את השבת רק ישראל והם וראוים לפי שבת שבת ולא יכרתו ממנו . ואפילו גוי ששבת שום יום מן הימים חייב מיתה בעבור שירצה לדמות כי גם הוא ישכון בכבוד במנוחתו ואין צריך לומר אם ישתדל לשבת ביום השבת עמנו בעבור שירצה להשתמש בכתר מלכות ואינו ראוי לו כי לא ישקוט ולא ינוח בו לעולם that is, no one is worthy to observe the Sabbath except the Israelites, and they are worthy of the day that is pure Sabbath (that is, of the eternal Sabbath in Heaven), and they shall not be cut off from it (that is, excluded from it). But if a *Goi* rests on any day whatsoever, he is guilty of death, because he thereby wishes to signify that he too shall dwell in glory in his rest (that is, observe the eternal Sabbath in Heaven); and it is needless to say this when he endeavors to rest on the Sabbath together with us, since he wishes to make use of the royal crown, of which he is not worthy, for he shall never rest nor repose therein. With this Rabbi *Mosche bar Majemon* also agrees, when he states in his book *Jad chasáka*, in the fourth part, in the 10th chapter, *numero* 9, fol. 296, col. 1, under the title *Hilchôth melaehím*: כותי עכ"ם ששבת אפילו ביום מימות החול: אם עשאהו לעצמו כמו שבת חייב ( מיתה ) ואין צריך לומר אם עשה מועד לעצמו : כללו של דבר אין מניחין אותן לחדש דת אם עשאהו לעצמו כמות שבת חייב ( מיתה ) ואין צריך לומר אם עשה מועד לעצמו : ולעשות מצות לעצמן כדעתן that is, an idolatrous *Cuthean* (or *Goi*) who rests even on a weekday and thereby makes for himself, as it were, a Sabbath out of such a day, is guilty (of death), and it is needless to say this when he makes a feast day for himself. The sum of the matter is this: they are not permitted to establish a new religion or to ordain commandments for themselves according to their own understanding. For this reason the Jews pray on their Sabbath, as can be seen in the thick *Tefillah* fol. 65, col. 4, and fol. 66, col. 1, under the title *Schácharith schel schábbath*, in a prayer that begins *Jismách Mósche bemattenáth chélko*, in the following manner: לא נתת יי' אלהינו לגווי הארצות ולא הנחתו מלכינו לעובדי אלילים וגם במנוחתו לא ישכנו : רשעים כי לישראל עמך נתת באהבה לזרע יעקב אשר בם בחרת וגומר that is, You have not given it (namely the Sabbath), O Lord our God, to the nations of the earth, and You have not caused the servants of idols to inherit it, O our King. Neither shall the wicked dwell in His rest, for You



have given it in love to Your people Israel and to the seed of Jacob, whom You have chosen, etc. In the Polish *Siddúrim* it stands at fol. 68, col. 2, under the title *Józer schel Schábbath*, where this same prayer is to be found, and in place of רשעים *Reschaím*, that is, the wicked, it reads ערלים *Arelím*, that is, the uncircumcised; and from this it is plainly to be seen that we Christians are meant thereby. Since now the Christians observe not only the Sabbath but also other days as holy days, it follows from this that, according to the teaching of the Rabbis, they are on that account guilty of death, and may therefore be put to death.

Seventhly, I assert this furthermore because they teach that a *Goi*, that is, a pagan or Christian, who studies in the Law is worthy of death; for in the Talmudic tractate *Sanhédrin* fol. 59, col. 1. it is taught thus: אמר רבי יוחנן גוי שעוסק בתורה חייב מיתה, that is, Rabbi Jochanan has said: a *Goi* who studies in the Law is guilty of death. The very same is also read in the book *Mattéh Aharon* fol. 60, col. 1. Since now many Christians study in the Law of Moses and read therein, it follows that all such people are thereby guilty of death, and that when a Jew kills such a person, he does no wrong in doing so. Against this, the Jews could object and say that it is also written in the aforementioned place of the tractate *Sanhédrin*: גוי העוסק בתורה הוא ככהן גדול, that is, a *Goi* who studies in the Law is equal to a high priest. Now if he is equal to a high priest because he studies in the Law, then he is to be honored on that account, and no harm may be done to him; why then should he be guilty of death? This is also thrown up by that godless villain, Rabbi Salman Zeví, in his *Jüdischer Theriack*, in the sixth chapter, numero 2, against the convert *Friedrich Samuel Brenz*. But I answer hereupon that, while those words are indeed read there, in the Talmudic tractate *Avóda sára* fol. 3, col. 1., where they also appear, they are explained in the *Tósephoth* as follows: שאפילו גוי ועוסק בתורה פירש בשבע מצוות, שלחם דאילו בשאר מצוות אמרינן בסנהדרין פרק ד' מיתות גוי העוסק בתורה חייב מיתה, that is, (the words) that even a *Goi* who studies in the Law (is equal to a high priest) are to be understood with reference to their seven commandments; for if one were to understand them as referring to the remaining commandments (which are contained in the Law of Moses), (that would be wrong,) for we say in the Talmudic tractate *Sanhédrin* in the 7th chapter, which is called *Arba mithóth*, that a pagan who studies in the Law (of Moses) is guilty of death. So too does Rabbi Moses bar Maimon write in his book *Jad chasáka*, in the fourth part, in the tenth chapter of the tractate *Hilchóth Melachím*, numerô 19. fol. 296., as follows: גוי שעוסק בתורה חייב מיתה לא יעסוק אלא בשבע מצוות שלהן בלבד, that is, a *Goi* who studies in the Law is guilty of death. He shall study only in their seven commandments. From this we thus see clearly that whoever studies in the Law of Moses, which very many Christians frequently do, is guilty of death, and consequently may be killed by the Jews.

Eighthly, I confirm it on the following grounds: they interpret the commandment of Exod 20:13, "You shall not kill," in such a way that it is to be understood as applying only to Jews, and consequently does not concern Christians or other peoples. That they interpret it thus can be seen from the commentary of Rabbi Levi ben Gershom on the Five Books of Moses, fol. 77,

col. 4, in the *Parascha Vaïischma Jethro*, where he teaches as follows: לא תרצח ר"ל שלא תהרוג : כי הריגת בעל חיים הותרה להם לפי שהתבאר בתורה במקומות רבים . וכבר נצטוו גם כן על הריגת קצת נפש אדם מישראל : האומות כמו עמלק ושאר האומות שנצטוו ישראל שלא יחיו מהם כל נשמה ולזה יחוייב שמשום זה הצווי לנפש ישראל that is, (the words) "You shall not kill" mean that you shall not slay any person from among the Israelites. For the killing of living animals is permitted to them, as is evident from many places in the Law. Likewise, they have also been commanded to kill certain peoples, such as Amalek and the remaining peoples, of whom they have been commanded that they shall let no soul among them live. Therefore it follows that this commandment concerns only the Israelites. With this Rabbi Moses bar Maimon also agrees, in his book *Jad chasáka*, in the fourth part, fol. 47, col. 1, in the first chapter, number 1, under the title *Hilchóth rozéach*, when he states: כל הורג נפש אדם מישראל עובר בלא תעשה שנאמר לא תרצח : that is, whoever kills a person from among the Israelites transgresses a prohibitory commandment, as it is said: "You shall not kill." Now if this commandment only prohibits the killing of Jews, and other peoples are excluded, then it must indeed be permissible to kill a Christian.

It is true that this passage is interpreted differently in the old *Nizzáchon*, *pagina* 257 and 258, where the following is written: המינים מונין אותנו ואוטרים שאנו מרצחים את בניהם • תשיב ותאמר להם : שאין אומה מזוהרת כל כך ברציחה כמונו ואפילו ברציחת גוים אנו מזהירים שהרי בלא תחמוד כתוב רעך : ובלא תרצח ובלא תגנוב ובלא תנאף לא כתיב רעך • משמע לא תרצח כלל שום בריה נמצא שאפילו על הריגת גוי נזהרנו . ולמה כי בצלם אלהים That is: The heretics (namely the Christians) press upon us and say that we murder their children. Answer and say to them that no people is so strictly warned against killing as we are; indeed, we are also warned not to kill any *Gójim* (or Christians), for behold, in the commandment "Thou shalt not covet," the word "neighbor" is written (as in: thy neighbor's house, thy neighbor's wife), but in the commandments "Thou shalt not kill," "Thou shalt not steal," and "Thou shalt not commit adultery," no mention is made of "neighbor"; by which it is to be understood that one ought not to kill any person whatsoever, and it is thus established that we are warned not to kill any Gentile. Why (are we not permitted to take anyone's life)? Because (according to the passage Gen 9:6) God made man in His image, and it is written (in that very same place): "Whoso sheddeth man's blood, by man shall his blood be shed." This teaches us that all human beings in general are to be understood thereby.

These words would have some appearance of truth if one did not know the matter better; but they are invented only to deceive and to persuade us of something that is in fact quite different. It is stated therein that no people has been so warned against killing as they have; but this is untrue, for the Jews were indeed commanded to kill the Amalekites and the seven peoples of the land of Canaan, as has been noted in the preceding section; whereas we Christians are not permitted in the New Testament to kill any person whatsoever, but rather all killing is forbidden under penalty of the loss of eternal salvation, as may be seen in Gal 5:21; indeed, even hatred toward one's brother is counted as killing, as is found in 1 John 3:15:

thus killing is forbidden to us far more strictly than to them. Furthermore, it is alleged that they are warned not to kill any Goi or Christian, because in the commandment “Thou shalt not kill,” the neighbor is not mentioned, and thus it does not say: “Thou shalt not kill thy neighbor” (that is, an Israelite). In this, the truth is indeed stated, that this commandment forbids the killing of a Christian, since it is to be understood as applying to all people; but why then do the rabbis interpret it as has been shown in the immediately preceding section, namely that it forbids only the killing of Jews? And why do they permit the killing of the Gójim, that is, the heathens or Christians? For in the *Sepher chasidim* fol. 73, col. 2, no. 1017, the following is read: יהודים שהיו הולכים בדרך ופגעו בהם לסטים ועמדו על היהודים והיהודים הרגו הלסטים ויש שם נכרים ויראים שמא יגידו לבניהם או לקרוביהם וינקמו מהם לפיכך יכולים היהודים להרוג אף אותם הנכרים אף על פי שיאמרו אותם הנכרים לא נגיד שאין להאמין להם אם הם מאותן האומות שנאמר בהם אשר פיהם דבר שוא וימינם ימין שקר וכן מצינו בדוד שנאמר איש ואשה לא יחיה דוד פן יגידו לפלשתים: that is, when Jews are traveling on a road and encounter murderers who attack the Jews, and the Jews kill the murderers, and strangers (that is, people who are not Jews, by which name Christians are also called, as has been demonstrated in the sixteenth chapter of the first part under the eighth name given to us) are present (having witnessed it), and the Jews fear that the strangers might report it to the sons or relatives of the murderers, and that these might take revenge upon them, then the Jews may also kill those strangers, even if they should say that they will not report it; since they are not to be believed, if they belong to those peoples of whom it is said (Ps 144:8): “Whose mouth speaks lies, and whose right hand is a right hand of falsehood.” Thus we also find that this is what David did, as it is said (1 Sam 27:11): But David left neither man nor woman alive, so that they might not report it to the Philistines.

ass. He was then asked whether he had witnesses, and he said to them: yes. Then *Elias* came and assumed the form of a man and gave testimony; and they (namely the judges) said: if that is so, then he is deserving of death. He said to them, however: from the time that we were driven out of our land, we have had no power to put anyone to death; but you may do with him whatever you wish. While they were deliberating on the verdict (as to how they would judge the evildoer), Rabbi *Schéla* began and spoke (from 1 Chr 29:11): Thine, O Lord, is the majesty and the power, etc. And when they asked him what he had said, he spoke to them: I said thus: Blessed be the merciful God who gives a kingdom upon earth like unto the kingdom of the firmament (or heaven), and grants you dominion, and causes you to love justice. Thereupon they said: does he then hold the glory of the kingdom so dear? And they gave him a club and said to him: pass judgment upon him yourself (and strike him dead). As he now went out (to execute him), that man (namely the evildoer) said to him (to Rabbi *Schéla*): does God then also work a miracle for liars in such a manner (that a man has come who bore false witness against me)? He answered him: you godless man, are they (the Babylonians) not called asses, as it is written (Ezek 23:20): whose flesh is as the flesh of asses? When Rabbi *Schéla* saw that he was about to go and report that he had called them asses, he said: this man is a pursuer, but the law says: if someone comes and seeks to take your life, rise up and strike him dead; and he struck him with the club and killed him. So too is it read in the Judeo-German little book called *Maalióth vesippúrim min málke Jísraél*, fol. 7, col. 1, that the Jews who are said to dwell beyond the river *Sambátjon* kill all Christians who come across, for it is there read as follows: מן דין זייטן חיבר זיין מוביטין דען זיימירט מוהריק פון ישמעאלים That is: they let no one cross the *Sambátjon* except merchants from the *Ishmaelites* (or Turks); but when a *Cuthean*, that is a Christian (as has been reported in the 16th chapter of the first part), comes across, he is put to death immediately. How then can it be maintained that the Jews are not permitted to kill anyone? Especially when the killing does no harm to them but is forgiven; for in Rabbi *Menáchem* of *Rekanat's Táame mizvóth*, fol. 29, col. 2, it is taught as follows: אפילו יהון ישראל עברין בגלותא על עבודת אלילים וגלוי עריות ושפיכות דמים וכות אבהן יגין עליהון מכל מערערין בישין That is: even if the *Israelites* in exile (*exilio*) commit idolatry, fornication, and murder, the merit of the patriarchs nonetheless protects them from all evil misfortunes.

What is further put forward in the old *Nizzáchon*, namely that it is forbidden for Jews to kill a *Goi* because he, as a human being, was created in the image of God, and Gen 9:6 states: "Whoever sheds man's blood, by man shall his blood be shed, for God made man in His image" - it is indeed true that all killing of human beings, without distinction, is forbidden here. However, since the Jews regard Christians and other peoples not as human beings but as cattle, as has been shown in detail in the 15th chapter of the first part, no Jew will trouble his conscience on account of this saying about killing a Christian, but will regard it as no more than if he had merely killed a beast. Furthermore, it is considered of no account among them when a Jew kills a *Goi*, for in the book of *Rabbi Mosche bar Majemon*, *Jad chasáka*, in the

fourth part, fol. 48, col. 1, in the 2nd chapter, *numero* 11, under the title *Hilchóth rozéach*, it is taught as follows: ישראל שהרג גר תושב אינו נהרג עליו בבית דין שנאמר וכי יזיד איש על רעהו . ואין צריך לומר : שאינו נהרג על הכותי that is, an *Israelite* who has killed a stranger dwelling among us is not put to death on his account in the court of justice, because it is said (Exod 21:14): “But if a man acts presumptuously against his neighbor (and kills him by cunning);” and it is not necessary to say that he is not put to death on account of a *Cuthean* (or Christian), (since that person is not his neighbor.) Likewise, this passage is also erroneously interpreted in the book *Mechilta* fol. 29, col. 4, in the *Parascha Mischpatím*, and it is said that therein רעהו *reehu*, that is, “against his neighbor,” is written, להוציא את אחרים, that is, to exclude others (understand: those who are not Jews, as has been shown in the 16th chapter of the first part, under the thirty-eighth name that is given to us). Thus God’s commandment at Gen 9:6 is not observed at all in this matter, since such a person is regarded by them as no better than cattle. So too does *Rabbi Mósche bar Majemon* teach, in his book *Jad chasáka*, in the fourth part, fol. 295, col. 2, in the 10th chapter, *numero* 4, under the title *Hilchóth melachím*, in the following manner: • בן נח שברך את השם או שעבד עבודת כוכבים ומזלות או שבא על אשת חבירו או שהרג חבירו ונתגייר פטור הרג בן ישראל או שבא על אשת ישראל ונתגייר חייב והורגין אותו על בן ישראל וחונקין אותו על אשת ישראל שבעל שהרי : that is, a child of *Noah* (that is, one who is not a Jew, as shall be mentioned in the following sixth chapter) who curses God, or commits idolatry, or lies with his companion’s wife, or has killed his companion, and then accepts the Jewish faith, is free (and is not punished on that account). But if he has killed an *Israelite*, or has lain with an *Israelite*’s wife, and becomes a Jew, then he is guilty (of death): and he is put to death on account of an *Israelite*, and is executed by strangling on account of an *Israelite*’s wife whom he has lain with, for behold, his judgment is (in such a case) of a different character. This, however, is taken from the Talmudic *Tract Sanhédrin* fol. 71, col. 2. Now if the commandment “Whoever sheds man’s blood, by man shall his blood be shed” also applied to other people besides Jews, as the old *Nizzáchon* would have it maintained, then such a *Goi* who kills his companion would also have to be executed, just as he is to be punished with death on account of an *Israelite* whom he strikes dead.

9. Ninthly, I prove it from the fact that it is permitted to them to kill a Christian, since in the book *Mechilta* fol. 11, col. 1. in the *Parascha Beschállach* it is clearly written: הם היו הקלה :לישראל מכאן היה רבי שמעון אומר טוב שבגוים הרוג טוב שבנחשים רצץ את מוחו Egyptians) were a stumbling block to them (understand: to the Israelites); therefore *Rabbi Schímmon* said: kill the best among the *Gójim* or heathens; crush the brain of the best among the serpents. So also in the great *Jalkut Rubéni* fol. 93, col. 1. in the aforementioned *Parascha Beschállach* it is read: כום הרוג :אומרים במסכת סופרים כשר שבג”כום הרוג : that is, in the Talmudic *Tractate Sopherim* it is said: kill the most upright among the idolaters. And this is likewise to be found in *Tractate Avóda sára* fol. 26, col. 2. in the first line, in the *Tósephoth*. However, such words have been omitted in my copy of the Talmud, which was printed in Amsterdam, at fol. 13,

col. 2 in the 15th chapter of the aforementioned *Tractate Sopherim*, because the Jews were afraid to include them. Now, if they are commanded to kill the best among the *Gójim* or heathens and among the idolaters, then it is likewise permitted to them to kill, without distinction, whomever they wish among the Christians.

Against this, the Jews are accustomed to object, as is done in the Jewish *Theriack*, fol. 26, col. 2. numero 20. in the fourth chapter, by Rabbi *Salman Zevi*, that such words are only to be understood as meaning that in war one should strike dead the best among the *Gójim*, but not that one may kill any of them outside of war. To this I reply that it is indeed true that these words are here and there explained in this manner in the Rabbinical books, for in the *Sepher Toledóth Adam vechávva*, fol. 160, col. 2. in the sixth part it is written thus: אמרינן במקום אחר טוב שבגוים הרוג מפרש בירושלמי דקדושין בשעת מלחמה. אבל שלא בשעת מלחמה לא מעלין ולא מורידין אפילו שועבדין שבעים הרוג מפרש בירושלמי דקדושין בשעת מלחמה. אבל שלא בשעת מלחמה לא מעלין ולא מורידין אפילו שועבדין : that is, we say in another place, kill the best among the *Gójim*, and this is explained in the Jerusalem Talmud, in the *Tractate Kiddúschin*, as referring to the time of war; but outside the time of war, one does not pull them out of a pit, nor does one let them down into one, even if they commit idolatry and transgress the seven commandments (of the children of Noah). Such an interpretation is likewise to be found in the book *Beér hag-Haggóla*, fol. 44, col. 3. and in the *Tósephoth*, fol. 26, col. 2. of the Talmudic Tractate *Avóda sára*. However, since the words “in the time of war” appear neither in the ancient book *Mechilta* nor in the *Tractate Sopherim*, it is reasonable to conclude from this that they were subsequently added by others in other books, for the purpose not only of preventing their godless doctrine from being held against them by Christians and other peoples who might read or learn of it, but also of keeping those Jews who thirst greatly after Christian blood from giving too free a rein to their desires through the command to kill the best among the *Gójim*, and thereby bringing about the ruin of all of them through the killing of some or many Christians, just as they have previously been, here and there, severely persecuted and driven out of many lands on account of their murders and other vices.

Even if this were the proper meaning, that one should kill the best *Goi* in war and not outside of it, why then does it stand in the aforementioned book *Mechilta* that Rabbi Schimon said the words “bring the best among the *Gojim* to death” for this reason: because the Egyptians had been a stumbling block to the Israelites when they lived among them in Egypt? Not a single word of war is mentioned here, and it cannot be forced into that meaning by any rational argument. Beyond that, if this were to be understood as referring to war, the Jews would have no reason to be shy about showing everyone the true meaning of such words, since it is permissible in war to kill the enemy. But because they seek to conceal it and keep it secret, this is a certain and infallible indication that the matter is not right. This, however, is what one named Rabbi Salomon Levi did: when it was once brought before Pope *Marco Florentino*, among other things, that the rabbis teach טוב שבגוים הרוג *tof schebegójim haróg*, that is, “bring the best among the *Gójim* to death,” he, as can be read in the little book *Schévet*

*Jehúda* fol. 54, col. 1. 2., had the aforementioned Rabbi Salomon summoned before him and called him to account for it. But Rabbi Salomon twisted the meaning of the words in a malicious and shameless manner and interpreted them as follows: טוב שבגוים הוא המשפט רוצה לומר: משפט ההריגה כי לא אמר הרגו הטוב שבנוצרים אבל אמר הרוג והוא מקור. עוד אמרו הטוב והמעולה שבגוים כל כך חושש אל הכבוד והמשפט עד שמיד אומר הרגו לפלוני שכך עשה: that is, “The best among the *Gójim* is justice, meaning the justice of putting to death (someone who deserves it); for he (namely Rabbi Schimon) does not say *hírgú*, that is, ‘kill the best among the Christians,’ but rather he says *haróg*, which is the *Infinitivus* (and not the *Imperativus*) and means ‘to kill.’ Beyond that, he says that the best and most praiseworthy among the *Gójim* takes honor and justice so much to heart that he immediately says, *hírgú*, ‘kill such-and-such a person, because he has done this or that.’” According to Rabbi Salomon Levi’s statement, the words would therefore have to be interpreted in this way: “The best among the *Gojim* or heathens is the killing,” that is, “this is the best and most praiseworthy thing about the *Gojim*, that they uphold justice and have evildoers punished and put to death.” But the said Rabbi Salomon reported falsely to the Pope in an insolent manner, for the word *haróg* here is not an *Infinitivus* but rather the *Imperativus* in *singulari numero*, that is, a command in the singular, and means “kill” and not “to kill,” as indeed all Jews who have written about it interpret it in this way and state that the meaning of these words is: “Kill the best among the *Gojim* in war.” Hence Rabbi Salman Zevi writes about it in his Jewish *Theriack*, chapter 4, nos. 19. 20., in the following manner:

דהט חבירי גישריבן שטייט טוב שבגוים הרוג דס הייל מיין קייני קריסטן גירעט: וונדר מיין דיא גוטס עובדי ע”ז רען דער תלמוד ירושלמי] למי] שרייבט עט דא אונז רידט פון מלחמה: דס זאגט דער תלמוד ווען אמן מלחמה המלט מיט דען גוים דס חיי מיט דען היידן זול אמן קייני פון מיין לויפן לסן. מול זול קיינן ורשונן ווען עס שון דער בעטטי ר”ל דער חשוב מודר אוך מלך יהיה שלחוג מן טוט דען ווען דו מיין לויפן לוסט זא זירט ער דיק זעלט : וגו that is, “What is written there, ‘bring the best among the *Gojim* to death,’ is said of no Christians, but rather of the idolatrous *Gojim*; for the Jerusalem Talmud writes it where one speaks of war. There the Talmud says: when one wages war with the *Gojim*, that is, with the heathens, one should let none of them flee, and should spare none, even if it be the best, that is, the most distinguished, or even if he be a king, strike him dead; for if you let him flee, he will see to it that he brings you down, etc.” Beyond this, it is also clearly to be seen from the words of the book *Mechilta* that the word *haróg* is the *Imperativus* and a command, since immediately following the words “bring the best among the *Gojim* to death” comes “the best among the serpents *razzéz eth mocho*,” that is, “crush its brain.” Now, just as little as the word *razzéz* can be interpreted here as being the *Infinitivus*, just as little is *haróg* the *Infinitivus*; and the natural sense of the passage requires that both are the *Imperativus*. Finally, in the tenth place, I maintain it on these grounds, that it is permitted to the Jews to kill a Christian: because the rabbis teach that one should put to death those who cause someone to sin, concerning which it is written in the *Jalkut Schimóni* on the passage of Moses, fol. 245, col. 4. numero 773., on the words of Num 25:17, “Deal as enemies with the Midianites, for they have dealt as enemies with you,” as follows: מכאן אמרו חכמים בא להרגך השכם להרגו. רבי שמעון אומר שכל המחטיא את האדם יותר מן ההורגו שההורג

הורגו בעולם הזה ויש לו חלק לעולם הבא והמחטיאו הורגו בעולם הזה ולעולם הבא: that is, “From this our sages say: if someone comes to kill you, be ready and kill him. Rabbi Schimon says that whoever causes a person to sin does more than if he were to kill him, for he who kills him destroys him in this world, and the one who is killed has a share in the world to come (that is, in eternal life); but whoever causes him to sin kills him in this world and in the world to come (so that he cannot be saved).” Now since there are Christians here and there who make it their concern to turn Jews away from their erroneous religion and to convert them to the Christian faith, by which, according to the rabbis’ erroneous opinion, they cause the converted Jews to sin, in that they are led astray to abandon the one God and to serve other gods, it is therefore permitted to them to kill such a Christian as a supposed murderer of souls.

Beyond all of the above, experience also testifies that the godless Jews make no scruple of taking a Christian’s life, and this has been perpetrated not only against many adult Christians, but also frequently against young innocent children, by those same people, out of sheer bitter hatred toward Christians, in a godless manner, as the histories attest sufficiently, of which I will here indicate only a little. *Socrates* reports in his ecclesiastical history, in the seventh book, in the thirteenth chapter, that the Jews in the year 418 A.D., at *Alexandria*, gathered together by night, having woven rings of palm bark around their fingers as a distinguishing mark, and thereafter raised a cry that the Christians’ church there, which was called the Church of Alexander, was on fire. But when the Christians had run there to extinguish the supposed fire, the Jews lay in wait for them along the way and murdered all those they could get their hands on. For this reason, Bishop *Cyrillus*, on the following day, had all the Jews expelled from *Alexandria*. in the year 1321 A.D., the Jews in France had the wells poisoned through lepers, so that many people died from it, and all those who were guilty of it were burned by order of King Philip, as is reported in Heinrich Anselm von Ziegler’s *Täglicher Schauplatz*, printed here in Frankfurt in folio in the year 1695, at p. 5, col. 2, and in Sebastian Münster’s *Cosmographia*, printed at Basel in the year 1550, at p. 192 in the second book. The very same thing they also did in the year 1348 in Switzerland and in Alsace, as is read in Münster’s aforementioned *Cosmographia*, p. 656, and in Ziegler’s *Schauplatz*, p. 353, col. 1, 2, as well as in Cluverius’s *Epitome historiarum*, printed at Breslau in the year 1672, p. 577, col. 2. And this deed, as Ziegler reports, was admitted and stated by the Jews themselves: because they had concluded from the discord between the Emperor and the Pope that the downfall of the Christians was imminent, they had sought to hasten it by means of such poison. They received, however, their well-deserved reward, for many of them were burned at Basel, Strasbourg, and Mainz. In other places they were stuffed into the very same poison sacks that had been found in the wells, and thus thrown into the water and drowned; others were stabbed, hurled from buildings, and otherwise executed by every conceivable manner of death, without regard to age or sex. This poisoning of the wells carried out by the Jews is also mentioned by the Jesuit Matthaeus Raderus in his *Bavaria sancta*, in the second part, p. 315;



and in the third part, which was printed at Munich in the year 1627, he also writes at pp. 172, 173, and 174 that they confessed to the same. in the year 1349 A.D., the Jews of Meiningen, a city in Franconia, attacked the Christians while they were in the church and intended to kill them all. However, a maidservant had overheard this plan at the Jews' synagogue and revealed it, whereupon the Christians all left their church, took up arms, and killed all the Jews, as can be found in the aforementioned *Ziegler's Schauplatz*, *pagina* 396, col. 1. 2.

In the year 1571, Joachim the Second, former Elector of Brandenburg, of most blessed memory, was poisoned by a Jew with whom he had kept very close company, as *Sleidan* reports in the tenth book of his histories, *pagina* 60. Likewise, in that same year, *M. A. Bragadino* was flayed alive by the Jews and murdered in that most gruesome manner, as the aforementioned *Sebastian Münster* indicates in his *Cosmographia*. Beyond this, *Cluverius* reports in his aforementioned *Epitome historiarum*, *pagina* 386, col. 1, that when the Persian king Chosroes captured the city of Jerusalem in the year 611 A.D., during the reign of Emperor Heraclius, and had killed very many Christians, the Jews purchased from him ninety thousand captive Christians for a trifling sum of money and put them all to death in the most wretched manner.

In the year 1665, on the 12th of May, a woman was murdered in a most cruel manner by the Jews in Vienna, in the Jewish quarter; she was found in a puddle used for watering horses, inside a sack to which a stone of fifty pounds had been attached, and the body was wounded with many stab wounds, while the head, both shoulders, and the thighs down to the knees had been cut off, as may be read in the aforementioned *Ziegler's Schauplatz*, *pagina* 553, col. 1. 2. Since crimes of murder of this kind, along with many thefts and other vices, had been committed there by the Jews in a wicked manner, His Imperial Majesty was moved by a most praiseworthy Christian zeal to decree the banishment of the malicious Jews, and in the year 1670, on the 4th of February, to have it proclaimed at the customary places in Vienna to the sound of public trumpets that all Jews collectively were to depart from there forever, and that by the evening of *Corpus Christi* not one of them was to show himself any longer, on pain of corporal punishment and death; whereupon more than 1,400 Jewish persons departed, some going to Turkey and others to Venice, as may be found in the aforementioned *Schauplatz*, *pagina* 99, col. 1.

As for the tender, innocent little children who have been put to death in a most terrible manner by the Jews, there would be much to write about this. in the year 419 A.D., the Jews in Syria, in a place situated between *Chalcyde* and *Antiochia* called *Inmestar*, played games together, and after they had become drunk with wine, they began to mock not only the Christians but even Christ Himself. Afterward they also seized a Christian boy, bound him to a cross, hung him up on high, mocked him with laughter, and finally beat him to death, for which they received their just reward, as may be read in the ecclesiastical history of the aforementioned *Socrates*, in the seventh book, in the 16th chapter. in the year 1250 A.D., the

Jews in Aragon likewise stole a boy of seven years, crucified him on their Passover, pierced him in the chest with a spear, and thus killed him, as is reported in the little book of *Johannes à Lent de Pseudo-Messiis*, that is, concerning the false messiahs, *pagina* 33, from the Aragonese chronicle of the said year. *Cluverius* also writes in his aforementioned *Epitome historiarum*, *pagina* 541, col. 1, that the Jews in London in the year 1257 A.D. killed a Christian child as though for an annual sacrifice. in the year 1282 A.D., it came to pass in Munich that a woman who was a sorceress sold a little boy to the Jews there, who pierced him all over his body and killed him in a most horrible manner. When the said woman then wanted to steal another child and bring it to them, she was caught by the child's father and accused, whereupon she, after having endured torture, confessed the deed and pointed out the place where the murdered child had been laid, and she was thereafter executed. When the people of Munich saw the child that had been pierced and killed in such a manner, they became so embittered against the Jews that they beat all the Jews of that region to death, as can be seen in greater detail in the aforementioned *Matthæi Raderi's* book *Bavaria sancta*, in the second part, *paginâ* 315, and from the seventh book of *Aventini annalium Bojorum*. in the year 1303 A.D., a boy at Weissensee in Thuringia, and in the year 1305 one at Prague, at Easter, were killed in the same horrible manner, as the highly learned Mr. *Tentzel* reports in his monthly discourses of July 1693, *paginâ* 556. And in the year 1345, a little boy named Heinrich was again killed in Munich by the Jews there, who opened his veins and gave him some sixty stab wounds, as the aforementioned *Raderus* indicates in his mentioned book *Bavaria Sancta*, in the second part, *paginâ* 333, from the said *Aventini's* seventh book. in the year 1475 A.D., the Jews at Trent, through a Jew by the name of Tobias, on the evening of Holy Thursday, seized a poor Christian child named Simon, who was not yet quite two and a half years old, and had him brought into the house in which they held their synagogue, where they were all assembled. Thereupon an old Jew named Moses took the child onto his lap, stripped off his clothes, and stuffed a handkerchief into his mouth so that he could not cry out, while the others held him by the hands and feet. The said Moses then made a wound in his right cheek with a knife and cut out a small piece of flesh; those standing around caught the blood, and each of them pinched off a small piece of flesh with a pair of scissors, until the wound had grown as large as an egg, which they also did at other places on the body. After this they stretched out his hands and arms apart like a *Crucifix*, and pierced the half-dead body all over with needles, speaking meanwhile certain words to this effect: Let us kill him, just as the Christians killed their God Jesus, who is nothing; and all our enemies must perish in this manner. Finally, when the child, after enduring this torment, which lasted a full hour, had given up the ghost, they hid him beneath the wine barrels, and, fearing a thorough search of the house, threw him into the water flowing past the synagogue, as may be read in Münster's *Cosmographia*, *paginâ* 342, and in the book of the highly learned Herr Sigismund Hofmann, Consistorial and City Preacher at Zell, printed in the past year 1699 at Zell, which is entitled *Das schwehr zu bekehrende Juden-hertz* ("The Jewish Heart Hard to Convert"),

paginâ 115 &c. And this act of murder has been painted here in Frankfurt beneath the bridge tower, to the greatest shame of the Jews, with the following words beside it: Anno 1475, on Holy Thursday, the little child Simon, 2 and a half years old, was killed by the Jews.

The Amsterdam Jew *Isaacus Viva* did indeed, in his tract written in Latin against *Jacob Geusius*, which is called *Vindex Sanguinis*, undertake to deny this murder that took place at Trent, by inserting on page 17 of the edition appended behind Mr. Wülffer's annotations on the Jewish Theriac a testimony from the chancellery at Padua, in which it is stated that the matter was fabricated. However, Mr. Tentzel, in his monthly discourses of July 1693, page 551 &c., establishes the contrary in detail and with irrefutable grounds. He also writes there on pages 552 and 553 that the inquisition into this matter was entrusted to the city magistrate of Trent, who was called Johannes della Salle, who had summoned to himself a Christian in Trent who had converted from Judaism seven years prior, and asked him what particular customs the Jews observe especially at Easter. And the man answered that the Jews are accustomed, on the fourth day of Holy Week, to bake unleavened bread and to mix into it the blood of a Christian child, which blood they also mix into the wine at their Passover, on the fifth and sixth days of the week, and to add into their customary table prayer and blessing a curse against the Christians, that God would send upon them all the plagues of the Egyptians and of Pharaoh. But even if it were fabricated, there are so many other examples of the murder of children which the Jews have committed in many lands, that they cannot be excused from such bloodshed as has occurred, as may be seen from what has gone before and will be further confirmed in what follows. in the year 1486 A.D., the Jews of Regensburg murdered six children with their murderous hands; these were found in a vault beneath the ground, and whatever remained of them was brought to the town hall there. In the aforementioned vault, a large stone was also seen, which had been smeared over with clay, and beneath which clay, since they had killed the children upon the stone, blood was found, as may be read in the aforementioned *Raderi Bavaria Sancta*, third part, *paginâ* 172. in the year 1509 A.D., the Jews of Bosingen, a market town in Hungary, abducted a wagonmaker's small child from that place, dragged it into a cellar, and tortured it in the most gruesome manner, cutting out all its little veins and sucking up the blood with quill pens. After the deed was done, they threw the body in front of the town, into a thick thornbush, where it was found by a woman, who reported the matter to the authorities, who had the Jews who were under suspicion thrown into prison. Although they denied the deed, they nonetheless finally confessed to it under torture, as is reported in the aforementioned *Zieglers täglichem Schauplatz*, *paginâ* 588, col. 1. 2. in the year 1540 A.D., in a village in the Upper Palatinate, in the Principality of Neuburg, called Sappenfeld, situated not far from Neuburg, a little boy named Michael, who was three and a half years old, whose father was called Georg Pisenharter, was taken away by the Jews before the Easter feast and brought to Titingen. There they bound him to a post, tormented him for three days, cut off the tips of his fingers

and toes, carved crosses all over his body, and tore him apart so badly that he could not be wounded any further. This murder came to light through a young Jew who said to other Jewish boys on the street that the dog had died after howling for three days, which was overheard by the neighbors. They carried the body into a forest and hid it in the bushes, covering it with leaves; a shepherd's dog found it, whereupon many people gathered and saw the condition in which the child had been left. The child's blood was subsequently found at Posingen, as the aforementioned *Raderus* shows in greater detail in his book *Bavaria Sancta*, in the third part, *paginâ* 176, etc. in the year 1598 A.D., a child was murdered by the Jews in Poland, as is written in the aforementioned monthly discourses of *Julio* 1693, *paginâ* 557, drawn from *Papebroch*, *Tom. II* of April, *paginâ* 836 and 837, where it is also noted that the child's blood was used by them in the unleavened bread and wine at the Easter feast, which a rabbi named Isaac confessed. The aforementioned *Papebroch*, in the cited passage, also brings forward twelve further examples of such murders, all of which occurred in Poland. in the year 1650 A.D., on the 11th of March, a Jew in Caaden wounded a child of four and a half years named Matthias Tillich with two deadly stabs to the head and six other stabs and cuts, and cut off the fingers on both of his hands; the Jew, however, was immediately taken into custody and on the 21st of March was broken on the wheel and put to death, as can be seen in the aforementioned monthly discussions of *January* 1694, *paginâ* 148, as well as in those of *December* 1694, *paginâ* 975, drawn from the book of the Jesuit *Georgius Crugerius*, which is called *Sacri pulveres*. It is likewise stated in the said discussions of *January* 1694, *paginâ* 152, that similar barbaric acts of murder were committed by Jews in Styria, Carinthia, and Carniola. Furthermore, in those discussions of *July* 1693, it is recorded that the aforementioned *Papebroch*, *Tom. II*, on the 17th day of April, *paginâ* 504 and 505, compiled many more examples of Christian children murdered by Jews in Germany, and at the same time related, from *Bonfinio* and *Cantipratano*, the reasons for this: namely, that the Jews held that Christian blood was efficacious for stanching the blood at circumcision, for arousing love, for stopping the monthly flow, etc., and that with it they practiced an old but secret *Decret*, to propitiate God daily with an offering of Christian blood. Furthermore, in the said discussions of *July* 1693, *paginâ* 553, it is recorded that in Tunguch in Lower Germany, the Jews, forty years ago, slaughtered a Christian child at their Passover feast, whereupon, when the matter became known, more than 45 of them were burned.

In the year 1669, on the 25th of September, a Jew from Metz by the name of *Raphaël Levi* abducted a child of three years from a resident of the village of *Glatigny* by the name of *Gilles le Möyne*, taking him from the open highway and carrying him on his horse under his cloak to Metz; whereupon the aforementioned *Raphaël Levi*, after evidence had been gathered that he had stolen the child, was taken into custody, and after a lengthy investigation of the matter, was burned alive on the 17th of January, 1670. The child's little head, however, together with part of the neck and several ribs, along with the clothing the child had been wearing and a red

cap, was found in the forest near the aforementioned *Glatigny*, having been carried there by a Jew by the name of *Gedeon Levi*, who had lived in the village of *Hez*: all of which is to be seen in a small book printed at Paris in the year 1670, in sixteenth-sheet format, entitled *Abbregeé du procès fait aux Juifs de Metz*, that is, A Brief Account of the Proceedings Instituted Against the Jews of Metz, which was lent to me to read by a good friend just as I had finished writing this material, and in which the entire matter is described in detail.

More about such horrifying and inhuman Jewish murders can be read in the aforementioned book called *The Jewish Heart Hard to Convert*, as well as in *Genebrardus* in the fourth book, *paginâ 343 etc.*, and in the book *Fortalitium fidei*, in the third book. In the present day, however, one hears nothing more of such atrocious deeds in Germany, except that, if I recall correctly, I read in the newspaper some years ago that a murdered child had been found in Franconia, and the Jews had been suspected on that account. Since in former times very harsh measures were taken against the Jews wherever such things were committed, there is no doubt that they now refrain from such bloodshed out of fear of punishment, even though their hatred toward Christians is just as great as it may ever have been before. From all of the above, however, it is clearly to be seen that the Jews have no scruple about killing a Christian, and that it must be permitted to them, so long as it can be done conveniently and secretly, without danger.

Regarding the use of Christian blood, which was mentioned in the preceding section, the aforementioned *Raderus* also writes in his *Bavaria Sancta*, in the third part, at page 172, as well as at page 179, citing *Eckius*, chapter 11, that Jewish women who are pregnant cannot give birth without Christian blood. On this matter, the converted Samuel Friedrich Brenz also expresses himself in the following way in his *Jüdischer abgestreiffter Schlangenbalg*, in the first chapter, page 5, col. 1. 2.: “But if there is a Jewish woman who cannot be delivered of her womanly burden and is in great distress, the Rabbi, or the chief Jew next to him, called *Parnas*, takes a clean piece of deer parchment and writes three separate slips: the first is placed upon her head, the second is given to her in her mouth, and the third into her right hand, and she then gives birth. But what kind of ink must be used to write these slips, they keep entirely secret. I have learned through true and credible accounts, however, that the Jews have at times bought or stolen Christian children and tortured them, and that with their blood such slips are perhaps written, which I well know they do not regard as a sin when it is done against the *Gójim*, that is, against the Christians; they also say it is better to take a Christian’s life than that an entire lineage should belong to Satan, which might descend from this.” These are the words of Brenz. But that they use it for this purpose here, and that it has such an effect among them and promotes childbirth, I cannot believe.

That it was also previously customary among the Jews at their Passover feast to use Christian blood, and to mix it into their sweet cakes, which they call *maßkuchen*, and into their wine, is also mentioned in the little book *Schévet Jehúda*, fol. 6, col. 2, where one reads

that the King of Spain, *Alphonsus*, spoke with a learned man named *Thomas*, who was without doubt a convert, concerning this matter, and told him that a bishop had come to his city, namely to Madrid, who had publicly preached that the Jews could not celebrate Passover without Christian blood, and that he had therefore asked the said man whether it was true that this occurred; but *Thomas* answered the King, as it is presented there in Hebrew at fol. 7, col. 1, 2: הנה היהודי ראינו שאינו אוכל דם משום חי ואפילו מן הדגים שאמרו התלמודיים שלא יקרא דם אסרוהו שתוהו: והוא מאוס בעיניהם מאד מפני שלא הורגל בו ואפילו שראה בניה עמים אוכלים רקם וכל שכן שימאס דם האדם שלא ראה שום אומה שיאכלנו. ויראה מלכנו דבר זה שאם יאכל היהודי מן הכבד ויצא מן השנים דם עליו לא יאכלנו עד שיגרנו וידוע שיותר נמאס לאדם דם אחרים מדמו ואפילו דמו ימאסנו מפני שלא הורגל בו, That is: Behold, we have seen that a Jew eats no blood from anything that lives; indeed, they have also forbidden the drinking of blood from fish, of which the *Talmudists* say that it is not to be called blood, and that same blood is very despised (and disgusting) among them, because (a Jew) is not accustomed to it; even though he sees that many peoples eat blood: how much more, then, will he have an aversion to the blood of human beings, since he has seen no person who eats it? The King may also observe this from the fact that when a Jew eats from a liver (or something that is hard to bite), and blood comes from his teeth (or his gums) onto it, he will not eat it until he has scraped it off. Now it is well known that a person has a greater disgust for other people's blood than for his own, and that he also has an aversion to his own blood, because he is not accustomed to it. From this one can thus see that the aforementioned *Thomas* declared the Jews innocent in this matter.

Rabbi Isaac Abarbanel also laments in his commentary on the Prophet Ezekiel, fol. 202, col. 4, concerning the words of chapter 36, v. 14, "Thus says the Lord, because they say to you, you are a devourer of men," over this accusation, when he breaks out into these words: הנה סמך לזה נבואת יען אומרים לכם אוכלת אדם את לרמוז על הרעה הגדולה אשר מצאנו בין בני אדם בגלות הזה שמוציאים דבה על בני ישראל שהורגים את הגוים בסתר כדי לאכול מדמם בחג הפסח והיה השקר והכזב הזה סבה לשמדות והריגות עצומות בני ישראל ששעשו הגוים באומתנו ינקום השם נקמתם That is: Behold, he (namely the Prophet Ezekiel) has set this prophecy, "Because they say to you, you are a devourer of men," here in order to point thereby to the great misfortune which has befallen us in this *exilio*, or misery, among the children of Edom (namely the Christians), who spread an evil report about the children of Israel, that they secretly kill the *Gójim*, or Christians, so that they may eat of their blood at the Passover feast; and this untruth and lie has been the cause of severe persecutions and killings which the *Gojim*, or Christians, have committed against our people. May God avenge that vengeance. He writes the very same thing also in his book *Maschia jeschúa*, fol. 45, col. 1, and the words found there have already been cited above at page 103 in this second part, in the second chapter. One could therefore judge from this that the Jews have been wronged in this matter, especially since it is so strictly forbidden in the books of Moses, as in Gen 9:4 and Lev 7:26-27 and 17:14, as well as Deut 12:23-25. However, since many capable authors have written that the Jews make use of Christian blood, and have demonstrated this with examples, and since

the children killed by them have for the most part been murdered at Eastertime, one may on the other hand conjecture that not everything can be untrue. I leave it undecided, however, whether the matter stands thus or not. That the Jews have committed child-murder for the most part at Easter will without doubt have occurred because our Savior Christ was crucified at Easter, and it is in contempt of Him that they do this. But let this suffice on this subject.

As for the question of whether a Christian, when he is ill, may safely entrust himself to a Jewish *medico* and make use of the medicines prescribed by him: I answer that this should by no means be done by a Christian, and I shall prove it.

First, because the Jews are the declared and embittered enemies of Christians, as has been sufficiently shown in the 15th chapter of the first part and elsewhere; and from an enemy one can expect nothing good.

Secondly, I assert this for the following reason: because it is permitted to them, as has been stated in the preceding section, to take the life of a Christian. Who then would entrust himself to such a person, of whom one must fear that he might, instead of restoring him to health, bring about his death through improper medicines? The rabbis are indeed quite unwilling to permit a Jew to make use of a Christian physician, as Rabbi *Mosche bar Majemon* teaches in his book *Jad chasaka*, in the fourth part, fol. 56, col. 1, in the 12th chapter, number 9, under the title *Hilchoth rozeach*, as follows: אסור לירקח רפואה מן הכותי אלא אם: That is: It is forbidden to take a medicine from a Cuthean (that is, a Christian), unless there is no hope that he (namely the sick person) will remain alive. Likewise, it is forbidden to be healed by the *Epicureans* (that is, baptized Jews), even when one already doubts the recovery of the sick person, lest one follow them (in their apostasy from the Jewish religion). And in the Talmudic *Tractate Avoda sara*, it is read at fol. 27, col. 2: אין מתרפאין מהן אפילו לחיי נפשה: That is: One does not allow oneself to be cured by them (namely the *Gojim*), even with respect to temporal life alone. And Rabbi *Salomon Jarchi* sets forth in his *Commentary* thereon the following as the reason: שהגוי ממהר להמיתו ושמה יום או יומים יהיה: That is: Because the *Goi* hastens to take one's life, and the sick person perhaps lives only one or a couple of days. In the book *Shulchan áruch*, in the section *Jore déa*, it stands concerning this at *numero* 155 as follows as well: כל מכה וחלי שיש בהם סכנה שמחללים עליהם שבת אין מתרפאין מעכ"ז שמינו מומחה לרבים דחיישינן לשפיכות דמים ואפלו הוא ספק חי ספק מת, That is: One does not allow an idolater to treat a wound or illness that is dangerous, and on account of which the Sabbath is desecrated, unless he has been approved by many; for we fear the shedding of blood (that is, such a physician might take the Jew's life). Even when it is uncertain whether the sick person will remain alive or die, one still does not submit to his *cure*. However, if the sick person is certainly dying (and there is no hope of recovery), then one entrusts him to that physician's *cure*, for in such a case we do not concern ourselves with temporal life. Now, since

the Jews do not trust Christians, because they believe Christians have murderous dispositions just as they themselves do, why then should we entrust our lives to them, especially since we know how they are disposed toward us?

The converted Jew Samuel Friedrich Brenz also writes in the fourth chapter of his *Schlangenbälz*, page 22, concerning Jewish physicians and doctors, in the following manner: I also wish hereby to warn all pious Christians faithfully against Jewish doctors; for the more such a Jewish doctor is able to bring *Gójim*, that is, Christians, to their deaths, the higher that same Jewish doctor ascends into *Gan éden*, that is, into Heaven or Paradise. And such a physician is compared to a *Mohel*, that is, one who circumcises Jewish children, from whom they hold this *Cabbala* (that is, oral teaching): when one circumcises as many Jewish children as the numerical value of his name in the Hebrew language, he is a *ben ólam-hábbo*, that is, a child of eternal life. Likewise, a Jewish physician, when he brings to their deaths as many Christians as the numerical value of his name in the Hebrew language, shall have the same reward as one who circumcises Jewish children; for the Jews have no other numerals than the Hebrew letters. These are the words of Samuel Friedrich Brenz; whether this be true, however, I leave undecided, and it is unknown to me; yet he will have heard it during his continuing blind Judaism, just as he heard many other things he has reported, and will not have sucked it from his fingers. Against this, Rabbi Salman Zevi makes himself heard in his Jewish *Theriack*, fol. 27, col. 1, in the fourth chapter, number 22, as follows: דוא שרייבט אונר מוז מין קריסטן אזהר פֿור דער יוון רופֿמים חזל: זאגט איר: דאז דען פֿרייא אונד ווען איר זול קריסטן אומבריינגן - אלז וויא מין אוהב דער ויל קינרר יורשט - דש מיר הובין חופֿט ור חנטווערט - דש אמן קיין גוי דש מיר קיין דער שון עבודה זרה דינט דארף חומבריינגן • שטייט ניט שופֿך דם האדם דאז יהו ישפֿך דער דש אענשן בלוט ורגיסט דעם זול זיין בלוט וידר ורגיסן וורדין • וז לחווא {שמא} חיי קיין יוד נאך קיין קריסט הולץ ערין גוועזן • שטייט דוק {לא תרצח} וגומר: דש זיין דש אענשן דאז, That is: Here the *Mumar* (or the apostate) writes and warns all Christians against the Jewish doctors, and says we consider it a commandment when we kill many Christians, just as a circumciser who circumcises many children. This has been answered above many times: that one may not kill any *Goi*, that is, any person who already commits idolatry. Does it not stand written (Gen 9:6): Whoever sheds man's blood, by man shall his blood be shed? At that time there was neither Jew nor Christian upon the earth. No man shall be killed; it stands indeed (Exod 20:13): You shall not kill. These are the words of Rabbi Salman Zevi. This is, however, a poor defense; for that it is permitted to the Jews to kill a *Goi*, and that they do not regard us as human beings, and consequently that the commandment of Gen 9:6 does not apply to us, and also that the commandment "You shall not kill" is understood by the rabbis to refer only to Jews, has been sufficiently demonstrated in what preceded.

Furthermore, the Rabbis do not permit their physicians to treat a Christian for any reason other than the preservation of peaceful relations; as is to be found in the book *Shulchan áruch*, in the section *Jore déa numero* 158, fol. 123, col. 1. 2., where it is taught that one



should not save idolatrous people who are in danger of body and life from death, and the following passage comes after it: לפיכך אין לרפאותן אפילו בשכר אם לא היכא דאיכא איבה דאז אפילו בחנם שרי: that is, for this reason one should not treat them even for payment, unless it must be done for the sake of avoiding enmity (that is, to avoid the hostility that one would draw upon oneself through refusal); for in that case it is also permitted to do it without charge, when one cannot otherwise get out of it and must do it without charge. And the very same thing is also to be read in Rabbi Mosche bar *Majemon's* book *Jad chasáka*, in the first part, in the 10th chapter, *numero 2*, under the title *Hilchóth áchum*: from which it is evident that they are permitted to do it not with sincere intent, but only out of fear that the Christians might become their enemies in the event of a refusal.

Thirdly, I confirm it for the following reason: because the Jewish physicians are permitted by the rabbis to test medicines of uncertain effect, whether they are beneficial or harmful to the patient, upon the *Gójim*. For in the aforementioned book *Shulchan áruch*, in the section *Jore déa*, fol. 123, col. 2, *numero 158*, it is written as follows: אם תועיל מותר לנסות רפואה בעכו"ם, That is: it is permitted to test a medicine upon an idolater to see whether it is beneficial. In the Talmudic tractate *Avóda sára*, fol. 26, col. 2, at the end, in the *Tosephóth*, the following is also read: אסור לרפאותן בחנם אבל בשכר שרי משום איבה וראיה בפרק מי שאחזו דרב שימי בר אשי עברה ליה להווא: גוי לדבר אחר ואינסי אלמא שרי לרפאות גוי אלא ודאי בשכר היה ועוד יש לומר דהתם נמי בחנם הוה גהתחכם ברפאות יכול גוי לדבר אחר ואינסי אלמא שרי לרפאות גוי אלא ודאי בשכר היה ועוד יש לומר דהתם נמי בחנם הוה גהתחכם ברפאות יכול גוי לדבר אחר ואינסי אלמא שרי לרפאות גוי אלא ודאי בשכר היה ועוד יש לומר דהתם נמי בחנם הוה גהתחכם ברפאות יכול, That is: it is forbidden to treat them (namely the *Gójim*) free of charge, but for payment it is permitted, in order to avoid enmity; and proof of this is found in the fourth chapter of the Talmudic tractate *Gittin*, fol. 70, col. 1, where *Raf Schimi*, the son of *Aschi*, administered medicine to a *Goi* for another ailment (that is, leprosy, as *Rabbi Salomon* explains in his commentary) and healed him. It is therefore permitted to heal a *Goi*, but it was certainly done for payment. Beyond this, it is to be said that it may also have been done without charge, and that in order to become skilled in medicines (and to gain experience), he (*Rabbi Schimi*) permitted himself to take the case into treatment; and this teaches us accordingly, because he did it to a *Goi* and not to an Israelite (and tested the medicine upon him). On this matter, the following is also found in the *Tosephóth* at the aforementioned place in the tractate *Gittin*, fol. 70, col. 1: שמא להתחכם ברפאות שרי כרי שידע לרפאות: 1, That is: it is perhaps permitted (to treat a *Goi*) in order to become skilled in medicine (and to acquire knowledge), so that one may thereby be able to treat an Israelite in such a manner. If this is indeed the case, who would wish to entrust himself to a Jewish physician, given that one must always be apprehensive that the said physician intends to test the prescribed remedies upon oneself and to observe what effect they produce? *Rabbi Gedálja* reports in his book *Shalshet hakkabbála*, fol. 96, col. 1-2, that in the year 5315 after the creation of the world, that is, in the year 1555 A.D., there was a pope in Rome by the name of *Paulus*, a Neapolitan by birth, who had commanded that Jewish men and women should wear yellow hats, should live together in a single street apart from others, and should not make use

of the services of Christians; and it further follows that he had also forbidden שלא יוכלו היהודים לרפאות שום נוצרי, that is, that the Jews should not treat any Christian. Now if this came to pass, it must certainly not have occurred without weighty reason, and it may well be that the aforementioned pope had received information about such Jewish teaching.

Fourth, I defend it for this reason: because there are many among them who have studied little, or indeed nothing at all, in medicine. The convert *Victor von Carben* writes of them in the 23rd chapter of his little book on the Jews, in these words: “When foolish Christians are burdened with illness, they think there is no physician among the Christians who can help them, and they run to the devil Beelzebub among the Jews, placing more trust in them than in God. For just as *Asa*, of whom it is written in 2 Chr 16, who also did not trust God well, placed all his hope in the hands of the physicians, so they say: I do not care to whom I run, so long as I am helped. They act as though the Jews alone, and no one else, had the power to deliver the sick. Oh, those Christians do not recognize what they are doing, and they also do not know that the Jews pursue Christians diligently, day and night, not only after their goods but also after their lives. Thus, first, while the Jews are still young and suited to usury, they deceive Christians through usury, taking their money and goods. And when they then grow old, sick, and incapable of usury, their livelihood escapes them; thereupon they take up the practice of medicine, and many a one has never in his entire life examined a urine sample, nor read in any book of medicine. And so through their ignorance they give medicine to poor people, by which they wretchedly ruin and murder many a Christian person. And thus they deceive Christians in their youth, and also in their old age. And I say in truth that no Jew is to be trusted: however friendly they conduct themselves, they are still not to be trusted.” These are the words of *Victor von Carben*.

The convert *Antonius Margarita* writes in his book, which he calls “The Whole Jewish Faith,” in the ninth chapter, in which he gives instruction on the Jews’ manner of slaughtering, also about Jewish physicians in the following way, and says: It is quite fitting here, and is *ad propositum*, that I say a little about the Jews’ physicians, and what opinion one ought to hold of them. It is therefore well to note that there has been no Jew in Germany, Bohemia, Hungary, etc., who in his entire life has so much as seen *Avicenna*, *Galen*, *Hippocrates*, and the like in the Hebrew language, let alone read them, still less learned Latin; for none of them are taught these things in these lands, they have written no book on medicine in these lands, and they do not study for the sake of reading; they have at times written small booklets in German with Hebrew letters, and possess some knowledge of herbs and roots, such as they may have heard and learned from their fathers or ancestors, but this knowledge is very slight, and I have therefore been astonished that we Christians are such foolish people as to believe them. When a Jew does not do well, but has gambled away his property, drunk it away, whored it away, or otherwise spent it shamefully, or has been driven out and stripped of his possessions, and has very often quarreled with others over his goods,

he moves among the Christians, presents himself as a physician, commonly passes himself off as a rabbi, and thereby obtains money and is held in high regard; for they can produce many bright and smooth words, and can also skillfully probe from behind the light what ailment or defect the patient has, so that they may hit upon it all the more accurately when they inspect the urine. To this end they have quickly learned to make heavy salves with mercury or sulfur. In the *Talmud*, to be sure, there is much medicine scattered here and there, but no one can make use of it, since the names of the roots and herbs, as well as of the diseases, cannot be reliably learned from it. Now I will also show how this connects to the matter at hand. Ask all Jews who present themselves as physicians whether they are not *bodek* and *schochet*, that is, whether they cannot examine and slaughter livestock; they will all say yes, for they can all generally do it. As soon as one is capable of this, he presents himself as a physician, for he thinks that because he knows well what internal sickness and health the livestock has, and can speak knowledgeably about it, he may thereby sufficiently deceive the Christians when he speaks of such internal diseases of human beings as well. I therefore wish to warn all Christian people against all German Jewish physicians, and above all against those who travel about the country, for all their medicine has no foundation or substance; they can very rarely write a prescription for the apothecary; indeed, it is to be suspected that out of zeal for their faith they sometimes do not help a person whom they could well help, but only make his condition worse, concerning which there is an old proverb: the Jewish physicians give every tenth patient the plague. Yet I do believe that the Jews who have been in Sicily, Spain, or Italy are fairly learned *Doctores Medicinae*, for the reason that they study diligently and possess *Galen* and *Avicenna* in Hebrew, Greek, and Latin; these one may well trust. Thus far go the words of *Antonius Margarita*; and I readily believe that there are still to this day many such deceitful physicians in Germany, as I indeed know of a certain Jewish *medic astrum* who cannot string together three good words of Latin in a row and has studied very little, from whom little help is to be expected. And although at the present time there are also many Jewish *Medici* in Germany who have studied at universities and been promoted to the doctorate, and good cures have been performed here and there by them, no Christian can nonetheless be assured that such a one will deal faithfully with him, because the hatred and enmity of the Jews toward Christians is unspeakably great. It is therefore far better to avoid them altogether, since there are indeed enough learned, conscientious, and faithful Christian *Medici* to be found; but to seek help from an enemy and to entrust one's life to him is contrary to all reason. Indeed, in the *Talmud*, in the tractate *Kidduschin* fol. 82, col. 1., their *Medici* are not held in high regard, since it is written there as follows: טוב שברופאים לגיהנם, That is: the best among the physicians belongs in hell; the best among the butchers is the companion of Amalek. And Rabbi Solomon Jarchi sets forth the following reason for this in his *Commentario* and says: אינו ירא מן החולי ומאכלו מאכל בריאים ואינו משבר לבו למקום ופעמים שהורג נפשות ויש, That is: (because) he does not fear sickness, and eats rich morsels,

and does not humble his heart before God. Sometimes he also takes people's lives, and even when he could cure a poor man, he does not cure him. Now if the Talmud gives such an evil testimony of Jewish physicians, what good can Christians then expect from them?

Fifth, experience also attests to it, and the histories teach it, what has befallen certain Christians at the hands of Jewish physicians; and Cluverius writes in his *Epitome historiarum*, pagina 456, col. 2., as does Munsterus in his *Cosmographia*, that when Emperor Charles the Bald was seized by a fever in the year 877 A.D., he was poisoned by a Jewish physician whom he employed, by the name of Sedechia, in a powder which he had prescribed for him to take against the fever. Now, if a Jew dared to take the life of so exalted a personage in such a manner, what then can happen to common people when they wish to avail themselves of Jewish physicians?

Since this is the case with Jewish physicians, and so little trust is to be placed in them, it was right and proper that the *Jus Canonicum*, in the second part of the *Decretals*, in the 28th *Causa*, in the first *Quaestio*, *Cap. 13*, forbids the use of their physicians, where the following is read: *Nullus eorum qui in sacro sunt ordine, aut Laicus azyma Judæorum manducet, aut cum eis habitet, aut aliquem in infirmitatibus suis vocet, aut medicinam ab eis percipiat, aut cum eis in balneo lavet. Si verò quisquam hoc fecerit, si Clericus est, deponatur, si Laicus excommunicetur.* That is: No one among those who are in holy orders, nor any layman, shall eat of the unleavened bread of the Jews, or dwell among them, or summon any of them to himself in his illness, or receive medicine from them, or bathe with them in the bath. But if anyone shall do such a thing, he shall, if he is a clergyman, be deposed, and if he is a layman, be excommunicated (that is, excluded from the community). With this also agrees what stands in *Barbosa* and *Tabor's Loci communes*, in the 9th book, in the 120th chapter, in the 8th axiom, in these words: *Judæi non possunt esse Medici Christianorum*, That is: Jews cannot be physicians of Christians.

## Chapter IV. In Which It Is Shown That Christians, According to the Teaching of the Jews, Are All Damned and None Can Be Saved, Whereas All Jews Are to Partake of Eternal Salvation.

If one were to ask the Jews whether Christians can also partake of eternal salvation, they will indeed answer yes, and say that their rabbis teach *הבא חלק לעולם יש להם חלק לעולם הבא*: that is, the pious among the nations of the world have a share in the *ólam hábbá*, that is, in the life to come; as indeed this same answer was given to me by them as well. The said words are found in the *Jalkut Rubéni*, under the title *Gilgúlim*, numero 63, as also in the book *Avodáth hakkódesch* fol. 55, col. 1, in the 42nd chapter of the second part, which is called *Chélek haavóda*, and in many other places. How little, however, such a declaration of their mouths agrees with their hearts will be clearly seen from what follows. We will now examine who those are that are called *Chasíde ummóth* (or *úm mos*) *haólam*, that is, the pious among the nations of the world, and what the Jews understand by *ólam hábbá*, that is, the life to come.

Concerning the pious among the nations of the world, Rabbi *Mosche bar Majemon* writes in the fourth part of his book *Jad chasáka*, fol. 290, col. 2, in the 8th chapter, *numeró 11*, under the title *Hilchóth melachím*, about this matter in the following manner: כל המקבל שבע מצוות ונוזהר לעשותן הרי זה מחסידי אומות העולם ויש לו חלק לעולם הבא והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הק"ה בתורה והודיענו על ידי משה רבנו שבני נח מקודם נצטוו בהן אבל אם עשאו מפני הכרע הדעת אין זה גר תושב ואינו : that is, whoever accepts the seven commandments (of Noah) and is diligent in observing them is among the *Chasíde ummóth haólam*, or the pious of the nations of the world, and has a share in the life to come. Such a person, however, is one who accepts and observes them for this reason: because the holy and blessed GOD commanded them in the Law and made known to us through our teacher Moses that they were commanded to the children of Noah beforehand (before the Law was given on Mount Sinai). But if he observes them because reason prompts him to do so (by nature), then he is not a *Ger tóschaf* (that is, a stranger who, on account of the seven commandments of Noah which he has undertaken to observe, and for that reason is permitted to dwell among the Jews in the Promised Land) and is not one of the pious of the world, nor one of their wise men. Rabbi *Lipmann* likewise teaches on this subject in his *Sépher Nizzáchon*, *paginá 145*, *numeró 265*, as follows: כתב רמ"בם גוי המקיים שבע מצוות בני נח מסברת לבו אף על פי כן לא יקרא מצדיקי אומות העולם כי הוא מחכמי אומות העולם וצדיקי אומות העולם המקיימים שבע מצוות משום שמאמינים בהשם יתברך שנתן הורה למשה וצוה בה Majemon has written that a Gentile who observes the seven commandments of the children of Noah according to his own heart's judgment shall not be called one of the righteous of the nations of the world, but rather one of the wise of the nations of the world. The righteous of the nations of the world, however, are those who observe the seven

commandments for this reason: because they believe in the blessed GOD, who gave the Law to Moses and therein commanded the Israelites many commandments, but commanded the rest of the world only seven commandments.

All the children of Noah who keep the seven commandments of Noah shall also be saved, and the aforementioned Rabbi *Lipmann* expresses himself on this matter in his *Sepher Nizzáchon*, *paginâ* 193, *numero* 347, as follows: הרי אנחנו אומרים שכל העולם שהם בני נח כל מי שבהם : שמקיים שבע מצוות יש לו חלק לעולם הבא : that is, “Behold, we say that whoever among all the world, among the children of Noah, keeps the seven commandments, has a share in the life to come.” Rabbi *Meir* also reports in his book *Avodáth hakkódesch* fol. 55, col. 1., in the 42nd chapter of the second part, which is called *Chélek haavoda*, the following, and says: יש לומר כי חסידי אומות העולם הם אשר קיימו כל תורת בני נח שהן שבע מצוות שנצטוו ואחר שקיימו תורתם הנה קנו המדרגה שהיא כמו הצדיקים הגמורים הם אשר קיימו כל תורת משה ע”ה אלה כתורתם ואלה כתורתם הואיל וקיימה כגיו שנצטוו כולם יקנו המדרגה בעולם : that is, “One must say that the pious among the nations of the world are those who keep the entire law of the children of Noah, namely the seven commandments that were commanded to them. And when they have kept their law, behold, they attain that very same degree of salvation which the perfectly righteous, who have observed the entire law of Moses (upon whom be peace), attain: these according to their law, and those according to their law; since they have observed it as they were commanded, they all attain the degree in the life to come according to their law.” So too is it read in the book *Nevéh schalom* fol. 196, col. 2., in the 6th chapter of the thirteenth *Máamar*, as follows: חסידי אומות העולם הם אותם שהאמינו בעיקרי : that is, “The pious among the nations of the world are those who believe in the principal articles of the law of Moses and keep some of its most important commandments; and thereby they merit having a share in the life to come, and this comes about through the mediation of the law.” We thus see from all of this that, according to the teaching of the rabbis, those who observe the seven commandments of the children of Noah are regarded as the pious among the nations of the world.

By “the children of Noah” and “the peoples of the world,” all peoples who exist in the world outside of the Jewish people are understood; for Rabbi Solomon Jarchi writes thus in his *Commentario* on the Talmudic *Tractate Nedárim* fol. 31, col. 1.: איתקרו ישראל על שמיה דאברהם : 1., that is, the Israelites are named after the name of Abraham, and not after the name of the children of Noah. For this reason, in the Talmudic *Tractate Sanhédrin* fol. 56, col. 2. and fol. 57, col. 1, a בן נח, *ben Nóach*, that is, a child of Noah, is frequently set in opposition to an Israelite, as can be found sufficiently in many places.

What concerns *Olám habbá*, or the future life (though it properly means the future world), the rabbis do not agree among themselves as to what is to be understood by it, or when it begins. *Elias* writes in his *Tischbi* fol. 67, col. 1. 2. in the word עולם *Olam* about this with the following words: יש מחלוקת בין האחרונים על זמן עולם הבא יש אומרים שהוא עולם הנשמות ורוצה לומר תכף אחר

המיתה ויש אומרים שהוא זמן ימות המשיח ויש אומרים שהוא אחר תחיית המתים וכל אחד מביא ראיות לקיים דעתו ואני איני כדאי להכניס ראשי בין ראשי החכמים והחכם וכו' אך מי שרוצה לעמוד על אמתת הענין הזה יעיין בפירוש דון יצחק אברבנאל : ז"ל בספר נחלת אבות בפרק בן זומא כי היטיב לדבר בזה מאד that is, there is among the later (sages) a dispute concerning the time of *Olam habba*, that is, the future world. Some say it is the world of souls, that is, the world which immediately follows death; others hold that it is the time of the days of the Messiah; still others maintain that it is the time after the resurrection of the dead, and each party brings forward proofs in support of its opinion. I, however, am not worthy to put my head among the heads of such sages (and to involve myself in their dispute); but whoever desires to know the true foundation of this matter, let him examine the commentary of *Isaac Abarbanel*, of blessed memory, in the book *Nachalath Avoth*, in the chapter *Ben Soma*, for he has spoken very well of this therein. These are the words of *Elia*. Rabbi *Joseph Albo* is of the opinion that it begins for a person immediately when the soul is separated from the body, as may be read in his *Sepher Ikkarim* fol. 146, col. 2. in the 31st chapter of the fourth *Maamar*, with which Rabbi *Mosche bar Majemon* also agrees, of whom Rabbi *Mosche bar Nachman* writes in his book *Torath adam*, fol. 107, col. 1. under the title *Schaar haggemul* as follows: יראה מדבריו שהוא משנה עלינו זמנו של העולם הבא והוא לדעתו בא לאדם אחרי מותו מיד והוא העונג והנועם שקרינו אנחנו אותו גן עדן כך כתב בספר המדע זה שקראו אותו חכמים העולם הבא מפני שאינו מוצוי עתה וזה העולם אבד ואחר כך יבא אותו העולם וגו' : One sees from his words that he departs from us regarding the time of the future life, and that, in his opinion, it comes to a person immediately after his death, which is the delight and the pleasantness that we call Paradise; thus he has written in his *Sepher hammadda*. This is what the sages have called *Olam habba*, because it is not to be found at present, and when this world (that is, this life) passes away, after it that world (that is, that life) comes, etc.

Among the others who hold that it only begins after the resurrection of the dead is *Rabbi Meir*, who in his book *Avodath hakkodesch* fol. 55, col. 1., in the 42nd chapter of the second part, which is called *Chelek haavoda*, expresses himself thus: ז"ל לא יאמר כי : that is, the *Olam habba*, which, according to the words of our rabbis of blessed memory, is to come, is said only of the future life that follows the resurrection of the dead, and not of that which comes to a person immediately after death. The aforementioned *Rabbi Meir* also refutes, at fol. 45, col. 4., in the 41st chapter of the said second part, the opinion of *Rabbi Joseph Albo*, who had held that by *Olám hannahamóth*, that is, the world of souls, one should understand not only their condition after death but also the life after the resurrection; and still more can be read at fol. 53, col. 4. and fol. 54, col. 1. in the aforementioned 43rd chapter.

Since in the foregoing mention was made of the seven commandments of the children of Noah, I must also indicate wherein they consist and in what manner they are demonstrated. Wherein they consist is to be seen in the Talmudic tractate *Sanhedrin* fol. 56, col. 2, where the following is written concerning them: תנו רבנן שבע מצוות נצטוו בני נח דינין וברכת השם עבודה זרה גילוי

That is: Our rabbis teach that the children of Noah were commanded seven commandments: to maintain justice, not to curse the name of God, to avoid idolatry, to flee fornication and adultery, to refrain from bloodshed, not to rob, and not to eat a limb torn from a living animal. In the book *Beér haggóla* it is likewise read at fol. 44, col. 2: בני נח נצטוו על עבודה זרה ועל ברכת השם ועל הרציחה ועל העריות ושלא לגזול ולדון בין איש לרעהו ועל אבר מן החי That is: The children of Noah are commanded not to practice idolatry, not to curse the name of God, not to kill anyone, to refrain from fornication and adultery, not to rob, to judge between a man and his neighbor, and to refrain from the limb of a living animal, so that one shall not cut off a limb from it and eat it, since this is a very great cruelty.

How cleverly these seven commandments are proven from Holy Scripture is a matter of the highest astonishment, for there is no Christian so wise and learned as to be able to establish such a mystery from Gen 2:16-17 as the rabbinical strange minds are able to do. The words there read as follows: “And the LORD *Elohim* commanded the man, saying: Of all the trees of the garden you may eat; but of the tree of the knowledge of good and evil you shall not eat.” And *Rabbi Bechai* proves the seven aforementioned commandments from this passage in his commentary on the Five Books of Moses, fol. 12, col. 2, in the following manner: ויצו זו עבודה זרה דכתיב כי הואיל הלך הלך אחרי צו . ה' זו ברכת השם דכתיב ונוקב שם ה' מות יומת . אלהים אלו הדיינים שנאמר אלהים לא תקלל . על האדם זו שפיכות דמים שנאמר שופך דם האדם וגו' לאמור אלו עריות שנאמר בספר ירמיה לאמור הן ישלח איש את אשתו והלכה מאתו והיתה לאיש אחר . מכל עץ הגן אכול תאכל זה הגזל כלומר מדבר פלוני ולא מאחר . ומעץ הדעת טוב ורע לא תאכל ממנו . זה אבר מן החי . כלומר מדבר פלוני לא תאכל מקצתו הרי לך שבע מצוות של בני נח רמוזות בכאן, That is: the words “And He commanded” signify idolatry, as it is written (Hos 5:11): “For he was willing to walk after the commandment.” The words “the LORD” signify the cursing (or blaspheming) of the name of God, as it is written (Lev 24:16): “Whoever curses (or blasphemes) the name of the LORD shall surely die.” The word *Elohim* (which means both “God” and “gods”) signifies the judges (who are also called gods in Scripture), as it is said (Exod 22:28): “The *Elohim*, that is, the gods, you shall not curse.” The words “the man” signify the shedding of blood, as it is said (Gen 9:6): “Whoever sheds man’s blood.” The word “saying” signifies fornication and adultery, as it is said in the book of Jeremiah (Jer 3:1): “saying (that is, one says): if a man puts away his wife, and she departs from him and takes another man.” The words “Of all the trees of the garden you may eat” signify robbery, as if it were said: of this thing (you may eat) and not of another. The words “But of the tree of the knowledge of good and evil you shall not eat” signify a limb torn from a living animal, as if it were said: you shall not eat any part of this thing. See, here you have the seven commandments of the children of *Noah*, which are signified here (in this passage). This subtle proof is also found in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, fol. 19, col. 3, in the Parashah *Bereschith*, as well as in the *Jalkut Schimoni* on the aforementioned Books of Moses, fol. 7, col. 3, numero 22, in which latter book, however,



something is altered, for the words there read as follows: ויצו אלו דינין וכן הוא אומר כי ידעתיו אשר יצוה: וגו' ה' זו ברכת השם וכן הוא אומר ונוקב שם ה'. אלהים זו עבודת אלילים וכן הוא אומר לא יהיה לך אלהים אחרים. על האדם זה שפיכות דמים וכן הוא אומר שופך דם האדם. לאמור זה גילוי עריות וכן הוא אומר לאמור הן ישלח איש את אשתו, מכל עץ הגן אכול תאכל ולא גול, That is: the words "And He commanded" signify the courts of law, and thus Scripture says (Gen 15:19): "For I know that he will command his children, etc." The words "the LORD" signify the cursing (or blaspheming) of the name of God, and thus it says (Lev 24:16): "Whoever curses the name of the LORD." The word *Elohim* (which means God and gods) signifies idolatry, and thus it says (Exod 20:3): "You shall have no other gods before my face." The words "the man" signify the shedding of blood, and thus it says (Gen 9:6): "Whoever sheds man's blood." The word "saying" signifies fornication and adultery, and thus it says (Jer 3:1): "saying (that is, one says): when a man puts away his wife." The words "of all the trees of the garden" signify that one shall eat nothing obtained by robbery. The words "you may eat" signify that one shall eat no limb of a living animal.

There have indeed been rabbis who added still other commandments to those seven, as can be read in the aforementioned fol. 7, col. 3 of the *Jalkut Schimoni*, where, after the recounting of the above seven commandments, the following is written: רבי חנינא בן גמליאל אומר אף על הדם מן החי. רבי חידקא אומר אף על הסירוס. רבי שמעון אומר אף על הכישוף. רבי יוסי אומר כל האמור בפרשת מכשף בן נח מזהר עליו לא ימצא בך מעביר בנו וגו' ובגלל התועבות האלה יי' אלהיך מוריש אותם מפניך. לא ענש אלא אם כן הזהיר. רבי אלעזר אומר אף על הכלאים מזהרין בני נח ללבוש כלאים ולזרוע כלאים אין אסורין אלא בהרבעת בהמה ובהרכבת אילן, That is: Rabbi Channina, the son of Gamaliel, says that it is also forbidden to them to eat blood from a living animal. Rabbi Chidka says that castration or cutting is likewise not permitted to them. Rabbi Schimon states that sorcery is also forbidden to them. Rabbi Jose says that a son of Noah is warned against everything that is said in the Parashah concerning the sorcerer (that is, Deut 18:9-11), where it is written at v. 10: "There shall not be found among you one who causes his son or daughter to pass through the fire," etc., and "on account of these abominations the Lord your God has driven them out from before you" (as is to be read at v. 11). He did not, however, punish them unless He had first warned them. Rabbi Eliezer says that the children of Noah are also warned not to mix two kinds together (concerning which Lev 19:19 is to be read); yet they are permitted to wear a garment mixed of wool and linen and to sow two kinds of seed in one field, and it is forbidden to them only to put two kinds of livestock together so that they have dealings with one another, and to graft a branch of one kind of tree onto the trunk of another kind. These points, however, which are taken from the Talmudic tractate *Sanhedrin*, fol. 56, col. 2, are not counted among the commandments of the children of Noah, and the matter remains with only the aforementioned seven commandments.

Of the aforementioned seven commandments, six are said to have been given to Adam, and Noah is said to have received the seventh, concerning which Rabbi Bechai, in his commentary on the Five Books of Moses, fol. 92, col. 1, in the Parascha Vajischma Jethro,

teaches as follows: כשנברא אדם הראשון נצטווה על ו' מצוות כדי שיתקיים העולם בשש קצוות. בא נח ונצטווה על: דברות השביעית זו אבר מן החי. אברהם על שמינית זו מילה. יעקב על התשיעית זוהי גיד הנשה. כשבאו ישראל נתן להם י' דברות: that is, after the first man was created, six commandments were enjoined upon him, so that the world might be sustained in its six directions. When Noah came, the seventh was enjoined upon him, namely, not to eat any limb of a living animal. Abraham received the eighth, namely circumcision (as may be read in Gen 17:10), and Jacob the ninth, that he should not eat of any dislocated sinew (as may be seen in Gen 32:32). After the Israelites had come, God gave them the Ten Commandments, which comprehend all six hundred and thirteen commandments within themselves. Rabbi Moses bar Maimon also teaches in his book *Jad chasaka*, in the fourth part, fol. 293, col. 2, in the 9th chapter, numero 1, under the title *Hilchoth melachim*, concerning this matter in the following manner: דברים נצטווה אדם הראשון על עכ"ם ועל ברכת השם ועל שפיכות דמים ועל גילוי עריות ועל הגזל ועל הדינים אף על פי שכולן הן קבלה בידינו ממה רבינו נוטה להן מכלל דברי תורה יראה שעל אלו נצטווה. הוסיף לנח אבר מן החי שנאמר: that is, six things were commanded to the first man: to abstain from idolatry, from blasphemy of the name of God, from bloodshed, from fornication and adultery, and from robbery, and to observe justice; all of which we hold as a tradition, or oral teaching, handed down from Moses our teacher. Reason likewise supports this, and it appears from the words of the Law that these things were commanded to him. To Noah, God added the commandment concerning the limb of a living animal, as it is said (Gen 9:4): "But you shall not eat flesh with its blood, in which is its soul." There are thus seven commandments.

Since mention is here made of the seven commandments of the children of Noah, we also wish to see what the Rabbis write concerning the Law of Moses, which was commanded to the people of Israel: for it is to be known that they teach that God offered it to all nations, but they were unwilling to receive it, concerning which the book *Zerór hammór*, fol. 161, col. 2, in the Parascha *Ve-zóth habberachá*, contains the following written: ידוע כי השם הלך אל כל האומות שיקבלו: that is, It is known that God went to all nations so that they should receive the Law, but they were unwilling to receive it, as our Rabbis, of blessed memory, report. Thereafter He went to the Israelites so that they should receive it, &c. This, however, the foolish Rabbis wish to prove, in an absurd manner, from the words of Deut 33:2, which read as follows: The LORD came from Sinai, and rose up from Seir unto them; He shone forth from mount Paran. Concerning which, in the Talmudic tractate *Avóda sára*, fol. 2, col. 2, the following is written: מאי בעי בשעיר ומאי בעי בפארן אמר רבי יוחנן: מלמד שהחזירה הק"ב על כל אומה ולשון ולא קבלוה עד שבא אצל ישראל וקבלוה: that is, What do the words "from Seir" signify? and what do the words "from Paran" signify? Rabbi *Jochanan* has said: these teach that the Holy, blessed God carried it around among all peoples and tongues (and offered it to them), but they did not accept it, until He came to the Israelites, who accepted it. On this matter the book *Mattáth jah*, fol. 45, col. 4, in the Parascha *Bechykkothái*, may also

be consulted. In the *Sohar* on *Vajikra*, or the third book of Moses, in the 31st column, in the *Parascha Vajikra*, on the words of Judg 5:4, “LORD, when You went out from Seir, when You marched from the field of Edom,” the reason is also given why God offered it to all nations, and the following is read there concerning this: מלמד דקב”ה זמין לכל שאר עמין לקבלא לאוריתא ולא בעו: that is, This teaches us that the Holy, blessed God invited all the remaining nations to receive the Law, but they were unwilling. What! Did God then not know that they would not accept it? (Yes, certainly He did,) but (He did it only for this reason,) so that they would have no excuse and might say that, had the Holy, blessed God given them the Law, they would have kept it.

The Law of Moses was also supposed to have been proclaimed in seventy languages, since seventy nations are said to exist in the world apart from the Jews, and to have been heard throughout the entire world. Concerning this, Rabbi *Becháí* writes in his commentary on the Five Books of Moses, fol. 89, col. 2, in the *Parashah Vajischma Jethro*, as follows: כשהיה הדיבור יוצא מפי השכינה היה נחלק לז’ קולות וס’ קולות לשבעים לשונות: וכן אמרו במדרש תהילים ה’ יתן אומר המבשרות צבא רב היה הדבור יוצא ונחלק לז’ קולות וס’ קולות ומי שמעו כל אומה ואומה הדבור לפי שהיה מתחלק לטבעים ואומות • לשבעים • that is, when the word went forth from the mouth of the divine Majesty, it was divided into seven voices, and from the seven voices into seventy languages; and therefore every nation heard the word, since it was divided among the seventy nations. So too it is said in the *Médrasch Tillim* (on the words of Ps 68:12), “The Lord gave the word; great was the company of those who proclaimed it”: the word went forth and was divided into seven voices, and from the seven voices into seventy languages. Just as a man strikes upon an anvil and the sparks fly out in every direction, so too was the company of those who proclaimed it (who had proclaimed the Law) a great host. The same is also read in the Talmudic tractate *Shabbat*, fol. 88, col. 2. And in the tractate *Seváchim* it is written, fol. 116, col. 1: כשנתנה תורה לישראל קולו הולך מסוף העולם ועד סופו וכל אומות העולם אחזתן רעדה: בהיכליהן ואמרו שירה שנאמר ובהיכלו כולו אומר כבוד נתקבצו כולם אצל בלעם הרשע ואמרו לו מה קול ההמון אשר שמענו שמא מבול בא לעולם אמר להם ה’ למבול ישב וישב ה’ מלך לעולם. כבר נשבע הק”ה שאינו מביא מבול לעולם. אמרו לו מבול של מים אינו מביא אבל מבול של אש מביא שנאמר כי הנה באש ה’ נשפט. אמר להן כבר נשבע שאינו משחית כל בשר ומה קול ההמון הזה ששמענו אמר להן חמדה טובה יש לו בבית גנזיו שהיתה גנוזה אצלו הת”ק עד דורות קודם שנברא העולם וביקש ליתנה לבניו שנאמר ה’ עוז לעמו יתן. פתחו כולם ואמרו ה’ יברך את עמו בשלום: that is, when the Law was given to the Israelites, its voice went from one end of the world to the other, and a trembling came upon all the nations of the world in their palaces, and they sang a song, as is stated in Ps 29:9: “And in His palace everyone speaks of His glory.” They also all gathered together at the wicked Balaam and said to him: what kind of a voice of tumult is this that we have heard? Perhaps a flood is coming upon the world. Then he said to them, from Ps 29:10: “The Lord sat enthroned at the flood; and the Lord remains King forever” (He will therefore not destroy His creatures, since He wishes to reign over them as King). The holy and blessed God had already sworn that He would not let a flood come upon the world again. Thereupon they said to him:

He will not send a flood of water, but He will indeed send a flood of fire, as is said in Isa 66:16: "For behold, the Lord will judge by fire." Then he answered them: He has already sworn that He will not destroy all flesh. (But they asked again:) what then is this voice of tumult that we have heard? And he gave them the answer: God has a good and precious thing in His treasury (namely, the Law), which had been stored away with Him for nine hundred and seventy-four *Secula*, or ages, before the world was created, and He wished to give it (now) to His children (the Israelites), as is said in Ps 29:11: "The Lord will give strength to His people." Then they all began and said, from the aforementioned verse 11: "The Lord will bless His people with peace."

In the book *Pesikta Sotárta*, at fol. 68, col. 1. 2., in the Parascha *Vaethechannán*, the following is also found concerning the voice heard throughout the entire world: אנכי יי' אלהיך לשון חברה שכיון שהביא הקב"ה להשמיע הדיברות לישראל היה הקול יוצא ומחזר על כל העולם וישראל שומעין את הקול מן המזרח היו הופכין פניהן כלפי המזרח. וכיון שהיו הופכין פניהן כלפי מזרח היה בא להם הקול מן הדרום. הופכין פניהן לדרום היה בא להם הקול מן הצפון. הופכין פניהן לצפון היה בא להם הקול מן המערב היו המיהין לומר כמה רשויות לפיכך פתח להם אנכי יי' אלהיך. לא מפני שראיתם דמיונות לפידיים הרבה וקולות הרבה שמעתם אל תהיו סבורים לרשויות הרבה that is, (the words of Exod 20:2) "I am the LORD your God" were the words of a single voice; for when the holy and blessed God caused the Israelites to come together to proclaim the Ten Commandments to them, the voice went forth and passed through the entire world; and when the Israelites heard the voice from the east, they turned their faces toward the east. But after they had turned their faces toward the east, the voice came to them from the south. When they had turned their faces toward the south, the voice came to them from the north. And when they had turned their faces toward the north, the voice came to them from the west. At this they marveled and said: how many lords (that is, gods) are there then? Therefore He (namely, God) began and said to them: "I am the LORD your God." Do not think, because you have seen many likenesses of flames and heard many voices, that there are many lords; rather, everything you have seen and everything you have heard, that am I. On this matter, the book *Schemóth rábba*, fol. 100, col. 1. 2., in the fifth Parascha, may also be consulted. As for the languages in which the Law was given, which, as mentioned above, are said to have been seventy in number, only four are named in the *Jalkut chádasc*, fol. 112, col. 2, *numero* 50, and the words there read as follows: כשבא הקב"ה ליהן ליהן תורה לישראל נגלה עליהם בארבע לשונות לשון עברי ורומי וארמי וערבי that is, when the holy and blessed God came to give the Law to the Israelites, He revealed Himself to them in four languages: in the Hebrew, Latin, Syriac, and Arabic tongues.

Since it was mentioned in the immediately preceding passage that the seventy nations had not wished to accept the Law, we also want to examine the reasons why they are said to have done this. On this matter, the following is written in the margin of the book *Maaréchet haélahúth* fol. 209, col. 2.: ולא יוכלו הם עבדים מן השרים המשפיעין מאותן קליפות, ולא יוכלו לא היו יכולים לקבל התורה כי הם עבדים מן השרים המשפיעין מאותן קליפות, ולא יוכלו לא היו יכולים לקבל דבר שלא מדעת רבו והשרים אדוניהם לא רצו שישתעבדו לאלהי האלהים יתברך רק להם הנקראים אחרים,

That is: They (namely, the nations of the world) could not accept the Law, because they are servants of the (seventy) princes (who were mentioned above in the 18th chapter of the first part), which (princes) impart their *influenz* from those same *Keliphóth* or husks; and a servant cannot accept anything without the prior knowledge of his master. Moreover, their masters, the princes, did not want them to submit themselves to the blessed GOD of gods, but rather to them, who are called the other (gods).

In the Jerusalem *Targum*, however, at the beginning of the *Parascha Vesóth habberachá*, another reason is given as to why the children of Esau and the Ishmaelites were unwilling to accept it, and the words there read as follows: י"י מן סיני אתגלי למיתן אורייתא לעמיה דבית ישראל דנח ביקריה על טורא דשעיר למיתן אורייתא לבנוי דעשו וכיון דאשכחו כתיב בגוה לא תהוון קטולין לא קבילו יתה הופע ביקריה על טורא דגבלא למתן אורייתא לבנוי דישמעאל וכיון דאשכחו כתיב בגוה לא תהוון גנבין לא קבילו יתה. וחזר ואתגלי על טורא דסיני ועמיה רבון מלאכין קדישין ואמרו בני ישראל כל די מלל מימרא די"י נעבד ונקבל ופשט ימיניה מגו להבי אשתא That is: The Lord revealed Himself from Mount Sinai to give the Law to His people of the house of Israel; and He appeared in His glory upon Mount Seir to give the Law to the children of Esau (from whom the Christians are said to descend); but when they found written therein, "You shall not kill," they did not accept it. Thereupon He appeared in His glory upon Mount Gebal to give the Law to the children of Ishmael; but when they found written therein, "You shall not steal," they did not accept it. Then He revealed Himself again upon Mount Sinai, and with Him were many tens of thousands of holy angels, and the Israelites said: all that the Lord has spoken, that we will do and accept; whereupon He stretched out His hand from amid the flames of fire and gave the Law to His people.

In the booklet *Pirke Rabbi Eliezer*, the following is also read at the beginning of the 41st chapter: ירידה הששית שירד לסיני שנאמר וירד י"י על הר סיני: בששה בסיון נגלה ה"קבה על ישראל בהר סיני וממקומו נתלש הר סיני ונפתחו השמים ונכנס ראש ראש ההר בשמים וערפל מכסה את ההר הק"בה יושב על כסאו ורגליו עומדות על הערפל שנאמר ויט שמים וירד וערפל תחת רגליו. רבי טרפון אומר זרח הק"בה מהר שעיר ונגלה על בני עשו שנ' י"י מסיני בא וזרח משעיר למו ואין שעיר אלא בני עשו שנ' וישב עשו בהר שעיר. אמר להם הק"בה מקבלין אתם את התורה אמרו לו מה כתיב בה אמר להם לא תרצח אמרו לו לך מעמנו כי אין אנו יכולין לעזוב את הברכה שבירך יצחק את עשו אבינו שנאמר לו ועל חרבך תחיה ומשם חזר ונגלה על בני ישמעאל שנ' הופיע מהר פארן אמר להם מקבלין אתם את התורה אמרו לו מה 'כתיב בה אמר להם לא תגנוב אמרו לו אין אנו יכולין לעזוב את הדבר שעשו אבותינו שגנבו את יוסף והורידוהו למצרים שנ' כי גנוב גנבתי מארץ העברים ומשם שלח לכל אומות העולם ואמר להם מקבלון אתם את התורה אמרו לו מה כתיב בה אמר להם לא יהיה לך אלהים אחרים על פני אמרו לו אין אנו יכולין להניח דת אבותינו שעבדו את האלילים אין אנו חפצין בתורה אלא תן תורתך לעמך שנ' י"י עוז לעמו יתן י"י יברך את עמו בשלום ומשם חזר ונגלה על בני ישראל שנ' אתה מרכבות קודש That is: The sixth descent (of God) was when He descended onto Mount *Sinai*, as it is said (Exod 19:20): "And the LORD came down upon Mount *Sinai*." On the sixth day of the month of *Sivan*, the Holy Blessed God appeared over *Israel* on Mount *Sinai*, and Mount *Sinai* was torn from its place, and the heavens were opened, and the summit of the mountain reached up into the heavens, but darkness covered the mountain; and the Holy Blessed God sat upon His throne, and His feet

stood upon the darkness, as it is said (2 Sam 22:10): “He bowed the heavens and came down, and thick darkness was under His feet.” Rabbi *Tarfon* said: the Holy Blessed God appeared from Mount *Seir* and revealed Himself to the children of *Esau*, as it is said (Deut 33:2): “The LORD came from *Sinai* and dawned upon them from *Seir*.” By *Seir*, however, the children of *Esau* are to be understood, as it is said (Gen 36:8): “Thus *Esau* dwelt in the hill country of *Seir*.” And God spoke to them: will you accept the Law? But they asked Him: what is written in it? And when He told them (that it contains): “You shall not murder,” they said to Him: depart from us, for we cannot abandon the blessing with which *Isaac* blessed our father *Esau*, as it was said to him (Gen 27:40): “By your sword you shall live.” From there He departed and revealed Himself to the children of *Ishmael*, as it is said (Deut 33:2): “He shone forth from Mount *Paran*”; and He said to them: will you accept the Law? But they asked Him: what is written in it? And when He answered them (that it contains): “You shall not steal,” they said to Him: we cannot abandon what our fathers did, who stole *Joseph* and brought him down into *Egypt*, as it is said (Gen 40:15): “For I was indeed stolen out of the land of the *Hebrews*.” From there He sent word to all the nations of the world and said to them: will you accept the Law? But they asked Him: what is written in it? And He gave them the answer (that it contains): “You shall have no other gods before My face.” Then they said to Him: we cannot abandon our fathers’ religion, who served idols (or false gods); we have no desire for the Law; rather, give Your Law to Your people, as it is said (Ps 29:11): “The LORD will give strength to His people; the LORD will bless His people with peace.” From there He went and revealed Himself over the children of *Israel*, as it is said (Deut 33:2): “He came with many tens of thousands of holy ones”; by the many tens of thousands, however, no one is to be understood but the *Israelites*, as it is said (Num 10:36): “And when it (namely, the ark of the covenant) rested, he said: Return, O LORD, to the ten thousands of the thousands of *Israel*,” etc. Concerning this, the same may also be found in the book *Mechilta* fol. 25, col. 2, 3, in the Parashah *Jéthro*, in the fifth Parashah, as well as in *Pesikta rábbetha* fol. 36.

How does that fable square with what is read in *Jalkut chadasch* fol. 133, col. 1. numero 130, where it is written as follows: מה ראו אלו להתקרב יותר בשעה שקבלו ישראל התורה נתקנאו בהם האומות. מן האומות סתם הק”ב את פיהם אמר להם הביאו ספר יוחסין שלכם שנאמר הבו לה’ משפחות עמים כשם שבני מביאין ויתילדו על משפחותם וגו’ *That is: At the time when the Israelites received the Law, the nations were envious of them (or begrudged it to them, and said:) for what reason are these permitted to draw nearer to God than the nations? But the holy blessed God stopped their mouths and said to them: bring forward your genealogical register, as it is said (1 Chr 16:28 and Ps 96:7): “Give to the LORD, you families of the peoples,” just as my children bring it forward, as it is said (Num 1:18): “And they declared their lineage according to their families,” etc.* If the nations begrudged it to the Israelites and would gladly have had it themselves, how then can it be true that they were unwilling to receive it? But both are foolish rabbinical fictions; just as it is likewise a senseless madness that God offered it to the chief



similar is also to be found in the book *Pesíkta rabbetha*, fol. 13, col. 4 And fol. 147, col. 3 of the aforementioned book *Zerór hammôr*, in the Parashah *Ki téze*, it reads: כל האומות אוכלים העולם הזה ואין להם חלק לעולם הבא : אבל ישראל נתן להם השם בעולם הזה תהלה ושם ותפארת ונותן להם קדושת העולם הבא וגומר, That is: All peoples enjoy this world and have no share in *Olam habbá*, that is, the life to come; but to the Israelites God grants in this world praise, and a great name, and glory, and gives them the holiness of the life to come, etc. Therefore one also reads in the aforementioned book *Zerór hammôr*, fol. 164, col. 4, in the Parashah *Vesôth habberachá*, as follows: אשריך ישראל מי כמוך לפי שאתה נושע בה' אבל שאר אומות אין ישועתם אלא העושר וטובות העולם הזה אבל אשריך ישראל, That is: Blessed are you, Israel; who is like you, seeing that you are preserved by the Lord; but the salvation of the remaining peoples consists only in riches and the goods of this world. Israel, however, is preserved by the Lord through an eternal redemption, in this world and in the world to come. And in the second part of the Prague *Machsor*, fol. 13, col. 1, in the commentary on the prayer that begins שיעיר נכד מרעי, *Azile meréï néched Seir*, one reads as follows: אומות העולם בחרו העולם הזה ואינם מכינים להם צידה לעולם הבא, That is: The peoples of the world have chosen this world and provide themselves with no provisions for the world to come. Beyond this, it is taught in the book *Ir gibbórim*, fol. 50, col. 1, as follows: לא יזכה שום אומה לעולם הבא כי אם זרעה של שרה הוא שאמרה גרש בן האמה הזאת היינו מן העולם הבא, That is: Not a single people shall be found worthy of the life to come except the seed of Sarah, who said (Gen 21:10): "Cast out the son of this maidservant," which is to be understood as referring to the life to come, according to what is said (1 Sam 26:19): "Because they have not driven me out, that I should not dwell in the Lord's inheritance"; for the son of the maidservant shall not inherit the life to come together with my children.

Concerning the damnation of all peoples, the following is written in the *Médrasch Tillim* fol. 10, col. 3. on the words of Ps 9:18, "The wicked shall go down to hell": אמר רבי אלעזר כל הגוים that is, Rabbi *Eliezer* has said that all *Gójim*, or heathens, have no share in the life to come. In the book *Jr gibbórim*, at fol. 50, col. 1. numero 77., the following is also read on this subject: רמז אברהם בענין השבע הכבשות אשר הצב לברנה שאין שום אומה זוכה לעולם הבא כי אם שבע that is, *Abraham* signified, through the act of the seven lambs which he set apart (concerning which Gen 21:28 is to be read), that no people is worthy of the life to come except those companies of the righteous who are compared to sheep, namely the scattered sheep of Israel. Rabbi *Isaac* writes in his book *Chilluk emúna pagina 163*. likewise as follows: האושר האמתי הוא ההצלחה והתשועה הנפשית אין שום אומה בעולם הזה זוכה אליה זולת that is, the true blessedness is the happiness and salvation of souls, of which no people in this world is worthy except the people of Israel; for this reason he (namely Moses, Deut 33:29) says: "You are blessed, O Israel; who is like you, a people saved by the Lord?" This means as much as: Is there also among the peoples a people that is saved by the Lord as you are? In the little book



*Othiôth* (or *Othos*) *Rabbi Akkiva*, the following is likewise found at fol. 7, col. 3: עמד נגרסנאל שרו: של גיהנם לפני הק"ב ואמר לפניו רבוננו של עולם כל אומה ואומה נתת לי שתאכלם אשי של גיהנם שנאמר לכן כאכול קש וגו' ואומה זו של ישראל מפני מה אינך נותן לי שתאכלם אשי כדרך כל אומות העולם • השיב הק"ב ואמר לו כל האומות העולם הרי הן בפתקי שלך לעשות להן כרוע מעליהם ולדונם בתוך גיהנם אומה זה של ישראל אינה בפתקיות שלך ואין לך that is, the prince of hell, *Nagársanel*, stood before the holy and blessed God and spoke to Him: "O Lord of the world! You have given me all peoples, so that my hellish fire shall consume them, as it is said (Isa 5:24): 'Therefore as the fire's flame consumes straw, etc.' But why do you not also give me this Israelite people, so that my fire may consume them just as it does the peoples of the world?" Then the holy and blessed God answered him and spoke to him: "Behold, all the peoples of the world are in your warrant (or *patent*) to deal with them according to their evil works and to judge them in hell; but the Israelite people is not in your warrant, and you have nothing to do with them." Following this, the said little book *Othiôth Rabbi Akkiva* continues at fol. 8, col. 1: אומר מנין ששרה של גיהנם בכל יום ויום תן לי מאכל כדי סיפוקי: שנאמר לכן הרחיבה שאול נפשה ופערה פיה לבלי חוק וירד הדרך והמונה ושאוניה ועלו בה . מהו לבלי חוק אלה אומות העולם שפערו גיהנם פיה עליהם על שלא קבלו את התורה ולא קיימו את המצוות בעולם הזה . כל הכותים כאין נגדו לפיכך נמסרים that is, from where is it proven that the prince of hell says daily: "Give me food so that I may have enough"? Because it is said (Isa 5:14): "Therefore hell has opened itself wide and has spread its jaws without measure, so that his glory, and his multitude, and his tumult, together with him who rejoices therein, shall descend into it." What do the words "without measure" signify? They signify the peoples of the world, over whom hell has opened its jaws, because they did not receive the Law and did not keep the commandments in this world. All *Cuthean* (or heathens) are counted as nothing before Him (as is to be read in Isa 40:17). Therefore they are delivered into the hellish fire, so that it may consume them all at once, as it is said (Ps 9:18): "The wicked shall go down to hell."

Further, one reads in the aforementioned booklet *Othiôth Rabbi Akkiva* fol. 13, col. 4. and fol. 14, col. 1. עשיר . כנון כל מי שהוא דל בעולם הזה עשיר הוא לעולם הבא כנון ישראל מפני שהם עוסקים במצוות . עשיר . עשיר . כנון כל מי שהוא דל בעולם הזה הוא לעולם הבא כנון אומות העולם ורשעים שאינם עוסקים במצוות ועשירים בעולם הזה לפי שהק"ב נותן להם שכרם בעולם הזה שנאמר ומשלם לשונאיו אל פניו להאביד מן העולם הבא ששכר מצוה אחת מן העולם הבא עין לא ראתה אלהים זולתך . ואומות העולם שאינם עוסקים במצוות מקבלים שולחנם בעולם הזה ולמה לפי שהק"ב אינו מקפח שכר כל בריה כיצד באין אומות העולם ורשעים ועושין מצוה אחת לפניו כדי שישבחו אותם וישמעו בני אדם ויכבדו אותם וכל מה . שעושין רשעים אין עושין אלא לכבודם על כן הם עשירים בעולם הזה ועניים לעולם הבא שאין כל אדם זוכה לשתי שולחנות ואם יש אדם בישראל שנולד במזל טוב לחיות בעולם הזה ויכיר בוראו בכל לבבו והולך בתומו ובענוה ולא מגיס רעהו על חברו ולא אומר בלבו אני גדול מפלוגי ופלוגי ולא יענה לעניים בנבחות הלב ולא יקלל אדם שהוא קטן ויעשה מעשרו לעניים צדקה ולעשירים גמילות חסדים בהלואה ונותן דעתו בכל שעה על בוראו ואומר בשפלות וברוח נמוכה מה אני מה חסדי מה צדקתי לפני בוראי זה אוכל הפירות בעולם הזה והקרן קיימת לעולם וכל מצווה שיעשה האדם בעולם הזה ולא יעשה אותם באהבה וביראה אינו מקבל שכר מאותם מצוות שיעשה האדם בעולם הבא . ואם תמה אתה כדרכים הללו בא והסתכל בעשיו הרשע ואומות העולם שהם אוכלים מלכות וגדולה בעולם הזה וסופן שנוטריין מן העולם הבא שנאמר והיה בית יעקב אש ובית

עשו לקש. That is: Whoever is poor in this world is rich in the world to come, just as the Israelites are, because they occupy themselves with the commandments. But whoever is rich in this world is poor in the world to come, just as the nations of the world and the wicked are, who have nothing to do with the commandments (and do not regard them, and do not study them). They are, however, rich in this world, because the holy and blessed God gives them their reward in this world, as it is said (Deut 7:10): “And He repays those who hate Him, each to his face, so that He may destroy them and deprive them of the life to come.” For the reward of even a single commandment in the world to come no eye has seen, except Yours, O God. But the nations of the world, who do not apply themselves to the commandments, receive their table (that is, their reward) in this world. Why? Because God does not withhold the reward from any creature (that is, does not deprive any creature of it, as is taught in the Talmudic tractate *Pesachim* fol. 118, col. 1. and *Báva kámma* fol. 38, col. 2.). How then do the nations of the world and the wicked come to observe a commandment before Him (namely, before God the Lord)? They do it to this end: so that people will praise them when they hear of it, and honor them. For everything the wicked do, they do only for their own honor; therefore they are rich in this world but poor in the world to come, for no person deserves two tables. And when a person among the Israelites is born under a favorable star to live in this world, and acknowledges his Creator with his whole heart, and walks uprightly and humbly, and does not exalt his mind against his neighbor, and does not think in his heart “I am greater than this one or that one,” and does not answer the poor with a proud heart, and does not curse any person who is lowly (or insignificant), and gives alms to the poor from his wealth, and shows kindness to the rich by lending, and directs his mind every hour toward his Creator, and speaks with a lowly and humble spirit: “What am I? What is my kindness? What is my almsgiving before my Creator?” such a person enjoys the fruits in this world, and the principal remains for the world to come (which he is to receive in the life to come). But concerning all the commandments that a person performs in this world without performing them out of love and fear, he receives no reward for them in the world to come. And if you marvel at these ways, then come and consider the wicked Esau and the nations of the world, who rule and are great in this world, but are in the end cast out from the world to come (and the eternal life) and have no share in it, as it is said (Obad 1:18): “And the house of Jacob shall be a fire, but the house of Esau shall be stubble.”

On this topic, the book *Nézach Iisraél* fol. 29, col. 3, in the 19th chapter (also read subsequently: האומות סופם בעולם הזה ואין ראויים לעולם הבא ולכך השם יתברך נותן להם שכרם שהוא בסוף בעולם הזה שהוא סופם של אומות ולא כן ישראל אשר מזומנים לעולם הבא וכיון שבך הוא אין ראוי שיקבלו השכר שהוא שלימות בעולם הזה אבל שכרם הוא בסוף לכך שכרם אינו רק לעולם הבא ומה שאוכלים בעולם הזה אינו רק פירות כי עקר השכר That is: The end of the nations is in this world, and they are not worthy of the world to come; therefore the holy and blessed GOD gives them their reward, which is the end of this world, and this is the end of the nations. With the Israelites, however,

it is not so constituted, for they are appointed to the world to come. Since this is the case, it is not fitting that they should receive the reward that consists in perfection in this world; rather, their reward is to be awaited at the last, and therefore they receive it in the life to come. And what they enjoy in this world is only the fruits, for the principal reward, which is the essence of the reward, is due to them only at the last.) Rabbi *Mosche bar Nachman* likewise teaches on this matter in his book *Torat adam* fol. 90, col. 4, under the title *Scháar haggemúl*, in the following manner: אי אפשר לאומות בלא צדקה ומעשים נאים ואי אפשר לישראל בלא עבירות אלא שהאומות עובדי כו'ם אובדין בעונש ע'א שלהם לגיהנם ואבדון וישראל חלקם בחיים שדבקים ביוצר הכל יתברך ולפיכך הדין מתוח כנגד כל ישראל ליפרע מהן מלכלוך עונות בעולם הזה ומדת הטוב פרושה על האומות הנז' לשלם להם שכר בעולם הזה על מעשים That is: It is impossible that the nations should be without almsgiving and good works, and it is impossible that the Israelites should be without transgressions. The idolatrous nations, however, are lost through the punishment of their idolatry into hell and into destruction; the Israelites, on the other hand, have their portion in life, inasmuch as they cleave to the blessed Creator of all things; therefore judgment is stretched out against all Israelites, so that they are punished in this world on account of the filth of their transgressions. The attribute of goodness, however, is spread over the aforementioned nations, so that their reward in this world for their good works and the alms they give may be rendered to them; as it is said (Amos 3:2): "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities."

Furthermore, concerning the damnation of all seventy nations, Rabbi *Bechai* writes the following in the book *Cad hakkémach* fol. 79, col. 3. on the words of Ps 49:3, "Both the sons of man and the sons of the man": גם בני איש אלו בניו של נח שנקרא איש צדיק דבר אחר אלו ע' אומות שיוורדין That is: By "the sons of the man" are understood the children of Noah, who (Gen 9:6) is called a righteous man. It is also interpreted in another way, namely that the seventy nations are thereby understood, who descend into hell. Likewise, in the *Jalkut Shimoní* on the Psalms, fol. 106, col. 2. numero 757., one reads: בני אדם אלו בני אברהם וגו' בני איש אלו בניו של נח וגו' That is: "The sons of man" are the sons of Abraham, &c. "The sons of the man" are the sons of Noah, &c.; these are the seventy nations who will descend into hell. And in the aforementioned Rabbi *Bechai*'s commentary on the five books of Moses, one reads at fol. 132, col. 1 in the *Parascha Schemini* that GOD permitted the nations of the world to eat all foods, because they are all damned, and the words read as follows: למה הדבר דומה לרופא שהלך לבקר שני חולים אחד יש בו סכנה אמר להן תנו לו כל מה שמבקש לאכול נכנס לשני אמר להן תנו לו מאכל פלוני ואל תתנו לו מאכל פלוני לימים שחזור לו המאכלים כולם מת וזה שהתיר לו מקצת ואסר לו מקצת נתרפא. אמרו לו מה זאת אמר להן זה שראיתי בו סימני חיים התרתי לו זה ומנעתי ממנו זה, וזה שראיתי בו סימני מיתה התרתי לו את הכל כך התיר הקב"ה לאומות שקצים ורמשים וכל העבירות לפי שהם מוכנים לגיהנם אבל ישראל שהם לחיים אמר להם את זה That is: To what is the matter comparable? To a physician who went to visit two sick men. With the one there was danger, and he said to those present (namely, to those who were with him): give him everything to eat that he desires. Afterward he went to

the second, and said to them: give him this and that food, and do not give him this and that food. Some days later, the one to whom he had permitted all foods died, but the one to whom he had permitted some foods and forbidden others had been cured. He was then asked why he had done this, and he answered: the one in whom I saw signs of recovery, I permitted him this and forbidden him that; but the one in whom I saw signs of death, I permitted him everything. Thus the holy and blessed GOD permitted the nations abominable things and vermin, as well as all transgressions, because they are destined for hell; but to the Israelites, who are appointed for life, He said: this you shall eat, and that you shall not eat. This same passage is also to be found in the book *Toledóth Yitzhak* fol. 71, col. 1. in the aforementioned *Parascha Schemini*, and in the book *Akédath Yitzhak* fol. 171, col. 3., and in *Vajikra rabba* fol. 146, col. 2. in the 13th *Parascha*, and in the book *Ir gibbórim* fol. 83, col. 2. numero 275, as well as in the *Jalkut Schimóni* on the prophet Habakkuk, fol. 83, col. 4. numero 563.

Regarding the reason why the peoples of the world are to be condemned, it is stated in Rabbi Bechai's commentary on the five books of Moses, fol. 90, col. 4, in the *Parascha Jethro*, that this occurs because they did not accept the Law of Moses, and the words read as follows: אמרו רז"ל שחיתת נכרי נבלה ומטמאה במשא לפי שהם מצד שמאל ולפי שלא קבלו התורה שכתוב בה מימינו אש דת למו הן That is: Our Rabbis, of blessed memory, have said that what a stranger (that is, one who is not a Jew) slaughters is to be regarded as carrion, and defiles when it is carried, because they are from the left side (namely, from the side of the devils), and because they did not accept the Law, in which it is written (Deut 33:2): At His right hand is a fiery law unto them; therefore they are condemned to the fire of hell. But in the book *Pesikta Sotárta*, the reason given for the condemnation of the peoples is that they translated the Law of Moses, and it is read there, fol. 83, col. 4, in the *Parascha Kí tavo*, on the words of Deut 27:3, "And you shall write upon them (namely, upon the stones) all the words of this Law," as follows: רבנן : כיצד כתבו ישראל את התורה רב' יהודה אומר על גבי אבנים כתובה שנאמר וכתבת על האבנים את כל דברי התורה הזאת באר היטב . ואחר כך סדו אותם בסיד . אמר לו רבי שמעון לדברייך היאך למדו אומות העולם תורה אמר להם בינה יתירה נתן בהם ה"קבה ושיגרו נוטרין שלהם וקלפו את הסיד והעתיקוה ועל דבר זה נחתם גזר דינם של אומות לבאר שחת That is: Our Rabbis teach: How did the Israelites write the Law? Rabbi Jehuda said: they wrote it on stones, as it is stated (Deut 27:3): And you shall write upon the stones all the words of this Law plainly; after which they covered them with lime. Then Rabbi Simeon said: according to your words, how then did the peoples of the world learn the Law? He answered them: the Holy Blessed God gave them an extraordinary understanding, and they sent their notaries or court scribes, who scraped off the lime and translated it. For this reason the decree of judgment upon the peoples was sealed, that they shall descend into the pit of destruction, as it is written (Isa 33:12): For the peoples shall be burned to lime, on account of the lime (which they scraped away). This, however, is taken from the Talmudic tractate *Sóta*, fol. 35, col. 2, and in the Talmud the following is further written on this matter: מה סיד אין לו תקנה אלא שריפה אף אומות העולם אין להן תקנה אלא שריפה That is:

Just as lime cannot be set right but must be burned, so too the peoples of the world cannot be set right but must be burned. The word “burning,” however, is interpreted by Rabbi Salomon Jarchi in his commentary thereon in the following manner, where he says: שריפה גיהנם שכל זמן : That is: The word “burning” signifies hell, for as long as they do not adopt the Jewish faith and are called peoples, they have nothing to expect but that they shall be burned to lime. The aforementioned Rabbi Salomon Jarchi also teaches in his commentary on the Talmudic tractate *Avóda sára*, fol. 4, col. 1, as follows: נפרע מהן הק”ב את כל עונותיהן בעולם הזה כדי שיזכו ליום הדין ואומות העולם אינו נפרע מהן כלל כדי לטורדן מן העולם : That is: The Holy Blessed God punishes the Israelites for their sins in this world, so that they may be found righteous on the day of judgment; but the peoples of the world He does not punish at all, so that He may cast them out of the world to come. He further writes in the said commentary, fol. 18, col. 2, as follows: נידונין אומות העולם לגיהנם : That is: The peoples of the world are condemned to hell.

In the *Jalkut Shimoni* on the Psalms, one reads likewise at fol. 100, col. 4, numero 714: לעתיד לבא הק”ב מביא כל אומה ואומה ואלהיה עמה וכל אומה ואומה תהא קוראה באלהיה ואין עונה אותם וכיון שרואין שאין באלהיהן ממש כמו שנאמר יזעק אליו ולא יענה הולכין להק”ב מיד הוא דן אותן וטורדן לגיהנם ומתביישין ומתרעמין : לפני הק”ב ומחזירין וקורא אילונין שלהם והוא מחזירן שוב לגיהנם לכך כתיב ב’ פעמים יבושו ויבהלו מאוד אויבי : that is, in the time to come the Holy Blessed God will cause every single nation to come together with its gods, and every nation will call upon its gods, but none will answer them. When they then see that there is nothing to their gods, as it is said (Isa 46:7): one cries out to him, yet he does not answer; they will go to the Holy Blessed God, but He will immediately judge them and cast them into hell; then they will be ashamed and lodge their complaint before the Holy Blessed God, and He will let them come back again and read their *obligation*, or their bond of debt, and thereupon let them go back into hell again; therefore it is written twice (Ps 6:11): all my enemies must be put to shame and be greatly terrified. In the aforementioned *Jalkut Shimoni* on the prophet Micah, at fol. 81, col. 3-4, at the end of numero 551, concerning the words of Mic 4:5, “For every people will walk in the name of its god,” the following is also found: לשיד לבא באים כל שרי אומות העולם לפני הקדוש ברוך הוא ומקטריגים על ישראל ואומרים לפניו רבונו של עולם : אל עובדי אלילים ואלו עובדי אלילים ואלו מגלים עריות ואלו מגלים עריות הללו שופכי דמים והללו שופכי דמים הללו יורדים לגיהנם והללו אין יורדים אמר להם אם כן הוא כל אומה ואומה תרד עם אלהיה כי כל העמים ילכו איש בשם אלהיו : that is, in the time to come all the princes of the nations of the world (understand by these the seventy evil angels, mention of whom was made in the eighteenth chapter of the first part) will come before the Holy Blessed God and accuse the Israelites, saying before Him: Lord of the world, these (namely the seventy nations) have committed idolatry, and those (namely the Israelites) have also practiced idolatry; these have committed fornication, and those have also committed fornication; these have shed blood, and those have also shed blood; these descend into hell, but those do not descend into it (why then are they not treated equally with one another?). Then He will say to them: if that is the case, then every single nation shall descend

and take its gods with it, for every people will walk in the name of its god. Precisely the same is also to be found in the aforementioned *Jalkut Shimoni* on the Psalms, fol. 94, col. 4, numero 665, and in the *Midrash Tillim*, fol. 3, col. 4.

In the book *Ammudeha schifa*, fol. 56, col. 3., under the title *Ammud revii*, the following is taught concerning idolatrous peoples: אמרו רז"ל ישראל דומים ללבנה ועכ"ם להמה מה הלבנה מושלת ביום ובלילה כן ישראל יש להם חלק בעולם הזה ובעולם הבא ומה חמה שאין מושלת אלא ביום כך אין לעכ"ם חלק אלא בעולם ובליילה כן ישראל יש להם חלק בעולם הזה ובעולם הבא ומה חמה שאין מושלת אלא ביום כך אין לעכ"ם חלק אלא בעולם הבא: that is, our rabbis of blessed memory have said that the Israelites are like the moon, but the idolaters are like the sun. Just as the moon reigns by day and by night, so the Israelites have a share in this world and in the world to come (or in this life and in eternal life). But just as the sun reigns only by day, so the idolaters have a share in only one world (that is, in this life), but not in the world to come, or in eternal life. Furthermore, in *Bereschith rabba* fol. 19, col. 2., at the beginning of the 19th *Parascha*, the following is read: לעתיד לבוא הם נכנסין לגיהנם ועכ"ם נכנסין שם ואלו הם נכנסין: that is, in the future the holy blessed God will take the idolatrous peoples and cast them into hell. And in *Bamidbar rabba*, it is written at fol. 173, col. 1., in the second *Parascha*: לעתיד לבוא הם נכנסין לגיהנם ועכ"ם נכנסין שם ואלו הם נכנסין: that is, in the future they (namely the Israelites) will go into hell, and the idolaters will also go in. These will go in and perish, but the Israelites will come back out unharmed, as it is said (Isa 43:2): "When you walk through the fire, you shall not be burned." Why? (Because it is written in Isa 41:13:) "For I am the LORD, who strengthens your right hand." In the lesser *Jalkut Rubeni*, under numero 9., under the title *Gehennom*, drawn from the *Jalkut Schimóni* on *Esaïam* fol. 57, col. 1. numero 360., the following is also read: כחוט ונופלים לפניהם לגיהנם ומיד ישראל מתייראים אמרו רבותו של עולם תאמר לעשות עם אלו תעשה עמנו אמר להם מי אתם אמרו לו עמך ונחלתך. אמר להם מי מעיד עליכם אמר לו אברהם כו' מי מעיד יותר א"ל יצחק כו' מי מעיד יותר ואמרו לו יעקב כו' באותו שעה הק"ם עובר לפניהם: that is, in the future the idolaters will walk over the bridge of hell, and it will be like a thread before them, and they will fall forward into hell. The Israelites will immediately be afraid on account of this and will say (to God): "You, Lord of the world, tell us whether you will do to us as you have done to them (the idolaters)." Then He will ask them: "Who are you?" And they will answer: "We are your people and your inheritance." He will further ask them: "Who bears witness for you?" And they will say: "Abraham, etc." (He will ask them further:) "Who testifies more?" And they will say to Him: "Isaac, etc." He will ask them once more: "Who testifies more?" And they will say to Him: "Jacob, etc." At that moment the holy blessed God will walk before them (over the bridge). Rabbi Bechai also writes in his book *Cad hakkémach* fol. 34, col. 3. in the following manner: ידוע כילא נברא גן עדן אלא לצורך אותם המייחדים שמו בכוונה המודה בייחוד הלא הוא כופר בע"ז וכל המודה בע"ז כופר בייחוד וגיהנם בשבע אלא לצורך אותם המייחדים שמו בכוונה המודה בייחוד הלא הוא כופר בע"ז ומדוריו לא נברא אלא לעובדי ע"ז: that is, it is known that paradise, together with its excellences, was created solely for the benefit of those who hold His (namely God's) name alone before God with devotion. Does not he who confesses the unity (of God) thereby deny the idols? But he

who confesses idolatry denies the unity of God, and hell with its seven dwellings was created solely for the idolaters. Since the Jews regard all peoples as idolaters, they must, according to their own teaching, all be damned. See also his commentary on the five books of Moses, fol. 195, col. 2., in the *Parascha Vaëthchannán*, concerning this matter.

Concerning the uncircumcised, they teach exactly the same thing, for in the small *Jalkut Rubéni*, number 4, under the title *Mila*, the following is written: נברא גיהנם למטה למי שלא קיבל ברית, That is: The lowest hell was created for those who have not accepted the covenant of circumcision, and who do not believe in the holy blessed God, and who have not kept the Sabbath. And in the book *Toledóth Jitzchak*, fol. 23, col. 2, at the end of the Parashah *Lech lechá*, one reads: גדולה מילה שכל מי שהוא מהול אינו יורד לגיהנם וגו' ומי יורד לגיהנם מי שכתוב אחריו את הקני ואת הקניזי ואת הקדמוני שכולם ערלי לב וכל ע"ז יורדין לגיהנם וגו', That is: Circumcision is a great matter, for whoever is circumcised does not go to hell, etc. Who then goes to hell? Those who are described in what follows (Gen 15:19): the Kenites, the Kenizzites, and the Kadmonites, for they are all uncircumcised in their hearts; and all idolaters go to hell, etc. The very same thing is also to be found in the *Médrasch Tillim*, fol. 7, col. 2, on the sixth Psalm. I have therefore also found the following in a handwritten commentary on the *Machsor*: עתיד הק"ה להטביע אומות העולם בגיהנם על שלא קיבלו עליהם את המילה שנאמר לכן הרחיבה שאול נפשה ופעה פיה לבלי חוק ואין חוק אלא מילה שנאמר ויעמידה ליעקב לחוק, That is: The holy blessed God will plunge the nations of the world into hell, because they have not accepted circumcision, as it is said (Isa 5:14): Therefore hell has opened itself wide and has opened its maw without *chok* or measure. By the word *chok*, however, which signifies a measure and a law, nothing other than circumcision is understood, as it is said (1 Chr 16:17 and Ps 105:10): And He established the same as a *chok* for Jacob, that is, as a law. Something on this subject may also be read in *Schemoth rábba*, fol. 111, col. 1, in the 19th Parashah.

Until now we have seen what the rabbis teach in general concerning the damnation of all peoples; now we shall also see what they write in this matter specifically concerning Christians and Turks. In Rabbi *Bechai's* commentary on the five books of Moses, the following is read at fol. 220, col. 4, in the Parashah *Nizzavim*: שתי האומות האלה קראן שלמה שתי בנות והזכיר שהן מזומנות לגיהנם הוא שאמר לעלוקה שתי בנות הב הב כי המשל גיהנם שהוא מקום הדין והמשפט לנפשות הרשעים לעלוקה שמוציאה הדם שהוא הנפש ועליהן אמר ישעיה עליו השלום המתקדשים והמטהרים אל הגנות המתקדשים אלו בני ארום שדרךנ לענע אצבעותיהן לכאן ולכאן והמטהרים אלו בני ישמעאל שדרךנ לרחוץ ידיהם ורגליהם ולא לכם That is: These two peoples Solomon calls (Prov 30:15) two daughters, and states that they are appointed to hell; and this is what he says: the leech has two daughters, "Give, give!" For he compares hell, which is the place of judgment and punishment for the souls of the wicked, to a leech, which draws out the blood, namely the soul. And of these same peoples *Esaias* speaks, upon whom be peace (in chapter 66, v. 17): "Those who sanctify themselves and purify themselves in the gardens." Those who sanctify themselves are the children of *Edom* (that is,

the Christians), whose custom is to move their fingers back and forth (when they make the sign of the cross); and those who purify themselves are the children of *Ishmael* (that is, the Turks), who are accustomed to washing their hands and feet, but not their hearts, which is the most important thing, etc. Those who eat swine's flesh are the children of *Edom*; those who eat abominations and mice are the children of *Ishmael*; they shall be taken away together, says the Lord. This is also to be found in the book *Gad hakkémach*, fol. 20, col. 1. And in the little book *Othióth Rabbi Akkiva* it is read at fol. 15, col. 2-3, that God did not reveal the *Schem hammphorasch* to *Abraham*, *Isaac*, and *Jacob*, and the following passage comes after: לא גלה לאברהם מפני שמואל נופל לגיהנם. ליצחק מפני זרעו של עשו שנופל בגיהנם וגומר That is: He did not reveal it to *Abraham*, because the seed of *Ishmael* goes down to hell; nor to *Isaac*, because the seed of *Esau* goes down to hell. Something on this subject can also be found in Rabbi *Joseph ben Jachja*'s commentary on Ps 140:11.

Regarding the Christians alone, the following is taught in the aforementioned *Rabbi Bechai*'s commentary on the Five Books of Moses, fol. 34, col. 4, in the *Parascha Toledóth*: ועוד ירמוז לנו הפרשה כי גיהנם מזומן לכת של עשו וגן עדן מזומן לכת יעקב ובניו הוא שדרשו רז"ל כי בשבאו שני האחים האלה לפני אביהם ליטול הברכות שנכנס עם האחד גן עדן ועם האחר גיהנם גן עדן נכנס עם יעקב וגיהנם נכנס עם עשו וגו' וכן דרשו רז"ל כי העולה זו מלכות הרשעה שהיא מעלה את עצמה שנאמר אם תגביה כנשר וגו' על מוקדה זה גיהנם לעתיד לבוא That is: Furthermore, this *Parascha* signifies that hell is prepared for the company of *Esau* (that is, for the Christians), but paradise is appointed for the company of *Jacob* and his children (that is, for the Jews). This is what our Rabbis, of blessed memory, have taught: that when these two brothers (namely *Esau* and *Jacob*) came before their father to receive the blessings (of which one may read in Gen 27:18, 31), paradise entered with the one and hell with the other (into their father's presence). Paradise entered with *Jacob*, and hell entered with *Esau*, etc. Likewise, our Rabbis, of blessed memory, interpreted the words (Lev 6:9, "The burnt offering shall burn") to mean that the burnt offering signifies the godless kingdom (that is, the Roman Empire and all of Christendom), which exalts itself, as it is said (Obad 1:4): "Though you soar aloft like the eagle," etc.; but by the burning, the future hell is to be understood, and that in this world the same (godless kingdom) shall be given over to be consumed by fire. That hell entered with *Esau* to his father is taken from *Bereschith-rabba* fol. 60, col. 1, in the 65th *Parascha*, where it is written as follows: בישעה שנכנס אבינו יעקב אצל אביו נכנס עמו גן עדן הוא דאמר ליה ראה ריה בני כריח שדה ובשעה שנכנס בישעה שנכנס אבינו יעקב אצל אביו נכנסה עמו גיהנם הט"ד בא זדון ויבא קלון That is: At the time when our father *Jacob* went in to his father, paradise also went in with him; this is what he said to him (Gen 27:27): "See, the smell of my son is as the smell of a field." But when *Esau* went in to his father, hell went in with him; and this is what is said (Prov 11:2): "When pride comes, then comes disgrace." Rabbi *Bechai* therefore intends, in the words cited above, to indicate that because hell is said to have entered with *Esau*, it was thereby signified that he and his descendants are damned and shall come into hell. Concerning such damnation of *Esau*, one may also read in the book



עשו הרשע אין לו חלק לעולם הבא *Zerór hammór* fol. 27, col. 1, in the *Parascha Toledóth Yitzhak*: That is: The godless Esau has no share in the life to come; on which subject more may also be seen at fol. 135, col. 2, in the *Parascha Ekéfé* of the same work.

The reason why hell went in with Esau to his father Isaac is indicated in the book *Ammudéha schifá*, fol. 20, col. 1. under the title *Ammud scheni*, with these words: אמרו רז"ל במדרש לך לך שהראה הקב"ה לאברהם גיהנם ומלכיות ובירר אברהם גלות לפטור בניו מגיהנם וז"ש בקש יעקב לישב בשלוה ר"ל אברהם לא בקש לישב בשלוה ובירר גלות לפטור בניו מגיהנם אבל יעקב בקש לישב בשלוה שבירר גיהנם ולפטור ממלכיות כי היה סבר שצער גיהנם אינו גדול כל כך כמו צער הגלות ולפיכך קפץ עליו רוגזו של יוסף שנאבד ממנו ואז היה יעקב בוכה ומצטער ביותר ומאנה הנחם נפשו על דתו בשאול גיהנם ואז ראה האמת שצער גיהנם הוא יותר גדול מצער מלכיות וחזר והסכים לדעת אברהם שבירר מלכיות ולפטור מגיהנם אך יש לנו לידע למה נכנס הגיהנם עם עשו עכשיו יותר מזמנים אחרים ומצאנו וראינו בגלוי רזיא מאמר אחד ויהיה תשובה לזה וז"ל כשהיה יצחק רוצה לקלל את יעקב בשביל שרימה אותו ולקה הברכות ברמאות נראה לו מלאך ששמו אופה והראה גיהנם פתוח מתחתיו הבא חזר יצחק ממחשבתו ואמר גם ברוך יהיה ע"כ, ואם כן היה בהכרח שיכנס הגיהנם עם עשו עשו דוקא כי בבוא עשו ראה יצחק שיעקב רימה אותו ורצה לקללו וגו' that is, our Rabbis, of blessed memory, have said in the *Medrasch* of the *Parascha Lech lecha* that the holy, blessed God showed Abraham hell and the kingdoms (of the peoples of the world, or the four *Monarchies*), and that Abraham chose the *exilium*, or misery and captivity, so that his children might be free from hell; and this is what is meant when it is said that Jacob desired to dwell in peace and quiet, that is, Abraham did not desire to sit in rest, but chose the *exilium* or misery so that his children might be freed from hell; Jacob, however, wished to dwell in peace and quiet, and chose hell in order to be free from the kingdoms (and the misery under them), since he believed that the torment of hell was not so great as the torment of the *exilii* or misery; therefore the wrath of Joseph came upon him, in that Joseph was lost to him. Then Jacob wept and grieved all the more, and would not be comforted, since Joseph (in his opinion had died and) had descended into the pit of hell. Then he saw the truth, that the pain of hell is greater than the torment endured under the kingdoms, and he came to agree with Abraham's view, who had chosen the kingdoms (that is, the misery under the four *Monarchies*) in order to be free from hell. We must, however, know why hell went in with Esau at this time more than at other times; and we find and see in the (book) *Gale rašaja*, in a *Maámar*, that the following answer is given to this. When Isaac had wanted to curse Jacob because he had deceived him and received the blessings by deceit, an angel appeared to him by the name of *Ephoh*, and showed him hell standing open beneath him; whereupon Isaac drew back from his intention and said (as may be seen in Gen 27:33): "He shall also remain blessed." Thus far are the words of the *Gale rašaja*. If this is so, then hell necessarily had to go in with Esau, for when Esau had come, Isaac saw that Jacob had deceived him and wanted to curse him; but when he saw hell, he was compelled to draw back (and to refrain from the cursing, etc.)

דע כי: In the book *Schááre órah* the following is found concerning this at fol. 49, col. 1-2: בראות יצחק אבינו עליו השלום כי שני עולמות הם העולם הזה והעולם הבא וראה את ישראל דחופים ומצטערים בעולם הזה וראה מדתו שהיא מדת הדין מהווה על על ישראל נצטער ואמר מה יעשו בני ידי הגוים שבעים אומות והיאך ינהגו ביניהם בגלותם אמר מוטב שאתן לעשו בני ברכת העולם הזה הבא על ידי מאכל ומשתה כדי שימשול על ישראל מאחר שיחטאו ישראל ויפלו בגלות. יותר טוב הוא שיפלו בגלות עשו אחיהם משיפלו בגלות אחרים נכרים שהם שבעים אומות. ואמר יצחק מאחר שאי אפשר שלא תגבה מדת הדין החוב שלה מישראל יותר טוב הוא שתגבה החוב על ידי אחיהם משתגבה אותו על ידי נכרי. וזהו סוד לא תתעב אדומי כי אחיך הוא. ולפיכך אהב יצחק את עשו מפני שהוא התיקון ויעקב שלא יפלו בניו בגיהנם וכשראה שנפלטו בני יעקב מגיהנם והם נצודים בגלות עשו שמח וזהו סוד כי ציד בפיו. ולפי שהענין כך אמר יצחק אין עשו ראוי לירש ברכה עליונה שכלית אבל הוא יורש ברכה התחתונה גופנית ראוי לברכו על דבר גופני שהוא דבר שהגוף נהנה בו וגומר: that is, know that when our father Isaac, upon whom be peace, had seen that there are two worlds, namely this world and the world to come, and had observed that the Israelites were to be driven and afflicted in this world, and had perceived that his attribute, which is the attribute of judgment, would extend itself over the Israelites, it grieved him, and he said: what will my children do under the power of the heathens, the seventy peoples, and how will they be governed among them in their *exilio* or misery? Thereupon he said: it is better that I give my son Esau the blessing of this world, which comes through eating and drinking, so that he may rule over Israel, after the Israelites sin and fall into the *exilium* or misery. It is better that they fall into the *exilium* or captivity under their brother Esau than that they fall under the captivity of the other foreigners, who are the seventy peoples. Isaac also said: since it is impossible that the attribute of judgment should not exact its debt from Israel, it is better that it exact the debt through their brother than that it collect it through a foreigner; and this is the mystery of the words (Deut 23:7): “You shall not abhor an Edomite, for he is your brother.” For this reason Isaac also loved Esau, since Jacob is set right through him, so that his children might not descend into hell. When Jacob saw that his children were to be freed from hell and driven into Esau’s captivity, he rejoiced; and this is the mystery of the words (Gen 25:28): “Because he brought him venison in his mouth.” Since the matter was thus constituted, Isaac said: Esau is not worthy to inherit the higher spiritual blessing, but he shall inherit the lower bodily blessing; it is fitting to bless him in a bodily matter, which is a thing that the body enjoys, etc.

It is also said that Esau sold Jacob eternal life, concerning which the book *Nézach Israël*, fol. 25, col. 3., in the 15th chapter, on the words of Gen 25:31, “Sell me today your birthright,” from the chapters of *Rabbi Eliezer*, the following is written: אמרו כשהיו יעקב ועשו במעי אמן אמר יעקב: לעשו אחי שני עולמות לפנינו עולם הזה ועולם הבא עולם הזה יש בו אכילה ושתייה ומשא ומתן לישא אשה ולהוליד בנים ובנות ועולם הבא אין בו כל המדות הללו רצונך טול את עולם הזה ואני עולם הבא שנאמר מכרה כיום בכורתך לי באותה שעה שהיה בבטן אמן מיד כפר עשו בתחיית המתים ואמר אני הולך למות ולמה לי זה בכורה באותה שעה נטל עשו חלקו בעולם הבא : that is, it is said that when Jacob and Esau were in their mother’s womb, Jacob said to Esau: “My brother, there are two worlds before us, this world and the world to come. In this world one eats and drinks, carries on trade, takes wives, and begets

sons and daughters; but in the world to come none of this takes place. If you wish, take this world, and I will take the world to come,” as it is said: “Sell me today your birthright.” At that time, while Esau was still in their mother’s womb, he immediately denied the resurrection of the dead and said (as may be seen in v. 32): “I am going to die; what then is the birthright to me?” At that same hour Esau took his portion in this world, and Jacob took his reward in the world to come. But what befell the patriarchs of old is said to have been a prefiguration for their descendants, as may be found in the book *Zerór hammór* fol. 30, col. 4., in the *Parascha Vajéze*, where it is stated: מה שאירע לאבות סימן לבנים : that is, what happened to the fathers was a sign for the children. This can also be read in the book *Mikráë hakkódesch* by *Rabbi Samiga*, fol. 50, col. 2., in the second chapter. For this reason it is also written in the book *Ir gibbórim*, fol. 52, col. 3., on the words of the Midrash וגו' הוא אדום תבשילו אדום : that is, “He (namely Esau) is red, his food is red, &c.,” the following: לפי מדרש זה יש רמז שהאומות בני עשו אין להם חלק לעולם הבא : that is, according to this Midrash it is signified that the nations who are the children of Esau have no portion in the life to come. And in *Bereschith rábba*, fol. 5, col. 4., in the sixth *Parascha*, the following is read: אמר רב נחמן עשו מונה לחמה שהיא גדולה ויעקב מונה ללבנה שהיא קטנה. אמר רב נחמן זהו סימן טב עשו מונה לחמה שהיא גדולה מה חמה הזאת שולטת ביום ואינה שולטת בלילה כך עשו יש לו חלק רב נחמן הזהו סימן רב : that is, Esau (that is, Christendom) reckons (the year) by the sun, which is great, but Jacob (that is, Jewry) reckons by the moon, which is small. Just as the sun rules by day and not by night, so Esau has a portion in this world but not in the world to come. Precisely the same is also found in the book *Menorath hammaor*, fol. 35, col. 2., in the first chapter, under the title *Ner schelischi, kelal revii, chelek rischon*. In *Bammidbar rabba* it is also stated, fol. 198, col. 3., in the eleventh *Parascha*, that the Edomites, who are the descendants of Esau, must go into the eternal fire.

Concerning the foregoing, *Rabbi Eliezer* writes in his 44th chapter that all Amalekites are condemned, and his words read as follows: רבי שלילא אומר רצה הקב"ה להכרית ולהשמיד את כל זרעו של עמלק מה עשה הקב"ה פשט יד ימינו ואחז בכסא כבודו ונשבע להכרית ולהשמיד את כל זרעו של עמלק מן העולם הזה ומן עמלק : that is, *Rabbi Shela* says: the holy blessed God wished to root out and destroy the entire seed of Amalek. What then did God do? He stretched out His right hand, seized the throne of His glory, and swore that He would root out and destroy the entire seed of Amalek from this world and from the world to come, as it is said (Exod 17:16): “For the hand of the LORD is a war of the LORD against Amalek.” And in the book *Lef Arjeh*, at fol. 104, col. 3, concerning the words of Exod 17:13, “And Joshua defeated Amalek and his people with the edge of the sword,” one reads: נידונו בסיף ולכך צווה משה : that is, they were executed by the sword; therefore He (namely God) also commanded (Deut 25:19): “You shall blot out the memory of the Amalekites from under heaven.” Likewise, in the book *Mekhilta*, fol. 21, col. 2, in the parashah *Beshallah*, at the beginning of the second parashah, one reads: : that is, Amalek

came to harm the Israelites; therefore the holy blessed God destroyed him from the life of this world and from the life of the world to come, as it is said (Exod 17:14): "For I will utterly blot out," etc. Now, since Christians are called the children and seed of Amalek, as was shown in the 16th chapter of the first part, this applies to Christians as well, and they are condemned under the name of Amalek.

Furthermore, concerning the damnation of Christians, the following is written in the book *Cad hakkemach* fol. 17, col. 4.: לעתיד לבוא מלכות רומי הרשעה על ידי שתתאנה ומעלה ומעלה את עצמה וגל. נידונת באש שנאמר חזה הוית עד דקטילת חיותא והוכר גשמה ויהיבת ליקידת אשא. ובפרק השותפין דרשו ז"ל המיתיר נופל בגיהנם שנאמר וד יחד לץ שמו עושה בעברה זרון ואין עברה אלא גיהנם שנאמר יום עברה יום ההוא that is, in the future the godless Roman Empire (that is, Christendom, as was mentioned in the seventeenth chapter of the first part) will, because it is proud and exalts itself, etc., be judged in fire, as it is said (Dan 7:11): I watched until the beast was slain, and its body perished and was thrown into the fire. And in the first chapter of the Talmudic tractate *Báva báthra*, our rabbis of blessed memory teach that a proud person goes down to hell, as it is said (Prov 21:24): The proud and haughty man is called a scoffer, who acts with arrogant wrath. By wrath, however, hell is understood, as it is said (Zeph 1:15): For that day is a day of wrath. And in Rabbi Lipmann's *Sepher Nizzachon*, at pagina 14, at the end of the eighth numerus, the following is read: הלא על הנוצרי נבא בלעם אי מי יחיה משומו אל כי אי לכל אותם שיהיו מן אותו שישים עצמו אל כי אי לכלם שהרי לשאינם מאמינים בו מצרים והמאמינים בו יאברו לעולם. הבא כמו שמסיים וצים מיד כיתים וענו אשור וענו עבר וגם הוא עדי that is, did not Balaam prophesy concerning the Nazarene (that is, Christ), when he speaks (Num 24:23, as the Jews interpret it wrongly): Alas, who shall live when God appoints him? For woe to those who shall be of him who sets himself up as a God! Woe to them all! For they shall afflict those who do not believe in him; but those who do believe in him shall be lost in the world to come, as he (Balaam) concludes his words when he says: And ships from Chittim shall afflict Asshur, and shall also afflict Eber, but he too shall perish. Now it is well known that the Romans are understood by the Chittites, and accordingly they shall afflict Asshur and the Hebrews, and for that very reason they shall be lost in the world to come. In the old *Nizzáchon*, at pagina 143, the following is also written concerning fasting on Friday: ותשאל להם למה הן מתענין ביום הששי אם בעבור שישו נתלה על ידי תלייתו בו ביום : אם כן היה להם לעשות יום משתה ושמחה כי לפי דבריהם בו יודו לעולוקה למכשול ויסורין ניצלו מגיהנם: אף הם מתאבלים כי ידוע להם שכל המאמינים בו יודו לעולוקה למכשול ולפוקה that is, ask them (namely the Christians) why they fast on the sixth day (meaning Friday): whether it is because Jesus was crucified on that same day. If that is the reason, then they ought to hold a feast on that day and be merry, since, according to their own account, they have been redeemed from hell through his crucifixion and his suffering. But they mourn on account of this, because they know that all who believe in him will go to the bloodsucker (that is, hell),

and will stumble and waver. In this manner, something may also be read concerning the damnation of Christians in Rabbi Joseph ben Jachja's commentary on the Psalms, on Pss 88 and 119.

From all of the above, we can clearly see that, according to Jewish teaching, no Christian can be saved. A chief rabbi in Amsterdam also stated this openly to the highly learned Mr. *Wülfern*, as he reports in his annotations on the Jewish Theriaca at *pagina 250*, and gave him to understand thereby that whoever regards *Christ* as a God, renders Him divine honor, and worships Him, commits idolatry, and for that reason cannot partake of eternal salvation. Idolatry, however, as mentioned above, is forbidden to the children of *Noah*, and an idolater cannot be counted among the pious of the nations of the world. Now, *Rabbi Moses bar Maimon* did write, in the little book called *Iggereth lehammáor haggádol*, to *Rabbi Chasdai* as follows: ומה ששאלת על האומות הוי יודע דרחמנא לבא בעי ואחר כוונת הלב הם הם הדברים ועל כן אמרו חכמי האמת רבותינו עליהם השלום חסידי אומות העולם יש להם חלק לעולם הבא אם השיגו מה שראוי להשיג מידעת הבורא יתברך והתקינו נפשם במדות הטובות. ואין בדבר ספק שכל מי שהתקין נפשו בכשרות המדות וכשרות החכמה באמונת הבורא יתברך בודאי הוא מבני העולם הבא. ועל כן אמרו חכמי האמת רבותינו ע"ה אפילו גוי ועוסק בתורת משה רבינו עליו השלום הרי הוא ככהן גדול: that is, As for what you have asked concerning the nations (whether they too can be saved), know that the merciful God desires the heart, and that they speak according to the intention of the heart. For this reason, the theologians, our Rabbis, upon whom be peace, say that the pious of the nations of the world have a share in the life to come, when they comprehend what is fitting to comprehend of the knowledge of the blessed Creator, and improve themselves in good virtues (and observe them). And there is no doubt in the matter that everyone who rightly improves himself in virtues and in wisdom in faith in the blessed Creator will certainly be one of the children of the life to come (the blessed life); for this reason the theologians, our Rabbis, upon whom be peace, also say that even a *Goi* or heathen who studies in the Law of *Moses* our teacher, upon whom be peace, is to be regarded as equal to a high priest. These are the words of *Rabbi Moses*. I cannot, however, persuade myself that he believed that a Christian too could be saved, even though it appears that he wrote this of all nations without distinction; since he regards Christians as idolaters, as was shown in the sixteenth chapter of the first part, at the thirty-first name given to us, from his commentary on the Talmudic tractate *Avoda sara*, fol. 78, col. 3. Idolatry, however, as already mentioned, is forbidden in the seven commandments of Noah; and according to his own teaching, only those are held to be pious among the nations, in the book *Jad chasaka*, in the fourth part, fol. 290, col. 2, in the eighth chapter, *numero 11*, under the title *Hilchoth melachim*, which was cited above at *pagina 235* in this chapter, who keep the seven commandments of Noah. It therefore necessarily follows from his own words that no Christian can be saved, because he does not observe the commandments of Noah but commits idolatry; and *Rabbi Moses* will not have contradicted himself in what he wrote to *Rabbi Chasdai*. A Jew may therefore, when asked by a Christian whether a Christian can also partake of eternal life as a Christian, offer as

pleasant an answer as he pleases, yet it is nothing but sheer hypocrisy, invented solely for the purpose of keeping people satisfied; for they certainly deny salvation to all Christians in general and regard them as godless, damned people. As for what the aforementioned *Rabbi Moses* writes, that a *Goi* who studies in the Law of Moses is to be regarded as equal to a high priest, he is not in agreement with other Rabbis on this point; for, as was already shown above from the *Tosephoth* of the Talmudic tractate *Avoda sara* fol. 3, col. 1., this is understood by others not of the Law of Moses, but of the seven commandments of the children of Noah.

Repentance is also supposed to be of no benefit to any *Goi* or Christian, such that he might thereby attain salvation; for in the *Jalkut chadasch* fol. 176, col. 1. numero 23, under the title *Teschuva*, it is written thus: אין תשובה מועלת אלא לישראל או לגר צדק אבל לגוים ואפילו לגר תושב כנעמן אין: תשובה מועלת ושתיד ליתן הדין כי התשובה היא מצות עשה ומי שאינו מצווה אינו יכול למחות פשעיו על ידי התשובה: that is, Repentance benefits no one except the Israelites, or one who has become a Jew; but for the *Gojim*, and even for a stranger who dwells among us (and has bound himself to observe the seven commandments of Noah), as *Naaman* was, repentance is of no benefit, but rather he must give an account (for the evil that he has done), for repentance is a positive commandment; but whoever has not received a commandment cannot blot out his sins through repentance.

Likewise, it is supposed to be of no benefit to any *Goi* when he studies the Law of Moses and applies himself to it, as may be read in the book *Jesod schirim* fol. 14, col. 2., where the words read as follows: מנין שכהן גדול צריך להיות תלמיד חכם דכתיב כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו: ואם הוא עם הארץ אין מקבל עליה שכר כך גוי העוסק בתורה הואיל והוא גוי אין עבודתו עבודה ואינו מקבל עליה שכר: that is, From where is it proven that a high priest ought to be a wise and learned man? Because it is written (Mal 2:7): For the priest's lips shall preserve knowledge, and from his mouth shall men seek the Law. But if he is an *Idiot* or an unlearned man, he receives no reward for it. So likewise, when a *Goi* studies the Law, his service is no service (by which GOD is served), because he is a *Goi*, and he therefore receives no reward for it.

Since the topic here has been the damnation of Christians and other peoples, I must also indicate here what the *Rabbis* teach concerning the deceased children of wicked Jews and other peoples, whether they too are damned or whether they attain salvation. On this subject, the following is written in the Talmudic tractate *Sanhedrin* fol. 110, col. 2:

תניא קטני בני רשעי ישראל אין באין לעולם הבא שנ' כי הנה היום בא בוער כתנור והיה כל זדים וכל עושי רשעה קש ולהט אותם היום הבא אמר י"י צבאות אשר לא יעזוב להם שרש וענף שורש בעולם הזה וענף לעולם הבא דברי רבי גמליאל רבי עקיבא אומר באים הם לעולם הבא שנאמר שומר פתאים י"י שכן קורין בכרכי הים לינוקא פתאי ואומר גודו אילנא וחבלוהי ברם עיקר שרשוהי בארעא שבוקו וגו' אבל קטני בני רשעי אומות העולם דברי הכל אין באין לעולם הבא ורבן גמליאל נפקא ליה מותאבד כל זכר למו אתמר קטן מאימתי בא לעולם הבא רבי חייא ורבי שמעון בר רבי חד אמר משעה שנולד וחד אמר משעה שסיפר מאן דאמר משעה שנולד שנאמר יבאו ויגידו צדקתו לעם נולד כי עשה' ומאן דאמר משעה

שסיפר דכתיב זרע יעברנו יסופר ל"י לדור אתמר רבינא אמר. משערה שנזרע דכתיב זרע יעברנו. רב נחמן בר יצחק אמר משערה שימול דכתיב עני אני וגוע מנער נשאתי אימך אפונה תנא משום רבי מאיר משעה שיאמר אמן שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים אל תקרי שומר אמונים אלא שאומר אמן

That is: We have learned in a *Baraita*: the children of wicked Israelites do not enter the life to come, as it is said (Mal 3:19, or in some editions 4:1): "For behold, the day comes that shall burn like an oven, and all the proud and all those who commit wickedness shall be stubble, and the coming day shall set them ablaze, says the LORD of Hosts, who will leave them neither root nor branch." He will leave them no root in this world, nor branch in the world to come. These are the words of *Rabbi Gamaliel*. *Rabbi Akiva* says, on the contrary, that they do enter the life to come, for it is said (Ps 116:6): "The LORD preserves the *Pethaim*," that is, the simple, though in *Rabbi Akiva's* interpretation here it means "children," since in the coastal cities a child is called *Pathja*. It is also said (Dan 4:20, or according to others v. 23): "Hew down the tree and destroy it, yet leave the stump of its roots in the earth, etc." But the children of the wicked peoples of the world, according to all opinions, do not enter the life to come. *Rabban Gamaliel* also proves his view from the words of (Isa 26:14): "And you have destroyed all memory of them." It is stated and asked: from what time does a child enter the life to come? *Rabbi Hiyya* and *Rabbi Simeon*, the son of the *Rabbi*, differ on this point. One says: from the hour in which it is born; the other says: from the time when it can count. The one who says from the hour in which it is born proves it from the fact that (Ps 22:32) it is said: "They shall come and declare His righteousness to a people that shall be born, that He has done it." But the one who says from the time when it can count proves it from the fact that (Ps 22:31) it is written: "The seed that shall serve Him shall be counted to the LORD as children's children." It is reported that *Rabbina* said: from the time when it is conceived, as (Ps 22:31) it is written: "The seed that shall serve Him." *Rav Nahman*, the son of *Isaac*, said: from the time when it is circumcised, as (Ps 88:16) it is written: "I am afflicted and faint from my youth; I have borne your terrors and am in despair." A teacher of the *Mishnah* speaks in the name of *Rabbi Meir*: from the time when it can say Amen, as (Isa 26:2) it is said: "Open the gates, that the righteous nation may enter, שומר אמונים *Shomer emunim*, that is, that keeps faithfulness." Read not *Shomer emunim*, "that keeps faithfulness," but שומר אָמֵן *She'omer amen*, that is, "which says Amen." On this subject one may also consult the *Yalkut Shimoni* on the Prophet Malachi, fol. 88, col. 2, *numero* 592, and the book *Reshit Hochma*, fol. 375, col. 2, under the title *Giddul Banim*. We see, therefore, from these words of the Talmud, that salvation is entirely denied to the children of the wicked peoples of the world. Now, since the Jews regard Christians as wicked people and call Christendom the wicked kingdom, it is clearly evident from this that, in their view, all deceased Christian children are likewise to be damned.

That the Jews believe all Christians will be damned can also be inferred from the fact that when a Christian dies, they are accustomed to say: נשמתו בגיהנום *Nischmatho* (or *nischmoso*) *begehinnom*, That is: his soul is in hell, as several converted Jews unanimously attest, namely *Dieterich Schwab* in the first part of his *Jüdischer Deckmantel*, pag. 66, in the 7th chapter, and *Ferdinand Heß* in the first part of his *Judengeissel* in the 4th chapter, as well as *Samuel Friedrich Brentz* in his *Jüdischer abgestreiffter Schlangenbalg* in the 4th chapter, pag. 17; and the aforementioned *Dieterich Schwab* further notes in this connection that they do so with rejoicing and clapping of hands. But these godless blasphemous mouths and sworn enemies of Christ and of all Christians may condemn us as frivolously as they ever wish: we need not concern ourselves with it in the slightest, for the holy word of God teaches us the complete opposite, as it is written in John 3:16-17: “For God so loved the world that He gave His only-begotten Son, so that all who believe in Him shall not be lost, but have eternal life. For God did not send His Son into the world to judge the world, but that the world might be saved through Him.” And in John 5:24, Christ says: “Truly, I say to you, whoever hears my word and believes in Him who sent me has eternal life and does not come into judgment, but has passed from death into life.” It is likewise clearly to be seen in Acts 15:11 and 1 Tim 1:15 and 2 Tim 1:9, as well as in several other places, that we are saved through Christ.

As for the children of believing Christians who die, they too partake of eternal joy and blessedness, for Christ the Lord says in Matt 19:14: “Suffer the little children, and forbid them not to come unto me, for of such is the kingdom of heaven.” And Peter says in Acts 2:39: “For the promise is unto you and to your children, and to all that are afar off, whom the Lord our God shall call.” The children therefore belong within the covenant of God, and thereby attain eternal blessedness; and if the root is holy, then the branch is also holy, as the Apostle Paul teaches in the Epistle to the Romans, Rom 10:16.

We can say with good reason and in truth, in opposition to the Jews, that if they persist obstinately in their hardened unbelief and do not accept the true, sole saving faith in *Christ*, they can by no means attain eternal salvation, but will be damned for all eternity; for it is expressly written in John 3:36: “Whoever believes in the Son has eternal life; whoever does not believe in the Son will not see life, but the wrath of God remains upon him.” Beyond this, they also cannot be saved, according to the teaching of their own rabbis, on account of the abominable blasphemies and slanders which they repeatedly utter against our most innocent and most holy Redeemer Jesus Christ, at the instigation of the father of all blasphemy and slander, the wretched Devil, as has been treated in the second, third, fourth, and fifth chapters of the first part, and to which they also accustom their children from youth onward; as also on account of the unauthorized, dreadful desecrations and insults directed against Christians as a whole, which have been mentioned here and there throughout this my work. For Rabbi *Mosche bar Majemon* teaches thus in his book *Jad chasāka*, in the first part, fol. 16, col. 1, in the 7th chapter, *numero* 3, under the title הלכות דעות *Hilchóth deóth* (or *Hilchos déos*): אמרו



חכמים שלש עבירות נפרעין מן האדם בעולם הזה : ואין לו חלק לעולם הבא עכ"ו וגילוי עריות ושפיכות דמים ולשון הרע כנגד כולם : ועוד אמרו חכמים כל המספר בלשון הרע כאלו כופר בעיקר שנאמר אשר אמרו ללשוננו נגביר שפתינו אתנו מי חלק לעולם הבא אלא נכרתים ואובדים ונידונים על גודל רשעם וחטאתם לעולם ולעולמי עולמים האפיקורוסין והכופרים בתורה והכופרים בתחיית המתים ובביאת הגואל והמומרים ומחטיאי הרבים והפורשים מדרכי ציבור והעושה עבירות ביד רמה : בפרהסיא כיהויקים והמוסרים ומטילי אימה על הציבור שלא לשם שמים ושופכי דמים ובעלי לשון הרע והמושך ערלתו : that is, these are those who have no share in the world to come, but are cut off and perish, and are damned for all eternity on account of the greatness of their wickedness and their sins: the Epicureans, and the deniers of the Law, and those who deny the resurrection of the dead as well as the coming of the Redeemer (namely the *Messiah*), and the apostates (who have abandoned the Jewish faith and adopted another), and those who cause many people to sin, and those who separate themselves from the ways of the community, and he who sins willfully and publicly as Jojakim did, and the traitors, and those who cause the community to live in fear when it is not for God's sake, and the shedders of blood, and the slanderers, as well as he who draws out his foreskin (so that it becomes long again, as though he were uncircumcised). Beyond this, it is taught in the book *Cad hakkémach*, fol. 40, col. 2., from the *Talmudic tractate Sôta*, fol. 42, col. 1.: הרע ארבע כתות אין מקבלות פני שכינה ואלו הן בת חנפ' כת שקרים כת מספרי לשון הרע : כת לצים ומצינו כי חלק בעל המרה הזו של לשון הרע נתנה דוד עליו השלום עם חלק הגנבים והמנאפים ואמר כי לא יאות לבעל לשון הרע שיעסוק בתורה והוא שאמר ולרשע אמר אלהים מה לך לספר חקי ותשא בריתי עלי פיך אם ראית גנב ותרץ that is, there are four companies which do not come before the face of the divine *Majesty*, namely: the company of hypocrites, the company of liars, the company of those who speak evil (and slander), and the company of mockers. And we find that King *David*, upon whom be peace, ascribes to the one who is afflicted with the vice of evil speaking (or slander) the very same condition that is ascribed to thieves and adulterers, and he said that it is not fitting for one who speaks evil to study the Law; and this is what he says (Ps 50:16, 18): "But to the wicked God says: what right have you to recite my statutes, and to take my covenant upon your lips? When you see a thief, you run with him, and you keep company with adulterers." And it stands written (*ibid.*, v. 19) further: "You give your mouth free rein for evil, and your tongue frames deceit." He (King *David*) calls him (namely the one who speaks evil and slanders) a wicked man, and holds him equal to thieves and adulterers. Now there is no people under the sun that hypocritizes, lies, and slanders, or speaks evil more than the Jews, since hypocrisy is permitted to them, as has been

demonstrated in the 15th chapter of the first part, and their *Talmudic* teachers instruct them masterfully in lies, as has been shown at length in the eighth chapter of the said first part, and their shameful slanders have already been sufficiently brought to light by me. Therefore, according to their own teaching as well, they cannot partake of salvation, but must be damned eternally, if they do not convert.

Since the Jews, as has been shown from the foregoing, know so much to say about their supposed salvation, and on that account exalt themselves so greatly above the other peoples of the world, who, according to their erroneous teaching, are all to be damned; and yet those same Jews, as they themselves must confess, commit many and great sins and cannot render perfect obedience to the law of God, nor do they any longer have a Temple in Jerusalem in which their sins might be atoned for through sacrifices: I therefore consider it not without use to show the gracious reader in what manner, according to their own opinion, the sins of the hardened Jews are forgiven in our day, and how they thereby become partakers of eternal salvation.

To give a complete account of this matter, it should be known that their sins are, according to their ill-founded claim, to be forgiven in various ways. They hold the opinion that the transgressions of one who grieves over the death of a righteous and pious man will be pardoned. For this reason, Rabbi *Mosche bar Nachman* teaches in his book *Toráth ádam*, fol. 17, col. 2., under the title *Scháar hakeriáh*, as follows: מפני מה מתים בניו ובנותיו של אדם כשהן קטנים מפני שלא בכה והתאבל על אדם כשר שמת שכל הבוכה ומתאבל על אדם כשר מוחלין לו כל עונותיו *That is: Why do a man's sons and daughters die when they are still young? Because he did not weep and mourn for a righteous man who has died; for to him who weeps and mourns for a righteous man (who has died), all his sins are forgiven.* This is also to be found in the Talmudic tractate *Schábbath* fol. 105, col. 2., from which it is taken. And in the *Jálkut chádasch* it stands at fol. 124, col. 3. numerô 50., under the title *Mitha*, drawn from the *Sóhar*, where the following is written: כל המצטער על מיתת הצדיקים ומוריד דמעות הקב"ה מוחל לו חטאיו ומכריז עליו וסר עונך וחטאתך תכופר ולא עוד אלא שטובת שלא ימותו בניו בחייו ועל זה כתיב יראה זרע יאריך ימים *That is: To him who grieves over the death of the righteous and lets tears fall on that account, the Holy and Blessed God forgives his sins and proclaims over him (the words of Isa 6:7): Your transgression is taken away, and your sin is atoned for. Beyond this, such a one is also assured that his children will not die during his lifetime; and of him it is written (Isa 53:10): He shall see his seed and prolong his days.*

Further, in the Talmudic tractate *Berachóth* fol. 5, col. 1-2, it is taught: כל העוסק בתורה וגמילות : חסדים וקובר את בניו מוחלין לו על כל עונותיו : that is, whoever studies the Law, and applies himself to benevolence, and buries his children, to him all his transgressions are forgiven. For this reason it is reported in the *Mèdrasch Mischle* fol. 67, col. 1: התורה מכפרת כל עון : that is, the Law atones for all transgressions. And at fol. 12, col. 2 of the aforementioned Talmudic tractate *Berachóth* one reads: כל העושה דבר עבירה ומתבייש בו מוחלין לו על כל עונותיו שנאמר למען תזכרי ובושת ולא

that is, whoever commits a transgression and is ashamed of it, to him all his transgressions are forgiven, as it is said (Ezek 16:63): that you may remember and be ashamed, and never open your mouth again because of your shame, when I forgive you all that you have done, says the Lord. And in the tractate *Schabbath* it is written at fol. 119, col. 2: כל המתפלל בערב שבת ואומר ויכולו שני מלאכי השרת : that is, whoever on the eve of the Sabbath recites the words (Gen 2:1 etc.): Thus the heavens and the earth, with all their host, were completed, etc., upon him the two ministering angels who accompany the person lay their hands on his head, and one of them speaks to him the words (Isa 6:7): Your transgression is taken away, and your sin is atoned for. Likewise, in the tractate *Megilla* fol. 31, col. 2, one reads as follows: אמר אברהם לפני הקב"ה רבונו של עולם שמה חס ושלום ישראל חוטאים לפניך ואתה עושה להם כדור מבול וכדור הפלגה אמר לו לאו אמר לפניו רבונו של עולם במה אדע אמר לו קחה לי עגלה משולשת וגו' : אמר לפניו רבונו של עולם תינח בזמן שבית המקדש קיים בזמן שאין בית המקדש קיים מה תהא עליהם אמר לו : כבר תיקנתי להם סדר קרבנות כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן ומוחל אני על כל עונותיהם : that is, Abraham spoke before the Holy Blessed God: O Lord of the world! Perhaps the Israelites will sin before You (which be far from them), and You will deal with them as You dealt with the generation of the flood and the generation of the dispersion (who built the Babylonian tower? God answered him: No (that will not happen). Thereupon Abraham said to Him: O Lord of the world! How shall I know this? Then God answered him with the words (Gen 15:9): Take for me a three-year-old heifer, etc. Upon this Abraham said to God: O Lord of the world! This will indeed come to pass in that time when the Temple is standing; but when the Temple stands no more, how will it go with them then? Then God answered him: I have already ordained for them the order of the sacrifices (in the third book of Moses, ch. 1, etc.), and at all times when they read therein I will account it to them as though they had offered a sacrifice before Me, and I will forgive them all their transgressions. That the reading about the sacrifices is accepted by God as though one had actually sacrificed, and that sins are thereby forgiven, is also to be found in the Talmudic *Tractate Taanith* fol. 27, col. 2.

But the following is read concerning such reading about the sacrifices, which is to be accepted in place of the sacrifices themselves, in Rabbi Bechai's commentary on the five books of Moses, fol. 128, col. 2, in the *Parascha Zav*: דרשו ז"ל זאת התורה לעולה למנחה ולחטאת ולאשם וגו' כל העוסק בפרשת עולה כאלו הקריב עולה בפרשת מנחה כאלו הקריב מנחה בפרשת חטאת כאלו הקריב חטאת וגו' ויהיו עונותיו נמחלין לו כאלו הקריב קרבן : that is, our sages, of blessed memory, have expounded (the words of Lev 7:37) "This is the law of the burnt offering, of the grain offering, of the sin offering, and of the guilt offering," etc., as follows: whoever studies in the *Parascha* concerning the burnt offering (that is, in the chapters of the books of Moses in which the burnt offerings are treated) does just as much as if he had offered a burnt offering; whoever studies in the *Parascha* concerning the grain offering, it is reckoned to him as if he had offered a grain offering; whoever studies in the *Parascha* concerning the sin offering, it is accepted for him as

if he had offered a sin offering, etc., and his sins are forgiven as if he had offered a sacrifice. Shortly thereafter, the following appears in the same place: ולחטאת ולמנחה לעולה למנחה ולחטאת ולמנחה ולחטאת כל העוסק בתורה כאלו הקריב עולה כאלו הקריב מנחה כאלו הקריב חטאת כאלו הקריב אשם ומלואים ושלמים: that is, in the Midrash (it stands over the words of Lev 7:37) “This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offerings, and of the peace offerings”: whoever studies in the Law does just as much as if he had offered a burnt offering, as if he had offered a grain offering, as if he had offered a sin offering, as if he had offered a guilt offering, an ordination offering, and a peace offering. Furthermore, the following stands in the same place: אמרו על זה אמר הק”ב בזה בזמן שקורין את: that is, concerning this, (our rabbis) say that the Holy, blessed be He, said: when they (meaning the Israelites) read about these (namely the sacrifices), I accept it from them as if they had offered them before Me. The like is also to be found in the *Jalkut Schimóni* on Hosea, fol. 76, col. 3, numero 525, and in the book *Avódath hakkódesh*, fol. 58, col. 3, at the end of the third chapter of the second part. In the *Jalkut chádash*, however, it is taught at fol. 179, col. 1, numero 101, under the title *Teschuvá*, that the reading of the words of Deut 6:4, “Hear, O Israel, the LORD our God is one LORD,” serves in place of the sacrifices, and the words read as follows: בזמן שבית המקדש היה קיים היו מקריבין את הכבש הא’ בבוקר והשני בין הערבים ועכשיו אמר הקב”ה תלכאו קריאת שמע ערבית ושחרית ועולה לפני יותר מכל: that is, at the time when the Temple still stood, one offered a lamb in the morning and the other between the two evenings (that is, between that time when the day begins to decline and the night commences); but now, says the Holy, blessed be He, you shall recite the *Keriáth schemá* (that is, the words of Deut 6:4, “Hear, O Israel, the LORD our God is one LORD”) in the evening and in the morning, and it is more pleasing to Me than all sacrifices. And this is also found in the *Jalkut Schimóni* on the five books of Moses, fol. 266, col. 2, numero 835, and on the Psalms, fol. 99, col. 3, numero 703.

All of their sins, even the most grievous, are to be forgiven them on the Day of Atonement, which they call the long day, so that they are also holy and pure on the Day of Atonement, like the angels in heaven, and so that even the devil himself must confess that no sin is to be found in them; of which a more detailed account shall be given below in the ninth chapter.

Beyond the above, they also believe that their sins are forgiven them on account of the merits of their supposed deceased saints. Hence, at the end of the 187th chapter of the *Máase*-book, it is written thus: גמט חס מונדי : עבירות בר געבן דודך ר’ שמעון הגדול זכות חמן סלה: that is, GOD shall forgive us our sins, through the merit of Rabbi Shimon the Great, Amen, Sela. The like is also to be found at the end of the 182nd, the 183rd, and the 211th chapters of the said *Máase*-book. For this reason they are accustomed, as may be seen in the thick *Tefillah* fol. 48, col. 3. under the title לבית הקברות *Lebeth hakkebharóth*, to call upon God in the following manner: רבון העולמים האזינה לקול תחנוני וקבל תפילתי ברוב רחמך שיהא נשמתי ראוי לשכון עם נשמת הצדיק הזה שנקבר פה ועם נשמת אברהם יצחק ויעקב ועם שאר צדיקים שנפטרו בשמך הגדול וזכני וזכהו ומעשיו הטובים שעשה כל ימיו

כי למען כבודו באתי הנה כדי להשתטח על קברו ולהתפלל על נשמתו שיצטרך בצרור החיים וגופו שיזכה לעמוד לתחיית  
 that is, O Thou Lord of the Worlds! hear the voice of my supplication, and receive  
 my prayer, according to Thy great mercy, that my soul may be worthy to dwell with the soul of  
 this righteous one who is buried here, and with the souls of *Abraham, Isaac, and Jacob*, as  
 also with the remaining righteous ones who have died in Thy great name; and let me be made  
 righteous through his merit (or righteousness) and his good works which he performed  
 throughout the whole time of his life: for in his honor have I come hither, to cast myself down  
 upon his grave, and to pray for his soul, that it may be bound up in the bundle of the living  
 (which is mentioned in 1 Sam 25:29); and that his body may be worthy to rise again at the  
 time of the resurrection of the dead, &c. In the following fol. 49. there is another prayer which  
 they pray when they go to the graves of their supposed saints, and it reads as follows: רבון  
 העולמים אדון כל הנשמות רצני וקבלני בתשובה שלמה לפניך ושמע תחינתי ותפילתי ועשה בקשתי למען הקדושים ההרוגים  
 והצדיקים והצדקניות גדולים וקטנים שנהרגו ונשחטו ונשרפו ונטבעו ונתלו ונחנקו על קדוש שמך ובכלל שנפטרו בשמך הגדול  
 ויחוד שמך כי למען כבודם באתי הנה להתפלל על נשמתם וגופם שכולם ינוחו בגן עדן עם אברהם יצחק ויעקב שרה רבקה  
 רחל ולאה ועם שאר צדיקי עולם : רבון העולמים זכני זכותם אשר עשו ואני וכל אוהבי וכל ישראל נהיה נשמרים מכל גזירות  
 ועלילות ותפיסות ונסיגות ושתהא נשמתי ראוייה לשכון אצלו נשמתן בגן עדן ועם נשמת אברהם יצחק ויעקב שרה רבקה רחל  
 ולאה ועם שאר צדיקים וצדקניות בגן עדן אמן : that is, O Thou Ruler of the Worlds, and Lord of all souls!  
 be pleased with me, and receive me in perfect repentance before Thee: hear my supplication  
 and my prayer, and grant my petition, for the sake of the holy ones who have been put to  
 death, for the sake of the righteous men and women, great and small, who for the sake of Thy  
 righteousness (in that they held Thee alone to be the true GOD) were killed, and drowned,  
 and burned, and cut down, and hanged, and broken on the wheel, and buried alive, as also  
 strangled, and suffered every manner of death, and thereby shed their blood like water for the  
 sanctification of Thy name; and in general (on behalf of all) who have died for the sake of Thy  
 great name and the unity of Thy name: for in their honor have I come hither, to pray for their  
 souls and bodies, that they may rest in Paradise with *Abraham, Isaac, and Jacob*, as also with  
*Rebecca, Rachel, and Leah*, and the remaining righteous ones of the world. O Thou Lord of  
 the World! let their merit (or their righteousness) which they have performed make me  
 righteous, so that I, together with all my friends and all of *Israel*, may be preserved from all  
 persecutions, and cunning evil designs, imprisonments, and temptations; and that my soul  
 may be worthy to dwell with their souls in Paradise, and also to be with the soul of *Abraham,*  
*Isaac, and Jacob, of Sara, Rebecca, Rachel, and Leah*, as also with the remaining righteous  
 men and women in Paradise. *Amen.* Furthermore, there is to be found in the same place  
 fol. 50, col. 2. 3. a prayer which begins: רבון כל העולמים מלך מלכי המלכים *Ribbon col haolámim,*  
*melech málke hammeláchim*, in which, among other things, the following is prayed: ותני להן  
 לחסד ולרחמים בעיניך ובעיני כל רואי בזכות הצדיקים האלו הקדושים וזכותם ומעשיהם הטובים יגיני ויליצו בעדי ותעשה  
 that is, Give me favor, grace, and mercy in Thine  
 eyes, and in the eyes of all those who see me, for the sake of the merit of these righteous holy  
 ones, and let their merit, together with their good works, protect me and be my advocate.

Grant my petition, and fulfill my desire for my good, and let me not return from Thee empty-handed. Furthermore, they pray there fol. 51, col. 1. in the prayer which begins: יהי רצון מלפניך יי *Jehí razón millephanécha Adonái Eloháí velohé avothái scheteirzéni*, in the following manner: ותמלא כל משאלות לבנו לטובה בזכות הצדיקים הקדושים האלו וגו' that is, Fulfill all the petitions of our hearts for good, for the sake of the merit of these righteous holy ones, &c. Of which more may be read in the prayer following thereupon, which begins: *Jehí rázon millephanécha Adonái Eloháí, Velohé avothái schetehe tephillathénu merúzza*; and in the prayer after this, which begins, *Ana habbét bezidkát avadécha*. And from all of this it is sufficiently to be gathered that the Jews are of the opinion that the supposed merit of their imagined righteous ones and saints can be of great help to them.

Since the deceased intercede for the living, as has been mentioned here regarding the merit of the supposed departed saints through which the Jews believe they are justified, I must also point out that they believe the deceased pray to God on behalf of the living, and that they also invoke them. That the deceased are supposed to pray on behalf of the living is evident from Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 72, col. 1, in the *Parascha Vajéschef Jacob*, where it is written as follows: אמרו רבותינו זכרונם לברכה: שכבת הטל מלפול תפלת שוכני קבר that is, our Rabbis, of blessed memory, say that the deceased pray for mercy on behalf of the living, because it is said (Exod 16:14): "And the layer of dew that had settled rose up," by which the prayer of those who lie in the grave is understood in a subtle sense.

That these same ones are also invoked by the Jews can be seen from the book *Sifte jeschenim*, which is a catalogue or index of Hebrew books, fol. 9, col. 1, in the preface, where a prayer is set down which is to be said by them daily, after the other customary prayers, and indeed in such a manner as if they were standing upon the graves of the dead. It reads as follows: אתם נשמות קדושים וטהורים. כזוהר הרקיע מזהירים. את אשר ישנו פה שזכרתי היום וכל יום ואת אשר איננו פה ברשות הקדוש ברוך הוא וברשות כל קדושי המלך. הנה באתי לבקש ולחנן לפניכם. התעוררו התעוררו. ועמדו נא. קומו נא חלו נא בעדי ובעד כל בני ביתי. ויעמוד לי זכות תלמוד תורתכם ומעשיכם הטובים שהיו בכם כשהייתם בעולם הזה. שלא אכשל ואכלם בדברי תורתי. ויתרחב לבבי להבין ולהשכיל ללמוד וללמד לשמור ולעשות ולקיים את כל דברי התורה. ויהא הזכרת שמותיכם או שמות הספרים שחברתם נחשב כאלו למדתי בהן. וכאלו הבנתי את הכל. וכשיגיע קצי להפטר מן העולם הזה יהיה חלקי עמכם בגן עדן. לחסות בסתר עליון בצל שדי. ויעלה נשמתי ממעלה למעלה. ובעת יציאת נשמתי יבואו המלאכים הממונים על זה. ויוליכו נשמתי למעלה. בלי פגע רע. ושלא יבהלוני בדרך. והתפלה הזאת תהא נחשבת יותר מאלו באתי להשתטח על קבריכם. והרי אני חשוב לפניכם כמת אבל בעוד נשמתי בקרבי אבקש מלפניכם שתהיו בעזרי להליץ ולהגן that is, O you holy and pure souls, who shine like the radiance of the firmament, who are described here (in this book), of whom I make mention today and every day, and who are not described here: behold, I come with the permission of the holy and blessed God, and with the consent of all the saints of the King, to entreat and implore you. Rouse yourselves, rouse yourselves, stand up now, raise yourselves up, pray for me and for all my household. Let the merit of the study of your law and of your good works, which were in you when you were in

this world, stand before me and protect me, so that I do not stumble in the words of my law and be put to shame. Let my heart also be enlarged, that I may understand and comprehend, learn and teach, keep, do, and fulfill all the words of the law. Let the mention of your names, or of the names of the books which you have written, be counted and received as though I had read in them and as though I had understood everything. And when my end comes, that I must depart from this world, let my portion be with you in Paradise, that I may take refuge under the secret shelter of the Most High and under the shadow of the Almighty; and let my soul ascend from one step to the next. And when my soul departs, let the angels who are appointed for this come and lead it upward, without evil mishap, and that I not be frightened upon the way. Let this prayer also be counted as more than if I had come to prostrate myself upon your graves. Behold, I am reckoned before you as one dead; but so long as my soul is within me, I will entreat you to come to my aid, to be my advocates, and to protect me. Amen.

The sins of the Jews are also to be atoned for through prayer, and for this reason Rabbi *Bechai* writes in his commentary on the 5 books of Moses, fol. 114, col. 2, in the *Parascha Tissa*, in the following manner: בזמן הזה שאנחנו שרויים בגלות בשעבוד האומות ואין לנו כהן גדול לכפר על חטאתינו ולא מזבח להקריב עליו קרבנות ולא בית המקדש להתפלל בתוכו לא נשאר לנו לפני ה' בלתי אם תפלתנו That is: In this time, when we dwell in the *exilio*, or misery, under the servitude of the nations, and we have no high priest to atone for our sins, and there is no altar upon which to offer sacrifice, and no Temple is at hand in which to pray, nothing remains to us before the LORD except our prayer. So also in the great *Jalkut Rubeni*, fol. 54, col. 1, in the *Parascha Vajeze*, as well as in the book *Asara maamaroth* (or *Asoro maamoras*), fol. 126, it is read: התפילה מכפרת כמו הקרבנות That is: Prayer atones, just as the sacrifices do. And in the *Jalkut chadash*, fol. 177, col. 4, numero 72, it is reported: אמר רבי שמעון שהתפילה במקום קרבן that is, Rabbi *Simeon* has said that prayer stands in the place of the sacrifices.

To whoever properly observes the Sabbath, all his sins shall also be forgiven; therefore it is written in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 91, col. 1, in the *Parascha Vajischma Jethro*, as follows: כל המשמר את השבת מוחלין לו כל עונותיו אפילו עובד עבודה זרה כדור: אנוש מוחלין לו, כל עונותיו שנאמר אשרי אנוש יעשה זאת וגו' שומר שבת מחללו אל תקרי מחללו אלא מחול לו That is: To everyone who observes the Sabbath, all his sins are forgiven, even if he should have committed idolatry, as the generation (of mankind in the time) of *Enos* did, as it is said (Isa 56:2): Blessed is the man who does this, etc., who keeps the Sabbath *mechallelo*, that is, so that he does not desecrate it. Do not read *mechallelo*, that is, so that he does not desecrate it, but rather *mechól lo*, that is, he forgives him, or (his sin) is forgiven. This very same thing is also to be found in Rabbi *Menachem* of *Rekanat's* commentary on the Five Books of Moses, fol. 117, col. 1, in the *Parascha Ki tissa*, and in the Talmudic tractate *Shabbat*, fol. 119, col. 2. And in the end of the 18th chapter of the chapters of Rabbi *Eliezer* it is read: מה שהוא שומר את...השבת בעולם הזה הק"ב מחל לו כל עונותיו שנאמר שומר שבת מחללו אל תקרי שומר שבת מחללו אלא

“but He forgives him, and moreover all his sins are forgiven him”: that is, whoever keeps the Sabbath in this world, the Holy Blessed God forgives all his misdeeds, as it is said: he who keeps the Sabbath, *mechalleló*, that is, so that he does not desecrate it; do not read “he who keeps the Sabbath, *mechalleló*,” that is, so that he does not desecrate it, but rather *mechól lo*, that is, He forgives him. Furthermore, whoever keeps the Sabbath should be regarded as having done as much as if he had kept the entire Law, for in the book *Pesikta sotárta*, fol. 50, col. 3, in the *Parascha Beschallach*, it is taught thus: כל המשמר את השבת כאילו קיים כל התורה כולה: שזאמר ראו כי יי' נתן לכם השבת that is, everyone who keeps the Sabbath does as much as if he had kept the entire Law, as it is said (Exod 16:29): “See, the Lord has given you the Sabbath.”

In what manner, however, the Sabbath is to be properly kept is to be seen in the chapters of *Rabbi Eliezer*, in the aforementioned 18th chapter, where the words read as follows: מה הוא שימור של שבת מלהבעיר בה אש ומלעשות בה מלאכה: ומלצאת ומלבוא חוץ לתחום אפילו רגל אחד ומלהביא דבר בידו ולהעבירו ארבע אמות ברשות הרבים ולהוציא מרשות לרשות וזו היא שמירתה של שבת that is, in what does the keeping of the Sabbath consist? That on it one must not kindle any fire, nor perform any work, nor take even a single step beyond the boundary of the Sabbath (which consists of two thousand paces), neither going out nor coming in, nor carry anything in one's hand, nor carry anything four cubits in a public or common place, nor transfer anything from one domain or authority into another. In this consists the keeping of the Sabbath.

The sins of the Jews are also to be atoned for in various ways, namely through prayer, wherefore it is written in the great *Jalkut Rubeni* fol. 54, col. 1. in the *Parascha Vajéze*, from the book *Asaráh maamaróth*, as follows: התפילה מכפרת כמו קרבנות that is, Prayer atones just as sacrifices do. The sermon of a wise man, and the utterance of the words *Amen*, *sein großer nahme seye gebenedeyet*, is also supposed to have such an effect, for it is taught in the *Médrasch Mischle* fol. 69, col. 1. as follows: בשעה שחכם יושב ודורש אני מוחל ומכפר עונותיהן של ישראל: that is, At the time when a wise man preaches, I forgive and atone for the transgressions of the Israelites. Moreover, when they say *Amen*, may His great name be blessed, I forgive and atone for their transgressions, even if the decree or sentence of their punishment has already been sealed. They are also to be atoned for through chastisements, and in *Rabbi Becháí's* commentary on the Five Books of Moses fol. 151, col. 2. in the *Parascha Bechykkothái*, it is read as follows: דרשו רבותינו ז"ל יסורין מכפרין כשם שהקרבות מכפרין that is, Our rabbis, of blessed memory, teach that chastisements atone just as sacrifices do. For this reason it is taught in the Talmudic tractate *Berachóth* fol. 5, col. 1.: ביסורין ממרקין כל עונותיו של אדם: that is, Through chastisements all of a person's transgressions are wiped away.

Therefore, they are also to be atoned through *exilium*, or exile, and the following is found concerning this in the book *Scháare óra*, fol. 45, col. 4: טוב הוא שיפלו בגלות עשו שישפלו בגיהנם כי גלות מכפרת עון על כן שמח יצחק שיפלו ישראל בגלות עשו ויתכפרו עונותיהם That is: When the Israelites are not cautious and do not fear God, it is better that they



fall into exile under *Esau* (that is, Christendom) than that they should descend into hell, for transgression is atoned through exile. For this reason, Isaac rejoiced that the Israelites would fall into exile under *Esau* and that their transgressions would be atoned, so that they might not go to hell. The very same is also to be found there at fol. 49, col. 1, 2, as well as in the small *Jalkut Rubéni*, *numero* 1, under the title *Aháva*, and likewise in the large *Jalkut Rubéni*, fol. 50, col. 4, in the Parashah *Toledóth*. Rabbi *Jacob* also writes in his commentary on the Five Books of Moses, fol. 44, col. 1, in the Parashah *Behaalotechá*, on the words of Dan 9:24, “Seventy weeks are determined upon your people, etc.,” as follows: מלמד שגלות מכפרת כמין קרבן That is: This teaches that exile atones just as a sacrifice does. And in the *Jalkut Schimóni* on the Five Books of Moses, it is read at fol. 11, col. 1, *numero* 38, as well as in the Talmudic tractate *Sanhedrin*, fol. 37, col. 2: הכל גלות מכפרת על הכל That is: Exile atones for everything. For this reason, Rabbi *Bechai* expresses himself in his book *Cad hakkémach*, fol. 19, col. 2, under the title *Oth gimmel*, as follows: עם הגלות והשעבוד עונותינו מתמרקין ואנו ניצולין בו מדינה של גיהנם That is: Through exile and servitude, our transgressions are wiped away, and we are thereby rescued from hell. So too is it read in the book *Mattáth jah*, fol. 8, col. 3, in the Parashah *Lech lechá*: הגלות הוא במקום גיהנם That is: The *exilium*, or exile, stands in the place of hell. On this matter, one may also consult the old *Nizzáchon*, page 246, and the commentary of Rabbi *Mosche de Mircado* on Ps 94:12.

Furthermore, sins are also to be atoned for through death, and concerning this, the following is read in the first part of the Prague *Machsor*, fol. 95, col. 1, in the *Commentario*, under the title *Shacharit schel jom Kippur*, on a prayer which begins *Tamid tichlonén*: מיתה That is: Death atones for transgressions entirely, as it is said (Isa 22:14): “What does it avail, whether such transgression shall be atoned for you, until you die?” For this teaches us that after death the sin is atoned for. So also in *Sēpher chasīdim numero* 1171 the following is read: אין כפרה לאחר That is: After death there is no atonement, for in the anguish of death a person’s transgressions are atoned for him. And in Rabbi *Menáchem von Rekánat*’s commentary on the five books of Moses, it is taught at fol. 123, col. 1, in the *Parascha Kī tissa*, where death and chastisement are treated, as follows: אין לך רחמים גדולים מאלו That is: There is no greater mercy than this, inasmuch as he (namely, the person) is delivered from the judgment of Hell through the chastisements and death which are accustomed to occur in the world. And so people thereby also obtain the world to come, that is, eternal life. For this reason the sick are accustomed to pray in the following manner, as may be seen in the daily prayer book under the title *Schacharíth*, specifically in the large *Tefillah*, fol. 47, col. 1: מודה אני לפניך יי' אלהי ואלהי אבותי שרפואתי בידך ומיתתי בידך יהי רצון מלפניך שתרפאני רפואה שלימה ואם אמות תהא מיתתי כפרה על כל חטאים ועונות ופשעים שחטאתי ושפשתתי לפניך ותן חלקי בגן עדן וזכני לעולם הבא הצפון לצדיקים That is: I confess before You, O Lord, my God and God of my fathers, that my recovery and

my death are in Your hand. May it be Your will that You restore me to complete health; but if I am to die, may my death be an atonement for all my sins, transgressions, and offenses which I have committed before You, and grant me my portion in Paradise, and make me worthy of the life to come, which is hidden (and preserved) for the righteous.

The Jews also teach that the table makes atonement, and this is written in the Talmudic tractate *Berachóth* fol. 55, col. 1, as well as in the tractate *Chagīga* fol. 27, col. 1, as follows: כל זמן שבית המקדש קיים מזבח מכפר על ישראל ועכשיו שלחנו של אדם מכפר עליו That is: As long as the Temple stood, the altar made atonement for the Israelites; but now a man's table makes atonement for him. The very same thing is also to be read in the *Jalkut Schimóni* on *Ezechiel* fol. 74, col. 1. *numero* 41, and in the book *Toledóth Jitzhak* fol. 60, col. 2, in the *Parascha Terúma*.

The death of the righteous is also said to atone for those who sin. For in the commentary of *Rabbi Menáchem of Recanati* on the Five Books of Moses, it is taught at fol. 191, col. 2, in the *Parascha Elleh masse*: מיתת הצדיקים מכפרת, That is: the death of the righteous atones. And in the Talmudic *Tractate Möed Káton*, it is read at fol. 28, col. 1: מה פרה אדומה מכפרת אף מיתתן של צדיקים מכפרת, אמר רבי אלעזר למה נסמכה מיתת אהרן לבגדי כהונה מה בגדי כהונה מכפרין אף מיתתן של צדיקים מכפרת, That is: just as the red heifer (of which mention is made in Lev 19:2 etc.) made atonement, so too does the death of the righteous make atonement. *Rabbi Eliezer* said: why is the death of *Aaron* (Lev 19:26) placed alongside the priestly garments? Just as the priestly garments make atonement, so too does the death of the righteous make atonement. There also stands in the book *Lefárjeh*, fol. 70, col. 3, the following: הבטיח הק"ה לאברהם בזמן שבניך יבאו לידי עבירות אז צדיק אחד, That is: the holy and blessed God promised Abraham (and assured him): at the time when your children fall into sins, I will take one righteous man from among them (through death), and through this they shall be atoned for. This may also be looked up in the *Jalkut chádach*, fol. 125, col. 1, *numero* 64, under the title *Mitha*. In this manner, then, the ungodly are to be atoned for through the righteous, as is read in the Prague *Machsor*, in the first part, fol. 144, col. 1, in the *Commentario*, under the title *Lejóm rischon schel succóth*.

The rabbis also teach that all Jews are sureties for one another. For in the book *Schéfa tal* fol. 8, col. 3., in the preface, it is written: כל ישראל ערבים זה בזה כי כלם נשמה אחת, That is: All Israelites are sureties for one another, because they are all one soul. And more on this subject can be read in *Rabbi Bechai's* commentary on the Five Books of Moses, fol. 109, col. 3, in the *Parascha Tissa*, and fol. 151, col. 2, in the *Parascha Bechukothai*, and in the book *Toledóth Yitzhak* fol. 67, col. 2., in the *Parascha Vajikra*, and in *Schemóth rábba* fol. 117, col. 2., in the 27th *Parascha*, and in *Bamidbar rábba* fol. 194, col. 2., in the 10th *Parascha*, as well as in the book *Nischmáth ádam*, in the first chapter, fol. 7, col. 1 The Jews are also said to be delivered from Hell and made partakers of eternal blessedness in various other ways, among which circumcision is included. For this reason, *Rabbi Menachem of Recanati* teaches in his commentary on the 5 books of Moses, fol. 43, col. 3, in the *Parascha Lech lechá*, concerning the circumcised as follows: אמרו רבותינו ז"ל שכל הנימול אינו רואה פני גהנם שנאמר ועמך כלם צדיקים לעולם



title *Pérek giddul banim*: that is, Everyone who diligently endeavors to teach his son the law, and knowledge, and wisdom, inherits this life and the life to come. And in the second column, the following is read there: that is, *Rabbi Jochanan* said, there are three among those who inherit eternal life: he who dwells in the land of *Israel* (meaning the land of *Canaan*), and he who raises his son to learn the law, and he who distinguishes the Sabbath from the remaining days of the week with wine at the end of the Sabbath. The very same is also to be found in the Talmudic tractate *Pesachim* fol. 113, col. 1. Likewise, the following is taught in the *Jalkut chádasc* fol. 60, col. 4. numero 9. under the title *Din verachamím*: עליו : that is, Whoever raises his son to learn the law and leads him to his teacher's house in the morning and in the evening, of him Scripture reckons as much as if he had kept the entire law.

Furthermore, he who gives alms, or observes the commandment of lodging arriving strangers, or keeps the three meals on the Sabbath, shall inherit eternal life. Concerning alms, it is written in the book *Menoráth hamáor* fol. 49, col. 3. under the title *Ner schelíschí, pérek ríschon, kelál schevíí, chélek schéni*, as follows: כל המגזיז מנכסיו ועשה מהם צדקה : ניצל מדינה של גיהנם : that is, whoever takes from his means and gives alms therefrom shall be freed from the punishment of Hell. In the book *Brandspiegel*, fol. 94, col. 2. in the 30th chapter, the following is also taught on this matter: : מיין גרעטי איזו חי מי דוח צדקה . דח ווערט מיר הירן ווייז : אין יום ז : געבן חול דיח לויט ווען אן יח : ז : געבן . חול ושבת גיב חי לו געבן . חול ווען אין ד : קטן טון טון דז ברינגט מען דיא צדקה לויט זיביגען לעבן . וונ' דער מענש מוט זיין לעבן חליל זיין וועט . מוט בהויט מען בייר דעם געכק טוט . וונ' און טטירבט ער נישט That is: Almsgiving is a great commandment; here you will hear how one ought to give it, and the time when one ought to give it, and what is proper to give. And when one is able to do this, almsgiving brings a person to eternal life, and prolongs his life in this world, and protects him from sudden death, and he does not die before his time. King *Solomon* says in his Proverbs (Prov 10:2): וצדקה הציל ממות : almsgiving delivers from death. On this matter one may also consult the Talmudic tractate *Báva bâthra* fol. 10, col. 1. Concerning lodging, it is read as follows in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 30, col. 1., in the Parashah *Vajéra*: that is, everyone who keeps the commandment of lodging shall inherit Paradise. On this matter the Talmudic tractate *Shabbat* fol. 127, col. 1. at the end may also be consulted. Concerning the observance of the three meals on the Sabbath, of which the first is to be held on Friday evening, the second on Saturday at midday, and the third on Saturday evening, the following is found in the *Jalkut Schimóni* on *Malachiam* fol. 88, col. 4. numero 595.: כל המקיים שלש סעודות בשבת ניצל משלש פורענויות : מחבלו של משיח מדינה של גיהנם ומלמלחמת גוג ומגוג : that is, everyone who keeps the three meals on the Sabbath shall be freed from three punishments, namely from the suffering of the *Messiah* (that is, from the misery that must be endured at the time of the *Messiah*), from the

punishment of Hell, and from the war of *Gog and Magog*. The very same is also to be found in the book *Menoráth hammáor* fol. 42, col. 4. and in the Talmudic tractate *Shabbat* fol. 118, col. 1. Furthermore, the one who puts on the *Tefillin*, that is, the prayer straps, and the *Zizis*, that is, the woolen threads on a square cloth, which all Jews are accustomed to wearing, is said to be a child of eternal life. Regarding the *Tefillin* and *Zizis*, the following is written about them in the book *Menoráth hammáor* fol. 34, col. 2.: כל המניח תפילין ומתעטף בציצית וקורא קריאת שמע: that is, Everyone who puts on his *Tefillin* and puts on his *Zizis* and reads the words (Deut 6:4) “Hear, O Israel,” etc., and prays, is assured that he is a child of eternal life. Likewise, the following is read concerning the *Zizis* in the book *Pesíkta sotárta* fol. 50, col. 3. in the Parascha *Schelách lechá*: כל המקיים מצות ציצית כאילו קיים כל התורה כולה: that is, Whoever observes the commandment concerning the *Zizis* does as much as if he had kept the entire Law. Concerning the *Tefillin*, more can also be found in the *Médrasch Tillim*, fol. 3, col. 2. on the first Psalm.

The one who is poor shall also partake of salvation, and one reads in the *Jalkut chádasc* fol. 55, col. 1. numero 1. under the title *Gan eden*, from the Talmudic tractate *Jevamoth*, the following: עני בשכר עניו ניצול מדינה של גיהנם: *That is: The poor man is, as a reward for his poverty, delivered from the punishment of hell*. And on this matter one may also consult the book *Cad hakkémach* fol. 5, col. 3., as well as the Talmudic tractate *Báva báthra* fol. 10, col. 1. This is doubtless to be understood on account of the fact that poverty is supposed to be the greatest of all plagues, for in *Schemóth rábba* fol. 121, col. 4. in the 31st Parascha one reads thus: אין : *That is: There is nothing harder in the world than poverty, for it is harder than all the afflictions that exist in the world*. Yet this same poverty is said to suit the Jews very well, for in *Vajíkra rábba* fol. 146, col. 2. in the 13th Parascha it is written thus: יאי מסכנותא ליהודא כעוקרא סומקתא דעל ליביה דסוסיא חיורא: *That is: Poverty suits the Jews handsomely, like a red strap on the breast of a white horse*. This is also to be seen in the *Jalkut Schimóni* on the 5 books of Moses, fol. 144, col. 4. numero 535. And in the Talmudic tractate *Chagíga* one reads at fol. 9, col. 2.: מאי דכתיב הנה צרפתיך ולא בכסף בחרתיך בכור עוני: מלמד שהחזר הק”ב על כל מדות טובות ליתן לישראל ולא מצא אלא עניות אמר שמואל ואי תימא רב יוסף היינו דאמרי : *That is: What does that which is written (Isa 48:10) signify: Behold, I will refine you, but not with silver; I will choose you in the furnace of affliction. This teaches us that the holy, blessed God went through all good qualities and conditions, yet found none other than poverty to give to the Israelites. Samuel, or if you prefer to say, Rav Joseph, declared that this is what people are accustomed to say: that poverty suits the Jews as handsomely as a red strap suits a white horse*. In the *Sepher Ikkarim* of Rabbi Joseph Albo it reads somewhat differently, for at fol. 122, col. 1. in the 13th chapter of the fourth *Máamar* one reads thus: אמרו רבותינו ז”ל יפה עניות לישראל כורדא סומקא לסוסיא חיורא: *That is: Our rabbis, of blessed memory, have said that poverty suits the Israelites as*

well as a red rose suits a white horse. This is also to be found in the little book *Afkáth Róchel* at the beginning of the second part. But if poverty suits the Jews so well, why then do they strive so eagerly, through their godless deceit and shameful usury, after riches?

Beyond the above, the one who visits a sick person shall also attain blessedness, and this is taught in the Talmudic tractate *Nedarim* fol. 40, col. 1, as follows: כל המבקר את החולה ניצל מדינה של that is, every person who visits a sick person is saved from the punishment of hell, for it is said (Ps 41:2): Blessed is he who diligently attends to the poor (that is, the sick); the Lord will deliver him in the day of evil. And in the *Jalkut chádásch* it stands at fol. 72, col. 4, number 16, under the title *Choli*, written thus: כל המבקר את החולה ניצול מדינה של גיהנם ובע"ה מה שכרו ינצל מיצר הרע ומיסורין ויהיו הכל מכבדין אותו ויזדמנו לו ריעים טובים ולא ריעים רעים that is, every person who visits a sick person is saved from the punishment of hell. What reward does he then have in this world: he is delivered from the evil inclination (which clings to man) and from afflictions; and all people will honor him, and he will gain good neighbors and no bad ones. On this matter, the *Jalkut Schimóni* on the Psalms, fol. 102, col. 1, number 722, may also be consulted. But the one who does not visit the sick is regarded as equal to a murderer, for in the book *Toráth ádam* fol. 5, col. 2, it is taught from the aforementioned Talmudic tractate *Nedarim* fol. 40, col. 1, as follows: כל שאין מבקר חולים כאילו שופך דמים that is, whoever does not visit the sick does as much as if he were shedding blood. What benefit, however, the sick person derives from the visit is indicated in the aforementioned tractate *Nedarim* fol. 49, col. 2, with these words: כל המבקר חולה נוטל אחד מששים בצערו that is, whoever visits a sick person takes away from him one sixtieth part of his pain.

He who walks four cubits in the promised land shall also be saved; and this is read in the *Jalkut chádásch* fol. 55, col. 2. numero 11. under the title *Gan éden*, from the Talmudic tractate *Kethuvóth*, as follows: כל המהלך ארבע אמות בארץ ישראל מובטח לו שהוא בן עולם הבא that is, whoever walks four cubits or paces in the land of Israel is assured that he is a child of eternal life. And at numero 11. it follows in the same place: אפילו שפחה שבא"י מובטח לה שתהא בת עולם הבא that is, even a maidservant who is in the land of Israel is assured that she will be a child of eternal life.

He who recites Ps 145 daily shall also attain salvation. This is stated in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 83, col. 4, in the Parashah *Beschállach*, where the following is written: כבר בארו לנו רבותינו ז"ל מעלת המזמור תהלה לדוד שהאומרו שלשה פעמים בכל יום That is: Our rabbis, of blessed memory, have already explained to us the excellence of Ps 145 (which begins) *Tehilla ledavid*, that is, A Song of Praise of David, namely that he who recites it three times every day is assured that he is a child of eternal life. Likewise, in Rabbi *Menachem of Recanati's* commentary on the aforementioned Five Books of Moses, fol. 53, col. 2, in the Parashah *Vajéra*, the following is read from the *Zohar*: כל מאן דאמר תהלה לדוד ג' פעמים בכל יומא מובטח לו שהוא בן עולם הבא That is: Whoever recites Ps 145 three times every day is a child of eternal life. And in Rabbi *Menachem of Recanati's* book *Táame*

כל האומר תהלה לדוד בכל יום כאילו קיים תרי"ג מצוות וכבר ידעת מה: *mizvóth*, it is taught at fol. 32, col. 2: That is: Whoever recites the psalm *Tehilla ledavid* every day does as much as if he had kept all 613 commandments. And you already know what our rabbis, of blessed memory, have said, namely that everyone who recites the psalm *Tehilla ledavid* three times every day is assured that he is a child of eternal life. Now, the Jews recite this psalm three times every day in their synagogues; therefore they must all be assured of their salvation.

The *Rabbis* also teach that a Jew who keeps even a single commandment of God properly will partake of eternal salvation. For this reason, the following is read in *Rabbi Moses bar Maimon's Commentary* on the *Mishnah* of the *Talmudic* tractate *Maccoth*, as can be seen in the *Talmud* printed at Amsterdam, fol. 28, col. 4: מעקרי האמונה בתורה כי כשיקיים אדם מצוה מתרי"ג: מצוות כראוי וכהוגן ולא ישתף עמה כוונה מכוונות העולם בשום פנים אלא שיעשה אותה לשמה מאהבה כמו שבארתי לך הנה זכה בה לחיי העולם הבא. ועל זה אמר רבי חנניא כי המצוות בהיותם הרבה אי אפשר שלא יעשה אדם בחייו אחת מהם על That is: It is one of the principal articles of faith in the Law that when a person keeps one of the 613 commandments as is proper and fitting, and allows no *intention*, or no purpose, of the purposes of the world to intrude in any way (and lets nothing hinder him in his devotion), but rather does it out of love, for its own sake, as I have explained to you, he thereby becomes worthy of eternal life. For this reason *Rabbi Chananja* said that, because there are many commandments, it is impossible that a person should not keep at least one of them properly and perfectly in his lifetime. But if he does keep such a commandment, his soul shall live on account of that deed. *Rabbi Isaac* also expresses himself on this matter in his book *Chissuk emuna*, pagina 149., as follows: בקיום מצוה אחת כהלכתה לשם שמים יהיה לאיש הישראלי חלק חלק לעולם הבא ולפי רבוי קיום המצוות כן ירבה שכרו והגדל מעלתו לפני ה"ש ולזה היה מר"ע כוסף והואב להכנס לארץ כדי על ידי קיום המצוות התלויות בארץ יזכה למעלה יותר That is: When an Israelite man keeps even a single commandment as is proper, to the honor of God, he has a portion in eternal life. And likewise, according to the abundance of the keeping of the commandments, his reward shall be increased and his glory magnified before the blessed GOD. For this reason our teacher *Moses*, upon whom be peace, desired and longed to enter the land (of *Canaan*), so that through the keeping of the commandments that were tied to the land (that is, which were to be observed in that land alone) he might partake of a greater glory in eternal life. On this matter one may also consult *Abarbanel's* little book *Rosch amana* fol. 17, col. 2. and fol. 18, col. 1, as well as *Rabbi Menasse ben Israel's* book *Nischmath chajim* fol. 37, col. 2. and fol. 38, col. 1-2, in the 14th chapter of the first *Maamar*, where the matter is set forth at greater length.

Therefore, in the *Médrash Mischle* fol. 65, col. 3 (which ought rather to be fol. 1.) the following is read: כל המקיים מצוה אחת כאילו קיים כל התורה, That is: Whoever keeps one commandment does as much as if he kept the entire Law. For this reason, the following is also read in the *Jalkut chádasch* fol. 59, col. 2. numéro 23.: כל מי שמאכיל פרוסה לצדיק כאילו קיים חמשה:

חומשי תורה, That is: Whoever gives a righteous man a piece of food to eat does as much as if he had kept the five parts of the Law (that is, all the laws commanded in the five books of Moses). And in the book *Pesikta sotárta* it is written, fol. 50, col. 3, in the Parascha Schelách lechá: כלה, That is: Whoever renounces idolatry does as much as if he had kept the entire Law. Likewise, *Rabbi Bechai* teaches the following on this subject in his commentary on the five books of Moses, fol. 198, col. 2, in the Parascha Ekef: כל המשקץ עבודה זרה כאילו קיים כל המצות ודרשו רבותינו ז"ל כל הכופר בעבודה זרה כאילו מודה בכל התורה כולה וכל המודה בעבודה זרה ככופר בכל התורה כולה, That is: Whoever holds idolatry in abomination does as much as if he kept all the commandments; and our Rabbis, of blessed memory, have said: whoever denies idolatry does as much as if he confessed the entire Law; and whoever confesses idolatry does as much as if he denied the entire Law. On this point, one may also consult *Rabbi Solomon Jarchi's* commentary on the words of Exod 23:13, "You shall make no mention of the names of other gods."

Every Jew who believes the thirteen articles of the Jewish faith shall be saved, even if he commits all manner of sins to which desire and evil nature lead men astray. For this reason, *Abarbanel* in his little book *Rosch amanáh* fol. 5, col. 1., after having set forth the said thirteen articles, expresses himself as follows: כאשר ישלמו בלב בני אדם אלה העקריות כלם ויאמין בהם הוא. הנכנס בכלל ישראל וצריך לאהוב אותו ולמחול עליו ולעשות עמו כל מה שצוה הבורא לעשות איש לאחיו מן אהבה והאחזה ואפילו אם יעשה כל העבירות שיש בעולם מצד התאוה והיצר וגבורת טבעיו והסרים הנה הוא מפורשעי ישראל ויענש כפי חטאתו אבל יש לו חלק לעולם הבא: That is: When all these principal articles are complete in the hearts of men, and a man believes them, he enters into the sum of the Israelites, and one must love him, and forgive him, and do for him everything that the Creator has commanded one person to do for another out of love and brotherhood. And even if he should commit all the transgressions (or sins) that exist in the world, on account of desire and evil disposition and the force of his deficient nature, he is indeed one of the sinning Israelites and will be punished according to his sins, yet he nonetheless has a share in eternal life. The very same thing is also to be found in *Rabbi Mosche bar Majemon's* commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 121, col. 1. of the Talmud printed at Amsterdam, appended to the said tractate *Sanhedrin*, following the presentation of the aforementioned thirteen articles, though with some variation.

It is thus evident from the words of *Abarbanel* that even the wicked, after they have endured the punishment of their sins, shall be saved; and this accords with what is read in the book *Toráth adam*, fol. 100, col. 2. under the title *Scháar haggerúl*, in these words: כל הרשעים that is, All the wicked who have committed many sins are punished according to their sins, and have a share in eternal life, for all Israelites have a share in eternal life. So too it is written in the book *Kizzur reschíth chóchma*, which is also called *Sepher tappúche saha*, at the beginning of the chapter called *Scháar hakkedúscha*, as follows: שנינו כל ישראל יש להם חלק לעולם הבא שנ' ועמך



כלם צדיקים בא לנו להודיע שאף הרשעים כשנתרחק עונם על ידי עונשים קשים ומרים וגלגולים מכל מקום סופם להכנות עם כת הצדיקים ולעולם יירשו ארץ החיים והטעם הוא שהם נצור מטעי כי הנשמות של ישראל הן חלק אלוהי וז"ש כי רחוק that is, We learn (in the Talmudic tractate *Sanhedrin* fol. 90, col. 1.) that all Israelites have a share in eternal life, as it is said (Isa 60:21): And all your people shall be righteous. And this indicates to us that even the wicked, after their transgressions have been removed from them through severe and bitter punishments and the transmigrations of souls from one body into another, shall at last be numbered among the company of the righteous and shall possess the land of the living forever. The reason for this, however, is that they are (as is read in the cited passage, Isa 60:21) branches of God's planting, for the souls of the Israelites are a part of God. And this is what is said (Ps 119:155): Salvation is far from the wicked; that is, although it is far off, it nevertheless comes to them after a long time. Something on this subject is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 34, col. 1., at the end of the *Parascha Chaje-Sarah*.

We thus see from this that the wicked are to become righteous and blessed through the endurance of severe punishments and through the passage of their souls from one body or place into another, of which thorough treatment was given above in the first chapter of this second part. For this reason, it is also written in the book *Emek hammelech*, fol. 143, col. 2, in the 34th chapter, under the title *Scháar réicha difér an-pin*, concerning the words of Abraham in Gen 15:8, "O God my Lord, by what shall I know that I shall possess it?" as follows: בקשת אברהם היה שיתן לו הק"ב זרע נצחי לו ולבניו עד סוף כל הדורות לבלתי ידח ממנו נדח כאמרו כל ישראל יש להם חלק לעולם הבא והשיב לו הק"ב לך ולזרעך אתן את הארץ הזאת שהיא ארץ החיים והראה לו עול מלכיות דהיינו ארבע גליות וגיהנם כמו שאמרו חכמינו ז"ל על ידי אלו העונשים יתכבס הנגע מהם ואז יהיה טהור ליכנס לגן עדן. וכל ישראל סופם להיות צדיקים על ידי כור הברזל ועל ידי גלגולים וחלק גן עדן שלהם מסתין עליהם מאיזותי יתכשרן לקבלו ואז יזכו ללכת מחיל אל חיל ויראו אל אלהים בציון שנאמר ועמך כלם צדיקים פירוש כלם מוכנים להיות סופם צדיקים וגומר that is, Abraham desired that the Holy Blessed God might give to him and his children, until the end of all generations, an eternal seed, so that the outcast would not be (entirely) cast out from him, as it is said: All *Israelites* have a share in eternal life. Then the Holy Blessed God answered him: to you and to your seed I will give this land, which is the land of the living; and He showed him the yoke of the (four) *Monarchies*, namely the four *exilia* or exiles, and Hell, as our Sages, of blessed memory, have said, that through such punishments the leprosy (of sins) shall be washed away from them, and thereafter each one shall be pure so as to enter Paradise. All *Israelites* shall thus ultimately become righteous through the iron furnace and through the transmigrations of souls, and their portion of Paradise awaits them until they are truly fit to receive it; then they will be worthy to go from strength to strength and to see God in Zion, as it is said (Isa 60:21): "And all your people shall be righteous," that is, they will all be disposed or prepared so that they shall all ultimately become righteous. These are the words of the book *Emek hammelech*. As for how those who are punished in Hell on account of

their sins also attain blessedness after their torment has been endured, a sufficiently full account of this will be given in the following sixth chapter, and let this be enough on this subject for now.

## Chapter V. In Which Is Shown What the Jews Write and Teach Concerning Paradise

Since in the preceding chapter mention was made of Paradise, into which the blessed souls come, and of Hell, in which the damned are punished, given that the rabbis know nothing of any third place to which the departed are supposed to go, as can be seen in the book *Nischmath chajim*, fol. 82, col. 1. 2, in the 23rd chapter of the second *Maamar*; we wish in this chapter also to consider what the Jews teach concerning Paradise, and in the following eighth chapter to show what opinions they hold concerning Hell. As regards Paradise, which is called *Gan Eden*, that is, the Garden of Delight, they say that it is one of those seven things which God the Lord is supposed to have created before the world, as was reported above in the eighth chapter of the first part from the Talmudic *Tractate Pesachim*, fol. 54, col. 1, and *Nedarim*, fol. 39, col. 2. In the great *Jalkut Rubeni*, this is stated at fol. 41, col. 2, in the Parashah *Vajera*, concerning the lower Paradise, in these words: דע כי גן עדן התחתון נברא אלף שיסה: שנה קודם עולם השפל שאנו בו That is: Know that the lower Paradise was created one thousand three hundred and sixty-five years before the lower world in which we exist. On the other hand, in the *Jalkut Schimóni* on the five books of Moses, fol. 5, col. 4, it is read that it was created on the third day of the creation of the world, and the words there read as follows: בראשון ברא שמים וארץ ואורה. בשני ברא גיהנם ורקיע ומלאכים. בשלישי ברא אילנות ודשאים וגן עדן. ברביעי ברא חמה That is: On the first day He (namely, God) created heaven and earth, as well as the light. On the second day He created Hell, and the firmament, together with the angels. On the third day He created the trees and the herbs, as well as Paradise. On the fourth day He created the sun and the moon, and the stars; on the fifth, the birds and the fish, and the *Leviathan* (that is, the great whale); but on the sixth, Adam and Eve, and the creeping creatures. Likewise it is written in *Bereschith rabba*, fol. 21, col. 1, in the 21st Parashah: גיהנם מקודם לגן עדן נבראת גיהנם בשני וגן עדן בשלישי That is: Hell was created before Paradise, and Hell was created on the second day, but Paradise on the third day. And this is likewise to be found in the little book of Rabbi Moshe bar Nachman, *Toráth* (or *Tóras*) *ádam*, fol. 98, col. 1. As for how these two mutually contradictory teachings can be reconciled with one another, I shall leave that for the overwise rabbis to worry about and to rack their brains over.

How large Paradise is can be seen from the Talmudic tractate *Taanith* fol. 10, col. 1., where the following is read: תנו רבנן ארץ מצרים היא ארבע מאות פרסה על ארבע מאות פרסה והוא אחד מששים בכוש וכוש אחד מששים בעולם ועולם אחד מששים בגונון אחד מששים לעדן ועדן אחד מששים לגיהנם נמצא כל העולם כולו ככיסוי קדירה לגיהנם ויש אומרים גיהנם אין לה שיעור ויש אומרים עדן אין לה שיעור that is, our Rabbis teach that the land of Egypt is four hundred miles long and wide, but that the land of the Moors is sixty times as large as Egypt, and the world sixty times as large as the land of the Moors, and the

garden (of Paradise) sixty times as large as the world, and Eden (that is, Paradise) sixty times as large as the garden, but Hell sixty times as large as Eden: so that it is found that the entire world is only like the lid of a pot in comparison to Hell. Some, however, say that Hell cannot be measured; others, however, report that Paradise cannot be measured.

There are also said to be two Paradises: namely, the upper one in Heaven and the lower one on Earth, concerning which *Rabbi Menasse ben Israel* writes in his book *Nilschmáth chájim* fol. 25, col. 2. in the tenth chapter of the first *Maamar* as follows: ראוי שתדע כי בעלי חכמת הקבלה הסכימו כי יש גן עדן עלאה וגן עדן התחתון והאמת אתם כי כן תמצא בספר הזוהר פ' שמות האחד הוא היכלא עילאה ושם נהרי אפרסמון וכל תענוגי עולם הבא . וגן עדן התחתון הנקרא היכלא תתאה גם מתענוגי העולם הבא . אבל לית ליה That is: It is fitting that you should know that those who are versed in the Kabbalah unanimously declare that there is a Paradise above and one below, and they speak the truth, for so you will find it in the book *Sóhar*, in the *Parasha Schemóth*. The one is the uppermost palace, and there are rivers of balsam and all manner of delights of the life to come. The lower Paradise, however, which is called the lowest palace, also has something of the delights of the life to come, but it has nothing of itself until it is given to it from the uppermost palace, and that one is called *Appírjon*, that is, a bridal chamber. The very same is also found in the *Jalkut chádatch* fol. 56, col. 4. *numero* 38. under the title *Gan Eden*, and at *numero* 15 and 46 under the aforementioned title, still more concerning these two Paradises may be read. Likewise, in the book *Megaliéh amykkóth* fol. 78, col. 2. in the two hundred and twenty-third *ófan*, it is taught: כשם שיש גן עדן בטעמים That is: Just as there is a Paradise above in Heaven, so too is there a Paradise below on Earth.

Regarding the location of the lower Paradise, the following is written in *Rabbi Schem Tof's* book, which is called *Sépher haëmúnoth*, fol. 65, col. 1, in the sixth chapter of the sixth *Scháar*: פירוש מדברי סופרים שגן עדן מצוי בעולם הזה במקום ידוע בארץ ושארבע נהרות יוצאים משם ואחד מהן פרת הסובב את ארץ ישראל וכל מה שבא בכתוב מפשוטי סדר בראשית הבל אמת ואנשי המדות עצמן אמרו שגן עדן תחת קו ההשויה לא יוסיף היום ולא יחסר That is: It is clear from the words of the scribes that in this world a Paradise is found in a certain place on earth, and that four rivers flow out from it, one of which is the Euphrates, which surrounds the land of Israel. And everything that appears in Scripture concerning the order of creation, according to the literal sense, is entirely true. Likewise, worthy men themselves say that Paradise lies beneath the equatorial line of the world, where the day neither increases nor decreases. However, since it was shown just above from the *Talmud* that the garden of Paradise is sixty times as large as the entire world, I would very much like to know how it could be situated on the earth and constitute only a part of it; there must necessarily be a great and gross lie about this in the *Talmud*, since the Paradise into which God placed the first man, according to the teaching of Holy Scripture (Gen 2:8 etc.), consisted of only one part of the earth: how then could it be as large as it is described in the great book of fables, the *Talmud*?

Concerning the lower Paradise, it is also written that it has three gates, of which the book *Megalléh amykkóth* fol. 78, col. 2. in the two hundred and twenty-third *Ofan* states the following: שלשה פתחים יש לגן עדן ואחד מהם בארץ ישראל בבית שאן וכן שלשה פתחים יש ביניהם ואחד הוא : that is, Paradise has three gates, and one of them is in the land of Israel in *Beth Sean* (a city mentioned in Josh 17:11), and likewise Hell also has three gates, one of which is in Jerusalem.

The upper Paradise is also said to have seven names, just as the lower one does. Regarding the upper one, it is written in the book *Nischmáth chájim* fol. 26, col. 1, in the tenth chapter of the first *Máamar*, as follows: הנה הגן עדן עליון שבע שמות נקראו לו ואלו הם . צרור החיים אהל ה' הר הקדש הר ה' מקום הקדש חצרות ה' ובית ה' . צרור החיים דכתיב והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך וכבר הוכחנו למעלה שעל ענין התענוג הנפשי אשר לו זוכים הצדיקים הכתוב מדבר . אהל ה' והר הקדש דכתיב ה' מי יגור באהלך מי ישכון בהר קדשך הולך תמים ופועל צדק וכו' וכן במזמור ס"א אמר אגורה באהלך עולמים . ובמ"ג שלח אורך ואמתך המה ינחוני . יביאוני אל הר קדשך וכל' : הר ה' ומקום הקדש דכתיב מי יעלה בהר ה' ומי יקום במקום קדשו נק' כפים ובר לבב וכל ובודאי שעל עדן הגן ומקום קדשו בישיבה של מעלה הכתוב מדבר כי אליו נושא את נפשו לבד הנקי כפים ובר לבב . גם בפיהו נכונה לקרותו חצרות ה' כמי שהמצא במזמור פ"ד נכספה וגם כלתה נפשי לחצרות ה' ועוד כי טוב יום בחצריך מאלף וגו' סוף דבר הכי קרא שמו בית ה' כמו שתמצא במזמור ל"ו מורה מעלת הצדיקים ירוון מדשן ביתך ונחל עדנך תשקם ואומר עיני : that is to say: Behold, the upper Paradise is called by seven names, and these are they: the Bundle of the Living, the Tent of the Lord, the Holy Mountain, the Mountain of the Lord, the Holy Place, the Courts of the Lord, and the House of the Lord. The Bundle of the Living, as it is written (1 Sam 25:29): "And the soul of my lord shall be bound up in the bundle of the living with the Lord your God." We have already demonstrated above that Scripture speaks here of the spiritual delight of which the righteous are made worthy. The Tent of the Lord and the Holy Mountain, as it is written (Ps 15:1-2): "Lord, who shall sojourn in Your tent? Who shall dwell upon Your holy mountain? He who walks blamelessly and does what is right," etc. And likewise in Ps 61 he says: "I will dwell in Your tent forever." And in Ps 43: "Send out Your light and Your truth; let them lead me, let them bring me to Your holy mountain," etc. The Mountain of the Lord and the Holy Place, as it is written (Ps 24:3-4): "Who shall ascend the mountain of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart," etc. And it is certain that Scripture speaks here of the Garden of Eden and His holy place in the heavenly academy, for only he who has clean hands and a pure heart lifts up his soul toward it. It is likewise fitting to call it the Courts of the Lord, as is found in Ps 84: "My soul longs, yes, even faints for the courts of the Lord," and further: "For a day in Your courts is better than a thousand," etc. In sum, it is also called by the name the House of the Lord, as you will find in Ps 36, which sets forth the excellence of the righteous: "They shall be abundantly satisfied with the richness of Your house, and You shall make them drink from the river of Your delights." And he says:

“My eyes are upon the faithful of the land, that they may dwell with me; he who walks in the way of integrity shall minister to me. He who practices deceit shall not dwell within my house.”

“I will dwell in Your tabernacle forever.” And in Ps 43:3 he says: “Send out Your light and Your truth; let them lead me and bring me to Your holy mountain,” etc. The mountain of the LORD and the holy place, as it is written (Ps 24:3-4): “Who shall ascend the mountain of the LORD? And who shall stand in His holy place? He who has innocent hands and a pure heart,” etc. Scripture speaks here certainly of paradise and its holy place in the supreme heavenly academy, for only he who has innocent hands and a pure heart lifts his soul thither. He is also accustomed to calling it the courts of the LORD, as you can find in Ps 84, where he says (v. 2): “My soul longs and yearns for the courts of the LORD.” And further (he says there, v. 11): “For one day in Your courts is better than a thousand elsewhere,” etc. Finally, he also calls it the house of the LORD, as you will find in Ps 36, which teaches the glory of the righteous, where it is read (v. 9): “They are made drunk (or filled) with the abundance of Your house, and You give them drink from the river of Your pleasures.” So he also says (Ps 101:6): “My eyes look to the faithful in the land, that they may dwell with me.” The opposite, however, is read (v. 7) concerning the ungodly, where it is said: “Deceitful people I will not keep in my house.”

Regarding the seven names of the lower Paradise, the following is read in the aforementioned book *Nischmāth chájim* fol. 27, col. 1, in the cited tenth chapter of the first *Māamar*: כמו שיש גן עדן למעלה כך יש גן עדן למטה ומצאתי גם כן ששבע שמות נקראו לו ואלו הם. גן עדן היכל ה' ארץ החיים מקדשי אל עיר ה' משכנות ה' וארצות החיים. גן עדן הוא השם היותר מפורסם דכתיב ויטע ה' אלהים גן בעדן מקדם והוא בארץ ממש ושמו מוכיח עליו שהוא מקום התענוג והאושר ונטעו ה' כפי הרא"ב לצד מזרח וזהו מקדם ועליו אמר יחזקאל הנביא למלך צור בעדן גן אלהים היית כל אבן יקרה מסוכתך אדם פטדה ויהלום וכו' וסופר ומונה כל שבחיו. ועליו נאמר גן נעול אחותי כלה וכו'. היכל ה' דכתיב אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כל ימי חיי לחזות בנועם ה' ולבקר בהיכלו וגו'. ארץ החיים דכתיב לולא האמנתי לראות בטוב ה' בארץ חיים שיוטביה חיים לעולם. מקדשי אל דכתיב ואני כמעט נטיו רגלי כי קנאתי בהוללים שלום רשעים אראה וכו' עד אבא אל מקדשי אל אבינה לאחריתם ר"ל שבקש בראותו צדיק ורע לו רשע וטוב לו לדעת מה בין עובד אלהים לאשר לו עבדו ויגע ולא מצא עד שבא במחשבת לבו אל מקדשי אל והם היכלי גן עדן כי שם השכר והגמול ובו יבחנו הטובים והרעים וזהו שאמר אבינה לאחריתם. עיר ה' דכתיב כחלום מהקיץ אדני בעיר צלמם תבזה ור"ל שבעיר ה' אשר למקום כבודו בנה בארץ אז צלמם שהיא נפשותם תבזה שלא יוזנו ליכנס שם ולשבת במשכנות לא להם. וכן אמר במקום אחר להבריה מעיר ה' פועל און

The passage is rendered in German as follows: Just as there is a Garden of Eden above, so too there is a Garden of Eden below, and I have likewise found that seven names have been given to it, and these are they: Garden of Eden, Palace of the Lord, Land of the Living, Sanctuary of God, City of the Lord, Dwellings of the Lord, and Lands of the Living. “Garden of Eden” is the most well-known name, as it is written: “And the Lord God planted a garden in Eden, toward the east” (Gen 2:8), and it is literally in the earth, and its name testifies of itself that it is a place of delight and happiness, and the Lord planted it, according to the Ra’ba, toward the east, and this is what is meant by “toward the east.” Concerning it, the prophet

Ezekiel said to the king of Tyre: “You were in Eden, the garden of God; every precious stone was your covering: ruby, topaz, and diamond, etc.” (Ezek 28:13), and he goes on to enumerate and count all its praises. And concerning it, it is said: “A garden locked is my sister, my bride, etc.” (Song 4:12). “Palace of the Lord,” as it is written: “One thing I have asked of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His palace, etc.” (Ps 27:4). “Land of the Living,” as it is written: “I believe that I shall look upon the goodness of the Lord in the land of the living” (Ps 27:13), meaning that those who are good there shall live forever. “Sanctuary of God,” as it is written: “But as for me, my feet had almost stumbled, for I was envious of the arrogant when I saw the prosperity of the wicked, etc.” (Ps 73:2-3), up to: “until I came into the sanctuary of God; then I discerned their end” (Ps 73:17), meaning that he sought, upon seeing the righteous faring ill and the wicked faring well, to understand what the difference is between one who serves God and one who does not serve Him, and he labored and did not find it until he came in the meditation of his heart to the sanctuary of God, which is the halls of the Garden of Eden, for there is the reward and the recompense, and there the good and the wicked are examined, and this is what he meant by “then I discerned their end.” “City of the Lord,” as it is written: “Like a dream when one awakes, O Lord, when you rouse yourself, you despise their image” (Ps 73:20), meaning that in the City of the Lord, which He built on earth as the place of His glory, their image, that is, their souls, shall be despised, so that they will not be permitted to enter there and to dwell in dwellings that are not theirs. And likewise it is said in another place: to drive from the City of the Lord the worker of iniquity.

און. וכתוב נהר פלגיו ישמחו עיר אלהים. וכמו שכתוב בזוהר פרשת בשלח הוא הנגר דכתיב ביה ונהר יוצא מעדן להשקות את הגן. משכנות ה' דכתיב שלח אורך ואמתך המה ינחוני ביאוני אל הר קדשך ואל משכנותיך ואומר מה ידידות משכנותיך ה' צבאות נכספה וגם כלתה נפשי לחצרות רוצה לומר שאף שידירים הם משכנות ה' בגן עדן של מטה נפשו היתה נכספה לעלות עוד לחצרות ה' בגן עדן של מעלה. ארצות החיים דכתיב אתה לך לפני ה' בארצות החיים. ואמר בלשון רבים That is: just as there is a Paradise above, so there is also one below. I have likewise found that this same lower Paradise has seven names, for it is called: the Garden of *Eden* (that is, the garden of delight), the Palace of the Lord, the Land of the Living, the Sanctuaries of God, the City of the Lord, the Dwellings of the Lord, and the Lands of the Living. The name Garden of *Eden* is the most familiar, as it is written (Gen 2:8): “And God the Lord planted a garden in *Eden*, toward the east,” and this garden is certainly upon the earth. Its very name also indicates that it is a place of delight and blessedness; and God planted it, according to the opinion of Rabbi Aben Ezra, toward the rising of the sun, which is signified by the words “toward the east.” Of this same garden the prophet Ezekiel also said (in his 28th chapter, v. 13) to the king of Tyre: “You were in *Eden*, in the garden of God; you were adorned with every precious stone, with sardius, topaz, and diamond, etc.,” and he recounts and reports in what follows all the praises thereof. Of the same it is also said (Song 4:12): “You are an enclosed garden, my sister, my bride, etc.” It is

called the Palace of the Lord, as it is written in Ps 24:4: “One thing have I desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit His Palace.” It is called the Land of the Living, as it is written (Ps 27:12): “Unless I had believed that I would see the goodness of the Lord in the land of the living, in the land whose inhabitants live (I would have perished from heartache).” It is called the Sanctuaries of God, as it is written (Ps 73:2, 3, 17): “But as for me, my feet had almost stumbled; for I was envious of the foolish, when I saw that the wicked prosper, etc., until I went into the Sanctuaries of God, and considered their end.” He (King David) means to say by this: when he had seen that it went ill with the righteous and well with the wicked, he sought to know what distinction there might be between one who serves God and one who does not serve God, and he labored to find this out, but could not, until in the thoughts of his heart he came to the Sanctuaries of God, which are the palaces of Paradise; for it is there that reward and recompense are to be awaited, and through this the good and the wicked are tested, and this is what he says: “And I considered their end.” It is called the City of God, as it is written (in the aforementioned Ps 73:20): “As a dream when one awakens, so, O Lord, You will make their image despised in the City,” and he (King David) means to say by this that the Lord, in the City which He has built upon the earth as the place of His glory, will then make their image, that is, their souls, despised, so that they shall not be worthy to enter therein and to dwell in the habitations that do not belong to them. And thus he also says in another place (namely Ps 101:8): “That I may cut off all evildoers from the City of the Lord.” And it is written (Ps 46:5): “The river and its streams shall make glad the City of God.” And just as it is written in the *Sohar* in the *Parascha Beschallach*: this is the river of which it is written (Gen 2:10): “And a river went out from Eden to water the garden.” It is called the Dwellings of the Lord, as it is written (Ps 43:3): “Send out Your light and Your truth; let them lead me and bring me to Your holy mountain and to Your dwellings.” And (Ps 84:2, 3) he says: “How lovely are Your dwellings, Lord of Hosts. My soul longs and yearns for the courts of the Lord.” He means to say: although the dwellings of the Lord in the lower Paradise are lovely, yet his soul longed to ascend further into the courts of the Lord, into the upper Paradise. It is called the Lands of the Living, as it is written (Ps 116:9): “I will walk before the Lord in the Lands of the Living,” and he used the plural form, “in the lands” (and not the singular, “in the land”), in order to indicate thereby that thrones for judgment and thrones for every righteous person shall be set up there.

Each Paradise is also said to be divided into seven dwellings or palaces, concerning which the aforementioned book *Nischmath chajim*, fol. 32, col. 2, in the 12th chapter of the first *Maamar*, states the following: דע כי כמו שיש בגן עדן עליון והתחתון ותחתון שבעה בתים ליתן שכר טוב לצדיקים: that is, Know that just as in the upper and lower Paradise there are seven dwellings, in order to give the righteous a good reward according to their worthiness, so too are there seven dwellings in hell, in order to punish the wicked.



Above, in the 19th chapter of the first part, it was shown from the book *Col bo*, fol. 136, col. 4, and fol. 137, col. 1, in what manner Rabbi *Joshua ben Levi* escaped the Angel of Death and leaped into Paradise; and in the passage immediately following that, the seven dwellings of the lower Paradise are described as follows:

הלך מלאך המות אל ר' יהושע בן לוי אמר לו ר' וכל אמר לו רבן גמליאל יפה עשה לך אלא גמליאל יפה עשה לך אלא בא לרבן גמליאל ואמר לו כך וכך עשה לי ר' יהושע בן לוי אמר לו רבן גמליאל יפה עשה לך אלא בא ואשלחך אליו ואמור לו בבקשה ממך שתחפש בגן עדן כולו וגיהנם ואוצרותיהם וכתוב אותם ותשלח אותם אלי אם יש גוים 'בגן עדן ומבני ישראל בגיהנם. הלך מלאך המות ואמר לו רבי יהושע כך אעשה. הלך רבי יהושע וחפש בגן עדן כולו ומצא בו ז' בתים בגן עדן וכל בית ובית שנים עשר רבוא מילין באורך וברוחב שנים עשר רבוא מילין. שיעור מדת ארכן כרחבן. הבית הראשון כנגד הפתח הראשון בגן עדן שוכנים בו גרים שבישראל שנתגיירו מאליהן לא בחזק. והקירות שלו בנויות מזכוכית וקורותיה ארזים. וכשבאתי למדדה עמדו כל הגרים ובקשו לעבור. ענה עובדיה הצדיק שהוא ממונה עליהם ואמר להם מנין זכותכם שישב זה עמכם מיד הניחוני למדדה. הבית השני כנגד פתח השני בגן עדן והיא בנויה מכסף וקורותיה ארזים. ויושבין בה בעלי תשובה ומנשה בן חזקיהו ממונה עליהן: הבית השלישי כנגד הפתח השלישי בגן עדן והיא בנויה מכסף וזהב ושוכנים בה אברהם ויצחק ויעקב וכל ישראל שיצאו מארץ מצרים ודור המדבר וכל בני המלך דוד חוץ מאבשלום ושם דוד ושלמה וכלאב בן דוד חי הוא שם. ושם כל מלכי בית יהודה חוץ ממנשה בן חזקיהו שהוא ממונה על כל בעלי תשובה ומשה ואהרן הם ממונים עליהם ושם כל כלי זהב וכלי כסף הנחמדים וכל טובות ושמיים ואבנים וחופות במטות וכסאות ומנורות של זהב ושל אבנים טובות ומרגליות ואמרתי לו שמא יש שם מאומות העולם אפילו טבני עשו אחי. אמר לי לא שכל טובה שהם עושים בעולם הק"ה משלם להם שכרם בחייהם באותו העולם ובסוף יורשין גיהנם. אבל בישראל כל רשע שבהם לוקה בעולמו בחייו וזוכה לעולם הבא שנאמר ומשלם לשונאיו וגומר. הבית הרביעי כנגד הפתח הרביעי בגן עדן והוא בנוי ויפה כאדם הראשון וקורותיו מעצי זית ובו צדיקים גמורים ונאמנים. ולמה מעצי זית על שהיו ימיהם מרורים כזית. הבית החמישי הוא בנוי מכסף וזהב ופז ומבתם ומזכוכית ומבדולח ונהר גיחון מושך אל תוכו וקורותיו זהב וכסף והפרש מעלה מכל ריח הלבנון הפרשת מטות כסף וזהב ובשמים תכלת וארגמן מאריגת הוה ותולעת שני ושש ועזים מאריגת המלאכים ושוכנים בו משיח בן דוד ואלהיו זכור לטוב ואפריון מעצי הלבנון. עמודיו עשה כסף רפידתו ארגמן. ובתוך האפריון משיח שוכן שהוא אהבת בנות ירושלים. של תוכו רצוף אהבה ואלהיו זכור לטוב נוטל ראשו של משיח ומניחו בחיקו ואומר לו החרש כי הקץ קרוב ואבות העולם והשבטים כלם ומשה ואהרן ודוד ושלמה וכל מלך ומלך מישראל ומבית דוד כל שני וחמשי וכל שבת ויום טוב באים אליו ובוכים עמו ומחזיקים אותו ואומרים לו דום והשען בבוראך כי הקץ קרוב ואף קרח ועדתו ודתן ואבירם ואבשלום באים אליו כל יום רביעי ושואלים אותו עד מתי קץ הפלאות ומתי תשוב תחיינו ומתהומות הארץ תשוב תעלנו והוא אומר אומר להם לכו אצל אבותיכם ושאלו להם, וכששומעין כך מתביישין ואינם שואלים אל האבות, וכשבאתי אצל משיח שאל אותי ואמר לי מה עושין ישראל בעולם שבאת משם אמרתי לו הם מחכים אותך בכל יום מיד הרים קולו בבכיה. הבית השביעי יושבין בו מתים בדרך מצוה. That is: Then the Angel of Death went to *Rabban Gamaliel* and said to him: such and such has Rabbi *Joshua ben Levi* done to me. But *Rabban Gamaliel* answered him: he did right by you; come now, I will send you to him, and say to him: I beg you, search through all of Paradise and hell and their treasures, and describe them, and report to me whether there are also *Gojim*, or heathens, in Paradise, and any of the children of Israel in hell. Then the Angel of Death went, and Rabbi *Joshua* said to him: I will do so. And Rabbi *Joshua* went and searched through all of Paradise, and there are within it seven houses or dwellings, and each house was twelve times ten thousand (that is, one hundred and twenty thousand) miles long and twelve times ten thousand miles wide, and thus just as long as it is wide. The first house is situated opposite the first gate of Paradise, and dwelling therein are the proselytes who are among the Israelites, those who of their own accord and without

compulsion (or coercion) have adopted the Jewish faith; and the walls thereof are built of glass, and its beams are of cedar. When I came to measure it, all the proselytes stood up and wished to pass through (and prevent it); then the righteous (prophet) *Obadiah*, who is set over them, spoke and said to them: by what merit have you earned that this man should wish to dwell with you? Whereupon they immediately permitted him to measure it. The second house is situated opposite the second gate of Paradise, and it is built of silver, and its beams are of cedar; and dwelling therein are those who have done penance, and *Menasse*, the son of (King) *Hiskiah*, is set over them. The third house is situated opposite the third gate of Paradise, and it is built of silver and gold; and dwelling therein are *Abraham*, and *Isaac*, and *Jacob*, together with all the Israelites who went out of Egypt, as well as the generation that was in the wilderness, and all the sons of King David, except for *Absalom*. There also are *David*, and *Solomon*, and *Chileab* the son of *David*, alive. There are also all the kings of the house of Judah therein, excepting *Menasse* the son of *Hiskiah*, who is set over all those who have repented. But Moses and Aaron are set over them. There also are all manner of desirable golden and silver vessels, and all kinds of good things, and oil, and stones, as well as chambers with beds and chairs, and candlesticks of gold and precious stones and pearls. When I then asked for whom these were prepared, David answered and said to me: these are all for the children who dwell in the world from which you have come. When I then asked him whether there were also any of the nations of the world and of the children of Esau therein, he said to me: no, for the holy and blessed God gives them their reward for all the good they do in the world during their lifetimes in this world, but in the end they inherit hell; whereas every wicked man among the Israelites is chastised during his lifetime in this world and earns the life to come, as it is said (Deut 7:10): And He repays those who hate Him, etc. The fourth house is situated opposite the fourth gate of Paradise, and it is built and beautiful like the first man, but its beams are of olive wood, and therein are the perfect and faithful righteous. But why is it built of olive wood? Because their days were bitter like an olive. The fifth house is built of silver and gold, and of fine gold, and of glass and crystal, and the river *Gihon* flows through the midst of it; its beams are of gold and silver, and there is a fragrance that far surpasses all the scent of Lebanon. The furnishing of the beds is of silver and gold and spices, blue silk and scarlet, woven by Eve, as well as crimson and the finest linen and goat's hair woven by the angels. Dwelling therein are the Messiah, the son of David, and Elias, of blessed memory; and there is a chamber made from the wood of the mountain of Lebanon, whose pillars are of silver and whose floor is adorned with scarlet, and in that chamber dwells the Messiah, who is beloved by the daughters of Jerusalem. Within it is laid with love, and Elias, of blessed memory, lifts the head of the Messiah and lays it in his lap and says to him: be still, for the end is near (when you shall redeem Israel). The fathers of the world also come (namely Abraham, Isaac, and Jacob) and all the ten tribes, as well as Moses, Aaron, and David, and Solomon, together with all the kings of Israel and of the house of David, on every second and fifth day of the week (namely on Monday and Thursday), as well as on every Sabbath and

feast day, to him, and weep with him, and hold him, and say to him: be still, and trust in your Creator, for the end is near. *Korah*, *Dathan*, and *Abiram* also come to him on every fourth day (of the week, namely on Wednesday) and ask him: when will the end of wonders be? And when will you raise us up again (from the dead)? And bring us up again from the depths of the earth? But he says to them: go to your fathers and ask them. When they hear this, they are ashamed and do not ask the fathers. When I came to the Messiah, he asked me and said to me: what are the Israelites doing in the world from which you have come? And I answered him: they wait for you every day; whereupon he immediately raised his voice in weeping. In the sixth house dwell those who died on the way of the commandments. In the seventh house dwell those who died of illnesses on account of the sins of the Israelites. These are the words from the book *Col bo*; and in connection with this one may also consult the book *Shalshelet hakkabbäla*, Amsterdam edition, fol. 73, col. 2, under the title *Adam*, where such seven dwellings are briefly described, as well as the book *Emek hammelech*, fol. 178, col. 4, and fol. 179, col. 1, in the 3rd chapter under the title *Scháar ólam habberiah*, where a more extensive account of them is given.

Just as there are seven distinct dwellings in the upper and lower Paradise, so too shall there be in each of them seven groups or orders of the righteous, each order having its own particular dwelling. Concerning the seven groups or orders in the upper Paradise, it is written in *Médrasch Tillim*, fol. 11, col. 3, on Ps 11, regarding the words of v. 7, "The upright shall behold His face," as follows: שבע כתות הן שהן עתידין לעמוד לעתיד לבא לפני חי וקיים קודשא בריך הוא ואיזו כת המעולה שבהן שמקבלין פני שכינה זו כת ישרים שנאמר יהוה פנימו וכתוב אחר אומר ישבו ישרים את פניך וגו' ישר יהוה פנימו אלו שבע כתות של צדיקים שכן כתיב והמשכילים יזהירו כזוהר הרקיע כחמה וכלבנה כרקיע ככוכבים כברקים וכשושנים וכלפידים. כחמה שנאמר ואוהביו כצאת השמש בגבורתו. כלבנה שנאמר כירח יכון לעולם. כרקיע שנאמר 'והמשכילים יזהירו כזוהר הרקיע. ככוכבים שנאמר ככוכבים לעולם ועד. כברקים שנאמר כברקים ירוצצו. כשושנים שנאמר על שושנים. כלפידים שנאמר ומראהן כלפידים. והכת הראשונה יושבת לפני המלך ורואה את המלך זאת הפנים שנאמר ישבו ישרים את פניך. ואומר ישר יהוה פנימו. והכת שניה אשרי יושבי ביתך. והשלישית מי יעלה בהר יי'. רביעית אשרי תבחר ותקרב. חמישית יי' מי יגור באהליך. ששית מי ישכון בהר קדשך. שביעית ומי יקום במקום קדשו וכל כת יש לו עדן That is: There are seven groups who in the future will stand before the living, enduring, holy, and blessed GOD. But which is the most distinguished group among them? Those who stand before the face of the divine Majesty, namely the group that beholds His face. And in another place (Ps 140:14) it is written: "The upright shall dwell before Your face," etc. The words "the upright shall behold His face" signify the seven groups of the righteous, for thus it is written (Dan 12:3): "The wise (or the teachers) shall shine like the brightness of the firmament." They shall shine like the sun, and like the moon, like the firmament, like the stars, like the lightning, like the lilies, and like the torches. Like the sun, as it is said (Judg 5:31): "But those who love Him shall be as the sun when it goes forth in its might." Like the moon, as it is said (Ps 89:38): "Like the moon shall it be established forever." Like the firmament, as it is said (Dan 12:3): "The wise shall shine like the brightness of the

firmament.” Like the stars, as it is said (Dan 12:3 as well): “Like the stars forever and ever.” Like the lightning, as it is said (Nah 2:4, or according to some, v. 5): “They rush swiftly like lightning.” Like the lilies, as it is said (Ps 45:1): “For the choirmaster, upon the lilies.” Like the torches, as it is said (Nah 2:4): “Their appearance is like torches.” The first group sits before the King and sees the King and His face, as it is said (Ps 140:14): “The upright shall dwell before Your face.” So too it is said (Ps 11:7): “The upright shall behold His face.” Concerning the second group (Ps 84:5 reads): “Blessed are those who dwell in Your house.” Concerning the third group (Ps 24:3 says): “Who shall ascend the mountain of the LORD?” Concerning the fourth group (Ps 65:5 reads): “Blessed is the one whom You choose and bring near.” Concerning the fifth group (Ps 15:1 reads): “LORD, who shall sojourn in Your tent?” Concerning the sixth group (likewise Ps 15:1 reads): “Who shall dwell on Your holy mountain?” Concerning the seventh (Ps 24:3 reads): “And who shall stand in His holy place?” Each group also has its own distinct dwelling in Paradise. That this is to be understood as referring to the upper Paradise is to be found in the book *Nischmath máth chájim*, fol. 26, col. 1-2, in the 10th chapter of the first *Maamar*, where all of this likewise appears and where the upper Paradise is treated. One may also consult these seven groups in *Vajikra rábba*, fol. 163, col. 1, in the thirtieth *Parascha*, as well as in the book *Avodáth hakkódesch*, fol. 46, col. 1, in the 29th chapter under the title *Chélek haavóda*.

Regarding the seven groups or orders in the lowest Paradise, these are described in the aforementioned book *Nischmath chájim*, fol. 27, col. 2, as follows: שניה • ראשונה הרוגי מלכות כגון • רבי עקיבא וחבריו טבועים בים • שלישית רבן יוחנן בן זכאי ותלמידיו וגו' כת רביעית אלו שירדה הענן וכסה עליהן • כת חמישית אלו בעלי תשובה במקום שבעלי תשובה עומדין צדיקים גמורים אינן עומדין • כת ששית אלו רווקים שלא טעמו טעם חטא מימיהם. כת שביעית אלו עניים שיש בהן מקרא ומשנה ודרך ארץ עליהם הכתוב אומר וישמחו כל חוסי כך לעולם ירגנו וה"בה יושב ביניהן ומבאר להן את התורה שנאמר עיני בנאמני ארץ לשבת עמדי וכו' ולא פרסם הק"בה כבוד המתוקן להם יותר ויותר שנאמר עין לא ראתה אלהים זולתך יעשה למחכה לו. הבט נא איך לכל אחד ואחד מכתיו הצדיקים ייחס בית ומדור יותר ויותר ואיך המדרגה העליונה שאין למעלה ממנה היא מדרגת הרוגי מלכות כמו רבי עקיבא וחבריו וגו' That is: The first group consists of those who were put to death by the kingdom (under whose power they were, or for the sake of the kingdom and the honor of God), such as *Rabbi Akkiva* and his companions (who were killed by the Roman Empire). The second group is of those who drowned in the sea. The third group is that of *Rabbi Jóchanan ben Sáccai* and his disciples, etc. The fourth group consists of those upon whom a cloud descended and covered them. The fifth group are those who repented; and in the place where the penitent stand, the perfectly righteous do not stand. The sixth group are the unmarried, who never tasted the flavor of sin throughout their lives. The seventh group are the poor who occupied themselves with the Bible, the *Mishnah*, and an honorable earthly conduct; of these, Scripture says (Ps 5:12): “Let all those who trust in You rejoice, that they may exult forever.” And the holy, blessed God sits in their midst and expounds the Law to them, as it is said (Ps 101:6): “My eyes are upon the faithful of the land, that they may dwell (or sit) with me,” etc. The holy, blessed God has also

revealed more of the glory that is prepared for them, as it is said (Isa 64:4): “No eye has seen, O God, besides You, what You do for those who wait for You.” Observe now how each and every group of the righteous is assigned its own distinct house and dwelling, and how the highest degree, above which there is no other, is the degree of those who were put to death by the kingdom (or for the sake of the kingdom and the honor of God), just as *Rabbi Akkiva* and his companions were. These are the words of the book *Nischmáth chajim*. This passage, however, is taken from the *Jalkut Schimóni* on the Five Books of Moses, fol. 7, col. 1, numerô 20. In the *Jalkut châdasch*, fol. 55, col. 2, numerô 16, under the title *Gan Eden*, the following is read from the *Sóhar châdasch*, fol. 34, col. 2: עדן כל שבט יש לו מדור בפני עצמו בגן עדן That is: Every tribe (of the twelve tribes of Israel) has its own distinct dwelling in Paradise. But in the Talmudic tractate *Shabbat*, fol. 152, col. 1, it stands: כל צדיק עושין לו מדור לפי כבודו That is: For every righteous person, a dwelling is made according to his honor.

It shall also not be permitted to the angels and to the most righteous who are in Paradise to go from the place of their rank to a place that is of a higher rank, concerning which *Rabbi Aharon Schmuël* writes in his book *Nischmáth ádam*, in the tenth chapter, fol. 39, col. 2, as follows: המלאך נקרא עומד לפי שהוא עומד על משמרתו תמיד כפי שגזר עליו השם ואין לו רשות לזוז ממקומו ומדרגתו וכל מלאך אשר רוצה לזוז ממקומו ומדרגתו לקרב ולגשת למדרגת חברו מיד נתבטל מציאותו כמו שכתב בעל ראשית חכמה בשם ספר ברית מנוחה בענין קברות התאוה כי שם קברו את העם המתאווים כי כל מלאך שיחשוק ויתאוה לעלות למעלה ממדרגתו יתבטל מציאותו וזה ענין הקבורה וכו' נמצא כי המלאכים תמיד על משמרתם יעמדו וכן הוא בענין קצת צדיקים שיש לכל אחד ואחד מדור בעדן בפני עצמו אין לו רשות לגשת לעלות למעלה ממדרגתו לחופת חברו כי מיד נבוה מאודו הגדול ועל כן גם המה בשם עומדים נקראו כי צריכים לעמוד על משמרתם. אמנם החסידים השרידים אשר הנור סביב עליה והמה מעטים שזוכים לדביקות השי"ת יש להם רשות להלוך ארוכות וקצרות לטייל בכל מקומות ושערים וחדרים וזהו המעלה שאין למעלה הימנו כי בטולם בהיכלות המלאכים וחדרי גן עדן מקום ששאר הצדיקים יושבים הם משפיעים עליהם מזיו חכמתם שהשפיע השי"ת : that is, an angel is called a standing one, because he stands at his post at all times, as God has ordained for him, and he has no permission to depart from his place and his rank; and any angel who wishes to depart from his place and rank, and to draw near and approach the rank of his companion, is immediately reduced to nothing, as the author of the book *Reschíth* (or *Reschís*) *chóchma* writes, citing the book *Berith* (or *Berís*) *menúcha*, in the matter where he treats of the graves of lust (concerning which Num 11:34 is to be read), in which the people who had lusted (after flesh) were buried, writing that any angel who has desire and longs to ascend above his rank shall be reduced to nothing (and perish), and that this is to be understood through the burial, etc. It is thus found that the angels stand at their post at all times. And so it is likewise with certain of the righteous, since each one has a separate dwelling in Paradise, and none is permitted to ascend from his rank to the chamber of his companion and to draw near to him, for he is immediately consumed by that one's great fire; for this reason they too are called standing ones, because they must stand at their post. But the remaining pious ones, who are permitted to ascend, though they are few who are worthy to cleave to the holy and most blessed God, have permission to go to far and near

places, and to walk (or stroll) in all places, gates, and chambers, and this is a rank (and distinction) above which there is none; for when they walk about in the palaces of the angels and the places of Paradise, as the place in which the remaining righteous dwell, they impart to them abundantly of the radiance of their wisdom, which God has bestowed upon them.

Regarding the lower Paradise, it is described as follows in the *Jalkut Schimoni* on the Five Books of Moses, fol. 7, col. 1, *numero* 20: אר"י כל שני שערי כדכד יש בגן עדן ועליהם ששים רבוא מלאכי השרת וכל אחד מהם זיו פניהם כזוהר הרקיע מבהיק ובשעה שהצדיק בא אצלם מפשיטין מעליו הבגדים שעמד בהן בקבר ומלבישין אותו ח' בגדים של ענני כבוד ושני כתרים נותנים על ראשו אחד של אבנים טובות ומרגליות ואחד של זהב פרוים ונותנין שמנה הדסים בידו ומקלסין אותו ואומרים לו לך אכול בשמחה לחמך ומכניסין אותו למקום נחלי מים מזוקק ת"ח מיני וורדין והדסים וכל אחד ואחד יש לו חופה בפני עצמו לפי כבודו שנאמר כי על כל כבוד חופה ומושכין ממנה ד' נהרות אחד של חלב ואחד של יין ואחד של אפרסמון ואחד של דבש וכל חופה וחופה למעלה ממנה גפן של זהב ול' מרגליות קבועות בו וכל אחד מבהיק זיוו כזיו הנוגה וכל חופה וחופה יש בה שלחן של אבנים טובות ומרגליות וששים מלאכים עומדים לראש כל צדיק וצדיק ואומרים לו לך אכול בשמחה דבש בעסקת בתורה שנמשלה כדבש שנאמר ומתוקים מדבש ושתה יין המשומר בענביו מששת ימי בראשית שעסקת בתורה שנמשלה כיון שנאמר אשךך מיין הרקח והצעיר שבהן כדמותו של יוסף וכדמות ר' יוחנן ופרוטי רמון שש כסף מזוקק כנגד השמש ואין אצלם לילה שנאמר ואורח צדיקים כאור נוגה. ומתחדש עליהם לשלש משמרות משמרה ראשונה נעשה קטן ונכנס למחיצת קטנים ושמה שמחת קטנים: משמרה שנייה נעשה בחור ונכנס למחיצת בחורים ושמה שמחת בחורים: משמרה שלישית נעשה זקן ונכנס למחיצת זקנים ושמה שמחת זקנים. ויש בגן שמונים ריבוא מיני אילנות בכל זוויתו הקטן שבהן משובח מכל מכל עצי בשמים. בכל זווית יש בו ס' ריבוא של מלאכי השרת מזמרים בקול נעים ועץ החיים באמצע ונפו מכסה כל גן עדן ויש בו ת"ק אלף טעמים ואין דמותו של זה כדמות לזה ואין ריחו של זה דומה לשל זה וז' ענני כבוד למעלה ממנו ומארבע רוחות מכין אותו וריחו הולך מסוף העולם ועד סופו ותחתיו תלמידי חכמים שמבארין את התורה וכל אחד יש לו שתי חופות אחת של כוכבים ואחת של חמה ולבנה בין כל חופה וחופה פרגוד של ענני כבוד ולפנים That is: Rabbi Jehóscha, the son of Levi, said: there are two gates of rubies in Paradise, and over them stand sixty times ten thousand (that is, six hundred thousand) ministering angels, and the face of each of them shines like the brightness of the firmament. When a righteous man comes to them, they strip from him the garments he wore in the grave and clothe him with eight garments of the clouds of glory, and they place two crowns upon his head, one of precious stones and pearls, and the other made of *Parvaim* gold (of which one may read in 2 Chr 3:6), and they give him eight myrtles in his hand and praise him and say to him: go, eat your bread with joy. They also lead him into a place in which there are streams of water, which is surrounded by eight hundred kinds of roses and myrtles, and each righteous man has a separate canopy (or covering or canopy of heaven) according to his honor (or glory), as it is said (Isa 4:5): for there shall be a canopy (or covering) over all glory. And four rivers flow out from it, one of wine, one of milk, one of balsam, and one of honey. Over each canopy there is also a golden vine, and thirty pearls are set into it, each of which shines like the planet Venus. Under each canopy there is a table of precious stones and pearls, and sixty angels stand over the head of each righteous man and say to him: go and eat honey with joy, since you have studied (and applied yourself to) the Law, which is compared to honey, as it is said (Ps 19:11): and they are sweeter than

honey. And drink the wine that has been kept in its grapes since the six days of creation, since you have studied the Law, which is compared to wine, as it is said (Song 8:2): I will give you spiced wine to drink. The most comely among them, however, is equal in form to Joseph and to Rabbi Jochanan (both of whom were indeed very handsome, as may be read of Joseph in Gen 39:6, and of Rabbi Jochanan in the Talmudic tractate *Bava mezia*, fol. 84, col. 1); and pieces of silver pomegranates are hung around them facing the sun (or suspended all around), and there is no night among them, as it is said (Prov 4:18): the path of the righteous shines like a light. Each one is also renewed (and transformed) in all three night watches (or vigils). In the first watch he becomes a small child and enters the place where the small children are, and rejoices as small children rejoice. In the second watch he becomes a youth and enters the place where the youths dwell, and rejoices as youths rejoice. In the third watch he becomes old and enters the place where the old men dwell, and rejoices as old men rejoice. There are also in Paradise eighty times ten thousand (that is, eight hundred thousand) kinds of trees in all its corners, and the least among them is more worthy of praise than all the spice trees. In each corner there are also sixty times ten thousand (that is, six hundred thousand) ministering angels who sing with a lovely voice, and the Tree of Life is in the middle, whose branches cover the whole of Paradise. It also has five hundred thousand flavors, and none is like another, just as the fragrance of one is not like that of another. There are likewise seven clouds of glory above it, and it is struck from the four corners of the world so that its fragrance goes from one end of the world to the other. Beneath it are the disciples of the sages (that is, those who have studied the Law well), who expound the Law, and each one has two canopies (or heavens), one of stars and the other of the sun and moon, and between each canopy there is a curtain of the clouds of glory. And within it is the delight in which there are three hundred and ten worlds, as it is said (Prov 8:21): that I may cause those who love me to inherit *ישׁ jesch*, that is, true good. For the word *jesch* amounts by *Gematria* to three hundred and ten.

In these cited words from the *Jalkut Schimoni*, one can see that when the deceased arrive in Paradise, the angels are supposed to remove their garments and put other ones on them. This, however, is entirely inconsistent with what stands in the Maase-Book, in the 213th chapter, where the following is read: מעשה גיטמך מן חיים ועטען לו ק"ק וורמש דא וור מיין זון גישטורבן הוט גיהייסן פוניק ומר מיין מוטר אמן מור גינג חזן מואב מיט איז אטיק מזל' וויא רבי פוניק פֿור דיא שול טיר קומט שטייט איינר הוט פֿיין קרנץ ווהיל זיין הויבט פֿאַרכט זיך רבי פוניק פֿור אין ער ויינט צו ווטר מיין טד דו רופט דער זענביגא און פֿאַרכט מיין נישט חזל' גיח פֿורט קענסטו איך נישט שפֿראך רבי פוניק ביסטו נישט דען מיך געסטרט הוב צו קבורה גיטון שפֿראך דער אמן יא חיד בינט שפֿראך רבי פוניק ווארום קומסטו דו הטר ווור וויא גיט עס דיר ווהיל יעקב עולם שפֿראך ער עס גיט איר ווהיל חזל' בין גמר חשוב מין גן ערן שפֿראך רבי פוניק אמן ווטס דורך וול פֿור מיין שולטן יורן טהאמזן ווהיל דיין עולם וואס האסטו פֿור ויין זכות גיטון דתו' אמן דיק זי עגליך החוט שפֿראך דו את ווטר ד: ווה ווטר דיר וול גין דזן וויין דו מיך חזל' זורגן פֿריח בין ווהיל געשטנדן חזל' הוב אין תפילה בכונה גיטון חזל' ברכת איר גמזן הערלן דער המוכבן זאג מיך מין גן ערן וילור מך ברכת. אן האָט איך גמר ווהול. דו דז נ: נישט גלויבן ווילט זא וויל מיך דיר מיין טיאן זגן ד: דו אוסט צו גלויבן דען געסטרט דו מיר איך הוט מגטון אין תכריכים ווא המסטו אן מיין עראיל זורטן שפֿראך ר' פוניק וואז ברייט דער קרנץ שפֿראך ר: ות דז

איר דר רוח פֿון עולם ניקו טוט דען ע: זיין גוטי קרייטער חוי דען גן ערן. וואט מיין רבי פֿוניק זיין עראיל ווידר דען ד: את זאגט ער או: זיק ווסטו שטין דו חדרן אטיק גליי קיידר מן המבן חזל' ער הוט צו ריטן קיידר מן פֿר שוואידז ד: ות. דערההובן זא וויטולר זיין וולות בכונה זון: גיטט אין גמר ווהול ווהיל יעקב עולם חזל' זאל אלטווג המבן ר: אן קיינס את זיקט חופֿן פֿטר געטט, That is: A certain event took place in the holy community of Worms, where a Jew had died by the name of *Pónim*, who was an old man and had always dealt with the dead. Now when Rabbi *Pónim* came before the synagogue door, there stood a man who had a wreath upon his head; and Rabbi *Pónim* was frightened of this man. The man said: fear not, and go on your way; do you not know me? Rabbi *Pónim* said: are you not the one whom I buried yesterday? And the man answered: yes, it is I. Then Rabbi *Pónim* asked him: why do you come here, or how does it go with you in the other world? And he answered him: it goes well with me, and I am held in very high esteem in Paradise. Thereupon Rabbi *Pónim* said to him: yet in this world you were regarded as a poor sort of Jew; what good work did you do, that you are held in such honor? Then the dead man answered: that I will tell you, because every morning I rose early and said my prayer with devotion, and recited the blessing from my whole heart; for that reason I now recite the blessing in Paradise as well, and I am held in very high regard. If you will not believe it, I will give you a sign so that you must believe it, for yesterday, when you put my burial shroud on me, you tore one of my sleeves. Rabbi *Pónim* asked: what does the wreath signify? And the dead man answered: that the wind of the world does me no harm, for these are good herbs from Paradise. Then Rabbi *Pónim* mended and patched his sleeve for him, because the dead man said he would otherwise have to be ashamed that other dead persons had whole garments on, while he had a torn garment; and thereupon the dead man vanished. Therefore let every man perform his commandments with devotion, and then it will go very well with him in the other world; and he should take care that nothing which is open is forgotten in the case of any dead person. From this we see that one who is supposed to have come from Paradise still had his burial garment on; and so it would not be true that the angels remove the garments from the deceased in which they are buried, as is read in the *Jalkut*, for otherwise this man would not have appeared to Rabbi *Pónim* in his burial garment and requested that he mend his torn sleeve, so that he would have no cause to be ashamed of it in Paradise. But both accounts are a Jewish fable and a false fabrication.

That there is no night in Paradise, as is also mentioned in the cited words of the *Jalkut*, and what else is partly described there, is likewise read in the book *Avodáh (or Avódas) hakkódesch*, fol. 46, col. 1. in the 29th chapter, under the title *Chélek haavóda*, in these words: כתבו החכמים כפי קבלתם כי המקום רחב ידיים מאד ובריקה של מים גדולה שם ונעשת מטל השמים העליונים סוד שמו של הק"ב ושם אור גדול ואינו נחשך לעולם שהוא נאצל ונמשך מאורה של מעלה • ובו היה אדם צופה מסוף העולם ועד סופו והוא האור הנערב אשר בו הצדיקים והישרים מכתירים • וקרקעיתו רצוף באבנים טובות ומרגליות מהנוצצות כמראה 'הלפירים' • ואמרו כי סביב הבריקה ההיא גדלים וצומחים כל מיני אילנות ועשבים שיש בהם רפואה וריח טוב מאד וגו' That is: Our sages have written according to their oral tradition that the place (namely Paradise) is



very wide and spacious, and that there is a great pool of water therein, which was made from the dew of the highest heaven, the mystery of the name of the holy blessed God; and that there is a great light in that place, which is never darkened, and which springs forth and proceeds from the uppermost light, by which the first man saw from one end of the world to the other; and this is the pleasant light with which the righteous and the upright are crowned. Its floor is paved with precious stones and pearls, which shine like the appearance of torches. They have also said that all manner of trees and herbs grow round about that pool, which are useful for medicine and have a very good fragrance, &c. Since mention is made of this good fragrance, I must also set down here what is written in the Talmudic tractate *Bava mezia* fol. 114, col. 2. concerning *Rabba*, whom *Elijah* led into Paradise, where the words read as follows: דבירה זעיילה לגן ערן א"ל פשוט גלימך ספי שקול מהני אטרפי ספא שקל כי הות נפיק שמע דקאמ' מאן קא אכיל : That is: He (*Elijah*) led him (*Rabba*) and brought him into Paradise, and said to him: pull off your cloak, and gather up some of these leaves, and take them with you. So he gathered them up and took them with him. When he then went out, he heard it said: who has eaten his portion in Paradise (that is, received it) like *Rabba* the son of *Abúhi*? Thereupon he scattered them and threw them away, yet he took his cloak with him, into which the fragrance from the leaves had been pressed, and sold it for twelve thousand *denarios*, that is, half quarter-thalers.

Regarding the three hundred and ten worlds, which are likewise mentioned in the words of the *Jalkut*, such a fable is taken from the Talmudic tractate *Sanhedrin* fol. 101, col. 1., where it is written as follows: עתיד הק"ה ליתן לכל צדיק וצדיק ג' מאות ועשרה עולמות שנאמר להנחיל אוהבי יש : that is, the Holy and Blessed God will give to each and every righteous person three hundred and ten worlds, as it is said (Prov 8:21): So that I cause those who love me to inherit a יש *jesch*, that is, a true good, and that I may fill their treasures to abundance; for *jesch* amounts in number by *Gematria* to three hundred and ten. And this can also be found in the *Medrasch Mischle* fol. 67, col. 3.

We also want to see how far, according to the teaching of the Rabbis, Paradise is supposed to be from Hell, concerning which the following is written in the book *Zijóni*, fol. 11, col. 2. within the *Parascha Bereschith*: גן ערן וגיהנם סמוכים : וכותל אחד מפסיקתן : וגן עדן מצד צפונית מזרחית : that is, Paradise and Hell border on one another, and a single wall separates them; and Paradise is on the northeastern side, as it is said (Ps 17:14): "And with Thy north Thou fillest their belly" (as it is here wrongly understood, whereas it actually reads: "And with Thy hidden treasure Thou fillest their belly"). But on the northwestern side is Hell; and a spring flows out from Paradise; the spring, however, which comes out of Hell, is warm. In the book *Toráth ádam*, fol. 102, col. 3, under the title *Scháar Scháar haggemúl*, the following is also read: במדרש קהלת אמרו מפני מה ברא הק"ה גיהנם וגן עדן כדי שיהא זו מצלת מזו. וכמה ריוח ביניהם רבי יוחנן אמר כותל ורבי אחא אמר טפה ורבנן אמרי שתי אצבעות : that is, in the *Médrasch* on Ecclesiastes it is said: why did the holy and blessed

God create Hell and Paradise? So that the one might save from the other. How much space is between them? Rabbi Jochanan said there is a wall between them; and Rabbi Acha said there is a handsbreadth of space between them; but our Rabbis say two fingers' breadth of space is between them. This is also to be found in the book *Nischmáth* (or *Nischmas*) *chájim*, fol. 31, col. 1., in the 12th chapter of the first *Máamar*. But in the *Médrasch* on Ecclesiastes, fol. 127, col. 1., on the words of Eccl 7:14, "God hath also set the one against the other," the following is taught: *זה גיהנם וגן עדן כמה ביניהם טפח רבי יוחנן אמר כותל ורבנן אמרי שיהיו שתיקן מצות זו מזו*: that is, this signifies Hell and Paradise. How great is the space between them? A handsbreadth. Rabbi Jochanan said there is a wall between them; but our Rabbis say they are both equal to one another, so that one may see from the one into the other. But in the book *Zijóni*, fol. 69, col. 3., it is read: *אין בין גן עדן לגיהנם אלא מלוא נימא*: that is, there is no greater difference between Paradise and Hell than the breadth of a single thread.

For every person, their place and portion in Paradise and in Hell is said to have been created; hence in the Talmudic tractate *Chagíga* fol. 15, col. 1., concerning the words cited just before from Eccl 7:15, "God also made one thing opposite the other," the following is taught: *ברא צדיקים ברא רשעים ברא גן עדן ברא גיהנם כל אחד ואחד יש לו שני חלקים אחד בגן עדן ואחד בגיהנם זכה צדיק נטל חלקו וחלק חברו בגן עדן נתחייב רשע נטל חלקו וחלק חברו בגיהנם*: that is, He created the righteous, and He created the wicked; and He created the Garden of Eden, and He created Gehenna; and every single one has two portions, one in the Garden of Eden and one in Gehenna. When the righteous man has merited it, he takes his portion and the portion of his companion in the Garden of Eden. But when the wicked man is condemned, he receives his portion and the portion of his companion in Gehenna. The very same teaching is also to be found in the book *Toráth* (or *Tóras*) *ádám* fol. 101, col. 3., as well as in the book *Avodáth hakkódesch* fol. 19, col. 1., in the 19th chapter under the title *Chélek hajichud*.

They also teach that children, before they are born into the world, are led into Paradise and into Hell, and that everything which takes place there is shown to them; and this is written in the book *Avodáth hakkódesch* fol. 42, col. 2, in the 23rd chapter, under the title *Chélek haavóda*, as follows: *אמרו במדרש ילמדנו פרשת פקודי מניחין לו נר דלוק על ראשו וצופה בו מסוף העולם ועד סופו שנאמר בהלו נרו עלי ראשי וגו' בבקר נוטלו המלאך ומוליכו לגן עדן ומראה לו הצדיקים שהם יושבים ועטרותיהם בראשיהם והמלאך אומר לו תדע מי הללו שאתה רואה הללו נוצרו כמותך בתוך מעי אמם ויצאו בעולם ושמרו מצוותיו של הק"ב ולכך זכו ונתזמנו לטובה זו ואתה סופך לצאת לעולם ואם תזכה ותשמור את התורה תזכה לשיבתם ואם לאו תשב במקום אחר: לערב מוליכו לגיהנם ומראה לו הרשעים שטורדין אותם מלאכי חבלה במקלות של אש וקורין וי וי והמלאך אומר לו תדע הללו שנשרפין כי הם נוצרו כמותך ויצאו לעולם ולא שמרו מצוותיו של הק"ב ולכך נענשו ובאו להרפה זו ואתה סופך לצאת לעולם הוי צדיק ואל תהי רשע למען תחיה. ומנין שכן הוא שנאמר ויאמר לי יתמיד דברי לבך וגו'. כשהגיע זמנו לצאת לאויר העולם מיד המלאך מכה אותו ומכבה נרו ומוציאו בעל כרחו ושוכח כל מה שראה ומוציאו לאויר העולם ועל זה* *that is, In the Médrasch Jelammedénu it is said in the Parascha Pekudé: a burning light is placed over its head (namely, the child in its mother's womb), by means of which it sees from one end of the world to the other, as it is said (Job 29:3): When*

*His light shone over my head, etc. Early in the morning an angel takes the same (child) and leads it into Paradise, and shows it the righteous, who sit there with their crowns upon their heads; and the angel says to it: you must know who these are that you see. These were created in the bodies of their mothers just as you were, and they came forth into the world, and kept the commandments of the holy and blessed God; therefore they were found worthy of this happiness and were called to it. Now you too must at last go forth (from your mother's womb) into the world, and if you are righteous and keep the Law, you will be worthy to sit among them; but if not, you will have to sit in another place. In the evening he leads it into Hell, and shows it the wicked, whom the angels of destruction torment with fiery rods, and these cry out: woe, woe! And the angel says to it: you must know that these who are being burned were created just as you were and came forth into the world, and that they did not keep the commandments of the holy and blessed God; therefore they are punished and have come to this disgrace. Now you too must at last go forth into the world; so be righteous and not wicked, so that you may live. But from where is it proved that this is so? Because it is said (Prov 4:4): And he taught me and said to me, let your heart receive my words, etc. Now when the time draws near for it to come forth into the air of the world, the angel strikes it immediately and extinguishes its light and causes it to go forth against its will, and it forgets everything it has seen, and he brings it forth into the air of the world; and for this reason the child weeps as soon as it comes forth into the air of the world.\* Still more on this subject can be found in the small *Jalkut Rubéni*, numero 6, under the title *Gehinnom*, from the *Médrasch néelam*.*

When a soul newly enters Paradise, Rabbi *Menasse ben Israel* shows us how those who come into Paradise are received, in his book *Nischmáth chájim*, where he writes in fol. 28, col. 1, in the 10th chapter of the first *Maamar*, as follows: כאשר באה מחדש איזה נשמה לגן עדן ובפרט: אם היא מהאהובים וקרובים מיד הולכים אצלה ומקבלים אותה בסבר פנים יפות. וכמו שהאנשים בעולם הזה נהעננים בשמיעות הרחוקות והמאורעות המתרגשות לבא בעולם כך הצדיקים שבגן עדן העליון יורדים לקבל קרוביהם ונשמותיהם That is: When a soul newly enters Paradise, especially if it is one of those who are beloved and related, people immediately go to it and receive it with a friendly countenance. And just as people in this world delight in news coming from afar and in events that are stirring in the world, so too the righteous who are in the upper Paradise come down to receive their relatives and the souls of the righteous, and ask them about the affairs of this world. Furthermore, nine people are said to have entered Paradise alive and not to have been allotted to death, a matter which was treated above in the 19th chapter of the first part, and which is therefore unnecessary to repeat here.

How the souls of the righteous are nourished and sustained in Paradise is taught to us by Rabbi *Meir* in his book *Avodáth hakkódesch*, fol. 46, col. 2, in the 29th chapter under the title *Chélek haavóda*, where he treats of the glory of Paradise, with these words: כל זה הכבוד והמעלה . לנפשות הצדיקים בגן עדן של מטה ששני פעמים בכל יום יורד עליהם אצילות טל חיים מעל רישא דמלכא סוד והעדון מעותר .

ראש דברך אמת והוא הטל שעתיד הקב"ה להחיות בו את המתים ובו ניזונים כמלאכי השרת שנהנין מזיו השכינה ובו משיגין ויודעין העבר וההווה והעתיד עד חגיגת המתים ואחר כל הכבוד והשבח הזה זכות להתעלות ולהראות לפני המלך יי' צבאות That is: All this glory, and excellence, and delight, is prepared for the souls of the righteous in the lower Paradise, for twice every day the flow of the dew of life descends upon them from the head of the King, which mystery is signified by the words (Ps 119:160): "The sum of Your word is truth." And this is the dew with which the Holy and Blessed God will in the future raise the dead. By this same dew they are nourished, just as the ministering angels, who are sustained by the radiance of the divine Majesty. Through it they also comprehend and know the past, the present, and likewise the future, and after all this glorious existence, they attain to be exalted and to appear before the King, the Lord of Hosts, in the place of His holiness, in the upper Paradise.

Since it is here stated that the souls of the righteous pass from the lower Paradise into the upper one, we must also know in what manner this takes place, and what path they use for this purpose. This is described in the *Jalkut chádasc* fol. 57, col. 2. numero 46. under the title *Gan Eden* as follows:

יש גן עדן עליון ויש גן עדן התחתון ויש ביניהם עמוד אחד המקשר אותם נקרא מכון הר ציון ונשמות הצדיקים עולות כל שבת ויום טוב מגן עדן התחתון דרך עמוד זה לגן עדן העליון ונהנים שם מזיו השכינה עד מוצאי שבת ויום טוב ואחר כך That is: There is an upper Paradise, and there is a lower Paradise, and between them is a single pillar that binds them together (or joins them), which is called the stronghold of Mount Zion; and the souls of the righteous ascend every Sabbath and holy day from the lower Paradise by way of this pillar into the upper Paradise, and there they enjoy the radiance of the divine Majesty until the end of the Sabbath and the holy day; after which they return and descend again into the lower Paradise. On this matter the book *Nilchmáth chájim* fol. 28, col. 1. in the 10th Chapter of the first *Maamar* may also be consulted.

The souls, however, that enter the lower Paradise are not to ascend immediately into the upper Paradise as well, concerning which the following is taught in the book *Avódas hakkódesch* fol. 44, col. 4. in the 27th chapter under the title *Chélek haavóda*:

לא תתעלה הנפש תכף אל גן עדן של מעלה לפי שהייתה עד עתה מורגלת עם הגוף וחשכיו ואפלתו כאשר היתה באמנה אתו ולא תוכל תכף להכיל ולסבול האור הגדול ההוא העליון אשר לא ישוער גדלו ופליאתו עד אשר תורגל למטה בגן עדן זה 'התחתון' אשר הוא אמצעי בין זה העולם הגשמי ובין אותו העולם הרוחני הבהיר והזך להיותו כלול ומשוכלל מכולם וגו' That is: the soul does not ascend immediately up into the upper Paradise (when it has been separated from the body), because until now it had been accustomed to the body and to its darkness and obscurity, as it dwelt faithfully with it, and it cannot straightway comprehend and endure that great upper Light, whose greatness and wonder cannot be measured, until it is accustomed to it down here in the lower Paradise, which is the middle between this bodily world and that spiritual, clear, and pure world, inasmuch as it is composed and constituted of both of them, and contains within itself something that is found in both.

The souls that are in the upper Paradise are also said to come back down into the lower Paradise from time to time, concerning which the aforementioned book *Nischmāth chājim*, fol. 28. col 1. contains the following passage: כְּמוֹ שֶׁהַנִּשְׁמָה בִּלְי"ב תַּרְשׁ עוֹלָיִם וַיּוֹרְדִים כִּי לֹא יוֹכְלוּ מַכֵּל וְכָל לַהֲתַפְרֵד מִגּוֹפֶם וּמִשְׁכֵּן כְּבוֹדָם בְּכִּי מִפְּנֵי הַתַּעֲנוּג הָעֵצוּם וְהַעֲרוּךְ הַנִּפְלֵא אֲשֶׁר קוֹ לֵהֶם בְּגֵן עֵדֶן יוֹרְדִין לַפְּעָמִים וְשׁוֹכְנִים בְּבִירְתָם וּמְדוּרָם אֲשֶׁר הָיוּ לֵהֶם מִקְדָּם כִּמְנַהֵג הַמַּלְכִּים הַגְּדוֹלִים הַבּוֹנִים הַיִּכְלוֹת לָמוֹ וּבֵית מַמְלָכָה לֵהֶם לֹא לְבַד בַּמַּטְרוֹפוֹלִין שֶׁלֵּהֶם וְעִיר וְנָחוֹל לֵהֶם מִקְדָּם כִּי לֹא יוֹכְלוּ לְהִיטֵל מִן הַבָּיִת לְמִחוּץ וְלִשְׁכּוֹן בְּתוֹכָם בַּעַת נִסְיַעְתָּם וְגו' : that is, just as the souls (after they have been separated from their body) ascend and descend throughout all twelve months, since they cannot be entirely and completely separated from their body and the dwelling of their glory, so too they descend from time to time on account of the great delight and wonderful pleasure which they had in the (lower) Paradise, and they take up residence in their former palace and dwelling, just as great kings who build palaces and royal houses for themselves not only in their capital city and their royal city, but also in other places, in order thereby to magnify their glory and, when they travel, to dwell therein, *etc.* The souls of the righteous are also supposed to wander about in Paradise during a certain time of year, concerning which the following is read in the *Jalkut chádásch* fol. 57, col. 1. numero 42. under the title *Gan éden*: בְּנִסָּן וְתִשְׂרִי נִשְׁמוֹת הַצְּדִיקִים מִשְׁוֹטְטִין בְּגֵן עֵדֶן מִשְׁבַּחִין לַהֲקֵב"ה וּמִתְפַּלְלִין עַל הַחַיִּים שִׁיחִיו בִּשְׁבִּיל : שֶׁאֵתָּן עוֹסְקִים בַּמִּצְוֹת וְאֵף שֶׁגַּם בְּזִמְנֵים אֲחֵרִים מִשְׁוֹטְטִים אֲבָל בִּימֵים אֵלֹהִים הֵם מִשְׁוֹטְטִים יוֹתֵר וְנִרְאִים כְּמוֹ צִיִּפְרִים מִצְּפָצְפִין : that is, in March and September the souls of the righteous wander about in Paradise and praise the holy and blessed God, and pray for the living, that they may remain alive, inasmuch as they are then diligent in keeping God's commandments; although they also wander about at other times, yet they wander to and fro more during those days (of the two aforementioned months), and show themselves like crying (or chirping) birds, and this is the mystery (of the words Ps 84:4): "The bird also has found a house," which is to be understood as referring to those same souls.

Beyond this, the souls in Paradise are also supposed to receive new strength when the Jews observe the year of release, concerning which the following is written in the aforementioned *Jalkut chadásch*, fol. 55, col. 2. numero 17. under the mentioned title *Gan éden*: בִּשְׁעָה שִׁישְׂרָאֵל שׁוֹמְרִים שְׁנַת הַשְּׁמִיטָה כִּרְאוּיָא אֵף נִשְׁמוֹתֵיהֶם שֶׁל צְדִיקִים מִשְׁתַּעֲשָׁעִים בְּגֵן עֵדֶן וּמִתְחַדְּשִׁים וּמוֹסִיפִין כֹּחַ : that is, at the time when the Israelites observe the year of release as is fitting, the souls of the righteous take delight in Paradise and renew themselves and receive greater strength; for this reason it is said (Isa 40:31): "But they that wait upon the Lord shall renew their strength."

It is also said that God comes daily into Paradise and consults with the righteous concerning dew and rain, concerning which the following is read in the aforementioned *Jalkut chadásch* fol. 57, col. 4. numero 57. under the title *Gan éden*: בְּכָל יוֹם הֵק"ב נִגְלָה עַל הַצְּדִיקִים : that is, the holy blessed God appears every day among the righteous in Paradise and consults with them. When it is the time of dew, He lets the dew come down into the world; but when it is the time of rain, He

lets the rain come down into the world. But at fol. 60, col. 2. numero 15. under the title *Geschamím* it is written thus: הק"ב נכנס בכל יום לגן עדן ומודיע לצדיקים מתי זמן טל ומתי זמן הגשמים: that is, the holy blessed God enters Paradise every day and makes known to the righteous when the time of dew is and when the time of rain is.

The first man Adam is said to sit at the gate of Paradise among those who have done penance, concerning which the oft-mentioned *Jalkut chadásch* fol. 56, col. 1. 2. numero 28. under the title *Gan éden* contains these words: אדם הראשון יושב בפתחו של גן עדן וסביבו יושבין כמה צדיקים שמנעו עצמם מדרכו של גיהנם ונכנסו לגן עדן ועלייהו כתיב יושבי חדל ולא כתיב חלד אלא חדל שחדלו מגיהנם לגן עדן. ד"א חדל אלו בעלי תשובה שמנעו עצמם מן העבירות וסאחר דאדם הראשון היה בעל תשובה לכך That is: The first man sits at the gate of Paradise, and around him sit many righteous ones who have kept themselves from the path of hell and have entered into Paradise; and of these it is written (Isa 38:11): יושבי חדל ועל זה אמר ואדעה מה חדל אני: That is: they dwell in the world, and it is not written *chéled* (which also means the world) but rather *chádel* (which derives from *Chadál*, meaning to cease, to restrain, to abstain), because they have turned away from hell and directed themselves toward Paradise. In another manner this is expounded thus: that by *Chádel* are to be understood those who have repented and have kept themselves from transgressions. Since now the first man Adam did penance and converted, for this reason he sits among the penitent; and of these it is written (in the said 38th chapter, v. 11 of the prophet Isaiah): those who dwell in *Chádel*. For this reason David says (Ps 39:5) that he might know how *Chádel*, that is, transient or perishable, he is.

Concerning King Alexander the Great, it is recorded in the Talmudic tractate *Tamid*, at the end of the fourth chapter, fol. 66, col. 2 of the Amsterdam edition, that he once came before Paradise, and what befell him there. The words read as follows: כי שקיל ואתי יתיב אההוא מעיינא קא אכיל נהמא הוּו בידיה גולדנא דמלחא בהדי דמהורי להו נפל בהו ריחא אמר שמע מנה האי עינא מנן עדן אתי איכא דאמרי שקל 'מהנהו מיא טרא באפיה איכא דאמרי אידלי כוליה ער דמטא לפתחא לגן עדן רמא קלא פתחו לי בבאאמרו ליה זה השער לה צדיקים יבאו בו. אמר להו אנא נמי מלכא אנא מיחשב חשיבנא הבו לי מידי יהבו ליה גולגלתא חדא אתייה תקליה לכוליה דהבא וכספא דיליה בהדי' לא הוה מתקליה אמר להון לרבנן. מאי האי אמרי גולגלתא דעינא דבישרא ודמא דלא קא שבע אמר. להו מכאי דהכי הוא שקלי קליל עפרא וכסיוהי לאלתר תקלא דכתיב שאול ואבדון לא תשבענה ועיני האדם לא תשבענה. That is: When he came and sat down by a flowing spring, he was eating bread and had small salted fish in his hand. When these were washed (with that same water, so that the salt might come off them), they acquired a pleasant smell; whereupon he said: from this one can conclude that this spring water comes from Paradise. Some say he took some of that water and washed his face with it; others report that he followed the water so long until he came to the gate of Paradise, and there he called out: open the gate for me. But they spoke to him (from Ps 118:20): This is the gate of the Lord; the righteous must enter through it. Then he said: I too am a king, and I am held in high esteem; give me something. Thereupon they gave him a skull, and he took it with him and placed it on one side of a scale, and all his gold and silver that he had with him he placed on the other side, and yet the skull was heavier than the

gold and silver. He then asked the Rabbis what this might mean, and they answered him that it was a skull, and that the eye of flesh and blood (that is, of a human being) cannot be satisfied. And when he asked them further how he could know that this was indeed so, they took a little dust and covered the skull with it, and immediately the gold and silver were heavier; for it is written (Prov 27:20): The grave and hell are never satisfied, and the eyes of man are not sated. Thus the gold and silver could not outweigh the skull until the eye of the skull was covered with dust so that it could no longer see. O what a foolish Talmudic fable!

Although the rabbis teach many absurd things about Paradise, no Jew is permitted to doubt its certainty; rather, he must firmly believe that all of it is plain truth. For this reason, *Rabbi Meïr* in the book *Avodáth hakkódesch*, fol. 45, col. 4. at the beginning of the 29th chapter, under the title *Chélek haavóda*, expresses himself in the following manner: כִּבְר כְּתִבְנוּ לְמַעַלָּה בַּפֶּרֶק כ"ז כִּי כָל מָה שֶׁבָּא בְּמַעֲשֵׂה בְּרָאשִׁית כְּמַשְׁמַעַם אֵין בָּהֶם חֵידָה חֲלִילָה. הֵגֶן בַּעֲדָן וְעַץ הַחַיִּים וְעַץ הַדַּעַת וְהָאֲרָבַע נִהְרֹת דְּבָרִים כְּמַשְׁמַעַם אֵין בָּהֶם חֵידָה חֲלִילָה. וְגַם חֻבָּה עַל כָּל מִי שֶׁבִּשְׁמֵם יִשְׂרָאֵל יִכּוֹנֵה לְהֶאֱמִין כִּי כָל דְּבָרֵי חַז"ל בַּעֲנִין גֶּן עֵדֶן אֱמוּנָה אֱמֶת אֵין בָּהֶם מִשָּׁל אוֹ דְּבָרֵי הַבָּאִי אֲבָל דְּבָרוֹ בּוֹ בַּעֲנִין שִׁישׁ לְדַעַת וּלְהֶאֱמִין בְּאֵין סִפְקָ שֶׁגֶן עֵדֶן הוּא בְּאֶרֶץ מִמַּשׁ וְגוֹ

That is: We have already written above in the 27th chapter that everything which occurs in the history of the creation of the world, concerning Paradise, the Tree of Life, and the Tree of Knowledge, as well as the four rivers, is to be understood literally and contains no riddle, which be far from us. Likewise, every person who is called an Israelite is obligated to believe that everything our Sages (of blessed memory) have reported concerning Paradise is pure truth, and that no allegory or hyperbole, that is, excessive figure of speech, is contained therein; rather, they have spoken of it in such a way that one may know and believe without any doubt that there is truly a Paradise upon the earth, &c. But let this suffice regarding Paradise.

## Chapter VI. In which is set forth what the Jews teach concerning Hell.

Since in the preceding fifth chapter it was shown what the Jews believe concerning Paradise, we now wish to consider in this chapter what opinions they hold regarding Hell. It is to be known that Hell is called גיהנום *Gehinnom* by the Rabbis, concerning which *Rabbi Elias* writes in his *Tischbi* fol. 14, col. 2., under the word *Gehinnom*, as follows: קראו רבותינו ז"ל מקום עונש הרשעים אחר מיתתם גיהנום לפי שגיי בן הנם הסמוך לירושלים היה מקום מטונף ששם שפרו את בניהם למולך ונקרא כן לפי שהבן היה שם נוהם וצועק, That is: Our Rabbis (of blessed memory) have called the place in which the wicked are punished after their death *Gehinnom*, because the valley of the son of *Hinnom*, which lay near *Jerusalem*, was a filthy place in which children were burned to the idol *Molech* (as may be read in 2 Kgs 23:10). It was, however, named thus (from the word גי *Ge*, which means a valley, and נהם *Nahám*, which means to cry out) because the child (which was burned) cried out and wailed there. Concerning this place situated near *Jerusalem*, *Rabbi David Kimchi*, in his commentary on 2 Kgs 23:10, on the words "He (namely King *Josias*) also defiled the *Topheth* in the valley of the son of *Hinnom*," further writes the following: שהיו מעבירין שם בניהם למולך היה שם המקום תופת ואמרו כי נקרא כן כי היו מרקדים ומכים בתופים בשעת העבודה כדי שלא ישמע האב צעקת בנו כשהיו מעבירין אותו באש וינהם לבו עליו ויקחהו מידם והמקום הזה היה גיא שהיה לאדם הנקרא הנם ונקרא גי הנם וגיי בן הנם והכתוב בזה בני הנם לבני הנם היה זה הגיא או לאחד מהם וטמא יאשיהו אותו המקום כלומר שם אותו מקום טומאה להשליך שם נבילות וכל טומאה שלא יעלה עוד על לב איש להעביר עוד את בנו ואת בתו באש, That is: *Topheth* is the name of a place, and the place in which one was accustomed to make one's children pass through the fire to *Molech* was called *Topheth*; and it is said that it was called thus because people danced there and beat the drums (which are called *typpím* in Hebrew) when they served the idol, so that the father would not hear the cry of his son when he was made to pass through the fire, and so that his heart would not be moved on account of him and he might take him from their hands. This place, however, was a valley belonging to a man who was called *Hinnom*, and it was called גי הנם *Ge Hinnom*, that is, the valley of *Hinnom*, and גי בן הנם *Ge ben Hinnom*, that is, the valley of the son of *Hinnom*. Here, however (namely in the cited passage 2 Kgs 23:10), it is written (in the valley of) בני הנם *bené Hinnom*, that is, of the sons (or children) of *Hinnom*, and it is read בן הנם *ben Hinnom*, that is, of the son of *Hinnom*, because that valley belonged to the children of *Hinnom* or to one of them. *Josias*, however, defiled that place, that is, he made it into an unclean place, so that carcasses and all filth had to be thrown there, in order that it might no longer enter any man's mind to make his son or his daughter pass through the fire to *Molech* (or to burn them). The aforementioned *Rabbi David Kimchi* also expresses himself on this matter in his commentary on Ps 27:13 as follows: גיהנום הוא מקום בארץ סמוך לירושלים והוא מקום נמאס ומשליכים שם הטומאות והנבלות, That is: *Gehinnom* is



a place in the land (of *Canaan*) near *Jerusalem*, which was a despised place into which filth and carcasses were thrown. There was also a perpetual fire there to burn the impurities and bones; therefore the place in which the wicked are judged is called *Gehinnom* by way of analogy. We thus see from this that Hell came to be called *Gehinnom* on account of the terrible torment which the children of idolatrous people endured in the fire in the *Ge Hinnom*, that is, the valley of *Hinnom*, from which the Greek word γέννα *Geenna* and the Latin *Gehenna* are derived, by which Hell is signified.

Regarding the names of Hell: it is said to have seven names, and in the Talmudic tractate *Eruvin* fol. 19, col. 1. the following is written about this: שבעה שמות יש לגיהנם ואלו הן שאול ואבדון. ובאר שחת ובור שאון וטיט היון וצלמות וארץ התחתית. שאול דכתיב מבטן שאול שועתי שמעת קולי. אבדון דכתיב היסופר בקבר חסדך ואמונתך באבדון. באר שחת דכתיב כי לא תעזוב נפשי לשאול ולא תתן חסידך לראות שחת. ובור שאון וטיט היון דכתיב ויעלני מבור שאון ומטיט היון. וצלמות דכתיב יושבי חושך וצלמות. וארץ התחתית גמרא הוא that is, Hell has seven names, namely *Scheól*, that is, Hell; *Abháddon*, that is, destruction; and *Bor schachath*, that is, the pit of decay; and *Bor scháon*, that is, the pit of noise; and *Tít hajáven*, that is, the clay or mire of the mud; and *Zalmáveth*, that is, the shadow of death, or darkness; as well as *Erez hattáchthith*, that is, the lowest earth. It is called *Scheól*, as it is written (Jonah 2:3): “I cried out from the belly of *Scheól*, that is, Hell, and You heard my voice.” It is called *Abháddon*, as it is written (Ps 88:12): “Will one recount Your goodness in the graves, and Your faithfulness in *Abháddon*, that is, destruction?” It is called *Bor scháchath*, as it is written (Ps 16:10): “For You will not leave my soul in Hell, nor allow Your holy one to see *Scháchath*, that is, decay.” It is called *Bor scháon* and *Tít hajáven*, as it is written (Ps 40:3): “And He drew me up out of *Bor scháon*, that is, the pit of noise, and out of *Tít hajaven*, that is, the clay (or mire) of the mud.” It is called *Zalmáveth*, as it is written (Ps 107:10): “Those who sit in darkness and *Zalmavéth*, that is, the shadow of death.” It is also called *Erez táchtith*, as we have learned (and know through tradition). This last name, however, is demonstrated in the book *Nischmáth chájim* fol. 32, col. 2. from Ezek 31:18, where it is written: “Yet you shall be cast down with the trees of Eden into *Erez táchtith*, that is, the lowest earth.” And the words of Ps 63:10, “They shall go down into the *Tachtíóth haárez*, that is, the lowest places of the earth,” are likewise cited there as proof. This is also to be found in the *Jalkut Schimóni* on Isaiah, fol. 47, col. 3. numero 302, and may be seen at length in the book *Nischmáth chájim* fol. 31, col. 2. and fol. 32, col. 1-2

Over and above this, it is also called תפתה *Tóphteh*, and עמק הבכא *Emek habbácha*, that is, the valley of weeping, or the valley of tears, as it is understood by many (though according to others it signifies a mulberry valley), and likewise עלוקה *Alúka*, that is, a leech. The name *Tóphteh* appears in the cited passage of the *Tractate Erúvin*, and is taken from Isa 30:33, where it is written: For *Tóphteh*, that is, Hell, has been prepared since yesterday. That *Tóphteh* signifies Hell is to be seen from the book *Nischmáth chájim* fol. 32, col. 2., in the 12th chapter of the first *Máamar*, where it is stated as follows: תפתה הוא גי הנם שכל המתפתה ביצרו

הרע נופל שם : that is, *Tóphteh* signifies Hell, for everyone who allows himself to be led astray by his evil nature falls into it. And the Hebrew word *Mithpátteh*, that is, he who allows himself to be led astray, corresponds to some degree in its letters to the word *Tophtéh*.

The name *Emek habbácha* is to be found at Ps 84:7, where it is written as follows: Those who pass through *Emek habbácha*, that is, the valley of weeping. That Hell is to be understood thereby is to be seen from the *Médrasch Tillim* fol. 38, col. 2. on Ps 84, where it is taught: עמק הבכא זה גיהנם : that is, *Emek habbácha* signifies Hell. Concerning this, one may also consult the first part of the Prague *Machsor*, in the commentary on the prayer that begins *Omez addíre col chéfez*, under the title *Múlaph ichel rosch haschaná jom ríschon*, fol. 25, col. 1.

Regarding the name *Alúka*: it appears in Prov 30:15, where it is written: “The *Alúka*, that is, the leech, has two daughters: Give, give.” That Hell is called by this name can be seen in the commentary on the prayer found in the Polish *Siddúrim*, fol. 145, col. 1, in the one that begins פסח אכלו פחזים *Pésach áchelu pechúsím*, under the title *Máatíf lel ríschon, schél pésach*, where it is written: חיל פרעה הצורר שנטבע בים ירדו לגיהנם שנקרא עלוקה שנאמר לעלוקה שתי בנות, That is: “The army of Pharaoh, the enemy, which was drowned in the sea, descended into Hell, which is called *Alúka*, that is, a leech.” And in Rabbi Bechai’s commentary on the Five Books of Moses, it is stated at fol. 220, col. 4, in the Parascha *Nizzabhím*, concerning the cited words of Solomon: המשל גיהנם שהוא מקום הדין והמשפט : לנפשות הרשעים לעלוקה שמוציאה הדם שהוא הנפש, That is: “He compared Hell, which is the place where the souls of the wicked are judged and condemned, to a leech that draws out the blood, which is the soul.”

Regarding the time of the creation of Hell, it was mentioned in the eighth chapter of the first part that, according to the teaching of the Talmud, Hell is one of those seven things that are said to have been created before the world, which can also be read in the *Médrasch mishle* fol. 67, col. 3. and in the *Jalkut chádasch* fol. 55, col. 1. numerô 5. under the title *Gan éden vegehínnom*, as well as in the third chapter of the chapters of *Rabbi Eliezer*. But in *Rabbi Bechai*’s commentary on the five books of Moses, fol. 5, col. 4, the following is read: במדרש מפני מה לא נאמר כי טוב בשני לפי שבו נברא גיהנם שנאמר כי ערוך מאתמול תפתה That is: In the *Medrasch* (it is stated:) Why was it not said on the second day (of creation) that it had been good (as was done on the remaining days of creation), of which it is read: And God saw that it was good? This occurred because Hell was created on that same day, as it is said (Isa 30:33): For *Tóphteh*, that is, Hell, has been prepared since yesterday. Likewise, in the *Jalkut Schimóni* on the five books of Moses, fol. 5, col. 4. numerô 17., it reads as follows: בראשון ברא שמים וארץ ואורה בשני ברא גיהנם ורקיע ומלאכים That is: On the first day He (namely God) created Heaven and the Earth, and the light; on the second day He created Hell, and the firmament, as well as the angels. And in *Bereschíth rábba*, fol. 21, col. 1 in the twenty-first Parascha, as well as in the book *Nischmáth chájim* fol. 32, col. 2. in the twelfth chapter of the first *Máamar*, the same is likewise to be found. In the book *Toráth ádam*, fol. 97, col. 1 under the



Egypt, but the world is sixty times as large as the land of the Moors, and the world is so long that one would need five hundred and twenty years to walk across it, and so wide that one must walk five hundred years to cross it; but Hell is sixty times as large as the entire world, so it turns out that one would need two thousand and one hundred years of walking to pass through Hell, and that the world is only like the lid of a pot in comparison to Hell. Something on this matter may also be read in the book *Toráth ádam* fol. 96, col. 4. under the title *Scháar haggemúl*.

Just as there are seven dwellings in Paradise, so too shall there be seven in Hell, which are called היכלות *Hechalóth*, that is, palaces, and מדורות *medoróth*, that is, dwellings, and these same shall be the degrees of hellish torment. Concerning this, it is written in the book *Avodáth hakkódesch*, fol. 47, col. 1, at the beginning of the 31st chapter, under the title *Chelek haavóda*, as follows: אין דין עונש הרשעים בגיהנם שוה אבל עונש כל אחד נבדל . ורבותינו משל חברו ושל זה חמור משל חברו ולזה יש בגיהנם מקום המשפט שבעה מדורות . ול"ל העלו להם שמות כמוזכר פרק עושין פסין. אמר רבי יהושע בן לוי שבעה שמות יש לו לגיהנם שאול ואבדון ובאר שחת ובור שאון וטיט היון וצלמות וארץ התחתית וכל אחד מהם מדור בפני עצמו וכלל כולם נקרא גיהנם והם נגד שבעה שמות שיש לו ליצר הרע כמוזכר בפרק החליל : that is, the punishment of the wicked in Hell is not equal, but each one's punishment is distinguished from another's punishment, and one person's punishment is heavier than another's; therefore there are in Hell, the place of judgment, seven *medoróth*, that is, dwellings; and our Rabbis, of blessed memory, gave names to these same, as is reported in the second chapter of the Talmudic tractate *Erúvin* (fol. 19, col. 1) (where the following is read): Rabbi Jehóshua, the son of Levi, said: Hell has seven names, namely *Scheól*, that is, Hell; *Abhaddon*, that is, Perdition; and *Bor scháchath*, that is, the pit of decay; and *Bor scháon*, that is, the pit of noise; and *Tit hajáven*, that is, the mire of mud; and *Zalmaveth*, that is, the shadow of death; as well as *Erez tachthith*, that is, the nethermost earth; and each one of these is a distinct dwelling; yet they are all together called *Gehinnom*, that is, Hell, and these correspond to the seven names which *Jezer hara*, that is, the evil nature, has, as is mentioned in the fifth chapter of the Talmudic tractate *Súcca* (fol. 52, col. 1). Now the words of the Talmud concerning these seven names of the *Jezer hara* in the cited passage read as follows: אמר רבי יהושע בן לוי שבעה שמות יש לו ליצר הרע הקב"ה קראו רע שנאמר כי יצר לב האדם רע מנעוריו. משה קראו ערל שנ' ומלתם את ערלת לבבכם. דוד קראו טמא שנ' לב טהור ברא לי אלהים מכלל דאיכא טמא. שלמה קראו שונא שנאמר אם רעב שונאך האכילהו לחם וגו'. ישעיה קראו מכשול שנאמר סולו סולו פנו דרך הרימו מכשול מדרכי עמי. יחזקאל קראו אבן שנאמר והסירותי את לב האבן מבשרכם וגו'. יואל קראו צפוני שנאמר ואת הצפוני ארחיק מעליכם וגו'. that is, Rabbi Jehoshua, the son of Levi, said: the evil nature has seven names. The holy, blessed God called it Evil, as it is said (Gen 8:21): "For the inclination of the human heart is evil from its youth." Moses called it the Uncircumcised, as it is said (Deut 10:16): "Circumcise therefore the foreskin of your heart." David called it the Unclean, as it is said (Ps 51:12): "Create in me, O God, a pure heart," which implies that it is unclean. Solomon called it a Hater, as it is said (Prov 25:21): "If your hater is hungry, give him bread to eat," etc. Isaiah called it a Stumbling Block, as it is said (Isa 57:14):

“Clear the way, make the road ready; remove the stumbling blocks from the ways of my people.” Ezekiel called it a Stone, as it is said (Ezek 11:19): “And I will remove the heart of stone from your flesh,” etc. Joel called it the Northerner, as it is said (Joel 2:20): “And I will drive the Northerner far from you,” etc.

This also agrees with what is read in the aforementioned book *Avodáth hakkódesch* fol. 46, col. 3., in the 30th chapter, under the said title *Chélek haavóda*, from the *Sóhar*, in these words: שבעה היכלין אינן דאינן לקבל ז' שמהן דאיקרי בהו that is, there are seven palaces (in Hell), which exist in regard to the seven names by which the side of evil is called, in regard to the seven names that are given to Hell. Something similar is also to be found in the book *Nischmāth chájim* fol. 31, col. 1. 2. Concerning the seven dwellings, however, the book *Jesód schirim*, which is also called *Tappúche schachath*, may likewise be consulted at fol. 9, col. 2. of the Prague printing, and fol. 11, col. 1. of the Tübingen printing. In the book *Reschith chochma* it stands at fol. 47, col. 2., in the twelfth chapter, under the title *Schaar hajirah*, in the fourth chapter of the tractate on Hell, where it is written thus: שבע מדורות יש בגיהנם, ובכל מדור ומדור יש בו ששת אלפים בתים. ובכל בית ובית יש בו ששת אלפים חלונות, ובכל חלון וחלון יש בו ששת אלפים כדי מרה וגו' that is, in Hell there are seven dwellings, and in each dwelling there are six thousand houses, and in each house there are six thousand chests, and in each chest there are six thousand barrels of gall, etc. Concerning such seven dwellings, a great deal is to be found in that same work from fol. 48 to 54.

Regarding how deep each dwelling is, I found the following in the written book *Rasiel*: מדור העליון שאול תחתית עמקו מהלך ש' שנה. מדור השני אבדון עמקו מהלך ש' שנה, מדור השלישי באר שחת עמקו מהלך ש' שנה. מדור הרביעי טיט היון עמקו מהלך ש' שנה. מדור החמישי שערי מות עמקו מהלך ש' שנה. מדור השישי שערי צלמות עמקו מהלך ש' שנה. That is: The uppermost (and first) dwelling, which is called *Scheol tachtith*, that is, the lowest hell, is as deep as one can walk in three hundred years. The second dwelling, which is called *Avaddon*, that is, destruction, is as deep as one can walk in three hundred years. The third dwelling, which is called *Bor schachath*, that is, the pit of decay, is as deep as one can walk in three hundred years. The fourth dwelling, which is called *Tit hajaven*, that is, the mire of the swamp, is as deep as one can walk in three hundred years. The fifth dwelling, which is called *Schaare maveth* (or *moves*), that is, the gate of death, is as deep as one can walk in three hundred years. The sixth dwelling, which is called *Schaare Zalmaveth* (or *Zalmoves*), is as deep as one can walk in three hundred years. The seventh dwelling, which is called *Gehinnom*, is as deep as one can walk in three hundred years. But in the *Jalkut Schimoni* on Isaiah, it is reported at fol. 46, col. 1, numero 296: כל גיהנם וגיהנם ש' ארכו וש' רחבו ועוביו אלף פרסה ועמקו מאה פרסה: That is: Each hell is three hundred (miles) long, and three hundred (miles) wide, and one thousand miles thick, and one hundred miles deep.

So sharp-witted are the Jews that they even know the measurements of certain things that are otherwise known to no one; and therefore one reads in the *Jalkut Schimoni* on *Malachiam*, fol. 87, col. 2, numero 587: מן הארץ עד לרקיע מהלך חמש מאות שנה וכן מרקיע ראשון לשני : That is: From the earth to the firmament is as far as one can walk in five hundred years; and equally far is it from the first firmament to the second, and from the second to the third, and from the third to the fourth, and from the fourth to the fifth, and from the fifth to the sixth, and from the sixth to the seventh. The very same is also to be found in the Talmudic tractate *Chagiga*, fol. 13, col. 1, as well as in the tractate *Pesachim*, fol. 94, col. 2. Likewise, the heavenly *Sphæræ*, or spheres, are said to have precisely the same measurements, which is demonstrated in Rabbi Bechai's commentary on the Five Books of Moses, fol. 9, col. 2, as follows: במלת מאד : שהוסיף שחשבונה מ"ה : That is: Through the little word מאד, *meód*, which (meaning "very") is appended in the words of Gen 1:31, "And behold, it was all very good," and whose numerical value מה, *Mem He*, that is 45, makes known to you the measurement of the height of the nine spheres (of heaven), each of which, according to the opinion of our rabbis of blessed memory, is as thick as one can walk in five hundred years. (For the said letter ה, *He*, signifies five, and the letter מ, *Mem*, signifies מאה, *meáh*, that is, one hundred, which together makes five hundred.) Oh, what a keen rabbinical intellect reveals itself here once again!

The fire in one dwelling is also said to be far more powerful than in another, as is written in the book *Avodáth hakkódesch* fol. 47, col. 1, in the 31st chapter, under the title *Chélek haavóda*, as follows: אין כל החטאים בנפשותם נידונים במדור אחד ובאש אחת אבל לכל אחד נותנין לו מדור כפי כבודו : בעונש ולוה היה אש מדור זה קשה וחזקה משל חבירו עד שאמרו שאש מדור ראשון אחד מששים בשל חבירו וכן כולם : that is, those who sin against their own souls are not all punished in one dwelling and in one fire, but rather each one is assigned a dwelling according to what his punishment has merited; and for this reason the fire of one dwelling is more intense and more powerful than that of another, so that (our rabbis) have said that the fire of the first dwelling is only one sixtieth as strong as the fire of the second dwelling, and so it is with all the rest, such that the fire of each is sixty times more intense than that of the one preceding it.

Where, however, the fire that is in the lower hell comes from is shown by the book *Emek hammelech* fol. 144, col. 2, in the 35th chapter, under the title *Scháar réscha dísar ánpin*, in these words: : that is, the fire of hell descends from the fire of the upper hell into the lower hell. As for how subtle and powerful the fire thereof is, that it is even capable of burning the souls of the wicked, which earthly fire is unable to do, one may consult the book *Nischmath chájim*, fol. 34, col. 1-2, in the 13th chapter of the first *Mäamar*, and the book *Toráth ádam* fol. 97, col. 4, as well as the book *Avodáth hakkódesch* fol. 47, col. 2, in the 31st chapter under the title *Chélek haavóda*.

In every dwelling there shall also be a certain angel, who is mentioned in the aforementioned 35th chapter in the following manner: ועל ההוא : that is, in every dwelling there is an angel who is set over that place and stands under the authority of *Dúma*, and he has many thousands and ten times ten thousand with him, who judge (or punish) the wicked, each according to what is fitting for him. In *Rabbi Menáchem of Recanati's* commentary on the five books of Moses, fol. 54, col. 2, in the *Parascha Vajéra*, the following is also written concerning the overseers of Hell: שלשה שליטים מושלים בגיהנם מתחת יד דומה והם משחית : that is, there are three who rule in Hell under the authority of *Duma*, namely *Máschith*, *Af*, and *Chéma*, and all the remaining overseers stand under them, and they judge (or punish) the souls of the wicked. Moreover, all those hosts of the destroying angels shake Hell, and their voice is heard as far as the firmament (of Heaven); and the voices of the wicked among them cry out and say: Woe! and there is no one who has mercy upon them.

Regarding the aforementioned *Duma*, the rabbis teach that he is the prince of hell, which is why one reads in the old *Nizzáchon paginâ 129*: שר של גיהנם דומה שמו, that is, the prince of hell is called *Duma*. When, however, he came to be such a prince, this is found in the *Jalkut chádásch* fol. 118, col. 2. numero 66., under the title *Malachím*, in the following words: בשעה שאמר משה ובכל אלהי מצרים אעשה שפטים הלך דומה שר של מצרים ארבע מאות פרסי אמר לו הק"ה כבר נגזרה גזירה זו לפני דכתיב ופקדתי על צבא מרום במרום אותה שעה ניטלה שררה ממנו ונתמנה דומה שר של גיהנם ויש אומרים ממונה על המיתים, That is: At the time when Moses said (Exod 12:12), "And I will execute judgment against all the gods of Egypt," the *Duma*, the prince of Egypt, went four hundred miles away; and the holy blessed God spoke to him: this judgment has already been decreed before Me, as it is written (Isa 24:21), "And He will punish the host of the high ones on high." At that same time, dominion was taken from *Duma*, and he was appointed prince of hell; but others say he was set over the dead. In the book *Emek hammelech*, however, one reads at fol. 15, col. 4, in the first chapter, under the title *Scháar tikkúne hatteshuva*, that the prince of hell is called *Arfiel*, and the words read as follows: לפני גיהנם עומד לפני נשמת הצדיקים שלא יתפללו על הרשעים, That is: The *Arfiel*, the prince of hell, stands before the souls of the righteous so that they do not intercede with the holy blessed God on behalf of the wicked, and so that he may deliver them into his power to cast them down into the pit of destruction.

There are also said to be two scribes in Hell, who record each person's place therein, concerning which the *Sépher chasidim* teaches as follows: שני סופרים יש בגיהנם כותבים זה מקום פלוני : that is, there are two scribes in Hell who write: this is the place of so-and-so, and this is the place of so-and-so; for a place in Paradise and in Hell is prepared for every person, whether he be good or evil.

How many gates hell has is a matter on which the rabbis do not agree with one another. In the *Jalkut Shimoni* on *Isaiah*, it is read at fol. 46, col. 1, numero 296 that it has eight thousand gates, and it is stated there that God will one day redeem the wicked Israelites and the righteous nations of the world from hell, and will say to the angels *Michael* and *Gabriel*: פתחו שערי גיהנם והעלו אותם מיד הולכים עם המפתחות ופותחים ח' אלף שערי גיהנם : that is, Open the gates of hell and bring them out; whereupon they will immediately go with the keys and open the eight thousand gates of hell. But in the little book *Othioth Rabbi Akiva*, at fol. 15, col. 4 and fol. 16, col. 1, where this same fable is also read, it states that there are forty thousand gates, as will be seen from its own precise words, below in this chapter, where the redemption of the wicked from hell is to be treated. In the small *Jalkut Ruveni*, at numero 1, under the title *Mesula*, it is read from the book *Metralch neelam*, fol. 48, col. 1, 2, that it has fifty gates, in these words: בגיהנם יש חמשים שערים וכולהון נוקבין ורגליהם דרשעים באינן נוקבין ואינן צוחין וי לרגנא : that is, In hell there are fifty gates, which are entirely full of holes, and the feet of the wicked are stuck in those same holes, and they cry out, O woe to our feet! In the book *Emek hammelech*, at fol. 144, col. 2, in the 35th chapter, under the title *Shaar retcha* of this *anpin*, it is stated: שבעה פתחין : that is, Hell has seven gates, and there are seven dwellings within it. And in the book *Nishmath chayim*, at fol. 39, col. 1, in the 14th chapter of the first *Maamar*, it is read from the *Zohar*: שבעה פתחין ונשמתהון דחייביא עאלו : that is, There are seven dwellings in hell, and it has seven gates, through which the souls of the wicked enter. Likewise, in the 43rd chapter of the chapters of *Rabbi Eliezer*, it is written: שבעה : that is, Hell has seven gates. The Quran also agrees with this; in its 15th chapter, which is called *Surat al-Hijr*, it is read: وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ : that is, Verily, hell is the place that is promised to all of them (namely, the unbelievers). It has seven gates, and each gate of it has its own separate portion. But in the Talmudic tractate *Eruvin*, at fol. 19, col. 1, it is written: אמר רבי ירמיה ברבי אלעזר שלשה פתחים יש לגיהנם אחד במדבר ואחד בים ואחד בירושלים במדבר דכתיב וירדו הם וכל אשר להם חיים שאולה. בים דכתיב מבטן שאול שוועתי שמעת קולי בירושלים דכתיב נאם ה' אשר אור לו בציון ותנור לו בירושלים ותנא דבי רבי ישמעאל אשר אור לו בציון זו גיהנם ותנור לו : that is, One is in the wilderness, and one is in the sea, and one is in Jerusalem. One is in the wilderness, as it is written (Num 16:33): And they went down alive into hell with everything that they had. One is in the sea, as it is written (Jonah 2:3): I cried out from the belly of hell, and You heard my voice. One is in Jerusalem, as it is written (Isa 31:9): says the LORD, who has His fire in Zion and His furnace in Jerusalem. But the school of *Rabbi Ishmael* teaches that the words "who has His fire in Zion" signify hell, and the words "and His furnace in Jerusalem" signify the gate of hell. Likewise, in the book *Megalleh amukoth*, fol. 78, col. 2, in the two hundred and twenty-third *Ofan*, as also in the book *Reshith chochma*, fol. 47, col. 1, in the first chapter, under the title *Massecheth Gehinnom*, it is read that there are only three gates.



How far hell is from paradise has been indicated above in the immediately preceding Chapter 5, *paginâ 314.* and *315.*, so that it is not necessary to say more about it here. From what was reported there, however, it is evident that they press right up against one another, and according to some opinions there is only a wall between them, according to others only two fingers' breadth of space, and according to still others only a fathom's breadth of room between them.

There is said to be in hell a certain place called פחד *Páchad*, that is, Fear or Terror, concerning which the following is written in the book *Scháare órah* fol. 67, col. 2. of the Mantuan printing: דע כי במקום הנקרא פחד יש לנשמה כמה מיני שוחות ובורות עמוקים עד מאוד ונקראים מדורי גיהנם ושם כמה מיני משחית ומיני פורעניות ומרוב עמקם הם כולם חושך ותמיד הם השוכים ואפלים ונקראים על טעם זה לילה לפי שאין מאיר שם לעולם אלא תמיד כולו לילה באותו מקום ולפיכך פוחדים עד מאוד ממנו עליונים ותחתונים וזהו מפחד בלילות ודרשו ז"ל מפחדה של גיהנם שהיא דומה ללילה. וכמה צדיקים בקשו רחמים בחייהם שלא יראו אותו המקום: that is, Know that in the place called *Páchad* there are many kinds of pits and holes, which are very deep, and which are called the dwellings of hell. There also are many kinds of destruction and manners of punishment; and all of these are dark on account of their great depth, and all are gloomy. For this reason they are called לילה *Lájelah*, that is, Night, because nothing ever illuminates that place, but rather it is perpetually nothing but night therein. For this reason the upper and lower (creatures) fear that place very greatly, and this place is signified by the words (Song 3:8): On account of fear (or terror) in the Night.

There is also supposed to be a place in Hell called צואה רותחת *Zóah rotháchath* (or *rosáchas*), that is, the boiling filth, as can be read in the book *Reschíth chóchma*, fol. 48, col. 2. in the 13th chapter under the title *Scháar hajirath*, in the tractate on Hell in the 7th chapter, and in the *Sóhar* in the *Parascha Terúma*. In the book *Emek hammélech* there stands at fol. 15, col. 3 in the first chapter under the title *Scháar tikkúne hatteschúva* the following written about it: כל הזוהמא נופלת למדור התחתון הנקרא אבדון. ושם הם דרגין הנקראים צואה רותחת: that is, שנאמר עליו צא תאמר לו ואין בו ניצוץ קדושה ובו כל הנפשות מטומאות ארסו וזוהמתו של נחש הבאה על חוה: that is, all filthiness (of the wicked who are tormented in Hell) falls into the lowest dwelling, which is called *Aváddon*, that is, destruction; and there are the levels which are called *Zóah rotháchath*, concerning which (place, Isa 30:22) it is said: You shall call it filth; and there is no spark of holiness in it. There are also within it all unclean souls, the poison and the filthiness of the serpent which lay with Eve. And in the aforementioned book *Emek hammélech* one reads at fol. 135, col. 3 in the 19th chapter under the title *Scháar réscha díser ánpin*: צואה רותחת הוא המדור התחתון של גיהנם שנופל שם כל הזוהמא מהנפשות היושבות בהמדורים שעליה והוא כמו בית הכסא ששם נופל כל המותרות אשר אין בו ניצוץ קדושה ולכן נקרא צואה רותחת בסוד ק"א צואה בלי מקום שנאמר: 'עליה צא תאמר לו וגו': that is, the (place) *Zóah rotháchath* is the lowest dwelling of Hell, into which all the filthiness of the souls falls, those souls which reside in the dwellings that are above it. It is also like a (with all due reverence) privy, and all superfluity falls into it, in which there is no spark of holiness. Therefore it is called *Zóah rotháchath*, that is, the boiling filth,

according to the mystery (of the words of Isa 28:8): Vomit and filth are such that there is no place left (that is clean); as it is said (Isa 30:22): You shall call it filth. Concerning this, still more can be found in the aforementioned book *Emek hammélech* fol. 35, col. 4. in the 63rd chapter under the title *Scháar ólam hattóhu*.

There is also said to be in Hell a certain canal, or a pipe, through which water flows; concerning which, in the *Jalkut chádasch* fol. 166, col. 2. *numerô* 14. under the title *Schamájim*, the following is read: הוצרך הק"ה להבדיל הרקיע בין המים למים: לפי שסילון אחד יוצא מן הגיהנם ונכנס בתהום ואלמלא הרקיע המבדיל היו המים הורגים לשותיהם והרקיע הזה כשנכנס ביניהם בן המים העליונים למים ונכנס בתהום: התחתונים מחזיר המים הרעים למקומן ולא נפיק לעלמא כאינון מיא אלא בימי אלישע עלו כמלוא לוגמא that is, the holy and blessed God had need to make a distinction with the firmament between the waters, because a canal comes out of Hell and goes into the abyss; and if the firmament did not make a distinction, the water would kill those who drank it. But the firmament, which passes between the upper and lower water, causes the evil water to flow back to its place, and none of it flows out into the world. Yet in the time of *Elisæ*, approximately a mouthful rose up.

There is also said to be a great hole at the top of Hell, concerning which the book *Kol bóchim* fol. 20, col. 4. in the *Galante* contains the following written passage: במדורין יש נוקבא חדא הנקראה נוקבא דתהומא רבא דמתמן נפקין כמה גרדיני נימוסין וכד אסיאו זכאין בעלמא ההוא נוקבא סתים ולא נפקין מתמן אלא כד אסיאו חייבין בעלמא אתפתח ההוא נוקבא ומתמן נפקין כמה גרדיני נימוסין וכמה אבילי טריקין ומתפשטים כאותם: that is, in the dwellings there is a hole, which is called the hole of the abyss, from which many guardians of the Law come forth; and when the righteous multiply upon the earth, that hole is closed, and they do not go out from there. But when the wicked multiply upon the earth, that same hole is opened, and many guardians of the Law and crowds of the confined go forth and spread themselves over those same dwellings, &c. It is also read in the aforementioned fol. 20, col. 3. in *Kináth setharím* that the chief devil *Sammaël*, together with his subordinate devils, sometimes comes forth from this hole and there accuses the Jews before GOD.

Furthermore, there is said to be a place in Hell through which the wicked can go in and out, concerning which one reads in the commentary of *Rabbi Menáchem of Recanati* on the five books of Moses, fol. 70, col. 4, in the *Parascha Vajélschef*, from the *Medrasch Ruth*, as follows: רפי נחוניא בן יוסי אומר מקום נתבצר לנפשותן של רשעים ביניהם ומשם יוצאות ומשוטטות בעולם ואין להם מנוחה וחזורות לגיהנם ובאות אחר כך ודוחות אותן משערי חיים וחזורות בעולם. ומאן אינון אותם שהפימו בריתם ולא That is: *Rabbi Nechúnja*, the son of *Jose*, says that there is in Hell a place set apart for the souls of the wicked, through which they go out and wander about in the world; and they have no rest, and afterward return again into Hell. Then they come and are driven away from the gates of life, and return again into the world. But who are these? Those who have broken their covenant and have not applied themselves to increase and multiplication (and have begotten no children), &c.

Now let us also examine which people go to Hell, how and when they are punished, how long the punishment lasts, and in what manner they are to be delivered from it again. As for the people who must go to Hell, both the righteous and the ungodly are said to go there, though the righteous remain there only for a very short time. Concerning this, the following is read in the book *Nilchmáth chájim* fol. 82, col. 2. in the 23rd Chapter of the second *Maamar*:

וממה שצריך עוד שתדע בענין הגיהנם הוא כי כמו שהלוקח כלים ישנים מן הנכרי יש מהן שצריכים שטיפה בלבד ויש מהן שצריכין שטיפה והגעלה ויש מהן שצריכין לבון וכלי חרס שנשתמשו בו בחמץ אין לו תקנה וישבר. כך הענין עצמו בעונש הנפשות כי בהיות שהנשמה מתלכלכת באוונות הרעות או בפעולות המגונות אע"פ לא עשה תשובה והכבס בנתר המצוות נכתם עוונה ועוונותיה עושים בה רושם ולא תוכל להטהר מהלכלוך אם לא בגיהנם. אבל העונש הזה אינו שוה לכל אדם כי יש צדיקים אשר סגיע אליהם במעשה הרשעים פעם אחת ושתים כי אין צדיק בארץ אשר יעשה טוב ולא יחטא. ואלו הם הצריכים שטיפה בלבד ואינם מתעכבים שם בגיהנם אלא עוברים דרך העברה במהירות. והמקובלים גזרו העונש הזה כמעט לכל That is: What you still need to know regarding the nature of Hell is this: just as when someone buys old vessels from a foreigner (that is, from one who is not a Jew), some of them need only to be washed (or rinsed) in cold water (so that they may be clean and fit for use), some need hot water or fire, and some must be made glowing in the fire (so as to remove the impurity from them); whereas earthen vessels that the foreigners have used cannot be put right but must be broken: so it is likewise with the punishment of souls, for when the soul has defiled itself with false belief or shameful deeds, and does not repent, and is not washed with the saltpeter of the commandments (of God), it is stained on account of its transgression, and its sins make a mark upon it, and it cannot be cleansed of its impurity except in Hell. This punishment, however, is not the same for all people, for there are righteous persons who also act once or twice according to the works of the ungodly (and sin thereby), since there is no righteous man on earth who does good and does not sin (Eccl 7:20); and these need only to be washed in water, and do not remain long in Hell, but pass through it swiftly. Our Kabbalists are also of the opinion that nearly all the saints who are on earth must endure such punishment, so that the soul may be cleansed of its stains in Hell. So it is also written in the book *Mattéh Aharon* fol. 51, col. 1.: מצינו שאף לצדיק That is: We find that even a righteous man is led through the way of Hell, so that his transgressions may be atoned for.

In the *Jalkut chádasch*, at fol. 57, col. 1. numero 43., under the title *Gan éden*, the following is also found on this subject: כל העולם צריכין לירד לגיהנם אפילו מרשעים גמורים שלא הרהרו כלל בתשובה אינן עולין ואפילו צדיקים גמורים יורדים לגיהנם כדי להעלות משם אותן הרשעים שהרהרו בתשובה בעולם הזה ולא That is: All people must descend into Hell, even if they are not wicked; they come back up again straightaway, except for those who are completely wicked and have not thought of repentance at all, who do not come back up. Indeed, even those who are completely righteous descend into Hell, so that they may bring up from there the wicked who in this world thought of repentance but did not have time to repent before their death. Those persons are brought up out of Hell and led back

by the righteous. Rabbi *Naphtali* teaches on this subject in his book *Emek hammelech* fol. 23, col. 4., in the 43rd chapter, under the title *Scháar ólam hattóhu*, as follows: אין לך צדיק מישראל . שאינו עובר ונכנס בגיהנם אף על פי שאינו ראוי אליו כי הגיהנם מקיף הקדושה והגן עדן ומכרת הוא הוא לילך דרך שם ופעולתו שם שעובר דרך גיהנם ומוציא משם בכה מעשיו לאיזה רשע מישראל אשר שם שאין לו לבוש והוא לוקחו ותחת That is: There is no righteous man among the *Israelites* who does not enter into Hell and pass through it, even though he has not deserved it; for Hell surrounds holiness and Paradise on all sides, so that he must necessarily go that way. His action there, however, is that he passes through the way of Hell and, by the power of his works, brings out from there some wicked man among the *Israelites* who is there and has no garment, and takes him under his own garment or his cloak. In the lesser *Jalkut Rubéni*, on this subject at fol. 30, col. 4. numero 12., under the title *Banim*, drawn from the book *Asara maamaróth* fol. 53, col. 1., on the words of Jacob at Gen 37:35, “I will go down mourning into the grave to my son” (*Joseph*), the following is likewise written: פירוש בשביל בני שנאבד ומכא שהוא רשע איצטריך אני לירד That is: שאלה לגיהנם ולהעלותו משם כי הכל יורדים לגיהנם אפילו צדיקים להעלות דרך עברם איזה רשע שירד לשם The words “to my son” mean as much as “for the sake of my son, who is lost, and because he was wicked, I shall be compelled to descend into Hell in order to lead him out from there; for all people descend into Hell, yes, even the righteous, so that in passing through they may bring out some wicked man who has descended there.”

But if it is true that all Jews must descend into hell, how does that accord with what is written in the *Medrasch Tillim* fol. 7, col. 2. on the sixth Psalm? Where the words read as follows: היה רבי מאיר אומר הביבה המילה שנשבע הק"ב לאברהם שכל מי שהוא מהול אינו יורד לגיהנם שנאמר ביום ההוא כרת י' ברית את אברם ונ' ומי יורד לשם? מה כתיב אחריו את הקני ואת הקניזי ואת הקדמוני . וכן יחזקאל אומר רדה והשכבה את הערלים וגומר . אבל המינים והמשומדים ופושעי ישראל שכפרו בהק"ב מושך להם ערלה ונופלים בגיהנם that is, Rabbi Meir said: circumcision is pleasing, for the Holy One, blessed be He, promised Abraham that no circumcised person should descend into hell, as it is said (Gen 15:18): “On that same day the LORD made a covenant with Abram,” etc. Who then are those who descend? What is written after this (v. 19)? The Kenites, the Kenizzites, the Kadmonites. Thus also Ezekiel says (Ezek 32:19): “Go down and lay yourself with the uncircumcised,” etc. But the heretics, and the apostates (who have adopted other religions), and the sinning *Israelites* who have denied the Holy One, blessed be He, a foreskin is drawn over them (so that they are as though they had never been circumcised), and they fall into hell, as it is said (Ps 55:21): “He has stretched out his hand against those who were at peace with him; he has violated his covenant.” So also in the *Jalkut Schimóni* on the five books of Moses, fol. 23, col. 2. numero 18, as well as in *Bereschith rábba*, fol. 43, col. 2. in the 48th *Parascha*, the following is read: אמר רבי לוי לעתיד לבא אברהם יושב להם על פתח גיהנם ואין מניח אדם מהול מישראל לירד בתוכה ואותן שחטאו יותר מדאי מהו עושה מעביר את הערלה מעל גבי תינוקות שמתו עד שלא מלו ה"ד שלח ידו בשלומי חלל בריתו ומניחן עליהן ומורידן לגיהנם that is, Rabbi Levi said: in the time to come, Abraham will sit at the gates of hell and will not permit any circumcised person from among

the Israelites to enter therein. But what does he do to those who have sinned too greatly? He takes the foreskins from the little boys who died before they were circumcised, and places them upon these sinners, and casts them into hell; and this is what is said (Ps 55:21): "He has stretched out his hand against those who were at peace with him; he has violated his covenant." Something similar is also to be found in *Schemóth rábba* fol. 111, col. 1. in the 19th *Parascha*, with these words: אמר רבי ברכיה כדי שלא יהו המינין ורשעי ישראל אומרינן הואיל ואנו מהולין אין אנו: יורדים לגיהנם מה הק"ה עושה משלה מלאך ומושך ערלתן והם יורדים לגיהנם שנ' שלח ידו בשלומיו חלל בריתו: that is, the circumcised do not come into hell. Rabbi Beráchja said: what does the Holy One, blessed be He, do, so that the heretics, and the apostates, and the wicked Israelites cannot say, "Since we are circumcised, we shall not descend into hell"? He sends an angel who draws their foreskin over them, and they descend into hell, as it is said: "He has stretched out his hand against those who were at peace with him; he has violated his covenant."

Concerning the manner in which the damned are punished in Hell, the same is described in the book *Toráth ádam* fol. 97, col. 1. 2. 3. under the title *S. háar haggemúl* as follows: אמר רבי יהושע בן לוי כד משתנא ביתא קמא דכמדוד גיהנם אשכחית בה מאה מילין באורכא וחמשיין מילין בפותיא ותמן גובין גובין ואריון דנורא קיימן תמן וכד נפלין המן בני אשא אכלין יהון אריותא ובתר דתיכלינן אשאה קימין מרישא ורמו יתהון בנורא דכל ביתא דמדוד קמא . ומשחית ביתא דכמדוד תניינא ואשכחית ביה כקדמאה ושאלית במן ביתא קמא ואמרון בביהא קפא אית ביה עשר אומין ועמהון אבשלום ואמרין לאומה אם אנתהא פרחנא דלא קבילנא אוריתא אתון מה חבון ואינון אמרין אנן כותכון סרחנא ואמרין לאבשלום את לא קבילת אבהתא קבילו למה לקית כדין אמר להון משום דזלזלית לאבא וקאים מלאכא חד וסחי לכל חד וחד בשוטי דנורא דהוא דמחי יתהון קושיאל שמיה ואמר רמו יהון ורמו יתהון ומהוקדין בנורא ומעילין חורנין דחיי זיהו ורמן יהון לנורא וכן בל חד וחד עד דמסיימין כל חייביא . ובתר כן מעילין אבשלום לטמאה למחמא נפקא בת קלא ואמרת לא המחונה ולא תוקרונה בגין דהוא מבני דחטאי דאמרון בסיני נעשה ונשמע. בתר דמסיימין רשיעיא לממחי ולמוקד נפקין מן נורא כאלו לא איתוקדו ועוד חזרין וממחיין יההון וכן עבדין להון שבע זמנין ביומא ותלת בלילה ואבשלום אשתיזב מכל אילין בגין דהוא בריה דדוד. ובביתא תניינא דבמדור תניינא אית ביה עשר אומין וכדין דנין יההון ודואג עמהון וההוא דמחי יההון להטיאל שמיה ודואג אשתיזב מכל אילין דהוא מבני כניהון דאמרין בסיני נעשה ונשמע. ובביתא תליתא אית ביה עשר אומין וכדין דנין יההון וההוא דמחי יההון שפטיאל שמיה וקרח וכנישיהיה משתיזב מכל אילין בגין דאמרי נעשה ונשמע. וביתא רביעאה כדין דנין יההון ואית ביה עשר אומין וירבעם עמהון וההוא דמחי יההון מכתניאל שמיה וירבעם משתיזב מכל אילין דעל דעסק באורייתא והוא מבני ישראל דאמרי בסיני נעשה ונשמע. וביתא חמישאה כדין דנין יההון ואחאב עמהון וההוא דמחי יההון חוטריאל שמיה ואחאב אשתיזב מכל אילין בגין דהוא מבני ישראל דאמרי בסיני נעשה ונשמע. ובית שיתאה כדין דנין יההון ומיכה עמהון וההוא דמחי יההון פוסיאל שמיה ומיכה אשתיזב מכל אילין על דאמרי בסיני נעשה ונשמע. וביתא שביעאה כדין ואלישע בן אבויה עמהון וההוא דמחי יההון דלקיאל שמיה ואלישע משתיזב על דהוא מבנוהי דמאן דאמרי בסיני נעשה ונשמע ובכל שבע אלפי דאית בכל מדור דנין כל רשיעיא בהאיך דינא ולא חזון דק ית דין בגין *That is: Rabbi Jehólcha, the son of Levi, said: when I had measured the first house, which is in the first dwelling of Hell, I found that it was a hundred miles long and fifty miles wide, and in it there are many pits, in which fiery lions stand; and when people fall into them, the lions devour them; and after the fire has consumed them, they rise up anew (and come forth again, as though they had not been consumed), and are cast into the fire of each house in the first dwelling. And I measured the*

second house, which is in the second dwelling, and found in it what I had found in the first; and I asked concerning the first house (how things proceed therein), and I was told: in the first house there are ten nations (of the seventy nations, mention of which was made above in the 19th chapter of the first part), and Absalom is among them. And one nation says to another: if we have sinned because we did not accept the Law, what then have you sinned? And they answer: we have sinned as you have. And they say to Absalom: although you did not accept the Law, yet your forefathers accepted it; why then are you beaten thus? And he gives them this answer: because I despised my father. And an angel arises and strikes each one with a fiery whip; the one who strikes them is named Kúlschiel. And he says: cast them; and they are cast, and they are burned in the fire. Thereupon others are brought in, and he strikes them, and they are cast into the fire; and thus one proceeds with each one until one is finished with all the wicked. After this, Absalom is brought in to be beaten; but a voice comes from Heaven and says: do not beat him, and do not burn him, because he is one of the sons of my beloved, who at Mount Sinai said (as is to be read in Exod 24:7): All that the LORD has said we will do and obey. After one has ceased beating and burning the wicked, they come forth out of the fire again as though they had not been burned. Thereupon they are beaten again; and thus it is done to them seven times during the day and three times during the night; but Absalom is exempted from all of this (namely from the punishments), because he is the son of David. In the second house, which is in the second dwelling, there are also ten nations, and they are likewise judged in this manner, and Doeg is among them; the one who strikes them is named Lahátíel; and Doeg is exempted from all of this, because he is of the descendants of those who at Mount Sinai said: We will do it and obey. In the third house there are also ten nations, and they are likewise judged in this manner (and Korah, and his assembly, of whom mention is made in Num 16:1 &c., are among them), and the one who strikes them is named Scháftiel. But Korah and his assembly are exempted from all of this, because they said: We will do it and obey. In the fourth house they are also judged in this manner, and in it there are ten nations, and Jeroboam is among them, and the one who strikes them is named Maccáthiel; but Jeroboam is exempted from all of this, because he studied the Law and is of the children of Israel, who at Mount Sinai said: We will do it and obey. In the fifth house they are also judged in this manner, and Ahab is among them; and the one who strikes them is named Chútriel; but Ahab is exempted from all of this, because he is of the children of Israel, who at Mount Sinai said: We will do it and obey. In the sixth house they are also judged in this manner, and Micah is among them, and the one who strikes them is named Púliel; but Micah is exempted from all of this, because (at Mount Sinai) it was said: We will do it and obey. In the seventh house it also proceeds in this manner, and Elisha the son of Abuja is among them, and the one who strikes them is named Dalkiel; but Elisha is exempted (from all punishments), because he is one of the descendants of those who at Mount Sinai said: We will do it and obey. In all seven thousand (chambers) that are in each dwelling, the wicked are also judged in this manner, and none sees any

other, on account of the darkness; for all the darkness that existed before the creation of the world is there. Something on this subject may also be read in the book Col bo\* fol. 137, col. 1. 2. numero 120.\* Since it is here stated that the Israelites in Hell are not punished in the same manner as other peoples, this accords with what is read in the Talmudic tractate *Erúvin* fol. 19, col. 1., as well as in the tractate *Chagíga* fol. 27, col. 1., where it is written: אמר ריש לקיש : אין אור של גיהנם שולט אפילו במושעי ישראל אין אור של גיהנם שולט בהן : that is, Resch Lakisch said that the fire of Hell has no power over the sinners among the Israelites. And in the aforementioned passage of the tractate *Chagíga* it is also read: אמר רבי אלעזר הלמידי חכמים אין אור של גיהנם שולט בהן : that is, Rabbi Eliezer said that the fire of Hell has no power over the disciples of the wise (namely, over those who are learned in the Law). In the *Jalkut chádasc*, at fol. 55, col. 3. numero 19., under the title *Gan éden*, drawn from the third part of the book *Asaráh maamaróth*, cap. 15., the following is also found on this subject: אין אור של גיהנם שולט אפילו במושעי ישראל לכלותם אלא יורדים לגירוי ולביעותא בעלמא וקצתם נכוים ברוע מעלליהם ואחר כך יורד אברהם שקיים כל המצוות וירד לאור כשדים על קידוש השם ובזכותו מעלה אותם משם לקיים מה שהובטח בין הבתרים שהראה לו הקב"ה גלות וגיהנם ובירר גלות כדי שינצלו בניו מן הגיהנם : that is, the fire of Hell likewise has no power to destroy the sinning Israelites; rather, they descend so that they may be somewhat agitated and frightened, and some of them are burned on account of their evil deeds; thereafter Abraham descends, he who observed all the commandments and fell into the fire of the Chaldeans for the sanctification of the name of God, and by his merit he brings them up from there, in order to fulfill that which was promised to him between the pieces (of which Gen 15:10 is to be read); for the Holy and Blessed God had shown him exile and Hell, and he chose exile so that his children might be delivered from Hell. In the book *Pesikta rábbetha*, at fol. 17, col. 4., the following is also found: לעתיד לבא ישראל ואומות נכנסים לגיהנם וישראל יוצאים ושלוה כי וילך כמו אש לא העולם ואלה הם בתוכה : that is, in the time to come, the Israelites and the peoples of the world will enter into Hell, and the peoples of the world will perish therein, but the Israelites will come back out unharmed (as it is written in Isa 43:2): When you walk through fire, you shall not be burned, and the flame shall not kindle upon you.

In the book *Berith menúcha*, at fol. 18, col. 2, the reason is given why the Jews are not punished as severely in Hell as other peoples, and the words there read as follows: ואם כל נפשות ואם מבני ישראל באים ממקום קדוש על כן עונש ישראל אינו חזק בגיהנם כמו עונש האומות That is: since the souls of the children of Israel come from a holy place (in that they are supposed to be a part of the divine essence, as has been reported above in the first chapter of this second part, *pagina* 9.), therefore the punishment of the Israelites in Hell is not as severe as the punishment of the other peoples.

We must, however, return to the manner in which the damned are punished in Hell, and describe it further. Rabbi *Bechai* teaches in his commentary on the Five Books of Moses, fol. 171, col. 3, in the *Parascha Korach*, on the words of Ps 9:18, "The wicked shall be turned into Hell," the following: דרשו רבותינו ז"ל לדיותא התחתונה שבשאול שבאו אמר ישובו ולא אמר ירדו ידמו להוקף :

היסורין שאין להם קץ אחר שהם נאכלים באשה של גיהנם חוזרים ומתחדשים כבתחלה כדי שיהיה עוד למאכלות אש וכן חוזרים חלילה לדורי דורות וזהו לשון ישובו. וראיתי במדרש שרורו של עולם שאול מדור שביעי הוא חציו ברד והרשעים קופצים שם מאש לברד ומברד לאש ומלאך של גיהנם פורה אותם כרועה המנדד את צאנו מהר לגבעה להר שנאמר כצאן That is: Our Rabbis, of blessed memory, have interpreted this passage as referring to the lowest chamber of Hell. That he (namely David) says *jaschúfu*, that is, “they must return or come back,” and does not say *jeredú*, that is, “they must descend,” signifies the power of the punishments, which have no end; for when they have been consumed in the fire of Hell, they return and are made anew, just as they were at the beginning, so that they may once again be consumed by fire; and thus it goes with them in alternating fashion forever, and this is what the word “they must return” signifies.

I have also seen in the *Médrasch* on the order of the world that *Scheól* is the seventh dwelling (of Hell), of which one half is fire and the other half is hail; and the wicked leap there from the fire into the hail, and from the hail into the fire, and the angel of Hell drives them as a shepherd drives his flock, from the mountain into the valley and from the valley up the mountain, as it is said (Ps 49:15): “They lie in Hell like sheep; death is their shepherd.” This is also to be found in the book *Nischmáth chájim* fol. 38, col. 2, in the 14th chapter of the first *Maamar*, as well as in the book *Toledóth Yitzhak*, fol. 90, col. 2, in the *Parascha Kórach*, and yet more in the book *Reschíth chóchma*, fol. 47, col. 2, in the twelfth chapter under the title *Scháar hajírah*, in the treatise on Hell.

Regarding the dwelling of Hell, which is called *Scheól*, of which half is said to be fire and the other half hail, this is confirmed in the great *Jalkut Rubéni* fol. 3, col. 2. in the *Parascha Bereschíth*, with these words: השאול חציו אש וחציו ברד וכמה נהרי אש יש בו ושבעה מדורי גיהנם שבעה מדורים גדולים וכל מדור ומדור שבעה נהרי אש ושבעה נהרות של ברד מדור עליון אחד מששים מן שני וכל מדור אחד מששים מחבירו ובכל מדור שבעה אלפים חורין ובכל חור שבעה אלפים סדקין ובכל סדק שבעה אלפים עקרבים ובכל עקרב ז' חוליות ובכל חוליא אלף כדי מרה ובה ז' נהרות סם המות כשהאדם נוגע בו נבקע ומלאכי חבלה פחין אותו ודנין אותו בכל רגע וחצי That is: The *Scheól* is half fire and half hail, and there are many rivers of fire within it. There are also the seven dwellings of Hell, which are great dwellings, and in each dwelling there are seven rivers of fire and seven rivers of hail. The uppermost dwelling is one sixtieth as large as the second (and thus the second is sixty times as large as the first), and each dwelling is sixty times as large as the one beside (and above) it; and in each dwelling there are seven thousand holes, and in each hole seven thousand cracks, and in each crack seven thousand scorpions, and on each scorpion seven joints, and on each joint a thousand vessels of gall. There are also within it seven rivers of deadly poison, and when a person touches them he bursts asunder, and the destroying angels strike him and judge him at every moment, namely half a year in fire and half a year in hail and snow; but the cold is more grievous to him than the fire.



There is also said to be a certain stream of fire that flows forth from beneath the throne of God and pours down into Hell upon the heads of the wicked. Concerning this, the following is written in the great *Jalkut Rubéni* fol. 107, col. 1. 2. in the *Parascha Mischpatim*: ראיתי רג"ן נהר של אש שיוצא מלפני הק"ב מתחת כסא הכבוד והוא עשוי מזיעת החיות שסובלים הכסא ומזיעים אש מאימתו של הק"ב עליהם ועליו מפרש ונהר דינור נגיד ונפיק קדמוהי אלף אלפין ישמשוניה ורבוה רבון קדמוהי יקומון דינא יתיב וספרין פתיחין שה"קבה יושב ודן מלאכי השרת וכשבאין לדין מתחדשין וטובלין אותם באותו נהר של אש. ואחר כך נמשך אותו נהר ומושך גחלים בוערים ומשליכים אותם על ראש רשעים בגיהנם שנאמר הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול. That is: I saw the *Regjon*, the stream of fire, which flows forth from before the Holy Blessed God, from beneath the Throne of Glory, and it is made from the sweat of the living creatures that bear the throne, who sweat fire out of their awe of the Holy Blessed God; and by it is explained that which is written (in Dan 7:10 with these words): A stream of fire (which in Aramaic is called *Nehár dinúr*) flowed and went forth from Him. A thousand thousands served Him, and ten thousand times ten thousand stood before Him. The judgment sat, and the books were opened. For the Holy Blessed God sits and judges the ministering angels; and when they come to judgment, they are renewed and washed in that stream of fire. Thereafter that stream flows on and draws burning coals along with it, and it is cast upon the heads of the wicked in Hell, as it is said (Jer 23:19): Behold, a storm of the Lord, a fury, shall go forth; a grievous storm shall fall upon the head of the wicked. Concerning this, one may also consult the Talmudic *Tractate Chagigá* fol. 13, col. 2., and the book *Toráth ádam* fol. 98, col. 1., and the book *Emek hammélech* fol. 177, col. 1. in the 20th chapter under the title *Scháär ólam habberíah*, and fol. 179, col. 1-2 in the chapter called *Scháär ólam haasíah*, under the aforementioned title *Scháär ólam habberíah*, as well as the *Sepher chasidim* fol. 44, col. 4. numerô 530. That such a stream originates from the sweat of the aforementioned living creatures is also confirmed in the book *Zijoní* fol. 8, col. 2.

It is also taught that nearly all of the righteous must be purified in such a stream of fire, concerning which the *Jalkut chádasch* fol. 169, col. 4. numerô 4. teaches the following under the title *Asaráh harúge malchúth*: כל הצדיקים המתים צריכים להתמרק בנהר דינור חוץ מן הנהרגים על קדושת השם: that is, all the righteous who die must be cleansed in the river *Dinur*, that is, of fire, excepting those who are put to death on account of the sanctification of the name of God, inasmuch as they have drunk the cup of abomination in this world with joy on account of the sanctification of the divine name.

Regarding the time when the wicked descend into Hell, the Rabbis teach that they arrive there immediately after their death and are tormented within it. Therefore Rabbi *Menasse ben Israel* writes in his book *Nischmāth chájim*, fol. 82, col. 1, at the beginning of the 23rd chapter of the second *Maamar*, as follows: מונה וציב וקיים הוא בין חכמי ישראל שפטירתן של צדיקים לגיהנם, That is: It is held as certain and true among the wise of the Israelites that when the righteous die in this world, they come into Paradise, but the wicked, when they die, descend into Hell. And in the book *Torāth ādam*, fol. 99, col. 1, under

the title *Scháar haggemúl*, one reads: העונש הזה של גיהנם מיד הוא בא לאדם אחר המיתה תכף שהרשע מת נפשו מהקשרת בגלגל האש משם נצמדת לנהר של אש היוצא מתחת כסא הכבוד שהוא מיסודי הגלגל וכח האישות כולן והוא That is: This punishment of Hell (which was mentioned previously) befalls a person immediately after death; as soon as the wicked man dies, his soul is bound to the *globum*, or the sphere of fire, from which it is then fastened to the river of fire that flows forth from beneath the throne of glory, which is of the elements of the sphere and possesses all the power of fire, and flows down into Hell, and with it the soul is driven along and descends thither. However, some, as was indicated above in the first chapter of this second part, on page 44, are said to wander about the world for a time immediately after their death, being greatly tormented therein, and only thereafter to come into Hell.

Regarding the punishment of the damned: they are not to be tormented without ceasing, but rather are to have rest every day at certain hours when the Jews perform their prayers, as well as throughout the entire Sabbath and the festival of the New Moon. This is written in the great *Jalkut Rubéni* fol. 167, col. 4. in the *Parasch'a Vaëthchannán*, from the *Sohar*, from the *Parasch'a Nóch*, as follows: לפי זה · בכל יום בעידן צלותא יש לרשעים מנוחה בכל יום בכל צלותא שעתא ופלא · כל יום ג' תפלות יש מנוחה לרשעים בגיהנם בכל יום ד' שעות ומחצה הרי ו' ימים של השבוע ו' פעמים ד' ומחצה הרי כ"ז That is: שעות יש מנוחה לרשעים בגיהנם בימות החול · וכן בכל שבת כ"ד שעות בשבת הרי נ"א שעות בימי השבוע וכו the wicked have rest every day at the time of prayer, one and a half hours at each individual prayer; therefore they rest daily in Hell during the three prayers (namely the morning, evening, and night prayer) four and a half hours, which over the six days of the week amounts to six times four and a half hours, that is, twenty-seven hours, during which the wicked are at rest in Hell on the weekdays. They also rest twenty-four hours on the Sabbath, which makes fifty-one hours in the week, etc.

In the *Jalkut chadásch*, fol. 56, col. 1, no. 26, under the heading *Gan éden*, the following is also read from the *Sóhar*, from the *Parascha Bereschith*, col. 194: בכל יום הרשעים בגיהנם ולא נפקו מתמן בר מריש ירחי ושבטא דכתיב: והיה מידי חודש בחודשו ומידי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה' ואחר שיצא ראש חודש או שבת כרוז מכריז ישובו רשעים לשאולה, אלא שבכל יום ויום מרחם עליהם הקב"ה ג' פעמים בכל פעם שעה ומחצה, והיינו שרמזו הקב"ה למלאך הממונה על שערי גיהנם ויש בידו שלשה מפתחות פותח להם ג' רהעין מצד המדבר ורואין משם קצת אור דהאי עלמא מיד בא העשן מן האש הבוער וסותם להם המראה. מיד ג' ממונין דתחות ידיה דהאי ממונה יש בידיהן ג' מגריפות ומנשבין בידיהם העשן שלא יעכב המראה ויש להם קצת רווחה שעה ומחצה וכן ג' פעמים ביום וכן בכל That is: The wicked are every day in Hell, and do not come out from there, except on the new moons and the Sabbath, as it is written (Isa 66:23): "And it shall come to pass, that from one new moon to another new moon, and from one Sabbath to another Sabbath, all flesh shall come to worship before me, saith the LORD." And when the new moon or the Sabbath has ended, one calls out that the wicked shall return again into Hell. Yet the Holy and Blessed God also has mercy upon them daily three times, and indeed each time for an hour and a half, and this the Holy Blessed God signifies to that angel who is set over the gates of Hell and has three keys in his hand, so that he opens three

gates for them on the side facing the wilderness, from which they can see something of the light of this world. But as soon as the smoke from the burning fire comes and stops up their sight (so that they can no longer see that light on account of the rising smoke), three overseers who stand under the authority of the aforementioned overseer are at hand, and they have three fire-shovels in their hands and fan away the smoke with their hands so that it does not obstruct the sight (that is, the beholding of the said light); and the damned have (during such a time) some refreshment (or rest) for an hour and a half, and this occurs three times a day, as also every time the Israelites say: Amen, may His great name be blessed unto eternity, etc.

In the *Jalkut Shimoni* on *Job*, the following is also found at fol. 149, col. 1, no. 906: כל ימות השנה יורדי גיהנם הם נידונים ובמוצאי ובמוצאי שבת עד שהסדרים אינם נידונים וכשהסדרים נשלמים נשלמים מלאך אחד יש ושמו דומה הוא ממונה על הנשמות בא ונוטל נשמתן ומקלען לארץ הדא דכתיב צלמות ולא סדרים מהו צלמות צאו למות שלמו: that is, those who have descended into hell are punished every day of the year, but before the end of the Sabbath, until the *Sedarim* (that is, the orders, meaning the prayers which the Jews customarily pray on the Sabbath during the evening prayer) are concluded, they are not punished. But when the *Sedarim* have been brought to an end, there is an angel by the name of *Duma*, who is appointed over the souls of the damned; he comes and takes their souls and hurls them upon the earth. This is what is written in *Job* 10:22: *Zalmaveth velo Sedarim*, that is, a shadow of death where there is no order. What does the word *Zalmaveth* mean? It means as much as *Zeu lamuth schaschallemu hasedarim*, that is, go out to die, for the orders (of the prayers of the Jews) have ended.

Regarding the Sabbath, the following is written in the book *Nischmath chajim* fol. 39, col. 1., in the 14th chapter of the first *Maamar*, in this manner: וממה שצריך עוד שתדע הוא שאפילו הרשעים אשר עליהם נאמר יורדין ואינם עולים יש להם מנוחה ביום השבת ולכן נקרא עונג כי היא תענוג העליונים והחתונות: that is, concerning that which you further need to know, it is this: that even the wicked, of whom it is said that they descend (into Hell) and do not rise again, have rest on the Sabbath day; for this reason it is called a delight, since both the upper and lower beings take delight in it, as is mentioned in the Tractate on Hell. So too is it read in the *Medrasch* of *Rabbi Nechunja ben Hakkanah*: What does the word (*Vajinna fesched*, that is, "And He was refreshed," *Exod* 31:17) mean? It teaches us that the Sabbath day sustains (and refreshes) all souls. In *Rabbi Bechai's* commentary on the five books of Moses, fol. 91, col. 1, in the *Parascha Vajischma Jethro*, the following fable from the *Medrasch* is also read concerning this matter: מעשה בטורנוסרופוס הרשע שפגע את רבי עקיבא בשבת ואמר לו מה היום מימים אמר לו רבי עקיבא ומה גבר בגוברין אמר לו דמריה צבי. אמר לו רבי עקיבא אנא נמי דמריה צבי כמו שרצה לכבדך כך רצה מלך מלכי המלכים שנכבד את השבת. אמר לו אם כן אלהיכם למה הוא עושה מלאכה בשבת אמר לו ומה מלאכה הוא עושה אמר לו כדרך שהוא עושה בחול הוא עושה בשבת משביב הרוח ומוריד הגשם מעלה עננים מזריח חמה ולבנה מדשן פירות. אמר לו רבי עקיבא יודע אני שאתה בקי בתורתך של עבריים. שנים שדרים בחצר אחת זה נותן עירוב לזה וזה נותן עירוב לזה ומותרין הם לטלטל בשבת. אבל יחיד הדר בחצר אחת גדולה אפילו באנטיכיא באושוויזיא הוא מטלטל בחצרו לפי שאין רשות אחר עמו והק"ב השמים כסאו והארץ הדום רגלו מלא הארץ כבודו

אין לאחר שום רשות עמו לטלטל בעולמו. ולא עוד אלא אוכלי המן מעידים עליו שכל ימי השבוע היה יורד ובשבת לא היה יורד. ולא עוד אלא נהר סבטיון יוכיח כל ששה ימים רץ ובשבת לא רץ. אמר לו הנח המן שלא היה בימינו ונהר סבטיון אינו כאכסניא. אמר לו לך אצל אוב וידעוני שכל ימי השבוע עולה בידם ובשבת אינו עולה. לך ובדוק בקבר אביך ותראה. כל ששה ימים עשן עולה מקברו ובשבת אינו עולה והמתים יודעים שהוא שבת והחיים לא ישמרוהו. הלך ובדק בקבר אביו וראה כי כשבת לא היה עשן עולה אמר שמא נגמר דינו אמר לו למחר תראה. באחד בשבת ראה העשן עולה חזר ועשה כשפים והעלהו מקברו אמר לו בחיך לא שמרת את השבת במיתתך אתה משמר מן אימת אהעבדה יהוראי אמר לו בני כל מי שאינו משמר את השבת אצלכם כהקנה בא לכאן ומשמרה על כרחו. אמר לו ומה מלאכה אצלכם בימות החול אמר לו כל ימות החול אנו נדונין ובשבת אנו נחין ובערב השבת בת קול מכרזת ואומרת הנח להם לרשעים וינוחו וכלאן ששמו דומה ממונה עלינו ודן אותנו כל הימים ובמוצאי השבת כשהסדרים נשלמים צועק אותו המלאך ואומר חזרו רשעים לגיהנם שכבר השלימו ישראל סדריהם: that is, it came to pass that the wicked *Turnus Rufus* encountered *Rabbi Akkiva* on the Sabbath and said to him: what is the difference between this day and the other days? Thereupon *Rabbi Akkiva* asked him: what is the difference between one man and another? (and thus between you and another person, that you have been raised by your lord to high honors, while others are held in no regard?) To this *Turnus Rufus* replied that his lord had wished it so. *Rabbi Akkiva* said in response: I (honor the Sabbath) also, because my Lord wills it. Just as your lord wills that you should be honored, so too does the King of all Kings of Kings will that we should honor the Sabbath. *Turnus Rufus* then said to him: if that is so, why then does your God perform some work on the Sabbath? And when *Rabbi Akkiva* asked what work He performs, *Turnus Rufus* said: just as He does on the weekdays, so He does on the Sabbath: He makes the wind blow, and lets the rain fall, and causes the clouds to rise, the sun and moon to rise, and the fruits to ripen. To this *Rabbi Akkiva* said to him: I know well that you are versed in the law of the Hebrews. When two persons dwell in one courtyard, one gives the other the mixture (that is, they arrange it in a certain manner, through a mixing and sharing of the right that each has in his dwelling and his place, so that one may go to the other on the Sabbath; concerning which one may consult the 16th chapter of the enlarged *Judenschul* of the learned *Buxtorff*), and they are permitted to carry something from one place to another on the Sabbath. But a single person who dwells alone in one courtyard, even if it were as large as Antioch, may carry things back and forth within his courtyard, since there is no one else present who has any authority. Now the Heaven is the throne of the holy blessed God, and the earth His footstool, and the whole earth is full of His glory, and no one has any power together with Him to move anything in His world. Beyond this, those who ate the *Manna* (in the wilderness, as may be read in Exod 16:4) also bear witness to this (namely to the Sabbath), since it came down on all the days of the week, but did not fall on the Sabbath. Nor is this all: the river *Sabbation* likewise proves it, which flows on the six days but does not flow on the Sabbath. When *Turnus Rufus* then said in reply: leave off speaking of the *Manna*, for it did not happen in our times (that it came down); and as for the river *Sabbation*, I do not believe you. Then *Rabbi Akkiva* said to him: go to the soothsayers and diviners (they will confirm it), for on all the days of the week it avails them (that they can accomplish something with their doings), but on the Sabbath it avails them nothing. Go and inquire at



is stated here that one who has publicly desecrated the Sabbath also has rest on the Sabbath, whereas in the passage cited just before from fol. 135, col. 4 of the book *Emek hammelech* it was indicated that such a person has no rest during this time, the rabbis may see how they can reconcile these contradictory opinions with one another.

Regarding the length of time that the punishment of Hell lasts: according to some, it shall last only a very short time, in that they merely pass through it, or remain therein for only one or a few months; some are to endure the torment for up to twelve months and longer; but others must sit therein for eternity. And Rabbi *Menasse ben Israel* teaches on this matter in his book *Nischmách chájim* fol. 37, col. 2., at the beginning of the 14th chapter of the first *Máamar*, as follows:

אחר שנתבאר בפרק הקודם שהנשמה מקבלת שכרה ועונשה בצלקמה המיוחדת לה ראוי שנתקור אם העונש הזה הוא זמני או נצחי ואומר שהדעת הנכון הוא שקמו שיש מדרגות בין העבירות והחטאים בנפשותם כי לא כל העבירות שוות ולא כל החטאים בנפשותם במדרגה אחת כן יש מהם שמשפטים בגיהנם י"ב חדשים והם זמן יותר ארוך וקצר ויש מהם מי שנידונין לעד וילעזלי עולמים That is: After it has been explained in the preceding chapter that the soul receives its reward and its punishment in the image peculiarly assigned to it, it is fitting that we inquire whether such punishment is temporal or eternal; and I say that the correct opinion is this: just as there are *gradus*, or degrees, among transgressions and among those who sin with their souls, for not all transgressions are equal, and those who sin with their souls are not all of one *grad*, so likewise there are some who are judged in Hell for twelve months, some for a longer or shorter time, and some who are punished for all eternity.

Regarding the punishment of a very short duration, mention of this was made above at *pagina* 338 in this chapter. Beyond that, the following is also read in the *Jalkut chadasch*, under the title *Gan eden*, at fol. 57, col. 4. numero 61: המלבין פני חברו אפילו בישיבה ענשו שידחה מ' יום That is: the punishment of one who causes his neighbor to be ashamed, even if it happens in a high school, is that he is driven from his dwelling for forty days and must spend an hour and a half in Hell. On the other hand, it is written in the Talmudic tractate *Sanhedrin* fol. 107, col. 1: הבא: That is: whoever publicly puts his companion or neighbor to shame has no share in eternal life. Therefore it is taught in the Talmudic tractate *Berachóth* fol. 43, col. 2: נוח לו לאדם שיפיל עצמו: That is: it is better for a man to throw himself into a fiery furnace than to put his companion or neighbor to shame publicly. As for the duration of the short punishment, the following is also found on this matter in the *Jalkut Schimóni* on *Malachiam*, fol. 88, col. 3: יש נידונין שלשים יום ויש שלשה חדשים ויש ששה חדשים וגו' That is: some are punished for thirty days, others for three months, and others for six months.

Regarding the punishment of twelve months, the following is taught in the *Sohar* on the second book of Moses, in the *Parascha Vajechi*, col. 506 of the Sulzbach printing: דינא דחייביא בגיהנם תריסר ירחין פלגא מנייהו בחמה ופלגא מנייהו בתלגא: בשעתא דעאלין לנורא אינון אמרי דא הוא ודאי גיהנם עאלין



As for the manner in which such wicked persons, burned to ash and dust, are restored to life and thereafter made partakers of eternal blessedness, the following is taught in the *Jalkut Schimóni*, fol. 88, col. 3: משפט רשעים בגיהנם שנים עשר חדש ואחר כך באים הצדיקים ואומרים רבונו של עולם אותם בני אדם שהיו משכימין ומעריבין לבית הכנסת וקורין את שמע ומתפללים ועושים שאר מצוות מיד אומר הק"ה אם כן הוא לכו ורפאו אותם מיד הולכים הצדיקים ועומדין על אפן של רשעים ומבקשים עליהם רחמים והק"ה מעמידן על רגליהם: מאפרן מתחת כפות רגליהם של צדיקים ומביאם לחיי העולם הבא לכך נאמר ועסותם רשעים כי יהיו אפר תחת כפות רגליהם: that is, the wicked are punished in Hell for twelve months; thereafter the righteous come and say (to GOD): O Lord of the world, these are those people who went to the synagogue early and late, and read the words (Deut 6:4) "Hear, O Israel," etc., and performed their prayers, and also fulfilled the remaining commandments. Thereupon the holy blessed GOD speaks immediately: if that is so, then go and heal them. Then the righteous go straightway and stand upon the ashes of the wicked, and pray for mercy on their behalf, and the holy blessed GOD causes them to rise upon their feet from their ashes, which lie beneath the soles of the righteous, and leads them to eternal life, as it is said (Mal 3:21): "And you shall tread down the wicked, for they shall be dust beneath the soles of your feet."

Concerning the idolatrous peoples of the world, it is taught in the book *Reschüh chóchma* fol. 47, col. 2., in the 4th chapter of the tractate on Hell, that they must remain in each dwelling of Hell for seven years, which does not agree with what was stated previously, namely that they are tormented for only twelve months and thereafter burned to ashes.

Now we also wish to examine who those are that are tormented for eternity, concerning which it is written in the Talmudic tractate *Rosch haschaná* fol. 17, col. 1. as follows: המינין והמסורות והאפיקורוסין שכפרו בתורה ושכפרו בתחיית המתים ושפירשו מדרכי ציבור ושנתנו חיתיתם בארץ חיים ושחטאו והחטיאו את הרבים כגון ירבעם בן נבט וחביריו יורדין לגיהנם ונידונין בה לדורי דורות שנאמר ויצאו וראו בפגרי האנשים והחטיאו את הרבים כגון ירבעם בן נבט וחביריו יורדין לגיהנם ונידונין בה לדורי דורות שנאמר ויצאו וראו בפגרי האנשים That is: The heretics, and the traitors, and the *Epicureans*, who deny the law and do not acknowledge the resurrection of the dead, and who separate themselves from the ways of the community, and who have caused themselves to be feared upon the land of the living, and who have sinned and caused many to sin, as Jeroboam the son of Nebat and his companions did, these descend into Hell and are punished therein for all eternity, as it is said (Isa 66:24): "And they shall go forth and look upon the corpses of the men who have transgressed against Me; for their worm shall not die, and their fire shall not be quenched, and they shall be an abhorrence to all flesh." In the *Sepher chasidím* this is likewise to be found at fol. 52, col. 2. numero 606; however, in place of the word *Minûm*, that is, heretics, one reads there המומרים לעבודת אלילים *hammumarím laavodáth elilím*, that is, those who fall away into idolatry and abandon the Jewish faith, and among the traitors and *Epicureans* the Sadducees are also included. On this matter one may also consult the book *Toráth ádam* fol. 99, col. 4. under the title *Scháar haggemúl*, and the



book *Jad chasáka* of Rabbi Moses bar Maimon in the first part fol. 46, col. 1. in the 3rd chapter on repentance, *numero* 5., as well as the book *Nilchmáth chájim* fol. 83, col. 1. in the 23rd chapter of the second *Maamar*, where precisely the same is taught.

We must now also consider in what manner the wicked are redeemed out of Hell, and how this occurs at the present time and will occur in the future. As regards the redemption of the present time, it was shown above in this chapter, on pages 338 and 339, that the pious and the righteous also come into Hell, but only pass through it, and take some of the wicked out with them and rescue them. Also, when someone dies and leaves behind a son who prays for his deceased father sitting in Hell, ברכו את ה' המבורך לעולם ועד, that is, "Blessed be the blessed Lord forever," then that father is rescued from Hell; and this is confirmed in the book *Nischmáth chájim*, fol. 89, col. 2, and fol. 90, col. 1, in the 27th chapter of the second *Máamar*, from the *Médrasch* of Rabbi *Tanchúma*, from the *Parascha Toledóth Nóach*, with a story, and the words read as follows: מעשה ברבי עקיבא שהיה מהלך בבית הקברות ופגע באחד שהיה טעון עצים על כתפיו והיה מרהיט בהם כסוס גזר עליו רבי עקיבא והעמידו אמר ליה בני מה לך בעבודה קשה כזאת אם עבד אתה ואדונך נותן עליך עול אני אפדך ממנו ואוציאך לחירות ואם אתה עני ואעשירך. אמר ליה הניחני אדוני שאיני יכול לעמוד אמר ליה. מבני אדם אתה או מן המזיקין אתה. אמר ליה מת אותו האיש ובכל יום ויום מוסרין אותו לחטוב עצים ונותנין אותו באש אמר ליה מה היתה מלאכתך בחיך אמר ליה גבאי המס הייתי והייתי נושא פנים לעשירים והורג את העניים ולא עוד אלא שבעלתי נערה מאורסה ביום הכפורים. אמר ליה בני שמעה מאותם הממונים עליך שיש לך תקנה. אמר אל תעכבני שמא ירגזו עלי בעלי הפורענות, ולאותו האיש אין לו תקנה ולא שמעתי כלום כעדין אלא שמעתי שהיו אומרים לו אלו היה לך בן שהיה עומד בצבור והיה אומר בצבור ברכו את ה' המבורך היו מתירין אותו מן הפורענות ולאותו איש אין לו בן אלא שהניח אשתו מעוברת ואין יודע אם ילדה זכר או נקבה. ואם זכר ילדה מי ילמדנו תורה. אמר ליה מה שמך אמר ליה עקיבא ושם אשתו שושמירה ושם עירך אלדוקא. באותה שעה נצטער עליו רבי עקיבא והיה הולך מעיר לעיר עד שהגיע לעירו ושאל היאך הוא וביתו, אמרו ישתחקו עצמותיו בגיהנם, שאל על אשתו אמרו ימחה שמה וזכרה מן העולם. שאל על בנו אמר הרי הוא ערל ואפילו במצות מילה לא עסקו. מיד תפשו רבי עקיבא לבנו והושיבו לפניו ללמדו תורה ולא היה לומד עד שישב עליו בתענית ארבעים יום יצאה בת קול ואמרה על זה מתענה אפר הן. וקרא באלף בית עד שהוליכו לביתו ולמדו ברכת המזון וקריאת שמע ותפלה והעמידו והתפלל ואמר ברכו את ה' המבורך לעולם ועד. באותה שעה התירוהו מן הפורענות ובא אותו האיש בחלום ואמר לרבי עקיבא תנוה דעתך בגן עדן שהצלתי מדינה של גיהנם. מיד פתח רבי עקיבא ואמר יד ד שמך לעולם ועד, That is: It came to pass that Rabbi Akkiva was walking in a place of burial when he encountered a man who was carrying wood upon his shoulder and running with it like a horse; whereupon Rabbi Akkiva commanded him to stand still, and said to him: "My son, how is it that you are compelled to perform such heavy labor? If you are a servant and your master lays such a yoke upon you, I will redeem you from it and set you free; but if you are poor, I will make you rich." He, however, answered him: "My lord, let me go, for I cannot stand still." Thereupon Rabbi Akkiva asked him: "Are you one of the living, or one of the demons?" And he answered him: "I am dead, and every day I must chop wood, which is thrown into the fire." Rabbi Akkiva asked him further: "What was your occupation during your lifetime?" And he said to him: "I collected the tribute or the tax, and spared the rich, but put the poor to death; and this is not all, for I also lay with a maiden who was betrothed to a

man, on the Day of Atonement.” Then Rabbi Akkiva asked him: “My son, have you not heard from those who are set over you in Hell that you might be restored to a right state?” And he answered: “Do not detain me, otherwise those who punish me might be angered against me; I cannot be helped again. Nor have I heard anything of any redemption, but I heard that it was said to me: if you had a son who stood in the congregation and said therein the words ‘Blessed be the blessed Lord,’ you would be freed from the punishment. But I have no son; I left my wife with child, and I do not know whether she has borne a son or a daughter; and if she has borne a son, who will teach him the Law?” Then Rabbi Akkiva asked him: “What is your name, and your wife’s name, and the name of your city in which you lived?” And he said: “My name is Akkiva, my wife’s name is Susmira, and my city is called Alduka.” At that very hour Rabbi Akkiva became very sorrowful on his account, and went from one city to another until he arrived at that man’s city, where he asked where that man and his household were. And they answered him: “May his bones be ground to dust in Hell.” He also asked after the man’s wife, and they answered him: “May her name be blotted out from the world.” But when he asked after his son, they told him that the boy was uncircumcised, and that his parents had not even troubled themselves to observe the commandment of circumcision. Then Rabbi Akkiva immediately took that man’s son and had him sit before him so that he might teach him the Law, but the boy would not learn it until Rabbi Akkiva had fasted forty days on his account. Then a voice came from Heaven and said: “Are you fasting for this one’s sake?” And he answered: “Yes.” And the boy read the alphabet until Rabbi Akkiva brought him to his house and taught him the grace after meals, and the *Schema* (that is, the words of Deut 6:4, ברכו את ה' המבורך, “The Lord our God is one God”), and the prayer book; then he set him up, and he prayed and said: “Blessed be the blessed Lord forever.” At that very hour the father in Hell was freed from the punishment, and that man came in a dream and said to Rabbi Akkiva: “May paradise be granted to you as a place of rest, for you have rescued me from the punishment of Hell.” Then Rabbi Akkiva immediately began and spoke (from Ps 135:13): “Lord, Your name endures forever; Your memory endures from generation to generation.” This fable is also set forth in detail in the Maase-book, in the 147th chapter.

There is also another prayer, which is called *Káddisch*, which is supposed to have the same power and effect; concerning which, immediately after the foregoing, in the cited place of the book *Nischmáth chájim*, fol. 90, col. 1., the following is stated: וכך הוא כחו של הקדיש שכתב הר"י א' בספר הכוונות דף י"א שטוב לאמרו אפילו בשבתות וי"ט ור"ח כי אין הטעם להנצל מגיהנם לבד כי הדי מועיל להעלותו מגן : that is, the *Káddisch* likewise has such power, for *Rabbi Isaac Lúrja* wrote in his book *Haccavvanóth* (or *Haccavvónos*) fol. 11. that it is good to say it also on the Sabbaths, feast days, and new moons, for the reason (that one prays it) is not solely that a person be rescued from Hell, but it also serves to bring a person up from the lower Paradise, from one degree to another (that is, from one dwelling to another, so that he continually ascends higher). And if that is the case, then it

is also beneficial on the Sabbath. Shortly after this, the following is further read in the same place: כשהבן מתפלל ומקדש ברבים פודה אביו ואמו מן הגיהנם . ונהגו לומר קדיש על האם אע"פ פי שהאב חי עדיין אינו : that is, when the son prays and says the *Káddisch* publicly, he redeems his father and his mother from Hell. It is also customary to say the *Káddisch* on account of one's mother, even though the father is still living; and the father may not forbid the son from saying the *Káddisch* on account of his mother. And in the book *Pesikta sotárta* it is read at fol. 3, col. 2.: הבן הטוב מציל את אביו מדינה של גיהנם וכן מצאנו באברהם אבינו שהציל את תרח שנאמר : that is, a good son rescues his father from the punishment of Hell, and thus we also find concerning our father *Abraham* that he redeemed *Tharah* (*Gen.*

“And you shall go to your fathers in peace” (*Gen* 15:15). This teaches us that (God) announced to him that his father has a share in eternal life. The prayer *Kaddish* reads as follows: יתגזל ויתקדש שמיא רבא בעלמא דכרא כרעותיה וימליך מלכותיה בחייכון וביומיכון ובחיי דכל בית ישראל בעגלא ובזמן קריב ואמרו אמן. אמן יהא שמיא רבא מבורך לעלם ולעלמי עלמאי: יתברך שמו ויתעלה זכרו לעד ולנצח נצחים: יתברך וישתבח ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמיא דקודשא בריך הוא לעילא מכל ברכתא ושירתא תושבחתא ונחמתא דאמירן בעלמא ואמרו אמן: תתקבל ברחמיס וברצון את תפלתנו: תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די בשמיא ואמרו אמן: יהי שם יי' מבורך מעתה ועד עולם: יהא שלמא רבא מן שמיא וחיים עלינו ועל כל ישראל ואמרו אמן: עזרי That is: His (namely God's) great name be glorified and sanctified in the world, which He created according to His good pleasure. May He also cause His kingdom to reign during your lifetime, and in your days, and during the lifetime of the entire house of Israel, speedily and in the nearest time, and say Amen.

Amen, may His great name be blessed for all eternity. May His name be blessed, and His memory praised for all eternity.

May the name of the holy blessed God be blessed and praised, and exalted, and lifted up, and extolled, and glorified, and lauded, above all benedictions, and songs, praise, and consolation, which are spoken in the world, and say Amen. May our prayer be accepted with mercy and good will.

May the prayer and the petition of the entire house of Israel be accepted by their Father who is in heaven, and say Amen. May the name of the LORD be blessed from now until eternity.

May there be given to us and to the whole house of Israel a great peace and life from Heaven, and say Amen. My help comes from the LORD, who made heaven and earth.

He who makes peace in His high places, may He bring peace to us and to all *Israel*, and say *Amen*. Up to this point are the words of the prayer *Kaddish*.

The sons, however, are accustomed to saying this prayer for no longer than eleven months, and the reason for this is also indicated in the aforementioned place in the book *Nischmath chajim*, in these words: התקינו חז"ל לומר קדיש י"א חודש ולא יותר כדי שלא יהיה אביו נראה כרשע כאשר משפט רשעים בגיהנם י"ב חודש That is: Our sages, of blessed memory, have ordained that the *Kaddisch* be said for eleven months and no longer, so that his (namely the boy's) father not be regarded as a wicked man, since the wicked are punished for twelve months in Hell. Concerning this prayer *Kaddisch*, the book *Shulchan-aruch* may also be consulted in the section *Jore-déa*, fol. 326, col. 2, numero 376.

Furthermore, some of the damned are also to be redeemed from Hell by *Abraham*, as can be seen above on page 343 in this chapter, from what was cited from *Jalkut chádasc* fol. 55, col. 3. numero 19. under the title *Gan-eden*. And in the little book *Schechecháth léket*, it is read at numero 7. under the title *Eliáhu ve-Elíscha*: שבת מעיינין בדין מי שנתכפר לו עונותיו ומי שהכפרו עונותיו אליהו מביאו אצל מי שמוכן לו להיות אצלו. גם אם יש צדיקים שחטאו בגיהנם כדי שלא להחזירו שם. שצריכים במוצאי שבת להשיבו לרוננו אליהו מקבל עליו דין כדי להגין עליהם ולא יחזירו לגיהנם. that is, at the end of every *Sabbath* it is examined in judgment whose sins have been atoned for in Hell, so that such a person may not be brought back there; and *Elias* leads the one whose sins have been atoned for to the one (in Paradise) beside whom he is to be. And if some righteous persons have sinned in certain matters such that they must be brought back to punishment at the end of the *Sabbath*, then *Elias* takes the punishment upon himself in order to protect them, so that they may not be brought back into Hell.

The manner in which the wicked are to be rescued from Hell in the future age is described in the booklet *Othioth* (or *Otios*) *Rabbi Akkiva*, fol. 15, col. 4, and fol. 16, col. 1, as follows: יש לו להק"ב מפתח של גיהנם שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים אלא שומר אמונים שאומר אמן שבשביל אמן שעונין רשעים מתוך גיהנם ניצולים מגיהנם כיצד עתיד הק"ב להיות יושב בגן עדן ודורך וכל הצדיקים יושבים לפניו וכל פמליא של מעלה עומדים על רגליהם מימיו של הקב"ה חמה עם המזלות ולבנה וכל הכוכבים משמאלו והק"ב דורש להם טעמי תורה חדשה שעתיד הק"ב ליתן להם על ידי משיח וכיון שמגיע לאגדה עומד זרובבל בן שאלתיאל על רגליו ואומר יתגדל ויתקדש וקולו הולך מסוף העולם עד סופו וכל באי עולם עונין אמן ואף רשעי ישראל וצדיקי אומות העולם שנתירו בגיהנם עונין ואומרין אמן אמן מתוך גיהנם עד שמתרעש כל העולם כולו וקולם נשמע בבו ש"ב והוא שואל עליהם ואומר מה קול רעש גדול ששמעתי משיבין מלאכי השרת ואומרי' לפניו רבוננו של עולם אלו רשעי ישראל וצדיקי אומות העולם שנשתיירו בגיהנם שעונין אמן מתוך גיהנם. מיד מתגלגלין רחמיו של הק"ב ביותר ואומר מה אעשה להם יותר על דין זה כבר יצר הרע גרם להם. באותה שעה נוטל הק"ב מפתחות של גיהנם ונותן למיכאל וגבריאל ופותחים ארבעים אלפים שערי גיהנם שנאמר פתחו שערים ויבא גוי צדיק שומר אמונים. מיד הולכים מיכאל וגבריאל ופותחים ארבעים אלפים שערי גיהנם ומעלה אותם מתוך גיהנם. מלמד שכל גיהנם וגיהנם שלש מאות ארכו וג' מאות רחבו ועביו אלף פרסה ועומקו אלף פרסה וכל רשע שנופל לתוכו שוב אינו יכול לעלות מתוכו. מה עושין מיכאל וגבריאל באותה שעה תופשין ביד כל אחד ואחד מהן ומעלין אותן כארם שחוא מקים את חברו ומעלהו בחבל מתוך הבור שנאמר ויעלני מבור שאון מטיט היום. ועומדים עליהם גבריאל ומיכאל באותה שעה ורוחצין אותן וסופאין אותם מסכות גיהנם ומלבישין אותם בגדים נאים וטובים ותופשים בידם ומביאין אותם לפני הק"ב ולפני כל הצדיקים כשהן מגולחים ומכובדים שנאמר כהניך ילבשו תשועה וחסידך ישמחו בטוב כהניך אלו צדיקי אומות העולם שהם מכהנים להק"ב בעולם הזה כגון אנטונינוס בן אמירוס וחבריו וחסידך אלו רשעי

ישראל שנקראו חסידים שנאמר אספו לי חסידיו. וכשמגיעין לפתח גן עדן נכנסין גבריאל ומיכאל תחילה ונמלכים בהק"בה משיב הק"בר ואומר להם הניחו להם שיכנסו ויראו את כבודי וכיון שנכנסין נופלין על פניהם ומשתחווים לפניו ומברכין ומשבחין שמו של הק"בה כיד צדיקים גמורים וישרים שיושבים לפני הק"בה נותנים הודאה ומרוממים להק"בה שנאמר אך צדיקים יודו לשמך ישבו ישרים את פניך: that is to say: The holy blessed God has a key to Hell, as it is said (Isa 26:2): "Open the gates, that the righteous nation may enter, *shomer emúnim*," that is, "which preserves the faithful"; but (one must read) *shomer aménim*, *she'omer amen*, that is, which observes the Amen, which says Amen, for the wicked are rescued from Hell on account of the Amen which they speak. How will this come to pass? The holy blessed God will sit in Paradise and preach, and all the righteous will sit before Him, and all those who belong to the heavenly household (namely the holy angels) will stand upon their feet. To the right of the holy blessed God will be the sun with the planets, and to the left the moon and all the stars, and the holy blessed God will expound to them the meanings of the new Law, which He will give them through the Messiah. But when He comes to the *Aggáda*, that is, the entertaining narrative (of that same law), then Zerubbabel, the son of Shealtiel, will rise to his feet and recite (the aforementioned *Kaddish*): "May the name of God be magnified and sanctified, etc." And his voice will go from one end of the world to the other, and all who come into the world will say Amen; yes, even the wicked among the children of Israel and the righteous of the nations of the world who remain in Hell will answer from Hell and speak Amen, so that the entire world will be moved and their voice will be heard by the holy blessed God. Thereupon He will inquire on their behalf and say: what is this voice of a commotion that I have heard? Then the ministering angels will answer Him and speak to Him: O Lord of the world, these are the wicked Israelites and the righteous of the nations of the world who have remained in Hell, who are saying Amen from within Hell. Thereupon the holy blessed God will be moved to yet greater compassion over them and will say: what more shall I do for them beyond this punishment (which they have already endured)? The evil (corrupt) nature is the cause of it (that they sinned). In that same hour the holy blessed God will take the keys of Hell and give them to Michael and Gabriel, who are to open the forty thousand gates of Hell, as it is said (Isa 26:2): "Open the gates, that the righteous nation may enter, which preserves the faithful." Thereupon Michael and Gabriel will immediately go and open the forty thousand gates of Hell, and He (namely God) will cause them (the condemned) to be brought out of Hell. This teaches us that each Hell (that is, each dwelling-place of Hell, of which, as mentioned above, there are seven) is three hundred (miles) long and three hundred (miles) wide and a thousand miles thick and a thousand miles deep, and that every wicked person who falls into it cannot climb back out again. What then will Michael and Gabriel do at that time? They will take each one of them by the hand and bring them up, just as a man lifts up his companion and draws him up out of a pit with a rope, as it is said (Ps 40:3): "And He drew me up out of the pit of noise and out of the miry clay." These two, Gabriel and Michael, will also stand over them at that same time and wash them and anoint them and heal them of the wounds of Hell and clothe them in beautiful and clean garments, take them by the hands, and

lead them before the holy blessed God and all the righteous, when they shall be clothed in white and honorably arrayed, as it is said (2 Chr 6:41): “Let your priests be clothed with salvation, and let your faithful ones rejoice in the good.” By the words “your priests” are meant the righteous of the nations of the world, who serve the holy blessed God in this world as priests, just as Antonius the son of Afverus and his companions did. By “the faithful ones,” however, are meant the wicked Israelites, who are called faithful, as it is said (Ps 50:5): “Gather my faithful ones to me.” When they now arrive before the gate of Paradise, Gabriel and Michael will enter first and will take counsel with the holy blessed God; He will answer them and say: let them come in, so that they may see my glory. After they have entered, they will fall upon their faces and worship the holy blessed God and bless and praise His name; and the perfectly righteous and upright, who sit before the holy blessed God, will give thanks to Him and exalt Him, as it is said (Ps 140:14): “Surely the righteous shall give thanks to your name, and the upright shall dwell before your face.” All of this is also to be found in the *Jalkut Shimóni* on Isaiah, fol. 46, col. 1, no. 26, though with some variation. But in the book *Emek hammélech*, fol. 138, col. 4, in the 29th chapter under the title *Scháar réscha disér ánpin*, it is stated that the wicked will remain in Hell until after the resurrection of the dead, and the following passage comes after: ואז בן דוד הוא דור בעצמו יעבור שם להצילם, That is: Then the Son of David (namely the Messiah), who is David himself, will pass through that place to redeem them.

Regarding the redemption of the Israelites, the book *Asaráh maamaróth* (or *Asóro maamóros*) also teaches the following at fol. 83, col. 1: אפילו אחר דינה של גיהנם יש תקוה לפושעי ישראל: שיהם עתידים לשוב ולהתחדש כאלו לא חטאו מעולם והוא אמרו חדש ימינו כקדם. שמחנו כימות עניתנו: that is, the sinning Israelites have a hope that they, even after having endured the punishment of Hell, will return again (and come out of Hell) and be renewed, as though they had never sinned at all; and this is what is said in Lam 5:21: “Renew our days as of old.” (As also what is written in Pss 90:15:) “Gladden us again after the days in which You have afflicted us.” And in the *Jalkut Schimóni* on Isaiah, at fol. 42, col. 3, number 269, the redemption of the Israelites is attributed to the merit of circumcision, in these words: לעולם הבא הק"ב מציל את ישראל מגיהנם בזכות המילה, that is, in the world to come, the holy and blessed God will deliver the Israelites from Hell on account of the merit of circumcision.

According to the preceding words of the booklet *Othioth Rabbi Akiva*, the righteous and pious among the nations of the world are also to be delivered in the future from Hell on account of their speaking of the Amen, which is likewise confirmed in the cited passage of the *Jalkut Schimóni* on Isaiah, fol. 46, col. 1, numero 26. Rabbi *Salomon Jarchi*, however, is of a different opinion, for in his commentary on the Psalms, on the words of Ps 22:30, “Before Him shall bow all who go down to the dust, but He will not keep alive the soul of the same” (namely, of the wicked, as is explained in the Chaldean translation), he writes as follows: צו

That is: Then shall all the deceased among the nations bow before Him out of Hell, but He will not have mercy upon them so as to restore their souls to life out of Hell.

The damned in Hell are also said no longer to know their own names, concerning which it is written in the *Jalkut chadasch*, fol. 57, col. 4, numero 59, under the title *Gan Eden*, from the *Sepher haccavvanoth*, fol. 56, col. 2, as follows: הרשעים בגיהנם אינם יודעים שמותיהם ומכים אותם שם: That is: The wicked in Hell do not know their names, and they are beaten there so that they should declare their names, until they swear and say: we call heaven and earth to witness before the face of the Creator of the World concerning us, that we do not know our names.

Just as the filth of souls cannot be entirely removed in the lower Hell, but must be washed away in the upper Hell, so it is taught in the book *Avodath hakkodesch*, fol. 47, col. 3, in the 31st chapter, under the title *Chelek haavoda*, as follows: הזוהמה הניחה בגיהנם של מטה והדקה שלא היה: that is, the subtle impurity which has remained in the lowest Hell, and which could not be entirely removed therein, is completely cleansed in the uppermost Hell; thereupon he (namely, the one who had been damned) becomes worthy to enter the uppermost paradise. And in the book *Nischmath chajim*, the following is taught at fol. 33, col. 2, in the 12th chapter of the first *Maamar*: כמו שיש גיהנם למטה כך יש גיהנם למעלה והוא סוד נהר דינור הנזכר בדניאל שבו מתלבנים הנשמות: that is, just as there is a Hell above, so too there is a Hell below; and this is the mystery of the river of fire mentioned in the prophet Daniel (Dan 7:10), in which the souls are purified from the filth that the lower Hell was unable to remove, and which is completely cleansed away in the upper Hell.

God is also to be praised more in Hell than in Paradise, and concerning this it is written in the *Jalkut Shimóni* on the *Psalms*, fol. 116, col. 3, numero 833 as follows: רבי יוחנן אומר קילוסו של הק"ב מגיהנום עולה יותר מגן עדן שכל מי שהוא ממעלה תחבירו מקלס לה"קבה ואומר אשרי שאני למעלה מזה שהוא נתון תחת: that is, Rabbi *Jochanan* says the praise of the holy blessed God comes more out of Hell than out of Paradise, for everyone who is above another praises the holy blessed God and says: I am fortunate that I am above this one who sits beneath me, and that I am not tormented so greatly; for the further down one sits, the more he is tormented.

In the future, according to the teaching of several ancient rabbis, there shall no longer be any hell; instead, the sun shall burn the wicked. Concerning this, the following is read in *Médrasch Tillim* fol. 18, col. 4. on the 19th Psalm: רבנן אמרי יש גיהנם לעתיד לבא שנאמר נאם יי' אשר אור לו בציון. רבי ינאי ורבי שמעון בן לקיש אמרי תרוייהו אין גיהנם לעתיד לבא אלא השמש הזו שהיא מלהטת את הרשעים שנאמר כי הנה היום בא בוער כתנור. אות מוצא שהוא נתון בנרתיק והוא נתון בגלגל ובריכה של מים שעל גבי הרקיע עוברת תחתיו והוא מתיש חמתו במים אשר מעל לרקיע ואף על פי כן אין נסתר מחמתו מה הק"ב עושה לעתיד לבא שולף אותו: that is, our rabbis

report that in the future there will be a hell, as it is said (Isa 31:9): “Thus saith the LORD, who has His fire in Zion.” Rabbi *Jannai* and Rabbi *Schimon ben Lakisch* both say that in the future there will be no hell, but rather the sun will burn the wicked, as it is said (Mal 4:1, or according to others chap. 4, v. 1): “For behold, the day comes that shall burn like an oven.” You find that it is in a sheath (or a case) and on the sphere or orb of the heavens, and also that a pool of water which is above the firmament passes beneath it, so that it weakens its heat in the water that is above the firmament; and yet, on account of its heat, it is not hidden. What then will the Holy and Blessed God do in the future: He will draw it out of its case and bring it to the second firmament, and judge the wicked with it and burn them, as it is said: “For behold, the day comes that shall burn like an oven.” On this matter, one may also consult Rabbi *Mosche bar Nachman*’s book *Torath ádam* fol. 101, col. 1. under the title *Scháar haggemúl*.

In the Talmudic tractate *Avóda sára*, fol. 3, col. 2 and fol. 4, col. 1, the following is also found: אמר רבי שמעון בן לקיש אין גיהנם לעתיד לבא אלא הק”ה מוציא חמה מנרתיקה ומקדיר רשעים ונקדיר רשעים: ונידונים בה וצדיקים מתרפאים בה. רשעים נידונים בה דכתיב הנה היום בא בוער כתנור והיו כל זדים וכל עושה רשעה קש : That is: Rabbi *Schimon ben Lakisch* said that in the future there will be no hell; rather, the Holy and Blessed God will take the sun out of its sheath and make an opening in it, and the wicked shall be punished by it, while the righteous shall be healed by it. The wicked shall be punished by it, as it is written (Mal 4:1, or 3:19): “For behold, the day is coming which will burn like an oven, and all the proud and all those who act wickedly shall be like stubble, and the coming day will set them ablaze,” etc. The righteous, however, shall be healed by it, as it is written (in the following verse 2, or 20): “But unto you who fear My name shall the sun of righteousness arise, with healing under its wings.”

The ancient rabbis, however, held differing opinions on this matter, for in *Bereschíth rábba* fol. 6, col. 2, in the sixth *Parascha*, it is written on this subject in the following manner: גלגל חמה יש לו נרתיק שנאמר לשמש שם אהל בהם וברכה של מים לפניו בשעה שהוא יוצא הק”ה בה מתיש כחו במים שלא יצא וישרוף את העולם. אבל לעתיד לבא הק”ה מערטלו מנרתיקו ומלהט בו את הרשעים שנאמר וליהט אותם היום הבא רבי ינאי ורבי שמעון תרויהון אמרין אין גיהנם אלא יום שהוא מלהט את הרשעים מה טעם הנה יום בא בוער כתנור וגו’ : רבנן אמרי יש גיהנם שנ’ נאם ה’ אשר אור לו בציון ונ’ : רבי יהודה בר אלעאי אומר לא יום ולא גיהנם אלא אש שהיא יוצאה מגופו : That is: The sphere or orb of the sun has a case, as it is said (Ps 19:5): He has made a tent for the sun within it, and there is a pool of water before it. At the time when it rises, the holy blessed God weakens its power in the water, so that it does not go forth and burn the world. But in the time to come, God will strip it of its case and with it set the wicked ablaze, as it is said: And the coming day will set them ablaze. Rabbi *Jannai* and Rabbi *Schimon* both say that (in the time to come) there will be no Hell, but rather there will be a day which will set the wicked ablaze. What is the reason (that they say this? Because it is written:) “Behold, the day comes which will burn like an





ויהיה נוסף על גבולי הגן ערן עם הרשעים פושעי ישראל שבזכות שענו אמן על קדיש יונתן בן עוזיאל אחר אכילת לויתן והשור הבר ויזכו ללכת מחיל לחיל ויראו אל אלהים בציון וימנו עם כתות הצדיקים וגם מן חסידי אומות העולם שהיו מצטערים בימות המשיח שלא היו עובדים השם יתברך מקודם ביאת משיח ויתחרטו על עונותיהם גם מהם יזכו אל החמלה והגדולה וגו' That is: The Holy One, blessed be He, will, after the days of the *Messiah*, renew His world, and the place of Hell will also be cleansed and sanctified, and together with all the godless *Israelite* sinners who are therein, who respond *Amen* to the *Kaddish* of *Jonathan* the son of *Uzziel*, will be drawn to the borders of Paradise, after one will have eaten of the *Leviathan* and the wild ox; and these same shall be worthy to go from strength to strength, and shall see God in Zion, and be counted among the companies of the righteous. Likewise, some of the pious among the nations of the world who will grieve in the days of the *Messiah* that they did not serve the blessed God before the coming of the *Messiah*, and who will repent of their sins, shall also be worthy of this great grace, &c. On this matter, the cited book *Emek hammélech* may further be consulted at fol. 41, col. 1., in the 71st chapter under the title *Scháar ólam hattóhu*, and at fol. 144, col. 1., in the 35th chapter under the title *Scháar récha díser-ánpin*. But let this suffice on the subject of Hell.

## Chapter VII. This chapter shows what the Jews teach concerning the good angels.

Since in the preceding fifth chapter mention was made of Paradise, and in the sixth chapter following it mention was made of Hell, and since the good and holy angels dwell in Paradise while the evil and unclean angels and devils dwell in Hell, we also wish to examine what the rabbis write concerning them, and to show in this chapter what is found in their books regarding the good angels.

Concerning the German word *Engel* (angel), it derives from the Greek word *ἄγγελος* *ángelos*, which means a messenger or envoy, and an angel, and comes from the root word *ἄγγελλο* *angéllo*, that is, “I proclaim” or “I bring tidings.” In the Hebrew language, however, an angel is called מַלְאָךְ *Málach*, in the Chaldean and Syriac מַלְאָכָא *Malácha*, and in the Arabic مَلَاك *Malácon*, which derives from the root word לָאָךְ *laách* that has been lost in the Hebrew language but is still in use in the Ethiopic and Arabic languages; for in the Ethiopic language ለአሐ : *láaca*, and in the Arabic, with transposed letters, أَلَاخ *álaca* means “to send” or “to dispatch,” so that *Málach* signifies as much as “one who is sent,” since the angels are God’s emissaries and messengers.

Regarding the time of their creation, Rabbi *Eliezer* writes in his Chapters, at the beginning of the fourth chapter, as follows: בַּיּוֹם הַשֵּׁנִי בָּרָא הוּא אֶת הַרְקִיעַ וְהַמְּלָאכִים וְאֶשׁוּ שֶׁל בָּשָׂר וְדָם וְאֶשׁוּ שֶׁל גִּיהֶנֶם : that is, on the second day (of the creation of the world) the holy blessed God created the firmament, and the angels, and the fire of flesh and blood (that is, of men), as well as the fire of hell. This is also acknowledged by Rabbi *Bechai* in his commentary on the five books of Moses, fol. 5, col. 4. in the Parasha *Bereschith*, that they were created on the second day. In *Bereschith Rabba*, fol. 4, col. 2. in the third Parasha, the following is also read on this subject: רַבִּי יוֹחָנָן אָמַר בַּיּוֹם הַשֵּׁנִי נִבְרָאוּ הַמְּלָאכִים הַהֵם הַמְּקַנְהָ בַּמַּיִם עָלֵינוּתֵינוּ הַשָּׁמַיִם עֲבִיבִים רְכוּבוֹ הַמֶּלֶךְ עַל פְּנֵי רוּחַ . וְכַתִּיב עוֹשֶׂה מְלָאכָיו רַבִּי חֲנִינָא אָמַר בַּחֲמִישִׁי נִבְרָאוּ מְלָאכִים שְׁנֵאמַר וְעוֹף יַעֲוֹף עַל הָאָרֶץ וְכַתִּיב וּבַשָּׁמַיִם יַעֲוֹף that is, Rabbi Jochanan said that the angels were created on the second day; this is what is written (Ps 104:3): He lays the beams of his upper chambers in the waters, he makes the clouds his chariot, he walks upon the wings of the wind. And it is written (v. 4 of the same): He makes his angels winds. Rabbi Channina said that the angels were created on the fifth day, as it is said (Gen 1:20): And fowl that fly upon the earth. And it is written (Isa 6:2): And with two (wings) they flew. This is also found in the book *Avodáth hakkódesch* fol. 115, col. 4. in the ninth chapter under the title *Chélek sithre hattóra*, as well as in the *Jalkut Schimoni* on the five books of Moses, fol. 3, col. 2. numero 5. Rabbi Channina was therefore of the opinion that the angels are also comprehended under the word “fowl,” since the act of flying is attributed to them. In the *Jalkut chadasch*, numero 11. under the title *Schamáim*, the following is read

from the *Medrásch néeelam*: כל יתברך צורת המלאכים הקדושים שהם תחילה כל קודם בריאת העולם ברא השם יתברך צורת המלאכים הקדושים שהם תחילה כל that is, before the creation of the world, the blessed God created the forms of the holy angels, who are the beginning of all created things, which proceed from the radiance of the light of His glory.

Rabbi Bechai makes a distinction between the angels who are said to have been created on the second and fifth days, and states in his aforementioned commentary on the five books of Moses, fol. 37, col. 4, in the *Parascha Vajéze*, as follows: יש מלאכים קיימים נצחיים לעד והם אותן שנבראו ביום שני ויש מהם בטלים וכמו שדרשו רבותינו זכרונם לברכה בכל יום ויום בורא הקדוש ברוך הוא כת של מלאכים ואומרים שירה והולכים להם והסואותם שנבראו ביום חמישי, That is: There are some angels who remain for eternity, and these are those who were created on the second day. But some of them pass away, just as our Rabbis, of blessed memory, have explained, that the holy and blessed God creates a host of angels daily, who sing a song (in praise and honor of God) and thereafter pass away again; and these are those who were created on the fifth day.

Concerning the angels that are created daily and thereafter cease to exist, the following is written about them in the Talmudic tractate *Chagíga* fol. 14, col. 1.: כל יומא ויומא נבראין מלאכי That is: ministering angels are created daily from the river *Dinur* (that is, the stream of fire, which was mentioned in the preceding eighth chapter, and which is said to flow forth from beneath the throne of glory), and they sing a song, and thereafter they cease to exist, as it is said (Lam 3:23): They are new every morning; great is Your faithfulness. The very same thing is also to be read in the book *Avodath hakkódesch* fol. 114, col. 2. in the seventh chapter, under the title *Chélek síthre hattóra*, as well as in *Echa-rábbathi* fol. 106, col. 2. In *Bereschíth rábba*, the following is also found at fol. 70, col. 3 in the 78th *Parascha*: אדריינוס שחיק טמא שאל את רבי יהושע בן חנניה אמר ליה אתם אומרים אין כת של מעלה מקלסת ושונה אלא בכל יום ויום הק"ב בורא כת של מלאכים חדשים והן אומרים שירה לפניו והולכין להן אמר לו הן ולאן אינון אזלין אמר ליה מן הן דאתבריין אמר ליה מן נהר דינור אמר ליה ומה עסקיה דנהר דינור אמר ליה כהדין ירדנא דלא פסיק לא ביממא ולא בליליא אמר ליה ומן הן הוא אתי אמר ליה מן זיעתהון That is: Once (the Emperor) *Adrianus* (whose bones must be ground to dust) asked *Rabbi Joshua*, the son of *Chananja*, and said to him: you say that no company of angels above in heaven praises God twice, but rather that the Holy Blessed God creates every day a company of new angels, who sing a song before Him, and then they depart. And *Rabbi Joshua* answered: yes, we say so. Then *Adrianus* asked further: where do they go? And the *Rabbi* answered: they go back to the place where they were created. *Adrianus* asked further: out of what then were they created? And the *Rabbi* answered: out of the river *Dinur* (that is, the stream of fire). Thereupon *Adrianus* asked again: what is the nature of the river *Dinur*? And the *Rabbi* answered: its nature is like that of this river *Jordan*, which does not cease to flow day or night. *Adrianus* asked further: where does it come from? And the *Rabbi* answered: from the sweat of the living creatures, who sweat because they bear the throne of the Holy Blessed God.



account of a message, they are made into winds, as it is said: He who makes His angels into winds. But when they serve before the throne of glory, they are made into fire, as it is said: He who makes His servants into flames of fire.

How many different hosts and kinds of holy angels there are is shown in the book *Beríth menúcha* with these words: כמו שהספירות הם עשרה כך כתות המלאכים הם עשרה אשר אלו הם אראלים אישים בני האלהים מלאכים חשמלים תרשישים שנאנים כרובים אופנים שרפים וי' מלאכים שנבראו התחלה ממונים על עשר מחנות הללו אשר אלה שמותם מיכאל על האראלים צפניה על האישים חפניאל על בני האלהים עוזיאל על המלאכים חשמל על : That is: Just as there are ten *Sephiróth* (or radiances), so too there are ten hosts (or kinds) of angels, and these are the following: the *Erellím* (that is, the Mighty Ones), the *Ischím* (that is, the Men), the *Bené haëlohím* (that is, the Children of God), the *Malachím* (that is, the Angels), the *Chaschmalím* (that is, the Glowing Coals), the *Tarschischím*, the *Schinaním*, the *Cherubím*, the *Ofanním*, and the *Seraphím*; and the ten angels who were created first are set over these ten hosts, and these ten angels bear the following names: *Michael* (is set) over the *Erellím*, *Zephánja* over the *Ischím*, *Chófníel* over the *Bené haëlohím*, *Usiel* over the *Malachím*, *Cháschmal* over the *Chaschmalím*, *Tarschisch* over the *Tarschischím*, *Zádikiel* over the *Schinaním*, *Cherúbh* over the *Cherubím*, *Raphaël* over the *Ofanním*, and *Jehuel* over the *Seraphím*. The very same is also to be found in the book *Emek hammélech* fol. 178. col 2., in the 18th chapter under the title *Scháar habberíah*; and on this subject one may also consult *Rabbi Mosche bar Majemon's* book *Jad chasáka*, in the first part, in the second chapter, under the title *Hilchóth jesóde Thora*.

According to the teaching of the Rabbis, some of the holy angels are also said to have instructed various people in the sciences in ancient times. Concerning this, in Rabbi Menáchem of Recanati's commentary on the Five Books of Moses, fol. 80, col. 2, 3, in the *Parascha Schemóth*, on the words of Exod 3:2, "And the angel of the LORD appeared to him in a flame of fire," the following is written: המלאך הזה הוא מלאך הגואל שאמר ליעקב אנכי האל ביתאל והו ומלאך פניו הושיעם ר"ל המלאך הנקרא פניו ועל כן נגלה לו בלבה אש בענין הראוי למדת הדין נהתימ"ך: והתימה מיונתן בן עוזיאל שהרגס ואתגלי זגנזגאל מלאכא דיי' ויראה לי כי הביאו לזה שהוא שר של תורה והוא רבו של משה רבינו עליו השלום וכן אמרו בעלי הקבלה ז"ל רבו של אדם רזי"אל. רבו של שם יופיא"ל. רבו של אברהם צדקיא"ל. רבו של יעקב רפא"ל. רבו של משה מיטטרון That is: This angel is the angel of the Redeemer (who is mentioned in Gen 48:16), who said to Jacob (Gen 31:13): "I am the God of Beth-El." This is the one (of whom one reads in Isa 63:9:) "But the angel of His countenance," that is, the angel who (in Exod 33:14-15) is called His countenance, "redeemed them"; and for this reason he appeared to him (namely to Moses) in the flame of fire, in a matter befitting the attribute of judgment. One must, however, marvel at Jonathan, the son of Uziel, who translated the aforementioned words of Exod 3:2 as follows: "And *Segánsagel*, the angel of the LORD, appeared to him." It seems to me, however, that he placed him here because he is the prince of the Law and was the teacher of our teacher Moses, upon whom be



depart from the place of their abode that belongs to them, and cannot endure the force of the fire, die immediately; excepted is *Metátron*, who has the power to ascend through the mystery of the nine hundred and fifty-five firmaments that are in the throne, and he is not harmed.

The rabbis also teach that over every single thing that exists in the world, an angel is appointed, and this is read in *Jalkut chadásch*, fol. 147, col. 4. numero 27. under the title *Mizvóth* as follows: אין לך דבר בעולם ואפילו עשב שלא יהיה לו מלאך ממונה עליו והכל מנהג על פי אותו הממונה; לך אסור לערב כלאים כלאים מין בשאינו מינו כי הוא מבלבל פמליא של מעלה כי לכל מין ממונה בפני עצמו והוא מבלבל אותם; That is: there is no thing in the world, not even a single little herb, over which an angel is not appointed, and everything is governed according to the word (or command) of that appointed one. For this reason it is forbidden (Lev 19:19) to mix things that are not of the same kind, and a species with that which is not of its kind, for thereby one confuses the heavenly household (that is, the angels), since every species has its own particular appointed one; but one confuses them (when things are mixed together with one another), and this is the reason why it is forbidden to intermingle things of different species with one another. Concerning this, one may also read the commentary of Rabbi *Menáchem* of *Rekanat* on the Five Books of Moses, fol. 111, col. 2. 3. in the *Parascha Ki téze*. In the aforementioned *Jalkut chadásch*, fol. 89, col. 4. numero 75. under the title *Chataím veonaschím*, drawn from the one hundred and eighty-sixth *Ofan* of the book *Megalléh amykkóth*, fol. 63, col. 1., the following is also written on this matter: הטא כלאים גורם לערוב כחות; That is: the sin of mixing those things which are of different species causes one to intermingle the higher powers (understand: the angels) and one species with that which is not of its kind, for every herb has its angel in the firmament.

Regarding the angels appointed over herbs: there are said to be two thousand and one hundred of them, because that many herbs are said to be found in the world. Concerning this, the following is found in the book *Megalléh amykkóth*, fol. 32, col. 4, and fol. 33, col. 1, in the one hundred and seventh *Ofan*: ידוע בספר הפליאה שכ"א מאות מיני עשבים יש בעולם שממונים עליהם המלאכים; בסוד הידעת חקות שמים שהם המלאכים הממונים על עשבים שאמר הקב"ה לאיוב אם ידעת כמה הם שאומרים להם גדל ומכים אותם כדאמרינן בפרק ראשון דחולין . חזור ואמר אם תשים משטרו בארץ ר"ל במלת אר"ץ הן נרסוון המזלות המלאכים הממונים על עשבים שהם כמנין אר"ץ כדאיתא בחולין ר"ל א' היא אלף ר' כפשוטא ק' בא"ק בג"י הת"ק הרי אלף; that is, it is known from the book *Peliah* that two thousand and one hundred kinds of herbs exist in the world, over which angels are appointed, according to the mystery of the words (Job 38:33, which God spoke to Job): "Do you know the ordinances (or statutes) of the heavens?" That is, the angels who are appointed over the herbs. For the holy and blessed God said to Job: do you know how many of them (the angels) there are, who say to them (the herbs), "grow," and who strike them (that is, cause them to take root), as is mentioned in the first chapter of the (Talmudic) tractate *Chollin*. Again He said (namely, God to Job, as is to be read in the aforementioned v. 33): "Can you set His dominion over the ארץ



*Erez*, that is, the earth?" which means as much as: that the number of the stars and of the angels appointed over the herbs is as many as the word ארץ *Erez* yields, as it stands in the tractate *Chollin*; and the letter *Aleph*, or A, means *Eleph*, that is, one thousand; the letter *Resch*, or R, (two hundred) according to its plain meaning; the letter *Zade*, or *Zader*, through ק *Ajak* (which is a certain Kabbalistic permutation of the alphabet, which can be looked up and found in the book *Schéfa tal*, fol. 13, col. 3) yields nine hundred by *Gematria*. Thus there result one thousand, two hundred, and nine hundred, which yields the number of two thousand and one hundred.

The angel *Jorkemo* is said to be appointed over hail, and *Gabriel* over fire, concerning which the following is written in the Talmudic tractate *Pesachim* fol. 118, col. 1. 2.: בשעה שהפיל נמרוד הרשע את אברהם אבינו לתוך כבשן האש אמר לפני הק"ב אני יחיד בעולמי והוא יחיד בעולמו נאה ליחיד להציל את היחיד ולפי שהק"ב אינו מקפח שכר כל בריה אמר לו הק"ב אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"ב אינו מקפח שכר כל בריה אמר לו הק"ב אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"ב אינו מקפח שכר כל בריה אמר לו הק"ב אתה יחיד בעולמי ואני יחיד בעולמי נאה ליחיד להציל את היחיד ולפי שהק"ב אינו מקפח שכר כל בריה אמר לו הק"ב תזכה ותציל שלשה מבני בניו. דרש רבי שמעון השלוני בשעה שהפיל נבוכד נצר הרשע חנניה מישאל ועזריה לתוך כבשן האש עמד יורקמו שר הברד לפני הק"ב אמר לפניו רבונו של עולם ארד ואצנן את הכבשן ואציל לצדיקים הללו מכבשן האש. אמר לו גבריאל אין גבורתו של הק"ב בכך שאתה שר ברד והכל יודעין שהמים מכבין את האש אלא אני שר של אש ארד ואקרר מבפנים ואקדיח מבחוץ ואעשה נס בתוך נס אמר לו גבריאל הוא: that is, at the time when the wicked *Nimrod* had caused our father *Abraham* to be cast into the fiery furnace, *Gabriel* spoke before the holy blessed God: "O Lord of the World! I will descend and make the fiery furnace cold, and deliver the righteous man out of it." Then God said to him: "I am the only one in My world, and he is the only one in his world; it befits the one unique one to deliver the other unique one. But since the holy blessed God does not withhold the reward of any creature, He said to him: you will be found worthy to deliver three of his grandchildren." Rabbi *Simeon* the *Silonite* preached that at the time when the wicked *Nebuchadnezzar* cast *Hananiah*, *Mishael*, and *Azariah* into the fiery furnace, *Jorkemo*, the Prince of hail, stood before the holy blessed God and said to Him: "O Lord of the World! I will descend and make the furnace cold and deliver these righteous men from the fiery furnace." Then *Gabriel* said to him: "The power of the holy blessed God does not consist in that, for you are the Prince of hail, and everyone knows that water extinguishes fire; but I, who am the Prince of fire, will descend and make it cold within and hot without, and perform a miracle within a miracle." Thereupon God said to him: "Descend." At that same hour *Gabriel* began and spoke (from Ps 117:2): "The truth of the Lord endures forever." In the book *Ammudeha schibha* it is likewise read at fol. 49, col. 3: גבריאל הוא: that is, יסודו מן האש ולכך הוא שר של אש ומיכאל הוא יסודו מים ולכך הוא שר של מים: *Gabriel* is of the element of fire, and for that reason he is the Prince of fire; but *Michael* is of the element of water, and for that reason he is the Prince of water. In the Talmudic tractate *Sanhedrin*, at

fol. 95, col. 2, in the commentary of Rabbi Solomon Jarchi, the following is also read concerning *Gabriel*, that he is appointed over the ripening of fruits, in these words: גבריאל: that is, *Gabriel* is appointed over the ripening of fruits.

In the book *Berith menucha*, fol. 37, col. 1, the following is read: הממונה על האש שמו יהואל ותחתיו יש ממונים על האש ז' שאלה שמותם שרפיאל גבריאל נוריאל תמאל שמשפיאל הדדניאל סרניאל הממונה על המים שמו השר מיכאל ותחתיו יש ז' שרים ואלה שמותם רנאל (נ"א דניאל) אריאל מלכיאל חבריאל (נ"א זכריאל) מיניאל דניאל ועל החיות ממונה יהואל ותחתיו ג' שרים והם פסיאל גסיאל חויאל (נ"א חניאל) ועל העופות ממונה השר ענפיאל (נ"א גריאל) ותחתיו שני שרים בעליאל עזיאל ועל הבהמות השר הדיאל (נ"א אדיאל) ותחתיו ג' שרים והם אלו לסיאל פרואל (נ"א עפאל) חסיאל. ועל השרצים ממונה סמניאל ועל הרמשים ממונה מפניאל (נ"א מעניאל) ועל הדגים ממונה דליאל והתחתיו ג' שרים אסיאל פקניאל בקפיאל (נ"א פקפיניאל) ועל הרוחות ממונה רוחיאל (נ"א מחיאל) ותחתיו ג' שרים חזקיה עזיאל ועזיאל. ועל הרעמים גבריאל. ועל אבני אלגביש ממונה נוריאל. ועל הסלעים ממונה מקטוניאל (נ"א מקמניאל) ועל כל עץ עושה פרי ממונה: עלפיאל. ועל כל עץ שאינו עושה פרי ממונה השר שרואל (נ"א שנאל) ועל בני אדם ממונה סנדלפון וגומר: that is, the one appointed over fire is called Jehuel, and under him stand seven who are set over fire, and they are called Seraphiel, Gabriel, Nuriel, Tammael, Schimschiel, Hadarniel, Sarniel. The one set over water is called the Prince Michael, and under him stand seven princes, whose names are Ranael (in another copy it reads Daniel), Ariel, Malkiel, Chabriel (in another copy it reads Sichriel), Minniel, Daniel (in another book it reads Geriel). Over the wild beasts Jechiel is appointed, and he has three princes under him, namely Pasiel, Gasiel, and Chaviel (in another copy he is called Chaniel). Over the birds the Prince Anpiel is appointed (or, according to other copies, Afael), under whom stand two princes, namely Baaliel and Asiel. Over the livestock the Prince Hariel is appointed (or, according to other copies, Ariel), and under him stand three princes, namely Lasiel, Parviel, and Hufiel. Over the creatures that move (in the water and upon the earth) Samniel is appointed, and over the creeping creatures Mefannahel (or, according to other copies, Maaniel). Over the fish Deliel is appointed, under whom stand three princes, namely Asiel, Pakniel, and Pakpuniel (or, according to other copies, Pakparniel). Over the winds Ruchiel is appointed (or, according to other copies, Machiel), and under him stand three princes, namely Chasakja, Usiel, and Asael. Over the thunder Gabriel is appointed, and over the hailstones Nuriel, and over the rocks Maktuniel (or, according to other copies, Mekanmanuel). Over all fruit-bearing trees Alpiel is appointed, and over all unfruitful trees the Prince Saroel (or, according to other copies, Sanael): and over mankind Sandalfon is appointed. In the last-mentioned book, in the sixth *Derech* fol. 32, col. 4, and fol. 33, col. 1, 2, much is also written concerning other things over which angels are said to be appointed, and it is taught there that the angel Kasriel, who is one of the *Seraphim*, is set over love of good and evil; Sandalfon, who is likewise one of the *Seraphim*, over protection; Rasdiel, who is one of the *Schinanim*, over grace or favor; Garsiel over fear and terror; Sansaniel, who is one of the *Seraphim*, over peace; Azmiel, who is one of the *Chaschmalim*, over the bestowal of powers; Sarniel over memory; Mischael, who is one of the *Erellim*, over the wild beasts; and Juniel together with Raphael, who are of the *Ofannim*, over medicine;

and still more of the like can be found in that same place. In the book *Rasiel* the following is also found: על הרקיע ממונה חרדניאל אמרו עליו על חרדניאל שגבוה מחביריו י"ב אלפים ברקים של אש מהלך ששים: that is, Chardaniel is appointed over the firmament, and it is said of him that he is sixty times ten thousand (that is, six hundred thousand) miles higher than his companions, and that with every single word that he lets go forth from his mouth twelve bolts of white fire proceed; and Barkiel is the prince of his host.

Since now, as mentioned, a certain angel is supposed to be appointed over every thing, one reads in the Rabbinical writings that angels were formerly conjured for the performance of whatever was desired; books of conjurations of spirits are still found among the Jews, just as an old Jew here in Frankfurt in the Jewish lane once offered me a handwritten one, which, however, was not to my liking. And in the *Jalkut Schimóni* on the Lamentations of *Jeremiah*, fol. 167, col. 3, 4, numerô 1012, the following is read concerning the conjuring of angels: עד שלא באו השונאים היה ירמיהו אומר להם עשו תשובה שלא תלכו בגלות אמרו לו אם יבואו השונאים מה יכולים לעשות חד אמר אנא מקיף לה חומת מיא וחד אמר אנא מקיף לה חומת נורא וחד אמר אני מקיף לה חומת פרזלא אמר להם הק"ב בדידי אתון משתמשין עמד הק"ב ושינה שמותם של מלאכים דעל מיא עבד על נורא דעל נורא עבד על פרזלא ומזכירים שמותם מלמטה ולא היו עונים להם הדא הוא דכתיב ואחלל שרי קדש וכיון שגרמו העונות ובאו השונאים התחילו מזכירים שר פלן אתא עביד That is: Before the enemies had come (before *Jerusalem*), *Jeremiah* said to them (namely, to the inhabitants of *Jerusalem*): repent, so that you need not go into *exilium* or misery. Then they said to him: when the enemies come, what can they do? One said (when they draw near) I will surround it (meaning the city of *Jerusalem*, through the conjuring of the angel appointed over water) with a wall of water; another let it be known that he would encircle it with a wall of fire; another said he would draw an iron wall around it. Thereupon God said: do you wish to make use of what is mine (that is, of my angels in such a manner)? And He arose and changed the names of the angels, and set the one who had been appointed over water over fire, and the one who had been appointed over fire He set over iron; and when they (namely, the citizens of *Jerusalem* at the arrival of the enemies) had called out the names of those angels from below (and conjured them), they did not answer them, and this is what is written (Isa 43:28): Therefore I have profaned the princes of the sanctuary. After sins had now caused the enemies to come, they began to call out the names of the angels (and to conjure them, saying): you, Prince N., come and do this and that for me; but he answered: it is not within my power to do so, since I have been removed from such office. This is also to be found in *Echa rábbathi*, fol. 303, col. 1, and in the *Jalkut chadasch*, fol. 76, col. 2, numerô 45, under the title *Chórban*.

Such a complaint is also written in the aforementioned *Jalkut Schimóni* on the Lamentations of *Jeremiah*, fol. 166, col. 3. 4., as follows: בשבא אוהו רשע עם המלכים לירושלים דמו ללכדה בזמן מועט והק"ב היה מחזק את אנשי ירושלים עד בשנה השלישית אולי יחזרו בתשובה והיו גבורים בירושלים עד אין חקר והיו נלחמים עם הכשרים ומפילים מהם חללים הרבה והיה שם גבור אחד ושמו אביקא בן גבתרי כשהיו אנשי החיל

מקלעים באבנים גדולות להפיל החומה היה מקבלם בידו ומשליכן על בני החיל והורג מהם הרבה הנה עד שהתחיל לקבל האבנים ברגלו והיה מחזירן לחיל וגרם העון ובאה הרוח והפילתו מן החומה ונבקע ומת באותה שעה נבקעה ירושלים ונכנסו הכשדים מה עשה חנמאל דוד ירמיהו השביע מלאכי השרת בשם והורידן מזויינין בכלי זין על החומות כיון שראו הכשדים כן ברחו מפני אימתן עד ששינה להם הק"ה שמות והעלן לרקיע ובקש חנמאל להורידן ולא יכול לפי ששינה הקדוש ברוך הוא שמותם מה עשה השביע את שר העולם בשם והגביה את ירושלים והלוה באויר עד שבעט בו הק"ה מן השמים הדא הוא דכתיב השליך משמים ארץ וכו' : ובתיב גת דרך י"י לבתולת בת יהודה ונכנסו כולם לירושלים ונבלעו החומות הדא הוא דכתיב היה י"י כאויב בלע ישראל וכו' ונכנסו להיכל ובקשו לשורפו עד שקרא הק"ה לגבריאלי ומיכאל ואמר להם מי חביב That is: When that same wicked man (namely, King *Nebuchadnezzar*) came before the city of *Jerusalem* with the kings who lent him their aid, they supposed they would conquer it in a short time; but the holy and blessed God strengthened the men of *Jerusalem* until the third year, in the hope that they might perhaps repent and do penance. There were also heroes in *Jerusalem* beyond all reckoning, and they fought against the *Chaldeans* and slew many of their wounded. But there was among them a hero by the name of *Abhika*, son of *Gasteri*, and when the (*Chaldean*) soldiers hurled great stones to cast down the city wall, he caught them with his hand and threw them back at those same soldiers, killing many of them, until he began to catch the stones with his feet and hurl them back into the army. But sin brought it about that a wind came and cast him down from the wall, so that he burst apart and died. In that same hour *Jerusalem* was breached and the *Chaldeans* entered. What did *Chanamel*, the cousin of *Jeremiah* (who is mentioned in *Jer* 32:7), do? He adjured the ministering angels by a name and caused them to come armed with weapons upon the city walls. When the *Chaldeans* saw this, they fled away in fear, until the holy and blessed God had changed their names (namely, the names of the angels). What did *Chanamel* do further? He adjured the Prince of the World by a name and raised the city of *Jerusalem* on high, suspending it in the air, until the holy and blessed God trod it down with His feet; and this is what is written (*Lam* 2:1): He has cast down the glory of Israel from heaven to earth, etc. And it is written (*Lam* 1:15): The Lord has trodden the winepress of the virgin, the daughter of Judah. And they (the enemies) entered into *Jerusalem*, and the city walls were swallowed up, as is written (*Lam* 2:5): The Lord has become like an enemy; He has swallowed up Israel, etc. They also entered the Temple and sought to burn it, until the holy and blessed God called to *Gabriel* and *Michael* and said to them: Who is dear to you, etc.

What God then said to the two angels, *Gabriel* and *Michael*, and what He commanded them, can be seen shortly before in the cited passage of the *Jalkut Schimóni* in the third column, where, concerning the words of *Lam* 1:2, "All her friends have become treacherous to her and have become her enemies," the following is read: וזה גבריאלי ומיכאל שהיו מלמדין עליה זכות אמר להם נשבע אני בשמי הגדול שאתם בעצמיכם מציתין בו האור מיד נטלו גבריאלי ומיכאל שני לפידי אש והציתו אש בהיכל והיה היכל קורא that is, this signifies *Gabriel* and *Michael*, who had reported the merits (and good works) of the same (namely, of the city of *Jerusalem*). But the

holy, blessed God asked them: who is dear to you? And they answered Him: the Israelites. (God further asked them:) Who, after them, is dear to you? And they gave Him the answer: the Temple. Then God said to them: I swear by my great name that you yourselves shall kindle the fire in it. Thereupon the two angels, Gabriel and Michael, immediately took two fire-torches and kindled the fire in the Temple; and the Temple cried out over itself a lamentation, as it is said (Lam 1:13): “He has sent fire from above down into my bones and has let it prevail.” As for the conjuring of the angels to do this or that, and how this is to be carried out in practice, this can be seen in part from the book *Beríth menúcha* fol. 38 and 39, cited shortly before.

The holy angels are also said to move and govern the heavenly *Sphæras* or spheres and the planets, concerning which the book *Schéfa tal* fol. 41, col. 3. teaches as follows: צד הטומאה הם הקליפות שהם בעולם עשייה שיש להם אחיזה באופני קודש הפועלים בעולם עשייה ומניעים את הגלגלים ומה שבהם עד טבור הארץ וזה סוד הפסוק והנה אופן אחד בארץ ולזה נקראו אופנים כי פירוש אופנים כאלו אמר גלגלים כי הם מלאכים קדושים that is, the side of impurity consists in the *Keliphóth* (or *Keliphos*, namely the evil spirits), which are in the world of making, and which attach themselves to the holy *Ofánnim*, that is, wheels (by which certain angels are here understood), who perform their works in the world of making and move the *Sphæras* or spheres, and everything that is within them, down to the very center of the earth; and this is the mystery of the Scripture (Ezek 1:15): “Behold, there stood an Ofan, that is, a wheel, upon the earth.” For this reason they are called Ofannim, for the word Ofannim signifies as much as Galgallim, that is, wheels or spheres, since they are holy angels who move the (heavenly) spheres, which perform their works in the world of making from the side of holiness. But since the world of making is here mentioned, I must note in connection with it that, according to the teaching of the Kabbalists, there are three kinds of world: עולם הבריאה *olam habberiah*, that is, the world of creation; עולם היצירה *olam hajezírah*, that is, the world of formation; and עולם העשייה *olam haasíah*, that is, the world of making, as may be seen in the *Jalkut chádásch* fol. 168, col. 3. numero 68. under the title *Tórah*. On this subject one may also consult the book *Megalléh ámykkoth* fol. 46, col. 2. at the beginning of the hundred and forty-second Ofan.

But to return to the angels who move and govern the *Sphæras*, or spheres: in Rabbi Menachem of Recanati's commentary on the five books of Moses, fol. 206, col. 1, in the *Parascha Schophetim*, it is written thus: כבר הודענו כי יש למזלות שרים ינהיגו אותם והם נפשות לכדורי: that is, We have already made known that the planets have princes who govern them, and these same (princes) are the souls of the celestial spheres. And in Rabbi Bechai's commentary on the five books of Moses, fol. 9, col. 3, in the *Parascha Bereschíth*, the following is read: הרי כל המציאות ג' חלקים עולם המלאכים ועולם הגלגלים ועולם השפל. עולם המלאכים הם נפש: that is, Behold, all existing things are divided into three parts: the world of the angels, the world of the *Sphærarum*, or celestial spheres, and the lower world. As

for the world of the angels, these same are the souls of the spheres, and the spheres exert their influence upon the lower things. Rabbi Moses bar Maimon teaches in his book *Moréh nevochim*, fol. 84, col. 2., at the beginning of the fifth chapter of the second part, that the aforementioned *Galgállim*, that is, the *Sphæræ* or spheres, are living and rational creatures, and his words read as follows: ומגלה שהגלגלים חיים משכילים רוצה לומר משיגים זה אמת נכון גם כן מצד התורה: ואינם גשמים מתים כאש וכארץ כמו שחשבו הסכלים אבל הם כמו שאמרו הפלוסופים בעלי חיים עובדים את אדוניהם וישבחוהו ויהללוהו שבה גדול ומהללים עצומים אמר השמים מספרים כבוד אל וגו': that is, That the spheres live and are endowed with understanding, that is, that they are capable of grasping (or comprehending) a thing, is a certain truth, even with regard to the Law; and that they are not dead bodies, like the celestial fire and the earth, as the foolish have supposed, but rather they are, as the *Philosophi*, or philosophers, report, living; they serve their Lord (namely, God), praise and glorify Him with great honor and mighty praise, as it is said (Ps 19:2): The heavens declare the glory of God.

Regarding the angel who is set over the sun and the one who is set over the moon, the following is taught in the *Jalkut chädäsch* fol. 168, col. 1. numero 59. under the title *Schamáim*, drawn from the fifty-first *Ofan* of the book *Megalléh amykkóth*: המלאך הממונה על : ומלאך הממונה על הלבנה שמו אופניאל : that is, the angel who is set over the sun is called *Galgáriel*; and the angel who is set over the moon is called *Ofániel*. And at fol. 16, col. 1. in the sixty-second *Ofan*, the following is read in that same book *Megalléh amykkóth*: נשיא של : that is, the prince of the sun is *Galgáriel*, and the one over the moon is *Odaniel*. As for what army of angels the prince *Galgáriel* has under his command, this is reported in the aforementioned *Jalkut chädäsch* fol. 168, col. 1. numero 62. under the title *Schamáim* in these words: מלאך גלגליאל מנהיג החמה יש לו ר"צו חיילות כמנין ה'ארץ : that is, the angel *Galgáriel*, who governs the sun, had two hundred and ninety-six armies, according to the numerical value of the word הארץ *haárez*, which amounts to 296.

Other angels are also said to govern the sun by day, while others govern it by night. Concerning this, the following is read in the *Jalkut Schimóni* on the Psalms, fol. 96, col. 2, numero 674: המלאכים מנהיגים אותו אלו שמנהיגין אותו ביום : אין מנהיגין אותו בלילה : that is, the angels govern it; but those who govern it by day do not govern it by night. How many there are, however, who are to govern it by day and by night, is taught in the *Jalkut chädäsch*, fol. 168, col. 1, numero 61, under the title *Schamáim*, from the sixty-second *Ofan* of the aforementioned book *Megalléh amykkóth*, fol. 15, col. 4, in these words: החמה יש לה י"ג שמות על : 'לבה ולכן י"ג פעמים אור במעשה בראשית ויש לה ח' מלאכים המנהיגים אותה לכן ח' פעמים אור ביום ד' וכן חמה נוטריקון ח מלאכים המנהיגים וכן נוטריקון למפרע ח' מלאכים חשובים כי ח' מלאכים מנהיגים ביום וג' בלילה והמלאכים המנהיגים ביום : that is, the sun has thirteen names according to its nature, and therefore mention is made of light thirteen times in the work of creation. There are also eight angels who govern it, and therefore on the fourth day light is mentioned eight times. Likewise, the word חמה *Chámma* (sun) produces, through *Notárikon* (whereby each

letter of a word forms a separate word in its own right), ח' מלאכים המנהיגים *Cheth maláchim hammanhígim*, that is, eight governing angels. It also produces, read backwards through *Notárikon*, ח' מלאכים חשובים *He maláchim chaschúbhim*, that is, five distinguished angels; for five angels govern by day and three by night. Those who govern by day, however, are held in higher esteem; therefore, on the first day of creation, light is mentioned five times. In the *Jalkut Schimóni* on the Preacher of Solomon, fol. 182, col. 3, *numero* 967, the following is read concerning eight angels who are said to be before and behind the sun: רבי אלכסנדרי אמר: שמונה מלאכים יש לו ארבע מלפניו וארבע מלאחריו מלפניו כדי שלא ישרוף את העולם ומלאחריו שלא יצנן את העולם that is, Rabbi Alexander said: it has eight angels, four before it and four behind it; four before it, so that it does not burn the world, and four behind it, so that it does not make the world cold.

Since one reads in the Old Testament that angels appeared in a visible and human form, we also want to examine what the Rabbis write about this. Rabbi *Menáchem* of *Rekanat* teaches in his commentary on the five books of Moses, fol. 50, col. 1., in the *Parascha Vajéra*, as follows: כל הדברים הרוחניים המשמשים ועושים שליחותם בזה העולם השפל כולן מתלבשין בעת הצורך ואחר כך That is: All spiritual beings that perform and carry out their mission in this lowest world clothe themselves in a body at the time of need. Afterward they lay their garment aside again and take it off. Exactly the same is also to be found in the aforementioned Rabbi *Menáchem*, fol. 49, col. 4. And in the *Jalkut chádasc* it is written at fol. 86, col. 1. *numero* 56., under the title *Jacob*: היאך היה יכול יעקב להתאבק עם מלאך והוא רוח ממש אלא לפי שהמלאכים כשיורדים למטה מתגשמים ומתלבשים בגופא כגננא דהאי עלמא לפי שראוי כך שלא לשנות מן המנהג כמו המלאכים גמי That is: How could *Jacob* have wrestled with the angel, who was in fact a spirit? Because when angels descend below, they clothe themselves with a body after the manner of this world and take it upon themselves, for this is fitting, so that they do not alter the custom, just as the angels did with *Abraham* (of which one reads in Gen 18), who did not alter the custom of men but ate. Likewise *Moses* in the heights (when he was on Mount *Sinai*) did not eat (and thereby followed the custom of the angels, who do not ordinarily eat). In this manner, an angel who descends clothes himself with a body; for this reason he (namely *Jacob*) wrestled with the angel.

From where the angels take their body is taught in the *Jalkut chádasc*, fol. 115, col. 1, *numero* 7, under the title *Malachim*, from the book *Zijoni*, in the *Parascha Vajéra*, fol. 18, col. 1, with these words: המלאכים הנראים לאדם בסביבת כי לוקחים חלק מן השלג שתחת כסא הכבוד שממנו נתהווה That is: that the angels are seen by corporeal man for this reason, namely that they take a portion of the snow which lies beneath the Throne of Glory, from which the earth was made (and prepare for themselves a body out of it); for without this they cannot be seen. So also in the great *Jalkut Rubéni*, fol. 40, col. 3, in the aforementioned *Parascha Vajéra*, it reads thus: . אותן המלאכים המושגים לעין וצריכין הן להתלבש צורה אנושית מאין זה להם That is: From where do those

angels who are seen with the eyes and are to be clothed in human form take their body? The *Kabbalists* say that they take a portion of the snow which lies beneath the Throne of Glory, from which the earth was made. But in the aforementioned great *Jalkut Rubéni*, in the said fol. 40, col. 1, it stands thus: מלת מלאכים שלוחים דמתלבשין באוירא ונהתין להאי עלמא ואתחזין לבר נש That is: The word “angels” means messengers (or envoys) who clothe themselves with the air and come down into this world and are seen by men. Concerning such clothing with the air, one may also consult Rabbi *Menáchem of Rekanat*’s commentary on the Five Books of Moses, fol. 36, col. 1, in the *Parascha Bereschith*.

No angel who is sent down from heaven is permitted to remain here below for seven days in a row, because otherwise he cannot return back up. Concerning this, the following is read in the *Jalkut chádasch* fol. 117, col. 3. numero 53. under the title *Malachím*: המלאך ההולך מלמעלה למטה בשליחות אינו מהעכב שבעה ימים רצופים דאם היה מעכב כל כך לא היה יכול לחזור למעלה וכן היה בעזא ועזאל That is: An angel who descends on a mission does not remain (here below) for seven consecutive days; for if he tarried so long, he would not be able to return back up. And so it happened with *Asa* and *Asael*, who became so thoroughly absorbed in the body, because they had lingered for seven days, that they were unable to return back up. Concerning this, the following is also taught in the commentary of the aforementioned Rabbi *Menachem of Rekanat* on the Five Books of Moses, fol. 36, col. 1. 2. in the *Parascha Bereschith*, from the *Medrasch Ruth*: אית מלאכי דאינון מרוחא ואית מלאכי דאינון מאשא דא ויהיב : ליד דא ומשלים מן דא לדא ולהכי אינון בשלמא בניהון ועל דא אנון דנחתי מתרין יסודי אלן נחתי וכד נחתי מתלבשן יתיר באוירא דעלמא ואתגלמו אינון דאתעכבו בהאי עלמא מתלבשן ביסודי דהאי עלמא ולא יכילו לפרחא ולא תבא לאתריהו ומתעכבי הכא כיון דשבע יומין אתעכבו הכא דא לא אהדרו תמן ועל דא ויראו בני אלהים את בנות האדם כי טובות הנה That is: Some angels are made of wind, and some are made of fire, and one gives of his own to the other, since there is peace among them; for this reason, those who descend are also of two elements; and when they descend, they clothe themselves more with the air of the world and take it on. Those who remain in this world clothe themselves with the elements of this world and cannot fly and return to their place, but remain here; and when they have lingered here for seven consecutive days, they do not return to where they came from; for this reason it is written in Gen 6:2: “And the sons of God saw the daughters of men, that they were fair.”

No angel may also perform two tasks in a single mission; hence it is written in the small *Jalkut-Rubeni*, numero 125, under the title *Malach*, as follows: אין מלאך אחר עושה שתי שליחויות That is: An angel does not carry out two commissions. Conversely, neither may two angels perform one task, for in the book *Moreh nevochim*, fol. 85, col. 2, in the sixth chapter of the second part, it is written thus: בבראשית רבה תני אין מלאך אחד עושה שתי שליחויות ולא שני מלאכים עושים שליחות אחת That is: In *Bereschith rabba* it is taught: an angel does not carry out two commissions, and two angels do not perform one commission.





and blessed God may remember his generation and his seed. Moreover, that person's *Massal* has existed above since the six days of the creation of the world, so that a reward may be given to those who keep the commandments, as though they had studied the Law and applied themselves to it from the six days of the creation of the world until the resurrection of the dead.

According to the teaching of some rabbis, the angels are also said not to understand the Syriac and Chaldean language, and to take no account of it; therefore, in the Talmudic tractate *Berachóth*, fol. 3, col. 1., in the *Tosephóth*, concerning the Chaldean prayer *Káddisch*, which was mentioned in the immediately preceding sixth chapter, it is written as follows: אומרים קדיש : בלשון ארמית לפי שתפלה נאה ושבה גדול היא על כן נתקן בלשון תרגום שלא יבינו המלאכים ויהיו מתקנאין בנו that is, the *Kaddisch* is said in the Syriac (or Chaldean) language, because it is a beautiful prayer and a great praise (of God); for this reason it was composed in the Chaldean language, so that the angels should not understand it and might not be able to contend against us. However, in what immediately follows, it is noted that it was composed in the Chaldean language rather because that language was at that time understood by everyone and had been the customary language of the Jews. In the Talmudic tractate *Shabbat*, the following is also read at fol. 12, col. 2: אמר רב יהודה לעולם אל ישאל אדם צרכיו בלשון ארמי ואמר רבי יוחנן כל השואל צרכיו בלשון ארמי אין מלאכי : that is, Rabbi *Jehúda* said that a person should never make his petition (to God) in the Syriac (or Chaldean) language. Rabbi *Jochanan* likewise said that the ministering angels do not attend to the one who makes his petition in the Syriac language (in order to carry his prayer before God), because they do not understand the Syriac language. Concerning this, the *Tosephóth* in the same place writes as follows: אין מלאכי השרת מכירין בלשון ארמית לבד מגבריאל כדאמר בסוטה בריש אלו נאמרין דאמר מר בא גבריאל ולמדו שבעים : that is, the ministering angels do not understand the Syriac language, with the exception of *Gabriel*, as is to be found in the (Talmudic tractate) *Sota* at the beginning of the seventh chapter (fol. 33, col. 1), for the Doctor said that *Gabriel* came and taught *Joseph* the seventy languages. But would you then say that they know even the thoughts in the heart, yet do not know the Syriac language?

Since the *Tractate Sota* is cited here, I also want to set down here what stands written therein on this matter, and the words read as follows: ותפלה: בכל לשון ופהאמר רב יהודה לעולם אל ישאל אדם צרכיו בלשון ארמית דאמר רבי יוחנן כל השואל צרכיו בלשון ארמי אין מלאכי השרת נזקקין לו לפי שאין מלאכי השרת מכירין בלשון ארמי לא קשיא הא ביחיד הא בצבור ואין מלאכי השרת מכירין בלשון ארמי והתניא יוחנן כהן גדול שמע קול מבית קדשי הקדשים שהוא אומר נצחו טליא דאזלו לאגחא קרבא לאנטוכיא . ושוב מעשה בשמעון הצדיק ששמע קול מבית קדשי הקדשים שהוא אומר בטילה עבדתא דאמר שנאה לאייתאה על היכלא ונהרג גסקלקס ובטלו גזירותיו וכתבואותה שעה וכיוונה בלשון ארמי היה אומר אי בעית אימא בת קול שאני דלאשמועי עבידא ואי בעית אימא גבריאל הוה דאמר מר בא : that is, should one pray in every language? For *Raf Jehuda* has said that a man should never make his petition in the Syriac language, since *Rabbi Jochanan* has said that the ministering angels do not attend to anyone who makes his petition in the Syriac

language, because they do not know (or understand) that language. This objection is of no weight, for the one case (that a man should not make his petition and ask for something in the Syriac language) is to be understood of a single person praying alone (since the angels must present such a person's prayer before God), whereas the other case (that one may do so in any language) is to be understood of an entire congregation (for God Himself is present among them). But how so? We learn through tradition (in the *Barajetha*) that the high priest *Jochanan* heard a voice from the Holy of Holies of the Temple, which said (in the Chaldean or Syriac language): The young men have obtained the victory, who went forth to wage war against Antioch. Likewise it came to pass with *Simeon the Righteous* that he heard a voice from the Holy of Holies, which said (in Chaldean): The work is brought to nothing, of which the enemy said that he would have it brought against the Temple. *Gaskalgas* (the king of the Greeks) has been slain, and his counsels are annulled. Thereupon the very hour at which this was heard was written down, and careful note was taken of it, and it was spoken in the Syriac language. (It must therefore follow that the angels understand the Syriac and Chaldean language as well.) If it please you, I will answer you thus: the case of the heavenly voice is a different matter, since it is produced for the purpose of making an announcement (and proceeds from a spirit appointed for that purpose, who understands the seventy languages). Or, if you prefer, I will tell you that it was the angel Gabriel, who taught Joseph the seventy languages. These are the words of the *Talmud*.

On the other hand, in the *Jalkut chadásch* fol. 117, col. 3. numero 56. under the title *Malachím*, the following is read: והקשה על זה היאך אמרין • שהמלאכים אינם מכינים לשון תרגום אם כן היאך לימד גבריאל ליוסף שבעים לשון ותרגום הוא חד משבעים לשון ומתרץ אין נזקקין אמרין מירע ידעי אלא דלא משגיחין עליה דמאס הוא לגביהו וכי תימא הואיל דמאס הוא למה תרגם אונקלוס התורה בזה הלשון ויונתן המקרא ותרץ מאס לגביהו קאמרין באמת אינו מאס דהא מצינו הרבה פעמים שדברה התורה בלשון ארמי אלא דלגביהו דמלאכים מאס הוא ולכן תרגמו קאמרין: that is, an objection is raised (in the *Sohar*) against the claim that the angels do not understand the Chaldean tongue, (and it is stated:) if that were so, how could Gabriel have taught Joseph the seventy languages, given that the Chaldean tongue is one of the seventy languages? And this objection is resolved (and it is said that what is meant by this is only) that the angels do not betake themselves to one who prays in Chaldean, and that they do not present such a prayer before God; and we say that they do understand the Chaldean or Syriac tongue, but do not pay attention to it, because they have a distaste (or disgust) for it. But if one were to (object and) say: if it is distasteful (and contemptible), why then did Onkelos translate the Law, and Jonathan the entire Holy Scripture, into this language? this is resolved as follows (and the answer given) that only the angels have an aversion to it, whereas in truth it is not contemptible, for we find many times that the Law speaks in the Syriac (or Chaldean) tongue. It is therefore held in contempt only among the angels, and for this reason the Law was translated into the Chaldean tongue, so that the angels might not be zealous against the Law.

In the book *Shalshet hakkabbála* it is written, fol. 20, col. 2, on this matter as follows: הסבה שהראשונים פתרו תורה נביאים וכתובים בלשון תרגום לפי שהמלאכים טקנאים בישראל שיש להם תורה כמו שנ' מה אנוש כי תזכרנו וכו' והם אינם יודעים לשון תרגום ולא ישגיחו בזה ויש אומרים שיודעים אבל מואסים זה הלשון ואינם משגיחים בו ועל זה נתגלה ה"כה לאברהם בהיותו ערל בלשון מחזה שהוא תרגום למען לא יקטרגו נגדו that is, the reason why the first men translated the Law, and the Prophets, and the Hagiographa (that is, the remaining books of the Bible) into Chaldean is this: because the angels envy the Israelites for having the Law, as it is said (Ps 8:5), "What is man, that You are mindful of him?" etc. And because those same angels do not understand the Chaldean language and regard it as nothing. There are, however, some who say that they do indeed understand that language, but have an aversion to it and regard it as nothing; for this reason the holy and blessed God revealed Himself to Abraham, while he was still uncircumcised, through the Chaldean word *máchase* (which means a vision), so that they might not be moved to anger against him.

Since it has been reported that prayers offered in the Chaldean language are not carried before God by the angels, it is to be known that there are said to be three angels who present prayers to God, concerning which it is written in the *Jalkut chádasch* fol. 115, col. 1, *numero* 9, under the title *Malachím*, as follows: שלשה מקבלי התפלות אכתריאל מטטרון וסנדלפון, That is: There are three who receive the prayers, namely *Achtáriel*, *Metátron*, and *Sandálfon*. These three are said to weave crowns from the prayers of the Israelites and to place them upon God; hence it is read in the aforementioned *Jalkut chádasch* fol. 116, col. 2–3, *numero* 38, under the said title *Malachím*, as follows: שלשה קושרי כתרים הם מתפלותיהן של ישראל והם האחד אכתריאל וגו' והשני הוא 'מטטרון שר הפנים וגו' והשלישי הוא סנדלפון וגו', That is: There are three who weave (or bind together) crowns from the prayers of the Israelites, and the first is *Achtáriel*, etc., the second is *Matátron*, the Prince of the Countenance, etc., and the third is *Sandálfon*, etc. Furthermore, in the aforementioned *Jalkut chádasch* fol. 116, col. 3, *numero* 41, under the said title, the following is taught: הנה שלשה קושרי כתרים אין נזקקין לקשור כתרים מהתפלות זולת בלשון הקודש ולא בלשונות אחרות אפילו לשון ארמי אף על פי שחלק לו הכתוב כבוד בתורה ונביאים וכתובים שמדבר הרבה פעמים בלשון ארמי כל שכן בשאר לשונות שלא זכו שיחלוק להם הכתוב כבוד בתורה וגו' הרי אם אין נזקקין ללשון ארמית כל שכן לשאר לשונות. רק מי שהוא עני בדעת שאינו מבין בלשון הקודש ואז לפני יי' ישפוך שיחו דוקא הבוחן כליות ולב ונחת רוח לפניו אפילו המתפלל בלשון לעז בלב נשבר ונדכא יותר מהמתפלל בלשון הקודש בלא כוונה וזהו תפלה לעני כי יעטוף ולפני יי' ישפוך שיחו, That is: Behold, the three who bind the crowns do not come forward to bind crowns from prayers except from those prayers that are offered in the Hebrew language, but not from those offered in other languages, even if it be the Syrian (or Chaldean) language, although the (holy) Scripture has accorded it honor in the Law, the Prophets, and also in the Hagiographa, in that something is mentioned therein in the Syrian (that is, Chaldean) language on many occasions. How much less, then, will they do so with prayers offered in the remaining languages, which have not been so worthy that Scripture should have accorded them such honor in the Law, etc. Behold, if they are unwilling to attend to the Syrian language, they will attend even less to the remaining languages. But if someone is poor in knowledge and does not understand the

Hebrew language, and pours out his prayer before the LORD, who tries the reins and the heart and is gracious, even if he prays in a foreign language with a broken and contrite heart, he yet does more than one who prays in the Hebrew language without devotion; and this (is signified by the words of Ps 102:1): A prayer of the afflicted (or poor), when he is troubled and pours out his prayer before the LORD.

That the crown made from the prayers of the Jews is placed upon God's head can be seen from the commentary of *Rabbi Menachem of Recanati* on the five books of Moses, fol. 54, col. 1, in the *Parascha Vajéra*, from the *Medrasch Tillim*, where the words read as follows: המלאך שהוא ממונה על התפלה הוא נמתין עד שיתפלל כנסייה אחרונה שבישראל ועושה אותן עטרה ונותן בראשו של הקב"ה שנאמר ברכות לראש צדיק וזה צדיקו של עולם. ואמרו חכמי הקבלה כי המלאך הזה הוא סנדלפון That is: the angel who is appointed over the prayers waits until the last Israelite congregation has prayed, and thereafter he makes from the prayers a crown and places it upon the head of the holy blessed God, as it is said (Prov 10:6): Blessings are upon the head of the righteous, and this one is the Righteous One of the world. Those who are versed in the *Cabbala* also say that this angel is *Sandálfon*. Concerning this, one may also consult the aforementioned commentary of *Rabbi Menachem*, fol. 148, col. 2, in the *Parascha Kedofchim*, and *Schemóth rábba*, fol. 113, col. 1, in the twenty-first *Parascha*, as well as the book *Toledóth Yitzhak*, fol. 17, col. 1, in the *Parascha Bereschíth*, where similar material is to be found.

Since the preceding section mentioned the angels *Metátron* and *Sandálfon*, we now wish to consider what the Jews write and teach about them. Concerning the angel *Metátron*, he is said to be the foremost among all angels and their king, such that all the heavenly host stand under his authority and must obey him. For this reason, one reads in the *Sóhar* on the fifth book of Moses, fol. 137, col. 4: מטטרון מלאך מלכא דמלאכים, That is: the angel *Metátron* is the king of the angels. The same is also to be found in the little book *Pithchejah*, fol. 3, col. 2, at the beginning of the second chapter. And in *Rabbi Bechai's* commentary on the five books of Moses, fol. 98, col. 4, in the *Paráscha Mischpatim*, the following is written about him: נקרא בשם הזה לפי שבשם הזה נכללים שתי לשונות המורים על ענינו והוא אדון ושליח אדון מלשון חכמים שקורין אל הגבורה בעלה ממשלה מטרונה. שליח מלשון יון שקורים לשליח מניטור. ועוד יכלול ענין שלישי מלשון שמירה כי התרגום משמרת מטרת. ועל שהוא שומר העולם נקרא שומר ישראל. והנה מתוך הוראת שמו השגנו שהוא אדון לכל מה שתחתיו שכל צבא העליונים והתחתונים הלא הם ברשותו ותחת ידו והוא השליח למי שעליו ולמעלה ממנו שהשליטהו על הכל ושמו אדון לביתו ומשל בכל קנינו; That is: he is called by this name (*Metátron*) because this name contains two meanings that describe his nature, namely that he is a lord and a messenger. He is a lord according to the word of the Sages, who call a woman who rules *Matrona*, that is, a matron. He is a messenger according to the Greek language, in which a messenger is called *μηνητωρ*, *Menitor*. Indeed, he also contains a third meaning, that of a watchman (or guardian), for in the Chaldean language a watch (or guard) is called *מטרה*, *Matteráth*; and because he is the guardian of the world, he is called the guardian of Israel. See, we thus learn from the indication of his name that he is a lord over all that is beneath him, for all the upper and lower

hosts stand under his dominion and power; and he is the messenger of the one who is above him and higher than he, who has given him dominion over all things and has set him as lord over his household and ruler over all that he possesses. The very same is also read in the book *Schené luchóth habberíth*, fol. 230, col. 3. Likewise, the following is taught about him in the book *Beríth menúcha*, fol. 37, col. 2: הוא מושל על כל המושלים ומלך על כל המלכים שליט מאוד ועל כן קראוהו; That is: he is a ruler over all rulers and a king over all kings, who governs with great power. For this reason the Kabbalists have called him *Metátron*, *Mería sis*, which means as much as one who exercises his dominion and rule with strength, for he is the beginning of the ways of God. And in the *Jalkut chádach*, fol. 118, col. 3, number 72, under the title *Malachím*, the following is reported of him: מטטרון שולט על כל המלאכים ולכך נלחם יהושע בעמלק לעורר האי נער שישלוט על סמאל; That is: *Metátron* rules over all angels; for this reason *Joshua* fought against *Amalek*, in order to rouse this youth (namely *Metátron*) so that he might rule over Sammael (who governed Amalek). Beyond this, the following is also found in the little book *Othioth Rabbi Akkiva*, fol. 11, col. 3, concerning him: מטטרון מלאך שר הפנים מלאך שר התורה מלאך שר החכמה מלאך שר ההיכלות מלאך שר הגבורה מלאך שר הכבוד מלאך שר ההיכל מלאך שר המלכים מלאך שר הרוזנים מלאך שר השרים רמים וגבוהים רבים ונכבדים שבשמים ובארץ; That is: *Metátron* is the angel, the prince of the countenance (who stands before the face of God); he is the angel, the prince of the Law; the angel, the prince of wisdom; the angel, the prince of the palaces; the angel, the prince of strength; the angel, the prince of glory; the angel, the prince of the Temple; the angel, the prince of kings; the angel, the prince of rulers; the angel, the prince of the many high, exalted, and glorious princes who are in heaven and on earth.

This Metatron is also called, as is evident from the immediately preceding passage, שר הפנים *Sar happánim*, that is, the Prince of the Countenance, concerning which *Rabbi Elias, in his Tishbi*, fol. 53, col. 1., likewise writes: מטטרון שר הפנים אומרים שהוא המלאך הרואה תמיד פני המלך יתעלה; that is, Metatron is the Prince of the Countenance; and it is reported of him that he is that angel who always beholds the countenance of the praised King (namely, God); and of him it is said (Exod 23:21): “For my name is in him.” Since he bears the name of his Lord, for Metatron amounts in numerical value to the same as שדי *Scháddai*, namely 314, which word *Scháddai* signifies the Almighty. This name is likewise given to him in the *Jalkut chadash* fol. 175, col. 3. numero 15. under the title *Malachim*, and in the great *Jalkut Rubeni* fol. 25, col. 4. and fol. 26, col. 1. 2. in the *Parascha Bereschith*.

Furthermore, he is also called by some rabbis שר העולם *Sar haólam*, that is, the Prince of the World, concerning which the great *Jalkut Rubéni*, fol. 27, col. 2., citing the book *Emek hamélech* fol. 198, col. 3. cap. 2., under the title *Scháar ólam habberiah*, reads as follows: מטטרון הוא שר העולם מפני שהוא מחלק מזון לכל שרי אומות העולם והוא חנוך נער והוא נשמת אדם הראשון שפרחה ממנו קודם שחטא וזכה בה חנוך; that is, the Metatron is the Prince of the World, because he distributes

sustenance among all the princes of the peoples of the world (of whom mention was made above in the 18th chapter of the first part), and he is the boy Enoch, and the soul of the first man (Adam), which flew away from him before he had sinned, and Enoch was deemed worthy of it. And in that very same place, in the fourth *column*, the book *Chésed Abráham* is cited as follows: כל השירות שבעולם מקבץ אותם שר העולם מטטרון מפני שהוא מפקד על השירות ולהכניסם אל הפנימי: that is, the Metatron, the Prince of the World, gathers all the songs that are in the world, because he is appointed over the songs of the singers, to bring them into the innermost place. On the other hand, in the Talmudic tractate *Jevamóth* fol. 16, col. 2., in the *Tosephóth*, it is denied that Enoch is the aforementioned *Sar haólam*, or Prince of the World, and the words there read as follows: אי אפשר שיהיה חנוך שר העולם דבפ' אלו טרפות אמ' דבששת ימי בראשית פתח שר העולם ואמר: יישמח יי' במעשיו וחנוך לא היה במעשה בראשית ויש לומר דמטטרון אין זה שר העולם: that is, Enoch cannot possibly be the Prince of the World, because in the third chapter of the Talmudic tractate *Chóllin* (fol. 60, col. 1.) it is stated that the Prince of the World began during the six days of creation and said: "The Lord rejoice in His works" (Ps 104:31); but Enoch was not present at the work of creation; therefore one must say that the Metatron is not the *Sar haólam*, or the Prince of the World.

He is also to be called זקן *Séken*, that is, the Old Man, and נער *Náar*, that is, the Youth or Boy, concerning which the following is found in the great *Jalkut Rubéni* fol. 28, col. 1. in the *Parascha Bereschíth*: מטטרון יש לו ג' שמות וקן דכתיב זקן ביתו והיינו כשעולה לכסא הכבוד לת'תק רקיעים להעלות: That is: Metatron has three names; he is called the Old Man, as it is written (Gen 24:2): the eldest (servant) of his house; and this occurs when he ascends to the Throne of Glory over the nine hundred firmaments to bring up the prayer of the Israelites, etc. He is then called the Old Man; but when he returns again to the World of Formation, he is called the Youth, etc. And in the aforementioned great *Jalkut Rubéni*, at fol. 26, col. 3, one reads: מטטרון נקרא נער כי הוא משמש שימוש נער לפני השכינה. על ידי מתחלקת: That is: Metatron is called *Náar*, that is, a Boy, because he performs before the divine Majesty the service of a boy (that is, a servant). Through him, sustenance is distributed among the hosts of the angels, etc. Because it was mentioned in the preceding section that Enoch is the Metatron, we now wish to examine what is found on this subject in the books of the Jews. In the Chaldean translation of *Jonathan*, the words of Gen 5:24 are read as follows: 'ופלה חנוך בקושטא קדם יי' והא ליתוהי עם דיירי ארעא ארום אתנגיד וסליק לרקיעא במימר קדם יי' That is: And Enoch served before the Lord in truth, and was no longer among the inhabitants of the earth, for he was taken away and brought up into the firmament (namely, heaven) by the word of the Lord, and He (the Lord) called his name Metatron, the great scribe. In the commentary of Rabbi *Menachem* of *Recanati* on the five books of Moses, there stands at fol. 35, col. 1. 2., in the *Parascha Bereschith*, on the words of Gen 5:24, "And Enoch walked with God, and he was no longer present, because God took him away," the following written: בספר היכלות אמר רבי ישמעאל אמרתי למטטרון מפני מה אתה נקרא בשם קונך:

בשבעים שמות ואתה גדול מכל השרים וגבוה מכל המלאכים וחביב מכל המשרתים ונכבד מכל הצבאים ורב מכל האדירים בגדולה ובמלוכה ובכבוד. השיב ואמר לי מפני שאני חנוך בן ירד כשחטאו דור המבול וסרחו במעשיהם ויאמרו לאל סור ממנו מה עשה הקב"ה נטלני מביניהם להיות עד עליהם בשמי מרום לכל באי העולם. וכיון שלקחני הקב"ה לשמש את כסא הכבוד ואת גלגלי המרכבה ואת כל צרכי השכינה מיד נהפך בשרי אלי לשלהבת וגידתי לאש ועצמותי לגחלי רתמים ואור עפעפי לזוהר ברקים וגלגלי עיני ללפידים אש ושערות ראשי ללהט ולהבה וכל איברי לכנפי אש בוערות וגוף קומתי לאש יוקדת ומימיני חוצבי להבות אש ומשמאלי בוערי לפידי אש וסביבותי מפותחות רוח סערה וסופה וקול רעש נרעש מלפני ומאחרי That is: Rabbi Ishmael reports in his *Sepher hechaloth*: I said to Metatron, why are you called by the name of your Creator with seventy names? And why are you greater than all princes, and higher than all angels, and more pleasing than all servants, and more honored than all hosts, and more excellent in greatness, in dominion, and in glory than all the mighty? He answered me and said: Because I am *Enoch*, the son of *Jared*. What did the holy blessed God do when the generations of the flood (that is, the people who lived at the time of the flood) had sinned, and had done wrong with their deeds, and had said to God, "Depart from us"? He took me away from among them, so that I might be a witness against them in the high heaven before all who come into the world. And after the holy blessed God had taken me away, so that I might serve before the throne of glory and the wheels of the chariot and perform all the necessities of the divine Majesty, my flesh was immediately transformed into a flame, and my sinews into fire, and my bones into juniper coals, and the light of my eyelids into the brightness of lightning, and my eyeballs into fiery torches, and the hair of my head into a flame, and all my limbs into fiery burning wings, and the body of my stature into a burning fire; and from my right hand fiery flames were hewn, and from my left burned fiery torches, but around me flew a wind and a storm wind and a tempestuous weather, and before and behind me was the sound of a shaking commotion. Something on this subject may also be read in the great *Jalkut Rubeni*, fol. 26, col. 2, in the *Parascha Bereschith*, and at fol. 25, 26, and 27 in that same great *Jalkut Rubeni* much is to be found concerning *Metatron*.

So it also stands in the aforementioned great *Jalkut Rubeni* fol. 26, col. 2. in the *Parafscha Bereshith* from the book *Pirke hechaloth*, the following concerning this matter: אמר רבי ישמעאל: אמר לי מטטרון שר הפנים כשביקש הקב"ה להעלות אותי למרום בתחלה שיגר לי המלאך ענפיאל ונטלני מביניהם לעיניהם והרכיבני על כרוב גדול ורכב אש וסוסי אש להעלותני עם השכינה בשמי מרום כיון שהגעתי שמה היו חיות הקודש שרפים ואופנים וכרובים וגלגלי המרכבה ומשרתי אש מריחים ריחי ה' אלפים ושל"פ פרסאות ואמרו מה ריח ילוד אשה בינינו ומה טעם טיפה לכן שיעלה בשמי מרום. השיב הקב"ה ואמר משרתי צבאי כרובי אל ירע לבבכם בדבר הזה שכל בני כפרו בי ובמלכותי הגדול ועובדים עבודה זרה וסילקתי השכינה מביניהם ושגלתהו שגדותי שכדי מכל עמלי תהיה כל השמים That is: Rabbi Ismael has reported that Metatron, the Prince of the Presence, said to him: when the Holy and Blessed God wished to bring me up on high (that is, into Heaven), He first sent the angel Anpiel to me, who took me away from them (namely, the wicked people of that time) before their eyes, and had me ride upon a great Cherub and a fiery chariot with fiery horses, so that he might bring me up with the divine Majesty into the high Heaven. When I arrived there, the holy creatures, the Seraphim, Ofannim, Cherubim, and the wheels of the chariot, as



well as the fiery servants, smelled my scent from five thousand three hundred and eighty-two miles away, and said: what sort of smell is there among us from one who was born of a woman? And what is the reason that one who was begotten from a few drops of white (seed) should ascend into the high Heaven? But the Holy Blessed God answered them and said: my servants, my host, my Cherubim, let this not vex you, for all my children have denied me and my royal dominion, and serve idols; therefore I have removed my Majesty from among them, and this one (the only one) is he whom I have received as my reward for all my labor under the whole Heaven.

Enoch was thus very fortunate, in that he was made by God a king and ruler over all the heavenly host, even though he is said to have been nothing but a cobbler, concerning which the following is read in the great *Jalkut Rubéni*, fol. 28, col. 2. in the *Parafcha Berefchith*: מטטרון מטטרון היה תופר מנעלים ועל כל תפירה מכוון ואמר ברוך שם כבוד מלכותו לעולם ועד :

That is: *Metátron* was a cobbler, and paid attention to every seam (or every stitch), and said (of God): “Blessed be the name of the glory of His kingdom forever and ever.” So too it is written in the *Jalkut chádasch* fol. 25, col. 2. numero 18. under the title *Eliáhu* as follows: חנוך לא היה מצווה אלא ז' מצוות בני נח והיה מתחסידי אומות העולם אלא שפירש מדרכיהם והלך בדרכי ישראל כמי שאינו מצווה ועושה. או כעין גר צדק שבכל דור ודור ונתקבל במעלה העליונה לאות ולמופת לבני שת מה מהומן להם אם יטיבו דרכיהם וכיון שעלה שוב לא ירד והנה סביב למחנה רשעים יתהלכון המבקשים להפרידו ח"ו והוא היה תופר מנעלים לקשר העולמות וכו' : That is: *Enoch* had been commanded to keep only the seven commandments of the children of *Noah*, and he was at first one of the pious among the peoples of the world; but he had separated himself from their ways and walked in the ways of *Israel*, like one who does something that has not been commanded of him, or like one who has adopted the *Israelite* faith, of which sort there are people in every age; and he was received into the highest glory, as a sign and wonder to the children of *Seth*, showing what is prepared for them if they order their ways well and do good. But after he had ascended, he did not come back down; and behold, the wicked walked round about his camp, seeking to separate him from God and turn him away from Him, which God forbid; and he was a cobbler, joining the worlds together, etc., and over every seam he said (of God): “Blessed be the name of the glory of His kingdom forever and ever,” etc.

It is also recorded of him that he was a schoolmaster. In the *Jalkut chádasch* fol. 120, col. 1. numero 106., under the title *Malachím*, the following is written concerning him: קודם ההרס היה מטטרון מלמד התינוקות That is: Before the destruction (of the city of Jerusalem), *Metátron* was a teacher of children.

Regarding the height of this *Metátron*, it is indicated in the book *Avodáth hakkódesch*, fol. 124, col. 1., in the 19th Chapter, under the title *Chélek Síthre Thóra*, where, concerning the words of Ezek 1:15, “And behold, an *Ofan* or wheel was upon the earth,” the following is written: אמרו ז"ל זה מטטרון והוא גבוה מחברו ת"ק שנה : That is: Our rabbis of blessed memory say that

this signifies *Metátron*, who is five hundred years (that is, as far as one can travel in five hundred years) taller than his companions. And in the great *Jalkut Rubéni*, at fol. 27, col. 4, in the *Parascha Bereschíth*, one reads: סביב נהר דינור מקום מקום גבוה ונראה בו סולם שראה יעקב בחלום: That is: All around the river *Dinur* (which was mentioned above in the sixth chapter of this second part) there is an elevated place, upon which a ladder is seen, which Jacob saw in his dream; and that same ladder is the ladder of the youth *Metátron*, who is taller than his companion by as far as one can travel in five hundred years. In the aforementioned *Jalkut Rubéni*, at fol. 107, col. 1, in the *Parascha Mischpatim*, it is also found, drawn from the *Pirke hechalóth*, that Rabbi *Ismael* said the following: סח לי מטטרון שר הפנים בשעה שעלה משה למרום צוה הק"ב אותי ונתן לי משיעור קומה שלו ע' אלף רבוא: That is: *Metátron*, the Prince of the Countenance, told me (what had happened to him, and said:) when Moses ascended on high, God commanded me and gave me, from the measure of His greatness, seventy thousand times ten thousand (that is, seven hundred thousand times one thousand) miles in length and in breadth.

Notwithstanding that *Metatron* is the foremost angel, he is said to have once received fiery blows from another angel, namely *Anpiel*, as can be read in the Talmudic tractate *Chagiga* fol. 15, col. 1. and in the great *Jalkut Rubéni*, fol. 25, col. 4. in the *Parashah Bereshith*.

Just as Enoch is said to have been transformed into an angel, so too do the rabbis teach concerning the prophet *Elijah* that he became an angel and is called *Sandalfon*, who, as mentioned above, is one of those three who make a crown from the prayers of the Israelites and are to place it upon God's head. That *Elijah* is the angel *Sandalfon* is evident from the book *Emek hammélech*, fol. 152, col. 4., from the 45th chapter, under the title *Scháar réscha díser ánpin*, where the following is taught: אליהו הנביא הוא סנדלפון המלאך הקושר כתרם לרבו, That is: The prophet *Elijah* is the angel *Sandalfon*, who binds crowns for his Lord (from the prayers of the Israelites). And at fol. 178, col. 3, at the beginning of the second chapter, under the title *Scháar ólam habberíah*, in the aforementioned book *Emek hammélech*, one reads: דהנה גופם של אליהו וחנוך נעשה מהם צורה כי מן חנוך נעשה מטטרון ומן גופו של אליהו נעשה סנדלפון ורוחם ונשמתם הם יושבים בגן עדן, That is: Behold, from the body of *Elijah* and *Enoch* an (angelic) form was made; for from *Enoch* was *Metatron* made, and from the body of *Elijah* was *Sandalfon* made; their spirits and souls, however, sit in Paradise among the remaining righteous; and when there are no righteous in the world, the world subsists through their merit. In the book called *Ammudéha Schibha*, however, one reads at fol. 43, col. 3. numero 21: אליהו היה מלאך שייך שמים לחיות יר בהתחוננים, That is: *Elijah* was an angel who had come down from heaven so that he might dwell among those below (here on earth). He must therefore also have already been an angel beforehand.

This angel is said to be just as exalted as *Metatron*; for in the great *Jalkut Rubéni* fol. 107, col. 1. in the *Parascha Mischpatim*, the following is written concerning him: ראיתי סנדלפון הגבוה, That is: I have seen *Sandálfon*, who is taller than the angel

*Hadárniel* by as much as one can walk in five hundred years. And in the Talmudic tractate *Chagiga*, at fol. 13, col. 2., over the words of Ezek 1:15, "And behold, an Ofan or wheel was upon the earth beside the living creatures," the following is read: אמר רבי אלעזר מלאך אחד שהוא עומד בארץ וראשו מגיע אצל החיות במתניתא תנא סנדלפון שמו הגבוה מחברו מהלך חמש מאות שנה ועומד אחורי המרכבה וקושר כתרים לקונו That is: Rabbi *Eliezer* said: there is an angel who stands upon the earth and reaches with his head up to the living creatures; and it is taught in the *Mishna* that he is called *Sandálfon*, and that he is taller than his companion by as much as one can walk in five hundred years, and that he stands behind the chariot and binds crowns for his Creator. Concerning this, as well as other great angels, the book *Zijóni* fol. 83, col. 3. may also be consulted.

Since Elijah is mentioned here, I must also point out that he, according to the rabbis' account, has appeared to one person and another on many occasions, and still appears from time to time. It is written of him in the great *Jalkut Rubéni*, fol. 9, col. 2. in the *Parascha Bereschíth* as follows: אליהו הנביא עלה לכרום מה שלא היה שום אדם דוגמתו. הדע לך כי בסתרי תורה ראיתי סוד מופלא עד מאוד. אליהו לא נמצא לו בתורה אב ואם ולא כתוב בן פליט אלא אליהו מתושבי גלעד. אמרו כי קודם לכן ירד מן השמים (that is, ascended into Heaven), in which no man was his equal. Know that I have seen, in the secrets of the Law, a most wondrous mystery. In the Law it is not found that Elijah had a father and a mother. Nor is it written that he was the son of a fugitive, but rather that Elijah was of the inhabitants of Gilead; and it is said that he had previously come down from Heaven, and his name is known in the secrets of the Law. After this, he also appeared to the wise men in many places in the form of an Arabian merchant or of a knight.

From such appearances, of which much is found in the Jewish books, I must adduce some proofs, in order to be able to see from them how Elijah wanders about. In the Talmudic tractate *Berachóth*, it is read at fol. 3, col. 1. that he appeared to *Rabbi Jose* in a ruin, and the words read as follows: אמר רבי יוסי פעם אחת הייתי מהלך בדרך ונכנסתי לחורבה אחת מחורבות ירושלם להתפלל בא אליהו זכור לטוב ושמר לי על הפתח והמתין לי עד שסיימתי תפילתי לאחר שסיימתי תפילתי אמר לי שלום עליך רבי ואמרתי לו שלום עליך רבי ומורי וגומר That is: *Rabbi Jose* said, I went once along the road and entered a ruin, one of the ruins of Jerusalem, in order to pray; then came Elijah, of blessed memory, and kept watch over me at the entrance, and waited for me until I had finished my prayer. After I had now completed my prayer, he said to me, be greeted, my *Rabbi*, and I answered him, be thou also greeted, my *Rabbi* and my teacher, &c. In the Talmudic tractate *Sanhedrin*, at fol. 108, col. 2 and fol. 109, col. 1, the following is also read: נחום איש גם זו היה רגיל דכל דהוה סלקא ליה אמר גם זו דמלומד בניסין הוא כי מטא להווא דיירא לטובה יומא חד בעו לשדורי דורון לקיסר אמרו במאי נשדר בהדיה נחום איש גם זו דמלומד בניסין הוא כי מטא להווא דיירא למיבת אמרי ליה מאי איכא בהדך אמר להו קא מובילנא כרגא לקיסר קמו בליליא שרינהו לסיפטיא ושקלו כל דהוה נבירה ומלינהו עפרא כי מטא להתם אשתכח עפרא אמר אחוכי קא מחייכי בי יהודאי אפקוהו למקטליה אמר גם זו לטובה . אתא אליהו ואדמי להו כחד מינייהו אמר להו דלמא האי עפרא מעפרא דאברהם אבינו דהוה שדי עפרא הוה חרבי גלי הוה גירי בדוק ואשכוח הכי הוה מחוזה דלא הוה קא יכלי ליה למכבשיה שדו להווא עפרא עליה וכבשוהי עיילוה לבי גנזא אמרי שקול דניחא

לך מלייה לספֿטך דהבא כי הדר אהא אמרו ליה הנך דיורי מאי אמטית לבי מלכא אמר להו מאי דשקלי מהכא אמטאי להתם  
 שקלי אנהו אמטו להתם קטלינהו להנך דיורי, That is: *Nachum*, the man *Gamzu*, was accustomed to say  
 of everything that befell him, *gam su letófa*, that is, this too must turn out for the good (which  
 is also why he was called *Gamzu*). On one occasion, (the Jews) wished to send a gift to the  
 Emperor, and they said among themselves: whom shall we send? Let us send *Nachum*, the  
 man *Gamzu*, who is experienced in miracles. Now when he arrived at an inn to spend the  
 night there, the people of the inn said to him: what do you have with you? And he answered  
 them: I am bringing tribute to the Emperor. Then they rose in the night, opened his chest,  
 and took away everything he had with him, and filled it with earth. After he had arrived there  
 (at the imperial court) and had handed over the chest, earth was found inside it; whereupon  
 (the Emperor) said: surely the Jews are mocking me; lead him out so that he may be put to  
 death. And *Nachum* said: this too must turn out for the good. Thereupon *Elijah* came and  
 made himself appear as one of them, and said to them: perhaps this is earth from the earth of  
 our father *Abraham*; when he threw earth, it turned into swords; when he scattered it, it  
 became arrows. And they tested it and found it to be so, for there was a city which they had  
 not been able to conquer, and they threw some of that earth upon it and conquered it. Then  
 they led *Nachum* into the treasury and said to him: take what pleases you, and he filled his  
 chest with gold. When he returned again (to the previous inn), the same inhabitants said to  
 him: what did you bring to the King's house? And he answered them: what I carried away  
 from here, that I brought there. Then they too took (some of that same earth) and brought it  
 there (in the hope of receiving much gold for it), but those inhabitants were put to death.  
 According to this Talmudic fable, then, *Elijah* rescued *Nachum* from death. Likewise, it was  
 also mentioned above at page 212 of this second part, in the third chapter, how he appeared  
 before a court and gave testimony before Rabbi *Schéla* against a Babylonian man.

Furthermore, it is found in the Talmudic tractate *Shabbat* fol. 33, col. 2. that he came to  
*Rabbi Schimeon ben Jochai* at the cave in which the latter was staying, and the words there  
 on this matter read as follows: יתיב רבי יהודה ורבי יוסי ורבי שמעון ויתיב יהודה בן גרים גבייהו פתח רבי יהודה  
 ואמר כמה נאים מעשיהן של אומה זו תקנו שווקים תקנו גשרים תקנו מרחצאות רבי יוסי שתק נענה רבי שמעון בן יוחאי ואמר  
 כל מה שתקנו לא תקנו אלא לצורך עצמן תקנו שווקים להושיב בהן זונות מרחצאות לעדן בהן עצמן גשרים ליטול מהן מכס  
 הלך יהודה בן גרים וסיפר דבריהם ונשמעו למלכות אמרו יהודה שעלה יתעלה יוסי ששתק יגלה לציפורי שמעון שגינה יהרג  
 אזל הוא ובריה טשו בי מדרשא כל יומא הוה מייתי להו דביתהו ריפתא וכוזא דמיא וכרכי כי תקיף גזירתא אמר ליה לבריה  
 נשים דעתן קלה עליהן דילמא מצערי לה ומגליא לן אזלו טשו במערתא איתרחיש ניסא איברי להו חרובא ועינא דמיא והוו  
 משלחי מנייהו והוו יתיב עד צווארייהו בחלא כולי יומא גרסי בעידן צלויי לבשי מיכסו ומצלו והדר משלחי מנייהו כי היכי דלא  
 ליבלו איתבו תרי סר שני במערתא אתא אליהו וקם אפיתחא דמערתא אמר מאן לודעיה לבר יוחאי דמית קיסר ובטיל גזירתיה  
 נפקו חזו אינשי דקא כרבי וזרעי אמרי מניחין חיי עולם ועוסקין בחיי שעה כל מקום שנותנין עיניהן מיד נשרף יצתה בת קול  
 ואמרה להם להחריב עולמי יצאתם חזרו למערתכם . הדור אזול איתבו תריסר ירחי שתא אמר משפט רשעים בגינהם י"ב  
 : that is, *Rabbi Jehuda, and Rabbi Jose, and Rabbi Schimeon* were sitting together, and *Jehuda ben Gerim*, that is, he who was born of parents

who had converted to the Jewish faith, was also sitting with them, and Rabbi Jehuda began and said: how beautiful are the works of this people (namely the Romans): they have established markets, constructed bridges, and arranged baths. Rabbi Jose remained silent at this; Rabbi Schimeon ben Jochai, however, answered and said: everything they have arranged, they have done for their own necessity (and their own benefit). They have set up the markets so that they might place harlots in them, arranged the baths so that they might take their pleasure in them, and built the bridges so that they might collect tolls from them. Then Jehuda ben Gerim went away and recounted what they had said, and the Emperor received word of it, and it was thereupon declared (by a judgment that was handed down): Jehuda, who praised (their works), shall be elevated; Jose, who remained silent, shall be sent into exile in Cyprus; but Schimeon, who despised them, shall be put to death. Thereupon he (Rabbi Schimeon) and his son went away and hid themselves in the school, and his wife brought them every day a loaf of bread together with a cup of water, and they ate. But since the decree was severe, he said to his son: women have a light disposition; perhaps they (the Romans) will torment her (namely your mother) so that she will reveal and betray us; and they went away and hid themselves in a cave. A miracle then occurred, and a carob tree (in the cave for their sustenance) and a spring of water were created for them, and they took off their clothes and sat up to their necks in sand and studied the whole day. At the time of prayer they put on their clothes, covered themselves, performed their prayer, and thereafter took their clothes off again so that they would not wear out. But after they had sat in the cave for twelve years, Elijah came and stood before the entrance of the cave and said: who will make it known to the son of Jochai that the Emperor has died and his decree has come to nothing? Then they went out and saw the people plowing and sowing, and said: these people abandon eternal life and occupy themselves with matters that concern temporal life; and everywhere they turned their eyes, a thing was immediately burned. But when a voice came down from Heaven and said: have you gone out in order to destroy my world? Go back into your cave; then they went back in and sat there for twelve months, that is, a full year. Thereafter *Rabbi Schimeon* said: the wicked are punished for twelve months in Hell; and a voice came from Heaven and said: go out of your cave; and they went out. This may also be looked up in *Bereschith rabba* fol. 71, col. 4. in the 79th *Parascha*; and according to Jewish teaching, the book *Sohar*, which I have cited here and there, is said to have been written by *Rabbi Schimeon* in that very cave.

Furthermore, it is read in the Talmudic tractate *Berachoth* fol. 6, col. 2, that Elijah appeared to someone in the form of an Arab merchant, and because that person stood behind the synagogue and did not turn his face toward the synagogue, Elijah killed him with his sword, from which it can be seen that Elijah also sometimes carries a sword. And in the tractate *Avoda sara*, fol. 18, col. 2, it is written that he allowed himself to be seen in the form of a whore, with these words: אתא אליהו אידמי להו כזונה, That is: Elijah came and appeared to them in the form of a whore. Likewise, it was reported above in the eighth chapter of the first

part, page 433, from fol. 18, col. 2 of the Talmudic tractate *Joma*, that he came to *Raf Jehuda* and said to him that on the Day of Atonement in the city of *Nehardea* he intended to touch many virgins. And when *Raf Jehuda* asked him what God had to say about that, he answered that God said the evil nature compelled him to sin against his will. Are the Jews not senseless fools, that they write such improper things about *Elijah*? With equally irrational absurdity, it is reported of him in the tractate *Bava Mezia* fol. 85, col. 2, that he revealed something secret to the world that he had heard in Heaven, for which he received as punishment sixty fiery blows, and that he thereupon appeared in the form of a fiery bear. From this it can be seen that he is able to assume all manner of forms, just as it is reported in the *Maase-book*, in the 43rd chapter, of an evil spirit which Adam is said to have fathered with Lilith, that it dwelt with *Rabbi Channina* in the form of a frog, and taught him the entire law of Moses, as well as the seventy languages of men and the languages of animals and birds, and finally told him who it was and that it could assume all kinds of forms at its pleasure.

In the *Medrasch mischle*, fol. 68, col. 1–2, it is read, in addition to the above, that he was also once a gravedigger, in that he carried out and buried *Rabbi Akkiva*, who had died in prison. And in the Judeo-German book called *Brandspiegel*, in the eighth chapter, fol. 25, col. 1–2, as well as in the *Maase-book* in the 156th chapter, one may see what befell him and three brothers. Similar fables can also be found in the aforementioned *Maase-book* in the 182nd as well as in the 216th chapter. Furthermore, *Elias* is said to appear every time a Jewish child is circumcised and to attend the ceremony, for which reason a special chair is always set out for him, as was indicated above in the 16th chapter of the first part.

How *Elijah's* body was made fit to appear everywhere is taught by *Abarbanel* in his commentary on 2 Kgs 2, fol. 270, col. 2, in these words: מפני שהיה עתיד לבא בין בני אדם ולהראות פעמים רבות נלקה בגוף ונפש ונשאר חי תמיד בהרכבתו לרמוז שעדיין היה צרכו לעולם הזה וכו' ולכך לוקח בסערה שהוא הרוח החזק ועם סוסי אש ורכב אש כדי להתיר וליבש לחיותיו ולהתיכם כולם • ונעשה אם כן גופו בחסד השם יתברך על דרך פלא נצחי וקיים כאחד מן הגשמים השמימיים ולכן היה קל להראות בכל מקום ולא היה מנביל מקום ולא מצטרך למאכל ולמשקה (That is: Since he was destined to come among men and to appear many times, he was taken away in body and soul, and remained ever living in his composition (of body and soul), in order to indicate that he would still be needed in this world, &c. For this reason he was taken away in a whirlwind, which is a strong wind, and with fiery horses and a fiery chariot, so that his moisture might be melted and dried out, and all of it dissolved; in which manner his body was made, through the grace of the blessed God, by a miracle, eternal and enduring (and thus immortal), like one of the heavenly bodies. For this reason he became light and swift to appear in all places, and he does not confine any place. He also has no need of food or drink or other things that a living being requires, since his body was made by a miracle out of a spiritual constitution (or arrangement) and has taken on a spiritual nature.) Let this suffice regarding the holy angels.

## Chapter VIII. In this chapter an account is given of what the Jews teach concerning the evil angels, or devils.

In the preceding chapter, it was shown what opinions the Jews hold concerning the holy angels; so in this chapter we also wish to consider what they teach concerning the unclean spirits and devils. These are called by them שטנים *Setaním*, but a single one שטן *Satan*; and שדים *Shedim*, but a single one שד *Sched*; and שעירים *Seirím*, but a single one שער *Säür*; and מזיקים *Massikím*, but a single one *Mássik*; and the word *Setaním* means as much as “haters” and “adversaries,” *Shedim* means “devastators and destroyers,” *Seirím* means “hairy ones,” or “terrible ones,” or “he-goats,” and *Massikím* means “injurers.” Concerning the meaning of the names *Shedim* and *Seirím*, the following is read in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*: נקראו שעירים לפי שהם מזהימים כדמות שער, וכן נקראו שדים על שם שהם שוכנים במקום שדוד וחורב כגון המדברות וקצוי שעירים או על שם שהאדם משתער בראיהם וכן נקראו שדים על שם שהם שוכנים במקום שדוד וחורב כגון המדברות וקצוי השער, That is: They are called *Seirím* because they take on the form of *Seirím*, that is, of he-goats, or because a person is terrified when he sees them. Likewise they are called *Shedim* because they dwell in a desolate and barren place, such as the wildernesses and the desolate ends of the north. In the book *Nilchmáth chájim*, fol. 114, col. 1, in the 12th chapter of the fourth *Máamar*, the following is also taught on this matter: נקראו שעירים מפני שנראים מדלגים, That is: They are called *Seirím* because they are seen leaping in the form of he-goats, &c. And they are called *Shedim* from the word *Sádeh* (which means “field”) because their dwelling and abode is for the most part in the field, and they dwell there in solitude. But in the great *Jalkút Rubéni*, fol. 130, col. 1, in the *Parascha Acharé moth*, the following is read: למה קורא אותם לשדים שעירים? שאל בת מי את שלשדים זכרים יש להם שער בראשם ולנקבות אין להם שער בראשן לכן בועז הניח ידו על ראש רות כשראה שהיה לה שער, That is: Why are the devils called *Seirím*? Because the males among the devils have hair (which is called *Sear*) on their heads, while the females of the devils have no hair on their heads; for this reason Boaz laid his hand upon the head of Ruth (in order to determine whether she might perhaps be a she-devil with a bald head lying beside him), but when he felt that she had hair on her head, he said to her (as can be seen in Ruth 3:9): “Whose daughter are you?” This, however, is taken from the *Sepher chasidim*, number 1155.

Concerning the origin and descent of the devils: according to the teaching of the Rabbis, some were created, while others are said to have been begotten by Adam and Eve; some are said to have been begotten by male devils with female devils, or also with the wives of men; others, however, are said to derive from seed that escapes during the night; some are said to be the souls of wicked men and to arise from the evil works of men, while others are said to be angels who were created holy but fell away from God.

Regarding the created devils, it stands in *Rabbi Bechai's* commentary on the Five Books of Moses, fol. 12, col. 4, in the *Parascha Bereschith*, on the words of Gen 2:21, ויסגר בשר תחתנה, *Vajisgar basar tachténah*, that is, "And he closed the place with flesh," where it is written as follows: דרשו ר"זל כיון שנבראת אשה נברא שטן עמה 'מתחלת הספר ועד כאן לא תמצא אות סמ"ך, That is: Our Rabbis, of blessed memory, teach that when the woman (namely Eve) was created, Satan was created along with her. From the beginning of the book (namely the first book of Moses) up to this point (to the 21st verse of the second chapter) you will not find the letter *Samech* (that is, S) except in the word *Vajisgar*, in order to teach you that when the woman was created, Satan was created along with her, since the word שטן *Satan* also contains a *Samech*, or S. And this is likewise to be found in *Bereschith rabba*, fol. 17, col. 1, in the 17th *Parascha*. In the *Jalkut chádásch*, it is read at fol. 107, col. 1, numero 27, under the title *Keschafim*, as follows: המזיקין: נבראו בערב שבת בין השמשות ואתחשיך יומא ואשתארו רוחא בלא גופא: That is: The devils were created on the eve of the Sabbath (namely on Friday evening) at twilight (or dusk), and it grew dark, and they remained spirits without bodies. And in *Rabbi Bechai's* commentary on the Five Books of Moses, it is taught at fol. 8, col. 1, in the *Parascha Bereschith*: דבי אמר נפש חיה אלו המזויאים ברא הקב"ה נשמתן וכשבא לברוא גופן קדש היום ולא בראן ללמדך דרך ארץ שאם יהא ביד אדם חפץ טוב או מרגלית טובה ערב שבת, That is: The Rabbi says that by the living creatures (mentioned in Gen 1:24) the Meriim (that is, devils) are to be understood, whose souls God created; and when He was about to create their bodies, He sanctified the day (of the Sabbath, which immediately commenced) and did not create them, in order to teach you the custom of the land: for when a man has a precious thing or a fine pearl in his hand on the eve of the Sabbath (when the Sabbath begins), one says to him, cast it away from your hand; it is enough for the servant that he be as his master. This same thing is also to be seen in *Bereschith rabba*, fol. 7, col. 1, at the end of the seventh *Parascha*.

So also in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 20, col. 4, in the *Parascha Bereschith*, the following is read from the Zohar: בשעתא כד בעו-למיעל שבתא: הוה ברי רוחין ושדין ועד לא סיים לון עד דאתית מטרוניתא בתיקוניה ויתיבת קמיה אנהו לאינון בריין ולא אשתלימו: that is, at the time when the Sabbath was about to arrive, God created the spirits and devils, but before He had finished with them, the Matron (that is, the Sabbath) came with her preparations (or her adornments) and sat down before Him, whereupon He ceased from those creatures, and they were not made complete (in that no bodies were created for them). On this matter, the commentary of the aforementioned Rabbi Menachem may also be consulted at fol. 143, col. 3, in the *Parascha Acharé moth*. In the great *Jalkut Rubéni* there stands, at fol. 17, col. 3, in the *Parascha Bereschith*, the following concerning this matter as well: לכל בריא עביד הקב"ה לבושין ולמזיקין לא עביד לבושין בגין דאמר לסברא לאדם בערב שבת ובניניה לא ברא לון עד: בין השמשות ואשתארו בלא לבוש ה"ה והנחש היה ערום ולחזיא דאינון מזיקים לא עביד לבוש ב"גד אעיל קנאה בלביה דחזיא: that is, the holy and blessed God made garments (that is, bodies) for all creatures, but for the devils He made no garments (or bodies), because He



intended to create man on the eve of the Sabbath; for that reason He did not create them until twilight, and they remained without a garment. This is what is written in Gen 3:1: “And the serpent was more cunning.” And because He had made no garment (or body) for the serpent, that is, for the devils, He caused them to conceive in their hearts an envy toward man, since they had remained without a garment on his account.

We thus see from this that God is supposed to have created the devils in the evening, shortly before the Sabbath began, and that He was unable to create bodies for them because the Sabbath overtook Him. But in the *Jalkut chádasc*, at fol. 115, col. 4 and fol. 116, col. 1, numero 28, under the title *Malachim*, another reason is adduced as to why the devils were created without bodies, and it is stated that God, when He had intended to create *Adam*, caused all the upper and lower angels to assemble, so that each of them should contribute something of his own toward the creation of man; for this reason He said to them: “Let us make man”; and there follows: שכל המזיקין שלא הסכימו ואמרו מה אנוש כי תזכרנו וגו' לכך שונאים אותנו ולכך: that is, but the devils were unwilling to consent (to such a creation), but said (from Ps 8:5): “What is man, that You are mindful of him,” etc. For this reason they hate us, and the holy blessed God punished them and created no bodies for them.

Concerning the matter from which they were created, the book *Nischmāth chájim* fol. 117, col. 2, in the 13th chapter of the third *Máamar*, teaches the following: עיקר הויתם משתי יסודות קלים והם האש והרוח ועל כן יטו לרוב דקותם וקלוהם וגו' והשדים המורכבים משני יסודות אלה הם גוף דק איננו מורגש ולא מושג לחושי האדם אבל הם מתדמים ומתלבשים צורה לעיני הרואים אותה הם גוף רוחני כי כן היסודות האלה רוחניים That is: The principal substance of them (namely, of the angels) consists of two light elements, namely fire and air; therefore they fly on account of their subtlety and lightness, etc. Likewise, the devils, who are composed of these same two elements, are a subtle body that cannot be comprehended or grasped by the senses of man; yet they assume a form and clothe themselves in a shape before the eyes of those who see them. Behold, they are a spiritual body, for those same elements are likewise spiritual. They are therefore said to have been created from fire and air. However, it is reported in the little book *Tuf haárez* fol. 9, col. 2, that they were created from all four elements, and the words read as follows: תחת גלגל הלבנה אחרון שבכולם יש רקיע חלק שאינו משמש כלום ושם נשמות השדים ורוחין ולילין איש כפי מצבו וגופם נעשה בארץ בשבעה מדורות שתחת הארץ הנקרא תבל ויש להם מדרגות בד' יסודות אש רוח מים עפר. כי יש מהם מאש ויש מרוח ונקראו רוחין ו'יש מים ומעפר ונקראו שירים ומזיקים ועל כל כת יש עליהם ממונים ומלאכים המניעים אותם לעשות רצונם וגו' That is: Beneath the *Sphaera* or sphere of the moon, which is the last of all, there is a firmament, a part that serves no purpose, and there are the souls of the devils, the spirits, and the night-phantoms, each according to its station; their body, however, is made in the earth, in the seven dwellings that are beneath the earth, which is called *Tebel*, and there are *gradus*, or distinctions, among them according to the four elements: fire, air, water, and earth. For some

of them are made of fire, others of air, and these are called *Ruchin*, that is, spirits; but some are made of water and earth, and are called *Shedim* and *Massikim*. Each company of them also has its appointed overseers and angels who compel them to do their will, etc.

In the book *Emek hammelech*, fol. 140, col. 2, in the 30th chapter under the title *Scháar réscha diser ápin*, on a different subject concerning the matter from which they are said to have been created, it is written as follows: כל השדין ורוחין ולילין שנבראו בערב שבת בין השמשות היו מן : 'הטפין של אדם הראשון וגו' that is, all the devils, and spirits, and night-phantoms, which were created on the Sabbath eve at twilight, were from the drops (of the seed) of the first man. But in the *Jalkut chádasch*, fol. 6, col. 2, no. 76, under the title *Adam*, yet another opinion is adduced from the *Sohar* in these words: כשנברא אדם הראשון ירד בדמות עליונים וירדו עמו שני רוחות אחד מימינו ואחד משמאלו דימינא איקרי נשמה קדושה דכתיב ויפח באפיו נשמת חיים ודשמאל איקרי נפש חיה ואותו נפש חיה עלה : that is, when the first man had been created, he descended in the form of the upper beings (namely, the angels), and two spirits descended with him, one at his right side and one at his left side. The one at the right side is called the holy *Nescháma*, that is, soul, as it is written (Gen 2:7): and He breathed a living *Nescháma*, that is, soul, into his nostrils. The one at the left side is called the living *Néphesch*, or soul; and this same living *Néphesch* went up and came back down again, and could not be still (or at rest), until Adam had sinned, and in an instant, when the Sabbath arrived, the devils were created from that same spirit.

Regarding the devils that are said to have descended from Adam and Eve, the Jews write many strange things about this. Concerning Adam, the following is written in the small *Jalkut Rubéni*, number 3, under the title *Léda*, from the *Sohar*: משעה שנגזר על אדם מיתא לכל עלמא אתפרש : מאשתו ולא בעא לאזדווג לה אמר אמאי אני מוליד לבעתותא וכ' ובאו תרין רוחין נוקבין ואזדווגו ואולידו : that is, at the time when death was decreed upon Adam over the entire world by a judgment, he separated himself from his wife and did not wish to lie with her, and said: why should I beget children unto terror? And two female spirits came and mingled with him and bore children. But in *Bereschith rabba*, fol. 21, col. 2, at the end of the 21st *Parascha*, a different reason is given as to why he had abstained from begetting children, in these words: כיוון שראה אדם שבניו עתידים לירד : 'לגיהנם מיעט עצמו מפריה ורביה : וכיון שראה שאחר כ"ו דורות עתידין ישראל לקבל התורה נזקק להעמיד תולדות שנ' : that is, when Adam had seen that his children would descend into hell, he had abstained from begetting children. But after he had seen that the Israelites would receive the Law after twenty-six generations, he lay with his wife in order to have children, as it is said (Gen 4:1): And Adam knew his wife Eve. And this is also to be found in the *Jalkut Schimoni* on the books of Moses, fol. 10, col. 3, number 34. In the Talmudic tractate *Erúvin*, fol. 18, col. 2, the following is read: אמר רבי ירמיה בן אלעזר כל אותן השנים שהיה אדם הראשון בנידוי הוליד : רוחין ושידין ולילין שנאמר ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו מכלל דעד האידינא לאו בצלמו אוליד : that is, Rabbi Jeremias, the son of Eliezer, said: in all those years in which the first man Adam was under the ban, he begat spirits, devils, and night-phantoms, as it is said (Gen 5:3): And Adam

was one hundred and thirty years old and begat (a son) in his likeness after his image; from which it follows that until that time he had not begotten in his image. In Rabbi Bechai's commentary on the five books of Moses, fol. 15, col. 4, in the *Parascha Bereshith*, the following is also taught concerning this matter: רבותינו ז"ל האריכו במדרש בענין אדם הראשון שכל אותן : ק"ל שנה שהיה נזוף בחטאו שהוליד רוחין ושדים ולילית ומזיקין that is, our Rabbis, of blessed memory, have treated at length in the *Médrasch* of the nature of the first man Adam, that during all those one hundred and thirty years in which he was deserving of punishment on account of his committed sin, he begat spirits, devils, night-phantoms, and harmful spirits. And this is also to be seen in the *Jalkut Schimoni* on the five books of Moses, fol. 11, col. 4, number 42, at the beginning, as well as in the book *Toledoth Yitzhak*, fol. 16, col. 1, in the *Parascha Bereshith*.

It is reported, however, in the book *Emek hammélech* fol. 23, col. 3. 4., in the 42nd chapter, under the title *Scháar ólam hattóhu*, that *Lilith* or *Lilis* forced him into sexual intercourse, and the words read as follows: לילית הרשעה כשראתה גודל קלקולו נתגברה בקליפותיה והיתה : באה בעל כרחו של אדם ומתחממת ממנו ומולידת ממנו כמה שדין רוחין ולילין that is, the wicked *Lilith* (or *Lilis*), when she had seen the great corrupted nature of Adam, grew stronger through her *Keliphóth* (namely her evil spirits), and came to Adam against his will, and was inflamed and carnally known by him, and bore from him many devils, spirits, and night-phantoms.

Just as devils are said to have been begotten from Adam through his lying with she-devils, so too are devils said to have been born from Eve, who mingled with devils. Therefore, in *Bereschith rabba*, fol. 20, col. 2, in the 20th *Parascha*, on the words of Gen 3:20, that she is the mother of all living, it is written thus: רבי סימון אמר : אם כל חי אימן של כל החיים דאמר ר' סימון כל מאה : ושלושים שנה שפירשה חוה מאדם היו רוחות הזכרים מתחממין ממנה והיא יולדת מהם . ורוחות נקבות מתחממות מאדם : that is, Rabbi Simon said: the words "mother of all living" mean as much as "mother of all living beings"; for Rabbi Simon said that during all those one hundred and thirty years in which Eve separated herself from Adam, the spirits of the male sex were inflamed by her (that is, by Eve), so that they lay with Eve, and that she bore children from them (the devils); and likewise that the female spirits were inflamed by Adam (and lay with him) and bore children from him. And in Rabbi Bechai's commentary on the Five Books of Moses, fol. 16, col. 1-2, in the *Parascha Bereschith*, on the aforementioned words of Gen 5:3, "And Adam was one hundred and thirty years old and begat in his likeness, after his image," it is taught thus: הכתוב הזה לעד כי קין לא הולידו אדם ולא היה : בדמותו בצלמו . ופרישתו מן האשה ק"ל שנה מיום שנברא היה לסבה כי הוצרך זמן כזה עד שיולדו ממנו וממנה הראויים להוולד ואלו הן רוחין ושדין ולילין וכמו שדרשו כל אותן ק"ל שנה שפירש אדם מן האשה רוחות נקבות היו מתחממות מאדם : ויולדות זכרים ורוחות זכרים היו מתחממין מן האשה ויולדים נקבות : that is, this passage serves as testimony that Adam did not beget Cain, and that Cain was not in the likeness and image of Adam. That Adam, however, separated himself from his wife for one hundred and thirty years after he was created came about because so much time was necessary until those who were to be begotten and born from him and from her, namely the spirits, devils, and night-phantoms, were in fact

begotten and born; just as our rabbis have expounded, that during all those one hundred and thirty years in which Adam kept himself apart from his wife, the female spirits were inflamed by him and lay with him, so that they bore males; and that the male spirits were inflamed by Eve, lay with her, and begat females. So too is it read in the book *Nischmát chájim*, fol. 114, col. 2, in the 12th chapter of the third *Máamar*, that the rabbis teach: כל אותן ק"ל שנה שפירש אדם מאשתו רוחות נקבות היו מתחממות מאדם זיילדות זכרים ורוחות זכרים היו מתחממים מן האשה ויולדים נקבות ואלו הן רוחין : that is, during all those one hundred and thirty years in which Adam separated himself from his wife, the spirits of the female sex were inflamed by Adam and lay with him, and bore males; and the spirits of the male sex were inflamed by the wife (Eve) and lay with her, and begat females; and these same (males and females) are the spirits, devils, and night-phantoms, as is mentioned in the *Sohar Bereschith* in the 176th column.

Concerning the demons that are begotten by male and female demons, the rabbis teach that such unclean spirits multiply just as humans do, and this is evident from the Talmudic tractate *Chagiga*, in which fol. 16, col. 1 the following is written: תנו רבנן ששה דברים נאמרו בשדים : שלשה כמלאכי השרת ושלשה כבני אדם שלשה כמלאכי השרת יש להם כנפים כמלאכי השרת וטסין מסוף העולם ועד סופו . כמלאכי השרת ויודעין מה שעתיד להיות כמלאכי השרת יודעין סלקא דעתך אלא שומעין מאחורי הפרגוד כמלאכי השרת : that is, Our rabbis teach that six things are said of the demons, and they agree with the ministering angels in three respects, but with humans in three others. The three respects in which they agree with the ministering angels are: that they have wings like the ministering angels, and fly from one end of the world to the other like the ministering angels, and know what is to come in the future like the ministering angels. What! Do you think they know it? (It is not so;) rather, they hear it from behind the curtain, like the ministering angels. The three respects in which they are like humans consist in this: that they eat and drink like humans, and are fruitful and multiply like humans, and die like humans. The very same is also to be found in the book *Nischmát chájim* fol. 117, col. 2. and fol. 118, col. 1. in the 13th chapter of the third *Máamar*, and in the *Sijóni* fol. 66, col. 3., as well as in Rabbi *Bechai's* commentary on the five books of Moses, fol. 139, col. 4 in the *Parascha Acharé moth*. From this we see that they are supposed to multiply just as humans do and to beget offspring.

There are said to be four women who became she-devils and are the mothers of the devil; and in Rabbi *Bechai's* commentary on the five books of Moses, fol. 15, col. 4, in the *Parascha Bereschith*, the following is read concerning this: ארבע נשים הן אמות השדים לילית ונעמה ואגרת ומחלת : ויש לכל אחת ואחת מהן מחנות וכתות של רוח הטומאה אין להם מספר. ואומרים כי כל אחת מושלת בתקופה אחת מארבע תקופות שבשנה ומתקבצות בהר נשפה קרוב להרי חושך. וכל אחת מושלת בתקופתה משעת שקיעת החמה עד חצות לילה הן וכל מחנותיהן ועל כולן משל שלמה וקרא אותם עבדים ושפחות שהיה משתמש בהם כרצונו וארבע נשים אלו נשיו של שרו : that is, four women are the mothers of the devils, namely *Lilith* (or *Lilis*), and *Naáma*, and *Igéreth*, and *Máchalath*, and each of them has hosts

and troops of unclean spirits without number. It is also said that each one rules over one of the four solstices that occur in the year, and that they gather at the mountain *Nischpa*, near the mountains of darkness, and that each one rules during her solstice from the time when the sun sets until midnight, together with all her hosts. Over all of these Solomon had power, and he called them male and female servants, because he used them in his service according to his pleasure. These four women, however, are the wives of the prince who rules over *Esau* (that is, of the chief devil *Sammael*, who was mentioned above in the 18th chapter of the first part), and *Esau*, following his example, also took four wives, as is clearly shown in the Law. The very same thing is also to be found in the book *Toledóth Yitzhak*, fol. 16, col. 1, in the Parascha *Bereschith*, and in the great *Jalkut Rubéni*, fol. 53, col. 3, in the Parascha *Toledóth*, as well as in the book *Nischmáth chájim*, fol. 114, col. 2, in the 12th chapter of the third *Máamar*. But in the book *Zijóni*, fol. 14, col. 2, one reads: נעמה היתה אשת שומרון ואם אשמדאי that is, *Naáma* was the wife of *Schomron*, the mother of *Aschmedai* (the king of the devils). And in Rabbi *Menáchem of Rekanat's* commentary on the five books of Moses, fol. 33, col. 3, it is written: אחות תובל קין : נעמה היא אשת שומרון אם אשמדאי שמשם נולדו השדים that is, the sister of *Tubalkain* was *Naáma*, who was the wife of *Schomron* and the mother of *Aschmedai*, from whom the devils were born. Thus *Naáma*, the sister of *Tubalkain*, who is mentioned in Gen 4:22, as well as *Máchalath*, the daughter of *Ismael*, who is mentioned in Gen 28:9, are said to be the mothers of the devils, and they are said to be the wives of *Sammael*.

Who this *Igéreth* is, is indicated in the book *Menoráh Sáhaf*, fol. 399, col. 2, under the title *Pérek dérech érez*, with these words: לא יצא אדם יחידי בלילה לא בלילי רביעיות ולא בלילי שבתות מפני : That is: A person should not go out alone at night, neither on the nights of Thursdays nor on the nights of the Sabbaths, because *Igereth*, the daughter of *Machalath*, goes out with eighteen times ten thousand (that is, one hundred and eighty thousand) angels of destruction, who have the power to destroy (and to do harm). And this is taken from the Talmudic tractate *Pesachim*, fol. 112, col. 2, where these very same words are to be found. Likewise, in fol. 111, col. 1 of the aforementioned tractate *Pesachim*, in the commentary of Rabbi *Schmuel ben Meir*, one reads: אגרת היא אגרת בת מחלת That is: The *Igereth* is the daughter of *Machalath*, and this is the name of a she-devil. We thus see from this that she is supposed to be the daughter of *Machalath*, and so *Sammael* would have to have both mother and daughter as wives at the same time.

Who this aforementioned *Lilith* or *Lilis* is, can be seen from the *Sepher ben Sira*, printed in Amsterdam, fol. 9, col. 1, 2, where the words read as follows: כשברא הקב"ה אדם הראשון יחיד היה : אומר לא טוב להיות אדם לבדו ברא לו אשה מן האדמה כמוהו וקראה לילית מיד התחילו מתגרין זה בזה. היא אמרה איני שוכבת למטה והוא אמר איני שוכב למטה אלא למעלה שאת ראויה למטה ואני למעלה. אמרה לו שנינו שוין לפי ששנינו מהאדמה ולא היו שומעין זה לזה. כיון שראתה לילית כך אמרה שם המפורש ופרחה באויר העולם. עמד אדם בתפלה לפני קונו אמר רבוננו של עולם אשה שנתת לי ברחה ממני מיד שגר הקב"ה שלשה המלאכים הללו אחריה להחזירה אמר הקב"ה אם תחזור מוטב ואם לאו תקבל על עצמה שימותו מבניה מאה בכל יום. הלכו אחריה והשיגוה בתוך הים במים עזים שעתידין

המצרים למות שם וספרוה דבר ה' ולא רצתה לחזור. אמרו לה נטביעך בים אמרה להם הניחוני שלא נבראתי אלא להחליש התינוקות מיום שיוולד עד שמנה ימים אשלוט בו אם הוא זכר ואם נקבה מיום ילדותה עד עשרים יום. וכששמעו דבריה הפצירו לקחת אותה נשבעה להם בשם אל חי וקיים שכל זמן שאני רואה אתכם או שמכם או תבניתכם בקמיע לא אשלוט באותו התינוק. וקבלה על עצמה שימותו מבניה מאה בכל יום. לפיכך בכל יום מתים מאה מן השדים. ולכך אנו כותבים שמות אלו *that is, when the holy and blessed GOD* had created the first man alone, He said: it is not good that man should be alone; and He created for him a wife from the earth, just as He had created him, and called her *Lilith* or *Lilis*. Thereupon they both immediately began to quarrel with one another: she said, I will not lie beneath (and be subject to you); but he said, I will not lie beneath but on top, for it is fitting that you be below and I above (and that you obey me). Then she said, we two are equal to one another, for we were both created from the earth, and neither would obey the other. When *Lilis* saw this, she spoke the *Schem hammphorásch* and flew up into the air of the world; but Adam stood in prayer before his Creator and said, O Lord of the world, the wife that You gave me has flown away from me. Then the holy and blessed GOD immediately sent these three angels (namely *Senói*, *Sansenói*, and *Samman-gelóf*, who are mentioned briefly beforehand in the little book *Ben Sira*) after her, to bring her back; and GOD said to them, if she returns, it is well; but if not, she shall take upon herself (as punishment) that one hundred of her children shall die every day. Thereupon they went after her and found her in the midst of the sea, in the mighty waters in which the Egyptians were destined to perish, and they told her God's command, but she would not return. And when they said to her, we will drown you in the sea (if you do not comply), she said to them, let me go, for I was created for no other purpose than to weaken (and destroy) young children, and I have power over a little boy from the day he is born until the eighth day; but if it is a little girl (or daughter), from the day of her birth until the twentieth day. When they had heard her words, they pressed to take her away; but she swore by the name of the living and eternal God (and said), whenever I see you, or your names, or your likeness on a *Kaméa* (that is, a slip of paper or parchment hung about a child's neck, called in Latin *amuletum*), I will do no harm (and no injury) to that child; and she accepted upon herself that one hundred of her children should die every day, which is why one hundred devils die every day. For this reason we write the names of the said three angels on a slip of paper for little boys, so that when she sees it, she may be reminded of her oath, and the boy may recover.

We thus see from this that this *Lilith* is supposed to have been Adam's first wife, who thereafter became a she-devil; and in the *Jalkut chádasch* fol. 3, col. 1. 2. numero 5. under the title *Adam*, drawn from the *Sóhar chádasch*, fol. 31, col. 1., the following is also written concerning this: מתחלה ברא הק"ב לאדם חוה ולא היתה בשר רק זוהמא וארעא ושמרים שלה והיתה רוח מזקת ולכך לקחה הק"ב מאדם ונתן אחרת תחתיה וזהו ויקח אחת מצלעותי היינו חוה ראשונה שלקחה ממנה ויסגור בשר תחתנה היינו חוה שניה שהיתה בשר דאלו ראשונה לא היתה בשר *That is: The holy blessed God created for Adam at the beginning an Eve (that is, Lilith), and she was not of flesh, but rather of filth and the dregs of*

*the earth, and was a harmful spirit; for this reason God took her away from Adam and gave him another in her place; and this is the meaning of the words of Gen 2:21, "And he took one of his ribs"; this signifies the first Eve, which he had taken from that same rib; but the following words, "and closed up flesh in its place," signify the second Eve, who was of flesh, for the first was not of flesh. And this is likewise to be found in the great Jalkut Rubéni fol. 17, col. 2. in the Parascha Bereschith.*

Regarding the young children over whom she is said to have the power to kill them: in the book *Emek hammelech* fol. 84, col. 2., in the 12th chapter, under the title *Scháar kirjáth árba*, the following is read: לילית רחמנא ליצלן יש לה שליטה בילדים. שיוצאים מהבועל לאור ינר. או עם אשתו. ערומה או בזמן שהוא אסור לבעול כל אותם הילדים שיוצאים מאלו הנזכרים יכולת לילית להרגם בכל זמן שהיא רוצה מפני שנמסרו בירה וזהו סוד. ששוחקים הילדים כשהם קטנים מלילית שהיא שוחקת עמיהם. ושמעתי בי כששוחק הילד כשהוא קטן והוא ישן בליל שבת או בליל ראשי חדשים שאז שוחקת לילית עמהם שטוב לאביו או לאמו או לכל מי שרואה אותו משחק יכה בחוטמו באצבע ויאמר כך לך מכאן ארורה שאין לך כאן חנייה זה יאמר ג' פעמים ובכל פעם שיאמר הלהש יכה בחוטם והוא טוב מאוד מפני שביד לילית להרגם כשתרצה ובהיות שהרשות בירה להרגם לאלו הקטנים נקראו הנפשות הללו נפשות עשוקות וזהו סוד. פסוק עושה משפט לעשוקים פי' שהק' בה יעשה לעתיד לבוא משפט לעשוקים פי' לאלו הילדים העשוקים That is: The Lilith, from whom may the merciful God preserve us, has power over those children who are begotten by one who lies with his wife by the light of a candle, or when she is naked, or when he is forbidden to lie with her. All such children who come from the aforementioned persons, Lilith has the power to kill at any time she wishes, since they have been given into her power; and this is the mystery of why children, when they are small, laugh on account of Lilith, because she laughs (or plays) with them. I have also heard that when a child laughs while it is still small and sleeps on the night of the Sabbath, or on the night of the first days of the months, Lilith laughs (or plays) with it at that time, and that it is good for the child's father, or mother, or anyone who sees it laughing, to strike it on the nose and speak thus: go away from here, you accursed one (Lilith), for you have no lodging here; this he shall say three times, and as often as he says this incantation he shall strike the nose; and this is very good, since it lies within Lilith's power to kill the children whenever it pleases her. And because she holds the power in her hand to kill these small children, those souls are called the souls of the oppressed; and this is the mystery of the words (Ps 146:7): He who renders justice to those who suffer oppression, that is, the holy blessed God will in time to come render justice to those who suffer oppression, namely to those children upon whom Lilith inflicted violence by killing them before their time, and this is the mystery of the words Eccl 4:1: Behold the tears of those who suffer oppression. This same passage is also to be found in the aforementioned book *Emek hammélech* fol. 130, col. 2., in the 11th chapter, under the title *Scháar réscha disêr ánpin*, as well as in the book *Kol bóchim* fol. 29, col. 1. 2. 3. 4. This Lilith is supposed to be in constant discord with *Máchalath*, concerning which the *Jalkut chádasch* fol. 108, col. 3. numero 56, citing *Galante* fol. 7, col. 1., states the following: שתי קליפות יש אחת נקראת מחלת ועמה תשע'ח כתות מלאכי חבלה כמנין שמה

והיא תמיד מרקדת ומחוללת כשמה . השנית היא לילית ועמה ת'פ כתות מלאכי חבלה כמנין שמה והיא תמיד מיללת כשמה ומלחמה ערוכה ביניהם ואינן פוגעות זו בזו אלא ביום כיפור בהן שיהיו מתגרים וטרודים אלו באלו ובין כך ובין כך תפלתן של That is: (There are two *Keliphóth* (or *Keliphos*, that is, she-devils); the first is called *Máchalath* (or *Máchalas*), and she has four hundred and seventy-eight hosts of angels of destruction with her, according to the numerical value of her name (for *Machalath* yields 478), and she leaps and dances continually, according to the meaning of her name (since *Machól* or *Mecholá* means a dance, and *Chalál* means to dance). The other is *Lilis*, and she has four hundred and eighty hosts of angels of destruction with her, according to the numerical value of her name (for *Lilith* yields 480), and she howls incessantly, according to the meaning of her name (for *Helil* means to howl, and *Jelalá* means a howling), and an ordained war exists between them. They do not, however, encounter one another except on the Day of Atonement, so that they may fight with one another and be occupied with each other, and in the meantime the prayer and fasting of the Israelites may ascend (into Heaven) without accusation (from such evil spirits, who otherwise are accustomed to accuse the Israelites before God and to bring their sins before God).

Where the four aforementioned wives of *Sammael* reside is indicated in the little book *Tuf haárez* fol. 19, col. 3. with these words: דע שהשבעים שרים כל אומה ואומה נפל לחלקו שר אחד מהשבעים הם 'תחת רשות סמאל ורהב והנה לרהב ניתן לחלקו כל גבול מצרים שהיא ה' פרסה על ה' פרסה . ולסמאל נתנו לו בפני עצמו ד מלכיות ובכל מלכות יש לו פילגש אחת שהם ד' פילגשים ושמותן הם א' לילית לילית שלקחה לכת זוגו והיא חוה ראשונה. ב' נעמה. ג' אבן משכית. ד' אגרת בת מחלת. ודהו' מלכיות הם אחת מלכות דמשק שיש בתוכה בית רימון. ב' מלכות צור שהיא נגדיית לארץ ישראל. והג' היא נקראת מלכות מלשא שמקודם היתה שמה רודש. והד' היא המלכות הנקראה גראנטא ויש That is: Know that there are seventy princes, and that every people has fallen to the share of one of these seventy princes; and likewise that all such seventy princes are under the power of *Sammael* and *Rahab*. Behold, to *Rahab* was given as his portion the entire land of Egypt, which is four hundred miles long and wide. To *Sammael*, however, were given four separate kingdoms, in each of which he has a concubine, so that he has four concubines; and the first is called *Lilith* (or *Lilis*), whom he has taken as his wife, and she is the first *Eve*. The second is called *Naama*; the third is called *Even maskith*, and the fourth is called *Igereth*, the daughter of *Machalath*. As for the four kingdoms: the first is the kingdom of *Damascus*, in which the house (or the temple of the idol) *Rimmon* is located. The second is the kingdom of *Tyre*, which lies opposite the land of *Israel*. The third is called the kingdom of *Malta*, which was formerly called *Rhodes*. And the fourth is the kingdom called *Granada*; though some say that it is the Ishmaelite (that is, the Turkish) realm. And in each one of the said four kingdoms dwells one of the same.

But if *Sammael*, who is also called *Satan*, is supposed to have been circumcised by GOD at the time of creation, so that he might not beget many devils with *Lilis*, as was reported above in the first chapter of this second part, page 7, from the contents of the book *Ammudeha*



*Schibha*, then why should he have taken four wives, and how can he beget young devils? These things run directly contrary to one another. Yet among the senseless Jews everything is acceptable, among whom two entirely contradictory and mutually conflicting things can both be true, notwithstanding that they are opposed to all sound reason.

That devils mix with the wives of men, and that men also have dealings with female devils, and are supposed to beget devils, is taught in the *Zijoni* fol. 67, col. 1. in these words: רע שגם בן אדם ישכב עם שידא ותבעלת לו יהיה לו ממנו בן או בת. ועל זה אמר הנביא על כל גבעה גבוהה שמה משכבך שהיו נבעלות לשדים ובוטעות הלילות והשרין: That is: Know that when a man lies with a female devil and sleeps with her, she will receive from him a son or a daughter; for this reason the prophet said (Isa 57:7): “You have made your bed upon high and lofty mountains,” because they were slept with by devils, and because they slept with the *Liliós*, that is, female night-spirits and she-devils. Likewise, a Jew is said to have married the daughter of *Aschmedai*, the king of the devils, and to have begotten a son with her, as may be read in a small tract printed in Venice, which is called מעשה ירושלמי *Maáse Jeruschálmí*; this fable is too lengthy to set down here, but it may perhaps be published by me on some occasion separately, together with a translation into German. Furthermore, it is reported in the *Zijóni* fol. 66, col. 4.: אשמדאי מלכא שכב עם נשי שלמה: מחמת שהטריחו יותר מדאי כי אחרי שהראה לו השמיר לא היה לו להטריחו יותר ועל הסוד כתב כי בנות האדם לשדים כיפת that is, *Aschmedai*, the king (of the devils), lay with Solomon’s wives, because Solomon had burdened him too greatly; for once he had shown him the *Schámir* (of which mention was made above in the eighth chapter of the first part), he ought not to have burdened him further. The author of the book *Sod* also writes that the daughters of men are just as pleasing to the devils as a beautiful maiden is to an Israelite. The wife of a devil, however, commits no adultery with another devil. And in the *Sohar* printed at Sulzbach, in the 387th column, in the *Parascha Vajischlach*, the following is read: כל אינון שנין דלא קריב אדם עם אתתיה רוחי מסאבי הוו קאתיין ומתחממין מניה ואולידן מניה והני איקרון נגעי בני אדם. והא אתמר דכר ברנש בחלמיה ולא שליט בגופיה וגופא אשתכך רוח מסאבא אתיא ושריא עליה ואית זמנין דרוחי נוקבין מסאבין אתיין וקרבן בהדיה ומשכין ליה בהדיהו ומתחממין מניה ואולידו לבהד רוחין ומזיקין נגעי בני אדם ולומנין יתהזון כחיי בני נשא בר דלית that is, in all those years in which Adam did not touch his wife, the unclean spirits came to him, were inflamed by him (and slept with him), and bore children by him, which are called נגעי בני אדם *Nighe bene ádam*, that is, plagues of the children of men. And behold, it is said that when a man dreams and does not have mastery over his body, and the body is calm and still, an unclean spirit comes and takes up residence upon him. It also happens at times that unclean spirits of the female sex come and lie down beside him, and draw him to themselves, and are inflamed by him (and slept with him), and thereafter bear spirits and devils, which are *Nighe bene ádam*, that is, plagues of the children of men. Sometimes they appear in the form of human beings, except that they have no hair upon their heads.

On this topic, the book *Nischmáth chájim* fol. 122, col. 1. 2. may also be consulted, in the sixteenth chapter of the third *Máamar*, where this matter is treated at length.

Concerning those devils who are said to originate from nocturnal seminal emission, the following is written in the aforementioned *Sohar*, in the 170th *column*, in the *Parascha Bereschith*: אמר רבי יצחק מההיא שעתא דקטל קין להבל אתפרש אדם מאנתיה ותרין רוחין נוקבין הוו אתיין ומזדווגין : עמיה ואוליד רוחין ושדין דשאטן בעלמא ולא הקשה לך האי דהא ברנש כד איהו בחלמיה אתיין רוחין נוקבין וחייכן עמיה ומתחממן מניה ואולידן לבראי . אי הכי כל קרי דחמי הוא ברנש מגו רוחין נוקבין דאהיין ומזדווגין עמיה ומתחממן מניה ואולידן דכרין ונוקבין ואלין איקרון נגעי בני אדם ולא מתהפכן אלא לדיוקני בני נשא ולית לון שערין ברישא ועל כתיב בשלמה והוכחתיו בשבט אנשים ובנגעי בני אדם ואפילו כהאי גוונא רוחין דכרין אתיין לנשי עלמא ומתעברן מנייהו ואולידן : that is, Rabbi *Isaac* said: from that very hour in which Cain killed Abel, Adam separated himself from his wife, and two spirits of the female sex came to him and joined themselves to him, and he begat spirits and devils who roam about in the world. But let this not seem difficult (and strange) to you, for behold, when a man is in a dream (and in sleep), spirits of the female sex come and rub themselves against him and are heated by him, and thereafter give birth. Now if this is so, then every emission of seed that a man experiences originates from spirits of the female sex, who come and mingle with him and are heated by him, and give birth to males and females; and these are called *Nighé bené ádam*, that is, plagues of the children of men, and they are transformed into no other form than the likeness of human beings; yet they have no hair upon their heads, and for this reason it is written of Solomon (2 Sam 7:14): (when he commits a transgression) I will chastise him with the rod of men and with *Nighé bené ádam*, that is, with the plagues of the children of men.

Furthermore, the following is read there in the 171st *column*: האי נעמה אימן דשירין הות ומסטרעה : אתיין כל אינון שדין דמתחממן מבני נשא ונטלי רוח התיאובתא מנייהו וחייכאן בהו דעבדי לון בעלי קריין ובנין דא בעל קרי : that is, *Naama* is the mother of the devils, and from her side come all those she-devils who inflame themselves with the children of men, and they receive the spirit of desire from them, and rub themselves against them, and cause a flux to befall them. Therefore, he upon whom a flux befalls, which comes from the side of the unclean spirit, must (according to the commandment in Lev 15:2, 5) wash himself, so that he may be cleansed of it. But in the book *Emek hammelech*, this is said of *Lilis* at fol. 102, col. 4, at the end, and fol. 103, col. 1, at the beginning, in the 92nd chapter, under the title *Scháar Kirjath árha*, in these words: היא עוזבת אלוף נעוריה ויורדת ומזנה עם בני אדם הישנים למטה בטומאת קרי ומהם : that is, She (namely *Lilis*, as is evident from what precedes) forsakes the guide (that is, the husband) of her youth, and descends, and fornicates with the children of men who sleep down below, through the uncleanness of the flux, and from those same men are begotten devils, spirits, and night-phantoms, who are called *Nighé bené ádam*, that is, plagues of the children of men, as it is said (Ps 91:10): And the plague shall not come near your tent. As for these devils who are called *Nighé bené ádam*, still more on this subject is to be found in the *Jalkut chádasch*,

fol. 67, col. 1, number 112, under the title *David*; and in the book *Nilschmáth chájim*, fol. 139, col. 2, and fol. 140, col. 1, in the 27th chapter of the third *Máamar*; as also in the book *Zerór hammór*, fol. 5, col. 2, in the *Parascha Bereschíth*, and fol. 96, col. 4, in the *Parascha Tasría*.

It is also reported at fol. 97, col. 4, in the aforementioned book *Zerór hammór*, that all manner of plagues are said to originate from such devils, and the words there read as follows: וענין נגע כבר רמזתי לך שכל עניני הנגעים נמשכו מצד אדם הראשון והם נקראים נגעי בני אדם והם שידה ושידין המזכרים בקהלת : that is, "Concerning the plague of garments (of which mention is made in Lev 13:47), I have already indicated to you that all plagues (and leprosy) derive from Adam, and these are called *Nighe bené ádam*, that is, the plagues of men (or of the children of Adam), and these are the same *Schidda* and *Schiddin* (that is, she-devil and devils) of which mention is made in Ecclesiastes (Eccl 2:8)." These are the words of the book *Zerór hammór*. It is, however, a great error that *Schidda* and *Schiddóth* should be understood to mean devils, for such words in that passage signify all manner of musical instruments, and no devils at all. Concerning the plague of garments, the following is also written further on in the last-cited fourth column: לאנשים החוטאים בנפשותם הם נוגשים אליהם ומטילין בהם ארם ומטמאין בגדיהם במין נגעים וטומאה עד שנראים הנגעים : that is, "They (the devils) draw near to those people who sin against their own souls, and cast a poison into them, and defile their garments through kinds of plagues and uncleanness, so that the plagues become visible upon their garments. And this is the true cause of the plague of garments and houses." More on this subject can also be found there, as well as at fol. 96, col. 4. Likewise, in the book *Emek hammélech*, fol. 85, col. 1, in the 16th chapter, under the title *Scháär Kirjáth árba*, mention is made of a devil called *Kapkapúni*, who is said to have two wives, of whom one is called *Zaritha*, that is, Leprous, and the other *Sagrirta*, which likewise means Leprous, and the following passage comes after: והתולדות היוצאים מהם הם צורות משונות זו מזו ובני צריחא מצורעים . ויש מחכמי קבלה אומרים שכל : that is, "Those who are born of them are of various forms, but the children of *Zaritha* are leprous. There are also some among the wise of the *Cabbala* who say that all lepers are descended from the stock of this shameful offspring (of *Zaritha*). But the children of *Sagrirta* have no recognition of faces, and these two hosts are at all times ready for war against one another."

All those demons who were begotten from the seed of a man are supposed to defile that man greatly upon his body after his death, as their father; concerning which it is written in the book *Zerór hammór*, fol. 5, col. 2. in the *Parascha Bereschíth* as follows: אלו המזיקין שנתהוו מזוב : האדם מתחברים כולם כשנפטר האדם אצל אביהם ליגע בו לטמאו ולכן צוו חז"ל לעשות הקפות לאדם ולהזכיר שם דברים בענין שבאלו הקפות בורחים כולם ואין נוגעים בו וצוו שיעשו שבעה הקפות להבריה שבעה כתות של מלאכי חבלה שמתחברים שם וזה שהזכירו חז"ל שבע מעמדות וזהו בשש צרות יצילך ובשבע לא יגע בך רע זהו איש רע בליעל שבאלו השבעה הקפות כולם בורחים ואין נוגעים בו ולכן צריך לעשות ההקפות אצל הקבר בענין שמיד כשישלימו ההקפות יכניסוהו : that is, those demons who were begotten from the flux of a man all gather together when the man dies, beside their (deceased) father, to touch him

and to defile him; for this reason our Sages, of blessed memory, commanded that one should walk around the man seven times and speak certain words there, since through such circling they all take to flight and do not touch him. They also commanded that seven circuits should be performed, in order to drive away the seven bands of the angels of destruction who assemble there; and this is what our Sages, of blessed memory, have stated concerning the seven stations. This also (is the meaning of the words of Job 5:19): “Out of six tribulations He will deliver you, and in the seventh no evil shall touch you,” by which evil or wickedness the evil man, the scoundrel (the unclean spirit) is to be understood; for through such seven circuits they all flee away and do not touch him. Therefore one must perform such circuits at the grave, so that as soon as the circuits are completed, the deceased may be placed in the grave and quickly laid in the pit, so that nothing evil may touch him. On this point the aforementioned book *Zerór hammór* fol. 96, col. 4. in the *Parascha Tasría* may also be consulted.

Since the Jews are now caught up in such superstition, and imagine that such devils defile a person after his death upon his body, and walk with his corpse as with that of their father, they customarily forbid them by means of a ban from following after them at their funeral and from touching either their clothes or their body, as can be read at the end of a little book printed here in Frankfurt, which is called סדר הקברנים *Seder hakafranim*.

Concerning such demons and how they can be killed, the following is written in the little book recently printed here in Frankfurt, which is called הנהגת החסידים ואנשי מעשה *Hanhagáth hachasidim veánsche máaseh*, fol. 16, col. 1-2 and fol. 17, col. 1: [the Judeo-German passage in Hebrew characters reads as follows:] The wise men of conduct write in their books that the demoness Lilith, who is far from us, lies with men and takes on the form as if the man were having to do with a woman or a maiden. Likewise, male demons also come and lie with women, taking on the form of men and young fellows, and defile them, alas; so that, on account of the many sins, the children mostly die from the bitter sin, on account of their smallness. And from such seed are created destroyers, injurers, demons and spirits, as well as night-phantoms, who call themselves the children of the man, and after his death punish him with bitter torments that are not to be described. One must do great penance and good works until one kills such demons, etc. For this reason our wise men have established certain ordinances so that one does not come to such sin. Before one begins to read the words (“Hear, O Israel, the LORD our God is one God,” Deut 6:4), one shall wash one’s hands, and with devotion read the said words, “Hear, O Israel,” etc., whether they be women or men; and thereafter shall make the confession of sins which is set out above (namely in the second, third, and fourth pages of the aforementioned little book), whether in Hebrew or in German; thereafter he shall recite the first four Psalms. In this manner one kills the demons that have been created from one’s wasted seed. One should also endeavor to perform commandments,

for example to make a coffin for a dead person, or to dig a grave for a dead person, or when one bakes unleavened bread one should work hard until one sweats. By this means one kills the demons, and one is further freed from sin.

Regarding those devils who are said to have been the souls of wicked people and to have become devils, the following is taught in the *Jalkut chádasc*, fol. 123, col. 1, numero 18, under the title *Mitha*, from the *Sóhar chádasc* fol. 16, col. 1: הנפשות הרשעים כשיצאים מן העולם הן הן: That is: The souls of the wicked, when they depart from this world, are the devils that are in the world. And in the *Sepher chasidim*, numero 1170, the following is read: למה הרוחות מחבלין ערב שבת לפי שאין הרוחות בגיהנם פירוש רוחות של רשעים במיתתן הם מזיקין כמו כל תולדות קין שמהו הרוחות: that is, Why do the spirits cause harm on the eve of the Sabbath? Because the spirits are (at that time) not in hell, which is to be understood of the spirits of the wicked, who after their death are devils, just as the souls of all the deceased generations of Cain are devils. So too it is written on this subject in the book *Nilchmáth cháyim*, fol. 168, col. 1, in the 19th chapter of the fourth *Máamar*, from the *Sóhar* on the third book of Moses, from column 125, as follows: אמר רבי יהודה נפשא דרשיעא אילין אינון מזיקין דעלמא: that is, *Rabbi Jehuda* has said: the souls of the wicked are the devils in the world. And still more on this subject can be found in that same place. In the book *Emek hamélech*, fol. 68, col. 1, in the 22nd chapter under the title *Scháar dikna kaddíscha*, the following is also read: עמלקים הם המשומדים והמינים והמסורות והאפיקורסים והמלשינים את ישראל להמלכות בעלילות שקר ומזיקים את ישראל הן בממונם הן בגופם הם נפשות הרשעים: that is, The *Amalekites*, namely the Jews who have apostatized from their religion, and the heretics, and the traitors, and the *Epicureans*, and those who slander the *Israelites* before the authorities through false accusations, and who harm the *Israelites* both in their property and in their persons, are the souls of the wicked who after their death become devils, and they are the people whom GOD hates.

Concerning *Cain*, the aforementioned book *Nischmáth chájim* fol. 116, col. 1. in the 12th chapter also subsequently reports: אמרו עוד שמקין יצאו שדין ולילין ושעל כן לא הוזכרה בתורה מיתה בזרעו: That is: They further say (namely the Kabbalists) that from *Cain* devils and night-phantoms came forth (and were begotten); and that for this reason the death of his seed is not mentioned in the Law (of *Moses*), as it is mentioned in the case of the other lineages of *Adam*, inasmuch as those descended from the seed of *Cain* were regarded as a separate and distinct race.

Likewise, the souls of those people who lived at the time of the Flood are said to have become devils, as can be seen in *Jalkut chádasc* fol. 106, col. 3. numero 18. under the title *Keschafim*, where the words read as follows: נשמות דור המבול נעשו רוחות ומזיקין דעתיד הקב"ה לאבדן מן העולם: That is: The souls of the generation of the Flood have been made into spirits and devils, and the holy, blessed God will in the future destroy them from the world. And in the Chapters of *Rabbi Eliezer*, in the 34th chapter, as well as in *Jalkut Schimóni* on *Isaiah*, fol. 46, col. 2. numero 196. at the end, it is taught: דור המבול אף ביום הדין אין עומדין שני רפאים בל יקומו וכל נפשותם נעשים



the first man and said (to God): why did you create him, seeing that he will provoke you to anger? But God answered them: if you had descended into the lower world, you would have sinned just as he did. And so He let them descend; and they sinned, and they are those sons of God of whom it is written (Gen 6:2): “And the sons of God saw the daughters of men, that they were fair, and took to themselves wives whichever they chose.” After they had sinned, they were clothed (with a body), for when an angel has been on the earth for seven days, he becomes dense. And as soon as they were clothed, so that the evil nature gained dominion over them, and they wished to return to their place and invoked the *Schemhamphorách*, they could not ascend, because they had been expelled from the place of their dwelling and were cast down to the earth into the dark mountains. From these came the great giants and the children of Anak who were upon the earth. These were the mighty men who from of old were men of renown; and from them and their seed the devils descend.

That the two spirits *Asa* and *Asael* were originally good and holy angels can be seen from Rabbi Menáchem of Rekanat’s commentary on the five books of Moses, fol. 36, col. 1., drawn from the *Medrasch Ruth*, where it is written as follows: עזא ועזאל הדין מלאכי חור דקטרגו למאריהון ואפיל לון קודשא בריך הוא מאתר קדושתהון מעילא וכד נחתו אתגלימו באוירא ואתעבידו כבני נשא ולית לך בכל אינון מלאכין דאשלימו לאתערבא גו בני נשא כאינון דאיכרון אישים וכאינון דאיכרון בני אלהים כיון דאפיל ליון קודשא בריך הוא איגלימו מכל אינון יסודי דבני נשא מתלבשין בהון . שאר מלאכין כד נחתו אינון זמינין לאהבא לדוכתייהו אגלימו באוירא That is: *Asa* and *Asael* were two angels who had accused their Lord, and the holy blessed God cast them down from the place of their holiness on high; and when they descended, they were clothed with the air (in that they assumed bodies from it) and were made like unto the children of men. And there are among all the angels none who have been so completely mingled among men as those who are called אישים *Ischim*, that is, Men, and those who are called בְּנֵי אֱלֹהִים *Bené Elohim*, that is, Children of God. After the holy blessed God had cast them down, they assumed a body from all those elements with which the children of men are clothed (and from which they have their bodies). The remaining angels, however, when they descend, are ready to return to their place again (whenever they will); they assume a body from the air and lay it aside again, and (when they have accomplished their business) they return to their place. Concerning such fallen angels, something further may also be read in the last-cited column, as well as in the preceding fol. 35, col. 4. of the aforementioned book.

It is thus sufficiently evident from what has been presented up to this point, what strange and foolish opinions the hardened Jews hold concerning the origin and descent of devils. We will now proceed and further examine what they teach concerning these same beings.

How many different kinds of them there are supposed to be is shown to us by Rabbi *Menasse ben Israel* in his book *Nishmáth chájim*, fol. 114, col. 1, in the 12th chapter of the third *Máamar*, in these words: אָמְרוּ מְאָרִי מִתְנִיתִין: דְּאִינון ג' מִיָּנִים מִיָּנִיהוּ , חַר מִן דְּלֵהוֹן פְּמִלְאָכִי הִשְׁרַת וְחַד: בְּכַנֵּי אָדָם וּמִן תְּלִיתָא פְּבַעִין that is, the teachers of the Mishnah have said that there are three kinds of them. The first kind is those who are like the ministering angels; the second kind is

like the children of men; but the third is like cattle. This is also to be found in the book *Emek hammélech*, fol. 85, col. 1, in the 16th chapter under the title *Scháar Kirjáth árba*. As regards the first kind, it is written in the *Sóhar* printed at Sulzbach, on the fourth book of Moses, in the 468th column, in the *Parascha Ki téze*, as well as in the last-mentioned place in the book *Nischmáth chájim*, concerning them as follows: ואינן השרת, תלמידי חכמים ונדעין מאי דהנה ומאי דעתיד למהני: that is, the teachers of the Mishnah maintain that among them there are some who are like the ministering angels, and that these are wise teachers who know what has been and what is yet to come. Furthermore, in the last-cited place in the book *Nischmáth chájim*, the following is read from the book *Tikkúnim*, fol. 41: אית שרין דאינן קדישין כמלאכי השרת: that is, there are devils who are holy, like the ministering angels. And shortly thereafter it follows: אית בהון חכימין באורייתא דבכתב ודבעל פה: that is, there are among them those who are wise in the written and the oral Law. Hence one reads in the *Maase-buch*, in the 143rd chapter, that a devil who had dwelt with Rabbi *Channina* in the form of a frog is supposed to have taught this Rabbi *Channina* the entire Law of Moses. Likewise it is stated in the little book *Iggéreth báale chájim*, at the beginning of the 15th chapter under the title *Scháar schelischí*: דע כי בשרים טובים ורעים כופרים ומאמינים צדיקים ופושעים כאשר: that is, know that among the devils there are good and evil, unbelieving and believing, righteous and sinners, just as are also found among the children of men.

These aforementioned so-called holy, good, and righteous devils, שדין יהודאין *Schédin Jehudáin*, that is, Jewish devils, are so named because, just as the Jews do, they are said to study the Law of *Moses*, to go to the synagogue, and to perform their prayers. And in the book *Emek hammélech*, in the aforementioned 16th chapter, under the title *Scháar Kirjáth árba*, fol. 85, col. 1, the following is written concerning them: וקראים שדין יהודאין שלומדים תורה ושומעים: that is, they are called Jewish devils because they study the Law and eavesdrop behind the curtain (on what is spoken and decided in Heaven). And shortly thereafter, in the same place, from the *Sohar*, the Sulzbach printing, on the fourth book of Moses, from the *Parascha Pinchas*, col. 413, the following passage occurs: לא למגנא אתקרי יוסף שידא על שם דאוליף ליה: שד ולא למגנא אמרו מארי מתניתין אם הרב דומה למלאך יי' תורה יבקשו מפיהו ואשמדאי מלכא הוא וכל משפחתיה הא: that is, *Joseph* is not called *Schéda* without reason, for a *Sched*, that is, a devil, taught him. Likewise, the teachers of the *Mishna* did not say in vain: when a *Raf*, or teacher, is like the angel of the Lord, one should seek the Law from his mouth. I also maintain that King *Aschmedai* and his entire lineage are Jewish devils, who are compelled by the Law and by the names of the Law, that is, by the conjuration of the princes of the vessel (who are consulted in vessels, just as others are, of whom mention was made above in the 8th chapter of the first part, pagina 350, in eggshells, glasses, or oil). *Aschmedai* is therefore the king of such Jewish devils, who, as was indicated in the first chapter of the first part, pagina 12, is said to travel each day to the heavenly academy on high and to study there. And concerning these devils, who are said to



have inhabited an entire city, to have maintained a rabbi who was also a devil, to have gone to the synagogue, and to have prayed, more is to be found in the aforementioned tract, the little tractate called *Maase Jeruschálmí*. It was also noted above in the ninth chapter of the first part, pagina 462, that devils who dwell upon the earth, which is called *Adama*, perform their prayers. And in the small *Jalkut Rubéni*, under number 4, under the title *Massikim*, from the *Sóhar*, the following is taught concerning those devils whom Adam is said to have begotten with *Lilis* over the course of one hundred and thirty years, who dwell upon the aforementioned earth called *Adamá*: הם תמיד עצבים ביגון ואנחה ואין ביניהם שמחה כלל וכהות הללו יכולים: that is, they are always sorrowful and afflicted, and they sigh, and there is no joy among them whatsoever. These hosts can fly up to *Tébhél* (that is, the uppermost earth), and they have become devils, and they return again (to their earth, which is called *Adamá*) and pray prayers to God the Creator, etc.

According to the teaching of the Jews, there are supposed to be two kinds of devils, namely Jewish and heathen or idolatrous ones, as can be seen in the frequently cited book *Emek hammélech*, fol. 85, col. 1, cap. 16, under the title *Scháar Kirjáth árba*, where the following is written: אינון כמלאכים דמשמשין לון שדין ואינון יהודאי רשימין באות שדי ואית שרין ומזיקין מסטרא דמסאבו דאיתקריאו: שדים עובדי עבודה זרה: that is, they (namely the Jewish devils) are like the angels whom the devils serve, since they are Jews and are marked with the sign *Scháddai* (meaning circumcision). There are, however, also devils from the unclean side, who are called idolatrous devils. Concerning the Jewish devils, one may also consult the aforementioned book *Emek hammélech*, fol. 152, col. 4, in the 45th chapter, under the title *Scháar réscha disér ánpin*, as well as the book *Jesód schirim*, fol. 8, col. 2. As for those devils who are said to resemble cattle, it is stated in the book *Nischmáth chájim*, fol. 114, col. 1, in the 12th chapter of the third *Maamar*: אית שנהון כבהמה פריין ורבין כבהמה: that is, some of them are like cattle, and are fruitful and multiply like cattle.

What princes and rulers exist among the devils can be seen in part in the book *Emek hammélech*, fol. 84, col. 4, and fol. 85, col. 1, in the 15th chapter, under the title *Scháar Kirjáth árba*, as well as in the great *Jalkut Rubéni*, fol. 128, col. 4, in the Parascha *Acharé moth*, where it is reported that the chief devil *Sammaël* has twelve princes under him, and that the eleventh of these twelve in turn has a thousand mighty princes beneath him.

The hosts standing under *Sammaël* are supposed to lead people astray on the road at night. Concerning this, in the aforementioned book *Emek hammélech*, fol. 130, in the 11th chapter, under the title *Sehaar réлча*, this *ánpin* writes the following over the words of Eccl 4:13, "A young boy who is poor and wise is better than an old king who is a fool and does not know how to protect himself": הם משרתיו של סמאל הרשע הנקראים כיתות הכסיל וזהם במדרגה התחתונה ושפלה: כיון שאין להם רשות להזיק רק להטעות בני אדם ולפתותם שילכו בדרך מעוקל ומובילים למים או לאשפות היער ואגמי מים ועושים להם אחיזת עינים עד שהבן אדם רואה לפניו דרך ישר ויפה מאוד או כפר ואושפיזא והוא שקר וכזב וזהו פירוש הפסוק מה יתרון יש לו למלך הרשע הזה שעושה רשעתו בכל יום עם משרתיו ומהנותיו לבני אדם עד ששחוקם וקולם נשמע למרחוק

וזהו עושה בכל יום ובכל לילה ואין לו יתרון ואדרבא יענש על זה לעתיד לבוא שישחט אותו קב"ה שנ' ביום ההוא יפקוד י"י  
 that is, These are the servants of the wicked *Sammaël*, who are called the hosts of the fool, and they are in the outermost and lowest degree, in that they have no power to cause harm, but only to lead people astray and to seduce them into going a crooked (and wrong) path, and they lead them into water, or into filth in the forest, and into stagnant waters (or puddles and marshy places), and they blind their eyes, so that the person sees before him a straight and very beautiful road, or a village, or an inn, which is nevertheless untrue and false; and this is the meaning of the saying (of *Solomon*): What benefit does this wicked king (that is, *Sammaël*) derive from the fact that he practices his wickedness every day with his servants and hosts against people, so much so that they laugh (when they lead someone astray) and their voice is heard from afar? And this he does every day and every night, and derives no benefit from it; on the contrary, he will for this reason be punished in the future, for the holy and blessed GOD will slaughter him, as it is said (Isa 27:1): "At that time the LORD will visit with His hard sword the *Leviathan*, who is a straight serpent," meaning *Sammaël*, "and the *Leviathan* who is a crooked serpent," by which *Lilith* or *Lilis* is understood. On this subject, the little book *Schechéchath léket*, number 23, under the title *Keschafim veschédim*, may also be consulted.

There is said to be among the devils one who is called קטב מרירי *Kétef meriri*, that is, a bitter pestilence (both words being read at Deut 32:24), concerning whom the following is read in *Bammidbar rabba* fol. 201, col. 4, at the end, and fol. 202, col. 1, in the 12th *Parascha*, on the words of Ps 91:6, "From the *Kétef*, that is, the pestilence that destroys at midday":

דכנן אמרי שד הוא ולמה קרי ליה קטב ל' אבא בר כהנא אמר דהוא בזא סגייה דיומא מן ראשיהן דר'

עד סופיהון דתשע ר' לוי אמר דהוא ביזן סוגייה דטיהרא מן סופיהון דארבע עד ראשיהון דתשע ואינו שולט לא בצל ולא בחמה אלא בין הצל לחמה. ראשו דומה לעגל וקרן אחת יוצאה מתוך מצחו והוא מתגלגל ככד. אמר רבי הונא בשם רבי יוסף קטב מרירי עשוי קליפין קליפין שערות שערות עינים עינים. אמר רבי שמעון בן לקיש ועין אחת קבועה לו בלבו וכל מי שהוא That is: Our rabbis say that the word *Kétef* signifies a devil. But why is he called *Kétef*? Rabbi *Abba*, the son of *Cahana*, said (that he is so named from the word קטב *Katáf*, which means to cut and to split) because he cuts through (and divides) the course of the day from the beginning of the fourth hour until the end of the ninth hour, inasmuch as he holds dominion from the fourth until the ninth hour of the day. Rabbi *Levi* said (that he is so named) because he robs (or cuts through, that is, divides) the course of midday from the end of the fourth hour until the beginning of the ninth hour (for in *Echa rábbathi*, where this same fable also appears at fol. 296, col. 2, גזל *gásel*, which means to cut through, is read in place of גזל *básel*, which means to rob). He holds dominion neither in the shade nor in the sun, but between the shade and the sun. In his head he resembles a calf, and a horn goes forth from the middle of his forehead, and he rolls about like a barrel. Rabbi *Hóna* said in the name of Rabbi *Joseph* that he is made full of rinds, hair, and eyes. Rabbi *Schimeon*, the son of *Lakisch*, said that an eye is set upon his heart, and

whoever sees it can never remain alive, whether man or beast; and whoever looks upon him falls down and dies. The *Meríri*, however, holds dominion from the 17th day of the month of June until the ninth of July. *Hiskias* saw him, fell upon his face, and died. Concerning this devil, one may also consult the book *Médrasch Tillim* fol. 40, col. 3, on Ps 91:6, and the book *Nischmáth chájim* fol. 115, col. 1, in the 12th chapter of the third *Máamar*, and the *Jalkut Schimóni* on the Psalms, fol. 118, col. 4, *numerô* 842, as well as Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 158, col. 1, in the *Parascha Nasô*. The following is also read in the aforementioned passage of the book *Médrasch Tillim*:

רבי שילא בר רב יצחק מפקיר לספריא דיהוון מפנין לטליא מארבע שיעין ועד תשע. רבי יוחנן הוה מפקיר לספריא דלא מוּזיק אחד הוא נקרא בדרגון והוא רק גדול טפה. ויש: That is: Rabbi *Schéla*, the son of *Raf Yitzhak*, commanded the schoolmasters to let the boys leave (school) from the fourth until the ninth hour. Rabbi *Jochanan* commanded the schoolmasters not to strike the boys from the seventeenth of June until the ninth of July; and this was commanded on account of the (devil) *Kétef*, who destroys at midday.

In the small *Jalkut Rubéni*, at number 116, under the title *Othioth schel Aleph Beth*, drawn from the book *Zephúne Zijóni*, mention is made of a strangely formed devil who is said to be called *Bedárgon*, and he is described there as follows: ויש: לו נ' ראשים ונ' לבבות ואית ביה נרשם כל אותיות של א"ב חוץ מן מ"ם ת' ואם הוא מכה האדם מת הוא ואם האדם חוזר ומכה אותו מת האדם וכו' ועל זה שמעתי אומרים משם המקובל האלהי מוהר"ר אוסטרפל מה שהוכיח הנביא ישעיה לישאל על מה תכו עוד תוסיפו סרה ר"ל ס'ר'ה' בגימטריא מזיק בדר"גון אם כן אחזתם מרתו להכות לו דניחא ליה בכך כדי שימות 'האדם ג"כ אתם ניחא בזה להכות לכם לכן אמר על מה תכו עוד. ואחר הלך וספד דוגמת המזיק כל ראש לחלי ר"ל שיש לו נ ראשים כמנין כ"ל וזהו ר"ל ראש לחלי ויש לו נ' לבבות וזה שאמר וכל לבב דוי ו"כ"ל בגימטריא נ"ו. גם יש בו כל אותיות א"ב חוץ ג' אותיות וזה שאמר מכף רגל ועד ראש אין בו מ"ם אילו ג' אותיות מ"ם ה' ת' עולה מתם. פצע חבורה טריה ר"ל that is, there is a devil who is called *Bedárgon*, and is only one handsbreadth in size, and has fifty heads and fifty-six hearts, and upon him are written all the letters of the alphabet, or A.B.C., except for the letter *Mem*, that is, M, and *Thau*, that is, T. Now when he strikes a man, he (namely the *Bedárgon*) dies; but when the man strikes him back, the man dies, &c. Concerning this (devil), I have heard some say that they were informed (about this devil) by a Kabbalistic theologian, the *Rabbi Ostórpel* (and that he said to them as follows:) that the Prophet Isaiah rebuked the Israelites (and said to them in chapter 1, v. 6:) "Why should you be struck yet more, seeing that you only increase your apostasy" (or deviation, which is called סרה *Sára*); so the word *Sára* signifies, by *Gematria* (that is, by its numerical value), the devil *Bedárgon* (for the words סרה *Sára* and *Bedárgon* agree with one another in their numerical value, since each yields 265; and the Prophet thereby intended to say:) if that is so, then you have adopted the practice of this (devil), of striking him, for this is easy for him to do, so that the man may die; therefore it is likewise easy for you to strike one another. For this reason the Prophet said: "Why should you be struck yet more?" After this the Prophet continues and describes the form of this devil

(when he says) כל ראש לחלי *Col rosch lachóli*, that is, the whole head is sick; this signifies that he has fifty heads, according to the numerical value of the word כ"ל *col* (which yields fifty in its numerical value); and this is the meaning of the words *Col rosch lachóli*, that is, the whole head is sick. He also has fifty-six hearts, and this is what he (the Prophet further) says: וכל לבב *Vecól lebáf dávvai*, that is, and the whole heart is faint, for *Vecól* yields fifty-six in its numerical value. That all the letters of the alphabet, except three, are written upon him, is indicated by what the Prophet (further, v. 6) says: from the sole of the foot up to the head there is no מתם *Methóm*, that is, wholeness, for in the word *Methóm* there are those three letters, namely the open Mem or M, and the closed Mem or M, and the Thau or T, which make up the word *Methóm*. (The three following words, פצע חבורה טריה *Péza, chabbúra, teriáh*, that is, wounds, welts, pus (which are contained in the words "but wounds, and welts, and festering sores") signify, by their initial letters, the word טפה *téfach*, which means a handsbreadth, since he is only one handsbreadth in size.) Is this not once again a frivolous, indeed a senseless, exposition and perversion of Holy Scripture? One truly could not conceive of anything more foolish. But because a highly learned Kabbalist has said such a thing, the Jews must accept such foolishness as the word of God, and receive it just as readily as the Law of Moses, for it is written in the Talmudic tractate *Rosch haschaná* fol. 19, col. 1.: דברי קבלה : that is, the words which one has through the *Cábbala*, or oral teaching, are equal to the Law.

In the Talmudic tractate *Gittin*, fol. 67, col. 2, at the beginning of the seventh chapter, mention is also made of a devil who is said to be called *Kordiacos* and to harm anyone who drinks too much must from his wine press; and superstitious, foolish remedies are indicated there for how a person who is attacked by him may be helped again. To say nothing of other Jewish fooleries of this kind, which could be cited here.

As for the place of residence of the devils, Rabbi *Bechai* writes in his commentary on the five books of Moses, fol. 90, col. 1, in the Parascha *Vajischma Jethro*, on the subject in the following manner: מן הידוע כי השדים ג' חלקים יש מהם שוכנים באויר בגלגלי היסודות והם המחלימים את האדם בלילה . ויש מהם שוכנים בקרבנו והם המחטיאים האדם ויש מהם שוכנים בתהומות ים ואלטלא נתנה להם רשות לעלות היו : that is, it is known that the devils are divided into three parts: some of them dwell in the air, in the *Sphaeris* or spheres of the elements, and these cause a person to dream at night; some of them dwell within us, and these are the ones who cause a person to sin; but some reside in the depths of the sea, and if the power were given to them to ascend, they would destroy the world. That Rabbi *Bechai* has noted here that some devils dwell among the Jews and incite them to sin, he does well; and experience also attests to the truth of his statement, for the terrible blasphemies which they utter against the most holy Trinity, and the mockery of the New Testament and of the holy sacraments, as well as the horrible cursing of Christians and of all peoples of the world, which has been discussed in the first as well as in

this second part, do not proceed from the Spirit of God, but from the sworn enemy of God and of His true Christian Church, the wretched devil, who has possessed their hearts and utterly blinded them.

The evil spirits are also said to dwell in the north, concerning which it is written in the *Jalkut Schimóni on Jeremiam*, fol. 60, col. 1, numero 263, on the words of Jer 1:14, "From the north the evil shall be opened," as follows: ארבעה רוחות נבראו בעולם רוח פנת המזרח משם יוצא אור לעולם. רוח פנת הדרום משם טללי ברכה יורדים לעולם. רוח פנת המערב משם אוצרות שלג ואוצרות ברד קור וחום וגשמים יוצאים לעולם. רוח פנת הצפון בראו ולא גמרו שאמר כל מי שיאמר אני אלוה יכא ויגמור הפנה הזאת שהנחתי ה' הר נוטה צפון על That is: Four sides were created in the world: the side of the corner of the east, from which the light rises into the world; the side of the corner of the south, from which the dews of blessing descend into the world; the side of the corner of the west, from which the treasures of snow, and the treasures of hail, and cold, and heat, and rain go forth into the world. The side of the corner of the north God created, but did not complete, for He said: whoever shall say "I am God," let him come and complete this corner which I have left (unfinished). This is what is written (Job 26:7): "He stretches out the north over the void"; and there is the dwelling of the devils and the spirits, and from there they descend into the world, as it is said (Jer 1:14): "From the north the evil shall be opened." The like is also to be found in Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 23, col. 1, in the *Parascha Bereschíth*. And in Rabbi Mosche bar Nachman's commentary on the said Five Books of Moses, fol. 92, col. 3, in the *Parascha Acharé moth*, the following is read: יקראו שדים בעבור שמשכנם במקום שדוד כגון המדבר : That is: They (the devils) are called *Shedim* because their dwelling is in a place that is *Schadúd*, that is, desolate, like a wilderness; but chiefly they are found in the outermost ends of the earth, as in the desolate corner of the north, on account of the cold that prevails there.

Regarding the aforementioned two evil spirits, Aza and Azael: because they, as already mentioned, had complained against God and had refused to consent to the creation of Adam, they were cast down from Heaven, banished to dark mountains, and bound there with iron chains. Concerning this, the following is read in Rabbi Menáchem of Rekanat's commentary on the Five Books of Moses, fol. 36, col. 2, in the *Parascha Bereschíth*: כיון דאולידו בנין נטיל לון ק"בה ואעיל לון בטורא דחשוכא דאיקרון הררי קדם וכפת לון בשלשלאות דפרזלא ואינן משלשלאין משקעין עד גו התהומא רבא ותמן אולפי חרשין לבני נשא . בלעם כחמן פגם נטיל חרשוי ואוליף מינייהו באינן טורין הה"ד מן ארם ינחני בלק מלך That is: After they (namely the sons of God, who are mentioned in Gen 6:2, together with the daughters of men) had begotten children, the holy blessed GOD took them and brought them into the dark mountains, which are called הררי קדם *Hárre Kédem*, that is, mountains toward the East, and bound them with iron chains. These chains are sunk down into the midst of the great abyss, and there these two (devils) teach men the arts of sorcery. Balaam also obtained his sorceries from that place and learned them from those same (in

those same mountains). This is what is written (Num 23:7): Balak, the king of Moab, had me brought out of Syria, from the *Harre Kedem*, that is, the mountains toward the East, etc. On this subject one may also consult the great *Jalkút Rubéni*, fol. 28, col. 3, in the Parascha *Bereschith*, and the book *Jelód Schlúrim*, fol. 13, col. 1, as well as the book *Emek hammelech*, fol. 68, col. 1, in the 22nd chapter, under the title *Scháar Kirjáth árba*. And in the 110th chapter of the said book *Emek hammelech*, it is read at fol. 107, col. 3-4, under the title *Scháar Kirjáth árba*, that Balaam, Job, and Jethro were counselors of King Pharaoh and great sorcerers, and that through magical knots which they produced by binding, they caused it to be impossible for any servant to leave Egypt. But when GOD thereafter dissolved their magical knots and the Israelites departed from Egypt and their scheme came to nothing, they fled and went to their homelands; and Jethro, as well as Job, converted from their sorcerous way of life. Concerning Balaam, however, the following is further read in that same place: אבל בלעם הרשע עמד במרדו מתחלתו ועד סופו ואפילו אחרי ברחו ממצרים נלחם עם משה רבינו ע"ה בכוש ואחרי שנלכדה העיר הלך לארצו לארם וכשראה גדולת ישראל במדבר אחרי צאתם נתקנא בהם שלא היו מועילים כל הכשוף והקסמים שהיה עושה כנגד ישראל והתחיל למרוט שערות ראשו ולהתגודד ולעשות קרחה בראשו ובזקנו שלא הועילה עצתו מה עשה הלך ופרח כנגד ישראל וכו' That is: But the wicked Balaam persisted in his rebelliousness from beginning to end, and even after he had fled from Egypt he fought against our teacher Moses, upon whom be peace, in the land of the Moors. After the city (was conquered by Moses in the land of the Moors), however, he went back to his own land in Syria. When he then saw the glory of the Israelites in the wilderness, after their departure from Egypt, he envied them because his sorceries and divinations, which he had employed against them, had not turned out well, and he began to tear the hair from his head and to cut himself (or to gash himself) and to make his head and his beard bald, because his scheme had miscarried. What did he do? He flew through his sorceries into the dark mountains and came to those iron chains which lay at the feet of Asa and Asael, etc. There follows in that same place the account of how he had himself further instructed in sorcery by those devils and stayed with them for fifty days, until the Law was given on Mount Sinai, and how he had intended to drive the Israelites back into Egypt through his sorcery, which, however, he was unable to accomplish. It is also noted there what befalls those who betake themselves to these two devils, and how they must conduct themselves in doing so; all of which I have not wished to set down here on account of its great length.

From these two demons, King Solomon as well, who is said to have had all evil spirits under his dominion, is supposed to have learned some wisdom. Concerning this, the following is read in the book *Emek hammelech* fol. 132, col. 3., in the 13th Chapter, under the title *Schaar réscha disér ánpin*, on the words of 1 Chr 27:23, "Thus Solomon sat upon the throne of the LORD": אמרו חז"ל שמלך על התחתונים ועל העליונים אפילו על השדים והרוחות והעופות וענין אשמדאי מלכא דשידי יוכיה וענין מלכת שבא יוכיה שלחה את הדוכיפת באגרת אחריה עם כל העופות והיה שט על כסא של אור למעלה בשיבה של מעלה וגם למקום עזא ועזאל ללמוד מהם חכמתין נוכראין כדאיא בסבא פ' משפטים בזוהר ומי שיש לו חכמה

יראה גדולתו בתרגום שני של מגלת אסתר באגרת שכתב שלמה המלך ע"ה למלכות שבא  
 blessed memory, have said that he ruled over the upper and lower (creatures), indeed also  
 over the demons, and spirits, and birds, and the affair involving *Aschmedai*, the king of the  
 demons, proves this (of which mention was made in the 8th Chapter of the first part).  
 Likewise, that which occurred with the Queen of Sheba also demonstrates it, to whom he sent  
 a hoopoe and all the birds with a letter. He also traveled upon a fiery throne up into the  
 highest academy (into Heaven), as well as to the place of *Asa* and *Asaël*, in order to learn  
 foreign wisdoms from them, as is to be found in the *Sohar* in the *Parascha Mischpatim*.  
 Whoever is wise, let him behold his glory in the second Chaldean translation of the little book  
 of *Esther*, in the letter which Solomon wrote to the Queen of Sheba. This journey of Solomon  
 to these two demons has already been treated in the 8th Chapter of the first part, *pagina* 361  
 and 362.

Regarding the aforementioned letter, which King *Solomon* is said to have written to the  
 Queen of *Sheba*, the following is found in the *Targum scheni Esther*, or in the second  
 Chaldean translation of the little book of *Esther*, fol. 440, on the reverse side, after the three  
 Chaldean translations of the five books of *Moses*, in the Amsterdam printing, as follows: בחר  
 דוד קם שלמה בריה ואמליך יתיה קודשא בריך הוא על חיות ברא ועל עופי שמיא ועל רחשא דארעא ועל שידין ועל רוחין ועל  
 לילין והוה ידע ממלל כולהון ואינון ידעין בממלליה דהיכדין כתיב וידבר אל העצים. וכד שפר לביה דמלכא שלמה בחמרא  
 שדר וזמין לכל מלכיא מדינחא ומערבא דהו סמיכין ליה לארעא דישראל ואגני יתהון בגו טרכונא בבית מלכותיה. ותוב כד  
 שפר לביה דמלכא שלמה בחמריה אמר לאיתאה חיות ברא ועוף שמיא ורחשא דארעא ושידין ורוחין ולילין למרקא קדמוי  
 that is, **After David, his son Solomon arose, and the holy, blessed God gave him dominion over the wild beasts, and over the birds of the heavens, and the creeping things of the earth, as well as over the devils and night-spirits, and he understood the language of all of them, and they understood his language, just as it is written (1 Kgs 4:33): And he spoke with the trees (though it does not say "with the trees" but rather "of the trees," and the Scripture is here falsified by the translator). Now when the heart of King Solomon was made merry (on one occasion) by wine, he sent and had all the kings of the east and west invited, those who dwelt near the land of Israel, and had them lodge in the palace of his royal house. And when his spirit was made merry again by wine, he commanded that they bring in those lutes, and cymbals, and drums, and harps with which his father David had played. But when his heart was once more made glad by his wine, he commanded that all the wild beasts, and the birds of the heavens, and the creeping things of the earth, as well as the devils, spirits, and night- spirits should be summoned to come before him, so that they might dance before him and behold his glory together with all the kings who lay before him; and the king's scribes called them by name, and they all gathered together and came to him.**





order that those at the rear did not mingle with those at the front; until they came to a valley of ants, whereupon an ant said (to the others): O ye ants! go into your dwellings, so that Solomon and his army may not crush you and trample you underfoot without their knowing it. After this it follows that the hoopoe was found to be missing from the assembled army, and that Solomon was greatly angered at its absence; but the hoopoe soon came and excused itself, saying that it had been in the kingdom of Sheba, where it had found a mighty queen who worshipped the sun. Thereupon Solomon sent a letter to the queen by means of the hoopoe, and she subsequently had a gift brought to him, which he was unwilling to accept; instead he told the messenger that he should return to those who had sent him, with the threat that he would soon visit them with so great a power as they would not be able to resist. And when he had said to his army who would bring him the royal throne of Sheba, a devil offered himself for the task and promised to bring it before King Solomon would rise from his seat; but another said that he could procure it in an instant, and that throne was brought before the king.

In the 21st chapter of the aforementioned *Alcoran*, which is called *Surat ol-anbiái*, that is, the Chapter of the Prophets, the following is read: **ولسليمان الريح عاصفة تجري بأمره إلى الأرض التي باركنا فيها وكنا بكل شيء عالمين** ☞ **ومن الشياطين من يغوصون له ويعملون عملاً دون ذلك وكنا لهم حافظين** That is: To Solomon also went the strong wind, at his command, upon the earth; and we know all things. There are also some among the devils who were permitted (to dive for pearls for him), and besides this have performed other work for him; whom we have kept watch over.

From this we see that the Turks as well, according to the false teaching of their *Alcoran*, which is their Bible, are caught up in the same error as the Jews, as though King Solomon had understood the language of birds and had had devils in his service. But there is no cause for wonder at this, for Muhammad, from whom the *Alcoran* derives, maintained very close association with a certain rabbi and had much to do with him, from whom he learned many Jewish fables, which he subsequently inserted into the *Alcoran*. In order to set this plainly before the reader's eyes, I will place here some examples thereof.

In the *Jalkut chádash*, fol. 3, col. 4, under the heading *Adam*, the following is read: **כשנהרג הבל היו אדם וחוה מצטערים שלא היו למודים בקבורה דא עורב אחד שמת אחד מחבריו לקח אותו וקברו ושמנו למדו ועשו כן להבל . ונתן הק"ב שכר לעורבים וכשמולידים בניהם רואין אותם לבנים וסבורין נחש הוא : ובורחין והק"ב נותן להם מזונם בלי חסרון ועוד שהם שואלין מטר מהק"ב והק"ב עונה אותם** That is: when Abel had been slain, Adam and Eve grieved greatly, because they had not learned how one ought to bury someone; but they saw a raven which had taken one of its companions that had died and buried it, and they learned from it and did likewise with Abel. The Holy Blessed God also gave the ravens their reward for this, for when they have hatched their young, they see that they are white and suppose it to be a serpent, and flee away; but God gives them their food without lack. Moreover, they also ask God for rain, and He hears them. In the same manner it is also written in the Quran, in the fifth chapter, which is called *Súrat ol-majidati*,

that is, the chapter of the table, that a raven made a pit in the earth and showed how Abel ought to be buried. The rabbis likewise teach that Abraham, in his father's absence, smashed all of the latter's idols and placed a club in the hand of the largest of them, so that his father upon his return would suppose that the great idol had broken the others, as this has been mentioned above in the 9th chapter of the first part, pages 490 and 491. This very same thing is also read in the Quran in the aforementioned chapter, which is called *Súrat ol-anbíái*; and many more such Jewish fables of this kind, which are found in the Quran, could be pointed out.

Regarding Solomon's power over the devils, the following is also written in the book *Emek hammélech* fol. 112, col. 3., in the 119th chapter, under the title *Scháar Kirjáth árba*: חירם מלך צור היה גם כן חכם גדול כי שלמה המלך ע"ה שלח שד אחד והוריד לחירם לשבעה מדורין של גיהנם ואחר כך העלהו והיה חירם שולח לו פתקין מה שראה שם וזהו צור ויהי שלום בין שלמה ובין חירם: that is, Hiram, the king of Tyre, was also a very wise man; for King Solomon, upon whom be peace, sent a devil and had Hiram led down into the seven dwellings of Hell, and afterward brought back out again; and Hiram sent Solomon letters (informing him therein) of what he had seen. And this is the mystery (of the words 1 Kgs 5:12): And there was peace between Hiram and Solomon. But enough of this, and we must return to our previous subject and look further into where the devils are said to prefer to dwell.

To explain this further, one must know that, according to Jewish teaching, these beings (the devils) like to dwell near the rabbis, on walnut trees, in filth, under the eaves or gutter of a roof, and indeed, with all due respect, even in privies or secret chambers. That they like to dwell near the rabbis is shown in the book *Zerór hammór* fol. 97, col. 4. in the *Parascha Tasría*, where the following is written concerning them: הני מאני דרבנן דבלו מחופיא דילהון לפי שהם הולכים אחר החכמים כמו שבארתי בפרשת וישלח ויעקב ולכן אמרו שהבגדים של רבנן שבלו קודם זמנם הוא מהם לפי That is: that the garments of the rabbis become worn out (and torn) comes from the fact that they (namely the devils) rub themselves against them; for they follow after the wise men, as I have explained in the *Parascha Vajischlach Jaacob*. Therefore it is said that when the garments of the rabbis wear out (and grow old) before their time, this comes from those beings, because they draw near to those same rabbis. But because the Law protects the rabbis, the devils cannot overpower them or do them any harm. It is no wonder, however, that the rabbis' garments are torn in this manner, for in the Talmudic tractate *Berachóth* fol. 6, col. 1. it is written that at all times a great multitude of devils stands around them, and the words read as follows: אבא בנימין אומר אלמלא נתנה רשות לעין לראות אין כל בריה יכולה לעמוד מפני המזיקין. אמר אביי אינהו נפיש מין וקימי עלן כי כסלא לאוגיא. אמר רב הונא כל חד וחד מין אלפא בשמאליה ורבבתא מימיניה. אמר רבא האי דוחקא דהוי בכלה מינייהו הוי. הני ברכי דשלהי מינייהו. הני מאני That is: Abba Benjamin says, if the eye were given the power to see, no person would be able to endure the sight of the devils. Abaye says, there are more of them than there are of us, and they stand around us like the earth thrown up

from a dug trench around a plot in a garden. Rav Huna has said, each one among us (rabbis) has a thousand at his left side and ten thousand at his right side. Rabba has said, the crowding and pressing that occurs on the Sabbath (in our synagogues, where, even when there is ample space, one sits packed tightly together) comes from them (as they come to hear the sermon, as Rabbi Solomon notes in his commentary on this passage). The weary knees come from them. The wearing out (and tearing) of the rabbis' garments comes from the fact that they rub themselves against them. The bruised shins come from them. So also in the commentary of Rabbi Menachem of Recanati on the Five Books of Moses, fol. 143, col. 3., in the Parascha Acharé moth, the following is taught concerning the devils: תשוקותם הוא להדבק אצל תלמידי חכמים כדאיתא בברכות כי הם תאבים להדבק בה"ח כאשה המשתוקקת לבעלה. וכשדה בית השלחין הצמאה That is: their desire is to be near the wise men (rabbis), as is mentioned in the tractate *Berachóth*; for they have a longing to cleave to them, as a woman bears a longing for her husband, and as a parched field thirsts for water, because they (namely the rabbis) have a pleasing form.

I readily believe that the devils gladly dwell among the rabbis; yet this happens not on account of their pleasant appearance, but because they otherwise agree with one another in their conduct, for just as one reads in *Schéva tal*, fol. 9, col. 1, in the preface called *Hakdáma ben méah schána*: כל טבע יש לו חשק ותאוה לקרב ולדבק בטבעו וכל עורב למינו ואז"ל לא לחנם הולך זרזיר אצל That is: every nature has a desire and longing to draw near to that which is of its own nature, and to cleave to it, and every raven goes to its own kind; and our rabbis, of blessed memory, have said: the starling does not go to the raven without cause, but it happens because the raven is of its own kind; on which point the Talmudic tractate *Báva Kámma*, fol. 92, col. 2, and the book *Cad hakkémach*, fol. 17, col. 2, may also be consulted. Thus we may likewise say that it does not happen without cause that the devils so gladly dwell among the rabbis and all Jews, but that it happens because they agree very closely with one another in their wicked kind and nature: for the devils are enemies and blasphemers of the Holy Trinity; and so too are the Jews. The devils hate the Holy Scripture of the New Testament and the holy sacraments; the Jews do likewise. The devils hate the Christians and the Christian religion and everything that is Christian; and so too do our worst and declared enemies, the Jews, as has been shown and demonstrated above in the first part; and much else besides could be adduced in which they resemble one another.

That devils like to dwell in walnut trees can be seen in the *Jalkut chádasch*, fol. 108, col. 2, no. 52, under the title *Keschafim*, where the following words are read: לפי שהשרים מתחברים יחד תשעה תשעה ולכך סכנה למי שישן תחת אילן של אגוז שהרי השרים שרוים עליו לפי שכל ענף וענף שבאגוז תלויים בו תשעה That is: since the devils gather together in groups of nine, it is dangerous when someone sleeps under a walnut tree, for behold, the devils dwell upon it, since on every single branch of a walnut tree there hang nine leaves. The very same thing is also to be found at greater length in the *Sepher chasidim*, no. 1153.

That they also dwell in filth is read in the little book *Schechéchath léket*, no. 4, under the title *Berachá ukelalá*, from the *Sohar*, in these words: לא בעי בר נש דישדי טנופא קמי פתחא בגין דהמן שריא חד שירא ואנפי לקבליה דפתחא ואסתכי כל מה דעבדין בביתא ובכל מה דאסתבל אתלטיא.

That is: a person must not throw any filth before his door, since a devil dwells there who turns his face toward the door and sees everything that is done in the house. Everything he looks upon is also cursed, and he has three hundred and sixty-five servants.

Concerning their dwelling beneath the drain or eaves of a roof: this is taught in the Talmudic tractate *Chóllin* fol. 105, col. 2., and the words there read as follows: אמר אביי מריש הוה: אמינא האי דלא יתבי תותי מרזיבא משום שופכי אמר לי מר משום דשכיחי מזיקין. הנחו שקולאי דהוו דרו חביטא דחמרא בעו לאתפוחי אותבוה תותי מרזיבא פקעה אתו לקמיה מר בר רב אשי אפיק שיפורי שמתיה אתא לקמיה אמר ליה אמאי תעביד הכי א"ל היכי תעביד כי אותביה באונאי א"ל אר' בדוכתא דשכיחי רבים מאי בעית את הוא דשנית זיל שלים א"ל השתא נמי ליקבע לי מר זימנא ואפרע קבע ליה זימנא כי מטא זימנא איעכב כי אתא א"ל אמאי לא אתית בזמנך א"ל כל מילי דציר וחתים וکیل That is: *Abaje* says, I had initially stated that one should not sit beneath a drain (of a house) on account of the water that is poured out; but the Talmudic doctor told me that this is done because devils are found there. There were (once) some porters who were carrying a barrel of wine, and when they wished to rest, they set it down beneath a drain, and a devil broke it (so that the wine ran out). The porters then came before the doctor, the son of *Raf Aschi* (and lodged their complaint with him), and he had the trumpets blown and placed that same devil under the ban. Thereupon the devil came to him, and he asked the devil why he had done this (and broken the barrel). The devil answered: I did it because it had been placed upon my ears. The doctor then said to him: what business do you have in a place where many people are found? You are in the wrong; go and pay for the wine. The devil replied: appoint me a fixed time and I will pay it; and he set him a fixed time. But when the time arrived, the devil failed to appear; and when he (subsequently) presented himself (and brought the money), the doctor said to him: why did you not come at the appointed time? He answered: over everything that is bound together, sealed, measured, and counted, we have no power to take anything from it until we find something that is free (or common property); that is why I could not bring it sooner. Such a fable may also be read in the 43rd chapter of the *Maase*-book, where it is likewise reported that the devil had slept beneath the roof eaves.

That they also dwell in *falváveniá*, in privies or secret chambers, is read in the *Sohar* of the Sulzbach printing, col. 29, in the *Parascha Bereschith*, in these words: רוחא חדא אית בכל בית that is, In all the secret chambers in the world there is one (evil) spirit, which dwells therein and takes its pleasure in that same filth and refuse. Likewise it is written in Rabbi *Menáchem* of *Rekanat*'s commentary on the five books of Moses, fol. 143, col. 3, in the *Parascha Achare moth*, concerning the same, as follows: מקומם הוא בחרבה וגם בבית הכסא that is, They dwell in the wastelands, as well as in the secret chambers.

In the Talmudic tractate *Schábbath*, mention is also made at fol. 67, col. 1 of the devils that are found in the privy. And in the tractate *Berachóth*, the following is written at fol. 62, col. 1: כל הצנוע בבית הכסא נצול משלשה דברים מן הנחשים ומן העקרבים ומן המזיקין . ההוא בית כסא דהוה בטבריא כי הוּו עיילי . ביה בי תרי אפילו ביממא מתזקי . רבי אמי ורבי אסי הוּו עיילי בי חד וחד לחודיה ולא מתזקי אמרי להו רבנן לא מסתפיתו אמרי להו אנן קבלה גמירינן קבלה דבית הכסא צניעותא ושתיקותא קבלה דיסורי שתיקותא ומבעי רחמי . אביי מרביא ליה אמרא למיעל בהדיה לבית הכסא . ולרבי ליה גדיא שעד בשעור מיהלף . רבא מקמי דהוה רישא טרקישא ליה בת רב חסדא That is: Whoever is modest in the privy will be saved from three things (found therein): from serpents, and from scorpions, and from devils. When two people went together to the privy that was in Tiberias, they were harmed (by the devils) even during the day. Rabbi *Ammi* and Rabbi *Asi* each went in alone and suffered no harm; whereupon the Rabbis said to them: are you not afraid? And they answered them: we have learned a tradition, or oral teaching, as to how we must conduct ourselves so that no evil befalls us. The oral teaching concerning the privy is that one must be modest and silent. The tradition concerning chastisements is silence, and thereby one obtains mercy. *Abaye* raised a lamb for himself, which went with him into the privy (so that he would not be alone and the devil might harm him). He ought rather to have raised a young goat, for then one goat would have been exchanged for the other (and come in the other's place, since the devil is also called *Säir*, that is, a goat). Before *Rabba* became the head of the academy, the daughter of *Raf Chasda* rattled a nut in a flask for him (when he was in the privy). After he had, however, governed (as head of the academy), she made a small window (at the privy), and (when he sat thereupon) she laid her hand (through it) upon his head, so that the devil might do him no harm.

In the Talmudic tractate *Gittin*, it is read at fol. 70, col. 1 that the devil, who dwells in the privy, accompanies people when they leave it, and it is written there concerning this as follows: תנו רבנן הבא מבית הכסא אל ישמש מיטתו עד שישהא שיעור חצי מיל מפני ששד בית הכסא מלווה עמו ואם that is, our Rabbis teach that when someone comes from the privy, he shall not lie with his wife, but shall wait as long as it would take to walk half a mile, because the devil of the privy accompanies him; but if he lies with his wife, he will beget children who have the falling sickness. Now, since, according to the foolish Jews' opinion, the devil is to be feared in the privy, the following instruction is given to one who goes there, according to the teaching of the Talmudic tractate *Dérech érez* fol. 20, col. 1 of the Amsterdam edition: הנכנס לבית הכסא אומר התכבדו מכובדים קדושים משרתי עליון תנו כבוד לאלהינו ועמדו במקומכם והזהרו עורוני שמרוני המתנינו that is, whoever goes to the privy shall say (to the holy angels): be honored, you honored holy ones, you servants of the Most High; give honor to our God, and remain standing in your place, and be watchful. Help me, guard me, wait for me until I go in and come back out again, for this is the custom of the children of men. The very same is also to be found in the book *Col bo* fol. 99, col. 2, *numero* 87, under the title *Berachóth*.

The devil is also said to dance upon an ox between its horns, concerning which the following is written in the little tractate *Maase Thora*, printed at Amsterdam behind the booklet *Ben Sira*, fol. 38, col. 2: *אל תעמוד לפני השור כשהוא עולה מן הנהר מפני שהשטן מרקד לו בין קרניו*, That is: Do not stand before an ox when it comes out of a river, because Satan dances between its horns. This is also to be found in the *Maase-Book* in the 120th chapter, and this superstitious matter is taken from the Talmudic tractate *Pesachim* fol. 112, col. 2, where the following is read: *לא תעמוד בפני השור בשעה שעולה מן האגם מפני שהשטן מרקד בין קרניו*, That is: Do not place yourself before an ox at the time when it comes out of a pond (or standing water), because Satan dances between its horns. He is also said to leap about and dance before women who are returning from a burial, as was indicated above in the second chapter of this second part. And when a wicked man dies, three companies of devils are said to go before him, concerning which the following is read in *Bamidbar rabba* fol. 201, col. 1, in the eleventh *Parascha*: *בשעה שנפטר צדיק מן העולם ג' כתות של מלאכי השרת מקדימין אותו בשלום הראשונה אומרת: יבא שלום שניה אומרת ינוחו על משכבותם והשלישית אומרת הולך נכחו וגו' ובשעה שהרשע נפטר מן העולם ג' כתות של מלאכי חבלה מקדימין אותו הראשונה אומרת אין שלום אומרת אמר יי' לרשעים השלישית אומרת למעצבה תשכבון*, That is: When a righteous man departs from the world, three companies of ministering angels go before him in peace. The first company says (from Isa 57:2): Peace shall come. The second says: They shall rest in their chambers. And the third says: He who walks uprightly before Him, etc. But when a wicked man dies, three companies of angels of destruction (that is, devils) go before him. The first says (from Isa 48:22): No peace. The second says (the words following in the aforementioned verse 22): Have the wicked, says the LORD. The third says (from Isa 50:11): In pain shall you lie.

No one should go out alone, so that he not be harmed by the devils; and in the *Sohar*, Sulzbach printing, on the first book of Moses, in the 387th *column*, it is written thus: *כל מאן דאזיל יחידאי בזמנן ידיען אפילו במתא באתרין ידיען משיך עליה רוחא מסאבא בגין כך בכל זמנא לא יהך ברנש יחידאי בארחא במתא אלא באתר דבני נשא אזלין ויתביין ותשכחין תמן ועל דא לא יהך ברנש יחידאי אפילו ביממא כל שכן בלילה* : that is, anyone who at certain times goes alone, even in a city, in certain places, draws an unclean spirit upon himself; therefore a person should never go alone on the road in a city, but should walk in a place where people walk to and fro and are to be found. For this reason a person should not go alone even by day, and much less by night, where no people are to be found. The very same thing is also to be read in the book *Nischmâth chájim*, fol. 140, col. 1, in the 27th chapter of the third *Maamar*. Likewise it has been shown above, in this chapter, that one should not go out at night, because the *Igereth* runs about with a hundred and eighty thousand devils and has the power to do harm. And in the aforementioned book *Nischmâth chájim*, it is read at fol. 140, col. 1, in the 27th chapter of the third *Maamar*: *לא יפוק בר נש יחידאי בליליא וכל שכן בזמנא דסיהרא אתבריאית והות חסרה ואוקמיה דהא כדין*

רוח מסאבא שלטא : that is, a person should not go out alone at night, and much less when the waning moon begins to wax again, and this is maintained on the grounds that the unclean spirit rules at that time.

Since demons roam about so intensely at night, it is forbidden to greet anyone during that time. On this subject, the following is taught in the Talmudic tractate *Sanhedrin*, fol. 44, col. 1: אסור לו לאדם שיתן שלום לחבירו בלילה חיישינן שמא שד הוא, That is: It is forbidden for a person to greet anyone at night, because we fear it may be a demon. The very same teaching is also found in the tractate *Megilla*, fol. 3, col. 1, where it is to be understood as referring to places outside the city, such as fields or mountains. Furthermore, it is forbidden to sleep alone in a house. Concerning this, the following is written in Rabbi Eliezer's little book *Orchóth chájim*, which was printed in Amsterdam after the little book *Ben Síra*, fol. 46, col. 2: בני אל תהי ישן יחידי, בלילה בשום בית כי לילית מזומנת להזיק וכיון שאוחזת לאדם או לתינוק היא מוציאתו מן העולם, That is: My son, do not sleep alone in any house at night, for *Lilith* (or *Lilis*) is ready to cause harm; and when she seizes a person or a child, she brings it about that the same must depart from the world (and die). Likewise, in the Talmudic tractate *Shabbat*, fol. 151, col. 2, one reads: אסור לישן בבית יחידי, וכל הישן בבית יחידי אחזתו לילית, That is: It is forbidden to sleep alone, and whoever sleeps alone in a house will be seized by *Lilis*. Furthermore, one should also not drink water at night, as may be seen from what was cited above in Chapter 8 of the first part, p. 426, from the Talmudic tractate *Pesachím*, fol. 112, col. 1, as well as from the tractate *Avóda sára*, fol. 12, col. 2, since it is said to be very dangerous on account of the demon called *Schapriri*. Along with this, however, a superstitious remedy is indicated, describing how one should proceed in order to be permitted to drink.

No one should go to his wife unless he has first spoken with her; and this is written in the *Jalkut chádasch* fol. 22, col. 2, numero 27, under the title *Ischa*, from the *Sohar* on the fifth book of Moses, as follows: יש לו לאדם לדבר עם אשתו קודם שמותיחד עמה דשמא שידה היא וראיה מאסתר that is, a man should speak with his wife before he goes to her, for she might perhaps be a she-devil, and this is proven from Esther, in whose place a she-devil came to Ahasuerus. Concerning this Esther, the following is also read in the aforementioned *Jalkut chádasch* fol. 71, col. 3, numero 5, under the title *Debora*, from the cited passage of the *Sohar*: that אסתר נקראת על שם שסתרה הקב"ה מאחשורוש וזימן לו שידה תחתיה והלכה היא וישבה בחיקו של מרדכי is, Esther is so named (from *Sathár*, which means to conceal) because the holy blessed GOD concealed her from Ahasuerus and appointed a she-devil in her place (who was with him); but Esther went away and sat in the lap of Mordecai.

One should also wash one's hands early in the morning, because an unclean spirit has settled upon them. Concerning this, it is written in the little book *Kizzur réschith chóckma*, which is also called *Sepher Tappúche sahaj*, under the title *Scháar hakkedúscha jom Jod Gimel*, as follows: דוישן בלילה רוח הטומאה שורה על ידיו ובהקיצו אין ראוי שיגע בהם במלבושיו או בשום מקום עד שיטול ידיו : that is, when a person sleeps at night, the unclean spirit rests upon his hands. When

he awakens, it is not fitting that he touch his clothes or any place with those hands before he has washed them. And in the *Sohar* of the Sulzbach printing, on the first book of Moses, it is read in the 387th column, in the *Parascha Vajischlach*, as follows: לית לך מאן דנאים בליליא בערסיה: וכיון דאשתאר גופא בלא נשמתא קדישא רוח מסאבא זמינא ושריא עליה דגופא דלא טעים טעמא דמותא ונפקת נשמתיה מניה. ואסתאב והא אוקימנא מלה דלית ליה לברנש לאעברא ידיו על עינוי בצפרא בגין דהא רוח מסאבא שריא עליהו that is, there is no one who sleeps at night in his bed who does not taste the taste of death and whose soul does not depart from him. When the body thus remains without the holy soul, the unclean spirit is ready and takes up residence upon that body, and it is defiled. See, I also confirm this: that a person ought not in the morning to pass his hands over his eyes, because the unclean spirit dwells upon them. The very same thing is also to be found in the aforementioned *Sohar* in the 411th column at the end, and in the following column at the beginning, in the *Parascha Vajéche*. And in the 29th column, the following is also read in the said *Sohar*, in the *Parascha Bereschith*: בשעתא דבר נש נאים רוחיה פרחא מניה ובשעתא דרוחיה פרחא מניה רוחא מסאבא זמין ושריא על ידיו דמסאב לון ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי הא ביממא דלא נאים ולא פרח רוחיה מניה ולא שריא עליה רוחא מסאבא וכד עאל לבית הכסא לא יברך ולא יקרא בתורה אפילו מלה חדא עד דיסחי ידיו ואי תימא בגין דמלוכלכין אינון לאו הכי הוא במאי יתלכלכו אלא ווי לבני עלמא דלא משגיחין ולא ידעין ביקרא דמאריהון ולא ידעי על מה קיימא עלמא. רוחא דהא אית בכל בית הכסא דעלמא דשריא תמן ואתהני בההוא לכלוכא וטנופא ומיד שארי על ידעי על מה קיימא עלמא. that is, at the time when a person sleeps, his spirit flies out of him; and when his spirit flies out of him, the unclean spirit is ready and takes up residence upon his hands and defiles them, and it is forbidden to speak a blessing with them if they have not been washed. But if you were to say: if that is so, how does it come about that a person during the day, when he does not sleep and his spirit does not depart from him, and the unclean spirit likewise does not take up residence upon him, is nonetheless not permitted, when he goes to the privy, either to speak a blessing or to read so much as a single word in the Law until he has washed his hands? If you were to say that this happens because the hands are unclean, you would be mistaken, and it is not so: from what should they be unclean? But woe to the people of the world, who do not observe the honor of their Lord (namely God) and do not know why the world endures! There is a (wicked) spirit in all the privies of the world, which dwells therein and takes its pleasure in that filth and refuse, and it immediately settles upon the hands of a person when he goes there; therefore one must wash them. That a person should be defiled by evil spirits during sleep is also confirmed in the book *Nischmáth chájim*, fol. 141, col. 1, in the 27th chapter of the third *Maamar*, with these words: מה שאמר שבשעת השינה: that is, what he (namely Rabbi Schimeon ben Jochai in the *Sohar*) has said, that when a person sleeps the spirits come to him in his dream and defile him, is something upon which all the theologians are in agreement with one another.



All illnesses that suddenly befall a person are likewise said to originate from demons, concerning which the aforementioned book *Nischmáth chájim*, fol. 141, col. 2, in the mentioned 27th chapter of the third *Maamar*, states the following: תדע שכך הוא האמת שכל החלאים: הבאים לאדם פתאום מנייהו הווי . . . וכן הוא בכל רוחא קטיא וניזק ליה אעקב פומיה ועינוי וידוי אתעקמו ולא יכול למללא . . . That is: Know that it is true that all illnesses which suddenly befall a person come from them (namely, from the evil spirits). You can sometimes see that a person who is entirely healthy and vigorous is swiftly struck by a misfortune, and his mouth is pulled completely crooked up to his ear, etc. Likewise, it is read in the *Sohar*, in the *Parascha Tasria*, in the 52nd column (that Rabbi Schimeon ben Jochai said): My son went one day into a house to bring something there, when a spirit passed before him and harmed him, and twisted his mouth; his eyes and hands were also contorted, and he could not speak, etc. Thus it is with all hidden, sudden illnesses, which all originate from the spirits.

This, however, may stem from the fact that devils are said to be able to see the sins of men written on their foreheads, concerning which the following is read in the small *Jalkut Rubéni*, numero 7, under the *Title Masiki m*: עוונותיו של אדם רשומים על המצח ויש רשות למזיקים הרואים אותן עונות: הפתויבים על מצחו של אדם. לכן צוה המלאך ללוט ואשטו ובגותיו אל תביט אחריה. וכן אירע לאשתו של לוט שהביטה מאחוריה וראה העוונות על מצחה והעניש אותה. ולכן רשם הק"ב לקין אות כו לבלתי הפות אותו כל מוצאו; That is: The sins of a man are marked upon his forehead, and the devils, who see those sins written upon a man's forehead, have the power to do him harm. For this reason the angel commanded Lot and his wife and his daughters that they should not look back. And thus it came to pass with Lot's wife, that she looked behind her, and (the angel of destruction) saw the sins upon her forehead and punished her (so that she became a pillar of salt). For this reason also the holy and blessed God marked Cain, so that no one who found him should strike him dead, by which the devils are to be understood. Concerning this, the following is also found in the *Jalkut chádasch* fol. 14, col. 2, under the *Title Abraham*, from the *Sohar*: פיון דמחבל לא חזי אפיה; דגברא לא מחבל ליה פיון דאתהדרה דלוט אהדרת אנפא לאסתכלא מיז ותהי נציב מלאח; That is: When the destroyer (Satan) does not see a man's face, he does him no harm. After Lot's wife turned her face back to look, she was immediately turned into a pillar of salt. That Cain feared the devils, lest they might kill him, is likewise taught in the book *Nischmáth chájim* fol. 114, col. 2., in the 12th chapter of the third *Máamar*.

The devils are also said to know the past and the future, and concerning this it is written in the great *Jalkut Rubéni* fol. 36, col. 1., at the beginning of the *Parascha Lech lechá*, as follows: אית שדים בגונא דמלאכים קדישין דנדעין מה דהוי ומה דעתיד למיחוי; That is: There are devils who are like the holy angels, who know what is past and what is to come. The very same thing is also to be found in the small *Jalkut Rubéni numero 3.*, under the *Titel Masíkim*. But from where they know the future is taught in the little book *Tuf haárez* fol. 9, col. 2., with these words: קשייפא: גזירה טובה או רעה ה"ו הכרוז מכריז בכל רקיע ורקיע וזה אומר לזה עד מקום הד' יסודות ומשם יודעים השדים העתידות ואפילו הממונים על העופות מכריזים ומשם עוף השמים יוליד את הקול ובעל כנפים יגיד דבר; That is: When a good,

or (God forbid) an evil judgment goes forth in heaven, it is proclaimed by a crier in each and every firmament, and one tells it to another, all the way to the place of the four elements, and from there the devils know the things to come. Indeed, even those appointed over the birds proclaim it, and from there the birds of heaven carry the voice, and those that have wings make the matter known. In Rabbi Bechai's commentary on the five books of Moses, at fol. 139, col. 4. in the *Parascha Acharé moth*, the following is also stated concerning them: ורעון כה שעתיד להיות כמלאכי השרת יודעין קא סלקא דעתך אלא אימר שומעין מה שעתיד להיות כמלאכי השרת ובאור הענין כי לפי שהם שוכנים באויר בגלגלי היסודות מבינים העתידות משרי המזלות וזה קל וחומר מעופות . אם העופות יודעים העתידות מהם ומגידים אותם בצפצופם ומן העופות יודעים המנחשים המכירים והבקיאים באותה חכמה קל וחומר לשדים שאפשר להם לדעת זה משרי המזלות ומה שיוודעים השדים גם העופות אינו אלא עתידה קרובה לא רחוקה לימים רבים (That is: They know what is to come, just as the ministering angels do. What! Do you mean that they know it? I would rather say that they hear what is to come, just as the ministering angels do. The explanation of the matter consists in this: since they dwell in the air within the *Sphaeris*, or spheres of the elements, they perceive future things from the princes of the planets, and all the more so from the birds. If the birds know future things from them and make them known through their cries, and if those who pay attention to the cries of birds, and understand them, and are experienced in such knowledge, know those future things from the birds, how much more is it possible that the devils know them from the princes of the planets. But what the devils and the birds know is nothing other than what is to happen in a short time, and not what is to happen long afterward, after many days.) Concerning this, the book *Nischmath chajim* fol. 117, col. 2. at the end, and fol. 118, col. 1. at the beginning, in the 13th chapter of the third *Maamar*, may also be consulted.

It was mentioned above in this chapter, from the Talmudic tractate *Chagiga* fol. 16, col. 1, and from other books, that devils are supposed to eat and drink just as humans do; but what their food actually consists of is shown by Rabbi Menasse ben Israel in his book *Nischmath chajim* fol. 118, col. 1, in the 13th chapter of the third part, with these words: אין הכוונה בזה מזון האדם כהאדם המורכב מארבע יסודות והוא גוף גם מורגש הנה מזונו כיוצא בו עב גם אבל השדים שהם גוף רוחני דק הנה מזונם גם כן כיוצא בהם דק ואכילתם ושתיתם היא ריח האש ולחות המים כי חלק האש שבהם הוא מיבש חלק הרוח שבהם וצריך להחזיר הלחית ההוא שאבד ממנו וזהו אוכלן ושותין כבני אדם כי מזונו של אדם הוא על הדרך הזה כי לחות גופו מתיבש בתוכו לשתי סבות . האחת מפני האויר המקיפו מבחוץ והשנית מפני החום הטבעי המיבש לחותו מבפנים . ועל כן יצטרך למזון להחליף הלחית הלחות שאמר ממנו . וכוה הוא מזון השדים כי הם לוחכים לחות המים כענין שכתוב והמים אשר בתעלה לחכה וזהו ענין הקטורת שמקטירין להם כי העשן העולה והלחות ההוא הוא מזונם והנה הם נהנים בזה that is, the intention here is not that they should eat as a human eats, who is composed of the four elements and has a dense and tangible body, and who therefore must also have dense and coarse food; rather, the devils, who are a spiritual and subtle body, likewise have subtle food corresponding to their nature, and their eating and drinking consists of the smell of fire and the moisture of water; for the fiery part that is in them dries out the part of wind that is in them, and it is therefore necessary that the lost moisture be restored. Hence it is said that they

eat and drink just as humans do, for the nourishment of man (and his sustenance) comes about in this manner: the moisture of his body dries out for two reasons, first on account of the air that surrounds him on the outside, and second on account of the natural heat that dries out his moisture on the inside; he therefore has need of food in order to restore the lost moisture. It is the same with the nourishment of the devils, for they lick up the moisture of the water, as it is written (1 Kgs 18:38): “And it licked up the water in the trench.” And this is the nature of the incense that is burned for them, for the smoke rises upward, and that same moisture is their food, and they partake of it. All of this is also to be found in Rabbi *Bechai*’s commentary on the five books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*.

That devils drink water can also be seen from the Talmudic tractate *Chóllin* fol. 105, col. 2. at the end, and fol. 106, col. 1. at the beginning, where the following is read: אמר אב״י מריש הוה : אמינא האי דשדי מיא מפומא דחצבא משום ציבתא אמר לי מר משום דאיכא מים הרעים . ההוא בר שידא דהוה בי רב פפא אזל לאתווי מיא מנהרא איעכב כי אתא אמרו אמאי איעכבת אמר להו עד דחלפי מים הרעים . אדהכי חזנהו דקא שדי מיא מפומא לאתווי : דחצבא אמר אי הואי ידענא דרגליתו למעבד הכי לא איעכבי that is, *Abaje* says: at first I said (and believed) that whoever pours out (a little) water from the mouth of a jug (which is full of water for drinking) does so because small pieces of wood (or other impurities) are floating on top of the water; but the Doctor told me that it happens on account of the evil water (which is on top, from which the devils may have drunk, as is noted in *Rabbi Solomon*’s commentary). Once, the young devil (who was in *Raf Papa*’s house and served therein) went to fetch water from a river and tarried long; when he came back, people asked him: why did you stay away so long? He answered: I had to wait until the evil water (from which the devils had drunk) had passed by. In the meantime he saw that they were pouring out (a little) water from the mouth of the jug, whereupon he said: had I known that you were accustomed to doing this, I would not have stayed away so long, since in this manner all the evil and impure water is poured away.

The devils are also said to eagerly eat blood, concerning which it is written in *Rabbi Menachem of Recanati*’s commentary on the five books of Moses, fol. 144, col. 2, in the aforementioned *Parascha Acharé moth*, on the commandment of Lev 17:13, that one must pour out the blood of captured animals or birds and cover it with earth: שלא יתקבצו שם כוחות : that is, so that the forces of impurity and the devils do not gather there, since blood is their food.

Since it has also been mentioned above in this chapter that devils die just as humans do, we wish to examine further what the overly clever rabbis write about this matter. In the book *Nischmâth chájim* fol. 118, col. 1, in the 13th chapter of the third *Máamar*, the following is read on this subject: ענין המיתה שבהם שאמרו מתים כבני אדם הוא כשם שמיתת האדם הוא פירוד חיבור ד' יסודותיו : that is, concerning their death, about which (the sages) have said that they die just as humans do, one must know that just as the death of a human being is a dissolution of the union of his four elements, so too is the death of the devils a separation of the composition of their elements, out of which they were created. *Rabbi Bechai* likewise

agrees with this, when in his commentary on the five books of Moses, fol. 139, col. 4, in the *Parascha Acharé moth*, he breaks forth in the following words: כשם שהמורכבים מארבע יסודות הוייתם : קיומם הוא חבור היסודות וחוללים כאשר יגברו זה על זה ומיתתם פירודם זה מזה כן הויתם השדים וקיומם הוא חבור היסודות ובריאותם מזג היסודות וחוללים : that is, just as the essence and the preservation of those things which are composed of the four elements consists in the union of the elements, and their health consists in the temperament of the elements; and those in whom one element overpowers another are sick; and the separation of those elements is their death: so too does the essence and preservation of the devils consist in the union of the two elements (out of which they were created), while their death consists in the separation of those same elements.

Because, according to the erroneous teaching of the Jews, the devils are supposed to be mortal, Noah is also said to have taken some of them into the ark, so that they might not all drown. Therefore, in the aforementioned Rabbi Bechai's commentary on the Five Books of Moses, fol. 18, col. 1, at the end, and col. 2, at the beginning, in the *Parascha Nóach*, on the words of Gen 6:19, "And of every living thing of all flesh, you shall bring a pair into the ark, a male and a female, that they may remain alive with you," it is written as follows: מכל חי דרשו ר"ז לרבות השדים וצוהו יתברך שיכניסם אל התיבה ויתכן לפרש כי אי אפשר להם שישארו במקומם שהוא האויר בגלגלי היסודות לפי שהגזרה היתה לשחת כל בשר אשר בו רוח חיים וזה כולל כל בעלי נפש התנועה שעל הארץ והוסיף לומר עוד מתחת השמים שגזרת המבול היתה אף על הבריות שהן מתחת גלגלי היסודות והם השדים על כן הוצרך להכניסם אל התיבה פן That is: the words "of every living thing" have been interpreted by our Rabbis, of blessed memory, to include the devils as well; and that the blessed God commanded Noah to allow them into the ark. It is also right to interpret them in this way, for it would have been impossible for them to remain in their place, which is the air of the elemental *Sphærarum*, or spheres, since God had resolved to destroy all flesh in which there was a living breath (as is to be read in Gen 6:17), under which was comprehended everything that had a moving soul upon the earth. And God said further (in the aforementioned verse 17, the words) "under heaven," since it had been resolved that through the Flood the creatures that were beneath the elemental spheres, namely the devils, should also perish. For this reason it was necessary to take them into the ark, so that they would not be destroyed in the air that is beneath the heavens. On this matter, the book *Nischmáth chájim*, fol. 115, col. 2, in the 12th chapter of the third *Máamar*, may also be consulted.

In the *Maase-Book*, in chapter 209 of the Frankfurt printing, but in chapter 110 of the Basel printing, a fable is found, that two devils made a wager with one another in Paris, and the one said he would bring it about that a certain rabbi by the name of *Jechiel*, who lived in Paris and had much dealings with a cathedral provost there, should become a Christian; the other, however, said he would bring it about that the cathedral provost should become a Jew; and it was agreed upon in this matter that whichever one lost the wager and could not carry out his promise should be killed and slaughtered by the other. Thereupon the one devil persuaded the cathedral provost to have himself circumcised, and afterward wished to

slaughter the other devil in the garden of the aforementioned Rabbi Jechiel, where they made a great commotion by night, and for this purpose spoke the blessing which the Jews customarily recite at their slaughtering; the rabbi, however, would not permit this, but ordered that it had to take place outside the city of Paris in the open field.

A similar story, or rather fable, is also found in the *Médrasch Tillim*, fol. 19, col. 2. on the 20th Psalm, in these words: מעשה היה באותו הרוח שהיה בימי רבי אבא בר דוסאי שהיה עובר על המעין ובא אליו הרוח ואמר לו ראה הנה אני כמה ימים כאן ולא היתה בריה נזוקת כאן בשבילי ועכשיו מריב עמי רוח אחר ורוצה לטרדני מזה המקום והוא רע מאוד ולא יניח חיים לכל בריה. ואם רצונך שלא ינזקו הבריות סייעני עמי שאמיתנו. אמר לו והיאך אסיעך אמר לו כשיבא אודיעך ובא אתה עם תלמידך ואמרו אתם הנו לו והבו הו • וישמע אתכם ויהא סבור שעל סיועו אתם באים : That is: There was an occurrence involving a spirit that existed in the days of Rabbi Abba, the son of Dosai, in which he (namely the Rabbi) was walking past a spring, when a spirit came to him and said to him: "See, I have been staying here for a long time already, and no creature (or no person) has been harmed by me in this place; but now another spirit is quarreling with me and wants to drive me away from this place, and that spirit is very evil and will let no creature remain alive. If you wish that people should not be harmed, then help me so that I may kill him." Thereupon the Rabbi said to him: "How then am I to help you?" And he answered him: "When that one comes, I will let you know, and you shall then come with your disciples and say: 'Give him a blow and strike him dead,' and he will hear you and think that you are coming to help him, and he will be frightened, and I will be able to kill him." When they had done this, they saw something like a drop of blood upon the spring, and they knew that he had been killed. From this it is to be seen that spirits also stand in need of help. These are the words of the *Médrasch Tillim*. But are these not once again strange Jewish fantasies?

Although it has been stated that the devils are subject to death, this is not understood to apply to all of them; for in the aforementioned book *Nischmáth chájim* fol. 114, col. 2. in the 12th chapter of the third Máamar, the following is written: לילית ונעמה ואגרת ומחלת דנפקן מסטרא : that is, all those spirits which derive from the side of *Lilis*, and *Naama*, and *Igereth*, as well as *Machalath*, remain continually alive until the Holy Blessed God will extirpate the unclean spirit from the world, as it is written (Zech 13:2): "And the unclean spirit I will remove from the land." Likewise, in the little book *Schechechat leket*, number 8, under the title *Keschafim Veschedim*, the following is read from the *Sohar*: אף על פי דשדין מיתין כשאר בני נשא מכל מקום לילית : that is, although the devils die just as humans do, nevertheless *Lilis*, and *Naama*, and *Igereth*, the daughter of *Machalath*, remain alive until the Holy Blessed God will extirpate the unclean spirit from the world. We thus see from this that only the wives of *Sammael*, the chief devil, and those who descend from them, are to remain alive.

There is also said to be an unspeakable multitude of devils in the world, wherefore Rabbi Samiga writes in his book *Mikrae kodesch*, fol. 107, col. 2, in the 20th chapter, as follows: כל העולם מלא מזיקין ושרין ורוחין בישין, That is: The whole world is full of devils and evil spirits. This is also found in the book *Nischmath chajim*, fol. 115, col. 1, in the 12th chapter of the third *Maamar*, with these words: כל העולם כולו מלא רוחות ומזיקין, That is: The whole world is full of spirits and devils. In the *Sohar*, Sulzbach edition, one also reads in column 171, in the *Parascha Bereschith*, where mention is made of evil spirits, the following: ואי לון לבני נשא דאינון דלא ידעין ולא משגיחין ולא מסתכלין וכולהון אטימין דלא ידעין כמה מליא עלמא מברין משנין דלא אתחזון ומלין סתימין דאלמלא איהיב רשו לעינא למחזי יתהון בני נשא היך יכלין לאתקיימא בעלמא, That is: Woe to those children of men who know nothing, and heed nothing, nor consider anything, and are all stopped up: who do not know how full the world is of various creatures that cannot be seen, and that fill the hidden places. For if the eye were given the power to see them, people would wonder how they could subsist in the world. All of this agrees with what was shown above in this chapter, where mention was made of the devils who like to linger near the rabbis, from the Talmudic tractate *Berachoth*, fol. 6, col. 1, namely that no person in the world would be able to subsist if the eye had the power to see the devils. On this subject the book *Zeror hamonor*, fol. 97, col. 4, at the end of the *Parascha Tatzia*, may also be consulted. Likewise it stands written in the *Jalkut Schimoni* on the Psalms, fol. 108, col. 2, numero 772, on the words of Ps 55:19, "He has redeemed my soul in peace, so that none can draw near to me," as follows: אמר רבי יודן בשם רבי לוי אין בית רובע בחללו של עולם שאין בו תשעה קבין של מזיקין וכל אחד יש לו פרסא בעניהם כשם שיש לחמורים של טוחנים למה שלא יזיקו את הבריות. ובשעה שעוונותיו של אדם גורמין אותה הפרסא ניטלת מעל פניו של מזיק והוא מביט לאדם ומזיקו. לכך מכריזים לפני האדם שלא יזיקו אותו המזיקין פדה בשלום נפשי מקרב לי שלא יקרבו לי המזיקים, That is: Rabbi Jódén said in the name of Rabbi Levi: there is no square place in the hollow expanse of the world in which there are not nine Kab (or quarters) of devils; and each one has a mask (or covering) before its eyes, just as the miller's donkeys have, so that they (do not see, and) do no harm to people. But when a person's sins cause it, such a mask (or covering) is removed from the devil's face, and then it looks upon the person and harms him. Therefore it is proclaimed before the person, that the devils shall not harm him: "He has redeemed my soul in peace, so that none can draw near to me," (namely) that the devils cannot draw near to me. This is also to be found in the *Jalkut chádasc*, fol. 109, col. 1, numero 66, under the title *Kelschafim*. It is, however, a wonder that Rabbi Levi did not also say that the devils wear muzzles, like vicious horses and donkeys, so that they cannot bite people.

The rabbis also teach that devils can be captured by humans, and that some of them have been captured, bound, and even imprisoned. That they can be captured is evident from what was cited above in Chapter 8 of the first part, pag. 424, from the Talmudic tractate *Berachóth*, fol. 6, col. 1. That they have been captured and bound is reported in the aforementioned Chapter 8, pag. 358, where it is also shown how the king of the devils, *Aschmedai*, was captured, bound, and brought before Solomon by *Benája* the son of *Jehojada*, at the

command of King Solomon. Likewise, in the Talmudic tractate *Jóma*, fol. 69, col. 2, it is written that the devil who is called יצר הרע של ע"ז *Jézer hará schel avóda sára*, that is, *figmentum malum idololatriæ*, or the evil inclination toward idolatry, which entices to all evil, was captured; and there, upon the words of Neh 8:6, "And Ezra blessed the LORD, the great God, and all the people answered Amen, lifting up their hands, and they bowed down and worshipped the LORD with their faces to the ground," the following is written: ויצעקו אל ה' אלהים בקול גדול מאי אמור אמר רב ואי תימא רבי יוחנן בייא היינו האי דאחריביה למקדשא וקלייה להיכלא וקטלינהו לכולהו צדיקי ואגלינהו לישראל מארעהון ועדין מרקד בינן כלום יהבתיה לן אלא לקבולי ביה אגרא לא לא איהו בעינן ולא אגריה בעינן נפל להו פיתקא מרקיעא דהוה כתיב בה אמת אמר רב חנינא שמע מינה חותמו של הקב"ה אמת אותיבו בתעניתא תלתא יומין ותלתא לילותא מסרוה ניהליהו נפק אתא כי גוריא דנורא מבית קדשי הקדשים אמר להו נביא לישראל היינו יצרא דע"ז שנ' ויאמר זאת הרשעה ואיכד בהו דתהפוס ליה אשתמיט בינתא ממזיא ורמא קלא ואזל קליה ארבע מאה פרסי אמרו היכי נעביד דילמא חס ושלום מרחמי עליה מן שמיא אמר להו נביא שדיוה בדודא דאברא וחפיה לפומיה באברא דאברא משאב שאיב קלא שנ' ויאמר זאת הרשעה וישלך אותה אל תוך האיפה וישלך את אבן העופרת אל פיה אמרו הואיל ועת רצון הוא נבעי רחמי איצרא דעבירה בעו רחמי ואימסר בידיהו אמר להו חזו דאי קטליתו ליה לההוא כלי עלמא חבשוה תלתא יומי ובעו ביעתא בת יומא בכל ארץ ישראל ולא אשתכח אמרי היכי נעביד ניקטליה כלי עלמא ניבעי רחמי אפלגא פלגא ברקיעא לא יהבי כחלינהו לעיניה ושבקוה. That is: "And they cried out to God the LORD with a great voice. What then did they say? The Rav said, or if you prefer, Rabbi Jochanan said, (they spoke:) Woe! This one (the devil, the *Jezer hara*) is the one who laid waste the sanctuary, burned the Temple, slew all the righteous, and drove the Israelites out of their land, and he still dances among us. Have You (O God!) delivered him into our hands? But we do not wish to receive any reward on his account (if we overcome him), and we do not desire his wages." (While they were saying this) a slip of paper fell from Heaven, on which אמת *emeth* (or *emes*), that is, "truth," was written. Then Rabbi Channina said: "Learn from this that *emeth*, that is, the truth, is the seal of the blessed God" (and that through this little slip He signifies to us that He is willing to grant our request and deliver the *Jezer hara* to us). Thereupon they fasted three days and three nights, and he was delivered into their hands, and he came forth from the Holy of Holies of the Temple like a fiery young lion. Then the prophet (Zechariah, the son of Iddo) said to the Israelites: "This is the *Jezer* (that is, the *figmentum malum*, or the evil nature) of idolatry" (and that evil spirit who incites and drives people to idolatry and evil lusts), "as it is written" (Zech 5:8): "This is wickedness." When they had captured him, a hair was pulled from his head, and he cried out so loudly that his voice carried four hundred miles. Then they said: "What shall we do? Perhaps (God forbid) they might take pity on him in Heaven" (because he cries out so pitifully). And the prophet said to them: "Cast him into a leaden pot and cover the mouth (or the opening) of that pot with lead, for lead draws the voice into itself" (so that it cannot be heard far away, so that even if he cries out loudly, he will not be heard in Heaven and they will not take pity on him), "as it is said" (Zech 5:8): "This is wickedness, and he cast her into the ephah" (which was a certain measure used for measuring grain) "and laid the lump of lead over the opening" (as a lid). Thereupon they said: "Since this is a favorable time (in which we can obtain our desire from God), let us pray to God for grace concerning

the *Jizra daavéra*" (that is, the evil spirit who causes people to sin); and they prayed for grace, and he was delivered into their hands. Then he (the *Jezer hará*, the captive) said to them: "Take heed, for if I perish, the whole world will perish" (since through me the desire and drive for the propagation of the species is awakened in all creatures and proceeds from me; therefore, when I am dead, no such desire will exist any longer, and all creatures, for lack of reproduction, must perish). Then they bound him for three days (to test whether he had spoken the truth) and searched throughout the entire land of Israel for an egg that should have been laid on that very day, and found none (because the warmth in creatures had ceased through the imprisonment of the *Jézer hará*, as Rabbi Solomon writes concerning this). Thereupon they said: "What shall we do? If we kill him, the world will perish; if we pray to (God) for grace regarding the half (that He let the *Jézer hará* rule only half as much as before), one does not grant half (of a thing) in Heaven." And they smeared his eyes with antimony (so that he became blind, or they put out his eyes, as the Chaldaic words found here are explained in the commentary in the Talmudic tractate *Berachoth* fol. 55, col. 1) and let him go. This foolish fable is also to be found in the Talmudic tractate *Sanhédrin* fol. 64, col. 1.

This wretched devil, with whom the Jews dealt so harshly, must therefore have been the chief devil *Sammaël*, who, as was mentioned above in the 18th chapter of the first part, is called *Jézer hará*. Likewise, concerning this same *Sammaël*, it stands written in the little book *Tuf haárez* fol. 32, col. 3. that he said to God: רבוננו של עולם הבנות בנותי והבנים בני וכל אשר אתה רואה לי הוא כאחר שחאני גורם להם האות המיטגל לכן הם באים בעולם אמר לו הק"ב רשע ובעבור שאני הייתי יודע שעתיד אתה לומר כאלה הדברים לכן צויתי לאברהם אוהבי שימול כל יליד ביתו וגו' והחלק שלך היה הערלות מאחר שאתה מעורר התאוה (That is: O Lord of the world! The daughters of mankind are my daughters, and the sons of the same are my sons, and everything you see is mine, since I cause in them the desire for cohabitation and for the propagation of their kind; therefore they come into the world. Then the Holy Blessed God said to him: You wicked one, since I knew that you would bring forward such words, I therefore commanded Abraham, who loves me, that he should circumcise all those born in his house, etc., and that your portion should be the foreskin, since you arouse the desire for the increase of the race.) We see from this, therefore, that according to the teaching of the Jews, all desire for the propagation of the race, even within marriage, is supposed to originate from the devil *Sammaël*, who arouses the lust; and likewise that all animals, according to the content of the cited words of the *Talmud*, multiply through his impulse. As for the claim that a hair was supposed to have been torn from his head, it can be seen from what was cited above in this chapter from the great *Jalkut Rubéni*, fol. 130, col. 1., as well as from *Sepher chasidim numero* 1155., that male devils are supposed to have hair on their heads, while the females are supposed to have bald heads. Likewise, concerning those devils who are called *Lilin*, that is, night-phantoms, it stands written in the book *Emek hammelech* fol. 140, col. 2., in the 30th chapter, under the title *Scháar réscha diseránpin*, as follows: הכתה הנקראת לילין הם מלאים שערות מראשם ועד רגליהם אבל על ראשם אין להם שער וכל גופם ופניהם מלא



מהם That is: The troops of devils who are called *Lilin*, that is, night-phantoms, are full of hair from their head down to their feet, but on their head they have no hair; and their entire body and their face is full of it.

In the chapters of *Rabbi Eliezer*, in the 45th chapter, the following ridiculous fable is also read concerning an imprisoned devil: כל מי שהיה נושק את העגל בכל לבו היו שפתיו נעשות של זהב ושבת לוי היו הורגין אותו עד שנפלו מישראל כשלשה אלפי איש שלח הק"ה חמשה מלאכים להשחית את כל ישראל ואלו הן קצף אף חמה משחית חרון. שמע משה ויצא לקראת אברהם יצחק ויעקב ואמר אם אתם שבני העולם הבא עמדו לפני בשעה הזאת שהרי בניכם ניתנו כצאן לטבחה ועמדו שם לפני שלשה האבות אמר משה לפניו רבון כל העולמים לא כך נשבעת לאלו להרבות את זרעם ככוכבי השמים שנ' זכור לאברהם ליצחק לישראל וגו' ובזכות שלש האבות נעצרו ג' מלאכים מישראל קצף אף וחימה ונשתיירו ב' אמר לפניו רבוננו של עולם למען השבועה שנשבעת להם עצור משחית מישראל שנ' אשר נשבעת להם בכך ונעצר המשחית שנ' והוא רחום יכפר עון ולא ישחית. ועוד אמר משה לפניו למען השבועה שנשבעת לי עצור חרון מישראל שנ' שוב מחרון אפך ומה עשה משה חפר בארץ ככיה דירה גדולה בנחלת בני גד וטמן חרון אף בארץ כאדם שהוא חבוש בבית האסורים ובכל זמן שהיו ישראל חוטאין הוא עולה ופוער את פיו לנשוך ברוחו ולהשחית את ישראל לפיכך נקרא שמו פוער והיה משה מזכיר עליו את השם ומורידו למטה לארץ. כשמת משה מה עשה הק"ה נתן את קברו כנגדו כל זמן שישראל 'חוטאין והוא פוער את פיו לנשוך ברוחו להשמיד את ישראל הוא רואה קברו של משה כנגדו הוא מתפחד וחוזר לאחריו שפ

That is: Every one who kissed the (golden) calf (of which mention is made in Exod 32) with his whole heart had his lips turned to gold, and the tribe of Levi slew such a one, until about three thousand men of Israel had fallen (and been killed). Then the holy blessed GOD sent five (evil) angels, namely *Kézeſ*, *Af*, *Chéma*, *Máschchith*, and *Cháron*, to destroy all of Israel. But when *Moses* heard this, he went to *Abraham*, *Isaac*, and *Jacob*, and said to them: if you are children of eternal life, then stand before me here at this hour, for behold, your children have been given over like sheep to the slaughter. And the three patriarchs placed themselves before him, and *Moses* spoke to GOD: O Lord of all the world! Did you not swear to these (three) that you would multiply their seed like the stars in the heavens, as it is said (Exod 32:13): Remember *Abraham*, *Isaac*, and *Israel*, etc. And thereupon, on account of the merit of the three patriarchs, three (evil) angels, namely *Kézeſ*, *Af*, and *Chéma*, were restrained from Israel, and two remained. Then he spoke further to GOD: O Lord of the world! Restrain *Máschchith* also from Israel, on account of the oath which you swore to them, as it is said (in the aforementioned place, Exod 32:13): To whom you swore by yourself; so that *Máschchith* (that is, the destroyer, or corrupter) might be restrained, as it is said (Ps 78:38): But He was merciful, and forgave the iniquity, and did not destroy them. Furthermore *Moses* said to GOD: Restrain *Cháron* (that is, the fury, or wrath) also from Israel, on account of the oath which you swore to me, as it is said (Exod 32:12): Turn from *Cháron appécha*, that is, the fury of your wrath. What did *Moses* do? He dug a pit in the earth in the inheritance of the children of *Gad*, like a great dwelling-house, and buried the *Cháron* of wrath in the earth (in that same pit), just like a man who is bound in a prison. Now as often as the Israelites sinned, *Cháron* climbed up out of his hole and opened his mouth wide to bite the Israelites in his spirit (that is, in his mind, or in his thoughts) and to

destroy them; for which reason he is called *Péor* (from *Paár*, which means to open wide). But *Moses* invoked the name of GOD (namely the *Schem hamphorásch*) over him, and thereby caused him to have to descend back down into the earth (and to cease his gaping). But what did GOD do when *Moses* had died? He placed the grave of *Moses* directly opposite him. Now as often as the Israelites sin and he opens his mouth wide to bite and destroy them in his spirit, he sees the grave of *Moses* opposite him and is afraid, so that he retreats again, as it is said (Deut 34:6): And He buried him in the valley, opposite the house of *Peor*. This Jewish fantasy is also found in the great *Jalkut Rubéni*, fol. 114, col. 2, in the Parashah *Kitifla*. The evil spirit *Charon* must therefore remain sitting in his pit like a prisoner, and even if he were ever so greatly embittered against the Jews and opened his maw against them and bared his teeth at them, he can still do nothing to them; all his designs are in vain, and he must cower and lie down before the grave of *Moses* like a dog before his master. O Jewish foolishness!

To conclude this chapter, I must point out that just as the Jews believe that in the future the Hell will be purified and sanctified and drawn into Paradise, and that the damned will also be rescued from hellish torment and transferred into Paradise, so too they are of the unwavering opinion that the devils will likewise be cleansed of their evil nature and transformed into holy angels. Hence it is written in the book *Les árjeh* fol. 68, col. 2., from the book *Asaráh maamaróth*, as follows: לעתיד לבוא יטהר יצר הרע ונעשה מלאך קדוש ואף גיהנם יטהר ויתוסף על : גבול של גן עדן that is, in the future the *Jézer hará*, that is, the *figmentum malum*, or the evil inclination (by which Satan is understood), will be purified and made into a holy angel. So too will Hell be cleansed and added to the borders of Paradise. And this is also to be found in the small *Jalkut Rubéni* numero 2. under the title *Gehinnom*. In the *Jalkut chadasch*, fol. 66, col. 1. numero 89. under the title *David*, the following is also read: כוונת שלמה מה שנשא בת פרעה : לגיירה כי ידע שכל כוחות הטומאה עתידות לחזור לקדושה that is, the intention of Solomon in taking Pharaoh's daughter as his wife was to bring her to the Jewish faith, for he knew that all the powers of impurity (that is, all unclean spirits) were destined to become holy again. And at fol. 184, col. 4. numero 79. under the title *Likkútím*, it is taught from the *Galánte*: כל כחות הטומאה לא יהיו בטלים לגמרי לעתיד אלא יתמתקו ויחזרו לקדושה וכן סמאל יבטלו אותיות ס"מ ואותיות אל ישארו ויחזרו לקדושה : that is, none of the powers of impurity will entirely perish in the future; rather, they will be sweetened and return again to holiness. Likewise, in the name of *Sammaël*, the letters ס *Sam* (which mean poison) will cease, and the letters אל (which signify strong, as well as GOD) will remain and return again to holiness.

Furthermore, it also stands written in the book *Nischmách ádam*, fol. 18, col. 1, in the 5th chapter, the following: אולת אדם גרם שהיצר הרע שהיה מלאך קדוש מצד הגבורה נתחבר למרכבה טמאה על ידי שמשך עליו זוהמת הנחש ונתן כח ועוז ותעצומות להקליפות ונעשה היצר הרע חזק להתגבר על האדם ולא יטהר היצר הרע שהוא מלאך המות עד ביאת משיח צדקנו בסוד בלע המות לנצח ולא אמר בלע מלאך המות רק המות יבולע וישאר מלאך קדוש כמו שהיה קודם חטא אדם הראשון כי על ידי אדם נתקלקל ועל ידי בן דוד יתוקן בסוד אדם וודו משיח כי משיח יטהר זוהמת That : הנחש וסי' נחש בגימטריא משיח יבלע הנחש כאשר האריך בזה הגלאנטי ובחיבורי שובי ישראל הארכתי בסוד הזה

is: the foolishness of Adam caused the *Jézer hará*, that is, the evil disposition and nature (namely Satan), who was a holy angel on the side of strength, to attach itself to the unclean chariot, inasmuch as it drew the impurity of the serpent upon itself and gave the *Keliphóth* (or *Keliphos*, that is, husks, by which the evil and unclean spirits are to be understood) power, strength, and force; and the *Jézer hará*, or the evil disposition, became so strong that it overpowered Adam. The *Jézer hará*, however, which is the angel of death, will not be purified until the coming of the Messiah, who is our righteousness, according to the mystery of the words of Isa 25:8: “He will swallow up death (or destroy it) forever”; and it does not say “He will destroy the angel of death,” but rather “death will be swallowed up,” and a holy angel will remain, just as he was before the sin of the first man; for through Adam he was corrupted, and through the son of David (that is, the Messiah) he will be restored, according to the mystery of the name אדם *Adam*, each letter of which forms a distinct word, namely: אדם: *Adam*, דוד *David*, משיח *Maschiach*, or Messiah; for the Messiah will cleanse the impurity of the serpent, and this is indicated by the word נחש *Náchach* (which means “the serpent”), which yields the same numerical value as משיח *Maschiach*, that is, Messiah (namely 358), by which it is signified that the Messiah will destroy the serpent, just as Galante treats this matter at length. I have likewise made detailed mention of this mystery in my book called *Schúbha Jisrael*.

**Chapter IX. In which it is shown how greatly the Christian authorities are despised by the Jews, and in what manner it is forbidden to them to bring charges against one another before those same authorities; as well as what is to be made of an oath which a Jew swears before a Christian authority.**

It is true that Rabbi Salman Zevi writes in his little book, the *Jewish Theriac*, fol. 1, col. 2, in the first chapter, numero 1, that Christians hold their government from God, and rightfully rule over the Jews, and that the Jews ought to render full obedience to emperors, kings, princes, and lords, and to honor them, and not to despise their rule. But just as that same author was not sincere in many other matters, as has been clearly demonstrated at various points in the first part, so too does this statement of his not come from the heart, as has been shown with the utmost clarity in the conclusion of the 16th chapter of the first part, from pagina 722 to 726, in what manner the high Christian potentates and authorities are reviled and defamed by the ungrateful Jews. Indeed, it has been demonstrated that they teach that the Christians, and all other peoples, derive their government from the devil. For this reason they also call the Christian realm, out of unspeakable and embittered hatred, by many shameful and contemptuous names: the godless realm, the swine, the dog, the serpent, the spider, and even *Sammaël*, which is the name of the chief devil. All of this has been treated at length in the 17th chapter of the first part. From all of which it is easy to gather, and to conclude by reason, what the disposition of such blasphemers is toward the high Christian authority, even though they know masterfully how to flatter it, to stroke the fox's tail, and to present themselves to its face as though they were the most pious and upright of people, while they carry nothing but gall and poison in their hearts.

This is also confirmed by the converted Dietrich Schwab, in his *Jüdischer Deckmantel* ("Jewish Cloak"), in the 8th chapter of the first part, *paginâ* 64 and 65, where he says: As far as the Christian authorities are concerned, it is not without truth that they (namely the Jews) know how to conduct themselves outwardly toward and before those authorities in such a manner, offering themselves in humility and servility, and presenting themselves so hypocritically in their old fashion, that one might well consider them more pious and better than Christians, and thus deceive many who entrust them with life and property, and often more than they trust Christians. Yet, as far as what is inwardly in the heart is concerned, there is nothing more than hatred and envy, even toward those whom they know so well how to flatter, so that the royal prophet David rightly says of them: "They speak peace with their neighbor, but evil is in their hearts" (Ps 28:3). When it happens that there is a Christian authority who, for legitimate reasons, cannot well tolerate them or is hostile to them, such an

authority, whether princes or counts, stewards or officials, they call רשעים *Reschóim*, evildoers; they curse them and say to them כפרה *Cappóro*; like *reschóim* or פסול שורה *pósul Seróro*, that is, they shall bear the sin on my account, those who are evildoers, or, what a wicked lordship that is. They also pray in their synagogues that such an authority may die and be removed; and when such an authority dies, they make a *Púrim* (carnival) with feasting and drinking, and are exceedingly merry over it. But when they receive an authority who is favorable and well-disposed toward them, such a one must also receive something from them; then they say, what a well-bred authority that is, it gladly takes *Schóchad* (gifts), it is like *Jehúdim*, like Jews, להבדיל *leháfðil*, yet with a distinction: by which words they wish to indicate that they are still better than such an authority, however high its rank may be. Is that not a great arrogance, to elevate oneself above emperors, kings, princes, and lords? These are the words of Dietrich Schwab.

The convert Samuel Friedrich Brenz writes in his work *Jüdischer abgestreiffter Schlangenbalg*, *paginâ* 11, 12, at the beginning of the third chapter, on this matter as follows: Because the Jews, by the righteous judgment of God, have lost their dominion and scepter, and must live under the protection and shelter of Christian authority, this grieves them deeply at heart; yet outwardly they conduct themselves as obedient subjects, while secretly they curse and execrate their rulers. If a Jew appears before the authorities and is not admitted, the Jew says: ומלכות זדון מהרה תעקר *Umálchus sódon méhera teákker*, that is, his government shall be uprooted from the root, and such authority they call a wanton authority. Furthermore, the same author writes at *paginâ* 21, in the 4th chapter, as follows: When they (namely the Jews) hear that a Christian authority, which previously had no Jews dwelling among them but has now admitted Jews, the Jews say against that same lordship that it has no אמונה *emúna*, that is, it has no true faith in Christ, and that the same lordship knows full well that the faith of the Jews is righteous, since it shows such רחמנות *rachmónus*, that is, mercy toward them. From this we see what the Jewish people are plotting against the great lords and high authorities, and how they defame and despise them; they do as they please.

That the Jews curse Christian authorities in the most extreme manner, and repeatedly call upon God for their complete destruction, has been sufficiently demonstrated above in the 2nd chapter of this second part. The truth of this may also be reasonably concluded from the book of *Rabbi Mosche Bar Majemon, Jad chasaka*, in the fourth part, fol. 269, col. 1, in the 26th chapter, numero 1, under the title *Hilchoth Sanhédrin*, where the following is taught: כל המקלל דיין מדייני ישראל עובר בלא תעשה שנאמר אלהים לא תקלל : וכן אם קלל הנשיא אחד ראש הסנהדרין הגדול או המלך הרי זה עובר בלא תעשה שנאמר ונשיא בעמך לא תאור . ולא דיין ונשיא בלבד אלא כל המקלל אחד מישראל לוקה שנאמר לא תקלל חרש שאפילו זה שאינו שומע ולא נצטער בקללה זו לוקה על קללתו That is: Whoever curses one of the Israelite judges transgresses a prohibitory commandment, as it is said (Exod 22:28): You shall not curse the judges. Likewise, whoever curses a prince who is the head of the great *Synedrii* or council, or a king (of Israel), also transgresses a prohibitory commandment, as it

is said (in the aforementioned verse 28): And you shall not revile the ruler among your people. But it is not only forbidden to curse an (Israelite) judge and prince; rather, whoever curses any Israelite shall be flogged, as it is said (Lev 19:14): You shall not curse the deaf. For whoever curses one who does not hear it and is not troubled when he is cursed shall be flogged on account of the curse with which he curses him. The same is also to be found in the book *Shulchan áruch*, in the part called *Chóschen hammischpath*, numero 27. And since it is only forbidden to curse Jewish kings, princes, and judges, as well as all other Jews, while other peoples are entirely excluded, it follows from this that they are permitted to curse all Christians of high and low estate, which they also, as noted, actually and in fact do.

The counselors of great potentates and lords, who are called in Hebrew יועצים *Joazim*, that is, advisors or counselors, they call in a malicious manner יוהצים *Jóchazim*, which derives from חצה *Chazá* and means “to divide”; and by this they intend to convey that they wish such counselors to become divided and discordant in their deliberations, as may be seen on page 12 in the third chapter of the aforementioned stripped Jewish serpent-skin. A scribe is called in the Hebrew language סופר *Sópher*, but the Jews perversely and wantonly corrupt this word, and call a territorial, official, municipal, or chancery scribe כופר *Cópher*, that is, a denier of God, instead of *Sopher*, as is to be found in the aforementioned Jewish serpent-skin on page 8 in the second chapter; and I myself have found this word, used in this sense, in their letters, which were given to me to read two years ago. Likewise, a Christian king is called by them an outright dog, for in the Talmudic tractate *Avóda sára* fol. 46, col. 1, it is written: when one wishes to say פני המלך *pené hammélech*, that is, the face of a king, he should say פני הכלב *pené hakkélef*, that is, the face of a dog. This is also to be read in the book *Pesikta sotárta* fol. 69, col. 4, in the *Parascha Ekef*.

Since the Christian authorities are held in such contempt among the Jews, it is also forbidden for them to bring charges against one another before those authorities or to conduct legal proceedings against one another, unless one party has an opponent who refuses to appear before the Jewish judge, in which case he is permitted to bring that person before the Christian authorities. That it is forbidden for them to bring charges against one another before the Christian authorities is clearly evident from the book *Shulchan áruch*, in the section *Chóschen hammischpath*, number 26, where the words read as follows: אסור לדון בפני דיני עכ"ם ובערכאות שלהם אפילו בדין שניהם כדיני ישראל ואפילו נתרצו ב' בעלי-דינים לדון בפניהם אסור וכל הבא לידון בפניהם הרי זה רשע וכאילו חרף וגדף והרים יד בתורת משה רבינו ע"ה, That is: It is forbidden to conduct a legal matter before the idolatrous judges and their courts, even in a case where they would judge according to the laws of the Israelites; even if both contending parties consented to conduct the proceedings before them, it is nonetheless forbidden. And whoever goes before them to seek justice is a wicked person, and does as much as if he had blasphemed and cursed, and raised his hand against the Law of *Moses*, our teacher, upon whom be peace. After this there follows in the same place, in the *annotation* or remark thereon: ויש כיד בית דין

לנדותו ולהחרימו עד שיסלק יד עכ"ם מעל חברו, That is: And it lies within the power of the (Jewish) court to place such a person under the ban until he brings it about that the idolatrous (court) withdraws its hand from his fellow or neighbor. With this also agrees what Rabbi *Jerúcham* teaches in his *Sephér meschartsím*, fol. 11, col. 1, under the title *Nathíf ríschon chélek Jod beth*, when he says: אחד מבעלי דינין שרוצה לדון בערכאות של גוים אין שומעין לו וכתב רב אלפס בתשובה שצריך: לנדותו, That is: If one of the contending parties wishes to seek justice before the tribunals of the *Gojim* or heathens (that is, Christians), he is not heard. And *Raf Alphes* has written in his responsum that such a person is to be placed under the ban.

In Rabbi *Mosche bar Majemon's* book *Jad chasáka*, in the fourth part, fol. 248, col. 1, in the 26th chapter, *numero 7*, under the title *Hilchóth Sanhédrin*, the following is also written: כל הרן בדייני הכותים ובערכאות שלהן : אף על פי שהיו דיניהם כדיני ישראל הרי זה רשע וכאלו חרף וגדף והרים יד בתורת : That is: Whoever pleads his case before the judges of the *Cutheans* and in their courts, even if their laws were like the laws of the *Israelites*, such a person is wicked, and does as much as if he had blasphemed and cursed, and raised his hand against the Law of *Moses* our teacher, as it is said (Exod 21:1): These are the legal statutes which you shall set before them; you shall not set them before the *Cutheans* nor before the *idiots* (that is, base and ignorant people). By the *Cutheans* and idolaters, however, Christians are to be understood, as was indicated above in the 16th chapter of the first part, pages 633 and 634. In the great *Jalkut Rubéni*, fol. 175, col. 2, in the *Parascha Schóphetim*, the following is also read from the *Sohar*: עמין ע"עז לית להון : That is: דינא בזכותא ואסור לך לסדרא בערכאות שלהו דלית להון חולקא בסטר מהימנותא דכתיב ומשפטים בל ידעום : The idolatrous peoples have no court in righteousness, and it is forbidden to us to plead before their judgment seats, for they have no share in the side of faith, as it is written (Ps 147:20): And their ordinances they do not know. And in the Talmudic *Tractate Gittin*, fol. 88, col. 2, it is stated: כל מקום שאתה מוצא אגוריות של נכרים אף על פי שדיניהם כדיני ישראל אי אתה רשאי להיזקק להם : That is: Wherever you find a court of foreigners (that is, of those who are not Jews), you are not permitted to attach yourself to them (and to plead before them), even if their legal statutes are equal to the laws of the *Israelites*, as it is said (Exod 21:1): These are the legal statutes which you shall set before them. You shall not set them before foreigners, nor before idiots.

How grave a sin it is when a Jew conducts a legal dispute before the Christian authorities is shown by Rabbi *Bechai* in his book *Cad hakkémach* fol. 21, col. 4. and fol. 22, col. 1. under the title *Oth Gimel*, in these words: מי שהולך ודן בערכאות של גוים הרי זה מחלל את השם יתברך ומיקר שם : עבודה זרה להחשיבה וכתב כי לא כצורנו צורם ואויבינו פלילים ונראה לומר כי הכח של כצורנו נמשכת למלת אויבינו . וענין הכתוב יתפרש כי דומה כי לא יהיה צור של כל האומות כשאוויבינו פלילים . ויתבאר מזה כי העון גדול ועצום כמתיש כחו של מעלה וצריך אתה לדעת כי העבירה הזאת היא חומר לכמה עבירות כי משרשה יפרו וירבו ענפי חטאים גדולים גם כבנופיה נמצאו נזקים ומכשולות הרבה לאין קץ ויותר התורה היא מרציחה ואבאר לך כיצד . ידוע כי הרציחה מן העבירות החמורות שבתורה והעונש גדול וחמור מאוד לפי שהוא שופך דם האדם ומאבד נפש אחת מן העולם ולא איבד את הנרצח לבדו כי אם

זרעו היוצא ממנו לאין סוף שהרי אדם הראשון יחידי היה וכל הבריות של שבעים לשון שיש בעולם כולן היו תולדותיו ואם כן למדנו כל המאבד נפש אחת כאילו איבד עולם מלא וכן לענין ההצלה והטובה כל המקיים נפש אחת מישראל כאילו קיים עולם מלא . הא למדת כמה גדול עון הרציחה . אף על פי שעון הרציחה חמור עון הגזל וחילול השם חמור ממנו כי הרוצח נמחל לו בתשובה שכן מצינו בקין . ולא כן הגזל שאין התשובה מועלת לו עד שיהזירנו ואם אינו מחזירו אין נמחל לו לעולם . וכן חילול ה"ן אין התשובה מועלת לו כי הוא חמור מכריתות ומיתות בית דין שכן דרשו ז"ל במסכת יומא עבר על כריתות ומיתות בית דין ועשה תשובה תשובה ויום הכיפורים תולין וייסורין ממרקין שנאמר ופקדתי בשבט פשעם וגומר . אבל מי שיש בידו חלול השם אין כח בתשובה לתלות ולא ביום הכיפורים לכפר ולא בייסורין למרק אלא כולן תולין ומיתה ממרקת שנאמר ונגלה באזני יי' צבאות . ושתי עבירות אלו שהם גזל וחילול השם שהם חמורות יותר מן הרציחה שניהם נכללו בעון ערכאות של גוים . חילול השם שהרי הדין בערכאות של גוים מחלל את השם ונותן כבודו לאחר ותהלתו לפסילים ואוי למבוכה הזאת ולשכרות הגדול הזה במקום שיודעין כן ועוברין וכענין שאמר הנביא שכרו ולא יין וכו' שהרי מניחין את העיקר ונותנין לעבודה זרה מותר וחשיבותו והוא שאמר דוד עליו השלום ירבו עצבותם אחר מהרו כשהם נותנים מוהר לאל אחר לעבדו . גזל שכל המניח דיני ישראל ומוציא בערכאות של גוים מים הרי זה גזל גמור ואינו חושב לגזול ועל כן אינו מחזירו ולפיכך אין לו מחילה בעולם . כל מי שאינו נוהג במשפטי ישראל ודן כמשפט האומות כאלו הוציא עצמו מאלוהותו של הק"ה שכן אמרה תורה משפט אחד יהיה לכם וגומר . כי אני יי' אלהיכם . ונראה לי כי אומר הכתוב משפט אחד משפט של אתר אותו משפט שניתן לכם בהר סיני לא משפט האומות ודיניהם .

The meaning of this passage is as follows: whoever goes and litigates before the courts of the Gentiles thereby desecrates the Name of the Blessed One and honors the name of idolatry, giving it esteem; and it is written, "For their rock is not as our Rock, and our enemies are judges" (Deut 32:31), and it appears that the force of "our Rock" extends to the word "our enemies." The meaning of the verse may be interpreted thus: it is as though the Rock of all the nations would not exist, when our enemies are our judges. And from this it becomes clear that the transgression is great and mighty, as one who saps the strength of the One on High. And you must know that this transgression is the substance of many transgressions, for from its root the branches of great sins sprout and multiply, and likewise in its very branches there are found harms and stumbling-blocks without end; and it is graver than murder, and I will explain to you how. It is known that murder is among the gravest transgressions in the Torah, and the punishment is very great and severe, because the murderer sheds the blood of a human being and destroys one soul from the world, and he has not destroyed only the one who was murdered, but also his offspring issuing from him without end, for behold, Adam the first man was alone, and all the creatures of the seventy languages that exist in the world were all his descendants; and if so, we have learned: whoever destroys one soul, it is as though he had destroyed an entire world, and likewise with regard to rescue and benefit: whoever preserves one soul of Israel, it is as though he had preserved an entire world. Thus you have learned how great is the transgression of murder. Yet although the transgression of murder is grave, the transgression of robbery and desecration of the Name is graver than it, for the murderer may be forgiven through repentance, as we find in the case of Cain. But not so with robbery, for repentance avails him nothing until he restores what he took, and if he does not restore it, he is never forgiven. And likewise with desecration of the Name, repentance avails



him nothing, for it is graver than the penalties of excision and death by the court, as the Sages of blessed memory expounded in tractate Yoma: if one transgressed penalties of excision and death by the court and repented, repentance and the Day of Atonement suspend the punishment and sufferings cleanse it, as it is said, “I will visit their transgression with the rod” (Ps 89:33), and so forth. But whoever has in his hand the desecration of the Name, repentance has no power to suspend it, nor does the Day of Atonement atone for it, nor do sufferings cleanse it; rather, all of them together suspend it and death cleanses it, as it is said, “And it was revealed in the ears of the Lord of Hosts” (Isa 22:14). And these two transgressions, namely robbery and desecration of the Name, which are graver than murder, are both included in the transgression of litigating before the courts of the Gentiles. Desecration of the Name, for behold, whoever litigates before the courts of the Gentiles desecrates the Name and gives His honor to another and His praise to idols; and woe to this confusion and this great intoxication, in a place where people know this and yet transgress, as the prophet said, “They are drunk, but not with wine” (Isa 29:9), and so forth, for they abandon the essential and give to idolatry superiority and esteem; and this is what David, peace be upon him, said: “Their sorrows shall be multiplied who hasten after another” (Ps 16:4), when they give a bride-price to another god to serve him. Robbery, for whoever abandons the laws of Israel and brings a case before the courts of the Gentiles, this is outright robbery, and he does not consider it robbery, and therefore he does not restore it, and consequently he has no forgiveness in the world. Whoever does not conduct himself according to the laws of Israel and judges according to the law of the nations, it is as though he had removed himself from the sovereignty of the Holy One, blessed be He, for the Torah said, “One law shall there be for you” (Num 15:16), and so forth, “for I am the Lord your God.” And it seems to me that when the verse says “one law,” it means the law of that place, that law which was given to you on Mount Sinai, not the law of the nations and their judgments.

A Jew who goes to the Christian authorities and lodges a complaint against another Jew before them is called a מוסר, *Moser*, that is, a traitor; and the convert *Ferdinand Heß* writes of this in his *Juden Geissel*, at the end of the third chapter of the second part, in the following manner: When a Jew accuses another before the authorities and thereby exposes his roguery, villainy, and extortion, he is called a Moser, that is, a traitor; they also regard him as a godless man, and no Jew will eat or drink with him unless he has performed sufficient penance. And this is likewise to be found in the convert *Antonius Margarita*’s little book, which is called *Der gantze Jüdische Glaub*, at *pagina* 151, in the 18th chapter. As for who else is generally regarded as among the Moserim, that is, traitors, this is shown by Rabbi *Mosche bar Majemon* in his book *Jad chasaka*, in the first part, fol. 46, col. 2, in the third chapter, *numero* 12, under the title *Hilchóth teschúva*, in these words: שנים הם המוסרים המוסר חברו ביד כותים להרגו או לחכות. והמוסר ממון חברו ביד כותים או ביד אנס שהוא ככותי ושניהם אין להם חלק לעולם הבא that is, There are two kinds of Móserim, or traitors: one betrays (and delivers) his companion (or

fellow man) into the hands of the *Cutheans* (that is, the Christians or other peoples who are not Jews) so that he may be killed or beaten; the other betrays (and delivers) his companion's money and property into the hands of the *Cutheans*, or into the hands of one who does violence, who is equal to a *Cuthean*; and both of these have no share in eternal life.

That it is, however, permitted for one Jew to bring another before the Christian authorities when he has to deal with a stubborn adversary who refuses to appear before the Jewish judge, this can be seen in Rabbi *Jerúcham's Sépher mescharim*, fol. 10, col. 2., in the fifth part under the title *Nathif ríschon chélek scheném éser*, where the following is taught: מי שהזמינוהו ומסרב: that is, when someone has been summoned and refuses (or resists) to come before the Israelite judges, one may have him brought before the judges of the *Gójim*. In the book *Shulchan áruch*, in the part *Chóschen hammíschpat numero 25.*, the following is also read on this matter: היה יד עכ"ם תקיפה ובעל דינו אלם ואינו יכול להציל ממנו: that is, בדייני ישראל יתבענו לדייני ישראל תחלה אם לא רצה לבוא נוטל רשות מבית דין ומציל בדיני עכ"ם מיד בעל דינו: that is, when the idolaters have the upper hand, and the adversary is too powerful, and one cannot recover what is one's own from him through Israelite judges, then one shall first summon him before the Israelite judges; and if he will not come, one obtains permission from the (Israelite) court and recovers what is one's own from the hand of the adversary through the courts of the idolaters. The very same is also to be found in the fourth part of the book *Jad chasaka*, fol. 248, col. 1., in the 26th chapter, *numero 7.*, under the title *Hilchóth Sanhédrin*. In the aforementioned book *Chóschen hammíschpat*, the annotation or remark immediately following thereupon states: ויש רשות לבית דין לילך לפני עכ"ם ולהעיד שזה חייב לזה וכל זה דווקא כשאינו רוצה: That is: It is also permitted for the (Jewish) court to go before the idolatrous (authority) and to give testimony that this one owes that one; but all of this is to be understood only in the case where he (namely the defendant) will not heed the (Jewish) court; if, however, that is not the case (that is, if he does not show himself to be obstinate), then it is forbidden to grant permission to litigate before the idolaters.

It is also forbidden for a Jew to testify against another Jew that the latter owes something to a Christian, and on this matter the following is written in the aforementioned book *Shulchan aruch*, in the section *Chóschen hammíschpat, numerô 28, §. 3*: אלו עכ"ם תובע לישראל: ויש ישראל יודע עדות לעכ"ם נגד ישראל ואין עד אלא הוא והעכ"ם התובע טועיר לו במקום שדיני עכ"ם לחייב ממון על פי עד אחד אסור להעיד לו ואם העיד משמתין אותו: When an idolater (by which a Christian is understood) demands something from an Israelite, and another Israelite has knowledge of the matter such that he could testify on behalf of the idolater against the Israelite (who is the debtor) (that the Christian's claim is legitimate), and there is no other witness besides him, and the idolater requests of him, in a place where idolaters are accustomed to condemning a person on the testimony of a single witness, that he should give testimony on his behalf, then it is forbidden to testify for him. But if he does testify, he is placed under the highest ban, which is called

*Schammatha*. And in the aforementioned book *Shulchan áruch*, in the section *Jóre déa*, *numéro* 334, §. 43, fol. 306, col. 1, the following is likewise read: המעיד על ישראל בערכאות של עכ"ם: That is: When someone testifies before the court of the idolaters against an Israelite, and through his improper testimony brings it about that the latter must pay out his money (to the Christian), that person is placed under the ban called *Niddui* (which is the lesser ban) until he makes restitution. All of this, however, is taken from the Talmudic tractate *Báva kámma*, where the following is taught at fol. 113, col. 2: בר: ישראל דידע סהדותא דגוי ואזיל ומסהיד ליה בדינא דגוים על ישראל משמתין ליה: That is: When an Israelite knows testimony favorable to a *Goi* or Christian, and goes and gives testimony before the court of the *Gójim* or Christians on his behalf against the Israelite, we place him under the ban *Schammatha*. From all of this it is evident what godless and reckless dispositions the Jews harbor toward Christians, in that they refuse to permit a Jew to testify on behalf of a Christian in need against another Jew, but rather, under threat of the ban, insist that the Christian be deceived and wickedly deprived of what is his.

With the above it is still not enough that they despise the Christian authorities in the manner described; they also accuse them of gladly accepting gifts, of allowing themselves to be bribed, and of giving right to the unrighteous. That they are supposed to gladly accept gifts is read in Rabbi *Bechai's* commentary on the five books of Moses, fol. 35, col. 1, in the *Parascha Toledoth*, on the words of Gen 25:28, "**And Isaac loved Esau, because he ate of his venison,**" with these words: דרשו היה צד ומאכיל לו שוחד כדי שיטול הברכה. וזהו שכתוב כי השוחד יעור וגומר וכתוב ביצחק ותכהינה עינו מראות. ואנו רואים כי כשם שהיה עשו איש השוחד כן אנו רואין את זרעו מקבלי שוחד אוהבי הלטעות כמו שאמר עשו הלעיטני נא. ועליהם אמר דוד ע"ה מתרפס ברצי כסף והם מושכים כח מן השר שלהם שהוא מקבל שוחד ביום הכיפורים וכן כל אומה ואומה מושכת כח משר שלה: That is: (Our Rabbis) have interpreted it that he (namely Esau) hunted and gave his father (the game) to eat, and presented him with gifts, so that he might receive the blessing; and this is what is written (Exod 23:8 and Deut 16:19): "**For the gift maketh blind,**" etc. And of Isaac it is written (Gen 27:1): "**And his eyes grew dim, so that he could not see.**" We also see that just as Esau was fond of dealing in gifts, so too his seed (and descendants, namely the Christians, as has been indicated in the 16th chapter of the first part, *paginâ* 635) accept gifts and are fond of dainty morsels. Of these also King David (upon whom be peace, Ps 68:31) said: "**Those who trample down for the sake of money**" (or, as it is translated in the Amsterdam German-Hebrew Bible: "**Those who will not consent unless one gives them pieces of silver:**") and they draw unto themselves the power (or nature) of their Prince (namely the chief devil *Sammaël*, who, as has been mentioned in the 18th chapter of the first part, is supposed to be the Prince and Regent of the Christians), who accepts gifts on the Day of Atonement. Thus also every people draws unto itself the power (and nature) of its Prince. But

what kind of gift *Sammaël* receives on the Day of Atonement, and how, through the offering of the Jews, he is transformed from their accuser and enemy into their advocate and friend, has been indicated in the aforementioned 18th chapter of the first part.

That Christian authorities give justice to the unrighteous and the godless is also charged against them in the old *Nizzáchon*, *pagina* 83, where, concerning the words of Isa 5:21-22, “Woe to those who are heroes at drinking wine, etc., who acquit the guilty for bribes, but deny justice to the innocent,” the following is written: כל הנזכר ועוד יותר יש בהן, That is: Everything that is mentioned here, and still more besides, is to be found among them (namely the Christians, as the preceding context clearly indicates).

The Jews also admit that they give gifts to Christians, concerning which the following is written in the book *Schené luchóth habberith*, Wilmersdorf edition, fol. 239, col. 3: אנחנו כן דברנו, That is: Just as Jacob was accustomed to hold himself ready with gifts, prayer, and also war (against Esau), so we too are accustomed, in our own time, to conduct ourselves in such a manner toward the children of Esau (namely, the Christians). In Rabbi Bechai’s commentary on the five books of Moses, the following is also read at fol. 42, col. 4, in the *Parascha Vajischlach*: דע כי יש בפרשה הזאת באור למה שאירע ליעקב עם עשו, אחיו ורמז ג’ כ לדורות למה שעתיד שיאירע לנו תמיד עם בני עשו וראוי לנו לאחוז דרכיו של יעקב שהתקין עצמו לשלשה דברים למלחמה לתפלה לדורון. למלחמה הוא שכתוב ויחץ את העם אשר אתו וכתוב ויאמר אם יבא עשו וגו’ לתפלה הוא שאמר אלהי אבי אברהם וגו’ הצילני נא. לדורון שכתוב עזים מאתים. וממנו ראה חזקיהו המלך וכן עשה שהתקין עצמו לשלשה דברים אלו כלפי סנחריב מלך אשור דכתיב ויתן חזקיהו את כל הכסף וכתוב ויתן שי מלחימת על העם. וכתוב ויתפלל חזקיהו לפני יי’. וכן אנחנו צריכים ללכת בדרכי האבות ולהתקין עצמינו להקביל פניהם במנחה ובלשון רכה ובתפלה לפני יי’, יתעלה אבל במלחמה אי אפשר שנאמר השבעתי אתכם בנות ירושלים וגו’ השביעם שלא להתגרות מלחמה עם האומות, That is: Know that in this *Parascha* there is an explanation of what transpired between Jacob and his brother Esau, and that it is also a signification for the generations (of them and their descendants) concerning what will continually befall us with the children of Esau; and it is fitting that we adopt the methods of Jacob, who made himself ready for three things, namely war, prayer, and gifts. For war (he prepared himself) as it is written (Gen 32:7): And he divided the people that were with him. And (v. 8) it is written: And he said, if Esau comes, etc. For prayer (he made himself ready) in that he said (vv. 9, 11): O God of my father Abraham! etc. Dear one, deliver me. For gifts (he prepared himself) as it is written (v. 14): Two hundred she-goats. From this King Hezekiah took note and learned, and did likewise; he prepared himself for these three things against Sennacherib, the king of Assyria, as it is written (2 Kgs 18:15): So Hezekiah gave all the silver. And (2 Chr 32:6) it is written: And he set captains of war over the people. And (2 Kgs 19:15) it is written: And Hezekiah prayed before the LORD. Thus we too must walk in the ways of the fathers (and follow them herein) and hold ourselves ready to meet them (namely, the Christians) with gifts and gentle (flattering) words, as well as

with a prayer before the praised God. But as for war, we cannot possibly wage it against them, as it is said (Song 2:7): I adjure you, O daughters of Jerusalem, etc. He adjured them that they should wage no war against the nations.

In the book *Zerór hammór*, one also reads at fol. 129, col. 3, in the Parascha *Elle haddevarím*, that it is commanded to give gifts to the children of *Esau*, that is, to the Christians, and the words there read as follows: אנו בטוחים שאנו סובלים עול גלות אדום כמו שהוזהרנו בכאן ועלינו יזרח ה' וכבודו עלינו יראה וזה שאמר כי לא אתן לכם מארצם עד מדרך כף רגל עד שיבא אותו יום של דריסת הרגל דכתיב ועמדו רגליו ביום ההוא כי ירושה לעשו נתתי את הר שעיר לפי שהוא טמא וטמא יקרא כי הר שעיר הוא מקום הטומאה והשדים דכתיב ושעירים ירקדו שם ולפי שזה העולם והצלחתו של עשו הרשע צוה שישבעו בניו ברבוי דורון של כסף וזהב וזהו: that is, We are assured that we bear the yoke of the *Edomite* captivity, just as we are warned here, and that the Lord will shine upon us and His glory will appear over us; and this is what He said (Deut 2:5): For I will not give you so much as a footbreadth of their land, until the day of the footstep shall come, as it is written (Zech 14:4): His feet shall stand at that time. (And it continues further, Deut 2:5:) For I have given Mount *Seir* to the children of *Esau* as a possession, because he (namely *Esau*) is unclean and is called unclean, for Mount *Seir* is the place of uncleanness and of devils, as it is written (Isa 13:21): And the field-devils shall dance there. And because this world together with its felicities belongs to the wicked *Esau*, He commanded that his sons (the Christians) should be satiated with many gifts of silver and gold, and this is signified by the words (Deut 2:6): You shall buy food from them for money, &c. These gifts, however, are not given out of a faithful and well-meaning spirit. The convert Samuel Friedrich Brenz writes about this in the following manner in his *Jüdischer abgestreiffter Schlangenbalg*, *paginâ* 12, in the third chapter: If a Jew has business with an official and does not know his circumstances, he first inquires of other Jews whether he is a *Baal schóchad*, that is, whether he accepts gifts and presents. If he does, the Jew takes heart, gives him a gift according to the importance of the matter, and yet says along with it: "Take my bad מזל *masal*, that is, all my misfortune with it." But if the official does not accept the gift from the Jew, the Jew says, "May חולי הנופל *Chóli hannófel* strike you dead," that is, the severe sickness; or he wishes upon him that he be הרוג *hórug*, that is, murdered; or he also says רשע צורר יהודים *roscho zórer Jehúdim*, that is, a godless oppressor of the Jews, and wishes that he be hanged, just as *Haman* was, in the book of *Esth* 8; and the Jews have this word very much in common use, so that they call Christians *Haman*. And at *paginâ* 17 and 18, in the 4th chapter, the aforementioned Samuel Friedrich Brenz writes further as follows: When a Jew sends a Christian a New Year's greeting, they call it a שנה רע *Schóna ra*, that is, a bad and unlucky year, and the Jew commonly says along with it that he should take his bad *mással* with it, that is, all his misfortune; and this expression is in common use among the Jews, so that they say: I want to send him a *Schóna ra*, that is, a bad and unlucky year.

What they think of one who accepts gifts can be seen in Rabbi Bechai's commentary on the Five Books of Moses, fol. 206, col. 4, in the Parashah *Schóphetim*, where he writes the following concerning the words of Deut 16:19, "You shall not accept a gift": לא תקח שוחד אפילו לשפוט האמת לפי שאחר שקבל השוחד נעשה עור בדין . ואמרו ר"זל מאי שחד שהוא חד כלומר שהמקבל והנותן נעשו אחד ושוב אינו רואה לו חובה והמקבל שחד נקרא רשע דכתיב שחד מחיק רשע יקח וכתיב ושחד בחיק חמה עזרה ; וכתיב אבן חן ; That is: You shall not accept a gift, not even once in order to judge the truth (that is, to judge rightly), for when someone accepts a gift he becomes blind in his judgment. And our rabbis, of blessed memory, have said: what does the word *Schóchad*, that is, "gift," signify? (It signifies as much as) *schæhú chad*, that is, that he is one, namely that the one receiving and the one giving become one (in that their minds are bound together with one another), and thereafter the one receiving no longer sees what his duty (and obligation) is. Moreover, the one who accepts a gift שְׂחָד פָּנִים יִקַּח is called a *roschcha*, that is, a wicked man, as it is written (Prov 17:23): The wicked man accepts gifts out of the bosom (that is, secretly). And it is written (Prov 21:14): A gift in the bosom (stills) fierce anger. And it is written (Prov 17:8): The gift is a pleasing stone in the eyes of its masters; and our rabbis, of blessed memory, have expounded it thus (and said): why is the gift compared to a stone? Because wherever it falls, it shatters.

The Jews also boast that they can seduce and blind the Christian authorities with their gifts; and just as they call the one who accepts gifts a godless man, so too do they call those godless who accept none. In the booklet of the converted *Antonius Margarita*, which is called "The Whole Jewish Faith," at *pagina* 358, 359, and 360, the following is read concerning the Jews: Where a Jew's house stands in a village or small town, &c., the authority, the judge, the town clerk, and all the officials of that house enjoy more from it than twenty others do; and the same occurs where there are many of them. On account of such enjoyment they are at times held in high esteem. But those who take money from the Jews truly strengthen them greatly in their blindness; the reason being, there is a saying in Hos 8:10: "Though they sell themselves among the nations, I will now gather them, and they shall have a little hope because of the burden of the king of princes." From this the Jews falsely draw a consolation and say: the prophet had foretold, and thereby comforted them, that kings and lords would take money from them and thus leave them in peace until the coming of their invented Messiah. They boast of this very greatly among themselves and say: See, we settle and quiet all things with our money, according to the content of the aforementioned saying; for if God did not hold such powerful sway over us, and did not call to mind this saying and the promise He made to our fathers, it would be no wonder if the Christians brought us all to ruin within three days, for they know that we crucified their God, that we curse and mock Him together with all who believe in Him every single day, and yet God arranges it so that they take money from us and thus let us wander and trade idly among them. It is true that there is no estate that deals more before courts than the Jews; they carry everything through, whether it be

crooked or straight; the reason is their great wealth of money, *etc.* For the first thing the Jew does when he has dealings before a court is to find out which judge, guardian, or councilman is a *בעל שוחד*, *Baal schóchad*, that is, a man who takes gifts and presents, and then he bribes him with gifts. But woe to those who receive such things from them! Even if they do not always take it, they still take it from them at New Year, Martinmas, Carnival, and at the church fair, *etc.* The Jew sometimes gives his wife, children, *etc.* a fine jewel or a pretty piece of jewelry, offering it to them for half the price, with these words: “Oh, your wisdom can surely win it back for me, poor Jew, &c.” And so he has already overcome the good lord, so that he has swallowed a little morsel from hell. For this reason it is very difficult to go to law against the Jews; yet there are, God be praised, also many court lords who keep entirely clear of such things, and whom the Jews call *רשעים*, *reschóim*, and *טפשים*, *tippelschim*, that is, godless and wicked people. These are the words of *Antonius Margarita*. As for the aforementioned boasting of the Jews, the converted *Ferdinand Hess* writes in his “Jews’ Scourge,” in the fifth chapter of the third part, that they are accustomed to speak thus at their gatherings: We can *יועצים*, *Jóazim*, *שרים*, *Sorim*, and *ומלכים*, *umelóchîm* with our *שוחד*, *Schóchad*, *מרמה*, *merámme sein*, that is, we can blind the clear eyes of kings, princes, and lords, together with their counselors, with our gifts, poisons, and presents; and we can also thereby bring it about that we are the *נבילות*, *nefélôs*, *מכלה*, *mechálle*, and *מרמה*, *merámme sein*, that is, that we ruin, drain dry, torment, and deceive the villainous Christians. Are these not presumptuous words from the Jews, if it is true that they are accustomed to doing such things, of which there is absolutely no doubt?

The Jews also teach that Christians will be cast into hellfire on account of the *tribute*, as well as the gifts and presents which they give to them, concerning which it is written in the book *Zerór hammór* fol. 44, col. 2. in the *Parascha Vajischlach* as follows: *ארום המרשעת בגובה לבה עתידה ליפול באש שנאמר הנה על אדום תרד וכתוב ויהיבת ליקידת אשא וזהו היא העולה על מוקרה על המזבח כל הלילה עד הבוקר וכן בכאן ועלהך ידשנה סלה כי השם עבור כל המנחות והמסים שלקחו מישראל בגאווה ובוז בענין שבזה ישרפם באש וזהו ידשנה סלה* That is: the wicked *Edom* (that is, Christendom) will, on account of the pride of its heart, fall into the (hellish) fire, as it is said (Isa 34:5): Behold, that same (sword) shall come down upon *Edom*. And it is written in Dan 7:11: (until the beast was slain, and his body destroyed) and cast into the burning fire. And this is (that which is signified by the words of Lev 6:9:) The burnt offering shall burn upon the altar all night until the morning. So also here it is said (Ps 20:4): And make your burnt offering into ashes. Selah. For (God will repay the Christians for) all the tribute payments and taxes which they (that is, the Christians) have taken from the Israelites with pride and contempt, so that He will therefore burn them in fire, and this is signified by the words: And make your burnt offerings into ashes.

When Jews give gifts to Christians, this must, according to the teaching of the Rabbis, not happen without reason but rather on account of some specific cause. For this reason, in the book *Col bo*, fol. 109, col. 1, under the title *Avóda sára*, the following is written: *אסור לתת לגוים*

מתנת חנם, That is: It is forbidden to give the *Gojim* (or Christians) a gift without reason. And in Rabbi Bechai's commentary on the Five Books of Moses, fol. 196, col. 4, and fol. 197, col. 1, in the *Parascha Vaëthchannán*, the following is read: דרשו בו לא תהנם לא תתן להם מתנות חנם, That is: (Our Rabbis) have interpreted the words (Deut 7:2), "and you shall show them no favor," as follows: you shall give them no gift without reason. On this matter, one may also consult the book *Jad chasáka*, in the first part, in the 10th chapter, number 4, under the title *Avóda sára*; and in the fourth part, in the 3rd chapter, number 11, under the title *Sechía umattána*; as well as the book *Shulchan aruch*, in the part *Jóre déa*, number 151, §. 11.

Since the Jews accuse Christians of being so eager to accept gifts and to let themselves be bribed, as indeed a Jew once said in my presence to a Christian that it must be a thick hide through which the Jewish grease does not penetrate, these malicious people ought to look into their own hearts and consider what money-grubbing and unjust persons their rabbis are, those who administer the office of judge among them, and who shamefully allow themselves to be blinded by gifts, so that they make straight out of crooked and crooked out of straight, as the convert *Dieterich Schwab* demonstrates in his *Jüdischer Deckmantel*, page 226, etc., in the ninth chapter of the fourth part, when he writes as follows: Furthermore, it is the custom among the chief rabbi and among the aforementioned seven who are called בני ישיבה *bené jeschíva*, that they gladly accept gifts and presents; for when ordinary Jews have business before their chief authority on account of their legal matters or other committed offenses and misdeeds, they go to the rabbi with a clenched fist full of money, and whoever then has the good fortune to be first has certainly won his case; for they commonly make use of this proverb: he who greases well, fares well, which they also know masterfully how to put into practice. If then a Jew has a rotten and bad case, the rabbi can easily make it a good one for him. Is he not a useful and capable master who can make such good coin out of bad material?

The aforementioned *Dieterich Schwab* then continues to make himself heard as follows. I must recount what once happened to me in Frankfurt. It came to pass some years ago that I drank wine with a Christian, and when the rabbis became aware of this, they wanted to punish me very harshly for it and also impose a heavy penance upon me. I was in a very bad way, and would gladly have wished to get out of it secretly with money, if only they would spare me the shame, disgrace, and mockery. So it happened that two rabbis of the aforementioned *bené jeschíva* had me summoned before the Monkey Gate at Sachsenhausen, one by the name of Rabbi Seligmann, the other Rabbi Aaron Lorja, and they spoke to me thus: I would do well to remember that I had committed a great and grievous sin, namely that I had drunk נסך *néséch* wine with a Christian, and that on account of this a great disgrace would befall me, and that I would furthermore be punished with a fine. And when they had frightened me so greatly with such threats that I was moved to tears, I asked them in my distress for advice as to how I might escape such misfortune. They then comforted me and addressed me further with these words: if I were willing to come to an agreement with them



and give a sum of money, they would make my bad affair turn out well for me; but if not, I would have to endure a great punishment and disgrace. Thereupon I asked to know how much I should give them, and they demanded six ducats from me. I did not haggle much with them over it, nor did I go back on my word, but gave them the money and was still glad to have gotten off in such a manner. They made my affair turn out very well for me, and even though the ducats were very small and too light in weight, they nonetheless accepted them as full value and divided them among their associates and the chief rabbi. What do you think: did they not do this rightly and very cleverly, and in precisely the same manner as thieves and highway robbers are accustomed to behave, who do not care whether the coin is too light but take it gladly as full value all the same, and divide up the plunder, as long as it is good enough for the time being? They can easily make up for their losses another time. This is also how these rogues, the Jewish rabbis, behave among themselves; how much more, then, ought they not to do the same to Christians? But their fleecing has not always succeeded for them, as was once demonstrated by a fine trick that took place in Prague, in Bohemia, where a Jew paid the chief rabbi, who was also fond of receiving gifts, with light coin and sent him away empty-handed. There were in Prague two Jews who had a quarrel with one another over a sum of money and came together before the chief rabbi to settle the matter. One of the Jews, who had the weaker case, thought to himself: I have no money to give the rabbi as a gift, and therefore I will not gain much; I must devise a scheme by which I can deceive the rabbi. He went and made his hand thick, as though it were filled with money, and held it under his cloak, making a great bundle of it, and said to the rabbi at the outset of the proceedings: "Look at me, Rabbi, look at me." The rabbi looked at him and thought to himself: that man certainly has a large bundle under his cloak, which he surely intends to give me as a gift if I rule in his favor. So the rabbi made the case of the one who had thus addressed him turn out very well, expecting to receive the bundle that he was holding so secretly under his cloak and displaying. Now when the verdict had been pronounced and the rabbi wanted to collect from the Jew the bundle that had been shown to him, that same Jew pointed the rabbi to the birds in the trees and told him that he had promised him nothing and intended to give him nothing. The rabbi replied: how can you now speak thus? For you showed me a large bundle under your cloak and said to me that I should look at you, and that you would give me that bundle as a gift if I made your bad case turn out well; therefore I want to have it and will not be put off with your words. Thereupon the Jew answered that since he wanted to have the bundle that had been shown to him, he would indeed give it to him, but he wished first to inform him what kind of bundle it had been, and spoke thus: "Rabbi, I showed you a clenched fist under my cloak, and that is why I said: Rabbi, look at me. Had you not ruled in my favor and not made my bad case turn out well, I would also have given you the fist that I showed you. But since you have made my case turn out well, you shall not receive it either; and if you still want the bundle so badly, you can still have it." With that the rabbi left him and went away. He paid the rabbi rightly; but if the Jew had opened the knotted bundle still further and had boxed the rabbi's ears with his

fists and smeared the court fees freely, hard and strong enough upon him, so that the coin would have swollen out from between his teeth, he would have been paid even better. These are the words of the aforementioned convert Dieterich Schwab.

From all of this it can be seen how greatly the hypocritical rabbis love gifts; and I have heard from Jews themselves how willingly and eagerly their rabbis allow themselves to be bribed. They thus give no thought to what is read in the *Piské Tosephóth* of the Talmudic tractate *Sanhedrin* fol. 130, col. 1. *numero* 9, in these words: מי שמקבל שוחד כאילו מהריב את העולם, That is: Whoever accepts a gift destroys the world, as it were. Nor do they give thought to what is written in the Talmudic tractate *Báva bāthra* fol. 9, col. 2, where it is taught: כל דיין שנוטל שוחד מביא חמה עזה לעולם, That is: Every judge who accepts a gift brings a mighty wrath (of God) upon the world. They ought, however, to remember what is stated in their law book *Shulchan áruch*, in the section *Chóschen hammischpat numero* 9, §. 1, as well as in the book *Jad chasáka*, in the fourth part, in the 23rd chapter, *numero* 1 and 2, under the title *Sanhedrin*, where the acceptance of gifts is forbidden. Indeed, they ought to take to heart what is read in Deut 16:19: You shall not pervert justice, and you shall show no partiality, nor accept gifts; for gifts blind the eyes of the wise and twist the words of the righteous. But because they do not do this, and instead incline toward greed along with the sons of Samuel (1 Sam 8:3), and accept gifts and pervert justice, it can rightly be said of them from Isa 1:23: They all love gifts and pursue rewards; though a judge ought to shun greed, as can be seen in Exod 18:21 and 23:8. Therefore it will one day also be said of them from Isa 5:22-23: Woe to those who acquit the wicked for the sake of gifts, but deny the righteous man his just cause; and for this reason they will one day receive their well-deserved recompense.

Concerning an oath that a Jew swears to a Christian, either alone or before a Christian authority, the Jews are under suspicion of absolving and releasing, in a certain manner, those who swear a false oath to a Christian or before a Christian authority, on the eve of their *Jom Kippur*, or Day of Atonement, which is also called the long day and falls annually on the tenth day of the month of *Tischri*, or September, according to the Jewish calendar. Now, in order to report the true basis and the actual nature of this matter, it is to be known that the Jews, on the evening of the ninth day of the aforementioned month of *Tischri*, which is the eve of the Day of Atonement, have the following custom: two of their most distinguished rabbis place themselves beside the precentor, one to his right and the other to his left, so that there are three of them, and they call out with a loud voice these words, which are found in the first part of the Prague *Machzor*, fol. 63, col. 1, and in all *Machzorim*: על דעת המקום ועל דעת הקהל בישיבה של מעלה ובבישיבה של מטה אנו מתירין להתפלל עם העבריינים: That is: According to the will of God and according to the will of the congregation, in the upper academy (which is in heaven) and in the lower academy (here on earth), we permit praying together with the transgressors (and sinners). Thereupon the precentor speaks an absolution or release from vows and oaths that have been made, which begins with *Kol nidre*, in the Chaldean tongue, three times in

succession, raising his voice higher the second time than the first, and higher the third time than the second, with these words: כל נדרי ואסורי ותרמי וקונמי וכנומי וקנוסי ושבועות דגדרנא ודאשתבענא ודאמרימנא ודאסרנא על נפשנא מיום כפורים זה עד יום כפורים הבא עלינו לטובה: בכלהון אתרטנא בהון בלהון יהון שרן ודאמרימנא ודאסרנא על נפשנא מיום כפורים זה עד יום כפורים הבא עלינו לטובה: That is: All vows, and obligations, and bans, and sworn commitments, and alternative names (for vows), and penalties, and oaths which we shall vow and swear, and pledge, and bind ourselves to from this Day of Atonement until the coming Day of Atonement (may it come upon us for good): we repent of all of them, and they shall be dissolved, remitted, annulled, and voided, and cancelled, and without force and without validity. Our vows shall be no vows, and our oaths shall be no oaths. Immediately thereafter they further recite the words of Num 15:26: ונסלח לכל עדת בני ישראל ולגר הגר בתוכם כי לכל העם בשגגה: That is: And it shall be forgiven unto all the congregation of the children of Israel, and also unto the stranger that sojourneth among them, for all the people acted in ignorance. This is the content of the said absolution; and the “obligations” refer to cases where one has obligated or bound oneself to something; the “bans” to cases where one says, this thing shall be as banned to me, so that I will have nothing to do with it; the “sworn commitments” to cases where one has sworn to do or to refrain from something; and the “alternative names” to cases where one has made a vow by means of a circumlocution and not with the otherwise customary words, as can be clearly found in the commentary thereon in the aforementioned Prague *Machzor*. This absolution is also directed toward future vows and oaths, although among the Jews in former times it was arranged with respect to the past and the preceding year, so that instead of the words מיום כפורים זה עד יום כפורים הבא, that is, “from this Day of Atonement until the coming Day of Atonement,” they formerly said מיום הכפורים שעבר עד יום הכפורים זה, that is, “from the past Day of Atonement until this Day of Atonement,” as can be seen in section 619 of the book *Orach Chayim*, which is a part of the book *Arba Turim*.

Regarding such absolution and release from oaths, I say that the Jews are accused by many of being absolved from all false oaths that they swear. In response to this, *Johannes Schmid* answers in his book written against the Jews, which he calls “the venom of a fiery dragon and the gall of a raging viper,” on pages 185 and 186, in the 3rd chapter of the sixth book, addressing the objection that such grave oath formulas are prescribed to the Jews everywhere that it is not to be believed that they swear falsely. He answers in the following manner and says: It is not rightly stated to say that they swear falsely; rather, one must necessarily say that they swear truly, and that the taking of oaths comes from their hearts and is a serious matter. However, all such oaths are forgiven them by their priests or elders, and through their absolution rendered as nothing, as though they had never taken them; and they swear all the more freely and brazenly, because all oaths are forgiven them in advance for the coming year, as many as they are able and willing to make. Therefore they also regard no formula, even if it were ten times more solemn and the Devil himself with the entire infernal

host were bodily present at it; for the word of their teachers is, as they claim and believe, so mighty and powerful that they can absolve a person from an oath before God. And in what follows, he also answers several other objections raised against this.

The converted Jew *Antonius Margarita*, in his book which he calls “The Whole Jewish Faith,” at *paginâ* 78, near the end of the fifth chapter, also expresses himself on this matter as follows: If a Jew had kept neither oath, vow, nor bond throughout the entire year, the Rabbi here forgives it for him, releases him from all of it, and no longer recognizes it as a sin. For such absolution they have a great and devout prayer called כל נדרי, *Col nidre*, which in German means “all vows.” All of this is done so that they may thereafter pray together with oath-breakers, for the Rabbi has prayed on their behalf and made them pious again. The converted Jew *Samuel Friedrich Brenz* writes in his book, “The Stripped Jewish Snakeskin,” in the third chapter, *paginâ* 12, likewise as follows: “Item, concerning their oath, it is to be known that the Jews have a particular prayer in which they permit one another to swear falsely against the *Gójim*, that is, against the Christians, and they recite this prayer with great devotion, etc.” He then notes that this prayer runs: *Col nidre* &c. The like is also to be found in Buxtorf’s Jewish School, printed in High German, in the 21st chapter, though it is entirely omitted in the expanded edition printed in the Latin language. Most particularly, however, the converted Jew *Hieronymus de Sancta Fide*, in his little book written against the Jews, at pp. 163 and 164, accuses them very harshly that, on account of the release effected through *Col nidre*, they have no scruple whatsoever, nor any reluctance, about swearing a false oath to a Christian or to the Christian authorities. And in the book printed in the year 1688, which is called “The Damnable Jewish Spear,” there stands at *paginâ* 195, taken from Ayres’s 2nd book, chap. 5, §, “Where Lucifer hears,” etc., written as follows: “Likewise they (namely the Jews) have every year, on the long day, a feast, at which feast they recite a prayer called *Calindro* (it should be called *Col nidre*), which releases them from all vows and oaths that they have sworn, made, and promised to the Christians throughout an entire year.”

Beyond the above, the Jews are further accused of not caring when they swear falsely, since they can be absolved and released from a vow, oath, or sworn statement by one distinguished *Rabbi* or three ordinary unlearned Jews, as can be seen in the aforementioned book called the damnable *Judenspiess* at page 195 and elsewhere. Regarding the absolution from a vow, the following is read in the book *Shulchan áruch*, in the section *Joréh déa*, no. 228, § I: מי שנדר ונתחרט יש תקנה על ידי חרטא • כיצד יעשה ילך אצל חכם מומחה ואם אינו יחיד מומחה ילך אצל ג' הדיוטות ויתירו לו That is: whoever has made a vow and repents of it can be helped again through repentance, even if he made his vow before the God of *Israel*. How then must he proceed? He must go to a distinguished wise man (a *Rabbi*); and if no distinguished wise man is available, he shall go to three *idiots* or common men, who shall release him. Regarding the absolution from a sworn oath, it is written in the *Sépher mizvóth gadól* of *Rabbi Mosche Mikkózi*, fol. 69, col. 4, under the title *Hilchóth schevuóth* (or *Hilchos schevuos*), as follows: מי

שנשבע שבועת בטוי ונתחרט על שבועתו ונתהפכה דעתו לדעת אחרת או שנולד לו דבר שלא היה בדעתו בשעת השבועה ונתחרט על ידי כן הרי זה נשאל לחכם אחד או לג' הדיוטות במקום שאין שם חכם כדאיתא בבכורות פרק כל הפסולין ומתירין לו. ודבר זה אין לו עיקר בתורה שבכתב לפיכך אמרו רבותינו היתר נדרים פורחים באויר. אלא כך למדו רבותינו רב מפי רב מפי משה רבינו שזה שאמר הכתוב לא יחל דברו כלומר הוא לא יחלל נדרו דרך קלות ראש כשאט הנפש כענין שנאמר וחללת That is: whoever rashly swears an oath and then repents of his oath, such that he changes his mind; or when something befalls him which was not in his mind at the time of the oath, and he therefore repents of it, that person consults one wise man, or three common men in a place where no wise man is present, as is to be seen in the (Talmudic tractate) *Bechoróth*, in the chapter *Col happesúlin*, and these release him. This matter, however, has no basis (or proof) in the written Law (the five books of Moses); for this reason our Rabbis have said (in the Talmudic tractate *Chagiga*, fol. 10, col. 1): the release from vows flies in the air. Our Rabbis have, however, learned it (through tradition or oral teaching), one Rabbi from the mouth of another, from the mouth of our teacher *Moses*, that this is what Scripture (Num 30:3) says: he shall not break his word, as if it meant to say: he shall not break his vow in a lighthearted manner and with contempt, as it is said (Lev 19:12): and you shall not profane the name of your God, for I am the LORD; but others shall forgive him, that is, they have the power to dissolve his oath, as is to be found in the Talmudic tractate *Nedarím* and *Chagiga*. In the said tractate *Chagiga*, fol. 10, col. 1, alongside the aforementioned passage Num 30:3, yet other passages are adduced as proof, though in an absurd manner. On this matter one may also consult the book *Col bo*, fol. 100, col. 2, under the title *Hilchóth nedarím uschevuóth*.

Rabbi Bechai also teaches in his commentary on the Five Books of Moses, fol. 186, col. 2, in the *Parascha Mattóth* (or *Mátos*), on this matter in the following manner: אמרו רז"ל היתר נדרים פורחין באויר ואין להם על מה שיסמכו כלומר שדברי קבלה הן ואין להן עקר בתורה שבכתב וכך קבלו רז"ל שהנדר או השבועה אפשר שיהיה להם היתר על ידי חכם או על ידי שלשה הדיוטות ובלבד שיתחרט. ורצתה תורה לתקן עושהו של אדם שלפעמים מתגבר עליו כעסו ואין לו מעצור כלל וקופץ ונשבע בשם שיעשה כך או שלא יעשה כך ועוד מוסיף ומרבה בשבועתו בשעת כעסו בלא שום צד ההר וחרטה בעולם בעולם ולאתר שיתישב ונהפך והיה לאיש אחר יתחרט מעקרו ותשתנה דעתו לדעת אחרת ועם החרטה שיתחרט יש לו התר על פי חכם וחוזר להתרבו הראשון וצריך הוא שיתחרט תחלה על מה שנשבע That is: Our Rabbis, of blessed memory, have said that the release from vows flies through the air and has nothing upon which it can support and ground itself; by which they mean to indicate that it is a tradition or oral teaching which has no foundation in the written Law. Our Rabbis, of blessed memory, have however taught orally that a vow or oath can be dissolved and annulled by a sage, or by three ordinary men, provided that the one who made the vow or oath bears repentance for it. And the Law sought to set right the perversity of man, for sometimes anger gains the upper hand over him, and he cannot restrain himself at all, but leaps up and swears by God that he will or will not do this or that; indeed, he adds much more to his oath when he is angry, without any consideration of release or repentance whatsoever. But after his anger

has subsided and turned, and he has become a different man, he soon repents of it, and his mind is changed; and on account of the repentance he bears, he is released by the mouth of a sage and returns to his former freedom. He must, however, first bear repentance for having sworn that he would accept no release on that account, and he must first be freed from such an oath; after this he must bear repentance concerning the essential substance of his oath, and thereupon he is absolved.

How a rabbi has precedence over others in performing such an absolution is shown by the aforementioned *Rabbi Bechai* in the place cited, with these words: ואין אדם רשאי להתיר שבועה או That is: No person is permitted to dissolve an oath or a vow in a place where there is one wiser than he, nor in the place of his rabbi, except with his rabbi's knowledge.

In what manner, however, such absolution takes place is found in the aforementioned book of *Rabbi Mosche Mikkozi*, which is called *Sepher mizvoth gadol*, fol. 70, col. 1, under the title *Hilchoth schevuoth*, where he writes as follows: כיצד מתירין יבא הנשבע לחכם מומחה או לג' הדיוטות ואומר אני נשבעתי על כך ונחמתי ואלו הייתי יודע שאני מצטער בדבר זה עד כה או שיארע לי כך וכך לא הייתי נשבע והחכם או גדול השלשה אומר וכבר נחמתי והוא אומר הן. ואחר כך החכם That is: How does one absolve? The one who has sworn goes to a distinguished wise man, or to three common men if no distinguished (wise man) is present, and must clearly state his vow or his oath, and thereafter says: I swore for such and such a reason, and I regret it; had I known that I would have been troubled on account of this matter from that point on, or that such and such would befall me, I would not have sworn. Thereupon the wise man, or the foremost among the three (common men), says to him: Do you then repent? And he answers: Yes. After this the wise man says to him: Your (vow or oath) is dissolved, or it is remitted to you, or it is forgiven you, and whatever is of similar import, in any language. This is that on account of which the Jews are accused of perjury.

Against this, however, it may be objected by them that the rabbis do indeed regard false and unlawful swearing, and perjury, as an exceedingly grave sin. For this reason, the two aforementioned methods of release from an oath must not be interpreted so unfavorably, since Rabbi Bechai in his book *Cad hakkémach* fol. 71, col. 2. under the title *Oth Schin* teaches: הנשבע לשקר מחלל את השם: that is, whoever swears falsely desecrates the name of God, and this accords with the words of Lev 19:12. He also writes in his commentary on the Five Books of Moses fol. 29, col. 4. in the *Parascha Vajéra* in the following manner: העובר על השבועה הוא כופר בעיקר ומוציא עצמו מכלל השבועה ואין לו חלק לעולם הבא that is, whoever transgresses an oath denies the foundation (namely, God), and excludes himself from the sum of the oath, and has no share in eternal life. And fol. 90, col. 2. in the *Parascha Vajischma Jéthro*, as also in the book *Cad hakkémach* fol. 71, col. 1. under the title *Oth Schin*, the same author teaches: העובר על השבועה כאלו מכחיש וכופר בשם יתברך כי כוונת השבועה כאשר השם אמת כן יהיה דברו ואם לא יקיים דברו הרי

that is, whoever transgresses an oath does as much as if he denied and renounced the blessed God, for the purpose of an oath consists in this: that just as God is truthful, so too shall his (namely, the person's) word be truthful. But if he does not keep his word, behold, he thereby denies the blessed God. Furthermore, the same author teaches at fol. 185, col. 3. in the Parascha Mattóth: *השבוה על השבוה*: that is, among all sins there is none so grave as when one transgresses an oath.

Further, the Jews can point out that Rabbi *Isaac Abúhaf* also makes himself heard on this matter in his book *Menoráth hammáor*, fol. 13, col. 4, in the first chapter, under the title *Nerschéni, Kelál schéni, Chélek schéni*: *ואם אדם ישבע בראש . ואם מלך בשבועה בראש* *הנשבע לשקר דומה שהוא כמכחיש את אמתת השם . ואם זה ראוי לעשות הנשבע במלך בשר ודם שבא מטפה מלך בשר ודם ולא יקים דברו הוא בן מות לפי שבזה כבוד המלך . ואם זה ראוי לעשות הנשבע במלך בשר ודם שבא מטפה סרוחה וסופו למות על אחת כמה וכמה שיש לו לאדם לשמור פיו ולשוננו שלא יכשילוהו לחטא את בשרו בהשבע לשקר בשם מלך מלכי המלכים הק"ה שהוא חי וקיים לערי עד . וכבר ידענו מה שצירע לבני ישראל לפי שנשבעו ברמים על דבר פלגש* *that is, whoever swears falsely appears as though he denies the truth of God. And when a man swears by the head of a king who is flesh and blood, and does not keep his word, he is guilty of death, because he has despised the honor of the king. Now if it is right that this be done to one who swears by a king who is flesh and blood, who comes from a putrid drop and must ultimately die, how much more must a man guard his mouth and his tongue, lest they cause his flesh to be driven into sin by swearing falsely in the name of the King of Kings of all Kings, the holy and blessed God, who lives and endures for all eternity? We know well what befell the children of Israel because they swore publicly concerning the concubine at Gibeah (which is to be read in Judg 20 and 21). Likewise, that the blessed God caused a famine to come upon the land on account of Saul and his house (of which mention is made in 2 Sam 21:1 etc.), because they had transgressed the oath of the princes which they had sworn (as is found in Josh 9:15 etc.). Thereupon the same author writes further in the following fol. 14, col. 2, in the 4th chapter: גרסין במדרש תנחומא כל המועל בשבועות כופר בהק"ה ואין לו מחילה לעולם שנ' כי לא ינקה ה' את אשר ישא וגו' that is, we learn in the Medrasch Tanchúma that whoever sins with oaths (and transgresses them) denies the holy and blessed God, and has no forgiveness to expect for all eternity, because it is said (Exod 20:7): "For the Lord will not hold him guiltless who takes His name in vain." This is also to be found in the aforementioned commentary of Rabbi Bechai, fol. 186, col. 1, in the Parashah Mattóth. It is likewise taught in the Jalkut chádassch, fol. 35, col. 2, number 33, under the title Beríáth ólam, that when a false oath is sworn, a certain stone lying in the abyss shifts from its place, whereby the entire earth would be inundated with water, were it not that God provides help through the angel Jasariel.*

But if one were to object against this that perhaps it should be understood only to mean that no Jew ought to swear falsely against another Jew, the Jews can reply that the aforementioned Rabbi Bechai in the book *Cad hakkémach* fol. 71, col. 4. under the title *Oth Schin* teaches the opposite, when he writes: *נשבע לגוי ועבר על השבוה הרי זה מחלל את השם ולמדנו זה*

מצדקיה שנשבע לנבוכדנצר ועבר על שבועתו ונענש עליה והוא שאמר יחזקאל ויקח מזרע הארץ ויתנהו בשלה ודע וגו' ומכאן יש ללמוד חומר השבועה במי שנשבע לגוי מן האומות ועבר על שבועתו כמה ענשו גדול עד שחסס יגיע וזה מפני חילול השם ועל זה אמר הכתוב ולא תשבעו בשמי לשקר וגומר אני יי' המעניש אותך בזה אם תשבע לשקר בשום צד ואפילו לגוי לפי שאתה מחלל את השם: that is, whoever swears to a *Goi*, or heathen (that is, to one who is not a Jew) and breaks the oath, that person profanes the name of God; and we learn this (Ezek 17:13, etc.) from (King) *Zidkia*, who swore to *Nebuchadnezzar* and broke his oath and was punished for it (as may be read in 2 Kgs 25:7 and Jer 39:6); and this is what *Ezekiel* (in chapter 17, v. 5) said: He also took of the seed of the land and set it in a fruitful soil, etc. From this one can learn what a weighty matter it is when one swears an oath to a *Goi* of the nations and breaks that oath, how great his punishment is, that it reaches up to heaven, and this on account of the profanation of the name of God. For this reason the Scripture also says (Lev 19:12): You shall not swear falsely by my name, for I am the Lord who punishes you for it, if you swear falsely in any manner, even to a *Goi*, because you profane the name (of God). Beyond this, *Rabbi Salman Zevi* in his *Judisch-Theriack*, *paginâ 19, col. 1.*, in the 3rd chapter, *numêrô 9*, brings forward two examples from Holy Scripture by which he proves that one must keep an oath sworn to a *Goi*; one of these is from *Rahab*, who was kept alive on account of the oath sworn to her, as may be read in Josh 2:12, etc. and Josh 6:17, 23. The other, however, is from the Gibeonites, who, although they had given the Israelites false information and belonged to those peoples who according to the command of Deut 20:16-17 were all to be put to death, were nevertheless not killed on account of the oath sworn to them, as may be seen in Josh 9:3, etc.

Regarding also the two above-mentioned manners of release and absolution from an oath, they can say that the proof drawn therefrom, namely that Jews may swear a false oath to a Christian and before a Christian authority, since they are supposed thereby to be freed and *absolved* from it again, is entirely and utterly worthless, and that they are wronged therein; for in both of these two matters, no other kind of swearing and oath is treated than that which is a species of a vow, by which a person binds and pledges himself of his own accord and on his own initiative to do or not to do this or that: as when someone swears he will drink only water in the future and eat no meat. Many such examples stand in the book *Shulchan Aruch*, in the part called *Yoreh De'ah*, number 238, and the oath which a Jew swears to a Christian or to the Christian authority has nothing whatsoever to do with this. Therefore *Rabbi Salman Zevi* writes the plain truth in his book, the Jewish Theriac, which he published in response to Samuel Friedrich Brentzen's discarded Jewish Snakeskin, when he expresses himself as follows against the above-cited accusation of Brentzen, p. 18, col. 2, and p. 19, col. 1, in Chapter 3, number 9: דא שרייבט אונזער מיר מרוחקנו מנודה וואס צו שוורן גיגן דען קרישטן וגו' וויל היר מויד גנוגן: בדניגן דש ער אונר ליגט. וגו' דש כל נדרי נישט חיל מין שבועה געט דיא מיין יוד דעם אנדרן מודר מיין יוד גיגן חיינם גוי טוט עס גיט היין פֿויר נדרים דיא מיינר פֿויר זיך מאכט מיט מיינע נדר, מודר מיט מיינר שבועה. מוס דער פסוק זאגט איש כי ידור נדר לה' או השבע שבועה לאסור איסר על נפשו. ווגן מיינר מיין נדר טוט משל פֿאָאשטן מודר אנדרש. דיא הילפֿט כל נדרי



דאצו דס ער צו מיאי קן זוטן אתיר זיין על פי יחיד מומחה דש מיז דורך מיין חכם גדול בתורה. מודר דורך ג' הדיטות מודר מיט דרייא שלעכטן לייטן. זיך מיין מין פירוש המנורים מודר חיינ פון פוסקים. דש כל נדרי מויך חיינ נדרים ניט הילפֿט ווען זיך מיינר דרויף ורלוסט מוג' גידענקט פֿון כל נדרי מי ער דש גילבט. מוג' טוט דש נדר דאך ומרט. זה איט פֿרש המזמן. חבר קיין בן אדם בעולם קען זאגן דש כל נדרי מתיר מיין מיין שבועה, וואש אעבט מיין יוד גיגן דעם אנדרן מוג' וואש שווערן *That is: here the apostate writes, "we permit one another to swear falsely against the Christian, etc." I will here also furnish sufficient proof that the apostate lies, and that Kol Nidre does not apply to an oath which a Jew takes toward another, or which a Jew takes toward a Gentile. It applies solely to vows which a person takes upon himself by means of a vow or by means of an oath, as Scripture says (Num 30:3): "When a man makes a vow to the Lord, or swears an oath to bind his soul" (that is, himself). When a person makes a vow, such as to fast or something else, then Kol Nidre serves to enable him to be released from it by an eminent man, that is, by one who is very well versed in the Law, or by three ordinary men. See the commentary (on Kol Nidre) in the Machzors, or in all the scholars who have written on it, that Kol Nidre\* likewise does not avail anything even with respect to vows, when a person relies upon it and thinks of Kol Nidre before he makes the vow, and yet makes the vow anyway; in that case he must keep it. But no person in the world can say that Kol Nidre dissolves an oath (which one takes toward another); otherwise a Jew might also swear falsely against another Jew. Indeed, no Christian nor Jew is excluded from this. These are the defenses which the Jews can put forward in their justification.*

To now state my opinion on this matter, I must confess that in the Rabbinic books, as mentioned above, false swearing is strictly forbidden, and that it is true that in the aforementioned two categories of releases from a vow or oath, nothing other than those oaths is dealt with which are of the kind of vows whereby someone binds himself freely and of his own impulse, without the request or imposition of anyone else, to do or to omit something. For this reason, Rabbi *Salman Zevi*, who otherwise deals with untruth in a frivolous and deceitful manner in many respects, writes the plain truth here. That his statement in this regard is true can be seen as clear as day from the book *Arba turim*, in the section called *Orach chajim*, number 619, fol. 287, col. 2, where it is written as follows: ומהו ביטול אינו מועיל אלא לנדרי עצמו ושבועת שישבע מעצמו אבל נדר שהנחילו או מריה או שבועה שהנחילו או ביה דין משביעין אותו אין מועיל להם לנדרי עצמו ושבועת שישבע מעצמו אלא לנדרי שנודר מעצמו ושבועת שישבע בעצמו אבל נדר שהנחיל סדרו ושבועה שהנחילו: that is, this annulment (of a vow and oath, and the release therefrom) is of no use for anything other than the vows which a person makes of his own accord, and the oath which a person swears of his own accord. As for the vow which a person's neighbor (or fellow man) causes him to make, or the oath which a person's neighbor or the court causes him to swear, the annulment (and absolution) is of no use to them. Precisely the same is also taught by Rabbi *Mordechai Japhe* in his book *Lefusch malchuth*, number 619, §. I, f. 206, col. 4, in the section called *Lefusch hachor*, in nearly the same words, but with an addition, when he writes: מיהו ביטול אינו מועיל אלא לנדרי שנודר מעצמו ושבועת שישבע בעצמו אבל נדר שהנחיל סדרו ושבועה שהנחילו: that is, that או בית דין משביעין אותו אין מועיל בהן לא ביטול ולא תנאי שהרי הוא נודר ונשבע על דעת חבריו ועל דעת ביה דין

is, this annulment is of no use except for those vows which a person makes of his own accord, and the oath which a person swears of his own accord. As for the vow which a person's neighbor causes him to make, or the oath which a person's neighbor or the court imposes upon him to swear, neither the annulment nor any condition is of any use, for behold, he vows and swears according to the intention of his neighbor and according to the intention of the court. In the *Machsor* printed at Sulzbach in folio with a *Commentario*, in the second part, fol. 141, col. 1, in the commentary on *Col nidre*, the following is likewise read: אין ההיתר מועיל אלא: לנדר עצמו אבל לא מה שחבירו או בית דין מזירין או משביעין אותו: that is, this release is of no use except for the vows which a person makes of his own accord, but not for that which a person's neighbor or the court causes him to vow and to swear. Likewise, in the old Prague *Machsor*, in the *Commentario*, or the commentary on the aforementioned *Col nidre*, the entire matter is explained as pertaining to nothing other than vows.

That the absolution which is performed by an eminent Rabbi, or by three ordinary men, is to be understood as applying only to vows, this is made clear from the commentary of *Rabbi Bechai* on the five books of Moses, fol. 185, col. 3, in the *Parascha Mattóth*, where he expresses himself as follows: מפני שאין בכל העבירות כלן עבירה חמורה כעובר על השבועה ויצר לב האדם רע: מנעוריו והוא כעוס תמיד ותוך כעסו קופץ ונשבע לכך והצרכה תורה להקדים רפואה למכה ולצוות על התר הנדרים על פי יחיד: that is, Since among all transgressions there is none so grave as when a person breaks an oath (and violates it), and the inclination of the heart of man is evil from his youth, and he is constantly wrathful, and in his wrath he leaps up and swears; therefore the Law found it necessary to apply a remedy to the wound beforehand, and to command the dissolution of vows by means of an eminent (Rabbi) or by three ordinary men. Further proof of this kind could be adduced, were it necessary; but from what has been presented one can sufficiently see that the Jews, insofar as judgment can be made from the teaching of their Rabbis, are wronged in this matter. Yet in the commentary of *Rabbi Solomon Jarchi* on Jer 39:6, it is recorded that the *Synedrium*, or the High Council at Jerusalem, released King *Zidkiam* from the oath which he had sworn to King *Nebucad-Nezar*, on account of which they were also put to death; for concerning the words, "And the King of Babylon slew all the nobles of Judah," he writes as follows: אלו הסנהדרין שהתירו לו את שבועתו: that is, These are the *Synedrium*, or the High Councillors, who released him from his oath. Whether the Jews, contrary to the above-cited teaching of the Rabbis, also follow this example, because the entire Great Council at Jerusalem absolved King *Zidkiam* from his oath, and release one another from an oath that has been sworn to a Christian or to the Christian authorities, I cannot know, since I have as yet found nothing on this matter in their books.

Although the Jews, as has been reported, can be absolved neither through the annulment of vows and oaths customary at the Day of Atonement by means of *Kol nidre*, nor otherwise by a distinguished rabbi or three ordinary men, from an oath which they have sworn to a Christian or to the Christian authorities, according to the doctrine they themselves cite, there

are nevertheless other reasons why an oath which a Jew swears to Christians ought not to be regarded as worth much, and why one can have little assurance that he has sworn it sincerely and not falsely.

The first reason consists in this: that they, by the admission of their own rabbis, are accustomed to swearing falsely and lightly; concerning which, in the book *Menoráth hammáor* fol. 13, col. 4., in the 1st chapter, under the title *Ner schéni, kelál schéni, chélek schéni*, it is written as follows: הנשבע בשקר דומה שהו הוא כמכחיש את אמתת השם וגו' וכל כך הם מורגלים בני אדם בדבר זה שעוברים עליו קצתם מאה פעמים ביום או יותר בלי שום הנאה שמקלים ומחללין בו את השם בפרהסיא. ושמא that is, Whoever swears falsely is like one who denies the truth of God, etc. But people are so accustomed to this matter that some of them sin therein a hundred times a day and more, without receiving any benefit thereby, and through it publicly desecrate the name of God. Perhaps also this sin, so common in the mouths of the Israelites, keeps us in the *exilio*, or misery, of this army (that is, of the Christians). This is also confirmed in the little book *Schévet Jehúda* fol. 64, col. 2., where seven things are set forth on account of which much misfortune and tribulation has come upon the Jews, and the fifth reads as follows: ה' מה שהורגלו העם לישבע על שקר וכתב ר' עזרא כי זה לבד : that is, The fifth is that which the people have made a habit of, namely false swearing; and *Aben Ezra* writes that this alone is sufficient to prolong our end (of the *exilium*, or misery). With this Rabbi *Bechai* also agrees in his book *Cad hakkémach*, fol. 71, col. 2., under the title *Oth Schin*, when he expresses himself thus: ואלו לא היה בישראל רק עבירה זו תספיק : that is, If among the Israelites there were no other sin than this one, it would be sufficient to prolong the *exilium*, or misery, and to multiply our plagues. Beyond this, the aforementioned Rabbi *Béchai* writes in his frequently cited commentary on the 5 books of Moses, fol. 90, col. 2, in the *Parascha Vajischma Jethro*, as follows: רבים חושבים כי הנושא השם יתברך לשוא לא עבר עברה גדולה : that is, Many hold the opinion that he who takes the name of the blessed God in vain (and misuses it through false swearing) commits no great sin. Since they do not regard it as a grave sin, they also swear a false oath for a trivial reason.

To such false, godless oath-swearing, that which is written in the *Sepher chasidim* (in which otherwise many good things are to be found) at *numero* 613, fol. 53, col. 3, can give them even further occasion, in these words: יש מן העונות שאין מתכפרים אלא לאחר נקמה ופרעון בעולם הזה : והסד' הראשונה שבועת שקר ונה נאמר כי לא ינקה ה' את אשר ישא את שמו לשוא . השני שופך דם נקי כמו שכתוב ונקיתי דמים לא נקיתי. השלישי הנואף עם אשת איש כמו שכתוב הבא אל אשת רעהו לא ינקה כל הנוגע בה . הרביעי המעיז עדות שקר ככתוב גד שקרים לא ינקה . אלו עונות אם יעשה אדם אותם ויעשה מהם תשובה ופרע ממנו היוצר בעולם הזה בפרעון That is: There are certain sins which are not atoned for (and forgiven) except after vengeance and punishment in this world, and there are four kinds of them. The first is the false oath, and of it it is said (Exod 20:7): For the Lord will not leave unpunished him who takes His name in vain. The second is when someone sheds

innocent blood, as it is written (Joel 3:21): For should I leave their blood unpunished? I will not leave it unpunished. The third is when someone commits adultery with another man's wife, as it is written (Prov 6:29): So it is with him who goes to his neighbor's wife: none who touches her will go unpunished. The fourth is when someone gives false testimony, as it is written (Prov 19:5, 9): A false witness will not go unpunished. When a person commits these sins and repents of them, the Creator therefore punishes him with a light punishment in this world, because of all four of them it is said: he will not go unpunished; after that, however, he will be freed from the judgment of hell. This, I say, can give occasion for false swearing, because since every Jew imagines that he performs genuine repentance for all his committed sins on the Day of Atonement, and the punishment for perjury in this world after repentance is supposed to be only slight, and the punishment of hell is therefore not at all to be feared on that account, a person may easily thereby be induced to swear a false oath.

The second reason why little weight should be placed on a Jew's oath is that the rabbis teach that on the Day of Atonement all their sins, even the most grievous, are forgiven by God, so that they are then as pure as the holy angels in heaven, and that even the chief devil Sammaël himself was compelled to acknowledge this. Concerning the forgiveness and atonement of all their sins, the following is taught in *Médrasch Tillim* fol. 13, col. 2. on the 15th Psalm: כל מה שישראל מתלכלכין בעבירות כל ימות השנה בא יום הכפורים ומכפר להם שנאמר כי ביום הזה יכפר עליכם: That is, the Day of Atonement atones for all the sins with which the *Israelites* are defiled on every day of the year, as it is said (Lev 16:30): For on this day shall he (namely, the High Priest) make atonement for you. The very same thing is also to be found in the *Jalkut Schimóni* on the Psalms, fol. 94, col. 4. *numerô* 665, and in *Pesikta rábbetha* fol. 15, col. 1, though with a change of wording. And in the *Jalkut chádasch* it is read at fol. 121, col. 1. 3. *numerô* 1 and 11, under the title *Mila*, from the 29th chapter of the chapters of *Rabbi Eliezer*: ביום הכפורים נימול אברהם וכל שנה ושנה הק"ב רואה דם הברית של אברהם אבינו ומכפר על כל עונותינו שנאמר כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאותיכם: That is, on the Day of Atonement Abraham was circumcised, and the holy, blessed God looks every year upon the blood of the covenant of the circumcision of our father Abraham and atones for (or forgives) all our transgressions, as it is said (Lev 16:30): For on this day shall he make atonement for you, to cleanse you from all your sins. Concerning this forgiveness of all sins on the Day of Atonement on account of the blood of Abraham's circumcision, one may also consult the book *Toledóth Yitzhak*, fol. 23, col. 2. in the *Parascha Lech lechá*, as well as the book *Cad hakkémach*, fol. 43, col. 4. under the title *Osh Mem*.

Further, in the book *Avodáth hakkódesch* fol. 62, col. 4. in the 7th chapter, under the title *Chélek hattáehlith*, it is written thus: ביום הכפורים יום ביעור חמץ שהוא יצר הרע אין חטא ואין אשם: that is, On the Day of Atonement, which is a day of the removal of leaven, that is, of the evil disposition and nature, no sin nor guilt is found. In the book *Pesikta rábbetha* it is also written, fol. 72, col. 1.: ביום הכפורים הק"ב מטהר את ישראל ומכפר על עונותיהם: that is, On the Day of

Atonement the holy and blessed God purifies the *Israelites* and forgives their עוונות *avonóth* (or *avónos*), that is, misdeeds. By the עוונות *avónos*, however, the Jews understand those sins which are otherwise also committed willfully, against one's better knowledge, which are also otherwise called by them זדונות *Sedonóth* (or *Sedónos*), from זדון *Sádon*, which signifies pride, and are set in opposition to the sins that are committed through error and ignorance, which are called שגגות *Schegagóth* (or *Schegógos*), that is, errors, from שגג *Schagág*, to err. Hence it is read in the book *Cad hakkémach* fol. 40, col. 1. at the end of the title *Oth Caph*: אמרו רבותינו that is, Our Rabbis, of blessed memory, have said that by the *Avónos* the *Sedónos* are to be understood; and this is taken from the Talmudic tractate *Jóma* fol. 36, col. 2. Now if sins committed willfully are thereby forgiven, then a false oath, which is taken with deliberate intent, must also be pardoned.

That according to Jewish teaching, not only minor but also the most grievous sins are forgiven on that day is clearly evident from chapter 46 of the Chapters of Rabbi *Eliezer*, where the words read as follows: אלולי יום הכפורים לא היה העולם עומד שיום הכפורים מכפר בעולם הזה ובעולם הבא: שנתאמר שבת שבתון הוא לכם שבת בעולם הזה שבתון בעולם הבא : ואפילו כל המועדים עוברים יום הכפורים אינו עובר שיום הכפורים מכפר על הקלות ועל הקמורות שנתאמר כי ביום הזה יכפר עליכם מכל חטאתיכם מחטאתיכם אין כתוב אלא מכל חטאתיכם : That is: Were the Day of Atonement not to exist, the world could not endure; for the Day of Atonement makes atonement in this world and in the world to come, as it is said (Lev 16:31 and 23:32): It shall be for you *Shabbáth Shabbathón*, that is, a Sabbath of Sabbaths, a Sabbath in this world and a *Shabbathón* in the world to come. And even if all the feast days were to pass away (that is, to be abolished), the Day of Atonement would not pass away, for it makes atonement for all minor and grievous sins, as it is said (Lev 16:30): For on this day shall he make atonement for you (so that you are cleansed) from all your sins. It does not say "from your sins," but rather "from all your sins."

In the book called *Sépher Chasidím*, there is written at fol. 8, col. 4, numero 20, the following on this matter: שער המשתלח מכפר על כל עבירות שבתורה קלות וחמורות בין עבר בזדון בין עבר בשגגה הכל מתכפר בשער המשתלח והוא שיעשה תשובה. אבל אם לא עשה תשובה אין השער מכפר אלא על הקלות. ומה הן הקלות ומה הן החמורות החמורות הן שהייבין עליהן מיתת בית דין או כרת. ושבועת שוא ושקר אע"פ שאין בהן כרת הרי הן מן החמורות ושאר מצוות עשה ומצוות לא תעשה שאין בהן כרת הרי הן מן הקלות. ובזמן הזה שאין בית המקדש קיים ואין לנו כפרה על המזבח אין שם אלא תשובה. התשובה מכפרת על כל העבירות אפילו היה רשע גמור כל ימיו ועשה תשובה באחרונה אין מזכירין לו את רשעו שנ' ורשעת הרשע לא יכשל בה ביום שובו מרשעו ועצמו של יום הכפורים מכפר לשבים שנ' כי ביום הזה יכפר עליכם וגו' : that is, the goat which is sent away (into the wilderness, as is to be read in Lev 16:22) atones for all grave and light or minor sins mentioned in the Law, whether one has sinned willfully or through error; all is atoned for through the goat that is sent away, provided only that one repents; for if one does not repent, the goat atones only for the minor sins. Which, then, are the minor and the grave sins? The grave ones are those by which one becomes guilty of punishment by death, carried out by the house of judgment, or of extirpation. As for oaths that are sworn in vain and falsely, these too belong among the grave

sins, even though they do not merit extirpation. The remaining affirmative commandments, however, as well as the prohibitive commandments in which there is no extirpation, belong among the light or minor sins. But in this present time, when the Temple does not stand and we have no atonement at the altar, there is nothing but repentance to avail. Repentance atones for all transgressions; even if one has been entirely godless all the days of his life and repents at the last, his godlessness shall no longer be remembered, as it is said (Ezek 33:12): “And as for the godlessness of the godless, he shall not fall thereby on the day that he turns from his godlessness.” The Day of Atonement itself also atones for those who repent, as it is said (Lev 16:30): “For on this day shall he make atonement for you, &c.”

That on that day they shall be as pure from sin and as holy as the angels in heaven: this is taught by Rabbi Meir in his book *Avodáth hakkódesch* fol. 62, col. 3. in the 7th chapter under the title *Chélek hattáchlich*, with these words: ביום כפורים הם נקיים כמלאכי השרת, that is, on the Day of Atonement they (namely the Jews) are as pure as the ministering angels. And in Rabbi Bechai's commentary on the five books of Moses it is taught fol. 195, col. 4. in the *Parascha Vaéthchannán*: הם כמלאכי השרת לובשים לבנים לא אוכלין ולא שותין אין בידם חטא ועון כי הק"ב סולה לכל עוונותיהם, that is, they are (on the Day of Atonement) like the ministering angels. They put on white garments and eat and drink nothing, and there is no sin or transgression in them, for the holy and blessed God forgives all their *avónos*, or transgressions.

That the Devil himself was compelled to confess that they are holy and pure from all sins: this is read in Rabbi Menáchem of Recanat's commentary on the Five Books of Moses, fol. 141, col. 1. in the *Parascha Acharémoth*, and the words there read as follows: הק"ב רבנו של עולם על כל אומות העולם נתת לי רשות ועל ישראל אי אתה נותן לי רשות. אמר לו הרי יש לך רשות עליהם ביום הכפורים אם יש להם חטא ואם אין אין לך רשות עליהם לפיכך נורגין לו שוחד ביום הכפורים שלא לבטל קרבן ישראל שנאמר גורל אחד לה' וגורל ראה סמאל שאין להם חטא ביום הכפורים אמר לפני הק"ב רבנו של עולם יש לך עם אחד בארץ כמלאכי השרת בשמים מה מלאכי השרת אין להם אכילה ושתיה כך ישראל ביום הכפורים: מה מלאכי השרת יחפי רגל כך ישראל יחפי רגל. מה מלאכי השרת אין להם קפיצה כך ישראל עומדין על רגליהם ביום הכפורים. מה מלאכי השרת נקיים מכל חטא אף ישראל נקיים מכל חטא ביום הכפורים — מה מלאכי השרת שלום מתוך ביניהם כך ישראל שלום מתוך ביניהם ביום הכפורים וגו': that is, *Sammaël* (who is the chief Devil, as was reported above in the 18th chapter of the first part) spoke to the holy blessed God: “O Lord of the world! You have given me power over all the nations of the world, but over the Israelites You give me no power.” He answered him: “See, you shall have power over them on the Day of Atonement, provided they have a sin upon them; but if not, you shall have no power over them. For this reason, one gives him a gift on the Day of Atonement, so that he does not annul the sacrifice of the Israelites, as it is said (Lev 16:8): ‘One lot for the Lord, and one lot for *Asasel*,’ etc.” Now after *Sammaël* had seen that on the Day of Atonement there was no sin upon them, he spoke to the holy blessed God: “O Lord of the world! You have a people upon the earth who are like the ministering angels in heaven. Just as the ministering angels neither eat nor drink, so too do the Israelites on the Day of Atonement. Just as the ministering angels go barefoot,

so too do the Israelites go barefoot. Just as the ministering angels do not leap, so too do the Israelites stand upon their feet on the Day of Atonement. Just as the angels are pure from all sin, so too are the Israelites on the Day of Atonement pure from all sin. Just as there is peace among the ministering angels, so too is there peace among the Israelites on the Day of Atonement.” This is also to be found in Rabbi *Bechai*’s commentary on the Five Books of Moses, fol. 138, col. 4 in the *Parascha Acharé moth*, and it is taken from the 46th chapter of the Chapters of Rabbi *Eliezer*.

Concerning such purity of the Jews from all sins, there is also a ridiculous fable in the *Jalkut Shimóni* on the Psalms, fol. 101, col. 1, 2, numerô 32, with these words: ביום הכפורים בא שטן לקטרג את ישראל והוא פורט עונותיהם ואומר רבון העולמים גנבים הם ישראל והק”ב פורט זכויותיהן של ישראל מה עושה נוטל קנה של מאזנים והוא מעיין את העונות כנגד הזכויות והן שוקלין אלו כנגד אלו ושתי כפות של מאזנים שוות והשטן הולך להביא עונות וליתן בכף עונות ולהכריעה מה הק”ב עושה נוטל את העונות מתוך הכף ומטמינם תחת פורפורא שלו והשטן בא ואיננו מוצא שם עון שנאמר יבוקש את עון ישראל ואיננו. כיון שהשטן רואה כן אמר לפניו רבון העולמים that is, the *Satan* came (one time) on the Day of Atonement (to God) to accuse the Israelites, and he itemized their sins (and recounted them all one after another) and said to Him: O Lord of the worlds! the Israelites are thieves. Then the holy blessed God itemized the merits (and good works) of the Israelites. What did He do? He took a balance beam (that is, a scale) and weighed the sins against the merits, and they were weighed against one another, and the two pans of the scale were equal to each other. Then Satan went off to fetch more sins and to place them on the pan of sins, so that it might tip the scale. What did the holy blessed God do? He took the sins out of the pan and hid them under His purple robe; and Satan came back and found no sin there, as it is said (Jer 50:20): The iniquity of Israel shall be sought, but there shall be none. When Satan saw this, he said to Him: O Lord of the worlds! You have forgiven the iniquity of Your people and covered all their sins. For this reason David praises the Israelites, as it is said (Ps 32:1): Blessed is he whose transgression is forgiven, whose sin is covered.

When the Jews on the Day of Atonement are cleansed, in the manner described, of all the sins they have committed, and these sins are forgiven by God in such a way that even the Devil can no longer find any among them and cannot accuse them at all, it necessarily follows that the perjury committed by them against Christians and Christian authorities is likewise forgiven at that time, not through the release effected by *Kol Nidre*, but nonetheless through the general forgiveness of all sins, even if they swore such an oath out of deliberate willfulness. They also call upon God on the aforementioned Day of Atonement, as can be seen in the *Machzor* printed here in Frankfurt in the year 450, that is, in the year 1690 A.D., in *quarto*, fol. 47, col. 2, under the title *Tephilláth jom Kippur*, in a prayer which begins על חטאנו וְשִׁחַטָּאנוּ לְפָנֶיךָ בְּאִנְסָא וּבְרָצוֹן, *Al chet schechatánu lefanécha beónes verázon*, which appears in all *Machzorim*, as follows: (Forgive us all our misdeeds and transgressions:) על חטאנו וְשִׁחַטָּאנוּ לְפָנֶיךָ, that is, the sin which we have committed before You out of *sadon*, that is, pride

(namely, willfully and deliberately), as well as out of error (and ignorance). Shortly after this follows: וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם, that is, and the sin which we have committed before You through the desecration of Your name. After this follows, at fol. 48, col. 1: וְעַל חֲטָא שֶׁחֲטָאנוּ לְפָנֶיךָ 1: בְּשִׁבּוּעַת שָׁוְא, that is, and the sin which we have committed before You through a vain (false) oath. Now if they did not believe that the sins which they commit wantonly and deliberately for the sake of temporal gain, among which is also included the desecration of the name of God that occurs through a false oath, would be forgiven them, it would be strange of them to call upon God for that very purpose.

Furthermore, as was indicated above in the 4th chapter of this second part, at *pagina* 285, all Israelites or Jews are sureties for one another, since they are all said to be one soul. Concerning this matter, the book *Nischmâth ádam*, in the first chapter, fol. 7, col. 1, contains the following passage: כולם כגוף אחד ונפש אחת יחשבו וזהו סוד כל ישראל ערבים זה לזה כי כולם נקשרים יחד : בקשר חזק ואמיץ that is, they are all like one body, and are all counted as one soul, and this is the mystery of the words: all Israelites are sureties for one another, because they are all bound together with a strong and firm bond. In the book *Reschith chóchma* fol. 55, col. 2, in the 14th chapter, under the title *Scháar hajirah*, on the words (Deut 32:9) “For Jacob is the *Chével*,” that is, the portion of His inheritance, the following is taught: פירוש היות ששים רבוא נשמות של ישראל אחוזות זה בזו כחבל הזה השזורה מיוחדת כאחת בלי פירוד. וכן החבל המתוח אם תנענע ראשו כולם זו בזו כחבל הזה השזורה מיוחדת כאחת בלי פירוד. וכן החבל המתוח אם תנענע ראשו תנענע כולו. ולכך אם יחטא איש ועל כל העדה יקצוף : כענין מעשה עכן והטעם שכל ישראל ערבים זה לזה That is, the word *Chével* (which also means a rope and a cord) signifies that all six hundred thousand souls of the Israelites cling to one another, just as a rope (twisted from many threads or hemp fibers) is spun together and, when moved at one end without being severed, moves in its entirety; therefore, when a man sins, He (namely God) is angered at the entire congregation, just as the story of *Achan* demonstrates. The reason, however, is that all Israelites are sureties for one another. Rabbi *Bechai* likewise expresses himself in his commentary on the five books of Moses, fol. 151, col. 2, in the *Parascha Bechykkothái*, on the words of Lev 26:37, “And one shall fall upon another,” as follows: דרשו ר”זל בעון אחיו מלמד שכל ישראל ערבים זה לזה וכן אמר משה כל איש ישראל, כל ישראל נתפשים בעון איש אחד, וכן אתה מוצא בעכן שהוא החוטא וכל ישראל נתפשים בחטאו שנאמר חטא ישראל וגם גנבו וגם כחשו וגם שמו בכליהם, חטא היחיד תלאו על כל ישראל. ומה אמרו בשיר השירים רבה אל גנת אגוז ירדתי למה נמשלו ישראל לאגוז מה אגוז אתה נוטל אחד מן הכרי כולן מרדדין ומתגלגלין זה אחר זה כך לקה אחד מהם כולם מרגישינ שנאמר האיש אחד יחטא ועל כל אתה תקצוף : that is, our Rabbis, of blessed memory, have interpreted this passage as referring to the sin of another (so that the meaning is: one shall fall on account of another’s sin), which teaches us that all Israelites are sureties for one another. Moses likewise said (Deut 29:10): the whole of Israel, (for) all Israelites are held accountable for the sin of one man; and thus you find it in the case of *Achan*, who (as can be seen in Josh 7:1) had sinned, and yet the whole of Israel was held accountable for his sin, as it is said (Josh 7:11): Israel has sinned; they have also stolen (from the devoted things), and denied it, and placed it among their



belongings. The sin of one was laid upon all of Israel. Concerning this, it is said in *Schir haschirim rabba* (on the words): I went down into the garden of nuts: why are the Israelites compared to a nut? Just as, when one nut is taken from a pile, all the others roll down and tumble after one another, so too when one of the Israelites is struck, they all feel it, as it is said (Num 16:22): shall one man sin, and will You be angry with the entire congregation? These are the words of Rabbi *Bechai*. Now if not all sins were forgiven to the Jews on the Day of Atonement, perjury being included among them, then all unforgiven sins would be imputed to all Jews, since they are all regarded as one body and one soul and are sureties for one another; and it would follow from this that everything their Rabbis write and teach so repeatedly about their holiness and purity from all sins at the feast of atonement is pure fiction and foolish delusion. But since they will not admit that it is a vain delusion, it must then follow that perjury too is forgiven at that time.

In addition to this, there are indeed many other means by which the Jews believe they can obtain the forgiveness of their sins, of which detailed mention has been made above in the aforementioned 4th chapter of this second part, from page 274 to the end of the chapter, among which exile or misery, and death, are also included. Now if sins are also atoned for through these two things, as the Jews firmly believe, then they need not doubt the pardon of perjury either, since they are all in *exilio*, or misery, and must all die at some point.

The third reason why little weight should be placed on a Jew's oath, and why one cannot be assured that he has not sworn falsely, is that the rabbis teach that an oath taken under compulsion is no oath at all; and they further permit that one who swears to a Christian or to the high authorities may annul the oath in his heart and mind, so that he may say one thing with his mouth while thinking another in his heart. That they teach that an oath taken under compulsion is no oath is found in their law book, the *Shulchan áruch*, in the section called *Joréh déa*, numerô 232, §. 12, in the annotation, fol. 199, col. 1, in these words: כל שהוא אנוס: בשבועה אף על פי שאמר על דעת רבים או על דעת המקום אינו כלום: That is: Whoever is compelled to take an oath, his oath is to be regarded as nothing (and as no oath at all), even if he says that he does so according to the opinion of many (that is, according to the intention and purpose of those who have him swear the oath) and according to the opinion of God. Now if this is believed by the Jews, then anyone who is required by the Christian authorities to take an oath, for the preservation or confirmation of that for the sake of which the oath is imposed upon him, may boldly swear and think that it is nonetheless invalid, because he was compelled to do so and could not have attained his purpose in any other way.

That it is also permitted for them, when taking an oath that has been imposed upon them, to say one thing with the mouth and to think another in the heart, and in this manner to annul the words of the mouth inwardly, I prove from the cited passage of the book *Joréh déa*, numerô 232, §. 14, where it is written as follows: הנודר או הנשבע לאנס. לא הוי נדר ולא שבועה לפיכך נודרים להרגים ולמוכסים אם הוא מוכס העומד בלא צווי המלך או שבא ליטול ממנו יותר מקצבתו יכול לידור או לישבע כדי

ליפטר ממנו ואומר יאסרו עלי כל פירות שבעולם אם איני מבית המלך ליפטר מן ההרג. או אם אין מה שאני מביא מבית המלך ליפטר מן המכס וחושב בלבו יאסרו עלי רק היום אף על פי שמוציא מפיו סתם וקיימא לן דברים שבלב אינם דברים גבי אנס שרי ואפילו לא בקש ממנו שידור והוא נודר מעצמו או הוסיף לידור יותר ממה שבקש וג': That is: when someone makes a vow to a violent person (or one who uses compulsion), or swears an oath, it is no vow and no oath. For this reason, one makes vows to murderers and toll-collectors; when it is a toll-collector who stands without the king's command, or when he wishes to take more (toll) from someone than has been set (and ordained for him to take), one may make him a vow or swear him an oath in order to get free of him, and say: all fruits in the world shall be forbidden to me (to eat) if I am not of the king's household, so as to be rid of the murderer; or, if what I am bringing is not from the king's household, so as to be free of the toll. But he thinks in his heart: let them be forbidden to me only for today, even though he speaks it plainly from his mouth. For it is firmly established and certain among us (and demonstrable) that words which are in the heart are not considered words, and that it is permitted to do this in the case of one who uses compulsion, even if that person has not demanded that he make a vow and he makes a vow of his own accord, or he has pledged more than that person required, etc. Or if that person has demanded that he make a vow and he swears it, this is to be regarded as nothing, since everything he does he does only on account of the compulsion and in order to confirm his words against the violent person, yet all of this according to the necessity of the matter. From this one sees clearly that it is permitted for a Jew, when a toll-collector wishes to take more toll from him than has been determined for him to take, to swear falsely to that person with his mouth while annulling the oath inwardly in his mind, so as merely to be freed from the toll.

Following this, in the same place in the second column in the annotation thereon:

מלך או שלטון שציוו לישבע להגיד על א' אם בא על הגויה כדי להענישו מיהה מיקרי שבועת אונס ויש לבטלה בלבם. וכן אם ראובן הפקיד ממון ביד שמעון וצוה המלך או השר להחרים על מי שיודע ממון של ראובן אם העכ"ום רוצה ליקח ממון של ראובן באונס שלא כדין אין החרם כלום וכן יוכל הנפקד לישבע שאין לו משל ראובן ובלבד שיבטלו בלבם ובלבד שלא יהא חלול השם בדבר: That is: When a king or prince commands (a Jew) to swear and to testify against (another Jew) whether that person has carnally mingled with a *Goja* or Christian woman, in order to punish him with death, such an oath is called a compelled oath and must be annulled in the mind (when it is sworn). Likewise, when Reuben has deposited money with Simeon, and a king or prince commands that whoever has knowledge of Reuben's money be placed under the ban, such a ban is of no account when the idolater (namely the king or prince) wishes to take Reuben's money by force and without right. And thus the one with whom the money has been deposited may also swear that he has nothing belonging to Reuben, provided only that such persons annul the oath in their hearts and that the name of God is not profaned in the matter. So too writes Rabbi Jacob Weil in his book *Scheelóth utheschuvóth* fol. 25, col. 2. numero 53.: על בלבו יחשוב בלבו על:

הנאי דבר זה: That is: When a prince causes a Jew to swear an oath that he will not leave his land, he (namely the Jew) shall think in his heart: today (I will not leave it, but I may well do so at another time). If, however, he (the prince) expressly states to him that he shall never leave it at all, then he shall think in his heart: under such and such a condition (will I not depart). From this one can judge what deceitful tricks and stratagems the Jews are permitted to employ when swearing their oaths, provided they can arrange the matter so secretly that the Christians do not become aware of their false maneuvers. For this reason, in the aforementioned place in the book *Shulchan áruch*, in the section *Jóre déa*, fol. 199, col. 1., in the annotation, it is taught:

וכל זה לא מיירי אלא כשאפשר לעבור על שבועתו ונדרו שלא יודע לעכ"ם אבל אם יודע לעכ"ם אסור מפני חלול השם  
 That is: All of this, however, is only said when it is possible to transgress the oath in such a way that the idolater (the Christian, or otherwise a pagan) does not find out; but if the idolater should find out, it is forbidden on account of the profanation of the name of God. For this reason Zedekiah was also punished, because he transgressed and broke the oath he had sworn to *Nebucad-Nezar*, even though that oath had been made under compulsion. Who, then, would trust a Jew upon his oath, given that he may regard every oath imposed upon him as a compelled one?

It is true that Rabbi Isaac Abúhaf, in his book *Menoráth hammáor*, fol. 13, col. 4., in the 2nd chapter, under the title *Ner schéni, kelál schéni, chélek schéni*, wishes to teach that when an oath concerns a debt that a Jew owes to any person, including a *Goi* or Christian, the oath ought not to be annulled in the mind; for he writes: אף על פי שהחזירים ענייני השבועות יש דברים שהם בשגגה או באונס שא"עפ שנשבע עליו ואינו כן אינו עובר עליהם אם אין פיו ולבו שוין לפי שמוציא בשפתיו בענין אחד וכוונת לבו הוא בענין אחר ובלבד שאינו מכחיש לשום אדם ואפילו לגוי שום חיוב אמיתי שיש לו עליו אבל צריך לזהר שלא יחשדו: that is, although the circumstances of oaths are weighty, there are nevertheless certain cases where they occur through error or compulsion, such that, even if someone swears on account of them and it is not so, he does not transgress against them if his mouth and heart are not in agreement with one another, since he utters one thing with his lips while his heart is directed toward another thing, provided only that he denies no person, not even a *Goi* (that is, a Christian or heathen), any true debt that such a person has against him; he must, however, take care that no suspicion of profaning the name of God (that is, of perjury) falls upon him. I, however, would certainly not trust a Jew's oath on this basis, for when matters have reached the point where a man believes he commits no sin by swearing an oath concerning all other things that do not involve a debt, and may then annul that oath again in his heart, there is very great reason to fear that he will also commit the same wickedness in this particular case as well.

Such an improper manner of deceiving people through a false oath, and of having one thing in the mouth while swearing and another in the heart, and of mentally annulling what one speaks with the tongue, they have learned from their *Talmud*, from their ancient Rabbis;



that the entire world trembled and shook at the time when the holy and blessed God said, “You shall not take the name of the Lord your God in vain” (that is, misuse it). When a person commits all the sins mentioned in the Law, vengeance is exercised upon him alone; but here it is exercised upon him and upon his lineage. Nor is this all, for he also causes vengeance to be exercised upon all Israel, since all Israelites are sureties for one another. All transgressions that stand in the Law are held against a person for two and three generations, if he has merit (so that no punishment proceeds on that account); but here vengeance, or punishment, is exercised immediately. The false oath also consumes those things which fire and water cannot consume. Now if he says, “I will not swear,” one releases him from it, and he gives that on account of which his fellow, or neighbor, has brought a claim against him. But if he says, “I will swear,” and his neighbor who has brought the claim against him desires it, then those standing by say to one another: “Depart from the tents of these wicked men,” and they say, “We do not let you swear according to your own intention, but according to our intention and the intention of the house of judgment.” These are the words of the book *Chóschén hammischpat*.

The rabbis, or Jewish judges, therefore do not trust those who are to swear oaths either, but are concerned that they may swear falsely, speaking one thing while meaning another in their minds. For this reason they say to the one who is to swear: we do not permit you to swear according to your own intention, which you may secretly harbor in your mind, but according to our intention. And there follows in the same place, in the annotation: ואם יש צד דמאות יש לדיין לומר לו לפרש בשבועתו כל צד דמאות שיש לחשוב בלם, That is: and when a deception can occur therein, the judge must tell him that he shall clearly specify every manner of deception that he can conceive in his heart. Now if the Jewish judges do not trust the Jews who are to swear, even after they have so strictly administered the oath to them, how much less reason do those on the Christian side have to place credence in a Jew's oath, given that one must reckon that the Jew will swear falsely, either because he is compelled to take the oath by the authorities, which the Jew may regard as coercion since he would otherwise lose his legal case, or because he will nullify it in his heart? In the aforementioned book *Shulchan aruch*, in the section *Jóre déa*, fol. 92, col. 2, numero 119, §. 8, it is taught: החשוד על הדבר אינו נאמן עליו אפילו בשבועה, That is: whoever is suspect in a matter is not believed in it, even if he takes an oath. Now it will be powerfully demonstrated below in the 11th chapter of this second part that the Jews are suspect not only on account of seeking to deceive Christians in all manner of ways, but also that they actually do so in practice, following the guidance of their own rabbinical teaching. It therefore follows that they are not to be trusted in this regard, even when they affirm something with an oath. But let this suffice for the matter of oath-swearing among the Jews.

## **Chapter X. In which is reported what the Jews, according to the vain claims of the Rabbis, possess for lands in the world, in which they are said to have their own government and to be ruled by their own princes and kings.**

Since in the preceding chapter mention was made of Christian authorities, I have resolved in this chapter to give the gracious reader a more detailed account of the manner in which the foolish Jews claim that they also, in certain places of the world, still to this day have their own high authorities, princes, and kings, under whose government the Jews found among them live in a heartfelt and happy condition. Hence it also comes about that, when one points out to them that the Messiah must have come a very long time ago, since the scepter and the royal government have long since been taken from Judah, they are sometimes accustomed to answer that they still have their royal dominions in certain places of the world, and that therefore this saying is not contrary to them; just as the highly learned Mr. *Difenbach*, duly appointed *Evangelical-Lutheran* preacher here in *Frankfurt*, also notes in his *Judæo convertendo*, pages 129 and 130, that a Jew, shortly before he was hanged for crimes he had committed, gave him the same answer.

Regarding the places in which a great multitude of Jews are said to dwell and to be governed by their own authorities, princes, and kings: these are said to be found in three parts of the world, namely Asia, Africa, and America. As for the places in Asia where Jews are said to live in such a fortunate condition, there are, according to their own account, several of them. In Rabbi Benjamin's travel account, which in Hebrew is called *Massaoth* (or *Maffoos*) *schel Rabbi Benjamin*, one reads the following at fol. 17, col. 1. 2., concerning a region in which the children of Rechab (who are mentioned in the 35th chapter of Jer) are said to dwell: ומשם דרך מדבר ארץ שבא הנקראת ארץ אלימן לצד שנער כנגד צד הצפון מהלך כ"א יום במדברות עד מדינת היהודים הנקראים בני רכב וגם היו נקראים מקדם אנוש תימא. והעיר תימא היא ראש הממשלה שלהם ושם רבי חנן הנשיא מושל עליהם והיא עיר גדולה. ומהלך ארצם ט"ז יום בין ההרים הרי צפון ויש להם ערים גדולות ובצורות ואין להם עול גוים עליהם והולכים לשלול שלל ולבזוז בז לארץ מרחק עד בני ערב שכניהם בעלי בריתם. ובני ערב הם חונים באהלים דרך ארצם ואין להם בתים והולכים לשלול שלל ולבזוז בז בארץ אלימן וכל שכניהם. ולכן היהודים היושבים מצד האחר מפחדים מהם. והיהודים בני רכב יש בהם עובדי אדמה ובעלי מקנה וארצם רחבת ידיים ונותנים עישור מכל אשר להם לתלמידי חכמים שבהם היושבים תמיד בבית המדרש ולעניי ישראל ולפרושיהם אבולי ציון ואבילי ירושלים שאין אוכלין בשר ואין שותין יין והם לובשים בגדים שחורים ויושבים במערות או בבתים גרועים ומתענין בכל ימי חייהם חוץ משבתות וימים טובים ומבקשים תמיד רחמים מלפני השם על גלות ישראל שירחם עליהם בעבור שמו הגדול. וגם כל היהודים אנשי תימא וטילמאס שיש בה כמו ק' אלף יהודים. וגם סלמון הנשיא ואחיו חנן הנשיא שהם מזרע דוד המלך עליו השלום כנראה מכתב היחוס שלהם כלם באים למקום ההוא קרועי בגדים ומתענין מ' יום בשנה ומתפללים על כל היהודים היושבים בגלות. ויש שם כמו מ' מדינות וד כפרים וק' כרכים וראש המדינה הוא המקום תנאי ושם בכל המדינות האלו כמו ג' מאות אלף יהודים והיא עיר בצורה מאד כי

בתוכה זורעים וקוצרים והיא מהלך ט"ו מילין באורך וט"ו ברוחב ושם ארמון הנשיא סלמון. והיא עיר יפה עד מאד ובה גנות ופרדסים. וטילמאס היא כמו כן עיר גדולה ובה כמו ק' אלף יהודים והיא בצורה מאד יושבת בין שני הרים גבוהים ושם אנשים חכמים ונבונים וביניהם עשירים. וטילמאס לכיכר דרך ג' ימים ואומרים ואומרים בני אדם שהם שבט ראובן וגד וחצי שבט מנשה שהגלם שלמנ"אסר מלך אשור והלכו שם ובנו הערים האלה גדולות ובצורות והם נלחמים בכל הממלכות ואין אדם יכול לבא אליהם באשר שצריך לילך י"ח יום במדברות בלי ישוב לכן אין ליכנס אליהם. וכיבר עיר גדולה מאד ושם כמו נ' אלף מישראל וביניהם תלמידי חכמים ואנשים גבורים עורכי מלחמה עם בני שנער וארץ צפון וארץ אלימן הקרובים אליהם. וארץ that is, from there (namely from the city of *Inabar*, which was formerly called *Pombeditha* and lies on the bank of the river Euphrates) one must travel through the wilderness of the land of *Saba*, which is called the land of *Aliman*, toward *Sinear*, in the direction of the north, twenty-one days through the wildernesses, until one reaches the land of the Jews who are called the children of Rechab (or the Rechabites), and who in former times were also called *Enosch Téma* (that is, the people of *Téma*); and the city of *Téma* is the capital of their dominion, and there Prince Rabbi Chanan rules over those Jews, and the city is great. The territory of those Jews extends sixteen days' journey in length, between the mountains of the north, and they have great and fortified cities, and are subject to no yoke of the *Gójim* or nations. They also go out into distant lands to plunder and to pillage, as far as the Arabs, who are their neighbors and allies. Those Arabs dwell in tents, according to the custom of their land, and have no houses, and go out to plunder and pillage the land of *Aliman* and all their neighbors; for this reason the Jews who dwell on the other side fear them. Among the Jews, the children of Rechab, some till the fields and keep livestock, and the land is wide and broad. They also give the tithe of everything they possess to the sages and scholars among them who remain continually in the school, and to the poor Israelites, as well as to those among them who have separated themselves for a pious life, who mourn over *Zion* and Jerusalem, and eat no meat, drink no wine, wear black garments, dwell in caves or humble houses, fast every day of their lives except on Sabbaths and feast days, and pray continually to God for mercy upon the exiled Israel, that He might have compassion upon them for the sake of His great name. All the Jews who dwell in *Téma* and *Tilimas* number approximately one hundred thousand persons. Prince *Salmon* also comes to that place together with his brother *Chanan*, the Prince (who are of the lineage of King David, upon whom be peace, as can be seen from their genealogical register), with torn garments, and they fast forty days in the year and pray for all Jews who are in exile or distress. There are approximately forty cities (for *medina* in Chaldean means a city), two hundred villages, and one hundred fortresses; the capital of the land, however, is the place *Thenái*, and in all those lands together there are approximately three hundred thousand Jews. The city of *Thenai* is very strongly fortified, for one sows and harvests within it, since it is fifteen miles long and wide, and the palace of Prince *Salmon* is situated therein. It is also very beautiful, and there are gardens and orchards within it. *Tilimas* likewise is a great city in which approximately one hundred thousand Jews dwell, and it is very strongly fortified and lies between two high mountains. There are wise and prudent men there, and many wealthy

persons among them. From *Tilimas* it is three days' journey to *Kibar*, and the people say that they are the tribe of Reuben, Gad, and the half-tribe of Manasseh, whom Shalmaneser, the king of Assyria, carried away captive, and that they went there and built those great and fortified cities. They also wage war with all kingdoms, and no person can reach them, since one must travel eighteen days through wildernesses in which no one dwells before one can reach them; for this reason one cannot enter among them. The city of *Kibar* is also very great, and approximately fifty thousand Israelites dwell therein, among whom are scholars and valiant men who wage war with the inhabitants of *Sinear* and of the land of the north, as well as of the land of *Aliman*, which lies nearest to them. The land of *Aliman*, however, is the beginning of India, that is, East India, etc. These are the words of the aforementioned Rabbi Benjamin, in whose time, namely in the year 4933 after the creation of the world, that is, in the year 1173 A.D., as is reported by another person at the beginning of the said travel booklet printed in Amsterdam in duodecimo, so many Jews are said to have dwelt in the aforementioned place.

Further, the aforementioned Rabbi *Benjamin* writes in his mentioned travel account, fol. 20, col. 1-2, concerning another place in *Asia* in which four of the tribes of Israel are said to dwell, in the following manner: ומשם מהלך כ"ח יום להרי ניסבון אשר על נהר גוזן ויש אנשים מישראל בארץ פרס שהם משם ואומרים כי בהרי ניסבון ד' שבטים מישראל והם שבט דן ושבט זבולון ושבט אשר ושבט נפתלי היא הגדולה הראשונה שהגלה שלמנאסר מלך אשור כמו שכתוב ויגלם לחלה וחבור הרי גוזן וערי מדי. ומהלך ארצם כ' יום ויש להם מדינות וכרכים בהרים. מצד אחד מקיף אותם נהר גוזן ואין עליהם עול גוים כי אם נשיא אחד עליהם ושמו ר' יוסף אמרכלא 'הלוי וביניהם תלמידי חכמים וזורעים וקוצרים והולכים למלחמה לארץ כוש דרך המדברות וגו' That is: (From there, namely from the land of *Toboth*) one has twenty-eight days' journey to the mountains of *Nisbon*, which lie along the river *Gosan*, and there are Israelite people dwelling in *Persia* who are from that region, and these same people say that four Israelite tribes dwell upon the mountains of *Nisbon*, namely the tribe of *Dan*, and the tribe of *Zebulun*, and the tribe of *Asher*, as well as the tribe of *Naphtali*. These were the first captive company whom *Shalmaneser*, the king of *Assyria*, led away into captivity, as it is written (2 Kgs 17:3, 6): "And he carried them captive to *Chalach* and *Chabor*, to the mountains of *Gosan*, and to the cities of *Media*." Their territory, however, extends as far as one can travel in twenty days, and they have cities and fortresses in the mountains. On one side the river *Gosan* surrounds them, and they are subject to no yoke of the nations; rather, a prince has been set over them who is called *Rabbi Joseph Immarkela* the *Levite*. There are also learned men among them. They sow and harvest, and they go to war into the land of *Cush* through the deserts, etc. These are once again the words of the aforementioned *Rabbi Benjamin*; and *Rabbi Menasse ben Israel* cites them in his little book *Mikvéh Jisraël*, fol. 39, col. 2., in the 10th chapter, number 40, likewise, in order to prove thereby that the Jews to this day possess their own land and their own government therein. Concerning these four tribes who are said to dwell behind the mountains of *Nisbon*, something is also to be found in the little book *Gelilóth érez Jisraël*.



Concerning those Jews who are said to dwell even at the present time beyond the river *Euphrates*, the aforementioned *Rabbi Menasse ben Israel* writes in the cited little book *Mikvéh Jisraël*, fol. 35, col. 2., at the beginning of the ninth chapter, numero 31, likewise as follows: גם זהו בלי ספק שעוד היום הם יושבים במדי מעבר לנהר עפראטס מקום שגלו לשם ראשונה ככתוב בספר מלכים ב' יז פסוק ו' ויגל את ישראל אשורה ויושב אותם בחלח ובחבור ונהר גוזן וערי מדי. וגם בספר טוביה נאמר כן. לפי שיש באותן That is: It is also not at all to be doubted that they (namely the ten tribes) still dwell to this day in *Media*, beyond the river *Euphrates*, in that place to which they were first led captive, as is written in 2 Kgs 17:6: "And he carried Israel away into *Assyria*, and placed them in *Chalach*, and in *Chabor*, by the river *Gozan*, and in the cities of the *Medes*." This is likewise reported in the book of *Tobias*: since in those same lands there were desolate places in which no one had dwelt, these were settled by the tribes.

There was also once a Jew named *Rabbi David* who came to Rome, claiming that he had been sent by those Jews living beyond the *Euphrates*. Concerning this, the book *Shalshelet hakkabbala* fol. 34, col. 2. and fol. 35, col. 1. contains the following passage: בשנת חמשת אלפים רצ"ד לבריאה שהיה שנת אלף תש"ו לחורבן הבית שני בא מארץ מרחקים איש יהודי ושמו וג' דוד הראובני והגיע לרומי ודבר עם אפיפיור קלימיני וימצא חן בעיניו והיה אומר כי הוא שר צבא מלך ישראל והיה קצר הקומה שחור ככוכי וכבן מ"ה שנים והלך ודבר אל מלך פורטוגאל והוליך אותו מליצים כי לא היה יודע לדבר אלא בלשון קודש וערבי. ויאמר לכליך איך מלכי ישראל העומדים מעבר לחלח וחבור ונהר גוזן היו שולחים אותו לאמור לו אם יש את נפשו להיות עמם נגד שונאיהם ולהת' להם אלים המנחנים שיש לאל ידם לכבוש אותם ויאמר המלך שכן יעשה. וחי וני דוד עמד שם ימים רבים ובהיותו שם העיר ה' רוח בחור אחד אשר היה מסופרי המלך והיושבים ראשונה לפניו והיה מזרע ישראל והרהר תשובה בלבו וידבר אל רבי דוד ויצאו ההלכות ההוא ונתגיר והשים שמו שלמה מלכו ואפילו שנולד ערל משולל מהורת משה כאשר הגיע בין היהודים היה דורש ברבים בכל גלילות איטליא דברים נוראים על התורה שבכתב ושבעל פה ע"ד הנסתר ופשטים יפים ומתמיהים לא נשמע כמוהו ולא נודע איך הפליג בכל כך חכמה והיה אומר שהיה לו מלאך מגיד וחבר ספרים והיה אומר היותו משלוחי המשיח והיה 'יפה תואר מאד חסיד ושוע. וזה ר' דוד היה מתענה ו' ימים ולילות רצופים. ואני שמעתי איש אחד ראוי להאמינו נקרא ר' יהודה דלנש שהעיד בשבועה שבהיותו ברומה הוא היה אחד משומרי זה האיש שלא יאכל כל זה הזמן טי לדאות הפלא. וזה ר' שלמה הלך למנ"וה לדבר אל קרלו ולא נודעו דבריו וזלתי שהקיסר נתמלא חימה נגדו ויצו שישרפוהו וכן עשן עם רסן בפיו כי פחדו שמא יאמר איזו השבעה ויברח ועיין יש יהודים רבים שמועים — אחריו באמרם שהוא חי ושהולך בכל שבת לקדש לארוסתו שבצפת וע"א של הבל. ויש אומרים כי הוא התנבוא מיהוה ואמר פסוק אבל אשמים אנחנו על אחינו אשר ראינו צרת נפשו שיש בפסוק ה' תיבות שמתחילין מילת אלף שרומז אל שנת חמשת אלפים. אנחנו על אחינו עולה ר"ץ והיה אומר שבשנת הר"ץ נגזר דינו למות במיתה משונה ועל האת קדש ה' שלא רצה להמיר אפילו שנדרו לו החיים. והקיסר הוליך ר' דוד that is, in the year 5294 after the creation, which was the 1466th year after the destruction of the Second Temple (namely, in the year 1534 A.D.), there came a Jewish man from a distant land, who was called *Rabbi David the Reubeni*; and when he arrived in Rome, he spoke with *Pope Clement* (the Seventh) and found favor in his eyes, and said that he was a general or field commander of an Israelite king, and he was short of stature, and black like a Moor, and about 45 years old. He then went to the King of Portugal and spoke with him, taking interpreters along, for he could speak nothing but Hebrew and Arabic; and he told the king how the Israelite kings, who dwell beyond *Chalach* and *Chabor* and the river *Goan*, had

sent him to tell him that, if it pleased him to stand with them against their enemies and to give them artillery, they would have the power to subdue them; and the king promised him that he would do so. This Rabbi David also remained there for a long time; and while he was staying there, God stirred the spirit of a young man who was one of the king's scribes (or secretaries), who were mostly around him (and conducted his affairs). This young man was of Israelite descent and had resolved in his heart to convert (and to abandon the Christian faith), and after he had spoken with Rabbi David about this, they both departed from that kingdom, and he adopted the Jewish faith and called himself *Salomon Malco*. Although he had been born uncircumcised and had previously had no knowledge of the Law of Moses, yet after he had come among the Jews he had preached publicly in all parts of Italy, in a wondrous manner, on the written and oral Law, both in a mystical sense and according to the literal meaning, beautifully and marvelously, so that no one like him had ever been heard; and no one knows how he attained such great wisdom. He had said, however, that an angel had imparted it to him. He also wrote books and said that he was one of the Messiah's messengers; and he was very handsome in appearance, pious, and generous. Rabbi David, however, fasted for six days and nights in succession; and I have heard from a trustworthy man called Rabbi *Jehuda de Balneis*, who testified under oath that, when he was in Rome, he was one of those who kept watch over this man to ensure that he ate nothing during all that time, in order to witness the miracle. Rabbi Salomon, however, went to Mantua to speak with (the Emperor) *Carolo* (the Fifth), but it is not known what the substance of his words was, except that the Emperor became greatly enraged at him and commanded that he be burned, which was also carried out; and a halter was placed in his mouth, because they feared he might use some incantation and escape. There are also to this day many Jews who hold erroneous opinions about him, saying that he is alive and that every Sabbath he betroths himself to his beloved who is in Zephath (that is, that he celebrates every Sabbath in Jerusalem, for the Jews call the Sabbath a bride and beloved), and they put forward yet other vanities. Some also say that he prophesied his own death and spoke the words (from Gen 42:21): *Avál aschémim anáchnu al achínu aschér raínu zaráth naschó*, that is, "Truly we have sinned against our brother, for we saw the anguish of his soul," in which words there are five words beginning with the letter Aleph or A, by which 5,000 years are signified (for the letter Aleph signifies as much as *Eleph*, that is, a thousand); and the words *anáchnu al achínu*, that is, "we (have sinned) against our brother," amount to 290 in number, and he had said that in the year 290 (that is, in the year 1530 A.D.) his sentence had been passed upon him, to die a sudden death. He also sanctified God (through his death) and would not apostatize (from his faith), even though his life was promised to him. The Emperor, however, had Rabbi David taken to Spain, where he died. Thus far are the words from the book *Shalsholet hakkabbala*.

The reason why these two came to lose their lives is indicated in the booklet *Mikvéh Jifrael*, fol. 33, col. 1. 2., in the 7th chapter, number 27, with these words: ושמו היה דוד ראובני משבט ראובן ונסע דרך אינדיא ובא לארץ פורטוגאל וגיייר את סופר המלך ומל אותו וקרא שמו בישראל שלמה מלכו ולמד התורה והקבלה בזמן מועט ויתמהו כל חכמי איטליא על למודו וחכמתו. ואלו שני האנשים דוד ראובני ושלמה מלכו רצו לגיייר את המלך פרנציסקא ואת הפפיור רומא ואת הקיסר קארל החמשי ועל דבר זה נתפס שלמה מלכו ונשרף בחיים בעיר מנטובא שנת ש"א לאלף הששי ואלף תק"ם למנין הנוצרים במצות המלך קארלוס ואף כי רצה למחול לו אם ימיר את דתו. ואת that is, he (namely the Jewish envoy) was called David the Rubenite, and was from the tribe of Reuben. He took his journey through India and came into the land of Portugal, and converted the King's *Secretarius* to Judaism, and circumcised him, and gave him the name among the Israelites of Solomon Malco. This same Solomon learned the Law and the Kabbalah in a short time, and all the sages in Italy marveled at his learning and understanding. These two men, David the Rubenite and Solomon Malco, wished to bring King *Franciscus*, and the Pope in Rome, as well as Emperor *Carolus* the Fifth, to the Jewish religion; for this reason Solomon Malco was taken prisoner, and in the year 301 of the sixth thousand years' reckoning, and in the year 1540 according to the Christian reckoning, was burned alive in the city of Mantua by order of Emperor *Carolus*, although he was willing to pardon him if he would change his religion. David the Rubenite, however, was taken prisoner by the Emperor into Spain, where he died within a few days.

Rabbi Abraham Perizol expresses himself in his little book, which is called אגרת אורחות עולם (*Iggéreth orchóth ólam*, or *Iggéres órchos ólam*), in the 14th chapter, fol. 15, col. 1-2, concerning the aforementioned Rabbi David, whom he calls David the son of Solomon, as well as concerning the Jews found, in his opinion, in the wilderness of Chabor and other regions of that area, in the following manner: היהודי הזה מכח שני השבטים הוא לפי הנשמע מדבריו שאמר שהוא מן העומדים מיושבים במדברות ההם כבני הרכבים באהלים ומצאו במדבר חבור אשר באשיא"ה מאיורי ולמטה מהם ולהלאה השלום ה' שבטים והם סמוך למדברות ללכב"ה לאמקי"א וגוד"א אשר על ים סוף. ולהם ולכלם יש מלכים ושרים ועמים רבים כחול אשר על שפת הים ומוצא הבושמים והפלפלי' והסמים הפשוטים וכל טוב הנמצאות בידם כאשר נכתוב עוד במקומו. האמנם בין שהי' הכתרות מהיהודים האלה יש ביניהם מן הישמעאלים אומרי' חזקה והקיפה ועם מלכים רבים להם ויזקו לכת מהיהודים האלה ולא יניחום לעבור ולהתקרב זה אצל זה. לפי שכבר ודי' ימים רבים ושנים שהיו מתרבים ובאים להתקרב זה אל זה ולא עלתה לידם. וכאשר נתגלה שמה בגלילות ההם זה ימים רבים ושנים ביאת הפיגורארי נוצריות החזקות והתקיפו' והרגישו ושמעו וראו את כלי הקרב אשר בידי הנוצרים מהמתכנת התלולות לזרוק אבנים בכח האש ולהשחית כל ישוב ומצודה בחרו היהודים אשר במדבר חבור לפי דבריו לשלוח היהודי הזה למלך כל הנוצרים הגדול עם סימנים כ"ה להאמין בדבריו אשר נתאמתו ונתקיימו ממלך פורטוגאל הרכב על הגליות חהמ"ה ההודיים היינו אינדיאני דרך אוני"ו בלב ים. וידוע מציאות מלכות יהודים שמה. וכתב אל האפיפיור יר"ה שהיהודי הזה הנזכר נאמן הוא ודבריו נאמנים. ומכל מקום ויהי מה שיהיו דבריו נאמנים או לא. די לנו היום בגלותנו זה ובגלילותינו אשר נתאמר למלכים ושרים ורבים בחזות רומא אשר עדין יש מציאות לשבטי ישראל הרבים מאד ומלכים רבים להם והיהודי אשר בא יהי' מה שיהיה. ובהיות אמת מציאות היהודים ומלכיהם יתכן לומר שבנא היהודי הזה בדרך הזה ובאופן הזה ממדבר חבור דרך מעבר הקאראבאני כי כן המנהג וכן נכתב ונשמע עליו מפיו ועבר בקוטב אדאביא"ה פיליצי לעבור באיטאליאה ויבא עד רומא וישב שם ברומא כשמונה חדשים

עד בוא התשובה מלך פורטוגאל על אמתת דבריו וענינו . ואמרו המגידים וגם יהודים חשובים אשר דברו אתו כי באמת שהיהודי הזה שאל עור מהאפיפיור מלך הגוים שיתנו לו כלי קרב ממתכנת לזרוק אבנים ואוסטנים טובים להביאם אתו באראביא"ה פיליצי להשחית שונאיהם הנזכרים ושיתן הוא ביד האפיפיור ומעלתו התועלו' אחרות לתועלת האפיפיור יר"ה ודרך למשול בקצת מקומות וזה למען יתקבצו ויתאחדו היהודים ההמה יחדיו לבא לעבור לנחול ולכבוש את ארץ הצבי כי ירושת עולם היא לישראל וגו' והיום הזה במרחשון רפ"ה שמענו אומרים איך האפיפיור קלימינטי הזה מלך הגוים דבר והסכים לפטרו ולשלחו בכבוד ובספינה רבה מלאה כלי קרב ואומנים יהודים ונוצרים דרך פורטוגאל ולסדר עליו אל המלך למלאה עוד

That is to say: This Jew was from the company of the two tribes, as was gathered from his words, for he said that he was among those who dwell and reside in those wildernesses, like the children of the Rechabites, in tents; and that his dwelling was in the wilderness of Chabor, which lies in greater Asia; and that from those regions downward and further beyond, the full ten tribes are to be found, who are situated near the wildernesses, in the direction of Lameck and Guda, which are by the Red Sea. They also all have their kings and princes, and their peoples are as numerous as the sand on the shore of the sea; and one finds among them spices and pepper and *pharmaca simplicia*, that is, simple medicines, as well as all manner of good things, as we shall write further in its proper place. Between the two companies of those Jews, however, there dwell Ishmaelites, who are a mighty and powerful people and have many kings, who inflict harm upon those Jews and do not permit them to cross over to one another and come together; for they have already been separated from one another for a long time and many years, and have wished to go to one another, but it has not come to pass for them. Now, after the arrival of the strong and mighty Christian ships had become known there, in those regions, many times and years ago, and they had learned of and heard about and seen the hollow metallic instruments of war which the Christians possess (namely the cannon and fire-mortars), with which one can, by the force of fire, hurl stones and utterly destroy an entire inhabited land and a fortress, the Jews who dwell in the wilderness of Chabor resolved, according to his account, to send this Jew to the greatest king of the Christians with certain tokens, in order to lend credibility to his words, which were also confirmed and corroborated by the king of Portugal, who causes ships to sail through the sea into those Indian lands, and who made known that a kingdom of Jews is to be found there; and he wrote to the Pope (may his glory be exalted) that this aforementioned Jew is trustworthy and his words are trustworthy. Yet, however his account may stand, whether true or untrue, it is sufficient for us today in this our exile and in our regions that it has been confirmed by kings and princes, and publicly in the streets of Rome, that the tribes of Israel still exist and are a very great multitude of people who have many kings; and however matters may stand with the Jew (that is, Rabbi David, whether he was sent as an emissary from them or not), since it is true that Jews with their kings are to be found there, one must say that this Jew came from the wilderness of Chabor with a company of traveling people and took that route, for such is the custom; and thus it has also been written about him and heard from his own mouth. Thereafter he passed through Arabia Felix and came to the Red Sea, and made his way to Egypt, from where he traveled to the Holy

Land, where he waited for Venetian ships to sail to Italy. When he arrived in Rome, he stayed there for about eight months, until the reply from the king of Portugal arrived, confirming the truth of his account and his affairs. Those who gave information about him, as well as many distinguished Jews who spoke with him, also testified that this Jew had indeed requested assistance from the Pope, the king of the *Gojim* or heathens, that he might be given metallic instruments of war (that is, cannon and fire-mortars) for hurling stones, as well as skilled craftsmen, to take with him to Arabia Felix in order to destroy their aforementioned enemies; and that in return he would procure for the Pope (may his glory be exalted) other benefits and a means of exercising dominion in certain places there, and this to the end that those Jews might gather and unite together, to cross over and take possession of and subdue the Holy Land, since it is the ancient inheritance of Israel, etc. We have also heard people say, on this very day, in the month of October of the year 285 (that is, in the year 1525 A.D.), in what manner Pope Clement, the king of the *Gojim* or heathens, consented to let him go and to send him with great honor in a large ship laden with weapons of war as well as Jewish and Christian craftsmen toward Portugal, and furthermore to make arrangements with the king to fill it further according to his wishes, and to command all Christian peoples to honor him as he passed through, to render him assistance, and to fulfill his desire, etc. Thus far are the words of Abraham Perizol, of blessed memory.

Who could believe that the aforementioned *Rabbi David*, as an envoy, was sent to Rome and to the King of Portugal? An envoy is not accustomed to arriving at a place entirely alone and without servants; why then should the Jewish tribes, which are alleged to be so powerful, have sent *Rabbi David* entirely alone, and indeed in such a poor and undistinguished condition? Even if he had been a genuine envoy, he would have applied himself to the matter more seriously and earnestly in order to achieve his purpose, and would not have meddled in other affairs, on account of which the Emperor *Carolus Quintus* became greatly enraged at him, so that he had him sent as a prisoner to Spain, where he soon died. It is therefore to be concluded from this that he must have been a frivolous deceiver, and that everything he reported concerning the dominion of the Jews was untrue.

The aforementioned *Abraham Perizol* also writes further in his cited book, in the 24th chapter, fol. 27, col. 1, concerning the great multitude of Jews in the East Indies and their kings, in the following manner: אשר על שפת ים הודו ואוקיינוס הוה ואשר: אענם לבאר פרטות המקומות הראשיות, אשר על שפת ים הודו ואוקיינוס הוה ואשר: למעלה מהם ביבשה היא האינדיאה העליונה, נצטרך לחזור בראשונה בסדר הזה. ונאמר כי אחר מעבר הגולפו ברבאריקו הנזכר וולכו ויגיע ליבשת מחוז גילי לאמיקא אשר קרוב לים הודו, ואם ירצו לעלות בגליל הזה העליון, אשר ביבשה הזאת שם ימצאו מדברות גדולות וגם יישובים מיהודים היושבים על נהרי גאנגיס כאשר כבר כתבתי על זה, וכנון שנתבאר לנוצרים וכן כתוב בספרים החדשים כי בגלילות האלה אשר למעלה מגבולות לאמיק וכן למעלה ממדברות קאליקוט נמצאו שם יהודים רבים לאין מספר ומלכות מלכים רבים להם ונבדלים ורחוקים אלו מאלו היינו בין היהודים אשר למעלה על קאליקוט כי יש That is: רב מהלך רב ביניהם. אולם בין האיים אשר בתוך ים הודו אין קצה למספרם ולהם בים וביבשה עושר זהב ובשמים וגו' But in order to give a clear and particular account of the principal places situated on the shore

of the Indian Sea and of the *Oceanus*, or the great Sea, and of those which lie still beyond them on dry land, namely in upper India, we must first observe the following order and say that after one has crossed the aforementioned Barbaric Gulf or bay, one proceeds onward and arrives at the dry land of the borders of *Lameck*, which lies near the Indian Sea. If one then wishes to proceed further into this upper region, which lies in this dry land, one finds there great wildernesses, as well as lands inhabited by Jews who dwell along the rivers of the *Ganges*, as I have already written concerning this, and as is known to the Christians. It is likewise written in new books that in those lands which lie beyond the borders of *Lameck*, as well as beyond the deserts of *Calicut*, there are found very many innumerable Jews, who have many kings, who are distinct from and distant from one another, which is to be understood of the Jews who are above *Calicut*, for there is a great distance between them. Those likewise on the islands situated in the Indian Sea are without number, and are rich on sea and on land in gold and spices, *etc.*

It was reported above on pp. 519 and 520, from Rabbi Benjamin's travel account, fol. 20, col. 1, 2, that four Israelite tribes, namely the tribe of Dan, Zebulun, Asher, and Naphtali, are said to dwell in the mountains of Nisbon. In the little book, however, which is called *Sépher Eldad Haddáni* and consists of only half a sheet, or four octavo leaves, the tribe of Zebulun is omitted and the tribe of Gad is placed in its stead, and it is stated that the tribe of Dan, because it was not satisfied with King Jeroboam, migrated to the land of Cush, that is, the land of the Moors, and there multiplied greatly. Thereafter the tribe of Naphtali, Gad, and Asher also made their way thither, killing many Moors and taking possession of a land four days' journey in length and breadth. Upon this, the following continues there: והללו ד' שבטים דן נפתלי גד ואשר הם חונים בחוילה הקדומה אשר שם הזהב וגו' ושמו שבטים אלו ידיהם בעורף אויביהם. ובכל שנה ושנה עושין מלחמה עם שבע מלכויות ושבע לשונות וגו' והם מעבר לנהרי כוש לקיים נבואת חוזיו מעבר לנהרי כוש. והללו השבטים יש להם זהב וכסף ואבנים וצאן ובקר וגמלים וחמורים הרבה מאד וזורעים וקוצרים ויושבים באהלים וחונים ונוסעים מגבול לגבול מהלך ד' ימים על ד' ימים ואין חונים אותם כי אם במקום שיש שם פירות שדות וכרמים. ושם מלכם עוזיאל בן מלכיאל ושם הנשיא הגדול ניקולי מבני אהליאב. ושם השופט שלהם עבדן בן מישאל משבט אשר. וארבע מיתות בית דין עומדות על אפניהם ובעת אשר יבקשו לצאת למלחמה יצעק הצועק בקול השופר ויצא עם שר הצבא החיילות מאה ועשרים 'אלף פרשים ומאה אלף רגלים. והנה ארבעה שבטים אלו כל חדש וחדש יוצא שבט אחר מהם למלחמה והשבט עומד לשם ג' חדשים ולסוף שלשה חדשים כל מה שיביאו משלל אויביהם יחלקו עם שבט שלהם. ושבט בנידן מבני שמשון כחול הים מהלך ד' ימים והנה הם גבורי חיל וגו' : וכן בשלשה חדשים יוצא שבט נפתלי ועושה מלחמה. ובשלשה חדשים אחרים יוצא That is: Those same four tribes, Dan, Naphtali, Gad, and Asher, dwell in the ancient Chavila, where the gold is, *etc.*, and those same tribes have laid their hands upon the necks of their enemies. They also wage war every year against seven kingdoms and peoples of seven languages, *etc.*, and dwell on the far side of the rivers of the land of the Moors, in order to fulfill the prophecy of the prophet (Joel 3:10): "From beyond the rivers of the land of the Moors." These tribes have gold and silver, precious stones and gems, sheep and cattle, camels and donkeys in great abundance.

They sow and reap, and dwell in tents, and travel and encamp from one place to another, four days' journey in length and breadth. They encamp nowhere except in a place where there are fruits, fields, and vineyards. Their king is called *Ufiel*, the son of *Malkiel*, and their great prince, who is of the children of *Ahaliab*, is called *Nikoli*. Their judge, however, who is of the tribe of *Asher*, is called *Abdan*, the son of *Michael*. The four kinds of death (and corporal and capital punishments, namely burning, stoning, strangling, and beheading) are also administered by the court in their proper manner. And when they wish to go to war, one blows a trumpet, whereupon one hundred and twenty thousand horsemen and one hundred thousand foot soldiers march out with their general. Behold, of these four tribes, one goes out to war every month and remains in it for three months. After three months have elapsed, they divide all the plunder they bring from their enemies with their tribe. The tribe of the children of *Dan*, from the descendants of *Simson*, is as numerous as the sand of the sea, four days' journey in extent, and they are mighty heroes, &c. Thus in three other months the tribe of *Naphtali* marches out and wages war; and in three other months the tribe of *Gad* goes out; and in the three remaining months the tribe of *Asher* takes the field, until the twelve months of the year have come to an end, after which they do the same again, rotating among themselves and taking turns with one another. These are the words from the little book of *Eldad the Danite*.

When one compares these same words with the above-mentioned words of *Rabbi Benjamin*, one finds that they do not agree with one another. For:

1. First, *Rabbi Benjamin* places, as has already been noted, the tribe of *Zebulun* among these four tribes; *Eldad*, however, puts the tribe of *Gad* in its place.

2. Second, *Rabbi Benjamin* reports that they dwell in the mountains of *Nisbon*; *Eldad*, however, states that they reside in the ancient *Chavila*.

3. Third, *Rabbi Benjamin* teaches that these are the tribes which the Assyrian king *Shalmaneser* first carried away into captivity; *Eldad*, however, claims at the beginning of his little book that they went there of their own accord. For he reports that *Jeroboam* had desired that the ten tribes, and in particular the tribe of *Dan*, should wage war against *Rehoboam*; but they preferred to fight against *Jeroboam* instead, though God restrained them from doing so, and they thereupon moved into the land of the Moors, whither the remaining three tribes also subsequently betook themselves. Concerning this, the book *Shalshelet hakkabbála* fol. 28, col. 1. also contains the following written passage: בני דן לא היו יודעים מחורבן הבית הראשון אבל נפתלי גד ואשר שהיו יושבים עם יששכר ומהקוטים וקוראים אותם בני השפחות ויראו שלא יפול קטטה ביניהם הלכו לשבט דן ונתיישבו יהוה That is: the children of *Dan* knew nothing of the destruction of the First Temple; but the tribes of *Naphtali*, *Gad*, and *Asher*, who had dwelt with the tribe of *Issachar*, feared, because those of the tribe of *Issachar* had quarreled with them and called them children of the handmaids, that further quarreling might arise among them, and therefore they went to the

tribe of Dan (into the land of the Moors), where they dwelt together. Shortly thereafter it continues: אמרו חכמים י' גליות גלו ישראל ולא נזכר שבט דן לפי שמעצמו הלך למוש קודם החרבן קל"ה שנים That is: the sages say that the Israelites were carried away into captivity ten times, and the tribe of Dan is not mentioned among these, because it went of its own accord into the land of the Moors one hundred and thirty-five years before the destruction (of the First Temple).

Fourthly, Rabbi Benjamin indicates that they are governed by a prince who, in his time, was called Rabbi Joseph Immárkela; but Eldad reports that they are governed by a king who, in his time, was called Usiel the son of Malkiel.

Fifthly, Rabbi Benjamin reports that they dwell in cities and castles; but Eldad claims that they live only in tents and wander here and there. Finally, sixthly, Rabbi Benjamin reports that they move into the land of Cuth when they wish to wage war, and mentions no further land; but Eldad claims that they are constantly at war, fighting in turn against seven kingdoms and peoples of seven different languages, to say nothing of various other matters. From this disagreement it may reasonably be judged that all such Jewish pretensions consist of nothing but untruth and deception. If such a land existed in Asia whose inhabitants waged war every year against seven kingdoms with a hundred and twenty thousand men on horseback and a hundred thousand on foot, it would surely have to be known throughout the entire world; but since no one knows or hears anything of it, it is a false and wanton fabrication, and rightly to be dismissed. How could a land that is supposed to be twenty days' journey in length, as Rabbi Benjamin claims, be so unknown that no one should know anything of it? Nothing of it is to be found in the maps, in which, however, all the lands lying in Media, Persia, Mughal, and China, where the Jews are supposed to dwell and rule in such great numbers, are precisely recorded.

Regarding the remaining tribes and the location of their dwelling in Asia, the following is written in the aforementioned little book of Eldad the Danite: שבט יששכר הם שרויים בהררי התהום והם חתת ארץ מדי ופרס והם מקיימים: לא ימוש ספר התורה מפיו ולא עליהם עול מלכות כי אם עול שמים ואינם נלחמים עם אדם בעולם כי אם במלחמתה של תורה: והם בשלוחה והשקט ואין שטן ואין פגע רע והם חונים מהלך עשרה ימים על עשרה ימים מרובע. ויש להם מקנה הרבה וגמלים וחמורים ועבדים ושפחות ואין בידם כלי זיין כי אם מאכלת לשחיטה. והם בעלי אמונה ואין בידם עושק וגזלה ואפילו עברים שלהם נאמנים שאם ימצאו בדרך ממון הרבה לא יושיטו ידיהם לקחתו. ויש ביניהם שעובדים לאש וישאו אמותם ואחיותיהם לנשים. ואין להם עבודת אדם לא קוצרים ולא עמל חטים בלתי הכל יקנו בכספים ויש להם שופט ונשיא ושמו נחשון וארבע מיתות בית דין בידם ומדברים בלשון הקדש ובלשון פרס ובלשון קדר. ובני זבולון חונים בהררי פארן ומגיעין בשכונתם ונוטעים אהלים של שער ממדינה אגייאמיאה עד נהר פרת. ושבט ראובן נגדם מאחורי הררי פארן ויש ביניהם שלום ואהבה וביחד הולכים למלחמה ובגיהם הדרכים וכל שללם יחלקו והולכים בדרך פרס ובבל. ומשא גמל אצלם ממאכל בשני כספים ומדברים בלשון קדר ועמהם מקרא ומשנה ותלמוד ואגדה. וכל שבת ושבת פותחין דרשות בלשון קדש. ואפרים וחצי שבט מנשה שם בהררי נגב מדינת משווגע ועומי נפש בעלי סוסים וכתרו הדרכים לא יחוסו על אדם ואין להם מחיה כי אם השלל והם גבורי מלחמה אחד מהם ינצח מאה. ושבט שמעון וחצי שבט יהודה בארץ כוזרים that is, the tribe of Issachar dwells in the mountains of the abyss, and they reside in the land of Media



and Persia. They also observe (the words of Josh 1:8): “Let not the book of this law depart from your mouth.” They are also subject to no yoke of a (foreign) kingdom, but only to the yoke of God (and His law); and they wage war against no man in the world, but contend only with the law (in that they dispute with one another concerning it), and they live quietly and peacefully, without adversary or evil mishap. They inhabit a land that is ten days’ journey long and wide and is square in shape. They also have much livestock, camels and donkeys, as well as male and female servants; and they have no weapons of war, but only knives for slaughtering or butchering. They are faithful people, and no deceit or robbery is to be found among them; indeed, even their servants are faithful, for even if they find great wealth along the road, they will not stretch out their hands to take it. There are also some among them who venerate fire, and who take their mothers and sisters as wives, and they perform no service of men. They do not harvest, and they do not cultivate vineyards, but buy everything with money. They have a judge and a prince, who is called Nachshon, and they punish evildoers with the four capital punishments of the court, and they speak Hebrew, Persian, and Arabic. The children of Zebulun dwell in the mountains of Paran, and they border upon that neighborhood, and they pitch tents made of hair that comes from the land of Ageiamia, as far as the river Euphrates. The tribe of Reuben is situated opposite them, behind the mountains of Paran, and there is peace and love among them. They also go to war together, and they build roads, and they divide all their plunder; and they travel the road through Persia and Babylon. One can also obtain from them as much food as a camel can carry for two silver coins. They speak Arabic, and they have the Bible, the Mishnah and Gemara (that is, the Talmud), and the Aggadah. They also preach every Sabbath in the Hebrew tongue. The tribe of Ephraim and the half-tribe of Manasseh are there in the mountains to the south of the land of the madman (namely, of Mohammed). They are hot-tempered and keep horses. They cut down roads and spare no man, and they have no other means of sustenance than plunder. They are brave warriors, and one of them overcomes a hundred others. The tribe of Simeon and the half-tribe of Judah dwell in the land of the Khazars, and they are innumerable. They also receive tribute from twenty-five kingdoms, and on the side of the Ishmaelites, they pay tribute to them. These are once again the words of Eldad the Danite, which consist of nothing but falsehood, since otherwise no one would have heard or written anything of this. But how could it be possible that one should learn absolutely nothing of them, particularly with regard to the tribe of Simeon and the half-tribe of Judah, to whom so many kingdoms are supposed to pay tribute? Such a matter could not be kept secret, but would have to resound throughout the world. And if they are such great heroes that one of them can defeat a hundred other men, why then do they not drive the Turks out of the Promised Land and retake possession of it? The aforementioned tribes would surely not have needed to send the above-mentioned Rabbi David to Pope Clement and the King of Portugal to seek help against their enemies, if among the tribes there were such mighty heroes.

Regarding the tribe of Judah, half of which, according to *Eldad's* account, is said to dwell in the land of the Cosareans: Rabbi *Menasse ben Israel* writes about this in several places in his little book *Mikvéh Jisraël*, concerning where that tribe is supposed to reside. For at fol. 40, col. 2, in the 10th chapter, *numero* 41, he expresses himself as follows: היום שהכופר יא"ן ד"ע בייא"ראס וגם שאר כופרים מעידים שבאי"הודו יושבין עם רב מיהודים אכת דבר אבל הם מהשני שבטים יהודה ובנימין that is, Although the writer *Jan de Bejaras* and other writers testify that a great multitude of Jews dwells in India, the matter is indeed true, but they are from the two tribes of Judah and Benjamin, which are known to all. And at fol. 45, col. 1, in the 13th chapter, *numero* 48, he writes: אין אחד מהשבטים יושב בחלק ערא"פא זולת השני שבטים יהודה ובנימין המה נפוצים בארבע: that is, There is none among the tribes that dwells in the part of Europe, excepting the two tribes of Judah and Benjamin. These are scattered into the four parts of the world, and of them it is said (Isa 11:12): He will gather them from the four ends of the earth, just as we see today that there are congregations of them in America. And at fol. 37, col. 2, in the 10th chapter, *numero* 34, he states: שבט יהודה ובנימין מפוזרים בכל הארצות: that is, The tribes of Judah and Benjamin are scattered into all lands. It is also read in the Talmudic tractate *Sanhédrin* fol. 110, col. 2, in the commentary of *Rabbi Solomon*: וישליכם משמע שיהיו כלם גולין במקום אחד אלא ארץ אחרת והיינו עשרת השבטים שהגלם סנחריב והושיבם במקום אחד כדאמרין שהולכים למדינת אפריקי אבל שמי השבטים לא גלו במקום אחד אלא הם ואקבצם: that is, the words (Deut 29:28), "And cast them into another land," teach that they were all to be carried away to one place, yet into another land, which is to be understood of the ten tribes whom *Sennacherib* carried away and settled in one place, as it is said that he led them into the land of *Africa*; but the two tribes (namely, Judah and Benjamin) were not brought to one place, but were scattered into all lands, and of them it is said (Zech 10:8): I will whistle for them and gather them. It is to be noted here that *Rabbi Solomon* erroneously states that the ten tribes were led into *Africa*, whereas they were in fact carried further from the land of *Canaan* into *Asia*. As for the tribe of Judah in particular, the following is read concerning it in the little book *Séder ólam sóta* fol. 35, col. 2: שנת ג' אלפים וה' מאות וחמשים ושמונה שנים לבריאת עולם בא אספסיאנו והחרב הבית והגלה את: that is, In the year 3558 after the creation of the world, *Vespasian* came and destroyed the Temple, and led *Israel*, together with many families from the house of *David* and *Judah*, into Spain.

Concerning the aforementioned lands which are said to be inhabited by Jews in *Asia*, there is said to be yet another land there in which an innumerable multitude of Jews is found, which, according to the Jews' account, is surrounded on all sides by a certain river called *Sabbatjon*, or *Sambatjon*, or also *Sanbatjon*. The reason, however, why the river is so named is indicated by Rabbi *Elias* in his little book *Tischbi*, fol. 62, col. 2, in the entry on *Sambatjon*, where he states: חכמים קראו לו סבטיון מפני שביתתו בשבת כי יום השבת בלשון ההוא סבט וכן נקרא בלשון ערבי: that is, the sages named it *Sabbatjon* because they said that he was sitting in the Sabbath, for the day of the Sabbath in that language is *Sabat* and so it was called in the Arabic language.

on account of its rest on the *Sabbath*; for the Sabbath day is called in that language (namely, that of the Ten Tribes) סבט *Sabbat* (in place of the Hebrew word שבת *Shabbat*), and it is likewise named in the language of the Arabs, who change the *Tau* into a *Teth*. They also append the syllable *jon* to the end of common words in their language. The same is also to be found in the little book *Mikvéh Jisraél*, fol. 38, col. 2, in the 10th chapter, numero 38, from Rabbi *Mordechai Japheh*'s book *Jephéh toär*, and in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 225, col. 1-2, in the *Parascha Haasinu*, as well as in Rabbi *Mosche bar Nachman*'s commentary on the said Five Books of Moses, fol. 152, col. 3-4, in the aforementioned *Parascha*. It is therefore called *Sabbatjon*, or the Sabbatical river, because during the six days of the week it is said to be exceedingly turbulent, so that no person can cross it, but on the *Sabbath* it is said to be entirely still and at rest. Hence one reads in *Bereschith rabba*, fol. 10, col. 3, in the eleventh *Parascha*, that *Turnus Rufus* asked Rabbi *Akiva* how he could prove that God had commanded rest on the *Sabbath* and the honoring of the same; to which he replied: הרי נהר סמבטיון יוכיח שמושך אבנים כל ימות השבת ובשבת הוא נח: that is, Behold, the river *Sambatjon* proves this, for it draws stones along with it on all the days of the week, but rests on the *Sabbath*. The very same is also to be found in the Talmudic tractate *Sanhédrin*, fol. 65, col. 2, as well as in the little book *Mikvéh Jisraél*, fol. 37, col. 1, in the 10th chapter, numero 34. The aforementioned Rabbi *Elias* also writes of this in his said *Tischbi*, in the passage cited, as follows: אומרים שכל ימי השבוע חוץ בשבת הוא רץ ומניע אבנים גדולות: that is, it is said that it runs all days, except on the *Sabbath*, and moves great stones. And in that letter which is said to have been written by King *Prester John* to a Pope in Rome, and which was printed in Hebrew at Constantinople, the following is stated concerning it: הנהר הולך כל ימי השבוע ובשבת אינו י מקומו עד יום ראשון ששבו לאיתנו (that is, this river flows the entire week, but on the Sabbath it does not move from its place until the first day of the week, namely Sunday, when it returns to its strength).

Where this river is located, however, the rabbis do not agree among themselves. Rabbi *Abraham Perizol* teaches in his little book *Iggereth Orchoth Olam*, in the 24th chapter, fol. 27, col. 1-2, that it is in *Asia*, in upper East India, with these words: וכן נבאר מוצא נהר סבטיון בגליות בין נהרי גאנגיס אשר בלשוננו גוזן באמרו ויגלה קירה וגו' בתחלת האינדיאה הזאת העליונה בין נהרי גאנגיס האלה הם למעלה בפישה על לאמיק ועל קאליקוט . ונהר חבור נהר גוזן וערי מדי והמקומות המוצאות ומפסיק בין האינדיאני ההם לקצת מלכות היהודים ושם תמצאהו בודאי . ומי שיכפר בזה ויסכל עניני ויחדל בדברי אשר נאמר עליו כמי שיכפר בדברי (That is: Thus we wish to explain the origin of the river Sabbátjon, and to say that it is within the borders of upper India, between the rivers of the *Ganges*, which in our language is called *Gozan*, as it is said (2 Kgs 16:9): "And he carried them away to Kir," etc. And (2 Kgs 17:6) it is read: "And he placed them in Chalach and Chabor, by the river *Gozan*, and in the cities of the Medes." These places, however, are above the dry land of *Lameck* and *Calicut*, and the source of the river Sabbátjon is above *Calicut*, and it separates those Indians from a part of the kingdom of the Jews, and there you can certainly find it. Whoever mocks

my words, which I say concerning this matter, does just as much as if he were to deny the words of our rabbis, of blessed memory, which stand in the Talmud.) For, as was mentioned just shortly before, mention of this river is made in the Talmudic tractate *Sanhédrin*. This same thing also stands in the book *Júchafin* fol. 151, col. 2. in identical words.

Further, the aforementioned Rabbi *Abraham Perizol* writes shortly after the preceding passage that in the city of Calicut there are many Jewish merchants who trade in spices, and he reports thereupon: וְהֵם מִן הַשְּׁבִטִים אֲשֶׁר לְמַעַל מִקְּאֲלִיקוּט בֵּין הַרֵי גּוֹזָן וְנָהָרִיו וְשָׁם לְמַעַל מֵהֶם נָהָר סַבְטִיּוֹן הַמַּבְדִּיל בֵּין הָאִינְדִּיאָנִי וְעַל יַבְשָׁה גְּלִיל הַרֵי גּוֹזָן וְנָהָרִיו וְשָׁם לְמַעַל מֵהֶם לֹאמִיק שְׁמִדְבָּר חָבוּר מִן הַצֵּד הָאֲחֵר הַיּוֹתֵר קָרוֹב לָנוּ (That is: these are from those tribes who dwell above Calicut, between the mountains of Gozan and its rivers; and above them is the aforementioned river Sabbatjon, which makes a distinction between the Indians. Over the dry land, however, of the region (of the place) Lameck, the wilderness of Chabor lies on the other side, which is nearest to us. On this matter one may also consult the booklet *Mikvéh Jifraél*, fol. 40, col. 1, in the 10th chapter, number 41, where the opinion of the aforementioned Rabbi Abraham Perizol is likewise mentioned, and it is noted therein: הַמָּהָר סַבְטִיּוֹן מִקְּוֵרוֹ בְּמִדְיַת קַאֲלִיקוּט That is: the source of the river Sabbatjon is in the land of Calicut. Now the city of Calicut lies in the land of Malabar, toward the southern end of the great Kingdom of Mogul, and therefore, according to this opinion, the river Sabbatjon must be located in the said Kingdom of Mogul. Indeed, there are some Jews who hold the opinion that the river Ganges, which flows through the Kingdom of Mogul, is the said river Sabbatjon, as will be shown in greater detail below.

Rabbi Gedaliah teaches in his book *Shalsholet hakkabbála*, fol. 28, col. 1, that it is located in the land of Havilah, whose words on this matter are to be cited below, where it is reported how the Jews were enclosed by the river Sabbatyon. Rabbi Manasseh ben Israel states in his little book *Mikvéh Jifraél*, fol. 40, col. 2, in the 10th chapter, number 41, that it lies at the Caspian Sea, when he writes: הַנָּהָר סַבְטִיּוֹן הוּא אֶצֶל הַיָּם קַאֲשִׁיָּא וְגַם רַבִּים מִסּוֹפְרִים הַקְּדוּמוֹנִים מַעֲיִדִים זֶה That is: the river Sabbatyon is near the Caspian Sea, and there are many of the ancient writers who attest to this. He also indicates the same further in the cited little book, fol. 43, col. 3, in the 13th chapter, number 47, with these words: פֶּתְרוֹס אֵינָהּ מִדְיַת פְּלוֹסִיא וְלֹא מִדְיַת פֶּטְרִיא כְּמוֹ שֶׁכָּתְבוּ קֶצֶת מִהַסּוֹפְרִים אֲבָל הִיא מִדְיַת פֶּרְטִיָּא הַיּוֹשֶׁבֶת אֶצֶל הַיָּם קַאֲשִׁיָּא וְאֲנִי וְרַבִּים מִהַסּוֹפְרִים כָּתְבוּ שֶׁשֵּׁם הוּא סַבְטִיּוֹן הַנָּהָר וְאֵע״פ שֶׁיֵּשׁ פֶּתְרוֹס בְּמַלְכוּת מִצְרַיִם That is: Pathros is not the land of Pelusium, nor the land of Petra, as some writers have written, but rather it is the land of Parthia, which lies at the Caspian Sea; and I, together with many writers, have written that the river Sabbatyon is located there, although there is also a Pathros in the kingdom of Egypt. Now if it is supposed to lie at the Caspian Sea, then it is more than 400 German miles from the place where the aforementioned Rabbi Abraham Perizol would have it.

The Jews also do not agree with one another in their descriptions of this river, since some report that it is a river of water, while others maintain that there is no water in it, but that it consists only of stone and sand. Regarding the first opinion, some rabbis teach that the river

Sambatyon is to be understood as the river Gozan, for Rabbi Menasseh ben Israel writes in his oft-cited booklet *Mikvéh Jisraél*, fol. 40, col. 2, in the 10th chapter, numero 40, as follows: וראיתי כתוב כי המלך הנקרא פריטיאן העיר על האפיפירור ברומה בשנת כמו ר"כ כי נהר פרת מעמיד היהודים סגורים שאינם יכולים לבוא עליו ואני אומר שבאולי ר"ל נהר גוזן שהוא That is: I have seen it written that the king called Prester John testified to the Pope in Rome, around the year 220 (that is, in the year 1460 A.D.), that the river Euphrates held the Jews enclosed, so that they could not come against him; but I say that he perhaps meant to refer to the river *Gosan*, which is the *Sabbátjon*. By the river *Gosan*, however, the great, water-rich river Ganges, situated in the kingdom of Mogul, is understood by Rabbi Abraham Perizol, as is evident from the words cited from him shortly before, on page 534, from the 24th chapter of his booklet *Iggéreth orchóth ólam*, over which the booklet *Mikveh Jisraél*, in the 10th chapter, fol. 40, col. 1, numero 41, may also be consulted. Rabbi Gershon likewise expresses himself in his booklet called *Sepher gelilóth érez Jisraél*, fol. 16, col. 2, as follows: That is: פון דורטן בין איך געזוגן צו דער שטאט דבר: בען בייתה דייה בחק גניחט דו : נהר גוזן : ערבייא חי : נהר גוזן From there (namely from Kibar) I traveled to the city of Debarseban, by the river Ganges, which is the river *Gosan*. Now if the river *Sabbátjon* is the river *Gosan*, and the *Gosan* is the *Ganges*, then the *Sabbátjon* must necessarily be a great river of water. It is also recorded in the aforementioned booklet *Geliloth érez Jisraél*, fol. 17, col. 2, as well as in the booklet called *Maasióth veseppúrim min málke Jisraél*, that is, "Stories and Accounts of the Israelite Kings," that those Goyim or heathens who dwell along it drink no water from it, nor give any of it to their livestock to drink, because they hold it to be sacred, and that whoever is scabby or has a rash is healed when he bathes in it, as will be seen in greater detail below, where the words themselves are to be cited. Therefore, according to all of this, there must be water in it.

Regarding the other opinion, that no water at all is found therein, but that it is merely a river of sand and stone, this is read in the aforementioned little book of *Eldad the Danite*, in these words: ורוחב הנהר סבטיון ק"ק אמה כמטחוי קשת והנהר מלא חול ואבנים בלי מים והאבנים קולם ורעשם קול גדול או כגלי הים וכפי רוח סערה ובלילה ישמע קולו עד מהלך חצי יום וגו' והנהר והנהר הוא מאבנים ומחול ירעיש כל שישת ימי המעשה ובשבת ישבות וינוח ומיד תעלה אש סביבות הנחל מערב שבת עד למוצאי שבת ואש הלהט להטה ולא יוכל אדם לנגוע אל הנחל ומשני עברי הנחל כמו חצי מיל והאש מלהט כל מה שישריש סביבות הנחל That is: The width of the river consists of 200 cubits, the distance of a bowshot, and the river is full of sand and stone, without water. The sound of the stones also rushes like the noise of a great roar, or like the waves of the sea, and like a storm wind; and one can hear its sound at night for half a day's

journey, etc. This same river of stone and sand rushes on all six working days of the week, but on the Sabbath it rests and is still, and immediately from the eve of the Sabbath (namely, Friday evening) a fire rises up all around the river until the end of the Sabbath, and that same fire burns so that no person can approach the river, and it extends on both sides of the river for approximately half a mile. This fire also consumes everything that grows around the river. These are the words of *Eldad*. The same is also taught in the book *Shalshelet hakkabbála* fol. 28, col. 1: זערין גולל אבנים וחול בלי מים ברעש וקולות: That is: It rolls stones and sand, without water, with a rushing and a roar, even to this day. For this reason it is also called by Rabbi *Salomon Jarchi* in his *Commentary* on the *Talmudic* tractate *Sanhédrin* fol. 65, col. 2 נהר אבנים, *nehár avaním*, that is, a river of stone, because instead of water it is said to throw up and drive along stones and sand.

Regarding the sand of that same river, it is said that when it is carried elsewhere, it moves about very vigorously on the weekdays and rests on the Sabbath, concerning which Rabbi *Menasse ben Israel* writes in his little book *Mikvéh Jisraél* fol. 38, col. 2. and fol. 39, col. 1. in the 10th chapter, *numerô* 39, as follows: וגם מצוק את דבריו שאדם אחד היה לו כלי זכוכית מלא מחול שבנהר סמבטיון ומכל ששת ימי המעשה היה החול ההוא סוער והולך בהזכוכית ובשבת היה נח. ואני כמו כן מעיד על זה כפי השמועה ששמעתי מאבי ז"ל ובוראי אמת הוא כי הוא מן הדברים הנמנעים שאב יספר דבר שקר לפני בניו. וספר כמה פעמים שבעיר ליישוב"נה בארץ פורטוגאל היה כושי אחד שהיה לו כלי זכוכית מלא מהחול הנ"ל והלך בכל ערב שבת לעת הכנסת שבת לרחוב שהיה נקרא ר"א גא"ווא שהוא בלשון הקדש רחוב החדש כי שם היו דרים יהודים שהיו אנוסים לאומות נוצרים והכושי ההוא היה מכנה אותם בשם יהודים והיה קורא להם והראה להם ארת הזכוכית שבידו ואמר סגרו את החנויות כי באה העת לקבל השבת. וגם שמעתי מזה הדבר מאיש נאמן והשר ובי מאיר רופא שראה כושי עם כלי זכוכית עם חול הנ"ל עומד לפני בית הפלה של הישמעאלים בעיר הל"פא והנה השופט עבר וישאל על הדבר והוא ויקח את הכלי ההוא וידבר את הכושי וינער בו ויאמר עשוה שלא כהוגן כי זהו חיזוק ליום השבת של היהודים. ואלמלא לא היה מעיד על הזכוכית וחול הנ"ל גדול That is: He (namely Rabbi Mordechai Japheh) also corroborates his account with the claim that a man had a glass vessel full of sand from the river *Sabbatjon*, and that on all the weekdays that same sand moved about turbulently within the glass, but rested on the Sabbath. I likewise bear witness to this, according to the account I heard from my father, of blessed memory, which is also certainly true, for it is impossible that a father should tell his children a lie. He told me many times that in the city of Lisbon, in the land of Portugal, there was a Moor who had a glass vessel full of the aforementioned sand, and who went every Sabbath eve (that is, Friday evening), at the time when the Sabbath began, into the street that is called the New Street, since in that street there lived those Jews who had been compelled to convert to the Christian faith, whom that Moor called Jews, and he called out to them and showed them the glass in his hand and said: close your shops, for the time has come to receive the Sabbath. I also heard of this matter from a trustworthy man, the distinguished Rabbi Meir, the doctor of medicine, that he had seen a Moor who stood with a glass vessel containing some of the aforementioned sand before the mosque of the Ishmaelites (or Turks) in the city of Aleppo, and that the judge passed by and questioned the Moor about the matter

and rebuked him and said: you have done wrong (in showing this glass with the sand), for this is a confirmation of the Jews' Sabbath. These are the words of Rabbi Menasse. But just as it is not true that such a Sabbatical river exists, so too it is not true that any such sand has ever been seen. And I am greatly astonished that Rabbi Menasse, who was otherwise a learned man, remained stuck in the erroneous opinion that it is impossible for a father to tell his children untrue things, since this in fact happens very often, arising from the fact that parents have themselves been incorrectly informed by others and have accepted the untruth as truth. Moreover, outright lying is nothing new at all among the Jews, for which the Talmud provides ample instruction, as I have demonstrated at length in the 8th chapter of the first part and elsewhere. The lies and fables that Jews tell their children as truths are beyond counting.

Regarding the width of this river, the Jews also hold differing opinions on this matter. In the words of the Danite *Eldad* cited shortly before, it was stated that, according to his account, it is two hundred cubits wide. Rabbi *Gedálja* writes in his book *Shalshelet hakkabbála* fol. 28, col. 1.: יש' אמה פ' רחב שהוא הנהר באותו מקום: It is, there are places along that same river where it is sixty cubits wide. But in the little book *Gelilóth érez Jisraél* one reads at fol. 17, col. 2: דער באך איז י"ז פרסאות ברייט: that is, the stream is seventeen *parsáoth*, that is, miles wide, each of which contains 4,000 great paces; and this is also to be found in the little book *Maasióth vesippúrim min málke Jisraél* fol. 6, col. 2. There is therefore an exceedingly great difference between seventeen miles and sixty or two hundred cubits.

Now let us also examine what Jews are said to dwell above this river, and those who write about it likewise do not agree with one another on the matter. In the aforementioned little book of *Eldad* the Danite, after the above-cited account of where the ten tribes dwell, it is reported that the tribe of Moses resides there, and his words read as follows: ועוד שבט משה רבינו הצדיק עבד ה' ונקרא שמו ינוס מעז' ידבק ביראת ה' והנחל סובב עליהם מהלך ג' חדשים על שלשה חדשים והם שוכנים בבתים מפוארים ובנינים הדורים ובמגדלים והם יבנו לעצמם ואין עמהם דבר טמא ואינה חיה טמאה או בהמה לא חיה רעה ולא זבוב ולא שועלים ולא פרעושים ולא כנים ולא נחשים ולא עקרבים ולא כלבים ולא טוב מזיק זולתי צאן ובקר וצאנם יולידו שני פעמים בשנה וזורעים וקוצרים ולהם גנות ופרדסים וכל מיני פירות וכל מיני קטנית ואבטיחים וקישואים ובצלים ושומים וחטים ושעורים ומאחד יצמח ק' והם בעלי אמונה בעלי תורה בעלי משנה בעלי תלמוד ואגדה והלמוד שלהם בלשון הקדש וכן הם שונים כמה לפרסו אבותינו ולמדנו חכמינו מפי יהושע בן נון מפי משה מפי הגבורה ואינם יודעים תנאים ואמוראים שהיו בבית שני מפני שלא השיגום ולא ידעום ואינם יודעים לדבר כי אם בלשון הקדש. ומחמירים ביין נסך. וממה שהחמירו רבנן בהלכות שחיטה וטריפות כדברי סופרים החמיר משה רבינו יותר מדברי סופרים. ואינם נשבעים בשם עד שתצא נשמתם ועל פיהם יחרד. אפם על מי שנשבע בפניהם ויוכיחו אותם ויאמרו להם אי עניים למה אתם נושאים הזכרת השם על פיהם. הכל על 'פיהם אם פת הוא תאכלהו או מים תשתהו. הלא הרע שבטין שבועה בניכם מתים כשהם קטנים וכשהיו הכל יעבוד את ה באימה וביראה ובהוס לבב שבני משה עבדי יי' מאריכין ימים ויחיו מאה שנה. או מאה ועשרים שנה. לא בת ולא בן ימות בחיי אביו וישינו לג' או לארבעה דורות ויראו לנכדים בנים ונכדים וצאצאים. והם חורשים וקוצרים לפי שאין להם עבדים ושפחות והם בעלי חניות ויש בתיהם מסגרת ואינם סוגרים אותם בלילה כי אין ביניהם לא גנב ולא אדם רע ולא שום נזק. וגם כן נער קטון הולך עם המקנה מהלך כמה ימים ואינו מתיירא כלום לא מן הליסטים ולא מן השדים ולא מן חיה רעה ולא מן כלום נזק

בעולם מפני שהם קדושים וטהורים. ואלה הלויים הם עמלים בתורה ובמצוות ועדין הם בקדושתו של משה רבינו לפיכך נתן להם הקב"ה כל זאת ועוד אינם רואים בני אדם ואין בני אדם רואים אותם אלא ארבע שבטים הללו שהם יושבים מעבר לנהרי כוש ורואין אותם.

אותם אלו את אלו ומדברים עמהם ונהר סבטיון ביניהם שכתוב בהם לאסורים צאו. ועוד יש אצלם כסף וזהב הרבה מאד 'וזורעי פשתן ומגדלים תולעת שני ועושים בגדים נאים ומעילים והם וציאת מצרים כפלים כפלים ער אין קץ וגו' וארבעה שבטים הללו דן ונפתלי נד ואשר עומדים עם מקניהם אצל שפת הנחל לגזוז את צאנם כי היא ארץ שטוחה ומישור) ונקיה שלא יעלה בה לא קוץ ולא ירק וכשיראו שבט משה הם מתקבצים ועומדים על שפת הנחל והם צועקים ואומרים אחינו שבטי ישורון הראונו הגמלים והכלבים והחמורים ויאמרו במה אורך הגמל זה וכמה אורך צוארו וכמה קטן זנבו והם נותנין (שלום אלו לאלו)

That is: there is also still the staff of Moses, our teacher, the righteous one and servant of the Lord, which is called a fugitive from idolatry and an adherent of the fear of God. That same (river *Sabbation*) surrounds those (Jews) as far as one can walk in three months, square in length and breadth; and they dwell in excellent houses, and splendid buildings, and towers which they build for themselves. There is also among them no unclean thing, nor unclean bird, nor any unclean wild beast or tame cattle, nor any harmful creature; also no gnat, nor fox, nor fleas, nor lice, nor snakes, nor scorpions, nor dog, nor anything whatsoever that causes harm; but only sheep, and goats, and cattle, and their sheep and goats bring forth young twice a year. They also sow and harvest, and have gardens and orchards, and all manner of kinds of fruit, and all sorts of legumes, as well as melons, and cucumbers, and onions, and garlic, and wheat, and barley, and from one (grain) a hundred grow. They are faithful people, and are learned in the Law (namely the five books of Moses), in the Mishnah and the Gemara (that is, in the Talmud), and in the Aggadah, that is, in the entertaining narratives, and their Talmud is written in the Hebrew tongue. They also teach in this manner (and say:) thus our fathers taught us, and our sages instructed us from the mouth of Joshua the son of Nun, from the mouth of Moses, from the mouth of God. They also know nothing of the Talmudic teachers of the Mishnah and Gemara who lived at the time of the Second Temple, since they did not reach them, nor did they know them. Likewise they can speak nothing but Hebrew, and make the prohibition *strict* (that is, they enforce it rigorously) that no one shall drink *jen nésech*, that is, libation wine (which has been offered to idols). Whatever our rabbis taught and made strict (and earnestly forbidden) in the ordinances concerning slaughtering or butchering, and the flesh that has a defect (and has therefore been forbidden to eat) according to the words of Scripture, that same thing *Moses* has made yet stricter (and more sharply forbidden) than the scribes. They also do not swear by the name of God until their soul departs, and they let their anger against the one who swears in their presence pass through their mouth. They also punish such people, and say to them: woe to you, wretched ones! why do you take the name of God into your mouth? Everything passes through your mouth; if it were a piece of bread, you could eat it, or if it were water, you could drink it. Do you not know that on account of the sin of swearing your children die while they



are still young? So they also warn everyone to serve the Lord with awe and fear, and with an upright heart. The children of *Moses* also lengthen their days, and live a hundred to a hundred and twenty years. No daughter nor any son dies during the lifetime of their father, and they reach (or live to see) the third or fourth generation, and see their children, and grandchildren, and descendants. They also plow and harvest, since they have no male or female servants; they also keep shops (in which they carry on their trade), and their houses are lockable; they do not, however, lock them at night, since there is neither thief, nor wicked person, nor anything harmful among them. A small boy also goes many days' journeys with the livestock, and fears neither murderers, nor devils, nor any harmful beast, nor any danger in the world, because they are holy and pure. Those same Levites labor in the Law and in the commandments, and remain still in the holiness of our teacher *Moses*; therefore the holy and blessed God has given them all of this. Beyond that, they also see no other people, and no other people see them, except for those same four tribes who dwell beyond the rivers of the land of the Moors. They see one another, and speak with one another, and the river *Sabbatjon* is between them. Of them it is written (Isa 49:9): that you should say to the prisoners, go forth. Furthermore, they have very much silver and gold, and they sow flax, and raise scarlet, and make beautiful garments and cloaks. And they are twice, yes twice as many as those (*Israelites*) who went out of Egypt, so that they have no end (nor number), &c. And those four tribes also, namely *Dan*, *Naphtali*, *Gad*, and *Asher*, stand (at times) with their livestock on the bank of the river (*Sabbatjon*) to shear their sheep, whereupon those (who dwell on the other side of the river) cry out and say: you brothers, you tribes of Jeshchuron (that is, of Israel), let us see the camels, and dogs, and donkeys; and they say, how long is this camel! and how long is its neck! and how short is its tail! and they greet one another. Up to this point are the words of the Danite *Eldad*, according to whom no other Jews are said to dwell beyond the river *Sabbatjon* except the tribe of *Moses*, and the remaining tribes are said, according to what has been cited above from the aforementioned *Eldad*, to reside elsewhere and here and there.

How this tribe of *Moses* came to be within the river *Sabbatjon* is explained by *Rabbi Gedálja* in his book *Shalshelet hakkabbála* fol. 28, col. 1., where he provides the following account and writes: ספר לנו אלדד הנוכר שכשחרב המקדש בראשונה עלו ישראל לבבל ועמרו הכשרים על בני משה ואמרו להם שירו לנו משיר ציון עמרו בני משה וגעו בבכיה לפני הק"ב וכתתו אצבעותיהם שהיו מנגני בהם במקדש ולא רצו לנגן ובא הענן ונשאם עם אהליהם ובהמתם והוליכם לחווילה בלילה ובאותה הלילה היה רעש גדול ובבוקר ראו חיל גדול והשיב ה' סביבם נהר שגולל אבנים וחול במקום שלא היה שם נהר מעולם ועריין גולל אבנים וחול בלי מים ברעש וקולות שאילו היה שם אפילו הר של נחול היה מנפצו וזה בכל ימי חול ובשבת נח ולזה נקרא נהר סבטיון ויש מקומות באותן הנהר : שהוא רחב ששים אמה ולכן אינם יכולים לבוא אלינו ולא אנן אליהם : that is, *The aforementioned Eldad told us that when the Temple was destroyed for the first time, the Israelites were taken to Babylon, whereupon the Chaldeans rose up against the children of Moses and said to them: play us a song of Zion. Thereupon the children of Moses arose and wailed with weeping before the*

*holy and blessed God, and smashed their fingers, with which they had made music in the Temple, and refused to play. And a cloud came and carried them away with their tents and their cattle, and brought them by night to Chavila. And in that same night there was a great earthquake, but in the morning they saw a great host, and the Lord caused a river to arise all around them, which rolls stones and sand, in a place where there had never before been a river; and it still rolls stones and sand to this day without water, with shaking and noise, such that even if there were an iron mountain there, it would shatter it. And this happens on all working days, but on the Sabbath it rests; for this reason it is called the Sabbath River. There are also places along that river where it is sixty cubits wide, and therefore they cannot come to us, nor we to them.* In the booklet *Divre málke bájiṯh schéni*, it is read at fol. 103, col. 1-2 how *Nebular-Adan*, who is mentioned in 2 Kgs 25, conquered King Zedekiah, burned the Temple, and led the Jews away as captives; and thereafter follows: והגלה בגלות זו לויים מורש של משה ס' רבוא: שנאמר ובני משה גרשם ואליעזר ובני אליעזר רחביה הראש ובני רחביה רבו למעלה למעלה מס' רבוא שכשעשו ישראל את העגל כעס עליהם הק"בה ובקש לאבדם ואמר למשה שני פעמים ואעשך לגוי גדול ונתקיים הדבר. כיון שהגיעו לנהרות בבל אמרו להם שירו לנו משיר ציון שנאמר כי שם שאלונו שובינו וגו' מיד חתכו ראשי אצבעותיהן בשיניהם ואמרו איך נשיר את שיר ה' על אדמת נכר. וראה הק"בה שלא רצו לומר שירה וגזון ונתנו לאחר סמבטיון; That is: He also led away in this captivity the Levites who were of the seed of Moses, namely sixty times ten thousand (or six hundred thousand), as it is said (1 Chr 23:15, 17): The children of Moses were Gershon and Eliezer. The children of Eliezer, the first was Rehabiah. But the children of Rehabiah multiplied greatly, so that there were more than six hundred thousand of them; for when the Israelites had made the calf, the holy and blessed God was angry with them and wished to destroy them, and spoke to Moses twice (as may be seen in Exod 32:10 and Num 14:12): I will make of you a great people, which declaration was also fulfilled. Now after they had arrived at the rivers of Babylon, the Babylonians said to them: sing us a song of Zion, as it is said (Ps 137:3): For there those who held us captive required of us songs, etc. Thereupon they bit off the tips of their fingers with their teeth and said (as is read in v. 4): How should we sing the Lord's song in a foreign land? And the holy and blessed God saw that they did not wish to sing, and hid them away, and placed them beyond the *Sambátjon*. Let this be sufficient concerning the tribe, or the children and descendants of Moses.

Others, however, teach that the ten tribes dwell in the land surrounded by the river *Sabbátjon*, and it is written about this in *Bereschíth rábba* fol. 66, col. 4., in the seventy-third *Parascha*, as follows: לא למקום שגלו עשרה השבטים גלה שבט יהודה ובנימין עשרת השבטים גלו לפנים מן נהר: that is, the tribe of Judah and Benjamin were not led to the place to which the ten tribes were led. The ten tribes were brought within the river *Sambátjon*, but the tribe of Judah and Benjamin are scattered throughout the entire world. The very same is also to be found in the little book *Mikvéh Jísraél*, fol. 37, col. 2., in chapter 10, *numero* 34, as well as in Rabbi Bochai's commentary on the five books of Moses, fol. 225,



*Simeon, and intended to lead them into the land of Chalach and Chabor, as he had done to those whom he had carried away from Samaria; but he could not, for the king of the Moors came against him and made war upon him, whereupon he let the Jews go, and the holy and blessed God hid them in the dark mountains. This is enough concerning such dark mountains; we must return to the inhabitants of the land that lies between the river Sabbátjon.*

In other places it is written that only a portion of the Ten Tribes dwells within the aforementioned river, concerning which the booklet *Mikveh Jisrael* fol. 36, col. 1. 2. at the beginning of the 10th Chapter states as follows: וראיה אחרונה שהלק מ' השבטים גלו מעבר לנהר סמבטיון 'ושם הם יושבים ועל זה מעידים סופרים רבים קדמונים ז"ל. הראשון הוא רבי יוחנן בעל מחבר תלמוד ירושלמי אשר הי' ק' נ שנים אחר חרבן בית שני אמר במסכת סנהדרין פרק י' ששערת השבטים גלו לג' מקומות לנהר סמבטיון ולדופני של אנטיוכיא ולמקום אשר כסה שם הק"בה בענן ולעתיד יקבצם ויגאלם משם. וכנביא ראיה לדבריו מישעיה מ"ט פסוק ט' לאמור לאסורים צאו. אלו הן שגלו מעבר לנהר סמבטיון. לאחר בחשך הגלו אלו הן שבכס הענן. על דרכים ירעו אלו הן שברופני אנטיוכיה. *That is: the final proof that a portion of the Ten Tribes was carried into exile or misery beyond the river Sambatjon, and dwells there, consists in the fact that many ancient writers, of blessed memory, attest to this. The first is Rabbi Jochanan, who wrote the Jerusalem Talmud and lived 150 years after the destruction of the Second Temple; he states in the 17th chapter of the tractate Sanhedrin that the Ten Tribes were led into exile or misery to three places: beyond the river Sambatjon, and to Daphne of Antiochia, as well as to a place where the Holy and blessed God covered them with a cloud; but in the future He will gather them and redeem them from there. He also adduces a proof for his words from Isa 49:9 (and states that the words) "That you may say to the prisoners, Go forth," signify those who are in exile or misery beyond the river Sambatjon. (And that through the words) "And to those who are in darkness, Come into the light," those are to be understood whom the cloud has covered. (Through the words, however,) "They shall feed along the roads," those are signified who are in Daphne of Antiochia. Of which Antiochia he speaks, however, is unknown to us. This may also be looked up in the Jalkut Schimoni on Esaiam fol. 52. col. 2. numero 331, where the matter is presented in a considerably altered form.*

Rabbi Gerson describes in his German-Hebrew booklet, which is called *Sépher Gelilóth érez Jisraél*, the land that is supposed to lie between the river Sabbátjon, and he speaks at length about its inhabitants; he makes no mention whatsoever of the tribe of Moses therein, but speaks in general of the ten tribes, and because many strange things appear in it, I have deemed it necessary to set down his entire account of the matter here. His very poorly arranged and un-German words read as follows:

*das ist / Nun will ich gedencken von der Grossen und Kleinen / daß sie von den zehen Stämmen geredet haben / wie men / wo sie wohnen.* That is: Now I wish to speak of the great and the small, that they have spoken of the ten tribes, and where they dwell. How there is

supposed to be a place where the tribes reside; how they have kings over them and are mighty, and that nothing further is lacking to them except that they do not have the Temple and the prophecy; and where they dwell, they dwell in complete rest and security. There are many peoples who must pay tribute to the Jews; but with those who rebel against them, they wage war and make them subject again. As for the place where they dwell, some said it is not far from the *Sambatjon*, others said it is across the *Sambatjon*; some reported it is behind the mountains of *Golan*, but others said it is behind the dark mountains; some said how they still have kings over them. All of these accounts were not easy for me to believe, because on account of our many sins we suffer a great *exilium*, or misery; but I swear by the blessed God that I do not wish to report the least untruth. In the year 390 according to the small reckoning (that is, in the year 1630 A.D.), I was in the aforementioned Alexandria in Egypt, where the people spoke of nothing else but the ten tribes; one said this, another said something different, as is the way of the world, so I could not learn anything reliable. Then I went to the holy congregation of the Jews in Egypt, and the people there told me how letters had arrived from the holy congregation of Salneck, with a *Caravan*, that is, a traveling company of merchants who had come from there, in which it was stated that many thousands of Jews had crossed over the *Sambatjon*, had laid waste the entire land of *Preste Jan*, as well as the land of the white Moors, who are called Frankish Moors and are a kind of Turk whose language is Spanish, and the Jews had waged war against them because they had refused to pay their tribute. When I heard this, I gave thanks to the blessed God and praised Him that He had made me worthy to hear good tidings of Israel, that He is fulfilling in us the words of Gen 49:10: "The scepter shall not depart from Judah," etc. And in the year 391 according to the small reckoning (that is, in the year 1631 A.D.), I came upon a ship from the holy congregation of Alexandria that was sailing to the holy congregation of Salneck, and I too sailed to the holy congregation of Salneck, and there it was said that a *Caravan* had arrived and was buying up much iron, whereupon I asked from where it had come, and one of the men told me that they had come from the land of *Chobach* and were transporting iron across the *Sambatjon*. Then I went to the *Bassa* of the *Caravan*, the chief over the merchants, and asked him everything: how far it was to that place, how expensive things were there, and what costs one would have to bear. He told me the distance is known to the blessed God, for we travel sometimes eight months, sometimes six months, sometimes five months, depending on the season, and he showed me all the roads from one city to the next. Then I thought I would travel there, since I know the languages and know the roads, so that I need not desecrate the Sabbath, and I asked people for advice as to whether I should transport iron with the *Caravan*. Everyone advised me to travel with it. Thereupon I went back to the *Bassa* of the *Caravan* and made his acquaintance, and he swore to me at once that if I would travel with him, no harm would come to me. And I found favor with him, so that he spoke with me every day, urging me to cross over with him. Upon this I went with him to the Turkish judge and had it written in a book that I would travel with him, and that he should deliver me back to Salneck or bring a

letter from me stating where he had left me. I did this so that I might see what more there was near the *Sambatjon*, and many Jews also went with me to the judge, along with the chief merchant, and were present as well. I will not be lengthy; there would be much to write about the road, the lands, the cities, the seas, and the deserts in the fortunate Arabia, until I came to Mecca and Guda, not far from the Red Sea. There lies Mahomet, the false prophet of the Ishmaelites. From there I traveled into the land of *Sikitne Istre* and into the desert of *Chabor*, and there I saw a kind of animal that has five feet and three eyes and is six ells tall; and there are many Jews in that land. It is a land called *Bascha Maora*, and the children of Rechab dwell in the fortunate Arabia, in all the cities and villages, and the Indian Sea is not far from there, and in the sea there are great mountains without number. On the islands the cities are filled with Jews, and they have much spice, and silver, and gold in abundance. I did not travel by sea, but journeyed overland through wildernesses into the region of India, as far as the mountains called the mountains of *Chippalon*, until I came to the holy congregation of *Kibar*; and from there I traveled to the city of *Debarseban*, by the river Ganges, which is the river *Gosan*. From there I traveled as far as the city of the holy congregation of *Gina*, which also lies by the river *Gosan*. These are entirely distinguished cities, with all manner of wares and kinds of food; and there the land of *Calicut* begins, and there they eat no meat from living animals or from birds, but only all manner of fruit, and cheese, and milk, and butter, and kinds of peas, as well as fruit with sugar. They go about in nothing but silken garments and believe in the false prophet *Ali*. From there come the fine pearls and spices; and across the deserts of *Calicut* is the river *Sambátjon*, which divides the great India; and therein are many lands of Jews, and there are Jews, God protect them, like the sand of the sea; and they are widely separated from one another, namely, the Jews who are beyond Mecca and Guda, and those Jews who dwell beyond the deserts of *Calicut*, that is, beyond the *Sambátjon*; they are a mighty distance from one another, and between them dwells a strong people of Ishmaelites, and they wage war with one another. Truly, the islands with cities that are in the Indian Sea are without number; and I did not pass through *Calicut* on account of the danger on the road, but rather sailed on the aforementioned sea, which is nearer; and the ships are built together with great strength and without any iron. And we, who are called Frankish Moors, traveled as far as the city of *Sevilia*, which is the border city of the white Moors, from which there are only two days' journey to the *Sambátjon*; and along the way I saw great fires, and in some places great smoke in the sea; and they told me it was the fire of hell, just as in Italy, where there is a mountain called the Sicilian mountain: from there a great fire comes out of the mountain behind the city, very high, and one can see it from fifteen miles away. And forty miles from there in the sea there is a forest of olive trees, from which a great smoke was rising, and they said this too was from hell; and on the sea one found pieces of sulfur. But before I reached the city, I heard a great noise, as though it were about to thunder, and the nearer I came, the more I heard it, and I asked what it was, and they answered me that it was the noise of the *Sambátjon*. When we had now come into the city, it was said that on account

of the guards who are on the side of the *Sabbátjon*, there was great fear in going as far as the *Sabbátjon*. These guards belonged to King *Preste Jan*, who is an Ishmaelite (and is called by others Prester John). They feared the Jews, and therefore posted guards on the side of the *Sambatjon*; for this reason we could not proceed, and we unloaded the wares there in the city and stayed there for three weeks. In the meantime I inquired about everything, including what purpose the guards served, since no person can cross over the *Sambatjon* in any case. They answered me that these guards spend the entire week plundering and are not together with one another, but on Friday, two hours before the Sabbath, they become afraid, and then they come together and keep watch to see whether the people of the Jews are coming across. And when they come, the guards do not fight with them, but only quickly spread the news throughout all the cities and lands; then people become very afraid of them and lock all the cities; on the Sabbath, however, no watch is kept either, for they know well that no Jew will come across. When there were only two hours left until the Sabbath, the noise of the *Sabbatjon* had ceased, and they answered me that the whole week it throws up stones as high as a house, but on the Sabbath it rests. They had also told me and shown me how the Jews had come into the city and destroyed it, and taken away all their treasures, and also demolished a part of the city walls and devastated a part of the houses; they showed me the ruins, and the people of the city had quickly rebuilt the walls and thrown up great earthworks in front of them. In the meantime I asked how things stood further with those Jews, wherein their power consisted, and what land they had, and inquired about everything; and they told me everything in detail, so that I had to weep for joy, but I dared not let it show. Why? They were in great fear and were very afraid of the Jews. Finally I asked what iron was worth over there, and they told me that for one hundredweight of iron one receives one hundredweight of gold. Why? They have mountains of gold, of pure fine gold; and they have no coinage, but weigh out large and small pieces of gold by weight. When I asked what kind of land it was, they told me it was a wide, great land, with all manner of good food, of meat, and of fish, and of all manner of birds in abundance; and all manner of beautiful garments, woolen and silken, of all manner of beautiful colors, of silver and gold; and those Jews do not dress in black, and in that land grows pepper, and ginger, and cinnamon bark, as well as all manner of spice. They also told me that from the land of *Preste Jan* there are still two kingdoms as far as the river *Sabbátjon*, and that there one punishes whoever kills an animal; the river also is seventeen miles wide and throws up stones the whole week as high as a house. One can also hear that river roaring two days' journey away, and on Friday two hours before the night of the Sabbath it rests and dries up completely, so that not even a small stone remains in it, but only a fine white sand like snow; but when the Sabbath has ended, it begins again as before; and this I heard myself, that after the Sabbath it begins to roar again. The *Gojim*, or heathens, who also dwell near the *Sabbátjon*, drink nothing from it and give their livestock nothing from it to drink either. Why? They say the river is holy, that it is God's messenger and always does His bidding and rests on the Sabbath, and therefore no person may drink from it. But

whoever is scabby, the water heals him when he bathes in it. Whoever has a rash and washes himself with it will be healed; for this reason the peoples hold it to be holy. I also asked about the Jews, and they answered me that beyond the *Sabbátjon* there are nothing but Jews, who have twenty-four kings over them, all of whom are Jews, and each king has his own particular land with mighty cities and villages; the supreme king, however, who is over them all, is a powerful, great hero; and when he rides out, a hundred and fifty thousand men ride with him, well armed with coats of mail and armor, and each one carries a lance in his hand, the wood of which is painted red; and the men are also powerful, great, strong people, and the horses are also very strong, they bite and kick from front and behind when anyone comes near them; and one gives them mutton to eat, cuts it very small, cooks it, and gives it to them to eat, and afterward gives them wine to drink, whereupon they immediately become strong and leap and kick and storm; whoever sees or hears it, his ears ring with fear, and no one dares come near them except those who are accustomed to them. Then those same people go and mount the horses, but they first bind their feet and cover their eyes before mounting them, and tie their mouths shut with iron chains to pillars driven deep into the ground. Then the king's horse is brought to him, and a golden ladder with seven steps, and the king of Israel mounts it and seats himself upon his horse; and that same king is called *Eliezer*, who was king in the year 391 according to the small reckoning (that is, in the year 1631 A.D.). It is also the custom, when he rides to war, that a hundred and eighty thousand men ride with him, and the foot soldiers are beyond counting, and they cross over the *Sambátjon* two hours before the Sabbath, riding very swiftly, after which they rest and observe the Sabbath. On the side near their land is the land of *Preste Jan*. There are many regions and Jewish congregations in the land, and it borders on the great India; and across the *Sambatjon* the Jews guard on the Sabbath so that the enemies cannot cross over, and they let no one cross except Ishmaelite merchants. When a Cuthean (or Christian) crosses over, they kill him. The horses are also so strong that they can stand for three days with the men and everything upon them without being harmed; and the Jews have saddlebags on their horses filled with pepper and other spices, and they eat this and remain always seated on their horses; the feet of the riders, moreover, are locked with a lock to the horse, so that they do not fall off when riding hard. King *Eliezer* is also a strong hero in battle and is six ells tall, each ell there being six spans, and he alone drives off eight hundred men; the hilt of his sword is ten thumbs long, the width of the sword is three thumbs, its thickness is one finger thick, and it is three ells long. When he draws his sword from its sheath, he does not put it back empty; he strikes down everything he encounters, and each person among the people carries his lance in his hand. The wood of it is one and a half spans thick, and some are two spans thick; with these they lift a man out of the saddle and throw him behind them. And when the Jews come across, they kill a thousand times a thousand of the white Moors, as well as of the people of *Preste Jan*; no one can withstand them, and the Jews have bows and arrows and are mightily strong; they are gilded, and the side on which one draws is a sinew of oxen; the arrows, however, are of a common



wood, and at the front of the wood is an iron arrowhead with three edges, four fingers wide, and smeared with deadly poison; whoever merely touches the arrow must die. And when one of the young men of the Jews challenges a strong man of *Preste Jan's* people to fight with him, that man gives him as much gold as he weighs, so that he will leave him in peace. When the Jews are on this side, they plunder and rob from their enemies everything they can seize, and lay waste land and people until tribute is paid to them, and they wage war with their enemies for several months until they have subdued everything, and then they cross back over the *Sambatjon* in peace; on the road, however, King *Rabbi Eliezer* commands the other twenty-three kings, who also wage strong war with them; and there is yet another king under him, who is called the pious Daniel, who is a great man like a giant and strikes down a thousand men at a stroke, and is very gentle, and dwells in the city of *Dam Efróach* in *Armonia*. Their chambers are built entirely of precious stones and pearls, and no foreign person may enter those chambers. It is also the custom that when that king goes to the synagogue, his queen walks with him at his side. The pious King Daniel also has four sons, who are powerful, strong young men, and two daughters who have no equal in beauty; and the women are very chaste; they look at no foreign man, nor can any man see them, for they wear hoods of pure silk, which they draw over their faces and tie at the bottom of the neck, but over the face they are transparent so that they can see through them. The men and women can also practice all manner of crafts to sustain themselves, and they have all manner of pearls and precious stones, gold and silver beyond reckoning. Nothing is lacking to them in their land except iron for fighting, but it is brought from Turkey. Furthermore, they told me how the pious King Daniel has a precious stone in his castle called a carbuncle, which illuminates the entire house like the sun; and when the Sabbath begins, one takes out that carbuncle and places it in the castle, where it shines day and night, so that one observes the commandment of Exod 35:3 (which reads): "You shall kindle no fire in any of your dwellings"; and also in honor of the Sabbath. During the week one wraps the stone in a silken cloth and locks it away until the Sabbath. In the year 390 according to the small reckoning (that is, in the year 1630 A.D.), the children wanted to go to war with the king, and the king was angry about this because they were still young; but when they saw how their companions were armed with coats of mail and armor, they also put them on without the king's knowledge, and rode very swiftly on their horses across the *Sambatjon*, and found a thousand men of their enemies and slew them, and returned home safely; whereupon the king was greatly pleased that they had shown such strength in their youth. They also told me that in the land where the Jews dwell, beautiful, large, thick wheat grows, and the earth is completely black like coal and very fertile. They also take care not to defile themselves; and if they do defile themselves, and one is rich, he throws the garment away; but if he is poor, he washes it many times. In that same year the king of India also sent a gift to King *Rabbi Eliezer* and sent three great princes from his land with it; they rode across the *Sambatjon* and came to the king and appeased him with good words and with gifts, as is the custom, and made peace between the Jews and the

kingdom of India, which are nonetheless to be distinguished from one another (for the Jews are holy and the Indians are unholy, which is why the word להבדיל *lehavdil* is used here, of which an account was given above in the fifteenth chapter of the first part); and the embassy returned home safely and came back to the city of *Sevilia*, which lies two days' journey from the river *Sambatjon*. While I was in that same city, an embassy came from King *Preste Jan*, which wished to make peace, and it brought him (King *Eliezer*) a great gift; and I saw the gift, which was a man without a head, whose mouth and eyes were on his chest, and he ate nothing but fish; his language, however, was a kind of Greek. Furthermore, the gift consisted of forty perforated, large, pure pearls, some of which were cone-shaped, some long, and as large as a joint; and the box in which the pearls lay was large, and high, and as wide as a span, made of fine crystal. With it was a costly precious stone called a sapphire, which lay in a small box cut from coral; it was three fingers wide and three fingers high. There the ambassador was told that he should not bring the man across the *Sambátjon*, or he would be killed. Why? Because he speaks the Greek language, he must be from idolatrous people! But there is an entire land of such people by the great sea, and they are subject to King *Preste Jan*. They also told me how in the year 388 according to the small reckoning (that is, in the year 1628 A.D.), eight Jews had come out of those lands and crossed the *Sambatjon*, and the king of the Jews had asked them how they had been able to cross through the wildernesses and through the peoples without desecrating the Sabbath. They answered: it did not happen by our own will; we were held captive among the peoples, and we fled to you so that we might be redeemed, for we have heard that you are Jews, and you will fulfill toward us the words of Deut 23:15 (which read): "You shall not deliver a servant to his master." Then the king asked them whether they could learn anything (and whether they had studied), and they said yes. Then a book was brought to them, and they read before the king, whereupon the king believed that they were Jews and gave them great gifts, and they took wives there. They also told me how in the city of *Dam Efróach* in *Armonia* a synagogue is built of precious stones and pearls, which the entire realm of Christendom and the Turks together could not pay for. These are the words of Rabbi Gerson in his booklet *Gelilóth érez Jisrael*.

That these same things consist of crude, palpable untruths and shameless lies is as clear as the sun from what follows. For, first, he writes that for one hundredweight of iron brought across the *Sambátjon*, one hundredweight of gold is given in return; that would indeed have to be very expensive iron. If this were true, the Dutch and other nations sailing to the East Indies would long since have discovered it, brought enough iron there, and sought to draw such great profit to themselves, and would not have left it to the Turks alone; and if they, as Christians, had not been permitted to cross the *Sambátjon*, they would have engaged other people for the purpose who would have done it in their name. Moreover, nothing has ever appeared in the histories or news reports indicating that the Turks carry on such a highly

profitable trade with the inhabitants of the aforementioned river, whereas, if it were true, it could not have remained secret so long, since at all times many Christians travel to Turkey, and would surely have learned of it and made it known.

Secondly, he reports that when King Eliezer rides out, he has one hundred and fifty thousand armed horsemen with him to accompany him. But what purpose would such an exceedingly great multitude of people serve? It has indeed been noted above at p. 541 in this chapter, from the little book of the Danite Eldad, that there is no wicked person, nor any danger whatsoever, in that land; therefore a king has nothing to fear there and has no need of such a multitude of people about him. But if he were to have them with him in order to display his great state and splendor, it would be far too many, for as long as the world has stood, no king has done such a thing, and so this too must be a crude fabrication.

Thirdly, he reports that when the aforementioned King Eliezer goes to war, he takes with him one hundred and eighty thousand horsemen and an innumerable multitude of foot soldiers, and because the river Sambatyon is calm and completely still for two hours before the Sabbath, so that one can cross over it, he therefore crosses quickly in those two hours, so as to be on the other side before the Sabbath and not to desecrate it; and when he is across it, he halts and observes the Sabbath, but only after it does he attack his enemies. However, since the river, according to his account, is seventeen *parsaoth* or miles wide, each of which, as has already been noted above, contains 4,000 large paces, it is simply impossible that one could cross it in so short a time on horseback, much less on foot; and thus this too is a fat lie.

Fourthly, he claims that the horses there are fed with finely chopped and cooked mutton, and given wine to drink, whereupon they become so spirited that they kick and bite; and when people wish to mount them, they bind their feet together and cover their eyes, but fasten their mouths with iron chains. He also claims that the riders' feet are locked onto the horse with a lock, so that they do not fall off when riding at full gallop. But where in the entire world has it ever been heard that horses are fed in such a manner, and that they are supposed to eat meat? And where would all the sheep in that country come from, just to feed the horses with them? Who has ever heard that one must make such a great fuss with horses when one wishes to mount them, and that one must bind their feet together and fasten their mouths shut with iron chains fixed firmly in place? Or that people on horseback must lock their feet in, so as not to fall off during a gallop? These are nothing but sheer foolish fantasies. In our own lands there are also spirited horses, yet one has no need of such strange practices with them. It is likewise an absurd matter that the king should mount his horse by means of a golden ladder of seven rungs, as though one could not get onto a horse without a ladder. Furthermore, it is a foolish claim that the horses can stand for three days together with the men and everything upon them, and that the riders, who carry their provisions with them, remain seated the

entire time and do not dismount. But how can it be possible for a person to remain seated so long? Even if he did not grow weary from sitting, which cannot be the case, he would nonetheless, to put it decorously, necessarily have to dismount in order to relieve himself.

Fifthly, he writes that King *Eliezer* is such a hero that he alone drives off eight hundred men, and that King *Daniel* strikes down a thousand, and that no one can stand against those Jews. But if this were true, why don't they come out and drive the Turks from the Promised Land and resettle themselves there? The tribes, which, as mentioned above, sent the Reubenite Rabbi David to Pope Clement the Seventh and to the King of Portugal, so that he might petition them for help against their enemies in order to reconquer the land of Canaan, would surely not have needed such an embassy, but could instead have sought help from the Jews who dwell beyond the *Sambatjon*, since those are such mighty heroes that no one can stand against them, as has already been noted above in connection with the description of the Jewish heroes found in the book of *Eldad*. But since this did not happen, it is entirely certain that everything which Rabbi *Gerson* puts forward here is pure fabrication.

Sixthly, he writes that when the Jews cross over the *Sambatjon*, they kill a thousand times a thousand of the white Moors. But if they always killed so many whenever they crossed over, where would so many white Moors come from? They don't grow up like turnips or heads of cabbage in a field. Therefore this too is a false claim.

Seventhly, he reports that when a young man among the Jews challenges a strong man from the troops of King *Prester John* to combat, that man is so frightened that he simply leaves him in peace and is glad to preserve his life. If this were true, Jewish young men would constantly be challenging people to combat in order to obtain so much gold. But where would those who were challenged find so much gold that they could give it to those who challenged them? Gold is nowhere so common among subjects that they could give it away in such quantities, and therefore this too is a shameless untruth.

Eighthly, he reports that King *Daniel* has in his castle a carbuncle stone which, on the *Sabbath*, shines like the sun throughout the entire house day and night, and serves in place of light, because kindling fire on the *Sabbath* is forbidden. Now, even if it were true that such a stone gives off so bright a radiance (which no stone can do), it could still only illuminate the room in which it is placed, just as in the 163rd chapter of the *Maase-buch*, fol. 55, col. 1, one reads of a carbuncle that it illuminated the room in which Rabbi *Channina* slept. But how should it also be able to illuminate the other rooms? This, therefore, is likewise no small fabrication. Finally, ninthly, he claims that he had traveled as far as *Sevilia*, which is a border town of the white Moors and lies only two days' journey from the river *Sabbátjon*, and that he had been unable to reach it on account of the danger posed by King *Preste Jan's* guards, who keep watch over the Jews. But since he had, by his own account, undertaken so long and arduous a journey, and since he reports that King *Preste Jan* had at that time dispatched an

embassy with very costly gifts, which he himself had seen, to the Jewish king *Eliezer*, he could surely have waited for the conclusion of that embassy, and thereafter, once it was safe again, crossed over the *Sambátjon*, surveyed that entire land with his own eyes, and properly informed himself of its true condition, in order to be able to furnish the Jews scattered in other places with an accurate account of it. But since he did not do this, it is likewise not true that he traveled so far. To say nothing of his many other falsehoods.

From all of this, it is reasonable to conclude that Rabbi *Gerson* was a reckless and godless scoundrel, in that he bound himself to God with a solemn oath that he would not write the least untruth, and yet he reported such palpable and gross lies. Without doubt, his sole purpose was to strengthen and sustain the Jews in their superstition, so that when they hear that they still possess such mighty kingdoms in the world, they might conclude from this that God still receives them in grace and has not entirely cast them off, as the Christians charge them. This was also without doubt the reason why this little book was previously burned in Poland, so that the Jews would not be hardened in their obstinacy by reading it. That it was indeed burned, I find in the book *Mikvéh Jisrael*, fol. 40, col. 1, in the 10th chapter, number 41, where Rabbi *Menasse* writes as follows: והמדינה ההיא אינה נודעת לי רק כהיום ט"ז שנה באו שני יהודים מאנשי פולין אחר נסעם בעולם זמן רב אל עיר לובלין ויהיו להדפיס ספר קטן בלשון אשכנז יהודית וכתוב היו מספרים ענין : That is: that same land (which lies beyond the Sabbatjon) is unknown to me; however, fifteen years ago two Polish Jews, after having traveled about the world for a long time, came to the city of *Lublin* and had a small book printed in the German language in the Jewish manner, in which they reported on the nature and condition of the said land; but the aforementioned little book, which is called *Gelilóth érez Jisráel*, was burned on the advice of the clergy in the city of *Warsaw*. As for the false fabrications of this little book, they are also to be found in the above-mentioned book called *Maalióth velippúrim min Málke Jisráel*, and this was without doubt taken from the former, as can be clearly seen when one compares them side by side, since many things are word for word identical.

Beyond this, Rabbi *Gerson* disagrees entirely with the other rabbis cited above on various points. For first, he states that not only the Jews who live beyond the Sabbathyon often come across before the Sabbath, when it rests, when they wish to make war against their enemies, and then return back across after the war is ended, but also that other people go across and back again. Against this, however, as was shown above on p. 536, it is read in the book *Shalshet hakkabbála* fol. 80, col. 2. that King *Prester John* wrote to a Pope in Rome that the river *Euphrates* held the Jews enclosed so that they could not come against him, by which *Euphrates* Rabbi *Gedälja* understands the Sabbathyon. And on p. 537, it was reported from the little book of the Danite *Eldad* that as soon as the Sabbath draws near, a fire arises all around the river, which lasts until the end of the Sabbath and burns on both sides of the river to a breadth of roughly half a mile, so that no person can approach the river. How then should

people be able to travel across or back? And on p. 541, it was further shown from the aforementioned Eldad that the people beyond the river see no person and are likewise seen by no one, except for the four tribes who dwell on this side of the river, to whom they are said to call out across the river from time to time; so they certainly cannot come across. And on p. 542, it was noted from the book *Shalsholet hakkabbála* fol. 28, col. 2. that on account of the breadth of the river, no one comes across it to the people, and they likewise cannot come to anyone. Beyond that, it was also brought forward on p. 544 from Elias Tishbi that the ten tribes are enclosed by the Sambatyon, from which they cannot go out, so that they do not desecrate the Sabbath. And in the little book *Mikvéh Jisráel* of Rabbi Menasseh ben Israel, it is read at fol. 37, col. 2, in the 10th chapter, *numero* 35: ועל שהנהר סמבטיון הולך וסוער כל ששת ימי החול כי אם בשבת הוא נח מזעפו על כן הם סגורים וכלואים שם כי לחלל את השבת אי אפשר ולכך אין אנו שומעין מהם דבר, That is: Because the river Sambatyon moves turbulently on all six working days but rests from its raging on the Sabbath, therefore they (namely the ten tribes, mentioned just before) are enclosed and confined there, for they may not desecrate the Sabbath, and therefore we hear nothing from them. Now if the Jews, according to Rabbi Gerson's account, are able to cross the Sambatyon and do so frequently, why are there so many who contradict him in this matter and teach the opposite?

Secondly, Rabbi Gerson writes that one can hear the river rushing from two days' journey away; Rabbi Eldad, however, teaches that at night one can hear it only half a day's journey away, which is a very great discrepancy. Finally, thirdly, Rabbi Gerson reports that the Jews beyond the river keep very many horses; Rabbi Eldad, however, teaches that no unclean animal is to be found among them, and for this reason they sometimes call out to the four tribes who dwell on this side of the river, and ask them to show them their camels, dogs, and donkeys.

This is what I have found in the Jews' books concerning the river Sambatyon, and the land and the people beyond it; but all of this is a foolish Jewish fantasy, for no such river is to be found anywhere in the entire world, otherwise it would long since have been discovered and described by the Dutch, English, French, Spanish, and Portuguese, who travel throughout the entire world on account of trade. The Danite Eldad writes in his little book, as was mentioned above on *pagina* 540, that the land which it encircles is as long and as wide as one can travel in three months, and so it must be, reckoning at least six miles per day, five hundred and forty miles long and equally as wide. How then could such a river, together with the great land enclosed within it, which is said to lie in upper East India, or according to others near the Caspian Sea, be so unknown that no one but the Jews alone should know anything of it? On the maps, in those countries where the river and its land are supposed to be, there is not a single place even forty miles in size in which well-known cities and localities are not to be found; where then, in such regions, could an unknown land five hundred and forty miles long and wide possibly be found?

Rabbi Menasse ben Israel had indeed taken great pains, in his little book *Mikveh Jisrael*, to prove that such a river exists; for in the tenth chapter, fol. 36 and 37, from number 32 to 36, he seeks to establish this from Jewish books in which it is mentioned. And at fol. 38, col. 1, number 36, he appeals to the testimony of Josephus and Pliny, with these words: ומה מאד היא חזקה הערות יוסף בן גוריון הכהן בספרו הז' של מלחמות ישראל אשר חבר לרומיים שכתב פרק כ"ד שכאשר נסע טיטוס בין מדינת ארק'אש ומדינת רופאנא מקומות המלך אגריפא ראה נהר נפלא שאף שמימיו רבים ושוטף בחוזק הוא נח מזעפו אחר כל ששת ימים עד שביום השביעי רואין בו התום יבש בלי מים כלל. ואחר יום השביעי הולך וסוער בלי שינוי כלל. ועל כן כנו ארת הנהר ההוא בשם שאבא'תיקא על שם ששובת ביום השבת קדש. וגם פליניוס הסופר כתב בדברי הימים שלו בספר ל"א ממעשים הטבעיים פרק ב' שהנהר ההוא בארץ יהודה אבל לא דק בלשונו שרעהן בוראי שאצל הנהר ההוא ישכנים יהודה או That is: How powerful also is the testimony of the priest Josephus, son of Gorion, in his seventh book of the Israelite Wars, which he composed for the Romans, in which he writes in the 24th chapter that, when Titus was traveling between the towns of Arce and Raphanaea, places belonging to King Agrippa, he saw a wondrous river which, although it has much water and flows strongly, yet after every six days rests from its turbulence, so that one can see the bottom of it entirely without water. After the seventh day, however, it runs again with turbulence without any change whatsoever; for this reason it was named the Sabbatical River, because it rests on the holy Sabbath. Pliny also wrote in his history books, in the 31st book of natural histories, in the 2nd chapter, that this same river is in the Jewish land; he did not, however, state the matter clearly, for his meaning was certainly that the Jews and Israelites dwell along that river. These are the words of Rabbi Menasse ben Israel.

All of this, however, serves him as no sound proof. For as regards what the rabbis write about it, that consists of an erroneous and false opinion which they have never yet been able to demonstrate. As for the supposed testimony from *Flavius Josephus*, from the 24th chapter of the 7th book on the Jewish Wars, upon which Rabbi *Abraham Perizol* also relies in his book *Iggéreth orchóth ólam*, chapter 24, fol. 28, col. 1, that citation is entirely incorrect, since Josephus's account is directly contrary to the Jewish opinion, in that he reports that the river is completely dried up during the six working days, but on the seventh day the water returns and flows strongly. The Jews, on the other hand, maintain that it flows with great force during the six working days, but is completely dried up on the seventh day. To demonstrate this, I will cite the words of Josephus, which read as follows: But after the Emperor *Titus* had remained for a time, as mentioned, at *Berytus*, and had then departed from there, he arranged magnificent spectacles in all the cities of the land of *Syria* into which he came, in which he had the captive Jews put to death as a testimony to their downfall. Along the way, however, he saw a river whose nature is well worth knowing: it runs through the middle of both cities of the kingdom of *Agrippa*, namely *Arce* and *Raphanaea*, and has a wondrous property, for notwithstanding that the said water is great and of a fairly swift current, it nevertheless runs off and dries up completely within six days, and begins to flow again on the seventh day, as though no change had ever occurred in it. It is also accustomed to maintaining

this order always (as has been ascertained through reliable experience), and is therefore named the *Sabbath* River, after the Jews' holy seventh day. This stands in Josephus, from which it is clearly to be seen that his account is entirely contrary to the Jews' position; and therefore Rabbi *Menasse* and Rabbi *Abraham Perizol* have done very ill to appeal to his testimony.

Regarding the testimony from *Pliny*, that too is not significant. He does indeed write in the cited passage: *In Judæa rivus Sabbatis omnibus siccatur*, That is: In the Jewish land a river dries up every Sabbath; however, this is of no help to the Jews, for they claim that the river *Sabbátion* is located at the *Caspian* Sea, or in upper *India*; but *Pliny* states that it is in *Judæa*, which are lands very far removed from one another. Rabbi *Menasse* would indeed like to argue that *Pliny* did not state the matter clearly, and that his meaning was that the Jews dwell by that river but not in *Judæa*; but this is quite absurd, for he writes quite plainly that the river is in *Judæa*: and by *Judæa* no other land can be understood than the land which the Jews formerly inhabited; and he doubtless meant precisely that same river of which *Josephus* makes mention, even though they do not agree with one another in their description of it. It may also well be that in former times such a river existed in the Jewish land, but at the present time nothing more is known of it.

What Rabbi Abraham Perizol sets forth in his book *Iggéreth orchôth ólam* concerning such a river and the Jews, together with their government there, is all held to be without force by Rabbi *David Gans* in his book *Zémach David*, in the first part, fol. 14, col. 2. and fol. 15, col. 1., where he writes as follows: גלות עשרת השבטים היה בשנת שש ליחזקיהו היא שנה תשע להושע בן אלה מלך ישראל למרדו והיא שנת ר"ה ונגלכדה שומרון ויגל שלמנאסר מלך אשור את ישראל אשורה וינחם בחלח וחבור נהר גוזן וערי מדי מלכים ב' סימן י"ח והנה למרחק הדרך לא נודע לנו הווית עשרת השבטים ומה להם והערה קטנה תמצא בספר אורחות עולם ומביאו בספר יוחסין דף קנ"ה. גם בעל מאור עינים כתב מזה מעט מזער בספרו בפרק י"ג אך כל זה אינו שוה לי לרוות את נפשנו הצמאה. גם יש גמגום בספר אורחות עולם וביחוסין במה שיחסו מקום גלות עשרת השבטים למדינת פריטי יואן אשר הם ברחוק מזרח ממערב, That is: The ten tribes were led into exile in the sixth year of *Hiskia*, which was the ninth year of *Hosea*, the son of *Ela*, king of Israel, and of his apostasy, and the 205th year (of the fourth thousand in the count of years since the creation of the world), when Samaria was taken; and Shalmaneser, the king of Assyria, carried Israel away into Assyria and placed them in Chalach and Chabor, by the river Gozan, and in the cities of the Medes, as may be read in 2 Kgs 18:11; and behold, on account of the great distance of the way, the condition of these ten tribes, and what has become of them, has not been made known to us. You may, however, find a brief account in the book *Orchôth ólam* (of Rabbi Abraham Perizol), which is cited in the book *Juchasin* fol. 153. Likewise, the one who composed the book *Meór enáim* wrote something brief about this in his book, in the 13th chapter; but all of this avails nothing to satisfy our thirsting soul. There is also a stumbling block (and doubt) in the book *Orchôth ólam* and in the book *Juchasin*, in that they ascribe the place of the exile of the ten tribes to the land of Prester John, such that they are supposed to



be as far away as the east is from the west. From this one can see that Rabbi *David Gans* did not believe Rabbi Abraham Perizol. In the matter of his writing that it is not known where the ten tribes went and what their condition is, Rabbi *David Kimchi* agrees with him, when, in his commentary on the words of Jer 31:15, "Rachel wept for her children, because they were no more," he writes: גלות השבטים לא שבו עוד ולא נודע מקומם אים. That is: The tribes have not returned again, and their place is not known, where they may be. Now if it is not known where they went, how can one say with any foundation of truth that they dwell here and there and have their own kings and rulers? But let this be enough concerning the Jews' supposed kingdoms and dominions in Asia.

Regarding the imaginary kingdom of the Jews in Africa, it is said to be located in Ethiopia or Abyssinia, concerning which Rabbi Menasse ben Israel, in his oft-mentioned little book *Mikvéh Jisráel*, fol. 34, col. 1. 2., in the 8th chapter, numero 29, expresses himself as follows: וגם יושבין קצת מעשרה השבטים במדינת עטיא"פא ומדינת אבא"סא והיא מלכות פאפ"יאן ועוד היום יושבין ברומא אומה אחת נקראים אב"יסיניא על שם אותה המדינה אבא"סא והם מעידים על דבר זה. ואחד מהם היה נקרא שמו בוט"רו וכתב שעל שפת נהר נילוס יושבים ב' אומות גדולות ואחת מהם אומת ישראל ויש להם מלך אדיר. וגם רבי אברהם פריצול כתב זאת בספרו הנזכר ששמע זאת משני רבנים שהיו שם. וגם העידו הרבנים דבר הזה על אמתתם לפני הער"קוליס דוכס פיר"ארא וגם הוא בלי ספק שמהם קבלו האב"יסיניא מצות מילה ושבת ושאר הנהגות ישראל שנוהגין עוד היום. גם הסופר נאמן פטולו"מיוס בספרו צורת העולם כתב שבאפ"ריקא חדשה והוא חלק אחד מחלקי אפר"יקא שלא היה נודע לסופרים הקדמונים באשר שלא היו יודעים מקור נהר הנילוס"ס. ומקור והתחלת נהר הנילוס הוא מן ההרים הגדולים הנקראים בפי הקדמונים מו"נטס ד"ע ל"א לו"נא, ויושבים שם גם כן עם יהודים שאין מספר ונכנעים למלך פא"פיאן ומעלין לו מס that is to say, there also dwell some of the ten tribes in the territory of Ethiopia and Abyssinia, which is the kingdom of Pap Jan (who is otherwise also called Prester John, and by the Dutch Paep Jan), and there still dwells to this day a people in Rome who are called Abyssinians after the name of the territory of Abyssinia, and they themselves testify to this matter. One of them, by name Bottus, also wrote that on the bank of the river Nile there dwell two great peoples, one of which is an Israelite people that has a mighty king. Rabbi Abraham Perizol also wrote this in his aforementioned book, that he had heard it from two rabbis who had been there. Those same rabbis also testified to the truth of this before Hercules, Duke of Ferrara. The Abyssinians have also, without doubt, learned the commandment of circumcision and of the Sabbath and of the remaining Israelite customs from the Jews, which they still observe to this day. The faithful writer Ptolemy also wrote in his book, which is called the Description of the World, that the new Africa, which is a part of Africa, had not been known to the ancient writers, because they did not know the source of the river Nile. The river Nile, however, has its source and origin from the great mountains which by the ancients are called *Montes Lunæ*, that is, the Mountains of the Moon, and there dwell Jews without number who are subject to Pap Jan and pay him tribute. But if the Jews there are such a great and mighty people and have their own powerful king, why should they be subject to Pap Jan, or Prester John, and

pay him tribute? They must therefore be no great heroes, unlike the tribes that reside in Asia, who are subject to no other peoples but rather make those peoples subject to themselves and receive tribute from them.

The aforementioned *Rabbi Menasse*, fol. 43, col. 2. in the 13th chapter, numero 47, in the said little book, also wishes to prove from Isa 11:11 that Jews are to be found in *Aethiopia*, since it is stated there that God will in the future recover the remnant of His people from among other lands, including from *Cush* or the land of the Moors, when he writes: כּוֹשׁ לְפִי דַעַת הַהֲמוֹנִים הִיא מְדִינַת עֲטִיאֶפְנָא וְזֶהוּ שְׁאֶמֶר יִרְמְיָהוּ י"ג פְּסוּק כ"ג הִיִּהְפֶּה כּוֹשִׁי עוּרוּ וְנִמְר חֲבַרְבוּרוֹתָיו גַּם אֲתֵם תּוּקְלוּ לְהִיטִיב וְגו' וּלְפִי זֶה נִבָּא יִשְׁעָיָהוּ שֶׁהַשְּׂבָטִים הֵם בְּמְדִינַת אֲבִיסִינָא הַקְּרוֹבָה לְעֲטִיאֶפְנָא that is, *Cush* signifies, according to the common opinion, the land of *Aethiopia* or the land of the Moors, and this is what *Jeremiah* said in Jer 13:23: "Can a Moor also change his skin, and a leopard his spots? So too could you do good, etc." According to this, *Isaiah* (in Isa 11:11) thus prophesied that the tribes would be in the land of *Abyssinia*, which lies close to *Aethiopia*. This, however, is a poor proof, and it is just as little true that the Jews have a kingdom in *Abyssinia* as it is true that twenty-four Jewish kings reign beyond the Sabbathyon.

Since *Rabbi Menasse* also reports that the word *Cusch* is commonly understood to refer to the region of Ethiopia or Abyssinia in Africa, and that a great multitude of Jews is said to dwell in that land who have their own king, I am surprised that the Jews do not write that the river *Sabbatjon* is in Abyssinia. It was reported above at *pagina 527* from the booklet of *Eldad*, and at *pagina 529* from the book *Shalsholet hakkabbala* fol. 28, col. 1, that the four tribes of *Dan*, *Naphtali*, *Gad*, and *Asher* migrated into the land of *Cusch*. And at *pagina 541* it was shown from the aforementioned booklet of *Eldad* that these four tribes dwell very close to the *Sabbatjon* and sometimes speak with the people who are on the other side of it. Now if *Cusch* signifies the region of Abyssinia, then the river *Sabbatjon* cannot be in Asia, as is commonly claimed, but must be in Africa. Beyond this, it was also shown above at *pagina 536* from the aforementioned book *Shalsholet hakkabbala* fol. 80, col. 2 that King *Preste Jan*, who in the booklet *Maasioth veseppurim min malke Jisrael* is called Prester John, wrote in the year 1460 A.D. to the then-reigning Pope in Rome and furnished him with information concerning the Jews dwelling beyond the river; and it is reported of this same King *Preste Jan* in the words cited above at *pagina 555* from the booklet *Geliloth érez Jisrael* that he is an *Ishmaelite* and an adherent of the Mohammedan or Turkish faith. Since it is not credible, however, that a Mohammedan king would have written to the Pope on this matter, given the Turks' unspeakable hatred toward Christians, whereas the king of Abyssinia, to whom the Jews are said to be subject and to pay tribute, as was reported above from the booklet *Mikvéh Jisrael* fol. 34, col. 2, is a Christian and, as *Hornius* indicates in his *Orbe Imperante*, pages 310 and 311, is commonly called Prester John in place of Prester Chan, which means a king of

serfs, it would bear a somewhat closer resemblance to the truth if the Jews were to teach that the river *Sabbatjon* is in Ethiopia. Yet however they may choose to present the matter, their teaching concerning this river is a vain fabrication.

Regarding the supposed dominion of the same in *America*, the aforementioned Rabbi *Menasse ben Israel* expresses himself on this matter in his cited booklet *Mikvéh Jisrael*, fol. 61, col. 2., in the 20th chapter, *numero* 71, as follows: במדינת הודו מערבא יושבין קצת מעשרת: that is, in the land of the West Indies there dwell some of the ten tribes, who journeyed from the land of Kedar through *Anian* or *Sina*; and they are still to this day, by the providence of the blessed God, hidden in the part of the world called *America*. At the beginning of his aforementioned booklet, however, he writes up to fol. 12. concerning the manner in which a Jew named *Aaron Levi*, who among the Spaniards was called *Montesinus*, came to *Amsterdam* in the year 5404 after the creation of the world, and in the year 1644 A.D., on the 18th of August, and reported that he had been in the West Indies, and had been led by an Indian named *Francisco* over high mountains and cliffs for three days, and had finally been brought to a river, above which the Jews dwell; and that, after a signal of their presence had been given, four men immediately crossed over the river toward him, to whom *Francisco* related that *Montesinus* was a Jew; whereupon the Indian Jews embraced *Montesinus* and kissed him, and, because they could not speak with him, conveyed to him by signs nine different things. After that they crossed back over, and four others came in a small boat, and after these four more again, and so on, such that within three days some 300 and more had crossed over the river in groups of four, one after another, and all had spoken the same words and conveyed the aforementioned nine things; and *Montesinus* had been angry that they had not answered his questions. After this he took his leave of them and traveled back again with *Francisco*.

In support of this testimony of *Montesini*, Rabbi *Menasse* wishes to adduce further evidence that there are lands in *America* inhabited entirely by Jews, and he asserts at fol. 18, col. 1, 2, in the 2nd chapter, *numero* 9, that the *Americans* have many Jewish customs and practices, which they must have learned from the Jews in those lands. And at fol. 19, col. 1, 2, *numero* 10, he reports that white people are found in *America* who grow long beards, whereas the *Americans* are brown-yellow in complexion, from which he concludes that the white people must be Jews. And at fol. 26, col. 2, in the 5th chapter, *numero* 19, he reports that the Spaniards found large buildings in *America*, and asserts that the Jews must have built them, to say nothing of various other things he advances in support of his opinion. Nevertheless, he places the testimony of *Montesini* above all else that he has adduced as proof, at fol. 25, col. 1, in the 4th chapter, *numero* 17, and at fol. 62, col. 1, *numero* 72. How the Jews came to *West India*, according to his view, he sets forth in greater detail at fol. 16, col. 1, 2, in the 2nd chapter, *numero* 6, and at fol. 17, col. 1, *numero* 7, and at fol. 64, col. 2, and fol. 65, col. 2,

*numero* 72. However, everything he advances as proof of the entire matter is built upon a poor foundation, and is no more true than what was reported above concerning the Jewish kingdoms and dominions in *Asia*.

Who would want to believe even the least of all the Jewish fancies enumerated above? The ten tribes were driven out of their land on account of their terrible idolatry and other grave sins, as can be seen in 2 Kgs 15:28-29, 2 Kgs 17:5-24, 2 Kgs 18:11-12, and also 1 Chr 5:25-26, and God rejected the entire seed of Israel and cast them away from His face, as is written in 2 Kgs 17:20. Indeed, the *Talmud* itself testifies that they have no share in eternal life, for in the tractate *Sanhedrin* fol. 110, col. 2. it is written as follows: תנו רבנן עשרת השבטים אין להם חלק לעולם : הבא שנ' ויתשם יי' מעל אדמתם בעולם הזה וישליכם אל ארץ אחרת לעולם הבא that is, Our rabbis teach that the ten tribes have no share in the life to come (eternal life), as it is said (Deut 29:28): And the Lord cast them out of their land with great wrath, fury, and displeasure. (The words) "And the Lord cast them out of their land" signify this present life; (but the words) "And cast them into another land" signify the life to come (eternal life). How then could it be possible that God would have allowed them to come into such glorious and fertile lands, as is claimed, in which they are supposed to dwell better and more peacefully under their kings and rulers than they had ever lived before in the promised land? Rabbi *David Kimchi* himself did not believe that the Jews of the present day have kings and rulers of their own lineage anywhere in the world; for this reason he writes in his commentary on the words of Hos 3:4, "The children of Israel shall remain for a long time without king or prince," in the following manner: אלה הם ימי הגלות that is, This is to be understood of the days of the *exilii*, or exile, in which we presently find ourselves, and we have neither king nor prince from Israel, for we are under the power of the Gentiles and under the authority of their kings and princes. Furthermore, in the *Jalkut chadasch* fol. 47, col. 3. *numero* 19. under the heading *Galuth* one reads: בחטא מכירת יוסף שהיה י"ב שנים בבית האסורים ומנעו that is, On account of the sin of the selling of Joseph, who spent twelve years in prison (in Egypt), and because a hundred blessings were withheld from him every day, the twelve tribes were punished by being placed in the Edomite *exilio*, or exile. And this is also to be found in the great *Jalkut Rubeni* fol. 68, col. 2. in the *Parascha Vajeschef*, as well as in the small *Jalkut Rubeni*, *numero* 13. under the heading *Galuth*, drawn from the book *Medrasch néelam*. Now since by Edom Christendom is understood, and all twelve tribes are supposed to be in exile among the Christians, how then can they be in *Asia*, *Africa*, and *America*, and have their kingdoms there? The highly learned rabbis may see for themselves how they can reconcile these things with one another. With this, let enough have been said concerning the Jewish dominions and kingdoms, which consist of nothing other than the vain and fantastical imaginings of the Jews.

**Chapter XI. In which four questions are examined: first, whether it is permitted to the Jews, according to the teaching of the Rabbis, to deceive a Christian? Second, whether it is allowed to them to steal from or rob him? Third, whether they may keep something that a Christian loses and they find? And finally, fourth, whether they may practice usury against Christians?**

It is well known to everyone what a deceitful people the Jews are; but if it were to be objected against them that deception must be permitted among them, because they are so greatly given to it, they could answer that it is held by their Rabbis to be a great sin, wherefore it stands written in the Talmudic tractate *Báva mezía* fol. 59, col. 1: שלשה אין הפרגוד ננעל בפניהם אונאה וגזל: 1: that is, there are three things before which the curtain is not closed (that is, before which the curtain is not drawn, so that God does not see and punish them): deception, robbery, and idolatry; which can also be read in the *Jalkút Schimóni* on the prophet Amos, fol. 79, col. 4, number 546.

Further, they can say that deception is also forbidden by their rabbis, as is taught in the *Sépher mizvóth gádol* of *Rabbi Mosche Mikkózi*, fol. 61, col. 1, under the title *Hilchóth onaóth* (or *Hilchos onáos*), as follows: אסור לרמות בני אדם במקח וממכר או לגנוב דעתן אפילו דעתו של גוי ואחד גוים : ואחד ישראלים שוים בדבר זה. ואם היה יודע שיש בממכרו מום יודיעו ללוקח ואפילו לגנוב דעת הבריות בדברים אסור : that is, it is forbidden to deceive people in buying and selling, or to steal their sense (or opinion), (that is, to cause them to believe and think something that is entirely false and untrue,) not even the sense of a *Goi* (or Christian); and the *Gójim*, or Christians, and the Israelites are to be regarded as equal to one another in this matter. And if someone knows that what he is selling has a defect, he shall disclose it to the buyer. Indeed, it is also forbidden to steal people's sense with words, (that is, to deceive them with words in such a way that they think a thing is constituted differently than it actually is in fact.) This is also to be read in the book *Jad chasaka*, in the fourth part, fol. 80, col. 2, in the 18th chapter, number 1, under the title *Hilchoth mechira*, as well as in the book *Shulchan aruch*, in the part *Choschen hammischpat*, number 228, § 6. They can also object that *Rabbi Salman Zevi*, in his *Jewish Theriac*, fol. 8, col. 2, in the first chapter, number 14, sufficiently demonstrates how strictly deception is forbidden to them.

Beyond this, they can bring forward the fact that in the aforementioned book *Shulchan aruch*, in the mentioned section *Choschen hammischpat*, number 231, §. 1, the following is read: המודד או שוקל חסר לחבירו או אפילו לעכו"ם עובר בלאו דלא תעשו עול במדה : במשקל ובמשורה: that is, whoever measures or weighs too little for his fellow (namely a Jew) or even for an idolater (by

which a Christian is to be understood), transgresses a prohibitory commandment: (for it is written in Lev 19:35:) You shall not act unjustly with the ell, with the weight, and with the measure. Likewise, *Rabbi Mosche bar Majemon* writes in the fourth part of his aforementioned book *Jad chasaka*, fol. 19, col. 2, in the 7th chapter, number 8, under the title *Hilchoth geneva*, in the following manner: אחד הנושא ונותן עם ישראל או עם עובד עכו"ם אם מדד או שקל בחסר עובר על לא תעשה וחייב להחזיר. וכן אסור להטעות את כותים בחשבון אלא ידקדק עמו שנאמר וחשב עם קוניהו אע"פ שהוא כבוס תחת ידיך קל וחומר לכותי שאינו כבוס תחת ידיך. והרי הוא בכלל כי תועבת יי' אלהיך כל עושה אלה. כל עשה : that is, whoever conducts trade with an Israelite or with an idolatrous person, and measures or weighs too little for him, transgresses a prohibitory commandment and is obligated to make restitution. Likewise, it is also forbidden to cause a *Cuthean* (or Christian) to err in his accounting; rather, one must observe the matter precisely with him (and shortchange him not in the slightest), as it is said (Lev 25:50): He shall reckon with his buyer; even if he is already subject to your power. How much more is such a thing forbidden toward a *Cuthean* who is not under your power. And behold, this is included among those things (of which it is written in Deut 25:16:) For whoever does such things is an abomination to the Lord your God. And they can further note that this is also found in *Rabbi Mosche Mikkozi Sepher mizvoth gadol*, fol. 58, where, however, instead of the word *Cuthean*, *Goi* is read.

Furthermore, they can say that the aforementioned *Rabbi Mosche Mikkozi*, in the said book fol. 132. col. 3., under the title *Hilchoth hachavath haaveda*, writes further as follows: כבר דרשתי לגלות ירושלים אשר בספרד ולשאר גליות אדום אדום כי עתה שהאריך הגלות יותר מדאי יש לישראל להבדיל מהבלי העולם ולואחז בחותמו של הק"ב"ה שהוא אמת ושלא לשקר לא לישראל ולא לגוים ולא להטעותם בשום ענין ולקדש עצמם אף במותר שלהם שנאמר שארית ישראל לא יעשו עולה ולא ידברו כזב ולא ימצא בפיהם לשון תרמית וכשיבא הק"ב"ה להושיעם יאמרו הגוים בדין עשה כי הם אנשי אמת ותורת אמת בפיהם אבל אם יתנהגו עם : that is, I have already preached to the exiles of Jerusalem (who are in Spain, and to the remaining exiles who are in Edom, that is, in Christendom) that now, since the *exilium*, or captivity, has lasted far too long, the Israelites ought to separate themselves from the vanities of this world and hold fast to the seal of the holy and blessed God, which is truth, and neither lie to an Israelite nor to the *Gojim* (or Christians), nor deceive them in any matter, but also in those things that are permitted to them, they should keep themselves holy, as it is said (Zeph 3:13): The remnant of Israel shall do no more iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. When then the holy and blessed God shall come to deliver them, the *Gojim* will say: He does rightly (in that He redeems them), for they are truthful people, and the true law is in their mouth. But if they deal deceitfully with the *Gojim*, they will say: See what the holy and blessed God does, that He has taken thieves and deceivers as His inheritance?

Beyond this, they can also give as an answer that in the book *Caphtor uphérah* fol. 36, col. 2. it is written: כשם שאתה צריך להיות נוהג באמונה עם ישראל כך אתה צריך להתנהג עם הגוים : that is, just as you ought to deal faithfully with the *Israelites*, so too must you deal faithfully (and

honestly) with the *Gojim* (or Christians). All of this, I say, the Jews could give as an answer, and could add thereto that those Jews who act contrary to this sin against it and act in opposition to the teaching of the Rabbis; in which case the answer to the aforementioned first question, whether the Rabbis permit in their teaching the defrauding of a Christian, would come out thus: that they do not permit it, since their cited teachings demonstrate precisely the opposite.

To this, however, I reply that this teaching of the Rabbis may be entirely good, and it would be desirable that all Jews would follow it, for then not so many Christians would be brought to ruin of their property in a godless and wanton manner through their shameful frauds, as so frequently occurs. But since the Rabbis not only look on at such abominable fraud committed by those under their authority and do not themselves punish it, but also, when they themselves are engaged in dealings, seek to overreach the Christians, it must follow that they must have yet another teaching in their books which runs directly contrary to the one just mentioned; all the more so since it is entirely common among the Rabbis that two contradictory teachings are found among them, both of which are nonetheless supposed to be the word of God, as has been clearly demonstrated above in the eighth chapter of the first part, pages 315 and 316.

Indeed, it is entirely certain that the teaching cited above is nullified in other places by the rabbis, and that they teach the opposite therein; for in the Talmudic tractate *Báva mezía* fol. 61, col. 1., at the end, in the *Tosephoth*, it is written as follows: אונאה ורבית שרי בגוי דכתיב לנכרי, תשיך ואונאה נמי דכתיב אל תונו איש את עמיתו, That is: It is permitted to deceive a *Goi* (or Christian) and to take usury from him, as it is written (Deut 23:20): You may charge interest to the foreigner. It is likewise permitted to deceive him, as it is written (Lev 25:14): When you sell something to your neighbor, or buy something from his hand, let no one deceive his brother. Thus it is here permitted to deceive a *Goi* or Christian, because the Law of Moses only forbids deceiving one's neighbor or brother. So too does Rabbi Moses bar Maimon write in the fourth part of his book *Jad chasáka* fol. 74, col. 2., in the 12th chapter, numero 1, under the title *Hilchoth mechira*, in the following manner: אסור למוכר או לקונה להונות את חבירו שנאמר וכי תמכרו ממכר וכי תעמיך אל תונו, That is: It is forbidden for a seller or buyer to deceive his fellow, as it is said (Lev 25:14): When you sell something to your neighbor, or buy something from his hand, let no one deceive his brother. And in the 14th chapter, numero 12, fol. 77, col. 2, under the aforementioned title *Hilchoth mechira*, he teaches: בשם שהוניה במקח וממכר כך יש הוניה בדברים, שנאמר ולא תונו איש את עמיתו, That is: Just as there is deception in buying and selling, so too is there deception in words, as it is said (Lev 25:17): Let no one deceive his neighbor. From which it can be seen that it is only forbidden to Jews to deceive their neighbor. For this reason they also beseech God on their *Jom kippur*, or Day of Atonement, in a prayer which begins: על חטא שחטאנו לפניך *Al chet schechatanu lefanécha*, which is found in the Frankfurt *Machsor*

fol. 44., in which they call upon God for the forgiveness of their sins, in the following manner: ועל חטא שחטאנו לפניך בהונאת רע That is: And (forgive us) our sin, which we have committed before You, by deceiving the neighbor; and here the *Gojim* or Christians are not mentioned at all.

By “their neighbor,” however, they understand only the one who belongs to their religion, for in the book *Chóschén hammíshpat*, fol. 132, col. 2, in the *notis* or annotations on *numero* 95, §. 1, of the Amsterdam printing, the following is read: בכל מקום שנאמר רעהו אין העכו"ם בכלל that is, In all places where (in the Law of Moses) it says “his neighbor,” an idolater is not included therein (and is not comprehended under it). And in the cited fourth part of the book *Jad chasáka*, there stands at fol. 31, col. 1, in the 11th chapter, *numero* 3, under the title *Hilchoth geséla*, the following written: הנשבע לכו"מ וכיחש את הקרן ואינו חייב בחומש שנאמר וכחש בעמיתו that is, He who swears to a *Cuthean* (or Christian) shall return the principal sum to him; however, he is not obligated to pay the fifth part (concerning which Lev 6:5 is to be read), because (there at v. 2) it says: And he denied it to his neighbor. Likewise, in the book *Pesíkta sotárta*, fol. 81, col. 1, at the end, in the *Paráscha Kí téze*, on the words of Deut 23:25, “When you pass through your neighbor’s grain” etc., it is taught: רעך פרט לקמת אחרים that is, By the words “your neighbor,” the grain of others (namely the *Gojim*) is excepted. Accordingly, in the book *Beér haggóla*, fol. 44, col. 2, the following is also read: מה שאמרו במסכת בבא מציעא שאונאת הגוי מותרת דכתיב: ולא תונו איש את עמיתו דבר זה מדבר כאשר אדם מוכר דבר לחבירו ונמצא שנתאנה בשתות צריך להחזיר לו that is, What is said in the (*Talmudic*) tractate *Bava mezia*, that it is permitted to defraud a *Goi*, as it is written (Lev 25:17): “Let no one defraud his neighbor”; this speaks of the case where one sells something to his companion (or fellow man) and it is found that the latter has been defrauded by a sixth part, in which case he must return it to him; but to a *Goi* he need not return it.

Yes, the Talmud teaches in the tractate *Megilla*, fol. 13, col. 2, that it is also permitted for the righteous to deceive someone, for it is read there as follows: ומי שרי לצדיקי לסגויי ברמיותא אמר That is: What? Is it then permitted for the righteous to walk in deceit (that is, to deal in it)? And he said to her: Yes, (for it is written in 2 Sam 22:27:) With the pure you are pure, and with the perverse you are perverse. Concerning this, the following is also found in the great *Jalkut Rubéni*, fol. 20, col. 2, in the *Paráscha Bereschíth*, taken from the book *Emek-hammélech*: שרו להו לצדיקי' לסגויי ברמאות כיעקב מדה כנגד מדה כאשר עשתה נחש כן שילם לה: אלהים שני' עם נבר תתברר עם עקש תתפתל. וכל זה מפני ששמעו אדם וחווה לנחש ברמאות ונתפתו וברמאות נתרפאו שעל ידי That is: It is permitted for the righteous to act deceitfully, as Jacob did, and like was repaid with like: just as the serpent had acted, so God repaid it in kind, as it is said (Ps 18:27): With the pure you are pure, and with the perverse you are perverse. And all of this came to pass because Adam and Eve obeyed the serpent; thus they were led astray through deceit, and through deceit they were healed again: for through Jacob the world was blessed with thirty-nine blessings, in answer to the thirty-nine curses with which it had been cursed in the time of Adam and Eve.



It has indeed also been reported from Rabbi *Mosche Mikkozi*'s book *Sepher mizvoth gadol* that it is forbidden to deceive a *Goi* even with words alone; however, the thieving Talmudic teacher *Raf Cahana*, who is mentioned in what follows, teaches the Jews the opposite by his own example, in that when he came to a *Goi* he said: שלמא למר *Schelama lemor*, that is, "may the lord be greeted," yet he meant not the *Goi* but his own Rabbi, who was above him, and thus deceived the *Goi*, who thought the greeting was directed at him, with ambiguous words, as was indicated above in the 15th chapter of the first part. Rabbi *Eliezer* did likewise, of whom it is written in the Talmudic tractate *Avoda sara* fol. 16, col. 2. as follows: ר' ת"ר כשנתפס ר' אלעזר למינות העלוהו לגרדום לידון אמר לו אותו הגמון זקן שכמותך יעסוק בדברים בטילים הללו אמר לו נאמן עלי הדיין כסבור אותו הגמון עליו הוא אומר והוא לא אמר אלא כנגד אביו שבשמים אמר לו הואיל והאמנתי עליך דימוס פטור אתה

That is: Our Rabbis teach that when Rabbi *Eliezer* was seized by the heretics (namely the Romans, who wanted to compel him to idolatry, as Rabbi *Salomon* indicates in his commentary on this passage) and was brought before the criminal tribunal to be condemned, the magistrate said to him: should an old man such as you are occupy himself with such vain things (as are in your religion)? To this he replied: the judge is faithful toward me (and deals rightly with me). The magistrate, however, supposed that he had said this of him, whereas he had in fact said it of his Father in Heaven (God the Lord), intending thereby to indicate that He was rightly visiting him thus on account of his sins. And the magistrate said to him: since I believe you (that you judge me so sincerely), I swear to you by *Dimus* (who was an idol) that you shall be free and released.

Regarding what was mentioned from the book *Jad chasaka*, that it is forbidden to cause a *Goi* or Christian to make an error in an account, the opposite of this is taught in the book *Choschen hammischat* fol. 423, col. 1, Amsterdam printing, *numero* 348, in the *annotation*, with these words: טעות ע"כוס כגון להטעותו בחשבון או להפקיע הלואתו מותר ובלבד שלא יודע לו דליכא חילול השם: טעות ע"כוס כגון להטעותו בחשבון או להפקיע הלואתו מותר ובלבד שלא יודע לו דליכא חילול השם: That is: The error of an idolater, namely to cause him to make a mistake in an account, or to cancel what he had lent to a (Jew) (that is, to say that he had paid it to his deceased father, even if it is not true, as Rabbi *Salomon Jarchi* explains in his commentary on *Bava mezia*, fol. 113, col. 2.), is permitted, provided only that he does not find out about it and the name of God is not profaned. Some, however, say it is forbidden to cause him to err; but if he errs of his own accord (and shortchanges himself in the account), then it is permitted (to keep that by which he has wronged himself). On this matter it is also written in Rabbi *Mosche Mikkozi*'s book *Sepher mizvoth gadol* fol. 132, col. 3., under the title *Hilchoth haschavath aveda*, as follows: טעות גוי עובד ע"ז מותר והוא שטעיה מעצמו כיצד כגון שעשה עמו חשבון וטעה וצריך שיאמר לו ישראל ראה שעל חשבונך אני סומך ואיני יודע אלא מה שאתה טעות גוי עובד ע"ז מותר והוא שטעיה מעצמו כיצד כגון שעשה עמו חשבון וטעה וצריך שיאמר לו ישראל ראה שעל חשבונך אני סומך ואיני יודע אלא מה שאתה

That is: The error of an idolatrous *Goi* is permitted (that is, one may keep that amount by which he has erred) when he errs of his own accord. How is this to be understood? When the *Goi* makes an account and makes a mistake in it (such that he wrongs himself), the Israelite must say to him: See, I rely

upon your account, and I do not know (whether it is correct or not), yet I give you what you state. But to cause him to err is forbidden, for perhaps the *Goi* does it deliberately (and pretends not to know the error) in order to test him, whereby the name of God would be profaned. This same ruling is also to be found in the book *Jad chasaka*, in the fourth part, fol. 31, col. 1, in Chapter II, *numero* 4. 5., under the title *Hilchoth gesela vaaveda*.

This passage is taken from the aforementioned Talmudic tractate *Bava kamma* fol. 113, col. 2., where several examples of such deception are recorded, which were committed by Talmudic teachers, and the words there read as follows: אמר שמואל טעותו מותרת כי הא דשמואל זבן מניי רב כהנא זבן מניי מאה ועשרים חביתא בכמר דמאה ואבלע ליה לקנא דדהבא במר דמאה דפרזלא בכ' זווי ואבלע ליה חד זווא. רב כהנא זבן מניי מאה ואכלע ליה חד זווא. רבינא זבן איהו לההוא גוי דיקלא ואכלע ליה חד זווא. לצלחא אמר ליה לשמעיה חד זווא. אמר ליה חזי דעלך קא סמיכנא. רבינא זבן איהו לההוא גוי דיקלא ואכלע ליה חד זווא. לצלחא אמר ליה לשמעיה That is: *Samuel* said that the error (of a *Goi* and the deception which proceeds from it) is permissible. Thus this *Samuel* bought a golden flask from a *Goi* for four shillings, which the *Goi* believed to be made of iron (or brass), and withheld one shilling from him (and confused him in the counting, so that he took three shillings instead of four, as *Rabbi Solomon* explains in his commentary on this passage). *Rab Raf Cáhana* bought one hundred and twenty barrels (of wine) from a *Goi* instead of one hundred, and withheld one shilling from him, and said to him: see, I rely upon you (and upon your reckoning that it is correct). *Rabbéna* had sold palm trees to a *Goi* for splitting, and (before the *Goi* had fetched them) said to his servant: go and take something away from the trunks (or cut something off from them), for the *Goi* knows well the number (of the trees, but he does not know how thick or thin they were). We see here, therefore, in what manner *Samuel* defrauded a *Goi* doubly, in that he first bought a golden flask from him as though it were one of iron or brass, and then also shortchanged him by one shilling in the payment. Likewise, that *Raf Cáhana* cheated a *Goi* out of twenty barrels and one shilling; and in what a thievish manner *Rabbéna* dealt with another *Goi* and stole from him the wood that had been sold. These frivolous and godless tricks the Jews have always known how to follow masterfully and to put into *practice*, which is why every Christian who has dealings with them must take good care not to be deceived by these unconscionable people. The question thus arises whether the Rabbinical teachers permit Jews to defraud a Christian; and the answer that emerges is that, although some forbid it, others on the contrary allow it. It is the latter that they also follow, as daily experience attests, and as I myself have personally experienced in practice.

Regarding this, the converted Ferdinand Heß addresses them in his *Judenspiegel*, in the second chapter, *pagina* 10, as follows: “Before our lending, you may take all our goods from us; you ought not to refrain from it, for you consider it no עבירה *averó* to be a גוי מרמה *Goi merámmeh*, that is, to deceive is reckoned among you Jews as no sin, whoever can deceive a Christian.” And in the second part of his *Judengeissel*, in the 6th chapter, he reports how the Jews blow a ram’s horn on their New Year’s Day, and writes the following concerning it: “When the ram’s horn is blown and gives a clear, bright sound, they are joyful and in good

spirits, saying expressly that it will go well for them this year, and that they will have good fortune and blessing in bodily sustenance, and *victori* against the Christians, whom God will take away this year. But if it happens that the horn did not sound clearly, they are very sorrowful and despondent, saying and fearing that they have an unlucky year to expect; amid these proceedings, one Jew asks another whether he has not been *merámme* to some *Goi*, whether he has had any *mezios*, that is to say, whether he has deceived any Christian, or whether he has not stolen from him, or indeed moved someone to steal, and sold the stolen goods to the Jew for half price, or whether he has cheated or defrauded a Christian in a transaction or exchange. In short, there one person discloses to another by what means and method he has defrauded someone. Then the other says: ‘Well then, you have brought a *korban*, that is, you have brought an offering to God, or done a pleasure to our Lord God, in that he had indeed deceived a Christian.’” These are the words of Ferdinand Heß.

The convert Samuel Friedrich Brentz also shows this in his *Jüdischer abgestreiffter Schlangenbalg*, page 21, in the 4th chapter, following up on this matter, and says: When the Jews have run around for a whole week and here and there deceived a Christian, they commonly come together on their Sabbath day and boast of their roguish deeds; whereupon the other Jews respond, *mann soll den Gójim das lefauß der néphesch lokéach seyn*, that is, one should take the heart out of the body of the Christians, and they say further טוב שבגויים הרוג *tof schebegójim haróg*, that is, the best among the Christians should be struck dead. If a Christian has been very severely deceived by a Jew, the other Jews who hear of it say that he has brought a *korban*, that is, a sacrifice, in that he deceived this person in such a manner.

Of such deceptions by the Jews, the converted *Dieterich Schwab* gives an account in his *Jüdischer Deckmantel*, in the third part, in the second chapter, pages 157 and 158, as well as in the third chapter, and in the aforementioned third chapter he relates an incident in these words: I knew an old, aged Jew not far from here, whom I could well name if it were necessary, but since he was my father-in-law, I will spare him. To this man, a distinguished citizen once sent his wife with several pledges and also a written list of them, because he urgently needed money (as often happens in merchant dealings); when the Jew saw this and immediately noticed that the Christian had miscalculated or miswritten, and had set the gold some 10 thalers too low, putting down too little, he kept silent about it, broke open the sealed pledges, and without scruple took away as much as had been miscalculated on the gold. And since he did not have the money himself, he carried those pledges to another Jew and obtained the money on them. What happened? Some time later, the Christian wished to redeem his pledges; not only did he have to pay 30 per 100 in annual interest, but the Jew also secretly stole six reichsthalers in gold from him during the return delivery and the counting of the interest. The Christian goes home again with his pledges, thinking he has received them honestly, whereupon he finds that a silver scabbard of 30 *Loth* is missing; he sends to the Jew’s house and has it demanded back, but the Jew denied it to him with great

oaths and would not confess, notwithstanding that he had shown it to me immediately after the citizen's departure, rejoicing and boasting, and had stated without scruple that the *Goi* should not get to see it again, as he indeed kept it, broke it into pieces, and sold it to another Jew named *David Hirsch*. This I afterward reported to that same citizen, when by the grace of God I had come to the Christian faith, but he, being rich, distinguished, and held in great esteem, did not wish to trouble himself much about it, lest it might redound to his diminishment that he had had to borrow money from a Jew; and so the good Christian lost the aforementioned property of his. Beyond this, the same Jew also drew the said Christian's wife to himself through flattering words and cunning tricks, without her husband's knowledge (though it is now known to him), so that she conducted trade and exchange with him, but so honestly on his part that he gave her, among other things, as one unacquainted with gold, no more than one reichsthaler and seven shillings for a double ducat, and for a double gold guilder or angel only one thaler and eight groschen, and this not in money but in loose, worthless rags that were of no great value, thereby deceiving the good woman by more than half. What do you think now, my Christian: is this not an upright Jewish priest, who knows so well how to deal with other people's goods and to bring them to himself, and who knows how to lead other Jews by such an example? Thus far are the words of Dieterich Schwab, from which it is plainly evident how the Jews follow the thievish examples of the aforementioned Talmudic teachers, namely Rabbi Samuel, Raf Cáhana, and Rabbena. Now if the rabbis do such things, as this Jew of whom Dieterich Schwab speaks was also one, it is easy to imagine what the common Jews are accustomed to doing, whose scheming and striving is directed at nothing other than deception, by which also very many Christians are plunged into utter ruin.

The converted Dieterich Schwab shows, in the 4th chapter of the third part of his *Jüdischer Deckmantel*, how deceitfully the Jews deal with the promissory notes they receive from Christians as security for money lent to them, and he reports that they either, when the Christian repays the money and demands his note back, claim that it has been misplaced and that they cannot find it, assuring him they will deliver it to him as soon as it comes to hand, and then keep the Christian running back and forth until he grows weary of it, after which they demand the money a second time from him or from his heirs; or they employ this fraud: when the amount of the borrowed sum is written in numerals, they alter it, and instead of 20 *fl.* they write 200. For this reason he also warns those who give promissory notes to Jews that they should not write the sum in numerals but should write it out in full in letters. He likewise reports in the 6th chapter of the aforementioned third part how easily a Christian can be deceived and cheated by a Jew through a Hebrew promissory note concerning what the Jew owes the Christian, and he admonishes that one should take German promissory notes from them if one does not wish to be defrauded, as has already happened to many a Christian, of which he provides two examples. The first occurred here in Frankfurt once during the fair, where a Jew from Prague bought fox pelts from a merchant for 400 *fl.* and gave him a Hebrew

promissory note for payment at the next following fair, which the merchant accepted in good faith. But when the Jew failed to appear at the appointed time and the merchant had the note read aloud, there was nothing in it but these words: *Ix perfix*, enemy of hares, no foxes, I acknowledge nothing to you for as long as I live. The second occurred in Paderborn, where a Jew by the name of Meyer Wallig owed an old simple-minded woman one hundred and thirty thalers, yet gave her only a promissory note for thirty thalers and did not even put his name in it. But when he, Dieterich, subsequently read the note by order of the authorities and the fraud was discovered, and the woman also proved her claim with witnesses, the godless, thieving Jew was compelled to pay the full sum. Therefore one may well say of the Jews what is written in Jer 5:26-27: "They lay ruinous snares to catch men. As a cage is full of birds, so their houses are full of deceit; thereby they have become great and grown rich."

Regarding the second question, whether Rabbinic teaching permits Jews to steal from or rob a Christian: the Jews can answer this with a no. As far as stealing is concerned, they can say that it is forbidden by their Rabbis, for in the book *Jad chasaka of Rabbi Mosche bar Majemon*, in the fourth part, fol. 14, col. 1, in the 1st chapter, *numero 1*, under the title *Hilchoth geneva*, the following is written: כל הגונב ממון משה פרוטה ולמעלה עבר על לא תעשה וג' ואחד: that is, whoever steals money or property worth a penny or more transgresses a prohibitory commandment, etc. Whether he steals the money or property of an *Israelite*, or of a *Cuthean* who practices idolatry, or of a great or small person (it is all the same). So too is it taught in the book *Shulchan áruch*, in the section *Chóschen hammíschpat*, numero 348, §. 2: כל הגונב אפילו שוה: פרוטה עובר על לא דלא תגנובו וחייב לשלם אחד הגונב ממון ישראל או הגונב ממון של גוים ואחד הגונב מגדול או מקטן: that is, whoever steals even the worth of a penny transgresses a prohibitory commandment (for it is written in Lev 19:11:) You shall not steal, and is obligated to return (what was stolen), whether he steals the money or property of an *Israelite*, or of the *Gójim* (that is, of the Christians), or of a great or small person. The very same is also to be found in the *Sepher mizvóth gádol*, fol. 58, col. 3, under the title *Hilchóth genéva ugeléla*.

Regarding robbery, by which one takes another's property openly and by force (whereas by theft one takes another's property secretly and without his knowledge), as may be read in the aforementioned *Sépher mizvóth gádol* at the said fol. 58, col. 3, as well as in the said book *Shulchan áruch* in the section *Chóschen hammíschpat*, numero 348, §. 3, they can likewise say that it is forbidden by their rabbis; for in the Talmudic tractate *Báva kámma*, fol. 113, col. 2, it is written: גזל הגוי אסור: that is, It is forbidden to rob a *Goi*. And in the aforementioned book *Shulchan áruch* in the section *Chóschen hammíschpat*, numero 359, §. 1, it is written thus: אסור לגזול או לעשוק אפילו כל שהוא בין מישראל בין מגוי: that is, It is forbidden to rob, or to obtain by injustice (or by cunning or force), even the least thing from either an *Israelite* or a *Goi*. And this is also to be found in the aforementioned *Sepher mizvóth gádol*, fol. 58, col. 4, under the title *Hilchóth genéva ugefélla*, as well as in the book *Jad chasáka*, in the fourth part,

fol. 22, col. 1, in the first chapter, numero 2, under the title *Hilchóth gesélavaavéda*. In Rabbi *Bechai's* commentary on the Five Books of Moses, it is likewise taught at fol. 150, col. 1, in the *Parascha Behár Sinái*: גזול הגוי אסור מפני חילול השם: that is, It is forbidden to rob a *Goi*, because the name of God is thereby profaned. And shortly thereafter it follows: מצינו בתוספתא דבבא קמא: הגזול את הגוי חייב להחזיר חמור גזל הגוי מגזל ישראל מפני חילול השם: that is, We find in the *Tosáphtha* on (the Talmudic tractate) *Báva kámma*: Whoever robs a *Goi* is obligated to return the stolen goods to him; and the robbery of a *Goi* is a graver sin than the robbery of an *Israelite*, because the name of God is thereby profaned. On this matter, the book *Cad hakkémach*, fol. 15, col. 3, may also be consulted.

Beyond this, they can also say that their rabbis forbid buying anything from a thief or robber, for in the book *Jad chasáka*, in the fourth part, fol. 17, col. 2, in the 5th chapter, numero 1, under the title *Hilchóth genéva*, the following is written: אסור לקנות מן הגנב ההפץ שגנב ועון גדול הוא שהרי מחזיק ידי עוברי עבירה וגורם לו לגנוב גניבות אחרות שאם לא ימצא לוקח אינו גונב ועל זה נאמר חולק כל דבר שחזקתו : that is, it is forbidden to buy from a thief anything that he has stolen, and it is a great sin, for he strengthens the hands of transgressors and gives the thief cause to steal yet other things; since if he finds no buyer, he does not steal; and of such a one (buyer) it is said (Prov 29:24): Whoever shares with a thief is his own enemy. And in the following fol. 18, col. 2, in the 6th chapter, numero 1, under the aforementioned title, one reads: כל דבר שחזקתו : that is, it is forbidden to buy anything that is presumed to be stolen. Exactly the same is also to be found in the frequently mentioned book *Shulchan áruch*, in the part *Chóschen hammíschpat*, numero 356, §. 1. Furthermore, in the said book *Jad chasáka*, in the fourth part, fol. 26, col. 1, in the 5th chapter, numero 1, under the title *Hilchóth geséla vaavéda*, one reads: אסור לקנות דבר הגזול מן הגזול : that is, it is forbidden to buy stolen goods from a robber. This is also to be seen in the afocited book *Shulchan áruch*, in the part *Chóschen hammíschpat*, numero 369, §. 1. This is what the Jews can put forward in their defense in answer to the second question.

In response to this, I give the following answer: although stealing and robbery are forbidden in many places by the rabbis, as shown by their cited statements, which is also to be commended, there are nevertheless also to be found, on the other hand, such teachings and examples in their books that contradict the cited good teaching and can bring the Jews into the erroneous opinion that it is permitted to steal from a Christian and to take what is his. For in the Talmudic tractate *Báva kámma*, fol. 37, col. 2, it is written thus: שור של ישראל שנגח לשור : that is, when an Israelite's ox gores a stranger's (namely, a *Goi's*) ox (and causes damage to it), the Israelite is free (and pays the *Goi* nothing for the damage). But when a stranger's ox gores an Israelite's ox (and thereby causes damage), whether that ox had not previously been known to gore or had been known to gore, he must pay him the full damages. Concerning this, the following reason is given in the subsequent fol. 38, col. 1: אמר רבי אבהו קרא עמד וימודד חמידי ארץ ראה ויתר גוים ראה ז' מצוות

that is, Rabbi *Abhu* said: the Scripture says (Hab 3:6), He stood and measured the earth, and looked, and permitted (as it is here incorrectly understood, whereas it actually means: scattered) the heathen. He looked upon the seven commandments which the children of Noah had taken upon themselves (to observe); but because they did not keep them, He arose and permitted their goods to the Israelites. Shortly thereafter, the following continues in the same place: תנו רבנן וכבר שלחה מלכות הרשעה שני פדיוטות אצל חכמי ישראל למדונו תורתכם קראו ושנו ושלשו בשעת פטירתן אמרו להם דקדקנו בכל תורתכם ואמרת הוא חוץ מדבר זה שאתם אומרים שור של ישראל שנגח שור של נכרי פטור ושל נכרי שנגח שור של ישראל בין תם : that is, our rabbis teach that the godless (understand: the Roman) empire once sent two executioners to the sages of Israel, (who said to them:) teach us your law; (and the sages of Israel complied with them and taught them,) and they read through it three times in its entirety. When they then lay on their deathbeds, they said to the sages of Israel: we have gone through your entire law carefully (and examined it) and found it to be true (and right), except in this matter, which you state: when an Israelite's ox gores a stranger's ox, the Israelite is free; but when a stranger's ox gores an Israelite's ox, whether that ox had not previously been known to gore or had been known to gore, he must pay him the full damages, etc. Concerning this, Rabbi Solomon *Jarchi* writes in his commentary as follows: לא גלו להם טעמו של דבר שיהא ממונו של גוי בחזקת הפקר מפני הסכנה : that is, they (the sages of Israel) did not reveal to them the reason for the matter on account of the danger, namely, that a *Goi's* goods are to be regarded as *hefker*, that is, free (which everyone is permitted to take).

It is thus to be seen from this that, according to this Talmudic teaching, all the goods of the *Gojim* are free for the Jews to take, and they may seize them, because God has permitted them to do so. Although in the book *Beér haggóla* fol. 24, col. 2. this is meant to be understood only with respect to the ox; yet, as will be seen in what follows, it is understood to apply to all goods. For Rabbi *Mosche bar Majemon* expounds the word *hefker* in the fourth part of his book *Jad chafáka*, fol. 96, col. 1., in the 1st chapter, numero 1, under the title *Hilchoth sechía umattána*, as follows: הפקר כל המחזיק בו זכה וכן המדברות והנהרות והנחלים כל שבהן הפקר : that is, whoever seizes that which is *hefker*, that is, free and permitted, possesses it (and has a right to it.) Thus it is also with the wildernesses, and the rivers, and the streams, and all that is in them, that they are *hefker* or free, and whoever comes first possesses them by right. So too it was shown above in the 5th chapter of this second part, *paginâ* 200, from Rabbi *Bechai's* commentary on the five books of Moses, fol. 132, col. 1, and from *Vajikra rabba* fol. 146, col. 1. 2, as well as from the *Sépher ikkarím* of Rabbi *Joseph Albo*, that power and authority over the property and blood of all peoples has been given to the Jews by God; which can also be read twice in the *Jalkut Schimóni* on the Prophet *Habacuc* fol. 83, col. 3. *numeró* 536. Now if they believe this, they may boldly steal from the Christians what belongs to them, provided only that they can arrange matters so as not to endanger their own lives.

For this reason, too, the aforementioned thieves, the Talmudic teachers *Samuel*, *Raf Cahana*, and *Rabbena*, as has been shown from *Tractate Báva kámma* fol. 113, col. 2., undoubtedly committed the said theft; where the following is also read immediately thereafter concerning *Raf Aschi*: רב אשי הוה קאזיל באורחא חזא שיבשא דגופנא בפרדיסא ותלו בה קוטופי דענבי אמר ליה לשמעיה זיל חזי אי דגוי נינהו אייתי אי דישראל נינהו לא אייתי לי שמע ההוא גוי דהוה יתיב בפרדיסא א"ל דגוי שרי א"ל גוי : That is: *Raf Aschi* was traveling on a road and saw a vine of a grapevine in a garden, on which clusters of grapes were hanging; he said to his servant: go and see, if they belong to a *Goi*, bring them to me, but if they belong to an *Israelite*, do not bring them to me. A *Goi* who was sitting in the garden heard this and said to him: is it then permitted to take that which belongs to a *Goi*? To which *Raf Aschi* answered him: a *Goi* takes money for it (and lets them pay him), but an *Israelite* takes no money for it. Thus this *Raf Aschi* must also have been of the opinion that it is freely permitted for a Jew to take and steal that which belongs to a *Goi*, just as the aforementioned rabbi, the father-in-law of the convert *Dieterich Schwaben*, was likewise steeped in such godless delusion, in that he stole a silver scabbard of 30 *Loth* from a Christian, and even boasted of it, and also cheated that same Christian's wife in exchanging gold in such a wanton and thieving manner.

Furthermore, in the *Sépher chasidim*, número 198, it is written that a rabbi permitted a certain person who had converted from the Jewish faith to the Christian religion, and who offered to return to the Jewish religion, to steal from certain Christians, and the words read as follows: אחד שהמיר לי ורצונ לימים שאל ליהודים לשוב ולהיות יהודי אך אין לי אלא מעט כסף והנכרים מאמינים ליקח מהם הרבה ואחר כך לכרוח עם הכל ולהיות יהודי : השיב לו כיון שרצונך לשוב ולהיות יהודי אל תגנוב ואל תקח משום אדם אפילו מן הנכרים. ואמר חכם אחר כיון שלא המיר אלא בשביל שלא היה לו האות נפשו מוטב שיקח מן הנכרי ואחר כך יברח ולא יאכל חזיר ולא יחלל שבתות ואם יתפשוהו וימיתוהו הרי מיתתו כפרה לכל עוונותיו. אמר החכם שלישי דע לכם כי טוב לו שלא הורו לו ולא הגדו לו מה לעשות כי אם נגרום להרע הוא מיד יגיד לנכרים שהיהודים נתנו לו עצה על זה ויבאו : that is to say: (One who had recently apostatized asked the Jews how he should go about returning to them and becoming a Jew again, and said to them: I have only a little money, but the *Nochrim*, or foreigners, that is, the Christians, trust me; therefore I intend to take a great deal from them, and then to abscond with all of it and become a Jew again. Thereupon one of the wise rabbis answered him: since you are minded to convert back and become a Jew, do not steal, and do not take anything from any person, not even from the foreigners. At this, another wise man, that is, a rabbi, spoke up: since he apostatized only because he did not have what he desired, it is better that he take something from a *nochri*, or foreigner, and then flee, than that he eat pork and desecrate the Sabbath; and if they catch him and put him to death, then his death is an atonement for his sins. Then the third wise man said: know that it is better for him that you do not instruct him and do not show him what to do, for if we are the cause of his doing evil, he will immediately make it known to the foreigners, namely the Christians, that the Jews gave him counsel to do so, and they will be brought into danger; therefore say nothing to



him. And so it came to pass, for he did inform the foreigners, and the foreigners very nearly killed them, and the Jews were compelled to pay a great deal of money on account of it.) From this we can see that the second rabbi permitted the taking of money from Christians and defrauding them of it; and he will without doubt also have been of the opinion that it is permitted for Jews to deceive and steal from Christians. That the third rabbi did not agree with this is without doubt due more to fear than to any good intention.

Regarding robbery: although it is, as has been reported, forbidden, it is nevertheless also permitted according to the statements of some Talmudic teachers, for in the Talmudic tractate *Bava mezia* fol. 111, col. 2. one reads: גזל הגוי מותר, that is, the robbery of a *Goi* is permitted, and this is proven there from the fact that Lev 19:13 says: “You shall not wrong your neighbor, nor rob him,” and it is noted that this means רעך ולא גוי, “your neighbor, and not the *Goi*,” you shall not rob; as this can also be found in the aforementioned tractate *Báva mezía* fol. 61, col. 1. in the *Tosephóth*, nearly at the end. And in the tractate *Bákámma*, at fol. 113, col. 2 at the beginning in the *Tosephóth*, concerning the words of Lev 25:50, “He shall reckon with his buyer,” from which others wish to prove that it is forbidden to rob a *Goi*, it is written as follows: הני תנאי דפרק המקבל דסברי דגזל הגוי מותר מוקמי להאי קרא לדרשא אחריית, That is: those *Doctores* of the *Mishnah* who are mentioned in the chapter *Hammekábbél* (that is, in the 9th chapter of the tractate *Báva mezía* fol. 111, col. 2.) and who are of the opinion that the robbery of a *Goi* is permitted, interpret this passage differently. Rabbi *Bechai*, however, teaches in his commentary on the five books of Moses, fol. 198, col. 1 in the Parasha *Ekef*, on the words of Deut 7:16, “You shall devour all the peoples which the Lord your God shall give you,” that robbery is indeed forbidden to them at the present time, when he writes as follows: דרשו רז”ל, That is: Our Rabbis, of blessed memory, have interpreted this (that the devouring, that is, the robbery of all peoples, is only permitted) at the time when they are delivered into your power. From this we learn that the robbery of a *Goi* is forbidden in this present time. And he has taken this from the Talmudic tractate *Bákámma* fol. 113, col. 2., where it is also found. If, therefore, the Jews at the present time had power over us, as they imagine they will have it in the time of the Messiah, they would certainly rob us of everything; and there is nothing that holds them back from doing so except their powerlessness and the great danger that would arise for them from it.

Although it was mentioned in the preceding section, from the book *Shulchan aruch*, part *Chóschén hammíschpat*, numero 359, §. 1., as well as from the book *Jad chazáka*, fol. 22, col. 1., in the fourth part, that it is forbidden to wrong a *Goi* through deceit or force, or to deprive him of what is his, nevertheless in the Talmudic tractate *Báva mezía*, fol. 111, col. 2., at the beginning, concerning the words of Deut 24:14, “You shall not oppress the day laborer who is in need and poor, from among your brothers” (or: wrong him through deceit or force), the following is taught: פרט לאחרים, that is, “The others are excluded.” Who, however, is to be understood by “the others” is indicated by Rabbi Solomon *Jarchi* in his commentary thereon,

when he states that by this are meant the אומות העולם, *ummóth* (or *úmmos*) *haólam*, that is, the peoples of the world, namely all those who are not Jews. The like is also to be found in the *Tosephóth* thereon, where it is taught that the words “from among your brothers,” as they stand in Scripture, are there למעוטי נכרי, that is, to exclude the foreigner (namely, the one who is outside of Judaism). In the book *Jad chasaka*, likewise, in the fourth part, fol. 22, col. 1., in the commentary *Késef mishneh*, on the above-cited words of Rabbi *Mosche bar Majemon* in chapter 1, *numero* 2, that it is forbidden to wrong a *Cuthean* or *Goi* through deceit or force, the following is written: ויש לתמוה על זה שכתב שאסור לעשוק דהא קרא לא תעשוק את רעך כתיב ומשמע כותי וגו' ולא כתב, that is, “It is a matter of wonder that he (namely, Rabbi *Mosche bar Majemon*) writes that it is forbidden to wrong him (the *Goi*) through deceit or force, since it is indeed written (Lev 19:13): ‘You shall not wrong your neighbor,’ which teaches that the *Cuthean* (or *Goi*) is excluded, etc.” He did not, however, write that one thereby transgresses a prohibitory commandment (when one wrongs a *Goi* through deceit or force), in order to indicate thereby that this is not forbidden in the Law of Moses. Thus also in the Talmudic tractate *Sanhédrin*, fol. 57, col. 1., in the *Tosephóth*, one reads: בני נח מותר דלא תעשוק את רעך כתיב ולא גוי, that is, “An Israelite is permitted to wrong a *Goi*, since it is written: ‘You shall not wrong your neighbor,’ and the *Goi* is not mentioned.” We see, therefore, from all of this that, although it is forbidden by some rabbis for Jews to steal from and rob a Christian, it is nevertheless permitted again by others on the contrary; and since both teachings are, as noted above, supposed to be the word of God, anyone who, for the sake of his shameful profit, prefers the evil teaching that stealing and robbing is permitted over the other, good teaching, may content himself in his theft with the assurance that he does nothing other than what the word of God allows him.

That such vices must also be rampant among the Jews is evident from a prayer found in all their *Machsoren*, under the title *Schácharith schel jom kippur*, specifically in the first part of the Prague *Machsor*, fol. 104, col. 1, which is prayed by them on the Day of Atonement and begins as follows: 'אשמנו בגדנו גזלנו דברנו דופי העוינו וגו' That is: We have incurred guilt, we have acted treacherously, we have robbed, we have spoken slander, we have done wrong, *etc.* Here they themselves confess every year on their long day, or Day of Atonement, on which they are, according to their own belief, absolved of all sins, as has been demonstrated above in the 4th chapter of this second part, that they have robbed; and one cannot have a better witness against them than their own confession.

Since theft is being discussed here, I also want to show in what manner a Jew who steals something from a Jew, and a Gentile or Christian who steals something from a Jew, ought to be punished according to Jewish teaching. Regarding the punishment for theft and robbery that a Jew commits against another Jew, the book *Emek hammelech* fol. 20, col. 4., in the 12th chapter, under the title *Schaár tikkúne hatterchúva*, teaches the following: הגנב או הגזול ממון מישראל וגו' תקוני להתענות ע' צומות וגו' ולכל הפחות יתענה מ' יום וילקה על לאו שעבר ויש לו לפרוע לו או ליורשיו כל מה שגנב או גזל ויותר ממנו יתן לו כי הפסידו מן הריחו ויבקש ממנו מחילה ויתודה בכל יום ויזהר מלקבל פקדונות ולא

ירגיל ללכת על ממון חבירו ויתרחק מממון שאינו שלו ויתן צדקות יותר משאר בני אדם ויעשה גמילות חסדים בגופו ובממונו וגו' : that is, whoever steals money or goods from an Israelite, etc., must, in order to be restored to righteousness, fast seventy times, etc.; at the very least, however, he shall fast forty days and be beaten on account of the prohibitory commandment that he has transgressed; and he shall pay back to that person (from whom he stole) or to his heirs everything he stole or robbed, and shall give him more than that same amount, because he caused him loss of profit; and he shall beg his forgiveness and confess (his sin) every day, and take care not to accept any goods that someone wishes to entrust to his keeping; likewise not to make a habit of dealing with his neighbor's property, but rather to abstain from goods that are not his own, and to give more alms than other people, and also to show mercy with his body and his goods, etc. Concerning the theft, however, that a Jew commits against a Christian, nothing whatsoever is mentioned here, and perhaps for the reason that it was not considered a sin by the author of the book, Rabbi Naphtali. As for what punishment is to be inflicted upon a Gentile who steals something from a Jew, the Talmudic tractate *Jevammóth* fol. 47, col. 2. teaches the following: בן נח נהרג על פחות משוה פרוטה : that is, a child of Noah (that is, one who is not a Jew) is put to death for less than a penny's worth (that he has stolen). And this is also to be read in the tractate *Avóda sára* fol. 71, col. 2., where the following is read in the *Tosephóth* on that passage: בן נח מצווה על הגזל ואזהרתן זו מיתתן : that is, a child of Noah is forbidden to rob, and they are warned against it in no other way than by being put to death.

Regarding the commandment in Exod 20:15, "You shall not steal," the Jews interpret it as referring to the stealing of persons, meaning that one shall not steal any human being, as is indicated in the Talmudic tractate *Sanhedrin* fol. 86, col. 1, with these words: תנו רבנן לא תגנוב : that is, our Rabbis teach that Scripture, through the words "You shall not steal," speaks of a kidnapper, etc. (But through the words of Lev 19:11,) "You shall not steal," it makes mention of one who steals money and property. Rabbi Mosche bar Majemon also writes in his *Sepher mizvóth* fol. 105, col. 2, under the title *Mizvóth lo táqfeh*: מצוה רמ"ג הזהיר שלא לגנוב איש מישראל והוא אמרו בעשרת הדברות לא תגנוב : that is, in the 243rd commandment we are warned that we shall not steal any person from among the Israelites, and this is what is said in the Ten Commandments: "You shall not steal." This commandment is thus likewise understood by the Jews only in such a way as if it were permitted to steal someone who is not a Jew. One may also consult the book *Jad chasáka*, in the fourth part, in the 9th chapter, number 1, under the title *Hilchóth genéva*, as well as Rabbi Salomon Jarchi's commentary on Lev 19:11.

Regarding the third question, namely whether it is permitted for Jews to keep that which a Christian loses and they find: the Jews can answer that this is forbidden to them, since in *Sepher chasidim numero* 358 it is written as follows: נכרי הוריז בישבע מצות שנצטוו לבני נח הזהיר : that is, guard yourself against the error of a foreigner who is diligent in observing the seven commandments



brother. We also interpret the words (Deut 22:3), with every lost thing of your brother's that he loses, in the Tractate *Avoda sara* in the second chapter (fol. 26, col. 2) to mean that even a *Meschúmmad* (that is, one who has apostatized from the Jewish faith) is included in this commandment. Therefore, even if the person who has lost something is a wicked man who eats carrion out of appetite, or does the like, it is nonetheless commanded to return the lost property to him. But one who eats carrion in order to provoke someone is a heretic; and to heretics, and to *Epicureans*, and to idolaters, as well as to those who publicly desecrate the Sabbath, it is forbidden to return lost property. This is also to be found in the book *Col bo*, fol. 93, col. 2, *numero* 83, under the title *Din haschávath avéda*, and in the book *Shulchan áruch* in the section *Chóschen hammischpat numero* 266. Likewise it is taught in the Talmud at fol. 88, col. 4 of the Tractate *Jóma*, in the *Piske Tósephoth*, *numero* 62: אסור להחזיר אבידה לגוי: That is: It is forbidden to return lost property to a *Goi*.

That it is considered a sin to return lost property to a Christian is taught by Rabbi Mosche bar Majemon in his book *Jad chasáka*, in the fourth part, fol. 31, col. 1, in the 11th chapter, *numero* 3, under the title *Hilchoth geséla vaavéda*, in these words: אבידת אחיך והמחזירה הרי זה עובר עבירה מפני שהוא מחזק ידי רשעי עולם. ואם החזירה לקדש את השם כדי שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה משובח. ובמקום שיש חילול השם אבירתו אסורה וחייב להחזירה: that is, the lost property of an idolatrous Gentile is permitted (to be kept), because it is said (Deut 22:3): "With all that is lost of your brother's"; and he who returns it to him commits a sin, inasmuch as he strengthens the hands of the wicked of the world. But if he returns it to him for the purpose that the name of GOD be sanctified and Israel be praised, so that the Gentiles may know that the Israelites are honest people, then he is worthy of praise. In that place also where the name of God is profaned (by keeping the lost property), it is forbidden to keep the lost property of a Gentile, and one is obligated to return it. On this matter, the book *Shulchan áruch* in the section *Chóschen hammischpat*, *numero* 266, may also be consulted. In the Talmudic tractate *Sanhedrin*, fol. 76, col. 2, the following is also written concerning this matter: המשיא את בתו לזקן והמשיא אשה לבנו קטן והמחזיר אבידה לגוי עליו הכתוב אומר: למען ספות הרוה את הצמאה: that is, he who gives his daughter in marriage to an old man, and gives a wife to his underage son, and returns lost property to a Gentile, of such a one Scripture says (Deut 29:19-20): "So that I add the drunken to the thirsty (and join her with it). The Lord will not forgive him." Rabbi Salomon Jarchi expounds this in his commentary thereon as follows, saying: המחזיר אבידה לגוי הישוה וחבי גוי לישראל ומראה בעצמו שהשבת אבידה אינה מצוה לוראו שאף לגוים הוא עושה: כן שלא נצטווה עליהם. רוח אומות שבעין שאינן צמאין ליצרם. צמאה זו כנסת ישראל שצמאה למצוה והאיבה ליראת יוצרה: that is, he who returns lost property to a Gentile treats him as equal to an Israelite and associates him with him, and thereby shows by his own conduct that he does not regard the returning of lost property as a commandment of his Creator, since he does it even for Gentiles, though he was not commanded to do so on their account. By "the drunken" are

understood the seventy nations, who do not thirst after their Creator. But “the thirsty” signifies the Israelite community, which thirsts and longs for the fear of its Creator and the keeping of His commandments.

The chicken-carrier to whom Rabbi Channina, the son of Dosa, gave goats in exchange for the lost chickens was therefore perhaps a Jew, of whom the following is read in the Talmudic tractate *Taanith* fol. 25, col. 1: רבי חנינא בן דוסא הוה להו הנך עיזי אמרו ליה קא מפסדן אמר אי קא מפסדן: ורבי חנינא בן דוסא מהיכן הוה ליה עזים והא עני הוה ועוד אמרו חכמים אין מגדלין בהמה דקה בארץ ישראל. אמר רב פנחס מעשה ועבר אדם אחד על פתח ביתו והניח שם תרנגולין ומצאן אשתו של רבי חנינא בן דוסא ואמר לה אל תאכלי מביציהן והרבו ביצים והתרנגולים והיו מצערין אותם ומכרן וקנר. בדמיהן עזים פעם אחרת עבר אותו אדם שאכלו ממנו התרנגולין ואמר לחביריו בכאן הנחת התרנגולין שלי שמע רבי חנינא אמר לו יש לך בהן סימן אמר לו הן נתן לו סימן ונטל את העזין והן הן עיזי דאיתו דובי: that is, Rabbi Channina, the son of Dosa, had goats; then the people said to him that they were causing damage, and he said: if they are causing damage, then let the bears devour them; but if not, then let each one bring a bear on its horns by evening. And in the evening, each one brought a bear on its horns, etc. But where had Rabbi Channina, the son of Dosa, gotten the goats? For he was a poor man; and moreover the Sages had said that one should not raise small livestock in the land of Israel. Rabbi Pinchas said that it came to pass that a man walked past the door of Rabbi Channina's house and left his chickens standing there, and he told his wife that she should not eat from their eggs. After they had then obtained many eggs and chickens, and the chickens had plagued them, he sold them and bought goats with the money obtained from the sale. But when the man who had lost the chickens once passed by and said to his companion that he had left his chickens here, Rabbi Channina heard this and said to him: can you give a sign that they were yours? And he answered yes, and gave him the sign, and took the goats away; and these goats were the very ones that had brought the bears on their horns. This Rabbi must have been very conscientious, in that he returned the lost chickens to the chicken-carrier with such good profit and kept nothing for himself.

That in a place where the name of God is profaned through the retention of lost property, a *Goi's* lost item ought to be returned to him: this is also found in the *Sepher mizvóth gádol* of *Rabbi Mosche Mikkózi*, fol. 132, col. 4., under the title *Hilchóth hascháyath avéda*, in these words: בפרק הגזול בתרא תניא רבי פנחס בן יאיר אומר במקום שיש חילול השם חייב להחזיר אבידת גוי עובד עבודה זרה That is: In the latter chapter, which begins *Haggósel* (that is, in the 10th chapter of the Talmudic tractate *Báva Kámma* fol. 113, col. 2.), it is taught: *Rabbi Pinchas ben Jair* says, in a place where the name of God is profaned, one is obligated to return a *Goi's* lost item to him, just as one returns it to an Israelite. On this matter, the book *Shulchan áruch* in the section *Chóschén hammischpat*, numero 266., as likewise the book *Col bo*, numero 83., may also be consulted. But in the *Sepher mescharím* of *Rabbi Jerúcham*, it is written to the contrary at fol. 51, col. 4, under the title *Nathibh éscrim, chélek schéni*, as follows: משכנו של ישראל ביד גוי שהלוה לו עליו הגוי המעות ונאבד מן הגוי ומצאו ישראל יחזירו לראשון ואינו יכול להחזירו לגוי כי כיון שנפל

מן הגוי פקע שיעבודו מאחר שמצאו ישראל ואם יבא לומר המוצא אני רוצה להחזירו משום קדושת השם יאמר לו האחר אם  
 That is: When a *Goi* has an Israelite's pledge in his possession, upon  
 which the *Goi* has lent him money, and the *Goi* loses it, and an Israelite finds it, then he shall  
 return it to the first party, and he may not restore it to the *Goi*; for once it has fallen from the  
*Goi*'s possession, the obligation or security is at an end, since an Israelite has found it. But if  
 the one who found it should come forward and say he wishes to return it to the *Goi* for the  
 sake of the sanctification of the name of God, then the other shall say to him: if you wish to  
 sanctify the name of God, do so with what belongs to you.

What finally concerns the fourth question, whether Rabbinical teachings and law permit  
 the Jews to take usury from Christians: it is to be known that usury in the Hebrew language is  
 called נשך *néschech*, which word derives from נשך *Naschách*, meaning to bite, and Rabbi David  
 Kimchi writes about this in his *Sepher Scharaschím*, under the root word *Naschách*, as  
 follows: נשך, לפי שהריבית הוא כאלו נושך האדם נקרא נשך, that is, because usury bites a person, as it were, it  
 is called *néschech*. In Rabbi Bechai's commentary on the Five Books of Moses, fol. 213, col. 4,  
 in the *Parascha Ki téze*, the following is also read on this subject: נקרא הרבית נשך מלשון אם ישוך  
 הנחש להורות כי כשם שהנחש נושך נכנס סן הנושך אל הנושך באבריו וגידיו כן עונש האסור נכנס בממונו של מלוה ברבית,  
 that is, usury is called *néschech* (from *naschách*, that is, to bite), as it is said in Eccl 10:11: *Im*  
*jischóch hannáchasch*, that is, when a serpent bites, in order to teach that just as the venom of  
 a biting serpent enters the limbs and nerves of the one bitten, so too does the punishment of  
 the prohibition enter into the property of the one who lends at usury. But Rabbi Salomon  
 reports the following on this subject in his commentary on Exod 22:19: נשך הוא כנשיכת נחש שנושך  
 חבורה קטנה ברגלו ואינו מרגיש ופתאם הוא מבעט ונופח עד קדקדו כך רבית אינו מרגיש ואינו ניכר עד שהרבית עולה  
 ומחסרו ממון הרבה, that is, usury is like the bite of a serpent, which bites a small wound into the  
 foot of a person so that he does not feel it, yet it quickly causes a burning swelling that rises all  
 the way to the crown of his head; in the same way, a person does not feel usury either, and it  
 goes unnoticed until it rises and multiplies and diminishes his great wealth. And Rabbi  
 Salomon took this from *Schemóth rábba*, fol. 121, col. 2, from the 31st *Parascha*. Beyond this,  
 usury is also called רבית *ribbith*, or *ríbbis*, and תרבית *tarbith*, or *tárbis*, both of which words  
 derive from רבה *rabha*, meaning to be multiplied and to increase, because the means and  
 goods of the usurer are multiplied and increased through usury.

Since usury deprives one's neighbor of his means through shameful practice and thereby  
 brings him to ruin, it is regarded in certain books as a very great sin. For in the little book  
*Máase Thóra* of Rabbi *Hakkadósch*, which is printed in Amsterdam after the little book *Ben*  
*Sira*, in the 7th chapter, fol. 40, col. 1. 2., it is written as follows: שבעה אין להם חלק לעולם הבא.  
 המזכיר את השם בכל עת ובכל מקום. והמקטיר לע"ז והקורע בגדיו בחמתו. והלוחש על המכה. ומזכיר עליו את השם. והמלוה  
 That is: There are seven who have no share in the life to come  
 (eternal life): he who mentions the name of God at all times and in all places; and he who  
 burns incense to an idol; and he who tears his garments in his anger; and he who speaks a

blessing over a wound and thereby invokes the name of God over it; and he who lends his money at usury; and likewise he who stirs up strife among brothers. And in the book *Shulchan aruch*, in the part *Jóre déa*, numerô 160, §. 2, one reads: כל הנותן ברבית נכסיו מתמוטטים: That is: Everyone who lends (his money) at usury, his goods crumble away (and diminish), and he does as much as if he denied the exodus from Egypt and the God of Israel. And this is taken from the Talmudic tractate *Báva mezia*, fol. 71, col. 1. In the book *Schémoth rábba*, fol. 121, col. 1, in the 31st *Parascha*, it is likewise taught: לעתיד לבא כשיפתח הקב"ה לצדיקים אוצרות גן עדן הרשעים שאכלו נשך ותרבית עתידין להיות נושכין בשיניהם את בשרם שנ' הכסיל 'חובק את ידיו ואוכל את בשרו והם אומרים ולואי היינו פועלים והיינו טוענין בכתפינו ולואי שהיינו עבדים וגו' That is: When the holy blessed God shall in the future open the treasures of paradise to the righteous, the wicked who have consumed usury and interest shall bite their own flesh with their teeth, as it is said (Eccl 4:5): The fool folds his hands together and eats his own flesh; and they shall say: Would to God we had labored and borne burdens upon our shoulders; would to God we had been servants, etc. So it is taught in *Schémoth rábba*, fol. 121, col. 3, in the 31st *Parascha*: That is: Whoever increases his wealth through usury is an idolater; and the wicked lend at usury and gain. Upon this there follows in the same place, in the fourth column, the following: כל מי שנוטל רבית מעלה עליו הכתוב כאלו עשה את כל הרעות והעברות שבעולם שנאמר בנשך נתן ותרבית לקח והקב"ה אומר עד עכשיו הוא חי וחי לא יחיה את כל התועבות האלה עשה מות ימות דמיו בו יחיה. אבל מי שהוא מלוה בלא רבית מעלה עליו הקב"ה כאלו עשה כל המצות שנ' כספו לא נתן בנשך That is: Everyone who takes usury is regarded by Scripture as though he had committed all the evils and all the sins that exist in the world, as it is said (Ezek 18:13): He gives at usury and takes interest. And the holy blessed God says: Does such a one still live until now? Should such a one live? He shall not live, because he has committed all these abominations; he shall surely be put to death: his blood shall be upon him.

Concerning this, it is also found that it is not only forbidden for them to take usury from one another, but also that they do right and well when they take no usury from Christians and other peoples. That no Jew should take usury from another is to be seen from the aforementioned 31st *Parascha*, in *Schemóth rábba* fol. 122, col. 1., where, concerning the words of Exod 22:25, "If you lend money to my people, to the poor among you, you shall not deal with him as a creditor," the following is written: בא וראה כל מי שהוא מלוה ברבית כל העבירות שבתורה ואינו מוצא מי שילמד עליו זכות כיצד אדם שחטא אחת מכל העבירות ועומד לפני הקב"ה בדין המלאכים עומדין אלו מלמדים זכות ואלו מלמדים חובה שנאמר ראיתי את י"י יושב על כסאו וכל צבא השמים עומדים עליו מימינו ומשמאלו. אבל מי שמלוה לישראל ברבית אין אחד מהם מלמד לו זכות שנאמר בנשך נתן ותרבית לקח וחי לא יחיה. וכל אדם מישראל שמלוה לחבירו ואינו נוטל רבית כאלו קיים כל המצוות שכן דוד אומר י"י מי יגור באהלך וגו' וכתוב כספו לא נתן בנשך וגומר That is: Come and see, every one who lends at usury commits all the sins that are contained in the Law, and finds no one who speaks anything in his justification. How so? When a man has committed one of all the sins and stands before the judgment of the holy blessed God, the angels stand there, and some point to something that serves his justification, while others



point to something that serves his condemnation, as it is said (1 Kgs 22:19): “I saw the Lord sitting upon His throne, and all the heavenly host standing beside Him, to His right and to His left.” But when one lends to an Israelite at usury, there is not a single one among them who speaks anything in his justification, as it is said (Ezek 18:13): “He gives at usury and takes interest. Shall such a one live? He shall not live.” But every man among the Israelites who lends to his companion (or fellow man, namely a Jew) and takes no usury does just as much as if he kept all the commandments, for thus speaks David (Ps 15:1): “Lord, who shall dwell in Your tent?” And (v. 5) it is written: “Who does not give his money at usury,” etc. Likewise, at fol. 121, col. 4. in the last-mentioned *Parascha*, the following is read: מי שנוטל רבית מישראל אינו ירא מן המקום That is: Whoever takes usury from an Israelite does not fear God.

In Rabbi Bechai’s commentary on the Five Books of Moses, the following is also read at fol. 113, col. 4, in the *Parascha Ki téze*: המלוה לישראל ברבית עובר על מצוה עשה, That is: whoever lends to an Israelite at usury transgresses a positive commandment. Beyond this, the book *Emek hammélech*, fol. 20, col. 4, in the 12th chapter, under the title *Scháar tikkúne hatteschúva*, teaches the following: הלוקח ריבית מישראל מחמירין יותר דהא עבר על כמה וכמה לאוין לכך ילקה ויהודה ויתענה לכל הפחות שנה תמימה ואחר כך יתודה כל ימיו בבכו ובשברון לב ולא יקה רבית אפילו מן הגוי לכל הפחות שנה תמימה בין ריבית קצוצה בין אבק ריבית ואם אפשר לו להתפרנס שלא יקה ריבית כל ימיו אפילו מגוי מה טוב וחלקו That is: whoever takes usury from an Israelite, it is reckoned against him as a grave sin (as though he had stolen or robbed from him), for he transgresses many prohibitory commandments; therefore he shall be flogged and shall confess (his sin) and fast for at least one full year. Thereafter he shall confess his sin every day of his life with weeping and a broken heart, and shall take no usury, not even from a *Goi* or Christian, for at least one full year, whether it be fixed and determined usury or incidental usury; and if it is possible for him to sustain himself such that he takes no usury for the days of his life, not even once from a *Goi* or Christian, then it is well with him.

That the Jews act rightly and well when they take no usury from Christians and other peoples is evident from the Talmudic tractate *Maccóth* (or *Máccos*) fol. 24, col. 1., where, concerning the words of Ps 15:1-2 etc., “Lord, who shall dwell in Thy tabernacle? Who shall abide upon Thy holy mountain? He that walketh uprightly and doeth right, etc., he that putteth not out his money to usury,” and “He that doeth these things shall never be moved,” it is written as follows: כספו לא נתן בנשך אפילו ברבית גוי, that is, “He that putteth not out his money to usury, nor taketh usury even from a *Goi*.” From which it is evident that he who dwells in the tabernacle of God and shall never be moved, that is, shall never be lost but shall partake of eternal blessedness, is he who putteth not out his money to usury either to a *Goi* or to a Jew; and likewise that all usury is here forbidden, especially since it is said to be driven by the instigation of the Devil, for Rabbi *Abraham Seba* in his book *Zerór hammór*, fol. 145, col. 3., in the *Parascha Ki téze*, writes as follows: אמר לא תשיך לאחיך נשך כסף נשך אוכל וגו' : להזהיר על הרבית לפי שיצר הרע משיאו עצה זו בשביל מעותיו שלא יהיו בטלים אצלו לפי שזאת היא עצת נחש הקדמוני הנושך עקב סוס ויפול

וְרוֹכְבוֹ אַחֲרָיו אָמַר נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אוֹכֵל וְגו', That is: (Scripture) says (Deut 23:19), "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, etc.," in order to warn against usury, for the *jezer harâ*, that is, the evil inclination (by which the Devil is to be understood, as was indicated in the 18th chapter of the first part, leads man astray) through such counsel, on account of his money, lest it lie idle with him. Since, then, this is a counsel of the old Serpent, which biteth the horse's heels so that his rider falleth backward, (Scripture) therefore says, "usury of money, or usury of victuals, etc."

When one reads all of this, and did not know from daily experience that the Jews drive unspeakable extortions through abominable usury, one might well fall into the thought that usury must be strictly forbidden among them, and that those who act against it are not observing the teaching of their rabbis. But this is far from the case, for not only is usury permitted among themselves, but also toward Christians and all other peoples; indeed, as far as Christians and the remaining peoples are concerned, it is outright commanded. As regards what concerns the Jews among themselves, it is written in the Talmudic tractate *Báva mezía* fol. 75, col. 1. as follows: אמר רבי יהודה אמר שמואל תלמידי חכמים מותרים ללוות זה מזה בריבית מאי טעמא מידע ידעי דריבית אסורה ומתנה הוא דיהבי אהדדי. א"ל שמואל לאבות בר איהי הלויני מאה פלפלין במאה ועשרין פלפלין ואריך. That is: Rabbi *Jehuda* reported that *Samuel* said that it is permitted for the wise (and highly learned rabbis) to lend to one another at usury. What is the reason? Because they know well that usury is forbidden, and that what one gives to another (on account of the loan) is a gift. *Samuel* said to *Aboth bar Ihi*: lend me a hundred (pounds) of pepper for a hundred and twenty (pounds), for this is right and proper (inasmuch as those twenty pounds given above the hundred pounds received are not usury, but a gift for the kindness shown through the lending, as an expression of gratitude). *Raf Jehuda* says that *Raf* said it is permitted for a man to lend to his children and members of his household at usury, so that they may taste the flavor of usury.

That it is permitted to them to lend at usury to one who is not a Jew is to be seen from the fourth part of the book *Jad chasáka* fol. 172, col. 1. in the 5th chapter, numero 1, where it is taught as follows: הכותי וגר תושב לוויין מהן ומלווין אותן ברבית שנאמר לא תשיך לאחריך לאחריך אסור ולשאר עולם מותר that is, one borrows from a Cuthean and from a resident alien (that is, a *Goi* who dwells among us in the land of Israel and has taken upon himself to observe the seven commandments of *Noah*) and lends to them at usury, as it is said (Deut 23:20): You shall not charge usury to your brother. To your brother it is forbidden, but to the remaining people of the world it is permitted. And in the *Piské Tosephóth* of the Talmudic tractate *Avóda sára*, fol. 77, col. 1. numero 1, the following is read concerning the *Gójim*: אסור להלוותן דוקא בלא ריבית שרי ובריבית שרי that is, it is forbidden to lend to them simply, without usury, but at usury it is permitted. So too writes Rabbi *David Kimchi* in his commentary on Ps 15:5, on the words "who does not put out his money at usury," as follows: התורה לא אסרה אלא לישראל אבל אבל לנכרי that is, the Law has only forbidden lending money at usury to an

Israelite, but toward a foreigner it is permitted (to practice usury), as it is said (Deut 23:20): From the foreigner you may (or shall) take usury. More examples of this kind could be adduced. And Rabbi *Bechai*, in his aforementioned commentary on the five books of Moses, fol. 113, col. 4, interprets the words cited above from the tractate *Maccóth* fol. 24, col. 1, to the effect that one should not take usury even from a *Goi*, in the following manner, and says: מהו שאמרו במסכת מכות כספו לא נתן בנשך אפילו רבית דגוי אין להבין מזה אסור אלא דרך גדר וחומרא היא במי שנוהג באותן שאמרו במדות והוא גודר עצמו בנדרים וסייגים שיזכה לאותן המעלות הנזכרות באותו מזמור that is, what our rabbis say in the tractate *Maccoth*: “he who does not put out his money at usury, nor takes usury even from a *Goi*” is not to be understood from this as a prohibition (as though it were forbidden to take usury from him), but it is done only by way of a fence and a stringency on the part of one who exercises himself in those virtues (which stand in Ps 15), so that he (when he abstains from such usury) encircles himself with vows and fences, in order that he may become a partaker of those excellences which are mentioned in that Psalm. This gross error, however, is to be found thoroughly refuted in Hulsius’s *Theologia Judaica*, pages 422, 423, and 424.

Regarding the words cited shortly before, Deut 23:20, לנכרי תשיך *Lenóchri taschich*, the rabbis do not agree with one another in their interpretation of them; for some explain them thus: “You may charge interest to the foreigner,” that is, it is permitted to you to do so when you wish, and you are free to do it or to leave it undone. According to others, however, they mean: “You shall charge interest to the foreigner,” and they teach that it is a commanding precept, and that they are obligated to take usury from the *Gójim*, and that they sin when they do not do so, because they act against God’s command. This latter opinion is found in the book *Pesikta rabbetha*, fol. 80, col. 4, in the *Parascha Téze*, where it is written: לנכרי תשיך מצות עשה, that is, the words *Lenóchri taschich* are a commanding precept, meaning: “You shall charge interest to the foreigner.” And this is also found in the book *Jad chasáka*, in the fourth part, fol. 172, col. 1, in the 5th chapter, numero 1, under the title *Hilchoth malvéh velovéh*. It is likewise maintained by Rabbi *Levi ben Gerson* in his commentary on the five books of Moses, fol. 234, col. 1, in the *Parascha Téze*, with these words: לנכרי תשיך היא מצות עשה מפני שהוא עובד עבודת זרה חייבה אותנו התורה להלוות לו ברבית בשיצרה ללוות ממנו לגרום לו מהזוק כדי שאפשר שלא תהיה בו נטיה כהיושר ולא יצור גם כן במה שקדם לנחש הנכרי וראוי שיחבאר שאין הכונה בזה לנכרי הנוכל להשיך שאם היה הענין כן הידי' היה המאמר מותר וגו' That is: the words *Lenóchri taschich* are a commanding precept, meaning: “You shall charge interest to the foreigner.” Because he practices idolatry, the Law has imposed upon us the obligation to lend to him at interest when he wishes to borrow from us, so that we may cause him every possible harm, whereby we do no wrong. For this reason Scripture has also commanded us in what precedes (namely Deut 15:3) to exact payment from the foreigner (and to torment and afflict him with the enforcement of the debt). And this must be interpreted in such a way that the purpose therein is not: “You may charge interest to the foreigner”; for if that were the meaning, these words would indicate only that it is permitted, etc.



The Jews, however, much prefer to hold to the aforementioned opinion of *Rabbi Mosche bar Majemon*, as well as that of *Rabbi Levi ben Gersom*, who teach that it is God's command to lend to the *Gójim* at usury and to harm them in every possible way; and they know how to practice such wicked doctrine in such a manner that they frequently compound the usury against poor Christians into the principal, and thus take usury not only on the originally borrowed principal, but also on the usury added to it, of which more shall be said in what follows. They therefore take no heed of what is read in *Rabbi Bechai's* commentary on the five books of Moses, fol. 213, col. 4, in these words: כבר הזהירו ר"זל בפירוש רבית הגוי בכדי חייו והוא שאמרו בבבא מציעא אסור להלוות ברבית לגוי ביותר מכדי חייו אלא אם כן הוא תלמיד חכם גזרה שמא ילמוד ממעשיו That is: Our rabbis, of blessed memory, have expressly permitted taking from a *Goi* only as much usury as is necessary for the maintenance of life; and this is what they said in (the Talmudic tractate) *Báva meziá*: It is forbidden to lend to a *Goi* at usury beyond what suffices for the maintenance of life, unless one is a learned rabbi; and this was ordained so that one might not learn anything from his deeds. For according to this teaching of the Talmud, they ought not to take more usury than they need for their livelihood, but with this they are not satisfied; rather, they seek to grow rich through such accursed fleecing and to scrape together much money and goods. And one may say of them, from Ezek 22:29: "The people of the land practice wicked violence; they rob wantonly; they oppress the poor and the needy; they wrong the stranger against all right." And from Amos 3:10: "They store up treasures of wickedness and robbery."

Since it is now clear from the foregoing that, according to the teaching of their rabbis, it is permitted to the Jews to take usury from all peoples, and that Christians are included among them, one could reproach them and say that in this matter they act contrary to the Law of Moses, since it is written in Deut 23:20: "You shall not charge usury to your brother." For they teach that Christians are descended from Esau and are Edomites. The Edomites, however, are the brothers of the Jews, as can be seen in Deut 23:7, where it is written: "You shall not abhor an Edomite, for he is your brother." It is also found in the Talmudic tractate *Táanith*, fol. 18, col. 1, and *Rosch haschána*, fol. 19, col. 1, that when once a severe decree had been issued in Rome against the Jews, forbidding them henceforth to study the Law, to circumcise their children, or to observe their Sabbath days, they came, on the advice of a distinguished lady, by night to her house, in which the most eminent lords of Rome were at that time gathered, and cried out with a lamenting voice: "Are we not your brothers, and do we not descend from one father and one mother, namely Isaac and Rebecca, who were the parents of Jacob and Esau? Why have you proceeded in such a manner as to issue such harsh decrees against us?" And it follows from this that the lords of Rome were moved by such a plaintive speech to annul the decree they had issued. From this it can be seen that the Jews, in times of need, themselves acknowledged such a brotherhood (which, for the sake of argument in this matter, we will accept as though it were true, even though it is false that we Christians are descended from

Esau and his lineage). Concerning this brotherhood, the commentary of Rabbi Bechai on the Five Books of Moses, fol. 229, col. 2, in the *Parascha Vesóth habberachá*, may also be consulted. It therefore necessarily follows that they sin against the Law of Moses when they take usury from Christians.

What the Jews answer to such an objection can be seen in the old *Nizzáchon*, *paginâ* 138 and 139, where it is written as follows:

אם תאמר גם בני עשו נקראים אחים שנ' לא תתעב אדומי כי אחיך הוא ויש לומר אמת הוא שהיו אחים מקדם ונאסרו הרבית מהם עד זמן שפסל את עצמו ועתה נחשבו לגוים בראותם שהם שחרב בית מקדש ולא באו לעזרה שנ' ביום עמך מנגד וגו' עד כאחד מהם וכ"ש אשר הם בעצמם עורו להחריבו. שנ' זכור יי' לבני אדום את יום ירושלים וגו' וגם שמשחשין עצמן לבני נכר שאינם נימולים וכתיב כל בן נכר אשר לא ימול בשר ערלתו וגו' : ועוד יש לומר על הרבית שמעון כשר הוא שהרי אומר שלמה מרבה הונו בנשך ובתרבית לחונן דלים יקבצנו כלומר בצדקה יכופר העון שיש לו ואלו היה גזל מה היה מועיל : That is: If you wish to say that the children of *Esau* are also called brothers, as it is said (Deut 23:7): You shall not abhor an *Edomite*, for he is your brother, the answer is: it is true that they were brothers in former times, and it was forbidden to take usury from them, until they made themselves unworthy of having this commandment observed toward them, and are now regarded as foreigners; for when they saw that the Temple had been destroyed, they did not come to its aid, as it is said (Obad 1:11): In the time when you stood against him, etc., down to the words: you were like one of them. How much more, then, are they to be regarded as foreigners, since they themselves helped to destroy the Temple, as it is said (Ps 137:7): Lord, remember the children of *Edom* on the day of *Jerusalem*, etc. Moreover, they regard themselves as foreigners, since they are not circumcised, and it is written: Every foreigner who does not circumcise the flesh of his foreskin, etc. Beyond this, it is to be said concerning usury that it is a lawful good, for behold, *Solomon* says (Prov 28:8): Whoever increases his wealth through usury and interest, gathers it for one who will give it generously to the poor; as if he wished to say: through almsgiving his sin is atoned for. But if usury were robbery, what good would almsgiving do? Is it not written (Prov 15:8): The sacrifice of the wicked is an abomination. So it is also written (Deut 23:20): You shall not charge usury to your brother, but to the foreigner, that is, from the uncircumcised you shall take usury.

In Rabbi Bechai's commentary on the Five Books of Moses, fol. 213, col. 4, and fol. 214, col. 1, in the *Parascha Ki téze*, the following is also read on this subject: דרשו ר"ז ולאחיך לא תשיך : שאסור לך להלוותן ברבית ולהוציא זרעו של עשו שאף על פי שכתוב בו כה אמר אחיך ישראל אחרי כן הותר שכן הזכיר הנביא ביום עמך מנגד ביום שבות זרים חילו ונכרים באו שערי ועל ירושלים ידו גורל גם אתה כאחד מהם למדך שכבר נתבטלה האחוה ויצא מכללה והרי הוא כשאר האומות הורים שהרי הרבית לא נאסר לישראל אלא מטעם שנצטוינו להחיותו ולעשות עפו גמילות חסדים ממה שכתוב וחי אחיך עמך והאי לא לחי' ולא ליקי' : וכן That is: Our Rabbis, of blessed memory, have expounded the words (Deut 23:20), "You shall not charge usury to your brother," explaining that by "brother" one is to understand him who does your brother's work, so as to

include the *Judengenossen* (that is, those who adopt the Jewish religion), for it is forbidden to you to lend to them at usury; and so as to exclude the seed of *Esau* (that is, the Christians). For although it is written of him (Num 20:14), “Thus your brother Israel says to you,” this was nonetheless subsequently permitted, for the prophet thus declares (Obad 11): “In the day that you stood against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots over Jerusalem, you were even as one of them.” This teaches you that the brotherhood has already been annulled, and he has been excluded from that company, and he is counted equal to the other foreign peoples; for, behold, it is forbidden to take usury from an Israelite for no other reason than that we are commanded to sustain him in life and to show him mercy, as it is written (Lev 25:36): “That your brother may live beside you”; but this one (namely, the seed of Esau) shall not live and shall not remain. Likewise, it is also permitted to lend at usury to a Jew who has fallen away into idolatry. His body is permitted (meaning that one may kill him); how much more, then, his money?

Rabbi *Lipmann* presents in his *Sépher Nizzáchon*, number 272, yet another reason why it is permitted for them to take usury from Christians, as the supposed Edomites, and his words read as follows: אם יאמרו שמאדום באו שנקרא אחינו כמו לא תתעב אדומי כי אחיך הוא הלא שתי תשובות בדבר חדא כי סנחריב מלך אשור בבל כל האומות כמו שג' בישעיה שאמר פי בכל אלהי הארצות שהציל ארצו מידי וגו' : ואלו היינו מכירים שוודאי אדומי הוא לא נקה ממנו רבית : ועוד אפילו היינו יודעים ומכירים שהוא אדומי מותר ליקח ממנו רבית : כי מה : 'שכתוב בתורה לנכרי תשיך ולא אחיך לא תשיך ר"ל שהוא אחיך כאמונתך ותדע כי אם אדם הוא יהודי ומל כל שכן גוי וגו ולא אחיך לא תשיך ד"ל שהוא אחיך כאמונתך ותדע כי אם יהודי אסור ליקח רבית מן בני אדם מפני שנקראו אחינו לכתוב לא אחיך לא תשיך ולא יותר ממילא שמעינן הא לנכרי מותר , ולמה כתבה התורה לנכרי תשיך אלא לומר עוד היתר אפילו באחיך כשנעשה נכרי כאמונתנו תשיך . ומאחר שהנצרים באו מעשו שהוא אדום יתקיים בהם הנאמר ליתר פורעניות שנאמרו that is to say, if they (namely the Christians) say that they descend from *Edom* (that is, from *Esau*) and are called our brothers, since it is said (Deut 23:7): “You shall not abhor an Edomite, for he is your brother,” then one can give them a twofold answer in this single matter (and say) that *Sennacherib*, the king of Assyria, mingled all peoples together with one another (so that one can no longer distinguish them from each other and know which of them are Edomites), as is reported (Isa 36:20), where he is said to have declared: “Who among all the gods of the lands has delivered his land from my hand?” And if we knew with certainty that someone was an Edomite, we would take no usury from him. Moreover, even if we already knew and recognized that someone is an Edomite, it is nonetheless permitted for us to take usury from him, for as regards that which is written in the Law (Deut 23:20): “From a foreigner you may exact usury, but from your brother you shall not exact usury,” by “foreigner” is to be understood one whose deeds are entirely estranged from our faith, even if he were already a Jew, and how much more so if he is a Gentile? *etc.* Likewise, the words “from your brother you shall not exact usury” refer to one who is your brother according to your faith; and know that if it were forbidden to take usury from the children of Edom on the grounds that they are called our brothers, then it would need to be written (only): “From your

brother you shall not exact usury,” and nothing further (whereas in fact one also reads alongside it: “From a foreigner you may exact usury”). We learn from this, however, that it is permitted to exact usury from a foreigner. Why then did the Law also write, “From a foreigner you may exact usury”? For the purpose of saying further that it is permitted to exact usury from your brother as well, when he becomes a foreigner in respect of our faith. Since the Christians descend from Esau, who is Edom, that which is said in Obadiah, together with all the punishments that are mentioned concerning Edom, will be fulfilled upon them. On this matter one may also consult the book *Maggen Abraham*, in chapter 72, where this is treated at length, and in which, after all the reasons that have been adduced as to why usury may be taken from a Christian, it is written as follows: חכמינו הקדושים ראו אמתת הדבר הזה להתיר הרבית לישׂראל, ולקחתו מן הגוי הנוצרי, That is: Our holy Sages have seen the truth of this matter, in that they have permitted an Israelite to take usury from a Christian Gentile.

We can see from this, then, on what the Jews base their erroneous opinion. However, as far as I am aware, the sole Rabbi *Isaac Abarbanel* contradicts this and teaches that it is forbidden to take usury from Christians; for in his commentary on the five books of *Moses*, fol. 382, col. 1. 2., he writes as follows: אפילו שנודה שהרבית מצד עצמו מגונה הנה לא התירהו השם יתברך כי אם בנכרי שהוא מז' אומות ואין הנכרי נקרא כל איש אשר לא מזרע היהודים הוא. ואמנם לזרע אדום לא יאמר נכרי כי הוא נקרא אח שנ' לא תתעב אדומי כי אחיך הוא ונכלל בלא תשיך לאחיך. וכן ישמעאל ושאר האומות לא נקראו בשם נכרי. ולנכרי שהוא מז' אומות אינו מגונה לקחת רבית ממנו ולעשות לו שלא כהוגן כיון שהוא עשה שלא כהוגן ולא יבא בצדקת השם יתברך שהוא מז' אומות אינו מגונה לקחת רבית ממנו ולעשות לו שלא כהוגן כיון שהוא עשה שלא כהוגן ולא יבא בצדקת השם יתברך : *That is: Even if we were to concede that usury is in itself a shameful thing, the blessed God has nonetheless permitted it nowhere other than with respect to the stranger who is of the seven peoples (of the land of Canaan, which are mentioned in Deut 7:1), and not every person who is not of the seed of the Jews is called a stranger. And certainly the seed of Edom is not called a stranger, for he is called a brother, as it is said (Deut 23:7): You shall not abhor an Edomite, for he is your brother; and he is included under the commandment (Deut 23:20): You shall not charge usury to your brother. Likewise, the Ishmaelites (that is, the Turks) and the remaining peoples are not called by the name of stranger. But to take usury from a stranger who is of the seven peoples, and to deal with him in a manner that is not fitting, is not shameful, since he too has done what was not proper, and such a one does not come within the justice of the blessed God; nor is he worthy of the mercy of the Law (that is, of the compassion that is commanded in the Law), since he has denied it.* Exactly the same is also to be read in the aforementioned *Abarbanel's* book *Markeveth hammischneh*, fol. 77, col. 4., in the *Parascha Téze*, the words found therein having been cited above in the 16th chapter of the first part, *pagina* 661 and 662.

Herein *Abarbanel* writes quite correctly that in the Law of *Moses*, through the words “of the stranger thou shalt take usury,” it was only permitted to take usury from the peoples of the land of *Canaan*, and thereby to plunge them into ruin; for since God had given the Israelites power over those peoples' body and life, goods and blood, and had commanded that



they be utterly exterminated, as can be seen in Deut 20:16-17, He had also given them permission to strip those peoples of their goods and means through usury. The greedy Jews, however, do not follow *Abarbanel*, but prefer to follow the others, who permit the fleecing and draining of all peoples, and in particular the Christians, through usury, and even teach that God commanded them in His holy word to do so; for this reason they take usury not only on the loaned principal, but also, as already mentioned, add the usury back onto the principal, so that they may draw usury upon usury as well.

Concerning this godless Jewish fleecing, the convert *Dieterich Schwab* writes in the 7th chapter of the third part of his *Jüdischer Deckmantel*, *paginâ 171 &c.*, as follows: When a Christian is in need of money and comes to the roguish Jew to borrow some, the Jew knows how to masterfully and in manifold ways ensnare the poor Christian and deceive him. He pays close attention to the Christian's *qualitäten* and means, and if he perceives that the man is wealthy in goods and desires only a small sum, which he would soon wish to repay, the Jew deals with him in a most agreeable manner, presenting himself as willing to advance him twice as much if he should desire and want it, and not demanding it back until the Christian can conveniently pay and deliver it at a good opportunity. With such cunning and false words he lures out the promissory note, which is set at a fixed rate of *interesse*, gives the Christian the money, and lets him go home. The malicious Jew, however, keeps his own counsel, leaves the Christian undisturbed for a good while, but the villainous Jew compounds the usury upon the usury until he has driven the sum so high that the pious and trusting Christian cannot pay it by any means without alienating his property and goods, or until the sum has grown to several hundred or thousand, depending on the circumstances of the persons and the *capitals*; at that point the Jew comes forward with the promissory note, demands to settle accounts and to be paid, and presses and harasses the Christian until he pays him, or petitions the authorities to be placed in possession of the Christian's goods. That is one trick on the Jewish lute. If, however, the Jew perceives that the Christian is of modest means and in need of money and knows of no other way to be helped, the Christian must dance to his tune, and the Jew presents himself as having no money to lend; the Christian persists, requests that he be helped, and offers to give good security along with collateral and a good rate of *interesse*. Then the Jew deals with him entirely according to his own will and desire, does indeed produce the money, but the Christian must bind and obligate himself by a promissory note to heavy rates of *interesse*, and sometimes also by the actual delivery of more than fourfold collateral. The Jew also sometimes deducts a considerable sum immediately for the *interesse* before he delivers the money, and lets the Christian go with the remainder and enjoy a brief period of peace; thereafter he summons him, settles accounts, and demands to be paid, or to have the *interesse* added to the principal sum and to receive a new bond. This he practices not only once but repeatedly: for as soon as the *interesse* has grown a little, he immediately adds

it to the principal sum, and it must bear him a young usury, which in time hatches and breeds yet another young usury, until he has at last utterly ruined the Christian. This can be sufficiently demonstrated with truthful examples.

Thereupon the aforementioned *Dieterich Schwab* continues and reports: I knew a Jew, of whom I made mention before, to whom a craftsman had come and had received only eight thalers on his and his wife's clothing and bedding, which had been worth more than forty thalers; the Jew had manipulated him so thoroughly and set him up so precisely on the line that within a short time he had not only deprived him of the aforementioned pledges, but also demanded and required a considerable sum of money from him besides, at which the Christian was utterly horrified and distressed. But the Jew gave him no peace until the Christian had to hand over another forty thalers in addition to the previous pledges, as well as other necessities such as beer, coal, etc., which he himself urgently needed for his own household; and when I saw this, it moved me to heartfelt pity.

Further, he writes on this matter: It is now publicly known in these parts how a Christian stood surety for a Jew on behalf of another Christian for 25 thalers, which the godless Jew increased through usury in such a manner, through interest upon interest, that it became impossible for the surety to pay the sum, and he would have lost house, home, and all that was his, had the high authorities not intervened for lawful reasons and rendered assistance to the innocent Christian. This is indeed a terrible and almost unheard-of act of financial extortion. But no one should be surprised at how they accomplish and bring this about: for when a Jew lends money, he customarily takes no less than two small pennies per thaler per week, unless he knows of other ways to play to his advantage with the borrower; and this amounts annually, in simple terms, without compounding or calculating interest upon interest, to 30 thalers, 34 groschen, and 2 pfennigs in Paderborn currency per hundred. But they are not content to take such modest interest; rather, they calculate the interest sometimes weekly, sometimes monthly, upon which they then charge the same interest for the following week or month, and in this way increase the sum in a short time through interest upon interest to a nearly infinite amount, and thus drain the Christian people dry.

After this, the aforementioned *Dieterich Schwab* demonstrates in the said chapter, *pagina* 174, in a table, that a Jew, reckoning a guilder at 15 batzen or shillings, and the shilling at 9 pfennigs, but the interest calculated weekly at 2 pfennigs per guilder, can, through usury upon usury over 21 years, bring it to 3,841 fl. 13 shillings and 3 1/2 hellers. And after he has brought forward much more concerning such devilish Jewish usury, he finally breaks out on *pagina* 179 into the following words and says: From all of this, every person will easily be able to gather and understand what a godless and harmful people the Jews are, and what benefit the Christian people can expect from them. Let everyone take heed and guard himself against these harmful birds, so that he is not devoured. For when such people come among the community, it is just as if a pike were let into a pond, or a fish-rich pool among the fish, or a

wolf into the sheepfold among the flock, or a fox among the hens. These are the words of the said Dieterich Schwab, and he has certainly indicated nothing other than the plain truth thereby; wherefore, concerning such bloodsuckers, whose mind and thoughts are directed solely toward how they may flay the Christians of their hard-earned sweat and blood, it can with the highest justification be said from Isa 56:11: They are shameless dogs who cannot be satisfied. Those Christians also sin greatly who lend money to Jews at usury, since by doing so they put into their hands the means by which they lend money to Christians and can practice their accursed fleecing upon them all the more, without which money many a Jew would not accomplish much. But woe to those who do such things!

**Chapter XII. This chapter reports: first, what the Jews think of Christians' food and drink, and whether they are permitted to eat with a Christian; second, whether it is right that one buys meat from Jewish butchers; third, whether Jews may invite a Christian as a guest.**

In the 16th chapter of the first part, from *pagina* 700 to 704, it was demonstrated that Christians are regarded by the Jews as unclean people, who derive from the unclean spirit; from this it is easy to infer what they think of Christians' food and drink. As regards the bread of Christians, it is written in the book *Col bo* fol. 112, col. 2. *numero* 100, under the title *Din hilchóth issüre maachalóth*, as follows: ויש מקילין לקנות של נחתום. ויש משום חתנות. אבל פת של בעלי בתים אין מי שמורה בה להקל שמא יבא לסעוד אצלם. במקום שאין נחתום ישראל מפני שהיא שעת הדחק. אהרן הלוי כתב דכל מקום שאין פלטר מצוי כלל מותר אפילו פת של בעלי בתים ואפילו במקום שיש פלטר ישראל מותר ליטול מן העיר פת בעלי בתים ולילך לאכלו בשדה אלא שהוא דבר מכוער לתלמיד חכם. ופת בעל הבית ביד פלטר מותר ופת פלטר ניד בעל הבית אסור. והרשב"א ז"ל כתב דבתר מעיקרא אזלינן ופת בעל הבית ביד פלטר אסור ופת פלטר ביד בעל הבית מותר. ואם הפלטר חומיין ישראל הרי פתו כפת בעל הבית. ואם הגיע שם פלטר ישראל הרי פתו של פלטר גוי אסורה עד שימכור הפלטר ישראל פתו ולאחר שמכרה פתו של ישראל חוזר פתו של פלטר גוי להכשירה עכ"ל ה"ר אהרן הלוי ז"ל. ויש מחמירים עוד בפת בעל הבית ואומרים שצריך לעמוד שלשה ימים בלתי אכילה קודם שיאכל פת בעלי בתים אבל לאחר שלשה ימים מותר משום חיי נפש ונוטר. ופת של גוים אפילו בביתו של ישראל אסור משום בישול גוים. That is: it is forbidden to eat the bread of the *Gojim* (or Christians), also on account of intermingling (as is read in Deut 7:3: "You shall not make alliances with them"). Some, however, make it easy (and permit) that one may buy from a (Christian) baker in a place where there is no Israelite baker, since it is a time of necessity (and necessity requires it, so that one may sustain one's life). As regards the bread of householders, however (which is not baked by bakers but by other people in their homes), there is no one who makes it easy (and permits buying it), lest one thereby be induced to eat with them. Rabbi Aharon Levi, however, has written that everywhere where no baker at all is to be found, the bread of householders is also permitted; indeed, that even in a place where there is an Israelite baker, it is permitted to take householders' bread from a town and go away and eat it in the field, though this is a shameful thing for a learned Rabbi. And that a householder's bread, when it is in the hands of a baker, is permitted, and (on the other hand) a baker's bread, when it is in the hands of a householder, is forbidden. Rabbi Shimshon bar Abraham, of blessed memory, however, has written that we follow the original source (and judge accordingly), and that a householder's bread that is in a baker's hands is forbidden, and a baker's bread that a householder has in his hands is permitted. And when a baker invites an Israelite (to eat), his bread is to be regarded as householders' bread (and forbidden to eat). When an Israelite baker also arrives there, the

bread of the Christian baker is forbidden until the Israelite baker has sold his bread; but thereafter, when the Israelite baker's bread is exhausted, the Christian baker's bread becomes *cóscher* again (that is, proper and permitted to eat). Thus far are the words of Rabbi Aharon Levi, of blessed memory. There are some, however, who make the matter even stricter regarding householders' bread, and say that one must remain three days without eating before one eats the bread of householders; but after three days it is permitted, for the sake of the life of the person (so that he does not die of hunger), etc. And that the bread of the *Gojim* or Christians is also forbidden in an Israelite's house, on account of the fact that the *Gojim* do the cooking (all of which is forbidden). Likewise, the remaining cooked things of the *Gojim* are also forbidden, even when they are already in an Israelite's house. These are the words of the book *Col bo*. On this subject one may also consult the book *Toledóth Adam vechávva*, in the seventh part, fol. 161, col. 2, in the 17th *Náthif*, as well as the book *Schylchán áruch* in the part *Jore déa*, numero 112, from § 1 to § 9.

In the German-Hebrew book *Brandspiegel*, in the 18th chapter, fol. 67, col. 2, it is also written as follows: דאש מיר דאט ברוט עטין פון גוים עט חיז טורלייך נון גמרא דאט דיא חכמים האבן עט מהיר גיוועזן דרוויל איר זיין חין גלות חוני' קיין זיך ניט גיוויגן בקין חוני' איר וומנדן נויטין דען פויקער עט זיין וואו לויט ניט עטין קיין גלות חוני' קיין זיך ניט גיוויגן בקין חוני' איר וומנדן נויטין דען פויקער עט זיין וואו לויט ניט עטין קיין דאש מיר דאט ברוט עטין פון גוים עט חיז טורלייך נון גמרא דאט דיא חכמים האבן עט מהיר גיוועזן: that is, that you eat the bread of the *Gojim* (or Christians), it has come about with difficulty that the Sages permitted it, since we are in *exilio* or misery, and cannot bake enough for ourselves, and we wander among the peoples. There are indeed people who eat no bread from the *Gojim* (or Christians): well is it for them, well is it for their souls. That it is, however, to be seen in the prayer book printed here in Frankfurt by the Jews before now, which the Jews call the thick *Tefillah*, fol. 34, col. 2, where the one who confesses his sins speaks, among other things, as follows: אכלתי פת של בעל הבית גוי, that is, I have eaten a householder's bread from a *Goi* (or Christian).

Regarding the flesh of livestock slaughtered and killed by Christians: it is held by Jews collectively to be carrion, which is also supposed to defile even the one who merely carries it, and for this reason they are forbidden to eat it. That it is held to be carrion is to be seen from the book *Schylchán áruch*, in the part *Jore déa*, numero 2, §. 1, where it is written as follows: נכרי ששחט נכרי נבילה אפילו הוא קטן ואפילו אינו עובד אלילים ואפילו אחרים רואים אותו: that is, that which a *nóchri*, that is, a foreigner (namely, one who is not a Jew), slaughters, is carrion, even if that same person is still a minor, and commits no idolatry, and others are watching him. So too is it read in the second part of the book *Jad chasáka*, fol. 201, col. 1, in the 4th chapter, numero 11, under the title *Hilchóth schechíta*, as follows: נכרי ששחט אף על פי ששחט כפני ישראל בסכין יפה ואפילו היה: that is, what a foreigner slaughters is carrion, even if it has already been slaughtered before an Israelite's face with a clean knife, and that same foreigner is still a minor; and the one who eats of it shall be beaten according to the Law, as it is said (Exod 34:15): and you eat of his sacrifice.

That which is slaughtered or killed by Christians defiles the one who carries it; this is stated in the Talmudic tractate *Chóllin* fol. 13, col. 1. in these words: שחיטת נכרי נבלה ומטמאה במשא, That is: what a stranger slaughters is carrion, and it defiles the one who carries it (for it is read in Lev 11:28 that whoever carries carrion defiles himself). And in the commentary of Rabbi *Menáchem of Recanati* on the Five Books of Moses, one reads at fol. 114, col. 2. in the *Parascha Tezavuvéh*: ארז"ל שחיטת נכרי נבילה ומטמאה במשא כי דינו כדין כתו וסיכתו וכתיב ולא תלכו בחקות הגוים, That is: our Rabbis, of blessed memory, have said that what a stranger slaughters is carrion and defiles through carrying, for it is judged in the same manner as his (namely the stranger's) power and cause (that is, the devil, who is said to rule over him, who is also unclean, of which matter was treated in the 18th chapter of the first part); and it is written (Lev 20:23): You shall not walk in the statutes of the heathen. Rabbi *Bechai* likewise agrees with this in his commentary on the Five Books of Moses, fol. 63, col. 4. in the *Parascha Schemoth*, where he states: שחיטת נכרי נבלה ומטמאה במשא כי הטומאה מצד כחו, That is: what a stranger slaughters is carrion and defiles through carrying, for the uncleanness comes from his power (namely the devil who governs him). In the book *Jad chasaka*, in the second part, fol. 160, col. 2., in the 4th chapter, numero 1., under the title *Hilchoth maachaloth asuroth*, the following is also found: האוכל כזית מבשר בהמה שמיתה או חיה שמיתה או עוף שמת לוקה שנאמר לא תאכלו כל נבלה, That is: whoever eats as much as an olive's worth from an animal that has died (of itself), or from a wild beast that has died, or from a bird that has died, shall be beaten, because it is said (Deut 14:21): You shall not eat any carrion. But everything that has not been slaughtered as is proper is considered dead, that is, it is treated as though it had died of itself.

What punishment, however, a Jew who eats of carrion has to expect is shown by the book *Emek hammelech*, fol. 20, col. 3. 4. in the 12th chapter, under the title *Schaar tikkune hatteschuva*, in these words: האוכל נבילה בין באונס בין ברצון וגו' דינו במגופה ומתגלגל בכלב שהוא אוכל נבילה, או בבהמה טהורה ולא זוכה לשחיטה הגונה רק ימסר ביד השוחט ויצא נבילה מתחת ידו מדה כנגד מדה שנאמר שופך דם האדם That is: Whoever eats of carrion, whether under compulsion or willingly, etc., shall be judged by a plague, and his soul shall pass into a dog that eats carrion, or into a clean animal. He shall not be deemed worthy of being properly slaughtered as is fitting, but shall be handed over to a *Schechter* (or butcher), and under that person's hand shall become carrion, and thus like shall be repaid with like, as it is said (Gen 9:6): Whoever sheds man's blood, by man shall his blood be shed. He shall, however, be restored to righteousness (through that which is expressed in Ps 57:9 in the words) עורה הנבל *Urah hannevel*, That is: Awake, O Psalter! (namely, through the numerical value of the word הנבל *hannevel*, which yields 87,) and he shall fast eighty-seven times, according to the numerical value of the word אלהים *Elohim* together with the word (which



forbidden to us on account of their excellence, because of our lowliness, for Scripture compels them to say the opposite, namely that they were forbidden to us on account of their uncleanness and our holiness. If that is the case, then the unclean animals are permitted to them to eat on account of their lowliness (in that they are base and lowly people), just as Scripture testifies when it says in Lev 11:4: “That shall be unclean to you,” that is, to you they (namely the forbidden animals) shall be unclean, because you are holy; but to the nations of the world they are not unclean, because there is no holiness in them, etc. Beyond this, the Rabbis teach that all foods are permitted to Christians to eat, because they are ordained by God for hell, as was shown above in the fourth chapter of this second part, *paginâ* 254 and 255.

On the eating of blood, Rabbi *Lipmann* writes in his *Sepher Nizzáchon*, on the words of Lev 17:10-11, “Against any such person who eats blood, I will set my face, and will cut him off from the midst of his people; for the soul of the flesh is in the blood,” in the following manner: *that is, נמצא טעמא מבואר שאין לאכלו משום שנפש הבהמות תלויה בו. כי האוכלו תקבל נפשו השכלית טבע הבהמות*, the reason why one ought not to eat it is clearly found, since the soul of the animals is bound up in it; for whoever eats of it, his rational soul takes on the nature of the animals. In Rabbi *Bechai*’s commentary on the five books of Moses, fol. 140, col. 1, in the *Parascha Acharé moth*, among other reasons why one ought not to eat blood, the following is also written: *מפני שהדם הוא הנפש הבהמית אין ראוי לנו שנערב טבענו ואנו מקבלי התורה צריכים שתהיה זכי הגופות ראויין לקבל המושכלות ונצטוונו שנגדל טבענו להיותו רך ורחמני לא אכזרי ואלו היינו אוכלין הדם היה מוליד בנפשנו אכזריות וגסות טבע וקרוב* *that is, since blood* is the soul of the animals, it is not fitting for us to mingle its nature with our nature; and we, who have received the Law, must be pure in our bodies in order to grasp intelligible things. We have also been commanded to accustom our nature such that it be gentle and merciful, and not cruel. But if we were to eat blood, it would produce in our souls a cruelty and a coarse nature, so that they would be nearly equal to the brutish souls; for that which is eaten becomes flesh in the body of the one who eats it, and brings about in him a like nature, etc.

So too shall the Devil be the father of those who eat blood, concerning which the following is read in the aforementioned *Rabbi Bechai*’s commentary on the Five Books of Moses, fol. 35, col. 1, in the *Parascha Toledoth*: *כלל ושרש לכל* *כבר ידעת: כי ממנו קבל הנחש כח להחטיא. ולשפוך דם והיה הוא אב ושרש לכל* *בוחרי הדם והאוכלים אותו : והוא העוזר לזרע עשו האדמוני לשפוך דם והוא המקטרג של ישראל הנימולים ומהרחקים מלאכל* *that is, It is already known to you that the serpent had received from him (namely from the prince of Esau, the supreme Devil Sammaël, who is mentioned in the preceding passage) the power to cause sin and to shed blood, and that this same one (Sammaël) is the father and origin of all those who choose blood and eat it, and that he helps the seed of the red Esau to shed blood. He is also the accuser of the Israelites who are circumcised and who keep themselves distant and abstain from eating blood, etc.*



Regarding wine, the Jews are forbidden to drink the wine of Christians and of all peoples, for in the book *Toledoth Adam ve-Chavva* fol. 150, col. 1. in the first part, under the title *Náthif schischa ásar chélek rishon*, it is written as follows: כתב הרמ"בם כי הנוצרים עובדי עבודה זרה: that is, *Rabbi Mosche bar Majemon* has written that Christians are idolatrous people, and that drinking their wine is forbidden, though otherwise it is permitted to seek benefit from it. In the book *Col bo*, at *numero* 96. fol. 104 col. 2. under the title *Hilchoth jen nésech*, it is likewise taught: ויכול ישראל: that is, the wine of a *Goi* or Christian is at this time forbidden (to drink), but it is permitted to make use of it for one's benefit, and an *Israëlit* may accept it from a *Goi* in payment of a debt. The same is also to be found in the book *Shulchan arúch*, in the part *Jore déa numero* 123. §. 1. in the annotation. And at *numero* 124. §. 6. in the aforementioned book *Jore déa* it is taught: כל גוי שאינו עובד אלילים יינם אסור בשתייה בשחיטה ומותר בהנאה: that is, the wine of every *Goi*, even one who does not practice idolatry, is forbidden to drink, but it is permitted to seek benefit from it. Elias reports the following on this matter in his book *Tischbi*, under the root word *Násach*: כל יין שנתנסך לעבודה זרה הוא נקרא יין נסך והשותה ממנו לוקה מן התורה משום שנאמר אשר חלב זבחימו יאכלו ישתו יין נסיכם ונזון ההוא אמרו חכמים אפילו סתם יינם של גוים משום ספק פן נתנסך לעבודה זרה ואף that is, all wine that is offered to an idol is called *jen nésech*, that is, sacrificial wine, and whoever drinks of it shall be flogged according to the Law, because it is said (Deut 32:38): those who ate the fat of their sacrifices and drank the *jen nesicham*, that is, the wine of their offering. The Sages, however, have at this time forbidden the wine of the *Gojim* entirely (for drinking), because it is doubtful whether it may have been offered to an idol. And although they say that the *Gojim* at this time are not altogether given to idolatry, it is nonetheless forbidden, etc. The Jews, however, call all wine belonging to Christians *jen nésech*, that is, libation wine, or simply *nésech*, even though it has not been offered to any idol, although in the book *Col bo*, *numero* 96, fol. 104, col. 2, one reads: כתוב בתשובה הגאונים דגוי בזמן הזה אינו עובד עבודה זרה וכן פירש רש"י ז"ל פרק שני דיבמות דגוים שבחוצה לארץ לאו עובדי עבודה זרה הן על זה סומכין ליקח יינם נסך: that is, it is written in the responsa of the *Geónim* (that is, of the highly learned rabbis) that a *Goi* (or Christian) in the present age does not produce *jen nésech*. And thus Rabbi Solomon Jarchi, of blessed memory, explained in the 2nd chapter of the Talmudic tractate *Jevammóth* that the *Gójim* who are outside the land of *Canaan* are not idolatrous people, and upon this basis one relies in accepting their *jen nésech* in payment of debts. These words, however, contradict one another, for it is stated that a *Goi* or Christian in the present age does not produce *jen nésech*, and yet the wine that a Christian gives to a Jew on account of a debt is nonetheless called *jen nésech*. In the Chapters of Rabbi Eliezer, concerning the prohibition against drinking wine from the *Gójim*, one likewise reads: רבי אלעזר המודעי אומר עמד פנחס והחרים על ישראל בסוד שם המפורש ובכתב שנכתב על הלוחות בחרם בית דין עליון ובחרם בית דין התחתון שלא ישתה אדם מישראל מיינם של גוים כי אם מרפס רגלם שנאמר וצאני מרמס רגליכם תרעינה ומרפס רגליכם תשתיינה שכל יינם של גוים לעכו"ם: that is, Rabbi Eliezer Hammodái says that Phinehas arose (after he had stabbed Zimri the son of Salu and Cozbi the

daughter of Zur on account of the fornication they had committed together, of which one may read in Num 25:6 &c.) and by means of a ban imposed upon the Israelites, by the mystery of the *Schem hammphorásch* (that is, of the name *Jehova*) and by the writing that had been inscribed upon the tablets, under the ban of the supreme court as well as under the ban of the lower court, forbade that any person among the Israelites should drink the wine of the *Gójim*, but only that which is trodden by their own (namely, the Israelites') feet, as it is said (Ezek 34:19): "My sheep shall graze on what your feet have trodden, and drink what your feet have trodden." For all the wine of the *Gójim* incites to idolatry, since they take the firstfruits of their must for idolatry and fornication, as it is said (Hos 4:11): "Fornication, and wine, and new wine take away the heart."

That it is considered a sin by the Jews when they drink wine belonging to Christians is also to be seen in their prayer book, the thick *Tefillah*, fol. 36, col. 1., under the title *Shacharit*, where a confession of sins is found, in which the sinner speaks, among other things, as follows: שהיה יין נסך, that is, I have drunk *jen nésech*. Likewise, the converted Dieterich Schwab, while he was still mired in his Jewish superstition and drank wine here in Frankfurt with Christians, was punished by the rabbis, as was indicated above in the 9th chapter of this second part, *paginâ* 487. Beyond this, anyone who has drunk *jen nésech* must also fast on account of such a sin committed, for in the book *Emek hammélech*, fol. 20, col. 4., under the title *Scháar tikkúne hattechúva*, in the 12th chapter, it reads as follows: אם שתה יין נסך יצום ע"ג, that is, if someone has drunk *jen nésech*, he shall fast seventy-three times, according to the numerical value of the word יין *jajin* (which means wine) and its three letters, which together make 73; for the word יין *jajin* yields 70, and three is added on account of the letters, giving 73 in total.

Concerning the prohibition that Jews are not permitted to drink wine belonging to Christians and other peoples, the following story is written in the book *Caphtor uphérah*, fol. 121, col. 2, and fol. 122, col. 1: מעשה שהיה במלך גדול ורע מעללים שמו פירגא "נדיקו מושל בכל האקלים: טעץ לקרוא לכל חכמיו וזקניו, גם קרא י"א חכמים רשומים מבני עמנו שיבאו לפניו וכאשר באו אליו קם על רגליו והקבילם בכבוד הרחק כמטחוי קשת ממקומו, הוא והזקנים אשר עמו, ובני ישראל תמהו על הכבוד אשר עשה, כי לא נסה, ויאמר אליהם אהבתי אתכם כבבת עיני, ורצוני שתהיו מאוכלי שלחני, בחרו לכם הטוב בעיניכם, אחת שאלתי מכם, או לאכול בשר חזיר מבושל ומבושם, אשם אשם, או לבעול ארמית, במעל ונתרמית, או לשהות יין נסך ודם רסימי, כבודי ומרים ראשי, או ארע כי מצאתי חן בעיניכם ואטיבה אתכם: קם על רגליו חכם אחד רשום מבני עמנו, מבחר שלומים, עיניו הדרנ"ה מים, והשתחוה אפים, אפים, זאמר אדונינו מלך האדיר הנה לנו זמן ג' ימים, נעיין בספרי דברי החכמים, ונראה איזה מהם יכשר, אם אבר מן החי או היין או הבשר, ויען המלך נשאתי פניכם, עשרה, תעשו הטוב בעיניכם, והחכמים נועדו ויתבודדו בלב המרמר, וקרא זה אל זה ואמר, הבו לכם עצור, אם נבחר החזיר היין או האשה, כי השעה נחוצה, ולהרחיקו מהם החזיר והאשה, כי הוא עון פלילי וישאר ולצמצם, אך שתיית היין המלך בחרו לכם, כי אינם יודעים בטיב ע"א ומעשה אבותיהם בידיהם, ויבואו למלך ויאמרו אליו אדונינו המלך מצאנו חן בעיניך, להשיבנו ולהושיבנו עם אוכלי שלחניך, כל היום וכל הלילה נרווה דורים נשתה מיינך, כי טובים דודיך, והמלך הרשע והזקנים שמו מגמתם, להכשילם יחד בשלשתם: ויאמר המלך אך זה היום שקויתי לאכול מהכשולי מעדניכם אותי, ייין מלכות רב, לחיך יערב, מתוק מזקוק מייין מליין וקונייטון והחכמים עשו לכבוד מלכות

מאכלים ותבשילים ומעדנים, מינים ממינים שונים, וישבו לפניו, גם המלך והקני, והמלך עשה בערמה, שלחן עגול מתנועע בחכמה, כפי חפצו יסובבנו, ולכל אשר יחפוץ יטנו: ויהי הם אוכלים ושותים באשר טוב לבם, כי המלך אוהבם, וגלה להם סודות המלכות וטעמו, וישכרו עמו, וכאשר ראה המלך שדעתם מטרפת סבב את השלחן והביא מאכל החכמים לפני הזקנים, ומטעמיהם, ומאכל שולחנו בשר החזיר סבב אליהם, ומלאו כרסם מבשר החזיר והטרפות, ויהיו לחרפות, ולמשמרת למהרתו שם תבשיל היהודים להראותו, ולערב ערב הציע להם מטות זהב כלי מילה ושלטונו לל אחד ואחד במטתו, ואשה זונה שוכבת לצדתי, וחזק היין בהם, שנו ושלשו בחשבם שנשותיהן הן, וישכב המלך בבקר ויאמר אהובי קומו מהנוטותיכם, התפללו בערכם, מה זה אשר עשיתם, הלא חטאה גדולה חטאתם, אכלתם החזיר בגאווה ובתגבורת, והנה התבשיל שהבאתם למשכרה ובעלתם הנשים הנכריות, עמוניות צידוניות החיות והגריות, וכאשר ראו חרפתם, בחרו מיתתם, ובתוך השנה מתו כלם מיתה משונה, ליצלן רחמנא. וכל זה אירע להם בבחרם שתיית היין שהוא מדבריהם אסור בזמן הזה משום חיתון ואף על גב דהמלך That is: ובזמן הזה לאו עוברי עבודה זרה וזה הם מכל מקום החומרא דהוא ועונש הבנינו ז"ל עדיין היא במקומה עומדת There once occurred a story that a great king, but evil in his deeds, by name *Pirgandicus*, who ruled over the entire *climate* (that is, a certain division of the heavens), took counsel and had all his wise men and elders come to him; and he also summoned eleven distinguished wise men from our people, that they should come before him. When they had come to him, he rose to his feet, together with his elders who were with him, and received them with reverence while they were still a bowshot's distance from his place; but the Israelites (namely the aforementioned eleven wise men) marveled at the honor he showed them, for they were not accustomed to it. And he spoke to them: I love you as the apple of my eye, and I desire that you shall eat at my table; choose for yourselves (one of three things which I propose to you) that which seems best to you. One thing I require of you: either that you eat boiled and seasoned pork, which is (among you) a sin; or that you touch heathen women through transgression and deceit; or that you drink wine of *nefech* and of my red wine, which is my honor and lifts up my head (that is, makes me merry); then I shall know whether I have found favor with you, and I will do you good. Then a distinguished wise man from our people rose to his feet, one who was a chosen man among our worthy folk, and he wept and fell down and spoke: O our lord and mighty king, grant us three days' time, and we will search in the books of the words of the wise men and see which of these three things will suit us best (and can most fittingly be done): whether a limb from a living creature (that is, the heathen women), or the wine, or the (pork) flesh (shall please us). Thereupon the king said: I grant you this; do what you find good. Then the wise men assembled and lamented their distress to one another with sorrowful hearts, and called out to one another: give counsel as to whether we should choose the pork, or the wine, or the women, for the time is swift (passed, so that we must declare ourselves); and they rejected the pork and the women, for it is a sin that belongs before the judge (to be punished by him, when one eats pork or lies with heathen women), and that remains and presses hard; but the drinking of wine they chose, because the Gentiles or heathens are not so idolatrous, and the work of their fathers is in their hands. Thereupon they came to the king and spoke to him: Lord king, we have found grace with him, that we are so highly regarded that he wishes to seat us among those who dine at his table; we will devote ourselves to love the whole day and the whole night, and drink of his wine, for his love is

pleasant. But the wicked king's and his elders' aim was directed toward making them stumble and sin in all three matters. Then the king said: truly, this is the day for which I have waited, and I have longed to eat of your well-cooked and savory dishes, and I have much wine which will be pleasant to the palate (and taste excellently), sweeter than spiced wine. Upon this, the wise men prepared, in honor of the king, dishes and savory things of various kinds, and seated themselves before him (at his table) after the king and his elders had seated themselves. But the king had craftily had a round table made which could be cleverly moved and turned around at his pleasure, and directed wherever one wished. Now as they ate and drank and were of good cheer, the king revealed to them the secrets of the kingdom and the reason for it, because he loved them, and they ate and became drunk with him. But after the king had seen that their understanding was disordered (through the drunkenness), he turned the table around and caused the dishes and the delicate courses of the wise rabbis to come before the elders, while his own dish, namely the pork, was turned toward them; and they filled their bellies with the pork and the *teréfos* (that is, the flesh forbidden to eat), and they were put to shame; but the Jews' dishes he kept until the following day in order to show them. In the evening, however, he had golden beds and garments of the finest wool prepared for them, and gave each one a separate bed, and laid a harlot at his side; and because the wine had overpowered them, they touched them two or three times, supposing them to be their wives. And the king rose early and spoke to them: you, my dear people, rise from your sleep and pray for yourselves; what have you done? Have you not committed a great sin? You have eaten pork with arrogance and boldness. Behold, the dish which you brought is kept (by which you can see that you ate very little of it, and therefore must have eaten pork). Likewise you have lain with foreign Ammonite, Sidonian, Hittite, and Hagarite women. When they saw their shame, they chose death for themselves, and all died within a year by a sudden death, from which may the merciful God preserve us. All of this befell them because they had chosen to drink the wine, which at this time, according to their (namely the rabbis') words, is forbidden on account of intermarriage (so that no Jew should lie with a heathen woman and thus come into kinship with the heathens), even if it were the king's wine, and even if they (understand: the *Gójim*, that is, Christians or other peoples) were not idolatrous people; yet the strictness (that is, the sharp prohibition) of our wise men, of blessed memory, and the punishment (which they have imposed upon it) remain standing in their place to this day. These are the words of the book *Cáphtor uphérach* (כפתור ופרח), by which the Jews wish to make it understood that they should abstain from the wine of Christians and other peoples, because they might thereby fall into sin.

A Christian can also ruin a Jew's kosher wine, which is permitted for drinking, by touching it, so that the Jew is no longer allowed to drink from it; and this occurs in various ways, concerning which the following is written in the book *Agúdda* fol. 64, col. 2. numero 49.: כותי שהניח אצבעו על פי הברוא אסור בישיה כל החבית וכל שכן אם הכניס אצבעו בתוך החלל וכן אם תחב הברוא בחבית או נענע

That is: When a *Custhite* (or Christian) places his finger on the bung-hole (of a cask full of wine), the entire cask (full) is forbidden for drinking. How much more so (is it forbidden) when he inserts his finger into the hollow of the cask? Likewise also when he inserts the bung into the cask, or moves it in the hole, or draws it out, which cannot happen without movement. In the book *Shulchan aruch, in the part Jore déa*, the following is also read concerning this at *numero 124. §. 14.*: חבית שנוטלה ממנו הכרוא והכניס בה עכ"ם That is: When an idolater inserts his finger into a cask from which the bung has been removed, such that he touches the wine, all the wine is forbidden. Likewise it is the same when he draws out the bung that is stuck in the bung-hole and which reaches down to the wine. Exactly the same can also be found in the *Piské Tosephóth* of the Talmudic tractate *Avóda sára* fol. 78, col. 1. numero 117.

Beyond this, a Christian can also render a Jew's kosher wine, which he has in a jug, unfit for drinking by merely touching the jug; and the convert *Dieterich Schwab*, in the fourth part of his *Jüdischer Deckmantel*, pages 207 and 208, in the 6th chapter, writes about this in the following manner: A Jew drinks no wine whatsoever with a Christian, whether it be a distilled wine or any other wine, according to the *Talmud*, unless it is wine of their own that they themselves have pressed, or have otherwise had fetched from another Jew: that wine they do indeed drink with Christians, yet with discretion, such that the Jew must at all times hold the jug with the wine in his hand, and take great care that the Christian does not touch it in the slightest; and if it were touched by the Christian, they may not drink the wine, but rather that same wine is called among them *jain nésech*, unworthy wine, and the wine is given to a Christian or poured out; and when the Jew drinks the aforementioned wine with the Christian, a tub of water must stand nearby, for as often as the Christian has drunk out the glass or cup, it is immediately rinsed out afterward; and if the Christian were to touch the rinsed drinking vessel in the slightest, it must be rinsed out anew. That a Jew may not drink wine which is in a jug that a Christian has touched is evident from the book *Jóre déa*, which is a part of the book *Shulchan áruch*, numero 125, §. 1, where the following is taught: נטל עכ"ם: that is, when an idolater takes a vessel with wine and lifts it up so that the wine runs out, even if he has not swirled it (in the vessel), the wine is nonetheless forbidden for drinking, for behold, the wine has come forth by his force (in that he has poured it in), and what remains in the vessel is likewise forbidden.

Where it comes from that the wine touched by a Christian becomes defiled, this can be seen from Rabbi *Menáchem* of *Rekanat's* commentary on the Five Books of Moses, fol. 221, col. 4, at the end of the *Parascha Haasínu*, where he writes as follows: טעם ישתהו יין נסיכם פירשהי: בפרשת נח ומכאן סמכו רז"ל לאיסור יין נסך כי השפע הבא לכתות הטומאה נקרא יין נסך ומשם נאצלים נפשותיהן של אומות העולם ועל כן מגעו ועל כן מגעו יין נסך: that is, I have explained the meaning of the words (Deut 32:38) *Die den jen nesichám*, that is, the wine of their drink-offering, in the *Parascha Noach*.

And upon this our Rabbis of blessed memory have founded the prohibition of *jen nésech*; for the influence, or the influx, that comes to the powers of impurity (that is, to the unclean spirits or devils) is called *jen nésech*; and from thence (namely from the powers of impurity, or the devils) the souls of the peoples of the world receive their influx; therefore the touch of a *Goi* renders the wine a *jen nésech*. We thus see clearly from this that the wine touched by a Christian is forbidden to Jews to drink because it is defiled by the Christian, whose soul is said to receive its influx from the unclean spirit, the devil. Indeed, the Rabbis teach outright that the souls of Christians and of other peoples outside of Judaism derive from the devils, as has been sufficiently demonstrated above in the first chapter of this second part; therefore it is no wonder that they forbid Christians' food and drink among themselves. Otherwise much more could be shown here regarding in what manner wine is forbidden or not forbidden to Jews when this or that circumstance arises, but I must leave this aside because the matter is far too extensive.

Since mention is made here of wine, I must also indicate who is supposed to have invented it, concerning which the book *Nischmáth chájim*, fol. 139, col. 2, in the 27th chapter of the third *Máamar*, contains the following written passage: במדרש אככיר ויחל נח איש הארמה ויטע כרם בא לקראתו השטן ויאמר לו רצונך שנטענר יחד אני ואתה. אמר לו הן. מיד הביא רחלה אחת ושחטה על הגפן. ואחר כך הביא ארי ושחטו על אותה הגפן. ואחר כך חזיר אחד ושחטו על אותה הגפן. מפני מה עשה כן השטן כשאדם שותה כוס אחד הוא כרחלה ענו ושפל רוח. וכשהוא שותה שתי כוסות מיד נעשה גבור כארי ומתחיל לדבר גבורות ואומר מי כמוני. וכשהוא שותה שלשה או ד' מיד הוא נעשה כחזיר שמתלכלך בטיט ורפש אף הוא מתלכלך בקיא ואף במימי רגלים. עד כאן. ואל תחשוב בלבך שנת איש צדיק תמים עשה שותפות עם השטן. אבל כוונתם להורות שבהיות השטן גרמא בכל נזקי האדם אף הוא היה סיבת המצאת that is, in the *Medrasch Afkir*, the following is read concerning the words (Gen 9:20) "And Noah began and became a husbandman, and planted a vineyard": Satan came toward him and said to him, "If it pleases you, let you and I plant it together." Noah answered Satan, "Yes, I am content." Thereupon Satan immediately brought a sheep and slaughtered it over the vine. After that he brought a lion and slaughtered it over that same vine. After this he also brought a pig and likewise slaughtered it over that same vine. Why did Satan do this? When a man drinks one cup, he is like a sheep, humble and of a lowly spirit. When he drinks two cups, he immediately becomes strong like a lion and speaks of mighty things and says, "Who is my equal?" But when he drinks three or four cups, he straightway becomes like a pig, which wallows in filth and mire; so too does he wallow in what he has vomited, as well as in his own water. Thus far (are the words of the aforementioned *Medrasch*.) But do not think in your heart that Noah, who was a righteous and pious man, entered into a partnership with Satan; rather, the purpose of these words is aimed at teaching that, since Satan is the cause of all the harms that befall a person, he was likewise the cause of the invention of wine, concerning which it is said (Hos 4:11): "Whoredom, wine, and new wine take away the heart." At this point, page 61 may be consulted. But let this be enough concerning wine.

We can see from all of the above what the Jews think of Christians' bread, meat, and wine, and how all of these things are forbidden to them. They are likewise forbidden to eat anything cooked by a Christian, as is written in the book *Shulchan áruch*, in the section *Jore déa*, number 113, §. 1, as follows: דבר שאינו נאכל כמו שהוא חי שבישלו עכום אפילו בכלי ישראל ובבית ישראל אסור: משום בישולי עכום: that is, That which is not eaten raw, and which an idolater (or *Goi*) has cooked, even if it were cooked in an Israelite's vessel and in an Israelite's house, is forbidden (to eat), because it was cooked by an idolater. That it is moreover considered a sin when a Jew eats such food can be seen in the thick *Tefillah*, fol. 34, col. 3, under the title *Shacharit*, where among other sins that are confessed, this one also appears: אכלתי בישולי גוים: that is, I have eaten what the *Gojim* (or Christians) have cooked. This is also to be found in the little book called *Sepher joreh chattaim*, under the letter *Aleph*, with these words: אכלתי מבישולי עכו"ם. אכלתי גבינת עכו"ם. אכלתי פת של בעל הבית עכו"ם. That is, I have eaten of the cooked food of an idolater; I have eaten the householder's bread of an idolater; I have eaten cheese from an idolater.

It is not even permitted for them to attend a meal given by a Christian, even if they were to bring their own food and drink. On this matter, the book *Agudda*, fol. 60, col. 1, numero 4, teaches as follows: גוי שעשה משתה לבנו וזימן כל היהודים שבעירו אף על פי שאוכלין ושותין משלהם מעלה עליהם: That is: When a *Cuthean* (or Christian) prepares a meal for his son and invites all the Jews in his city, even if they eat and drink from their own provisions, Scripture nevertheless regards them as though they had eaten from the sacrifices of the dead. This passage, however, is taken from the Talmudic tractate *Avoda sara*, fol. 8, col. 1, where the following is read: גוי שעשה משתה לבנו וזימן כל היהודים שבעירו אף על פי שאוכלין ושותין משלהם ושמם שלהן: That is: When a *Goi* (or Christian) prepares a meal for his son and invites all the Jews in his city, even if they eat from their own provisions and drink from their own provisions, and their own servant waits upon them, Scripture nevertheless regards them as though they had eaten from the sacrifices of the dead, as it is said (Exod 34:15): "And someone invites you, and you eat of his sacrifice." On this matter, the book *Shulchan aruch*, in the section *Jore dea*, numero 152, § 1, may also be consulted. The reason for this prohibition is indicated in the book *Col bo*, fol. 108, col. 4, numero 97, under the title *Avoda sara*, in these words: גוי שעשה משתה לבנו או לבתו אסור ליהנות: That is: When a *Goi* arranges a meal for his son or his daughter, it is forbidden to partake of anything from his feast; and even if an Israelite wished to eat and drink there from his own provisions, it is still forbidden, because he would be sitting among the *Gojim* (or Christians) and eating in their company.

A Christian is thus not deemed worthy enough that a Jew should sit beside him or eat with him; and they believed that they might be defiled if they were to eat with a Christian, for in the chapters of *Rabbi Eliezer*, in the 29th chapter, it is written thus: כל עבדים שנימולו עם אברהם: אבינו לא נתקיימו לא הם ולא זרעם בישראל: ומנין שמלן שנאמר וכל אנשי ביתו ילידו בית נימולו ולמה מלן בשביל הטהרה שלא יטמאו את ארוניהם במאכליהם ובמשתייהם שכל מי שאוכל עם הערל כאלו אוכל עם הכלב מה הכלב שלא נימול כך הערל

שלא נימול וכל הנוגע בערל כנוגע במת. וכל הרוחץ עמו כרוחץ עם המצורע שהם בחייהם כמתים ובמותם כנבלת השדה ואין  
 that is, all servants who were  
 circumcised by our father Abraham did not remain steadfast among Israel, neither they nor  
 their seed. From where is it proven that he circumcised them? Because it is said (Gen 17:27):  
 “And everything male in his house, both those born at home, was circumcised.” But why did  
 he circumcise them? For the sake of purity it was done, so that they would not defile their  
 masters with their food and drink; for anyone who eats with an uncircumcised person does  
 just as much as if he were eating with a dog, for just as a dog is not circumcised, so likewise  
 one who still has his foreskin is also not circumcised; and whoever touches an uncircumcised  
 person does just as much as if he were touching a dead man; and anyone who bathes with him  
 does just as much as if he were bathing with a leper, since the uncircumcised are, during their  
 lifetimes, as though dead, and after their death like carrion in the field, and their prayer does  
 not come before the holy and blessed God, and of such it is said (Ps 115:17): “The dead do not  
 praise the Lord.” From this one can see how mockingly the Christians are regarded by the  
 Jews because they do not have themselves circumcised, and why the Jews are not permitted  
 to eat with them.

Regarding the question of whether a Christian acts rightly when he buys meat from a Jew:  
 a Jew could say in his own defense that a Christian does no wrong in this matter, since  
 according to the teaching of the Rabbis he can be assured that nothing unclean or bad will be  
 sold to him, inasmuch as it is written in the book *Shulchan áruch*, in the section *Chóschén  
 hammischpat*, numero 228, §. 6: אסור לרמות בני אדם במקח וממכר וגו' ואף אם הוא עכו"ם לא ימכור לו בשר : That is: it is forbidden to deceive people in buying and selling, etc.; and even  
 if he were an idolater (or *Goi*), one shall not sell him flesh from a *neféla* or carrion under the  
 pretense that it is to be regarded as properly slaughtered. The same is likewise to be found in  
 the book *Lebúsch ir Schülchan*, numero 228, col. 3. So also in the book *Jad chasáka*, in the  
 fourth part, fol. 80, col. 2, in the 18th chapter, numero 3, under the title *Hilchóth mechira*,  
 one reads: אין מוכרין בשר נבילה לכותי בכלל שחוטה שחוטה אף על פי שהנבילה אצלו כשחוטה  
 That is: one does  
 not sell a *Cuthean* (or *Goi*) any *neféla* or carrion under the guise of slaughtered meat, even  
 though the carrion is regarded by him as equivalent to slaughtered meat. And in the Talmudic  
 tractate *Chóllin*, it is taught at fol. 94, col. 1 as follows: מפני ב' דברים אמרו אין מוכרין נבילות וטריפות : That is: for two reasons it is said that one shall  
 not sell a *nóchri* (or foreigner) any *neféla*, that is carrion, or *teréfa*: first, because one thereby  
 leads him into error (so that he believes there is no defect in it, whereas in fact the matter  
 stands otherwise); and second, so that he does not go and sell it to an Israelite.

As for the word *teréfa*, which derives from טרף *taráf*, meaning “to tear apart,” its  
 significance is explained by *Elias* in his *Tischbi* fol. 39, col. 1. in these words: שהם טריפה שאסרה  
 לנו התורה הוא בשר בהמה או חיה שנטרפה על ידי זאב או דוב ויוצא בהם רק ר"ז שמשו בה דרך השאלה לשאר איסורי  
 : that is, the *teréfa* which the Law (Lev 17:15) has forbidden us properly signifies the



flesh of a domestic animal or wild beast that has been torn apart by a wolf, or bear, or similar (predatory animal); but our Rabbis, of blessed memory, have also used this word *metaphoricè* and improperly for the remaining forbidden foods. Thus by this word one understands not only that which has been torn, but also everything forbidden for consumption on account of illness or some other defect. How many kinds of *teréfa* there are, however, is taught by Rabbi Menáchem of Recanati in his commentary on the Five Books of Moses, fol. 105, col. 1. in the *Parascha Mischpatím*, in these words, when he states: כָּבֵר יָדַעַת כִּי ע' מִיָּנִי טְרֵפוֹת הֵן שֶׁמֶנּוּ ר"ז לְבַמַּסַּכְתָּ, חוֹלִין, that is, it is already known to you that there are seventy kinds of *teréfa*, which our Rabbis, of blessed memory, have enumerated in the Talmudic tractate *Chóllin*.

The word *neféla*, which derives from נָפַל *nafál*, meaning "to fall," signifies an animal that has fallen and died of itself, as can be seen in Rabbi Levi ben Gershom's commentary on the Five Books of Moses, fol. 220, col. 1, in the *Parascha Reéh*, where one reads: נְבִילָה הִיא הַבְּהֵמָה שָׁמְתָה, that is, *Neféla* signifies an animal that has died. And in the Talmudic tractate *Avóda Zára*, fol. 26, col. 2, it is written in the *Tosephóth*: חוֹלִי נְבִילָה הִיא שָׁמְתָה מִחֻמַּת חוֹלִי, that is, that which (an animal) has died through an illness is called *neféla*. Likewise, in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 203, col. 2, in the aforementioned *Parascha Reéh*, it is taught that the unclean spirit dwells upon a *neféla*, or carrion: שְׁמִיתָתָהּ הִיא, בְּרוּחַ הַטּוֹמָא, that is, because its death was caused by the unclean spirit (namely, the devil).

I respond, however, to what the Jews can bring forward in their defense: that although the cited words of the Rabbis, in which it is forbidden to sell a Christian a *neféla* or *teréfa*, are perfectly sound, there are nevertheless many other statements of the Rabbis in which precisely the opposite is taught, and in which it is permitted to sell a Christian carrion and the flesh of an animal that has died on its own from illness, or a *teréfa*. For in the little book *Othioth* (or *Otios*) of Rabbi *Akiva*, Cracow edition, it is written at fol. 20, col. 1 as follows: מִן שֶׁבֶהֱמָה מָתָה בְּעַלָּה מוֹכֵר אוֹתָהּ לְגוֹיִם וְגוֹיִם אוֹכְלִים אֶת בִּשְׂרָהּ וְעוֹרָהּ נּוֹתְנִים אוֹתָהּ לַעֲבָדָה That is: When an animal dies, the one to whom it belongs sells it to the *Gojim* (or Christians), and the *Gojim* eat its flesh, but the hide they give (to the tanner) to be tanned. And in the *Sepher Toledóth Adam ve-Chávva*, it is taught at fol. 141, col. 4 under the title *Náthif chámischa áfar, chélek chamischi*: בְּכָל מְקוֹם מוֹתֵר לְמַכּוֹר נְבִילָה וְטְרֵיפָה לְגוֹי סֵתֵם וְאַף עַל גַּב דְּסַבּוֹר גּוֹי דְּכַשִּׁירָה דְּהוּא מְטַעַה עֲצָמוֹ וְיִשְׂרָאֵל הִרְוָאָהּ וְיִקְנָנָהּ הִרְוָאָהּ אֲסוּר לְחַזּוֹר וּלְקַנּוֹתָהּ. וְאִם מִפְּרֵשׁ לוֹ שֶׁהוּא כַּשִּׁירָה אֲסוּר מִפְּנֵי שֶׁהוּא מְטַעַהּ וְעוֹד שְׂמָא יִשְׂרָאֵל הִרְוָאָהּ וְיִחַזּוֹר וְיִקְנָנָהּ מִהַגּוֹי. וְאִין הִפְרֵשׁ בּוֹזֵה בֵּין מַכְר לְמַתְנָה בֵּין בֵּיתוֹ בֵּין בְּמַקּוּלִין. וְאִם כָּל טַבְחֵי הָעִיר הֵם יִשְׂרָאֵלִים וְרַגִּילִים לְהַכְרִיז כַּשִּׁישׁ שֵׁם טְרֵפָה. קוֹדֵם הַכְרִזָּה אֲסוּר לְמַכּוֹר לְגוֹי נְבִילָה וְטְרֵיפָה וְלֹא יֵרֶךְ חֲתוּכָה וְלֹאֲחֹר הַכְרִזָּה מוֹתֵר שְׂשׁוּם יִשְׂרָאֵל לֹא יִקְנָה מִגּוֹי That is: It is permitted in all places to sell a *neféla* and *teréfa*, that is, carrion (or an animal that has died on its own) and a torn one (or one that otherwise has a defect), to a *Goi* (or Christian) without qualification, even if the *Goi* supposes that it is *colcher* (or fit and proper to eat), for (one does not cause the *Goi* to err and to buy something bad as something good, but rather) he causes himself to err; and it is forbidden to an Israelite who sees this to buy it back again. But if he (namely the Jewish butcher) were to tell him (the *Goi*) in plain words that it is

*colcher* flesh, then it is forbidden to do so (because he would thereby cause him to err and lead him astray), as well as for the reason that an Israelite who sees it might buy it back from the *Goi*. There is also no distinction in this matter whether (the *Goi* is) sold or given a gift by the Jew, whether in his house or at the market stall. But if all the butchers in a city are Israelites and are accustomed to making a public announcement when there is a *teréfa*, then before the announcement it is forbidden to sell a *Goi* a *neféla*, or *teréfa*, or even a severed hip; but after the announcement it is permitted, because then no Israelite will buy it from a *Goi*. So too in the book *Shulchan áruch*, in the section *Jore déa numero 117.*, one reads: אם נזדמן לצייד 'חיה ועוף ודגים טמאים (וכן מי שנתמנה לו נבילה וטריפה בביתו) מותר למכרם וגו' That is: When a hunter comes across game, or birds, or fish that are unclean, and likewise when someone in his house obtains a *neféla* and *terefa*, it is permitted for him to sell them, etc. From this one can see as clear as the sun that the good teaching cited previously is entirely nullified by this one, as will likewise become apparent in what follows.

Concerning the proof which the Jews employ to maintain this frivolous teaching, that they may sell a carcass to a Christian, it is taken from Deut 14:21, where it is written: You shall not eat any carcass; to the *Ger*, that is, the sojourner, within your gates you may give it, that he may eat it; or sell it to a *nochri*, that is, a foreigner. Concerning these words, Rabbi Levi ben Gershom writes in his commentary thereon, fol. 220, col. 1: הנה גר שער הוא הגר שקבל עליו שלא לעבוד עבודה זרה כי העובד עבודה זרה לא ישב בארצנו כאמרו בפרשה ואלה המשפטים לא ישובו בארצך פן יחטאו אותך לי והתורה צוה במקומות רבים לאהוב את הגר ולזה הקדים היותה לגר בנתינה למכירה לנוכרי והנה לא רצה השם יתעלה שיתן אותה לנוכרי לפי שהוא עובד עבודה זרה ולזה לא רצה שתהיה לו ממנו מתנה חנם that is, Behold, the *Ger* or sojourner at the gate is that stranger who has taken upon himself not to serve any idol (and has bound himself to observe the seven commandments of the children of Noah), for one who practices idolatry shall not dwell in our land, as is said in the Parashah *Veélleh hammischpatim* (Exod 23:33): They shall not dwell in your land, lest they cause you to sin against me. The Law has also commanded in many places to love the *Ger*, and therefore it places first that one should give it (namely the carcass) to the *Ger*, and only thereafter that one may sell it to the *nochri* or foreigner (who is given over to idolatry). And behold, the praised God did not wish that you should give (or present) it to a foreigner, since he practices idolatry; therefore the Law did not wish that we should procure benefit for him through a gift given freely (but rather he shall pay for it). And in the Talmudic tractate *Avoda sára*, fol. 20, col. 1, the following is read concerning the aforementioned words of Deut 14:21: אין לי אלא לגר בנתינה ולגוי במכירה. לגר במכירה מנין ת"ל תתנה או מכור לגוי. בנתינה מנין ת"ל תתנה ואכלה או מכור לנוכרי נמצא אתה אומר אחד גר ואחד גוי בין בנתינה בין במכירה דברי רבי מאיר. רבי יהודה אומר דברים ככתבן לגר בנתינה ולגוי במכירה: that is, I see from this nothing other than that one should give (or present) the carcass to a *Ger* and sell it to a *Goi*. From where is it proven that one should sell it to a *Ger*? Because it is said: You shall give it (to the *Ger*), or sell it to a *Goi*. But from where is it proven that one should give it to a *Ger*? Because it is stated: (To the *Ger*) you shall give it, that he may eat it;

or sell it to a *nóchri* or foreigner. It is therefore found that you say that it may be either given or sold to a *Ger* as well as to a *Goi*. These are the words of Rabbi Meir. Rabbi Jehuda says that such words (of the Law) are to be understood as they are written, and that it should be given (or presented) to a *Ger*, but sold to a *Goi*. The very same is also to be found in the Talmudic tractate *Pesachím*, fol. 21, col. 2. From this one sees clearly that the aforementioned passage is used to prove that one should sell a carcass to a *Goi* or Christian.

In the old *Nizzáchon*, which is an entire book written against the Christians, the following is also read on *paginâ 243* and *244*: מה שמנבחים ואומרים שאין נכון לערל וטמא לשמש ליהודים : אמור להם : אדרבא אם לא ישרתו ליהודים הם הן חייבים כליה ומיתה דכתיב בישעיה הנביא קומי אוריבי בא אורך וגו' כי הגוי והממלכה אשר לא יעבדוך יאבדו והגוים הרוב יחרובו : אבל כל זמן שמשמשים את ישראל יש להם קצת תקוה שנאמר ועמדו זרים ורעו צאנכם ובני נכר איכריכם וכורמיכם אם כן יש להם לעבור אותנו בל שערו לקיים מה שנאמר ורב יעבוד צעיר : ומתוך כך אמרה תורה לא תאכלו כל נבילה לגר אשר בשערך תתננה ואכלה או מכור לנכרי : על כן אמרה תורה למכור נבילה לנכרי כי הם יעבדונו ואין הקב"ה מקפח שכר כל ברייה : וכן אנו עושים שכן פסולות שלנו נמכור להם : וגם הירכיים מן הבהמות That is: As for their barking and saying that it is not right for an uncircumcised and unclean person (such as they are) to serve the Jews, give them this answer: that on the contrary, if they do not serve the Jews, they are deserving of extermination and death, as it is written in the Prophet Isaiah (chap. 60, v. 1): Arise, shine, for your light has come, etc. (and it follows there at v. 12): For the nation or kingdom that will not serve you shall perish, and those *Gojím* or heathens shall be utterly destroyed. But as long as they serve the Israelites, they have some hope, for it is said (Isa 61:5): Strangers shall stand and feed your flocks, and foreigners shall be your farmhands and vinedressers. Since this is so, they must serve us, in order to fulfill what is said (Gen 25:23): The elder (namely Esau) shall serve the younger (that is, Jacob). (That is, the Christians, who descend from Esau, must render service to the Jews, who descend from Jacob.) And for this very reason the Law says (Deut 14:21): You shall not eat any carrion; to the *Ger* or stranger who is within your gates you shall give it, that he may eat it, or sell it to the *nóchri* or foreigner. For this reason the Law has commanded that we shall sell carrion to the *nóchri* or foreigner (namely the Christians), since they serve us; for the holy and blessed God withholds the wages of no creature (that serves Him). And thus we do it, for we sell them that which is unclean (or forbidden) to us (to eat). For this same reason we also sell them the hindquarters of the cattle. From this it is plain to see what reward, according to this teaching, is given to the Christians who serve the Jews for their trouble and labor, namely that they sell them carrion and other foods forbidden to Jews for consumption. Does anyone call this giving a man his wages for his labor, when one sells him unclean and worthless meat for good money?

Indeed, the *Gójim*, namely the Christians and other peoples, are regarded by the malicious Jews as less than dogs, in that they teach that according to the Law of *Moses*, one may sell carrion or livestock that has died on its own from some disease to a *Goi*, but that which has been torn by a wild animal, and is far better than carrion, should be given to a dog to eat; and



that is, the holy blessed God withholds the reward from no creature, and it is said (Exod 11:7) concerning Egypt that no dog moved his tongue; therefore the Law was careful to give them their reward, and it honored the dog more than a *Goi*, for it commands therein that one shall sell the carcass to a *Goi*, but cast the torn flesh before a dog. Rabbi *Salomon* has without doubt taken this from the book *Mechilta*, fol. 35, col. 2, where one reads: מה תלמוד לומר לכלב תשליכון ללמדך שאין הק'בה מקפח שכר כל בריה שהכלב מכובד מן העבד שהטרפה לכלב: ונבלה לעבד ללמדך שאין הקב"ה חן לן שכר כל בריה שנאמר ולכל בני ישראל לא יחרץ כלב לשונו אמר הק'בה תן לו שכרו: that is, what do the words mean: "You shall cast it to the dog"? They teach you that a dog is more honored than a servant, for the torn flesh is to be cast before a dog, but the carcass is to be given to the servant. They also instruct you that the holy blessed God cuts off the reward from no creature, as it is said: "But against any of the children of Israel shall not a dog move his tongue"; and God commanded that the dog's reward be given to him. Now, that a servant is mentioned here in place of a *Goi* is a change made deliberately by the Jews, so that a Christian who reads it should not notice that he is regarded by the Jews as less than a dog; which is irrefutably evident from a comparison of the cited words of Rabbi Salomon, and may also be reasonably concluded from the fact that nowhere in Scripture is it commanded that a carcass be given to a servant. That by the dog, in the words "You shall cast it to the dog," Rabbi Salomon understands a *Goi* or Christian is no wonder, for the Jews commonly call Christians dogs, as was reported above in Chapter 16 of the first part, *pagina* 713, 714, and 715.

Regarding that which is called *teréfa*, which has either been torn by wild animals or otherwise, as mentioned above, has some defect: it is undeniable and sufficiently well known that the Jews sell it to Christians, concerning which the book *Shulchan áruch* in the section *Jóre déa*, *numero* 119, §. 13, and in the section *Chóschen hammíschpat*, *numero* 234, §. 3, may be consulted. Hence it also comes about that when they slaughter a goose or a chicken or the like and find a defect in it, they have it carried into the houses of Christians and see how they may sell it. And there is also an example in the Talmudic tractate *Chóllin*, fol. 94, col. 1, that Rabbi *Schmuel* had a chicken, which was *teréfa* and had a defect, given through his servant to a *Goi* who was a boatman or ferryman, passing it off as properly slaughtered and sound, in payment for his fare. Now if a Talmudic teacher employed such deception, today's Jews will do no better, but will endeavor to follow his example. One ought not to buy anything whatsoever from these malicious people, for they teach that a *neféla* and a *teréfa* receives an influence from the Devil, as may be seen from the book *Emek hammélech* fol. 84, col. 1, where in the 12th chapter under the title *Scháar Kirjiáth árba* it is written as follows: כל הבהמות והחיות והעופות יש להם נפש היורדת מלמעלה ונשפעת עליהם מהחיות הנושאות את המרכבה אם טהורה נשפעת מסטרא דקדושה אם טמאה נשפעת מסטרא אחרא וזהו סוד הבריקות דרבנן שנתנו סימנים של נבילה וטריפה הנשפעת מסטרא דמסאבא: that is, all cattle and wild animals and birds have a soul which comes down from above and is imparted to them by the animals that bear the chariot (of which mention is made in Ezek 1); if

it is a clean animal, it is granted to it from the side of holiness; but if it is an unclean one, it is given from the other side (namely, from the side of uncleanness, that is, from the evil spirits). And this is the mystery of the examination, in which signs have been given (and taught) by which one may recognize a *neféla* and a *teréfa*, which receives an influence from the unclean side. And in the 14th chapter that follows upon this, in the 3rd column of the aforementioned 84th folio, one reads: והבהמה אשר ימצא בה טרפות אין בה ניצוץ טהרה וקדושה והמאכילו לישראל שלא לדעת מדבק: בו סטרא אחרא ולכן נענש המאכיל מדה כנגד מדה וגומר: that is, the animal in which something is found that renders it *teréfa* has no spark of purity and holiness; and whoever gives it to an *Israelite* to eat without his knowledge causes the other side (that is, the unclean and evil spirit) to cleave to him. Therefore, the one who gives it to eat is punished, and like is repaid with like, etc. If, then, the Jews sell Christians meat that is *teréfa*, and those same Christians eat it, it follows according to this teaching that the consequence thereof is that the unclean spirit, the wretched Devil, cleaves to those who eat it.

I must also here state the reason why it is said to be commanded to the Jews to give to the Christians, and to other peoples who are outside of Judaism, that which is *teréfa* and *neféla*, concerning which the following is written in Rabbi *Bechai's* commentary on the five books of Moses, fol. 74, col. 2, in the *Parascha Bo el Paroh*: הכח המשחית לא ישבע לעולם לאמור הב הב ובעבור כי הנבילה והטריפה לקו מצד כח המשחית לכך צותה התורה להשליך הטריפה והנבילה לנכרי שנאמר או מכור לנכרי לפי שהאומות מאותו צד הם: that is, the destructive power (namely, the Devil) will never be satisfied, but says, give here; and since a *neféla* and *teréfa* has been struck from the side of the power of destruction (and thus an animal that dies of itself, or is torn apart, or otherwise acquires a defect such that it is forbidden for Jews to eat, has been touched and struck by the Devil), therefore the Law has commanded that such *teréfa* and *neféla* shall be thrown to the *nochri*, or stranger (namely, to him who is not a Jew), as it is said (Deut 14:21): Or sell it to a stranger; since the peoples (of the world, meaning the Christians and all remaining peoples) come from that same side (namely, from the side of the Devil, as has also been shown at greater length above at the beginning of the first chapter of this second part). The godless scoundrel, Rabbi *Bechai*, thus wishes to give it to be understood that, since an animal that has died of illness, or has been torn apart, or otherwise has a defect, has been touched by the Devil, and since Christians together with other peoples also originate from the Devil, it therefore follows for this reason that carrion, or that which is torn, or that which is defective in some other manner, is fitting and proper for Christians; since both the reprehensibility of such flesh and the Christians are said to originate from the Devil.

Further, the aforementioned Rabbi *Mechai* teaches in his said commentary, fol. 213, col. 4., concerning this matter as follows: הנבלה שלקתה מאותו צד היא לנכרי במכירה ולא בנתינה שנאמר או מכור לנכרי שהרי הנבלה לנכרי במכירה והטרפה לכלב בנתינה שנאמר לכלב תשליכון אותו וכן דעת הרמב"ם ז"ל שזו מצות עשה וחשבה מכלל רס"ח מצות עשה: that is, the *neféla*, or carrion, which is struck from that same side (namely, from the side of impurity, the Devil), shall be sold to the stranger and not given to

him as a gift, for it is said (Deut 14:21): “Or sell it to the stranger.” For behold, carrion shall be sold to a stranger, and that which is torn shall be given to a dog, as it is said (Exod 22:31): “You shall cast it to the dogs.” And thus it is the opinion of *Rabbi Moshe bar Maimon*, of blessed memory, that this is a positive commandment, which he has counted among the 248 positive commandments. In this passage, however, something has been omitted after the words “Or sell it to the stranger,” as can be seen in the Hebrew, where a blank space stands; yet it can be gathered from a comparison with what was cited shortly before this, from fol. 74, col. 2. of the said *Bechai’s* commentary on the Five Books of Moses, that the omitted words must be these: לפי שהאומות מאותו צד הם, that is, because the peoples (of the world) are from that same side (namely, the side of the devils). *Rabbi Bechai* has thus intended once again to teach that an animal which has been struck by the Devil so that it must die shall be sold to a Christian, because the Christian also originates from the Devil.

The same can also be read in *Rabbi Menachem of Recanati’s* commentary on the Five Books of Moses, fol. 105, col. 1, in the *Parashah Mishpatim*, where he writes concerning the aforementioned words of Exod 22:31, “You shall be holy people unto me; therefore you shall not eat any flesh that is torn by beasts in the field; you shall cast it to the dogs,” as follows: כי דבקות ישראל הוא במקום הקודש בר”א כי חלק י”י עמו. ובשר בשרה טריפה. השדה הנוטי הוא שדה של הפוחם ואחרי שנטרפה על ידי חיות היער בשדה הנזכר אין ראוי לישראל לאכלה רק ליתן אותה לכלב הידוע שהלקהו ויתגרה בו ויכשכש לו בזנבו ושלחה קפצה פיה ולא ירהץ כלב לשונו וזהו טעם או מכור לנכרי כי משם כחו that is, (you shall not eat anything torn,) because the Israelites cleave to the place of holiness (namely, to God), as it is said (Deut 32:9): “For the Lord’s portion is His people.” (So it is also written in Exod 22:31: Therefore you shall not eat any flesh that is torn by beasts in the field. The field that is mentioned here is the field of the apple trees; and when an animal has been torn by wild beasts in the said field, it is not fitting that an Israelite should eat it; rather, he shall give it to the well-known dog (that is, to the chief devil Sammaël, who is the angel of death and is called a dog, as was shown above in the eighteenth chapter of the first part), who had struck it down, and shall contend with him, whereupon he will wag his tail (as dogs do when they fawn), and wickedness will shut its mouth, and the dog will not move his tongue; and this is the reason for the words: “Or sell it to a foreigner,” because his power comes from there, that is, because the devil is the prince and ruler of the foreigner, for those seventy evil angels, or devils, of whom mention was made in the said eighteenth chapter of the first part, are called by the rabbis *Cochóth*, or the powers, of the seventy nations.

That flesh which is *teréfa* has been struck by the devil: this is likewise taught by the aforementioned *Rabbi Bechai* in his mentioned commentary on the 5 books of Moses, fol. 97, col. 1, in the *Parascha Mischpatim*, with these words: ישראל מקודשים וכיון שכח מעלתם גדול כך אין להם לאכול בשר טרפה שלקיה מצד הכח המשחית והזכיר בשדה לתוספת ביאור כי שם כחו של עשו הרשע שהיה איש שדה והוא כחו של קין ראש המרצחים שהזכיר בו הכתוב ויהי בהיותם בשדה גם הכלבים מן הצד ההוא והטרפה ראויה להם ולכך אמר That is: The Israelites are sanctified, and because the power of their holiness

is so very great, they shall eat no flesh that is *teréfa*, since it has been struck from the side of the power of the Destroyer (namely, the devil). The field, however, is mentioned (in the words of Exod 22:31) so that the matter may be explained all the more clearly, for it is there that the power of the wicked Esau dwells, who was a man of the field (namely, the chief devil *Sammaël*), and that same power is also the power of Cain, the first murderer, of whom Scripture makes mention (when it says in Gen 4:8): And when they were in the field. The dogs, too, are from that same side (namely, from the side of the devils), and the torn flesh is fitting for them; therefore Scripture says: You shall cast it to the dogs.

From all of this, it can be reasonably judged that, even though some rabbinical books forbid Jews from selling to a *Goi* or Christian the flesh of an animal that has died of disease, or been torn apart by wild beasts, or that otherwise has some defect, nevertheless many others not only permit this but even hold it to be a commandment of God that they ought to do so. Those Christians who receive meat from them can therefore see plainly how shamefully and recklessly they may be deceived by them; and anyone who receives meat from them must always be anxious that it may come from an animal that has dropped dead or was diseased. Why, moreover, should a Christian honor a Jew so highly as to give him money in such a manner, given that the Jews, as mentioned above, regard us as dogs to whom carrion belongs, and indeed as people who are descended from the Devil, and believe that they ought therefore to sell us carrion and other flesh from defective animals, because such flesh has likewise been touched by the Devil?

There is, however, yet another important reason why Christians ought not to buy meat from Jews, namely because, according to the unanimous testimony of converted Jews, they greatly defile the meat they sell to Christians. On this subject, the converted *Ferdinand Heß* writes in his *Judengeissel*, in the 11th chapter of the second part, as follows: Whoever among the Jews does not know this art (namely, the removal of the veins from the hindquarters of a slaughtered animal, without which the Jews are forbidden to eat them), and yet wishes to stock his kitchen with good meat, slaughters the animal and sells the hindquarters to the Christians, for they may not eat them unless the veins have been carefully removed. But see, you Christians who are so fond of eating with Jews, how they handle the meat: their children must first thoroughly soil it, yes, even spit and urinate upon it, and say therewith that the Goyim shall devour it with *מיתה משונה* *mifa meschúnna*, that is, unwholesome diseases and certain death. Take note of this, you Christians who are so fond of eating with Jews and buying meat from them that they have slaughtered. The converted *Samuel Friedrich Brenz* also reports the following on this matter in his *Jüdischer abgestreiffter Schlangenbalg*, chapter 3, pag. 15, and says: Furthermore, it is also to be known that the Jews eat no hindquarters whatsoever from cattle unless they are veined in a particular manner, which scarcely one in a hundred, indeed in a thousand Jews, is able to do; and they derive this practice from Gen 32. Therefore they have the custom of slaughtering the cattle and taking



the two front quarters; upon the two hind quarters they spit and say, כפרה *Cappóro*, it is a pity that the Goyim should devour that, and they wish upon the Christians that they should devour the סם המות *Sam hammóves*, that is, bitter death. If the meat of the hindquarter is not quite at its best, they blow it up with their poisonous breath so that it may appear all the more presentable and saleable. Likewise, if an animal falls dead on a Jew, he says to the Christians: I have slaughtered the animal and it has become *teresa* for me, that is, I am not permitted to eat it, and thus sells such carrion meat to the Christians.

Therefore, the highly learned and renowned *Buxtorf* writes in his *Judenschul* published in German and printed in the year 1643 at Basel, on pages 591 and 592, at the end of the 27th chapter concerning the Jews, in the following manner: They do not eat the hindquarters, on account of the angel having dislocated the joint of Jacob's hip, as is to be read in the first book of Moses (Gen); in *Italy*, however, they have discovered through the art of *Anatomy* (as I myself have seen printed among them on a patent) that through skillful and subtle removal of the sinews, the hindquarters can also be made clean and permissible to eat. Had they known this art in the time of Moses, he would have had to step aside with his forbidden foods. It would be good if one were to let these skillful masters and *Anatomicos* also perform an *Anatomy* on swine; perhaps that flesh might likewise be made permissible to them. The hindquarters they generally sell to Christians; but those who gladly buy this meat from them ought to consider that all who have converted from Jewish unbelief to the Christian faith write unanimously that they first defile such meat, let their children urinate upon it, and also speak a blessing over it, that the *goi* must מיתה משונה (*mîta meschünnah*) devour it thereby, that is, the Christian shall choke on a sudden death from it. Exactly the same is also to be found in the *Judenschul* published by *Buxtorf* in the Latin language, printed and enlarged at Basel in the year 1661, at the end of the 36th chapter, on pages 617 and 618.

Beyond this, I recall quite well that when I traveled up the Rhine from Holland in the year 1681, I was told at that time, in the region of Cleves, as a certainty, that shortly before, in that same area, a Jew had been executed who, among other wicked deeds he had committed, had also confessed that he had sold carrion and all manner of unclean and defiled meat to Christians. Now, although one might say that not all Jews will be so inclined, anyone who buys meat from them must always live in fear that it might have been contaminated in such a manner, and cannot be assured that nothing improper has taken place with it. This suspicion, moreover, can be increased all the more by the fact that the Jews hate us Christians in the most extreme degree and are our worst enemies, as is sufficiently evident from what has been thoroughly reported in the 15th chapter of the first part and in many other places of this book: from an enemy, however, one has nothing other than evil to expect. For this reason, every Christian does very well when he keeps entirely clear of this godless people, leaves them their unclean meat, with which they wish a sudden death upon whoever eats it, and buys none of it from them at all; and even if he must pay a butcher among the Christians perhaps one or two

pennies more per pound, he is nonetheless assured that he receives clean meat, whereas with that which the Jews sell he can eat his way into an illness. And even if a Jew were to maintain by an oath that the meat he wishes to sell is clean, he is still not to be believed, even according to the teaching of the rabbis themselves, for in the book *Shulchan arúch*, in the section *Jore déa numero 119*, §. 8, it is written: החשור על הדבר אינו נאמן עליו אפילו בשבועה: That is: **Whoever is suspect in a matter is not believed, even if he swears an oath.**

Johannes Schmid also presents, in his book written against the Jews and printed at Coburg in the year 1682, which he titles *Feuriger Drachen giff/ und wütiger Ottern gall* [Fiery Dragon's Poison and Raging Adder's Gall], etc., in the sixth book, *paginâ 189*, the following question: Whether it is true, as people say, that when they (the Jews) sell to Christians the hindquarters of cattle, which they themselves do not eat, or other meat that they slaughter and sell to Christians, they not only curse it, so that the Christians shall eat all manner of sickness and death from it, but also besmear it with their spittle and other filth? And he answers this as follows: As to the curse, there is no room for doubt, since, according to their teaching and belief, they cannot give Christians any blessing, but must curse them. As for the other matter, it was likewise still common among them in the first part of this period, and because it had been exposed in Swabia and become known in other lands, they suffered much trouble on account of it, so that a magistrate compelled them to spit upon a quarter of beef, *salvô honore*, and the following day it was examined and found that in those very spots where the spittle had fallen, it had turned blue, yellow, and green all mixed together, and was more foul than if it had been fouled by poisonous flies; and for this reason he had it hung on the gallows, to see whether ravens or other carrion birds would feed upon it, but none touched it. From that time on, no further account has been received. Even supposing they were to leave off such practices, I could not eat anything from them, even if it were candied and prepared with the finest spices, which I have also never done, for all the time I have spent among them; and I have more than once been utterly astonished that great and distinguished persons eat of their slaughtering, seeing that Jews are by nature foul-smelling, and conduct themselves in a filthy and unclean manner in their slaughtering, cooking, and the like, and in their housekeeping, though they could manage it more cleanly and safely. These are the words of the aforementioned Johannes Schmid.

According to Jewish teaching, there is also another way by which a food or drink can become defiled, namely when such things are placed under a bed. On this subject, the book *Shulchan aruch*, in the section *Jóre déa, numero 116*, §. 5, states as follows: לא יתן תבשיל ולא מִשְׁקִים תחת המטה מפני רוח רעה ששורה עליהם That is: one shall place no cooked food or drink under the bed, because the evil spirit dwells upon it. And in the *Sepher chasidim*, at *numero 458*, one reads: תחת המטה לא יֵהא אָדם מֵאֲכָל כִּי רוּחַ הַטּוֹמְאָה שָׁם That is: a person shall place no food under a bed, because the unclean spirit is there. This, however, is taken from the Talmudic tractate *Pesachim*, in which fol. 112, col. 1, the following is taught: אוכלין ומשקין תחת המטה אפילו מחופין בכלי

ברזל רוח רעה שורה עליהן That is: upon foodstuffs and drinks that are under a bed, the evil spirit dwells, even if they are already covered with an iron vessel. The Jews, however, will not observe this teaching with respect to what they sell to Christians; for when, in a nearby town, the Jews were once forbidden, at the insistence of the butchers' guild, to sell meat, and the guild masters learned that they had nonetheless not ceased doing so, they went by night into a Jewish house that was suspected on this account, and found several quarters of meat lying under a filthy and stinking bed, which they then took away. The aforementioned guild masters themselves recounted this to me in detail the following day. The Jew to whom the meat belonged had presumably placed it there so that it might, in his estimation, be defiled by the unclean spirit, and so that Christians might afterward eat such filth. But let this be enough on this subject.

Regarding the question of whether it is permitted for Jews to invite a Christian into their home as a guest: one might well come to think that it must be permitted for them, since experience attests that this sometimes occurs among one or another of them. But it must be known that such Jews act contrary to the express prohibition of their rabbis, for in Rabbi *Lipmann's Sepher Nizzáchon*, numero 346, it is written thus: כל המזמין גוי ומאכילו ומשקהו גורם גלות לבניו that is, everyone who invites a Goi as a guest and gives him food and drink causes his children to come into exile or misery (and to be driven out). Likewise, in the Talmudic tractate *Sanhédrin* fol. 104, col. 1. it is read: כל המזמין גוי לתוך ביתו ומשמיש עליו גורם גלות לבניו שנאמר: that is, everyone who invites a Goi into his house and waits upon him causes his children to come into misery, as it is said (*Isa 39:7*): And they shall take your children who shall come forth from you, and they shall be chamberlains in the palace of the king of Babylon. Now in both of these passages this is said with reference to King Hezekiah, of whom it is read in *Isa 39* that he had sinned because he received the envoys of Merodach-Baladan, king of Babylon, so cordially, showed them everything in his house, and fed them, with the result that his sons were therefore taken captive to Babylon; accordingly, in the cited passage in the Talmud it is read: בשביל שניים אכלו על שולחנו גרם גלות לבניו that is, because heathens ate at his table, he caused his sons to be led away as captives.

Jews are also not permitted to invite any Christian to a wedding, concerning which the book *Brandspiegel*, in the 34th chapter, fol. 123, col. 2, contains the following written passage: החרחן אנט אן: ער גיוואהרנט זיין דש אן קיין ערלים זול ביטן חויך חיינ התנה שלמה המלך : חגט אין משלי ובשמחתך אל יתערב זר דחט חי: טייטש מין דיינר ורייד ניט עס וול זיין אישין מיין פרעמדער: דיא חכמי הקבלה שרייבן ווען דיא מזיקים זעהן דאט מואט פרעמדע חויך איוט אין חיינ פריידר: דיא חכמה חוי: חונ' זיא וון וריילך דא טון זיא שחן that is, one must be very careful not to invite any uncircumcised person to a wedding. King Solomon says in his Proverbs (*Prov 14:10*): "In your joy no stranger shall mingle." Those who understand the *Cabbalam* write that when the devils see that someone foreign is at the wedding and the people are merry, they cause harm. Indeed, it is considered a sin among the Jews when they invite a Christian as a guest, and therefore in the large *Tefillah* fol. 35, col. 1.,

under the title *Schácharith*, among other sins that a Jew confesses, this too is read: וְיָמִי גֵי' בְּיוֹם טוֹב, that is, "I have invited a Gentile as a guest on the feast day." And the very same thing is also to be found in the little book printed at Fürth, which is called *Sepher mepháresch chataim*, under the letter *Sain*.

Who would willingly eat with a Jew, and give him occasion to call upon God for forgiveness of such an imagined sin? There is surely no filthier, more disgusting, more unclean, and more stinking people under the sun than the Jews: how then could one have any appetite or desire to put into one's mouth something that such loathsome people have had in their unclean hands, at the enjoyment of which they, out of their innate bitter hatred, which they know how to cunningly conceal and keep secret through their hypocrisy, might well wish one poison in the body and sudden death? How should a Christian show such great regard for a Jew, who is his most sworn enemy, and who hopes every day that when the Messiah comes he will strangle and kill him in a pitiful and cruel manner, and who regards him as nothing more than a dog and curses him so many times over, as has been shown above in the second chapter of the second part, that he might eat with him? One is always accustomed to guard oneself against one's enemies; how much more reason, then, does a Christian have to guard himself against a Jew, who is, next to the Devil, his worst enemy, so that no harm may befall him from him, which can very easily happen through food and drink? Indeed, how should one eat and drink with such a godless and poisonous mouth, which every day blasphemes and reviles our most precious Savior three times in a most terrible manner in a prayer that begins עֲלֵינוּ לִשְׁבַח וְגו' *Olénu lèschabbéach* etc. (mention of which has been made above in the 2nd chapter of the first part, at page 81, etc.)?

Therefore, it was entirely well done in the *Concilium Agathense* that it was forbidden therein to eat with the Jews, concerning which the following is written in the *Jus Canonicum*, in the second part of the *Decretals*, in the 28th *Causa*, in the 1st *Quaestio*, cap. 14: *Omnes deinceps Clerici sive Laici, Judæorum convivia evitent, nec eos ad convivium quisquam accipiat; quia cùm apud Christianos communibus cibis non utantur, indignum atque sacrilegum est eorum cibos à Christianis sumi: cùm ea quæ, Apostolo permittente, nos sumimus, ab illis judicentur immunda, ac sic inferiores incipiant esse Christiani, quam Judæi, si nos, quæ ab illis apponuntur, utamur, illi verò à nobis oblata contemnant*: that is, henceforth all clergy and laity shall avoid the Jews' meals, and no one shall receive them at table; for since they do not eat of the same food among Christians, it is improper and injurious to sacred ordinance that their foods should be consumed by Christians, inasmuch as those foods which we eat by the Apostle's permission are held by them to be unclean, and in such a manner Christians begin to become lesser than the Jews, when we partake of what is set before us by them, while they despise what is offered by us. But let this suffice on this subject.

**Chapter XIII. In which it is shown: 1. That the time in which the Messiah, according to the prophecies of the Old Testament, must have come, has long since passed. 2. When he, according to the teaching of certain rabbis, was born. 3. Where he has resided since he was born. 4. Why he has not yet come until now. 5. When, how, and from where he will come. 6. What signs of his coming there will be. And finally 7. how many Messiahs, in the opinion of the Jews, there are supposed to be.**

That the Messiah must already have been born and come long ago is easily demonstrated not only from the Holy Scripture of the Old Testament, but also from the Jews' own books. As regards the Holy Scripture of the Old Testament, Gen 49:10 reads as follows: The *Schevet*, that is, the scepter, shall not depart from Judah, nor the *Mechokék*, that is, the lawgiver, from between his feet, until *Schiloh* (that is, the Messiah) comes; and by these words it is indicated that the royal government and the *Synedrium*, or the great council at Jerusalem, which consisted of seventy persons and was the highest court, should not cease and come to an end before the Messiah would come. For that by the scepter the royal government is to be understood is to be found from the threefold Chaldean translation of these words, which was cited above in the fourth chapter of the first part, *pagina* 208. That by the *Mechokék* the *Synedrium* is meant becomes clear from the book *Zerór hammór*, fol. 60, col. 3. in the *Parascha Vajechi*, where concerning the aforementioned words, "nor the *Mechokék* from between his feet," the following is taught: וזה רמז על הסופרים והחכמים והסנהדרין, that is, this has a reference to the scribes and the wise men and the *Synedrium*, or the high council. And in the *Jalkut Schimóni* on the five books of Moses, there stands at fol. 49, col. 3. *numero* 160. the following written concerning it: ומחוקק מבין רגליו אלו יושבי יעבץ שמורין הלכות בארץ ישראל בסנהדרי גדולה: שהיא יושבת בחלקו של יהודה שנאמר משפחות סופרים יושבי יעבץ, that is, by the *Mechokék*, or lawgiver, between his feet, are understood those who dwelt in Jabez, who taught ordinances in the land of Israel in the great *Synedrium* or council, which *Synedrium* dwelt in the portion of the land of the tribe of Judah, as it is said (1 Chr 2:55): and the families of the scribes (or learned men) who dwelt at Jabez. That by *Schiloh* the Messiah is meant, however, is to be seen from the aforementioned book *Zerór hammór* fol. 37, col. 2. in the *Parascha Vajéze*, where it is read: שילה, רמז על מלך המשיח, that is, the word *Schiloh* signifies the King Messiah, which is also confirmed in Rabbi *Bechai's* commentary on the five books of Moses, fol. 59, col. 2. in the *Parascha Vajechi*, as likewise in the aforementioned three Chaldean translations of the words of Gen 49:10. Now the scepter, or the royal government, had already been taken from the tribe of Judah at the time of Christ, and the *Synedrium* also ceased not long thereafter. It

therefore follows that, according to the aforementioned prophecy of Jacob, the Messiah must have come at that very time. In the Talmudic tractate *Sanhédrin*, at fol. 98, col. 1., the following is also read: אמר רבי מלאי משום רבי אלעזר בר שמעון אין בן דוד בא עד שיכלו כל שופטים ושוטרים: מִי־יִשְׂרָאֵל, that is, Rabbi Milai said in the name of Rabbi Eliezer the son of Simon: the Son of David (that is, the Messiah) does not come until all judges and officers cease from Israel. These, however, have long since come to an end, in that they have been made subject to the judges of other peoples.

In the prophet *Malachi*, in the 3rd chapter, v. 1, it is written: Behold, I will send my angel (or messenger), who shall prepare the way before my face (or before me): and the Lord whom you seek shall suddenly come to His temple, and the angel of the covenant whom you desire; and it is thereby indicated that the Messiah was to come quickly and within a short time to the second Temple, which was standing at the time of that prophecy. That the Messiah is to be understood by the Lord and the angel of the covenant is evident from Rabbi *David Kimchi's* commentary, or exposition, on these words, in which he teaches: הארון הוא מלך המשיח והוא מלאך הברית that is, This Lord is the King Messiah, and He is the angel of the covenant; which is also to be found in Rabbi *Saadia's* book, which is called *Sepher haëmunóth vehadeôth*, fol. 38, col. 3, under the title *Máamar geüllá acharóna*, where it is written: ואם לא יבא בן דוד פתאום כמו: ואם לא יבא בן דוד פתאום יבא אל היכלו האדון אשר אתם מבקשים that is, And if he (namely the son of Joseph) does not come, then the son of David will come quickly, as it is said: And the Lord whom you seek shall suddenly come to His temple. Now this angel of the covenant is also called the Face of God, which is why in Rabbi *Mosche bar Nachman's* commentary on the five books of Moses, fol. 76, col. 3, in the *Parascha Tissa*, on the words of Exod 33:14, My face shall go (before you), it is written as follows: פני ילכו מלאך הברית אשר אתם הפצים שבו יראו פני שעליו נאמר בעת רצון עניתיך that is, My face shall go (before you), (namely) the angel of the covenant whom you desire, in whom my face is seen, of whom it is said (Isa 49:8): I have heard you in a time of favor. (And of him it is written in Exod 23:21:) For my name is in him. So also in the *Zijóni*, fol. 58, col. 4, in the aforementioned *Parascha Tissa*, it is written: פני ילכו מלאך הברית כמבואר: By the words, My face shall go (before you), the angel of the covenant is to be understood, as is clear. Thus the word "face," which appears in the cited passage of the prophet Malachi, Mal 3:1, also signifies the Messiah, the angel of the covenant, who in His divine nature appeared to the patriarchs in the time of the Old Testament, and who led the Israelites when they went out of Egypt and went before them; and He is called the Face of God because He is the image of the same, as is evident from Col 1:15 and 2 Cor 4:4. Now the second Temple was laid waste at the time of the destruction of the city of Jerusalem, shortly after the suffering of Christ. It therefore follows that the Messiah, who is called by the prophet Malachi the Face of God and the angel of the covenant, must have been born and must have come before the destruction of the Temple, especially since in the aforementioned passage of Malachi it is written that He was to come quickly, by which it was indicated that He would not tarry long.

Beyond this, it is read in the Prophet Daniel, cap. 9, v. 24: “Seventy weeks are determined upon thy people and upon thy holy city, to restrain transgression, and to seal up sin, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint the most holy.” By “the most holy,” however, the Messiah is understood, which Isaac Abarbanel also acknowledges in his commentary on this passage, in his book *Májene jeschúa*, fol. 64, col. 1. 2., where he first expounds it as referring to the place of the Temple, which has been called the Most Holy, and then writes as follows: או פירוש למשוח קדש קדשים על משיח צדקנו לפי ולפי שישראל בכלל נקראו קדושים קדושים תהיו קדש ישראל לה' לכן נקרא המשיח קיה"ק, That is: “Or the words ‘and the most holy shall be anointed’ signify the Messiah, who is our righteousness; and because the Israelites are generally called holy (for it is written in Lev 19:2: ‘Ye shall be holy,’ and it is read in Jer 2:3: ‘Israel is holy unto the Lord’), therefore the Messiah is called the Most Holy, because He will be holier than all of Israel.” Likewise, Rabbi Azariah, in his book *Meór enáim*, fol. 139, Mantua edition, in the third part, in the 43rd chapter, has expressed himself on this passage as follows: לחתום חזון ונביא ולהביא משיח צדקנו, That is: “To seal up vision and prophet, and to bring the Messiah, who is our righteousness.” From which it is evident that he understood by “everlasting righteousness” the Messiah, since in place of the words of the text, “and to bring in everlasting righteousness,” he wrote “and to bring the Messiah, who is our righteousness.” Now, since the said 70 weeks are year-weeks and amount to 490 years, as Rabbi Saadiah and Aben Ezra indicate in their respective commentaries on this passage, and since these came to an end at the time of the death of Christ or shortly thereafter, it follows also that the Messiah must have been born at the said time. To say nothing of other proofs that could otherwise still be adduced from the Old Testament.

Regarding the proofs from the Rabbinical writings that the Messiah must have come a very long time ago: in the Talmudic tractate *Sanhedrin* fol. 97, col. 2. (where the time is discussed in which the Messiah was supposed to come), the following is read: אמר רב כלו כל that is, the Rav has said, all the appointed times (in which the Messiah was supposed to come) have come to an end (and have passed). And in the aforementioned tractate *Sanhedrin*, there is found at fol. 98, col. 2.: אמר רב אין בן דוד בא עד שתתפשט מלכות הרשעה על ישראל תשעה חדשים שנ: that is, the Rav has said, the Son of David does not come until the godless kingdom (that is, the Roman Empire) has spread itself over Israel for nine months, as it is said (Mic 5:3): Therefore He will give them up until the time when she who is to give birth has given birth; but the remainder of their brothers will return to the children of Israel: for a woman gives birth to a child only at the end of the ninth month. Likewise, in the book *Nézach Jifrael*, fol. 31, col. 1., in the 21st chapter, it is written that the aforementioned Rav said: אין בן דוד בא עד שתתפשט מלכות אדום בכל עולם ט' חדשים וגו: that is, the Son of David does not come until the Edomite (understand: the Roman) kingdom has spread itself over the entire world for nine months, etc. Concerning which, more is also to be found in the

second column of that same place. And in Rabbi *Isaac Abarbanel's* book *Májene jeschúa*, there is read at fol. 76, col. 3.: אמר בפרק חלק אמר רב יהודה אמר רב אין בן דוד בא עד שתתפשט מלכות הרשעה: בעולם ט' חדשים שנ' עד עת יולדה ילדה. זה יורה שהיה מקובל אצלם שסמוך לגאולה יהיה התפשטות האומה הרשעה היא אדום; that is, in the chapter *Chélek* (of the Talmudic tractate *Sanhedrin* fol. 98, col. 2.) it is reported that Rabbi *Jehuda* related that the *Rav* said: the Son of David does not come until the godless kingdom is spread throughout the world for nine months, as it is said (Mic 5:3): Until the time when she who is to give birth has given birth. This teaches us that they had learned through a tradition, or oral teaching, that near (the time of) the redemption, the godless people, which is *Edom*, would spread itself abroad. Now, however, in the Talmudic tractate *Avóda Sára* fol. 8, col. 2. it is written: מאה ושמונים שנה קודם שנחרב הבית פשטה מלכות הרשעה על ישראל; that is, the godless kingdom spread itself over Israel one hundred and eighty years before the Temple was destroyed. And this is also to be found in the Talmudic tractate *Shabbat* fol. 15, col. 1.; and Rabbi *Solomon* notes in his commentary in both places that by the godless kingdom the Roman Empire is to be understood. In the latter place, however, he teaches that the Romans began to subjugate the Jews and bring them under their yoke 180 years before the destruction of the Temple. Likewise, in the little book *Schevet Jehuda* fol. 2, col. 1., the following is read concerning the time of Emperor *Augustus*: הרומיים בעת ההיא מושלים: that is, the Romans ruled at that time unto the end of the world. It therefore follows from all of this that the Messiah must have been born at that very time, as indeed He was born in the time of Emperor *Augustus*, as may be seen in Luke 2.

Furthermore, Rabbi *Mosche bar Majemön* writes in his letter, which is called *Iggéreth hattéman*, fol. 126, col. 3 of the Amsterdam printing, appended to his book called *Sepher mizvóth*, in the following manner: ביאתו תהיה כשתתקף יד אדום וערב. וכשתתפשט מלכותם בעולם כמו היום: הזה דבר שאין בו ספק ומזה לא יעבור. ודניאל סוף מר' שספר מלכות ישמעאל ועמידת מחמד ואחריו ביאת הגואל כמ"ש בפסוק; That is: He (namely the Messiah) will come when the Edomites (or Christians) and the Arabs (or Mohammedans) have the upper hand (and are powerful), and when their dominion over the world will have spread, just as it is today. In this matter there is no room for doubt, and beyond this he will not go (and will not come later). The last thing that *Daniel* also said concerns the *Ishmaelite* (that is, *Turkish*) kingdom and the establishment of *Mahomet* (to be understood thereby), and that shortly after this the Redeemer will come. Thus, according to this view as well, the Messiah must long since have already come.

In the aforementioned Talmudic tractate *Sanhedrin*, it is read at fol. 97, col. 1: תנא דבי אליהו: ששת אלפים שנה הוי עלמא שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח ובעונותינו שרבו יצאו מהם מה שיצאו: that is, the school of the house of *Elijah* teaches that the world will stand for six thousand years: two thousand shall be desolate (or empty and without the Law, as Rabbi Solomon expounds it), two thousand shall be the time of the Law, and two thousand shall be the days of the Messiah; but on account of our many sins, those years have elapsed which have elapsed. Concerning this, Rabbi Solomon writes in his *Commentary* as follows: ק"עב שנה:





זמנא אחריתי אמר ליה אסור תורך אסור פרנך דאזילד פריקחון דיהודאי אמר ליה ומה שמיה אמר ליה מנחם שמיה ואבו מה שמיה אמר ליה חזקיה אמר ליה והיכן שרייה אמר ליה בבית ערבא בבית לחם יהודה, That is: A certain event befell a man while he was plowing (his field), in that his cow cried out; an Arab passed by him and said to him, who are you? And he answered him, I am a Jew. Then the Arab said to him, unyoke your cow and remove your yoke. The Jew asked, for what reason should I do that? The Arab answered him, because the Temple of the Jews has been destroyed. The Jew asked, how do you know that? The Arab answered: from the cry of your cow. While he was thus conversing with him, the cow cried out a second time, and the Arab said to the Jew, bind your cow again and fasten your yoke again, for the Redeemer of the Jews (the *Messias*) has been born. Then the Jew asked him what he (namely the Redeemer) was called, and he answered him that he was called *Menáchem* (that is, Comforter). He also asked him what the father of this one was called, and he said his name was *Hiskias*. The Jew further asked him where he was then residing, and he answered him: in *Bethlehem Juda*, in the house of an Arab. This same account is also to be found in *Echa Rabbathi*, fol. 300, col. 1, as well as in the *Jerusalem Talmud*, in the *Tractate Berachóth*, fol. 5, col. 1, where shortly thereafter the following appears: אמר רבי אבון למה לי ללמוד מן ערבי ולא מקרא מלא הוא דכתיב והלבנון באדיר יפול וכתיב בתריה ויצא חוטר, That is: Rabbi *Abbun* said, why should I need to learn this from an Arab? Is it not a complete verse of the *Bible*, as it is written (Isa 10:34): And Lebanon shall fall by the mighty one. (And likewise Isa 11:1 reads:) And there shall come forth a rod out of the stem of *Isai*, and a branch out of his roots shall bear fruit. These words are explained in the *Commentary Mattenóth Kehúnna* as follows: למה לי ללמוד מאותו ערבי שביום שנוחרב הבית בו ביום נולד משיח, That is: Why should I need to learn from that Arab that on the day on which the Temple was destroyed, the *Messias* was born? As if he wished to say: this I know well enough without that. Now, although the incident said to have occurred with the aforementioned Arab is a Jewish fable, it is nonetheless clearly evident from what the Jews themselves write concerning it that they acknowledge that the *Messias* was born at the time of the destruction of the Temple.

Since the Jews knew, after the destruction of the Temple, that the time had passed in which the *Messiah* was supposed to have been born, and believed that He had been born, they accepted, 52 years after the city of Jerusalem had been laid waste, a man who called himself *Bar Cóchaf*, that is, a Son of the Star, and had presented himself in the city of *Bithur* as the *Messiah*, as the true *Messiah*; by whom, however, they were greatly deceived, which is why they afterward called him *Bar Cosíba*, or *Ben Cosíba*, that is, a Son of Lies, because he had led them astray with lies and brought them into the greatest misery. Of this it is written in the book *Zémach David*, in the first part, fol. 27, col. 1, Frankfurt printing, as follows: בן כוזיבא הנקרא בר כוכבא מרד ברומיים ועשה את עצמו משיח ועל כן נקרא בר כוכבא מפני שדרש ואמר שעליי נאמר דרך כוכב מיעקב וגו' ורבי עקיבא עצמו באשר ראהו אמר עליו היינו מלכא משיחא בדאיתא באיכה רבתה בפסוק בלע ארני. והיהודים אשר בביתר משחוהו ונתררו: כתרהוהו עליהם למלך ופרקו את עול הרומיים מעל צוארם ועשו והרג רב

ברומיים וביוונים אשר באפריקא עם גדול ורב כחול אשר על שפת הים אשר לא יסופר. וכן עשו במצרים גם הושבי אלכסנדריאה של מצרים הרגו גם הם ברומיים ודברי בעל מאור עינים פרק י"ב יותר ממאתים אלף איש. והיהודים אשר בנפרי היא ציפרן הרגו גם הם כל הגוים עד בלתי השאיר להם שריד עד שקיסר טריאנוס שלח עליהם את שר צבאו בן אחותו That is: *Ben Cosifa*, who had called himself *Bar Cóchaf*, had (in the year 3880 after the creation of the world) risen up in rebellion against the Romans and presented himself as the Messiah. He was called *Bar Cóchaf*, that is, a Son of the Star, because he said that the words (Num 24:17) "A Star shall come out of Jacob, etc." were spoken of him. Rabbi *Akkiva* himself also, when he had seen him, said of him that this was the King, the Messiah, as can be seen in *Echa rábbetha* (fol. 302, col. 1) on the words (Lam 2:2) "The Lord has destroyed without mercy all the glory of Jacob." And the Jews who were in *Bither* anointed him and crowned him king over them, and threw off the yoke of the Romans from their necks, and killed very many Romans and Greeks who were in Africa, and slew a great multitude of people, like the sand on the shore of the sea, which cannot be counted. Likewise did those Jews who dwelt in Alexandria in Egypt, and, according to the testimony of Rabbi *Asariæ* in his book *Meór enáim*, in the 12th chapter, killed more than two hundred thousand people. So too the Jews who dwelt on (the island of) Cyprus killed all the *Gójim*, or nations, until not one of them remained; until the Emperor *Trajanus* sent against them his general or field commander, *Adrianus*, who was the son of his sister, and who killed so many that the like had never been heard of or seen, neither in the days of *Nebusar Adan* nor of *Titus*.

That this occurred 52 years after the destruction of the city of Jerusalem can be seen at fol. 28, col. 1. in the aforementioned book *Zémach David*, shortly after the preceding entry at the said number 880. Regarding this *Bar Cosifa*, one may also consult the booklet *Kabbaláth haráabhad* fol. 59, col. 2. and the book *Shalshelet hakkabbála* fol. 21, col. 2., as well as the book *Echa rábbathi* fol. 302, col. 1. 2. 3., in which last place much can be read about him and the power he possessed. It is also read in the Talmudic tractate *Sanhedrin* fol. 97, col. 2. that he reigned for two and a half years. How many Jews, however, perished and were killed in the city of *Bither* is reported in the Talmudic tractate *Gittin* fol. 57, col. 2., where, upon the words of Gen 27:22, "The voice is Jacob's voice, but the hands are the hands of Esau," the following is read: קול יעקב זה אספסיינוס קיסר שהרג בכרך ביתר ארבע מאות רבוא ואמרי לה ארבעת אלפים רבוא והדיג ידי עשו זו : That is: the words "The voice is Jacob's voice" signify the Emperor *Vespasianus*, who killed forty times one hundred thousand people in the city of Bither, or, as others say, forty thousand times one thousand people. And the words "But the hands are the hands of Esau" signify the godless (understand: the Roman) empire, which destroyed our houses, burned our Temple, and drove us out of our land. In the Talmud, however, the name *Vespasianus* is erroneously placed in the position of *Adrianus*, for the city of Bither was not taken by *Vespasianus*, who had destroyed Jerusalem 52 years earlier, but by *Adrianus*. How populous the city of Bither was can be seen from fol. 58, col. 1.

of the said tractate *Gittin*, where it is written: ארבע מאות בתי כנסיות היו בכרך ביתר ובכל אחת ואחת היו בה : That is: In the city of Bither there were four hundred houses of assembly (or synagogues), and in each synagogue or school there were four hundred (schoolmasters) who taught the children, and each (schoolmaster) had four hundred schoolchildren before him. Thus, according to this teaching of the Talmud, there were one hundred and sixty thousand schoolmasters and sixty-four thousand times one thousand children there who attended the schools. Whether one of the great Talmudic lies does not lurk herein, I leave for everyone to judge. In *Echa rabbathi*, fol. 302, col. 3., this matter is read differently, and the words there run as follows: חמש מאות בתי סופרים היו בביתר וקטן : שבהם לא היה פחות משלש מאות תינוקות והיו אומרים אם יבאו השונאים עלינו במכתבין הללו אנו יוצאין ודוקרין אותם : That is: There were five hundred schoolhouses in the city of Bither, and in the smallest of them there were no fewer than three hundred children, who said: when the enemies come against us, we will go out with our penknives and stab them with these. By this reckoning, with three hundred children counted in one school, no more than one hundred and fifty thousand children in all would have attended school there, which could well be true. And from this one can see what a great multitude of people perished on account of the false Messiah, which rightly befell them, because they would not recognize the true Messiah, Christ Jesus, nor accept Him as their Redeemer. They were also frequently led astray after that time by deceivers of the same kind who gave themselves out as the Messiah, and were brought into great misfortune by some of them; of these I will here give a brief account. in the year 1137 A.D., a dissolute Jew in France presented himself as the Messiah, concerning whom the following is written in the letter of *Rabbi Mosche bar Majemon*, which is called *Iggéreth hattéman*, near the end, fol. 127, col. 4 of the Amsterdam printing *in quarto*, where several such deceivers are treated: קודם זה כמו ל' שנה עמד אחד בצרפת ואמר שהוא משיח: ועשה אותות לפי סברתם : That is: Thirty years before this (namely before the deceiver who had presented himself as the Messiah in Corduba in Spain), one arose in France who said that he was the Messiah, and he performed miracles according to their (that is, the Jews') opinion. The French, however, killed him, and together with him put entire holy assemblies and congregations to death. Concerning this villain, *Rabbi Salomon ben Virga* in his little book *Schévet Jehúda* fol. 35, col. 2., where he also makes mention of some who presented themselves as the Messiah, likewise gives the following account: וכן בצרפת עמד איש : that is, In France a man likewise rose up in such a manner, and many congregations lost their lives on his account. The very same thing is also to be found in the book *Shalshelet hakkabbála* fol. 34, col. 1. in the year 1138 A.D., a Jew in Persia set himself up as the Messiah, concerning whom the aforementioned little book *Schévet Jehúda* fol. 35, col. 2. and fol. 36, col. 1. 2. contains the following account: במלכות פרס בזמן אחר קם איש יהודי ועשה : עצמו משיח והצליח מאד וקבץ אליו עם רב מישראל וכי שמע המלך כל חפצו וניטונו להלחם עמו שלח וקבץ ליהודים שבארצו ואמר להם שאם לא יעשו עם האיש ההוא שיסתלק מעליו שירע נאמנה שיעביר את כלם בחרב רעה וישמיד טף ונשים ביום אחד אז נקבצו יחדיו כל עם ישראל והלכו אל האיש ההוא ונפלו לפניו ארצה והתחננו מאד וצעקו ובכו שישוב מדרכו ולמה

ישים עצמו בסכנה וכל עמי עמל כי כבר נשבע המלך להעבירם בחרב ואיככה יוכל יראה ברעה כל קהלות פרס. השיב אני באתי להושיע אתכם ולא אביהם ולמי יראתם ומי יעמוד לפני ומה יעשה המלך פרס ולא ירא ממני ומחרבי. שאלו לו מה המופת שהוא משיח והשיב כי הוא מצליח ואין למשיח צורך אות אחר השיבו הרבה עשו כן ולא הצליחו אז שלהם מעל פניו בחמה עזה. ביום השני שבו לפניו בתענית וקטניהם לפניהם לשיכמרו רחמיו אז אמר למען רחמי הקטנים האלה כן אעשה אם יתן לי מלך פרס ההוצאות שהוצאתי להכנס מלחמה זו אשוב אל מקומי ולא איקנו. אמרו לו היהודים ואיך מלך אדיר כמו מלך פרס יכנע לתת הוצאות לאיש הזה? השיב הארור משיח השקר ואמר אם תשובו פעם שנית אפילו יתן לי כל ההוצאות וחצי מלכותו לא אקשיב. וכי ראו היהודים רוע לבבו ואין טענת אמת מועיל הלכו מרים ובוכים לפני המלך ואמרו אדוננו המלך בבקשת השררה וכתר המלוכה אין דת ולא טעם יספיק להעביר השטות לפי שנשתטה בן האיש ההוא ראינו בו כי הוא בענין זה שטות מוחלט איננו שומע בקולנו ובכל וכל מה שאמרנו לו כי שם נפשנו בסכנה ואנחנו נקיים ועל זה נפלינו אנחנו כי איך ישית אדוננו את לבו לדברי השוטה כי יפלו כאשר אין לו רגלים וכטו האילן הנופל באשר אין לו שרש. דברים דברנו אל האיש ההוא מספיקים לשבר לב האבן והוא בסכלותו עומד ואמר לנו שאם יתן לו אדוננו כל מה שהוציא לעשות מלחמה זו ישוב לארצו ויספיק כל זה להעיד איך הוא שוטה מפורסם. השיב המלך למה קראתם אותו שוטה על זה ואם העני אין לו אוצרות והוציא הוצאות בערבון ובטחון ונצוח המלחמה והוא שב לדרכו מה יעשה אם לא כדרך זו לכן מהרו ושובו אל האיש ההוא ואמרו לו כי כתרצה אני במה שהוא שואל ושישלח בבטחון ואמונה איש אחד עם פנקסו ומיד אשלח לו במשרת יפים וכן נעשה. אחר ששב האיש ההוא ונתבטלה המלחמה צוה המלך וקבץ כל היהודים אשר במלכותו ואמר להם אחד מכם בא אלי להלחם בי וספר לו שהיה בהסכמת כולכם ולא חשבתם כי הרעה ישוב נגד פניכם. השיבו היהודים טענות מספיקות ולא הועיל וסוף כל הדברים אמר להם תנו לי ההוצאות מיד ואחרי כן אדעה מה לעשות לכם וכאשר שבו לפייס ולדבר צוה ויתפשו כל ראשיהם במאסר חזק ומתוך הצרה הוצרכו לתת הסך ורבים מהם היו מוכרים את בניהם למלאות הסך ואחר שנתנו לו מה ששאל אמר שכבר

That is: In another time, a Jew in Persia set himself up and gave himself out as the *Messiah*, and had success, and gathered a great multitude of *Israelites*. When the king had heard of his power and learned that his intention was directed toward war against him, he had the Jews in his land summoned together, and said to them that if they did not bring it about that this man be restrained from him, they should know for certain that he would have them all put to death by the sword, and would have their wives and children killed in a single day. Then the entire people of *Israel* assembled, and they went to that same man, and fell before him upon the ground, and besought him greatly, with crying and weeping, that he should desist from his course, (and they put before him) why he would place himself, as well as the poor people, in danger, seeing that the king had already sworn that he would have them killed by the sword; and how he could bear to look upon the misfortune of all the communities in *Persia*. To this he answered them: I have come to redeem you, and you are unwilling. Whom do you fear? And who will be able to stand before me? And what will the king of *Persia* do? Does he not fear me and my sword? Then they asked him what sign (or miracle) he could perform (in order to prove that he was the *Messiah*), and he answered that (his sign was this:) since he was prosperous, the *Messiah* had no need of any other sign. But when they replied to him that many had done likewise and yet had been unsuccessful, he sent them away from him in fierce anger. The next day they came before him again with fasting, and had their small children before them, so that he might take pity; then he said: out of compassion for these small children I will do it thus (as you desire): if the king of Persia reimburses me for the expenses

which I have laid out in undertaking this war, I will go back to my place and do him no harm. But when the Jews said to him, how should so mighty a king as the king of Persia humble himself in such a manner as to give a Jewish man his expenses back, the accursed false Messiah answered and said: if you come back again, and he were willing to give me all the expenses and half his kingdom, I still will not be satisfied. After the Jews had seen his evil disposition, and that no truthful representation would avail, they went before the king, sorrowful and weeping, and said to him: O our lord king! Since this man desires dominion and the royal crown, no law nor reason is sufficient to rid this man of the folly with which he is possessed. We see in him that in this matter he is utterly mad; he does not listen to us, nor to anything we say to him, that he is placing us in great danger of our lives. We are, however, innocent, and we marvel that our lord (the king) takes the words of this fool to heart, for if he lets him go, he will fall of his own accord, just as we find with all false words that they come to nothing, since a lie cannot stand, just as a tree falls that has no roots. We have used against this man such words as could break a heart of stone, yet he remains steadfast in his folly, and has said to us that if our lord (the king) were willing to give him back all the expenses he has laid out for the war, he would go back to his land; and all of this is sufficient to testify that he is a manifest fool. Then the king answered: why do you call him a fool on that account? The poor man has (no money and) no treasure left, since he has spent everything he had on the war in hope of victory; but what is he to do now, if he is to go his way (and desist from the war), if he does not do it in this manner? Therefore make haste, and go back to this man, and tell him that I grant him what he requests, and that he should send in safety and confidence one man with his account (of the expenses), and I will send them to him at once in fine coin: which also came to pass. After that same man had gone back (upon receipt of the money) and the war had been called off again, the king issued a command to have all the Jews in his realm assembled, and said to them: one of you has come against me to deceive me, and it has been reported to me that this occurred with the consent of you all, and you did not consider that the misfortune would come upon you. Then the Jews brought forward sufficient reasons (to excuse themselves), but these would not avail. Finally the king said to them: give me back the money that was laid out immediately, and thereafter I will know what to do with you. But when they sought to appease him and speak further, he commanded that the foremost among them be put in strong bonds in prison, and through this misery they were compelled to pay the sum; many of them, however, sold their children in order to raise the sum. But after they had given him everything he had demanded, he declared that for the insult they had done him, they must take upon themselves this disgrace: that the Jews should go barefoot and wear their trousers only up to the hip. in the year 1157 A.D., a Jew in Spain, in the city of Cordova, presented himself as the Messiah, concerning whom *Rabbi Mosche bar Majemon*, in his aforementioned letter *Iggéreth hattéman* fol. 127, col. 3-4, writes as follows: וקודם זה כמו עשר שנים עמד בארצות ספרד במדינת קורטובה איש אחד ואמר שהוא משיח that is, About ten years before this (namely, before one who had put himself forward as the Messiah in Fez) a man arose in Spain

in the region of Cordova who said that he was the Messiah. Concerning this, the booklet *Schévet Jehúda* fol. 35, col. 2 also contains the following written account: וקודם זה עשר שנים עמד: that is, Ten years before this, a Messiah arose in the land of Cordova, and the remaining people of Israel were nearly destroyed by him. The same is to be found in the book *Schallschéleth hakkabála* fol. 34, col. 1. in the year 1167 A.D., such a deceiver also appeared in the Kingdom of Fez, concerning whom the aforementioned *Rabbi Mosche bar Majémon*, in his mentioned letter fol. 127, col. 3, expresses himself as follows: כמו כן עמד איש אחד במערב במדינת פאס היום מ"ה שנה ואמר שהוא מבשר ושלוחו של משיח ואמר שבאותה שנה יגלה ולא יצא דברו לאור והתחדשו לישראל בגללו צרות: that is, Likewise, a man arose in the west, in the land of Fez, 45 years ago, who said that he was a joyful herald and messenger of the Messiah; and he announced that the Messiah would reveal himself in that very year; but his declaration did not come to light, and great misery befell the Israelites on his account. The booklet *Schevet Jehuda* fol. 35, col. 2 may also be consulted on this matter.

In the aforementioned year 1167, a Jew in Arabia also went about with such deception, concerning whom the said *Rabbi Mosche bar Majémon* writes as follows in his letter, which he wrote to the Jews of *Marseilles*, as can be seen in *Buxtorf's Institutione epistolari Hebraica*, pagina 453 and 454: ועל עסקי המשיח אשר זכרתם שהגיעו לכם דברים משמי לא היה כך המעשה כמו ששמעתם ולא במזרח היה אלא בארץ תימן עמד איש אחריש לדבר זה כ"ב שנה ואמר שהוא שלוח עול משיח מישר דרך לפני ביאתו ואמר להם כי המלך המשיח הוא יתגלה בארץ תימן ונתקבצו אנשים רבים יהודים וערביים. עמו והיה מסבב בהרים והיה מטעה אותם ואומר להם תמיד בואו עמי ונצא לקראת המשיח כי הוא שלחני אליכם לישר דרך לפניו וכתבו אלי אחינו שבארץ תימן כתב גדול והודיעו לי משפטו וחדושו שחדש להם בתפילות ומה היה אומר להם ואמרו לי שכבר ראו מנפלאותיו כך וכך ושאלו לי על זה והבנתי כל הדברים והכרתי מתוך דברי כתבם שאותו האיש העני חסר דעת אבל היה יהא שמים ואין בו חכמה כלל וכל מה שאומרים שעשה או נראה על ידו הכל שקר וכזב ופחדתי על היהודים בישם והבדדתי להם כמו שלשה קונטרסן בענין המלך המשיח וסימניו וסימני הזמן שיתראה בו והזהרתי אותם שיזהירו זה האיש שמא יאבד הוא ויאבד הקהלות. בללו של דבר לאחר שנה נתפש וברחו ממנו כל הנלוים אליו ויאמר לו מלך אחד ממלכי הערביים אחר שתפשו מה זאת עשית אמר לו אדוני המלך אמת אני אומר כי בדבר יי עשיתי אמר לו המלך מה מופת שלך ענה ואמר לו אדוני המלך חתוך ראשי ואחר כך אחיה ואקום ואהיה כבראשונה אמר לו המלך אין לך מופת גדול מזה ואם הוא כך אני וכל העולם נאמין בודאי שדברייך כולם אמתיים וטובים ונכוחים ושקר נחלו אבותינו הבל ואין בם מועיל. מיד גזר המלך וצורה ואמר קחו לי חרב ויביאו החרב לפני המלך וצורה והתכו את ראשו ונהרג אותו העני ההא מיתתו כפורה עליו ועל כל ישראל ונענשו היהודים ברוב המקומות ממון גדול. That is to say: Concerning the Messiah, about whom you have reported that certain things regarding him have reached you in my name, the affair did not transpire as you have heard, and it did not take place in the East; rather, in the land of the South a man arose 22 years ago who said that he was the Messiah's messenger, sent to prepare the way before his coming, and he let it be known that the Messiah would reveal himself in the land of the South, and many people, Jews and Arabs, gathered to him, and he went about in the mountains and led the people astray, saying to them continually: Come with me, and let us go forth to meet the Messiah, for he has sent me to you to prepare the way before him. Our brothers who dwell in the land of the South also

wrote me a long letter, informing me therein of his conduct and manner, as well as the new things he had introduced into the prayers, and what he had said to them, and they reported that they had already seen this and that of his miracles, and they asked me about it. But when I had considered all their words, I perceived from the words of their letter that this poor man was lacking in understanding, yet was God-fearing, but had no wisdom in him at all, and that everything they said he had done, or that had been seen to occur through him, was untrue and false. And I was filled with fear on account of the Jews there, and I wrote to them about three quires concerning the nature of the King Messiah and his signs, as well as the signs of the time in which he will appear, and I warned them that they should admonish this man, lest he perish and plunge the communities of the Jews into ruin. To put it briefly, he was captured after a year, and all those who had attached themselves to him took to flight. One of the Arabian kings then said to him, after he had taken him captive: Why have you done this? And he answered him: My lord King, I speak the truth, for I did it by God's command. Then the king said to him: What sign do you have? And he answered him and said: My lord King, cut off my head, and I will thereafter come back to life, and rise up, and be as I was before. Thereupon the king said to him: Have you no greater sign than this? And if it be so, then I and the whole world will certainly believe that all your words are true, good, and right, and that our fathers have inherited lies and vanity, which profited nothing. Upon this the king immediately resolved, and commanded, and said: Bring me a sword; and a sword was brought before the king, and he commanded that his head be cut off; and so that poor man was killed, whose death may be an atonement for him and for all Israel, and the Jews were punished in many places with a large sum of money. But to this day there are foolish people there who say he will now come back to life and rise from his grave. This is the course of the affair. On this matter the book *Shalsholet hakkabbála* fol. 34, col. 1 may also be consulted.

Not long after that time, a Jew beyond the river *Euphrates* presented himself as the Messiah, concerning whom the following is written in the aforementioned little book *Schevet Jehuda*, fol. 35, col. 2: בתחלת מלכות ישמעאל עמד איש בעבר הנהר ואמר שהוא משיח והיו ישראל בסכנה עצומה ויצאו מכלל הדת עשרת אלפים מישראל והיתה אות שלו שלן מצורע והשכים בריא ובסוף נפל ונשארו ישראל בעצם הגלות והשנאה: that is, at the beginning of the Ishmaelite kingdom, a man arose beyond the river (*Euphrates*) who said that he was the Messiah, and the Israelites were (on his account) in great danger, and ten thousand of them fell away from their religion. His sign, however (to prove that he was the Messiah), was this: that he went to sleep in the evening as a leper and arose again in the morning in good health. In the end he fell, and the Israelites remained in their *exilio*, or misery, and in the hatred (of other peoples). This is also to be found in the aforementioned letter of *Mosche bar Majemon*, which is called *Iggéreth hattéman*, fol. 127, col. 3. in the year 1174 A.D., a Jew in *Persia* once again put himself forward as the Messiah, concerning whom *Rabbi Gedalja* expresses himself as follows in his book *Shalsholet hakkabbála*, fol. 34, col. 1: ראיתי בספר שבט יהודה האומר שהיה במדינת פרס איש שעשה עצמו משיח וגלגל צרות



לרבות לישראל: that is, I have seen in the little book *Schévet Jehúda* that it is reported therein that there was a man in the land of *Persia* who presented himself as the Messiah and brought many tribulations upon Israel.

After this time, there appeared a man named *David Al-músser*, who was from the city of *Amaria* in *Media*, and who presented himself as the Messiah. The following is read concerning him in the aforementioned book *Shalshet hakkabbála* fol. 34, col. 1. 2.: וכן נראה בחדש "בא שאלת" שקם איש אחד עם זרה השבוש ובשנה דתה "קצר בעיר נקרא אמריה והוא קרוב לנהר פישון בקרב מלכות מדי והיה שם כמו אלף בעלי בתים ובתוכם בחור נקרא דוד אלמוסר ונתחכם בקבלה מעשית ומיני כישופים עד שנכנס בו רוח שטות ועשה עצמו משיח והסית והדיח יהודים רבים ומרד במלכות וישלח לו המלך בטחון שיבוא אליו ובבואו השימו בצוהר והוא ברח משם וילך המלך אחריו והוא היה רואה ואינו נראה. זיגל עיני המלך והראה לו שהיה בורח וצוה המלך ליהודים שיביאוהו אליו בקנסים גדולים ולבסוף נהרג וחמת המלך שככה אף השימו מס גדול על היהודים. That is: one reads in the book of *Rabbi Schimon bar Abraham*, in the tenth question of his book, which is called *Scheelóth und Teschuvóth*, that is, Questions and Answers, that in the year 4924 a man arose with such confusion in a city called *Amária*, situated on the river *Pischon* in the kingdom of *Media*, in which there were about a thousand heads of household, among whom there was a young man, or *student*, named *David Almuffer*, who was very well versed in the *Cabbala practica*, or practical *Cabbala*, and in the various kinds of sorcery, until the spirit of folly took hold of him and he presented himself as the Messiah, led many Jews astray and drew them away, and showed himself to be rebellious against the king. When the king had sent him an assurance that he should come to him, and he had presented himself before him, the king had him placed in prison; but he escaped from it in flight, and the king pursued him, yet he could see the people while himself remaining unseen, since he had made himself invisible through his sorcery. After he had, however, opened the king's eyes and caused him to see that he was in flight, the king commanded the Jews under severe penalty to bring him to him. In the end, however, he was killed and the king's wrath was appeased, though the king imposed a great *tribute* upon the Jews.

In the booklet *Schévet Jehúda* [שבט יהודה], it is read at fol. 34, col. 1-2 and fol. 35, col. 1. 2. numero 31. that in the aforementioned city of *Amaria* a certain man by the name of *David Eldavid* [דוד אלדויד] presented himself as the Messiah, who was a very wise man and well versed in the *Talmud* and all manner of foreign sciences, as well as in all manner of books of sorcery. In the booklet *Matteóth Benjamin* [מטות בנימין], the same person is called *David Elroi*, as can be seen in the Judeo-German exemplar at folio 66. 67. and in the entirely Hebrew one at fol. 19, col. 1. &c., where an extensive account of him is given. Since, however, his description agrees with the aforementioned *David Almuffer* both with respect to the city and with respect to his deeds, these three names, *David Eldavid*, *Elroi*, and *David Almuffer*, doubtless refer to one and the same person; for otherwise Rabbi Gedalja, who in his book *Shalshet hakkabbála* [שלשת הקבלה] at fol. 34, col. 1-2 briefly describes all those who have presented themselves as the Messiah, and who, as mentioned above, makes mention of *David*

*Almuffer*, would not have omitted *David Eldavid*. in the year 1222 A.D., the Jews at Worms were led astray in a laughable manner by a hoped-for Messiah, concerning which the following account is found in the late Mr. *Johann á Lent*'s little book on the false messiahs, entitled *Schediasma historico-philologicum de Judæorum Pseudo-Messiis*, printed at Herborn in *quarto* in the year 1683, drawn from the second book of examples of *Georgius Stengelius*, *cap. 3. pag. 51*. In the time of Honorius the Third, in the year 1222 A.D., there lived at Worms a Jew who had a beautiful daughter, who had fallen in love with a neighboring young clergyman, and he in turn had fallen in love with the beautiful Jewish girl. This disorderly love drove them both to the fulfillment of their carnal desires, from which the Jewish girl became pregnant, and she therefore deliberated carefully about how she might conceal or excuse her deed. She confided in her lover and feared that she would be secretly put to death by her parents with cruel torment. The young man advised her that when her father and mother asked her why her belly was swelling and it appeared she was pregnant, she should answer: "Whether I am pregnant I do not know, but this I do know, that I am still a virgin and have known no man." In all other respects she should leave the matter to him; he would see to it that she would be believed and would still retain her honor despite the loss of her virginity. Now the young man knew that the old Jew had his bedchamber on the ground floor of the house facing the street, and he therefore took a long, thin reed, came to the house at midnight, and, having previously noticed a small hole in a shutter, he stuck the reed through the hole into the Jew's chamber and addressed the Jew and his wife through it in a whispering voice: "O you righteous and God-fearing married couple" (calling them by name), "rejoice, for your daughter, who is a virgin, has conceived a son in her womb, who will be the redeemer of your people Israel." He then noticed that the Jew had awakened, roused his wife as well, and said to her: "O my dearest, did you hear the heavenly voice? An angel has been here; arise, let us pray, that you too may be made worthy to hear the heavenly voice." The young man heard all of this, and as they prayed together, he spoke again through the reed and said: "You shall hold your daughter in high honor and take great care that she and her son are well provided for; from her virginal womb the Messiah will be born, for whom you have been waiting." This aroused great joy in the foolish parents, especially because they, as righteous and God-fearing people, had been addressed by the supposed heavenly messenger. They revealed their joy over the heavenly voice they had heard to their neighbors and friends, who wrote of it to other Jews, who rejoiced over the imminent coming of the Messiah, honored the beautiful virgin, brought her many gifts, awaited her hour of delivery with great longing, and called and cried out daily: "Messiah, O Messiah, you our longing, come." At last this virgin gave birth to a daughter, whereby all the hope, honor, and joy of the Jews fell into the pit, and they were laughed at and mocked by everyone. One of the Jews seized this new Messiah and, in his impatience, dashed her against the wall, for which act of infanticide he also received his just reward, and the daughter was compelled to reveal the father of the child. in the year 1500 A.D., a Jew in Austria by the name of *Rabbi Lemle* presented himself as a forerunner of the

Messiah and assured the Jews that the Messiah would come in that very year, as is reported in the aforementioned book *Shalshelet hakkabbála* fol. 34, col. 2., whose words are cited below on *pagina* 671 in this chapter. But the foolish Jews were also deceived in their hope at that time, and the book *Zémach David* may be consulted on this matter at fol. 43, col. 1 of the first part, at the number 260 of the sixth millennium. in the year 1666 A.D., a learned Jew by the name of *Sabbethai Zevi*, who was a native of the city of *Smyrna* in Asia Minor, and who had been described at length by the aforementioned late Mr. *Johann de Lent* in his mentioned booklet from page 60 to 79, also put himself forward as the Messiah, over which the Jews in all countries greatly rejoiced, and many of them sold everything they possessed and followed after him. But after he had been thrown into prison by the Turks and had sat therein for a time, he was brought to *Adrianople* before the Turkish Emperor, as well as the *Mufti* and other distinguished Turkish men; and when the Emperor had asked him whether he was the King of the Jews and the new Messiah, he answered with a frightened heart that he was a *Doctor* of Jewish Law, and that he was innocent of the accusation that he had put himself forward as a Jewish King. But since the Emperor was unwilling to be satisfied with this, he commanded that men should strike him with a sword and shoot at him with arrows, in order to see whether he could free himself from death by a miracle. When *Sabbethai Zevi* heard this and feared death, he, in order to preserve his life, adopted the Turkish faith, in which his wife also followed him at his request. In this manner the Jews were at that time led astray by their supposed Messiah, to their utmost shame and mockery. in the year 1682 A.D., a German Jew by the name of *Mardochai*, who was a native of Eisenstadt and very learned, and who was also very renowned for his austere way of life and had rebuked vices severely, presented himself as the Messiah, and was recognized as such by all the Jews in Italy and by most of those in Germany, as is reported in the aforementioned little book of the late Mr. *Johannes à Lent*, cited above, at *pagina* 79. But just as the Jews had been shamefully deceived by all the aforementioned impostors, so too did this one lead them astray.

In this manner, they will likewise be put to shame once again by their present hope, since they firmly persuade themselves that the Messiah will come very soon, because in Jerusalem, according to their claim, a living spring of water is said to have burst forth at the very spot where the Temple and the Holy of Holies once stood, whose water is as sweet as honey; and this sweet spring is also said to have been there when the Temple was still standing, but to have dried up since then. That this spring signifies the coming of the Messiah, they wish to prove not only from the prophet *Joel*, in whose third chapter, v. 18, it is written thus: “At that time the mountains shall drip with new wine, etc., and a fountain shall flow out of the house of the Lord”; but they also draw upon the words of *Zechariah* 14:8, which read: “At that time living waters shall flow out from Jerusalem.” There are also thirty-one Polish Jewish households, consisting of 120 persons, who some months ago journeyed to Jerusalem in order to hasten the coming of the Messiah there through prayer and fasting; and in the past month

of March of the current year 1700, four of the most prominent among them were here in Frankfurt, who exhorted the Jews to repentance and to abstaining from all the pomp of the Christians, and assured them at the same time that their redemption had drawn near and that the Messiah was stirring, which could be gathered from all the events befalling the Christians and the Turks; and a great deal of money has been collected here and there among the Jews, which is to be used for the maintenance of the aforementioned Polish Jews in Jerusalem. In this undoubted conviction that the Messiah will soon appear, a certain Jew here in Frankfurt said to several Christians: within a year I will no longer be here, and you will not be here either. That he will no longer be here, he will have understood in the sense that he will go forth to meet the Messiah; but that he said the aforementioned Christians will also no longer be here, he will without doubt have aimed thereby at what the rabbis teach, namely that all Christians are to be killed at the time of the Messiah, and that therefore they, since they too are to be put to death, will no longer be here.

Since, as mentioned before, the *Messias* is supposed, according to Jewish teaching, to have been born already a very long time ago, namely at the time when the Temple was destroyed, I must also indicate where he has, in their opinion, resided since then. On this point two opinions are found: some report that he resides in Paradise, while others maintain that he sits in Rome. That he is in Paradise is read in the book *Avodáh hakkódesch*, fol. 55, col. 2, in the 43rd chapter, under the title *Chélek haavóda*, in these words: קבלת רז"ל במשיח בן דוד, דוד שהוא חי בגן עדן עד היום, That is: Our rabbis, of blessed memory, have learned through a tradition that the *Messias*, the son of *David*, is living in Paradise to this very day. It has likewise been indicated above, in the 19th chapter of the first part, pages 865 and 866, that the *Messias* is one of those who are said to have entered Paradise alive.

That he, however, according to another opinion, resides in Rome, this is read in the Talmudic tractate *Sanhedrin* fol. 98, col. 1., where it is written as follows: רבי יהושע בן לוי אשכחיהו בן יוחי אמר ליה אתינא לעלמא דאתי אמר ליה אם ירצה אדון הזה אמר רבי לאלוהיהו דהוי קיים אפיתחא דמערתא דרבי שמעון בן יוחי אמר ליה אתינא לעלמא דאתי אמר ליה אם ירצה אדון הזה אמר רבי יהושע בן לוי שנים ראיתי וקול ג' שמעתי אמר ליה אימת אתי משיח אמר ליה זיל שייליה לדידיה והיכא יתיב אפיתחא דרומי That is: Rabbi *Jehoshua ben Levi* found *Elijah* standing at the gate of the cave of Rabbi *Shimon ben Yochai*, and said to him: shall I also come into the future (eternal) life? To which he answered him: if this Lord (namely God, who stood with them, as Rabbi *Solomon Yarchi* explains it) wills it. Rabbi *Jehoshua* speaks. He also asked *Elijah* when the *Messiah* would come, and he answered him: go and ask him yourself. (He further asked him:) where does he reside? (And he gave him the answer:) at the gate of Rome. (He further asked him:) what sign does he have (by which one can recognize him? And he answered:) he sits among the poor who are laden with sicknesses (and have many wounds), and they all loosen (the bandages of their wounds) all at once (and cleanse them) and then bind them again; but he loosens the bandage of one wound and binds it again (and thus he does with the remaining wounds, binding them one

after another). Now Rabbi *Solomon* writes in his commentary on this passage as follows: נראה לטורי לא פתח רומי ממש אלא גן עדן הוא כנגד כלי העולם וקאמר ליה דבאותו צד של גן עדן שכנגד פתח רומי משיח That is: It seems to my teachers that the gate of Rome here must not be understood literally, but rather that Paradise is situated over against the whole world, and that (*Elijah*) told him (Rabbi *Jehoshua ben Levi*) that the Messiah resides on that side of Paradise which faces the gate of the city of Rome. Against this, however, stands what is found in *Shemoth Rabbah*, fol. 96, col. 2., in the first *Parashah*, where it is written as follows: ואף מלך המשיח שעתיד ליפרע מעכום יושב עמהם במדינה שנאמר שם ירעה עגל ושם ירבץ וגו': בת פרעה מגדלה מי שעתיד ליפרע מאביה That is: Pharaoh's daughter raised the one who was to take vengeance upon her father; so likewise the Messiah dwells among the idolaters in the land (or in the city) upon whom he will take vengeance, as it is said (Isa 27:10): the calf shall feed there and lie down there, etc. By which words it is signified that the Messiah will take vengeance upon those in whose land or city he resides, just as Moses took vengeance upon King Pharaoh, at whose court he was raised by his daughter; and by the aforementioned city the city of Rome is understood, as is evident from the disputation of Rabbi *Moses bar Nachman*, which he held with Brother *Paul*, where on *pagina 37* it is read that when the king, in whose presence the disputation was held, had put it to the said Rabbi *Moses bar Nachman* that he had previously acknowledged that the Messiah was in Rome, he himself made the following reply: עניתי ואמרתי לא שהוא תמיד ברומי אלא שנראה שם באותו יום כי אליהו אמר לו לרבי יהושע בן לוי שימצא אותו שם באותו יום ונראה שם משום טעם האמור באגדות. ואני רוצה לגלותו מפני המון העם הזה: וגם זה הענין לא רציתי לגלות להם שאומרת ההגדה שמשיח עומד ברומי עד שיחריבנה כמו שמצינו במשה רבינו שנתגדל בביתו של פרעה עד שנפרע ממנו והטביע את כל עמו בים: וכמו שנאמר בחירום מלך צור ואוציא שם: That is: I answered him (the king) and said: I did not acknowledge that he (namely the Messiah) is in Rome at all times, but rather that he was there on that particular day (when Rabbi *Jehoshua ben Levi* asked *Elijah* where the Messiah was) and had shown himself there on account of the reason mentioned in the *Haggadoth*, which I do not wish to disclose on account of the multitude of this people. (This was the answer he gave the king; but he had something else in mind, and therefore he writes further:) I also did not wish to disclose to them this matter, that the *Haggadah* states that the Messiah resides in (the city of) Rome until he will destroy it, just as we find concerning our teacher *Moses*, that he was raised in Pharaoh's house until he took vengeance upon him and drowned his people in the sea; and just as it is said of *Hiram*, the king of *Tyre* (Ezek 28:18): therefore I will bring forth a fire from within you, which shall devour you. Beyond this, the said disputation states concerning the Messiah: הוא שוכן בעיר רומי עד שיחריבנה That is: He dwells in the city of *Rome* until he will lay it waste. Concerning this dwelling of the Messiah in *Rome*, one may also consult the book *Nézach Yisrael* in the 27th chapter, as well as the book *Ahavath Olam* fol. 95, col. 3. and the *Jerusalem Targum* on Exod 12:42; and the aforementioned passage in the book *Nézach Yisrael* treats the matter at length.

Concerning the reasons why, according to the erroneous opinions of the Jews, the Messiah has not yet come, there are two of them. The first is said to be their impenitence; therefore Rabbi *David Kimchi* writes in his *Commentary* on Isa 56:2 as follows: התשובה מעכבת ביאת המשיח, That is: Repentance delays the coming of the Messiah. By this he wishes to convey that the Messiah does not come because the Jews do not perform genuine repentance. And in *Schir haschirim rábba*, fol. 269, col. 1, the following is read: רבי לוי אמר אלו היו ישראל עשין תשובה אפילו יום אחד מיד הם נגאלין מיד בן דוד בא, That is: Rabbi *Levi* said, if the Israelites were to repent for even a single day, they would immediately be redeemed, and the son of *David* would come at once. Rabbi *Bechai* also teaches in his commentary on the five books of Moses, fol. 64, col. 2, in the *Parascha Schemóth*, these words: אפשר לומר כי הפרשה הזאת היא רמז לגאולתנו זאת העתידה שהיא תלויה בתשובה ובתפלה כי כן נגאלת מצרים חזרו בתשובה והתפללו אל ה' העונה בעת צרה ותקבלה תפלתם ובא להם הגואל מיד ועל כן סמך לו ומשה לרמוז כי ביאת הגואל תלויה בתשובה ובתפלה, That is: One may say that this *Parascha* is an allusion to our future redemption, which depends upon repentance and prayer; for thus did (our forefathers) repent at the time of the redemption from *Egypt*, and prayed to God, who hears in the time of distress; and their prayer was accepted (and heard), and the redeemer (*Moses*) came immediately; and therefore (Exod 3:1) the words "But *Moses*" are added, to indicate that the coming of the Messiah depends upon repentance and prayer. Concerning such repentance, something may also be read in the book *Chissuk emunáh*, pages 100 and 101. Likewise, in the Talmudic tractate *Sanhedrin*, fol. 97, col. 2, it is written: כלו כל הקיצין ואין, That is: All the *termini* (in which the Messiah should have come) have passed, and the matter depends on nothing other than repentance and good works. And immediately following this: רבי אליעזר אומר אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין, That is: Rabbi *Eliezer* says, if the Israelites repent, they will be redeemed; but if not, they will not be redeemed. Rabbi *Jehóschua* then said to him: if they do not repent, they will not be redeemed; but the holy, blessed God will set over them a king whose decrees are harsh, like those of *Haman* (his *decree*), whereupon the Israelites will repent, and he will bring them back to the good, so that they become pious. On this matter, the book *Pirke Rabbi Eliezer* at the end of chapter 43 may also be consulted, together with the book *Afkáth róchel*, in the first book, in the second part.

But if the Messiah is supposed to come when the Jews repent, then he would certainly have had to come when the aforementioned Rabbi *Lémle* was alive and had proclaimed that he would come soon, and the Jews in all places and regions had repented, of which the book *Shalshet hakabbála*, fol. 34, col. 2. writes as follows: בזמן זה שנת חמשת אלפים ר"ס לבריאת קם יהודי בגליל אוסטריאה ושמו ר' אשר לימלה אשכנזי שעשה עצמו נביא והיה אומר שיצומו וישובו בתשובה כי קרובה הישועה. וכן כל גלות איטליאה האמינו לדבריו וישוב איש מדרכו הרעה בכל כחם דבר בלי כמעט כתשובת נינוה. וימות האיש ולא בא משיח : that is, at this time, in the year 5260 after the creation of the world (in the year 1500 A.D.), a Jew arose in

the borderlands of Austria, by the name of Rabbi *Ascher Lemle*, a German by birth, who presented himself as a prophet and told the Jews that they should fast and turn to repentance, since salvation was near. All the exiled Jews who were in Italy also believed his words, and each one turned from his wicked ways with all his might, so that it was a wonder, and it was nearly a repentance like that of Nineveh (which is mentioned in Jonah 3). But that same man (*Lemle*) died, and the Messiah did not come, and this caused a great apostasy among the Jews, for when the simple-minded saw that the Messiah had not come, they fell away from the Jewish faith and adopted another religion, and to this day that same year is still called the year of repentance. From this the Jews can see that it is not true that the Messiah will come when they repent, for otherwise he would have had to come at that time, since they performed every possible act of repentance. And they ought rightly to consider that their rabbis, through such erroneous teaching, are giving them nothing but a vain hope and leading them around by the nose, for the Messiah has long since already come to atone for sins, as may be read in Dan 9:24, and is thus awaited by them in vain.

But this too is the teaching, that the Messiah will not come until the Jews repent, which contradicts what is read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 149, col. 4, in the *Parascha Behár Sinai*, where the words read as follows: הגאולה תלויה בתשובה ואף אם: לא יעשו תשובה אי אפשר: להתאחר מזמן הקץ הקצוב that is, the redemption depends on repentance; but even if the Israelites do not repent, he (the Messiah) will nonetheless not delay beyond the appointed time. Something similar is also to be found in *Schemóth rábba* fol. 116, col. 3, in the 25th *Parascha*. So too it is written in the Talmudic tractate *Sanhédrin*, fol. 97, col. 1, as follows: רבי יהודה: אומר דור שבן דוד בא בו בית הוועד יהיה לזנות וגז' וחכמת הסופרים תסרה ויראי חטא ימאסו לפני הדור כפני כלב והאמת. נעדרת שנאמר ותהי האמת נעדרת וסר מרע משתולל וגומר. רבי נהוראי אומר דור שבן דוד בא בו נערים ילבינו פני זקנים וזקנים יעמדו לפני נערים ובת קמה באמה וכלה בחמותה לפני הדור כפני כלב ואין הבן מתבייש מאביו רבי נחמיה אומר דור שבן דוד בא: בו העזות תרבה והיוקר יעות והגפן יתן פרי ויהיין ביוקר ונהפכה כל המלכות למינות ואין רבי יהודה: תוכחה. פשיט ליה לרבי יצחק דאמר רבי יצחק אין בן דוד בא עד שתתהפך כל המלכות למינות that is, Rabbi Jehuda says: in the time in which the Son of David will come, the houses of assembly (that is, the schools of the wise, which they attend in order to study the Law therein) will become brothels, etc., and the wisdom of the scribes will stink, and those who fear sin will be despised, and the faces of the people will be like the faces of dogs (that is, shameless), and truth will be lacking, as it is said (Isa 59:15): "And truth is lacking, and whoever departs from evil is considered a fool," etc. Rabbi Nehörai says: at the time when the Son of David comes, young boys will put the old to shame, and the old will stand before the young, and the daughter will rise up against her mother, and the daughter-in-law against her mother-in-law, and the faces of the people will be like the faces of dogs, and the son will not be ashamed before his father. Rabbi Nechémja says: at the time when the Son of David comes, shamelessness will be great, and the one who is most esteemed and honored will be an unrighteous man; and the vine will bear its fruit, and yet wine will be expensive (because there will be no blessing in it, and many will

be given over to drinking, whereby it becomes costly). So too will the entire kingdom be transformed into heresy, and no one will rebuke it. This confirms what Rabbi Yitzhak says, for Rabbi Yitzhak has said that the Son of David will not come until the entire kingdom is turned into heresy. All of this can also be read in the Talmud in *Massecheth dérech érez Sóta* fol. 21, col. 1, and in the tractate *Sóta* fol. 49, col. 2, and in the book *Pesíkta rábbetha* fol. 28, col. 3, 4, as well as in *Schir haschírim rábba* fol. 260, col. 2. And from this it can be seen that, according to the testimony of the aforementioned rabbis and Talmudic teachers, people will be very godless at the coming of the Messiah. But if they are to be so godless, where then is repentance to be found? At the time of our Savior Jesus Christ, however, there were many godless people and terrible heresies among the Jewish sects, and especially among the Sadducees. In the book *Schemóth rábba* it is also read at fol. 116, col. 3, in the 25th *Parascha*: *אם משמרים ישראל את השבת כראוי אפילו יום אחד בן דוד בא למה שהיא שקולה כנגד כל המצות* that is, if the Israelites kept the Sabbath even one single day as is proper, the Son of David would come. Why? Because the observance of the Sabbath is held to be equal to all the commandments. Since, then, the Messiah has not yet come up to this point, it follows that the Jews have not yet kept a single Sabbath properly, even though they make a great clamor and wailing in their synagogues on that day and wish to be considered very holy people. But let this suffice regarding the first reason why the Messiah, according to the opinion of the Jews, is supposed not yet to have come.

Regarding the second reason, it is found in the *Médrasch Kohéleth*, fol. 3 12, col. 1. in these words: *לעולם אין מלך המשיח בא עד שיעמרו כל הנשמות שעלו במחשבה להבראות ואלו הן הנשמות האמורות* : that is, the King *Messias* will never come until all the souls are present which came into (God's) thoughts to be created; and these are those souls which are mentioned in the book of the first man *Adam*, as it is said (of this book, Gen 5:1): This is the book of the generations of *Adam*. In *Vajíkra rábba* this is also found at fol. 147, col. 4. in the 15. *Parascha*, though somewhat altered, in these words: *אין מלך המשיח בא עד שיכלו כל הנפשות שעלו במחשבה להבראות ואלו הן האמורות בספרו של אדם הראשון ה"ה זה ספר תולדות אדם* : that is, the King *Messias* will not come until all the souls have come to an end which came into (God's) thoughts to be created; and these are those souls which are mentioned in the book of the first man. This is what is written (Gen 5:1): This is the book of the generations of *Adam*. On this subject, the following is also read in the Talmudic tractate *Avóda sara*, fol. 5, col. 1.: *אמר רבי יוסי אין בן דוד בא עד שיכלו נשמות שבגוף : שנאמר כי רוח מלפני יעטף ונשמות אני עשיתי* : that is, *Rabbi Jose* has said that the Son of David will not come until all the souls which are in the *Guf* have come to an end, as it is said (Isa 57:16): For my spirit (that is, the Messiah, as it is interpreted in the *Tosephoth*) shall linger before me on account of the souls which I have made. As for what the word *Guf*, which otherwise means a body, signifies here, *Rabbi Salomon* indicates this in his *Commentary* on the passage, when he states: *אוצר יש ושמו גוף ומבראשית נוצרו כל הנפשות* : that is, there is a treasury which is called *Guf*, and (by God) from the



time of the creation of the world all the souls that are to be born have been created, and He has placed them in that same treasury. The very same thing is also to be found in the Talmudic tractate *Jevan-moth* fol. 62, col. 1. All of this taken together thus teaches that the Messiah will not come until all the souls which God has created and placed in a certain place called *Guf* have entered into human bodies and been born.

In the book *Avodath hakkodesch*, at fol. 51, col. 2, in the 37th chapter under the title *Chelek haavoda*, the passage drawn from the *Talmud* is expounded as follows: חכמי האמת קבלו בסודו כי כל הנשמות יזדקקו קודם בא המשיח בסוד העבור והוא אמרו עד שיכלו כל הנשמות שבגוף ואז יזכו החדשות לצאת ושבגוף אמרו בו שבגוף האדם וביאור הכתובים כן כי לא לעולם אריב עם ישראל ולא לנצח אקצוף שלא לגאול אותם ומה המעכב שאיני גואל אותם הרוחות שהם יוצאות מלפני שעדיין לא כלו כלומר לא נזדקקו ובהכרח הן צריכות להזדקק והוא אמרו יעטוף הרוח הוא מאחר ומעכב הגאולה מלשון העטופים ללבן וכשיוזדקקו או הנשמות שאיני עשיתי יצאו ואז יצא המשיח: that is, the Sages of truth have learned the secret thereof through tradition or oral teaching, that all souls are to be purified before the coming of the Messiah through the *Ibbur* (of which the first chapter of this second part, pages 87 and 88, has treated above), and this is what is said (in the *Talmud*): until all the souls that are in the *Guf*, that is, the body, have come to an end (and no longer pass through the *Ibbur* into another body), then the new souls (which have not yet entered any body) will be worthy to come forth. And the words of the *Talmud*, “which are in the *Guf*,” mean as much as those which are in the bodies of men; and the Scripture (Isa 57:15) must be expounded in this manner: (that God intended to indicate this with such a verse,) “for I will not contend forever with Israel, nor will I be angry evermore, so as not to redeem them.” But what hinders it that I do not redeem them? It is the spirits (that is, the souls) that go forth from me, which have not yet come to an end, that is, which have not yet been purified (through the *Ibbur*) and must necessarily be purified; and this is what the words *jaatóf harúach* mean, that is, the spirit lingers (or comes late, that is, the souls pass late into other bodies through the *Ibbur*, just as the word עטופים *atufim* in Gen 30:42 is taken from the sheep of Laban that came late, so likewise the word יעטוף *jaatóf* here means to come late): that same spirit delays and hinders the redemption. But when they shall have been purified, then the new souls that I have made will go forth, and then the Messiah will also come forth among them. This is the opinion of the Sages of truth. Thus far are the words of the book *Avodáth hakkódesch*, according to which the Messiah is not to come until all souls have been purified through the *Ibbur*. Rabbi *Menasse ben Israel*, however, expounds it in his book *Nischmáth chájim*, fol. 159, col. 2, at the end of the eleventh chapter, in the fourth *Máamar* on the transmigration of souls, which is called *Gilgul*, and says: רזל אמרו אין בן דוד, that is, our Rabbis, of blessed memory, have said: the Son of David will not come until all the souls that are in the body have come to an end, namely by passing through the *Gilgul* from one body into another. According to this exposition of Rabbi *Menasse*, the Messiah is therefore not to come until the souls are no longer being transferred from one body into another.

Regarding the aforementioned book of Adam, the following is written about it in the Talmudic tractate *Avóda sára* fol. 5, col. 1.: מאי דכתיב זה ספר תולדות אדם וגו' וכי ספר היה לו לאדם הראשון: 1. מלמד שהראה לו הק"ב לאדם הראשון דור ודורשיו דור דור וחכמיו דור דור ופרנסיו כיון שהגיע לדורו של רבי עקיבא שמח בתורתו ונתעצב במיתתו, That is: What is the meaning of what is written (Gen 5:1): "This is the book of the generations of Adam," etc.? Did the first man then have a book? It teaches us that the Holy One, blessed be He, showed the first man each and every generation and its preachers, each and every generation and its wise men, each and every generation and its leaders; and when He came to the generation of Rabbi *Akkíva*, he rejoiced over his knowledge of the Law (that is, his great learning in the Law) and was grieved over his death. The very same thing is also to be found in the Talmudic tractate *Sanhédrin* fol. 38, col. 2. And in *Schemóth rábba* one reads at fol. 126, col. 2 in the 39th *Parascha*: הראה לו כל הדורות שהן עתידין לעמוד מבראשית עד: That is: He showed him all the generations that would exist from the creation of the world until the resurrection of the dead; each generation and its kings, each generation and its rulers, each generation and its prophets. Likewise it stands in the *Jalkut chadásch* fol. 111, col. 2. under the heading *Luchóth*, that God showed Adam all souls precisely as they were to come into the world; which words of the *Jalkut* have been cited above in the first chapter of this second part, pages 16, 17, and 18.

Concerning the aforementioned book, one reads in the small *Jalkut Rubéni, numero 1.*, under the title *Sépher*, from the *Sohar*, who gave it to *Adam*, and the words read as follows: ספר ניתן לאדם הראשון על ידי רזיאל בגן עדן כיון דחטא פרח מיניה והוה בכי אדם וצוהיר ליה. ההוא כפרא על ידי רפאל that is, a book was given to the first man in Paradise by the angel *Rasiel*; but when he had sinned, it flew away from him, and when he had wept on that account, the book was given back to him by the angel *Raphael*; and he left it to his son *Seth*, and thus to all those generations, until it came into the hands of *Abraham*, and he was able to see in it the glory of his Lord, namely God. Thereupon, in the same place at *numero 2.*, the following is recorded from the book *Peliáh* concerning the contents of that book: כשנברא אדם הראשון שמו הקדוש ברוך הוא בגן עדן ירד מלאך ולמדו: וכתב לו ספר והזהירו על כל דבר ודבר והראה לו סדר המולות וסיבתן והראה לו השתלשלות העולם שלא נשאר שום גרעין ושער שלא למדו והראה לו דור ודורשיו דור דור וחכמיו ענק איוב וסיבתו והראה לו איבריו וגידיו וכל מה שנברא בגופו: that is, after the first man had been created, the holy and blessed God placed him in Paradise, and an angel came down who taught him and wrote him a book, and gave him a warning and instruction concerning each and every thing. He also showed him the order of the constellations and the cause thereof, and showed him how the world hangs together, such that not a single grain or hair remained of which he had not instructed him. He also let him see each generation and its preachers, each generation and its wise men, as well as the matter that befell *Job* and the cause thereof;





however, will be the days of the *Messiah*. This interpretation accords with the truth, for the world of the *exilii*, or of misery, will come to an end in the year 5,291 from the creation of the world.

In the Talmudic tractate *Avóda sára*, the following is read at fol. 9, col. 2: אמר רבי חנינא אחר ארבע מאות לחורבן הבית אם יאמר אדם לך קח שדה שוה אלף דינרים בדינר אחד לא תקח. במתניתא תנא אחר ארבעת אלפים ומאתים ושלושים ואחת שנה לבריאת עולם אם יאמר לך אדם קח לך שדה שוה אלף דינרים בדינר אחד אל תקח: that is, *Rabbi Channina* said: if a man should come to you four hundred years after the destruction of the (second) Temple and say, "Buy a field worth a thousand *denarii*, or half quarter-thalers, for a single half quarter-thaler," do not buy it. In the *Mishnah*, another Talmudic *Doctor* says: if, after the year 4231 from the creation of the world, someone should come to you and say, "Buy yourself a field worth a thousand *denarii*, or half quarter-thalers, for a single half quarter-thaler," do not buy it. The reason for this is given in the commentary, or exposition, of *Rabbi Solomon Jarchi* upon this passage: namely, that the *Messiah* was expected to come at such a time, according to the opinion of the aforementioned Talmudic teachers, and that he would lead the Jews back into the Promised Land, and thus a field in any other land could be of no use to a Jew who purchased it.

In the book *Shalshelet hakkabbála* by *Rabbi Gedálja*, it is also written thus at fol. 35, col. 2: הזוהר פרשת תולדות אומר כשישתלם שנת ה' אלפים ת"ח ליצירה יהי משיחא ובישנת היובל הזאת תשובו איש אל: that is, in the *Sohar*, in the *Paráscha Toledóth*, it is reported that when the year 5408 after the creation shall have been completed, the *Messiah* will come, and this is signified by the words (Lev 25:13): In the year הַיּוֹבֵל הַזֶּה *hajóbel hasóth*, of this jubilee year, every man shall return to his inheritance. (Since the little word זֶה *fóth* or *sós* yields the number 408, and when 5000 is placed before it, which the letter He or H in the word הַזֶּה *hasóth* indicates, signifying the number five, the said number 5408 results.) I have also heard others who, in order to confirm this, cite the words (Gen 23:5), which read as follows: וַיַּעַנּוּ בְנֵי חֵת אֶת אַבְרָהָם, that is, "And the children of חֵת *Cheth* answered Abraham," or "afflicted Abraham" (as it is intended to be understood here, for עָנָה *Innah* means to afflict, and they wish thereby to indicate) that this signifies: when the days of affliction, namely the year 408, shall have come to an end, the *Messiah* will then come; and the number 408 is taken from the word חֵת *Cheth*, which amounts to that much. Concerning both of these proofs, the book *Emek hammelech*, fol. 68, col. 2, in the 22nd chapter, under the title *Scháar dikna kaddíscha*, may also be consulted; but concerning the first proof, which is taken from the word זֶה *sóth*, the book *Emek hammelech*, fol. 33, col. 2, in the 55th chapter, under the title *Scháar ólam hattóhu*, and fol. 132, col. 2, in the 12th chapter, under the title *Scháar réscha díler ánpin*, as well as the book *Zerór hammór*, fol. 25, col. 2, in the *Parascha Cháje Sára*, may be consulted.

Rabbi Gedaliah writes further in his aforementioned book *Shalshelet hakkabbala*, fol. 36, col. 1, that according to the opinion of Rabbi Moses bar Maimon, the gift of prophecy was to return among the Jews in the year 4976 after the creation of the world, which had to occur shortly before the coming of the Messiah, and he then reports the following:

שְׁמַעְתִּי אֲמָרִים: אֲסַמְכְּתָא: גִּמְטְרִיא פְּסוּק אִם יִתְמַהֲמָה חֶפֶה לֹא וְכוּ' שְׁעוּלָה אֶלֶף שְׁלֹה פְּנִימָא דְּנִיָּאל הָאִיסוֹר פְּסוּק אֲשָׁרִי הִמְחָפָה וְיָגִיעַ וְכוּ' שְׁעוּלָה כְּמֹהוּ. שְׁמַעְתִּי אֲמָרִים אֲסַמְכְּתָא הַגָּ' אֲנֹכִי רִאשִׁי תִּיבּוֹת ה' אֶלְפִים שְׁלֹחַ לְכֶם אֶת אֲלִיָּהוּ הַנְּבִיא רִ"ת עוּלָה שְׁלֹו וְהוּא רָמַז בְּקִרְבּוֹ אֶל פְּסוּק עַד כִּי יָבֹא שְׁלֹה: שְׁמַעְתִּי עַל שֵׁם רַבִּי שְׁלֹמֹה מֶלֶכּוֹ א"מ רַ' אֲיִיב אֲרִדּוּף אֲשִׁיג אֶתְלֶק שְׁלֹל שְׁרִית עוּלָה ה' אֶלְפִים שִׁפּוֹ וְהָרִי זֶה קִרְבּוֹ לְדַעְתִּי שְׁאֶכְתוּב לְמִטָּה שְׁעוּלָה הַשִּׁבְת. הַרְבֵּ אֲדוֹנִי אֲבִי בְּפִירוּשׁ דְּנִיָּאל מוֹכִיחַ שְׁמֹן הַקֶּץ יִהְיֶה שְׁנַת הַתִּשְׁ"ש לְבְרִיאָה. וְרִאשִׁיתִי בְּסֶפֶר הַקְּנָה אֲבִיו שֶׁל רַבִּי נְחוּנְיָא הָאוֹמֵר בְּכַח חֲשָׁבוֹנָהוּ שְׁיִהְיֶה בְּשְׁנַת הַר"נב וְסִימָן בְּר"ן יַחַד כּוֹכְבֵי בִקְר. אֲבִרְבִּנָּאל בְּפִירוּשׁ יִשְׁעִיָּה וְיִרְמְיָה אוֹמֵר שְׁיִהְיֶה בְּשְׁנַת הַר"סג אוֹ הַר"צֵר. יֵשׁ אֲמָרִים ב' פְּסוּקִים אֲחֵרוֹנִים שֶׁל דְּנִיָּאל עוֹלָם שְׁלֹה. יֵשׁ אֲמָרִים שְׁמֹלֶת לְקֶץ הַיָּמִין הַמֵּימּוֹת הַמְּמָה עוֹלָם שְׁלֹה. יֵשׁ אֲמָרִים שֶׁל הַסֵּתֵר אֲסֵתֵר עוֹלָם שְׁלֹה. יֵשׁ מוֹעֵד מוֹעֲדִים ר"ל מוֹעֵד שֶׁל שְׁנֵי מוֹעֲדִים שׁוֹנִים שֶׁהֵם ת"פ שְׁנִים מִיִּצְיַאת מִצְרַיִם עַד בְּנִין רִאשׁוֹן וְת"ו שֶׁל מִשְׁפָּה זְמַנּוֹ שֶׁהֵם יַחַד תַּת"ף הוֹסִיף עֲלֵיהֶם מְקַצֵּתָם יִהְיֶה אֶלֶף שְׁלֹה: מוֹה"ר מֶרְדְּכִי דָאטוּ בְּסֶפֶר מְגִדֵּל דוֹר שֶׁל מְפָרֵשׁ מֵאֲמֵר כ"ח מְפָרְקֵי ר' אֲלִיעֶזֶר הָאוֹמֵר שְׁמִי ד' מַלְכוּת פֶּרֶס נֶון וְהִרְבִּיעִית מְשֻׁכּוֹ יוֹם אֶחָד שֶׁל הַקַּב"ה פָּחוֹת ב' יְדוֹת שָׁעָה. וּבְפֶקֶד ס"ח שֵׁם נִרְאָה נִרְאָה דֹּאֵלֶף שְׁנִים הֵם לֹא יֵת יב שְׁעוֹת אִם כֵּן יוֹם שֶׁלֹּם יִהְיֶה ב' אֲלִפִּים חוֹצִיא מֵהֶם ב' שְׁלִישִׁי שְׁעָה שֶׁהֵם נ"ה שְׁנִים ו' חֲדָשִׁים ב' יָמִים וְתִמְנָה אֶלֶף תַּתק"מ שְׁנִים ה' חֲדָשִׁים י' יָמִים מֵרֵאשִׁית מַלְכוּת פֶּרֶס שֶׁהִיָּה נ"ב שְׁנִים אַחֵר חֲרַבֵּן רִאשׁוֹן שֶׁהֵם י"ח שְׁנִים קוֹדֵם בְּנִין בֵּית שְׁנֵי נִמְצָא מַלְכוּת ו' מַלְכוּת יִכְלֶה י' אֲדָר שְׁלֹה וּבְשְׁנַת שִׁסָּה קְבוּץ גְּלוּת וּבְשְׁנַת ת"ח תַּחֲיִית הַמֵּתִים. רַבִּינוּ סַעֲדִיָּה ד"שִׁי רל"בג בְּפִירוּשׁ סֵפֶר דְּנִיָּאל רַבִּי אֲבִרְהָם הַנְּשִׂיא בְּסֶפֶר מַגִּלַּת הַמַּגִּלָּה וְהַרְמַב"ן בְּסֶפֶר הַקֶּץ וּבְסֶפֶר הַגְּאוּלָּה וּרְבִינוּ בַּחֲיִי פֶרֶשׁת וִיכְלוּ כוֹלָם מִקִּיָּמִים שְׂרָאוּי לִהְיוֹת בְּשְׁנַת תַּק"ח. וְזֶה בְּקִיאוֹת הָאֲסַמְכְּתָא שֶׁאֲמָרוּ חֲז"ל שְׁנֵי אֲלִפִּים יָמוֹת הַמִּשְׁחָה וְהֵם כִּי ד' אֲלִפִּים לִיצִירָה יִשְׁלִימוּ ק"ע שְׁנִים אַחֵר חֲרַבֵּן בֵּית שְׁנֵי שִׁים עֲלֵיהֶם קי"ח שְׁנִים יַעֲלוּ לֶסֶךְ ר"ץ וְזֶהוּ שְׂרָמוֹ דְּנִיָּאל וְלִתַּת שִׁיקוּץ שׁוֹמֵם יָמִים אֶלֶף ר"ץ וּמֵר"י שְׁכָתוֹב אַחֲרָיו אֲשֶׁרִי הִמְחָכָה וְיָגִיעַ לִימִים אֶלֶף שְׁלֹה בְּנִקּוֹ אֶל מ'ה שְׁנִים אַחֵר קי"ח שֶׁאֵז יִהְיֶה כָּל הַמַּלְחָמוֹת בְּאוֹפֶן שְׁתַּכְלִית הַזְּמָנִים וְהַמַּלְחָמוֹת יִהְיוּ קֶסֶג שְׁנִים וּבִזָּה דְּרוֹן יִהְיֶה יָמֵי הַשְּׁלוֹה וְיָמוֹת הַמִּשְׁחָה תַּת"ו שְׁנִים כִּי לֶסוּף הָאֶלֶף שְׁנֵי יָשׁוּב הָעוֹלָם תִּהְיֶה וְכוּ' וְכִלּוֹ יִהְיֶה שַׁבָּת. וְלִזָּה רוּמֹז יִשְׁעִיָּה בְּפֶסוּק לְמַרְבָּה הַמִּשְׁרָה עִם מַס סְתוּמָה שְׁעוּלָה ת"ר וְהַשָּׂאָר עוּלָה ד"לֹו. וּבִזָּה הִיוּ יָמֵי הַשְּׁלוֹה לְיִשְׂרָאֵל לְשַׁעֲבֵר שֶׁהֵם ו' שְׁנִים שְׁעַמְדוּ עַל בְּנִין וְתִי' שְׁעַמְדָּה הַבֵּית רִאשׁוֹן וְת"כ לְבֵית שְׁנֵי שֶׁהֵם יַחַד תַּת"ו שְׁנִים. וְכֵן אִם תִּצְרֹף ק"ע שְׁנִים אַחֵר חֲרַבֵּן בֵּית שְׁנֵי שֶׁאֵז נִשְׁלַמוּ ד' אֲלִפִּים תוֹרָה עִם ק"סג מֵהָאֶלֶף חֲמִשִּׁי יִהְיֶה יַחַד אֶלֶף שְׁלֹה. וְלִזָּה רוּמֹז גַּם כֵּן עֵדֶן שְׁלוֹטֵן עַל ת"פ שְׁנִים שִׁיִּצְאוּ מִיִּצְיַאת מִצְרַיִם עַד בְּנִין בֵּית רִאשׁוֹן; וְעֵדֶן שְׁנֵי רוּמֹז אֶל תִּי' שְׁעַמְדָּה הַבֵּית וּפִלַּג עֵדֶן רוּמֹז אֶל חֲצִי שְׁנֵי הַחֲשׁוֹבוֹת הַגְּז' שְׁעוֹלִים ת"מָה שְׁבֹלָם יַחַד הֵם אֲשִׁלָּה: וּרְבִי אֲבִרְהָם זְכוֹת בְּסֶפֶר הַתְּכוּנָה שֶׁלֹו אוֹמֵר שִׁיִּהְיֶה שְׁנַת ר"ץ: וּרְבִי אֲבִרְהָם הִלּוּי גִּיּוֹס בְּסֶפֶר מִשְׁרָא קִטִּין מְקִים שְׁנַת ר"ץ. וְאֵנִי הַצֵּעִיר אֲמַרְתִּי לְהַגִּיד אֲלִיךְ אֶל זֶה הָעֵנִין מֵה שֶׁאִירַע לִי וְהִנֵּנִי נִשְׁבַּע אֲלִיךְ כִּי כִנִּים דְּבַרִּי זֶה: כִּי בְּשְׁנַת הַשִּׁטוֹ בְּלִיל שְׁבִיעִי שֶׁל פֶּסַח עַל מִשְׁכְּבִי בְּלִילָה הַהִיא נִדְּדָה שְׁנַת מַעֲיָנִי וּנְכַסְתִּי בַּהֲתוֹדְדוֹת עַד מָתִי קֶץ הַפְּלָאוֹת וְאֲחֵרֵי הַדְּבָרִים רַבִּים נִרְדַּמְתִּי וְיִהִי בְּבִקְרָה וְהִנֵּנִי עַלָּה זֵית בְּפִי מִפְּסוּק אֲרָאנוּ וְלֹא עָתָה וְכוּ' וְנָתַתִּי לְבִי עֲלִיו וּמִצָּאִתִּי כִּי עוּלָה כָּל הַפְּסוּק ה' אֲלִפִּים שְׁנ"ח בִּזָּה הָאוֹפֶן: כָּל הַפְּסוּק בַּהֲוִיּוֹת עוּלָה ה"שִׁיב וְסִימְנִיךְ הַשִּׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל וְעוֹד שׁוֹב וְתִמְנָה תִּיבּוֹת דֶּרֶךְ כּוֹכֵב מִיעֶקֶב וְקָם שְׁבֹט מִיִּשְׂרָאֵל בְּמִסְפָּר קִטָּן בַּהֲנוּה ו' שֶׁל כּוֹכֵב לִהְיוֹתָה נָחָה וּבִלְתִּי נִשְׁמַעָה בְּדַבּוֹר שְׁעוּלָה מ"ו וְסִימְנִיךְ אֲלִיָּה הַנְּבִיא שְׁכֹלָם יַחַד שְׁלוֹם הַשִּׁנָּה וּבַהֲבִיטִי אַחֵר כֵּךְ אֶל דְּבָרֵי הַתְּרָגוֹם שֶׁאוֹמֵר וְיִתְרַבָּה מִשְׁחָה שְׁמַחְתִּי מֵאֵד כִּי רִאשִׁי הַמִּשְׁחָה עוּלָה כֵּן: קִרְבּוֹ לִזָּה מִצָּאִתִּי פְּסוּק וִיקְרָא יַעֲקֹב לְבָנָיו וַיֹּאמֶר הָאֲסַפּוּ וְאִגִּידָה לְכֶם אֶת אֲשֶׁר יִקְרָא אֲתֶכֶם בְּאַחֲרִית הַיָּמִים שְׁעוּלָה הַשִּׁנָּה בִּזָּה הַדֶּרֶךְ ה' רוּמֹז עַל ה' אֲלִפִּים אַחֵר כֵּךְ תִּסְפּוֹר י' יוֹד. מ' מַס שְׁעִלִים ש'. תִּסְפּוֹר אַחֵר כֵּךְ פֶּתַח הָהָא וְקִמְצִי י' וְהַדְּגַשׁ י' וְחִירֶק הַמַּס שֶׁהֵם ב' וּוִין וְג' יוֹד שְׁעוֹלִין מ"ב אַחֵר כֵּךְ תִּמְנָה כָּל הַתִּיבָה בְּמִסְפָּר קִטָּן וְקִמְצִי י' וְהַדְּגַשׁ י' וְחִירֶק הַמַּס שֶׁהֵם ב' וּוִין יַחַד עוּלָה שִׁנָּה: וְכֵן אִם תִּמְנָה פְּסוּק אֵז נִבְהִלּוֹ אֲלוֹפִי אָדוֹם וְכוּ' תִּמְצָא ה' אֲלִפִּין נְעִים שְׁרוּמִזִּים אֶל חֲמִשַּׁת אֲלִפִּים. אַחֵר כֵּךְ תִּמְנָה מֵלָה רִאשׁוֹנָה וְאַחֲרֹנָה שְׁבֹכֵל אֵלּוֹ הַתִּיבּוֹת חוּץ מִמִּילַת אֶחָד שְׁכַבֵּר בָּאוּ בְּמִסְפָּר וְגַם אֶל תִּמְנָה מֵאוֹת אֲלֵא אֲחֵדִים וְעִשּׁוֹרוֹת יַעֲלוּ בִּידֶיךָ שְׁפ"א הַסֵּר מֵהַפְּסוּק כ"ה מִלּוֹת שֶׁאֵין

צורך מהם שלא יעזרו בחשבון ישאר בידך שנ"ח וכן על זה הדרך פסוק עזי וזמרת יה שיש ה' אלפין ואחר כך תמנה ראש וסוף התיבות ויעלו בידך ר"נח אחר כך תתחיל הפסוק ותמנה במספר קטן עד אליו ואותו ויעלה בידך ק' שהבל יחד הם הש"נח: וכן בפרשה הן סיני בשני הפסוקים אחרי נמכר גאולה תהיה לו אחד מאחיו יגאלנו או דדו או בן דדו יגאלנו או משאר בשרו ממשפחתו יגאלנו או השיגה ידו ונגאל כי יש ה' שמות של גאולה יש אות א' עולה ה' אלפים ויש ג' יגאלנו שעולים במספר מלא ש': ואחד כך תמנה ג' יגאלנו במספר קטן עולה נ"ז

That is: I have heard that some bring a proof, by means of the *Gematria* (or the numerical value of the letters) of the words (Hab 2:3) *Im jithmahmáh chakkéh lo*, that is, "And if he tarries, yet wait for him," etc., which (Hebrew words) amount to 1335 in number, just as the prophecy of Daniel (Dan 12:12) says: *Aschré hammechakkéh vejag-gía* etc., that is, "Blessed is he who waits and reaches" (the thousand three hundred and thirty-five days), which amounts to exactly the same number. I have also heard that some draw a proof from the words (Mal 4:5) *Hinnéh anóchi*, that is, "Behold, I," where the first letters of these two words, namely the ה *Hé* or H and the א *Aleph* or A, amount to 5000 (for the *He* signifies 5 and the *Aleph* Alaphim, that is, thousands). The following words שולה *Scholéach lachém eth Eliáhu hannábhi*, that is, "send you the prophet Elijah," amount with their first letters to 337 in number, and this has altogether a bearing on the words (Gen 49:10) "until שילה *Schiloh* comes" (for the numerical value of the word שילה *Schiloh*, which yields 345, nearly agrees with the said number 337). I have further heard that Rabbi Salomon Malco wished to bring a proof (of the time of the coming of the Messiah) from the words (Exod 15:9) *Amár ojébh erdóf, assíg, achallék schálal*, that is, "The enemy said: I will pursue, I will overtake, I will divide the spoil," in which (Hebrew) words the first letters amount to 5360 (for the five *Aleph* or A signify 5000, and the word שולל *schálal* 360, which together yields 5360), and this comes very close to my own opinion, of which I will write below, which consists in 5358. My father maintained in his commentary on Daniel that the time of the end (when the Messiah is to come) shall be in the year 5700 after the creation. I have also seen in the book *Hakkána*, which the father of Rabbi Nechónja composed, that he states, according to the force of his calculations, that it (namely the end of the misery of the Jews and the time of the redemption) was to be in the year 5252, and that this is signified by the words (Job 38:7) *Berón jáchad cóchebhe bóker*, that is, "When the morning stars sang together" (since the word ברן *Berón* amounts to 252 in number). Abarbanel states in his commentary on Isaiah and Jeremiah that it will be in the year 5263 or 5294. Some say that the two last verses in Daniel yield 335 in number. Others say that from the words (Dan 12:13) *lekéz hajämin*, that is, "until the end of the days," when they are fully calculated, the number 335 results. Others report that through the *Gematria* of the words (Deut 31:18) *Hastér astír*, that is, "I will surely hide," the number 335 arises. Others hold that the words (Dan 12:7) *Moëd moadim*, that is, "a time and times," signify a time of two different periods, namely 480 years from the exodus from Egypt until the building of the first Temple, and 410 years during which that

same Temple stood, which together amounts to 890 years; and because in the cited passage of Daniel חֶצִי מוֹעֵד *Chezi moëd*, that is, “half a time,” is also mentioned, add to this the half thereof (namely 445), and 1335 results. The distinguished Rabbi Mordechai Dato expounds in his book *Migdal David* the 28th chapter of the chapters of Rabbi Eliezer, in which it is stated that the days of the last three of the four kingdoms (or monarchies), namely the Persian, the Greek, and the fourth (understand: the Ishmaelite or Turkish) kingdom, shall last one day as the days of the Holy One, blessed be God, less two (thirds) of an hour. Now it is to be seen in the 48th chapter of the same work that a thousand years with the blessed God are 12 hours; if this is so, then a full day is 2000 years. Subtract from this two thirds of an hour, namely 55 years, 6 months, and 2 days, and you will count 1944 years, 5 months, and 10 days from the beginning of the Persian kingdom, which was 52 years after the destruction of the first Temple, or 18 years before the building of the second Temple, and it will be found that the rule of the four monarchies will cease on the tenth day of the month *Adar* (or February) in the year (five thousand) three hundred and thirty-five, and that in the year 408 the gathering of the Jews scattered here and there will take place, and in the year 408 the resurrection of the dead will occur. Rabbi Saadiah, Rabbi Solomon Jarchi, Rabbi Levi ben Gerson, in their commentary on Daniel; Rabbi Abraham Hannási in the book *Megilláth hammegilla*; and Rabbi Mosche bar Nachman in the book *Hakkéz* and in the book *Haggeúlla*; as also Rabbi Becháí in the passage *Vajechyllu* (that is, in the commentary on Gen 2:1, fol. 10, col. 1) unanimously maintain that our redemption must be in the year 5118 (from the creation of the world) (on which the book *Májene jeschúa* fol. 78, col. 3 may also be consulted), and they prove it from the fact that our sages, of blessed memory, have said that 2000 years will be the days of the Messiah. Now the 4000 years after the creation were completed in the one hundred and seventy-second year after the destruction of the second Temple; add to this 118 years, and the sum of 290 results, to which Daniel points (when he says in Dan 12:11): “And from the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.” But what is written after this (v. 12): “Blessed is he who waits and reaches the thousand two hundred and thirty-five days” has a bearing on the 45 years which will follow after the 118 years, for then all wars will be over, so that the end of the (evil) times and of the wars will be in the year 163, and in this manner the days of rest and the days of the Messiah will last 837 years; for at the end of the sixth thousand years the world will again become waste and void (as it was in the beginning) and be pure Sabbath. And to this Isaiah points in the words (Isa 9:7) למַרְבֵּה הַמְּשֵׁרָה *lemárbeh hammisra*, that is, “He who increases the dominion,” with a closed Mem (or M in the word *lemárbeh*), which amounts to 600, while the remaining letters of that word amount to 237, and so long also was the time of Israel’s rest before this; for 7 years they spent in building the (first) Temple, and that Temple stood 410 years, and the second Temple stood 420 years, which together amounts to 837. If you therefore add (since at that time the fourth thousand years of the Law had come to an end) 163 years from the five thousand years, it amounts



together to 1335 years. And to this also points what is written (Dan 7:25), for the word עֵדן *iddan*, that is, “time,” signifies 480 years, which elapsed from the exodus from Egypt until the building of the first Temple. The second word עֵדן *iddan*, that is, “time” (which follows upon the preceding), has a bearing on those 410 years during which the Temple stood. But the (subsequently following) words פֶּלַג עֵדן *pelág iddan*, that is, “half a time,” signify half of the two said reckonings, namely 445, which all added together amounts to 1335. Rabbi Abraham Sachuth states in his book *Hattechúna* that the redemption will be in the year 290 (that is, in the year 5290 after the creation). His brother-in-law, Rabbi Abraham Hallévi, likewise maintains that this will occur in the year 290. But I, a humble person, have mentioned (above) that I wished to show you in this matter what has befallen me, and I swear to you that my words are true. When in the year 5315, on the seventh night of the Passover festival, I lay in my bed and sleep departed from my eyes, I withdrew into solitude and into contemplation of when the end of wonders might be. After many things had come to my mind, I fell asleep again, and in the morning an olive leaf came into my mouth from the words (Num 24:17) “I shall see him, but not now,” etc. And when I had considered them carefully, I found that the entire verse amounts to 5358 in number, and indeed in the following manner. The entire verse as it stands amounts (according to the Hebrew letters in number) to 5312, and you may take as a sign of this the words (Num 25:11) הָשִׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל *Heschíf eth chamathi meál bené jisraël*, that is, “He has turned away my wrath from the children of Israel” (where the word הָשִׁיב *Heschíf* yields 5312). Then count further the words (which follow in the said verse, Num 24:17) דָּרָךְ כּוֹכַב מִיַּעֲקֹב וְקֵם שִׁבְט מִיִּשְׂרָאֵל : *Darách cóchabh mijaacóbh, vekám schébbhet mijisráël*, that is, “A star shall come out of Jacob, and a scepter shall rise out of Israel,” according to the small number (setting aside those which consist of ten) and omitting the letter *Vau* in the word כּוֹכַב *cóchabh*, since it is quiescent and not heard in pronunciation, and 46 results, and you have a sign of this in the words אֵלִיָּה הַנָּבִיא *Eliah hannábhi*, that is, “the prophet Elijah” (for the word *Eliah* amounts to that number), which all together yields 5358. And when after this I saw the words of the Chaldean translation (of Onkelos and Jonathan), in which it is stated וְיִתְרַבִּי מְשִׁיחָא, that is, “And the Messiah will be exalted,” I rejoiced greatly, since I saw that the word הַמָּשִׁיחַ *hammaschiach*, that is, “the Messiah,” gives exactly the same amount (namely 5358) in number. I have also found another verse which comes close to this (namely Gen 49:1, where it is read): “And Jacob called his sons and said: Gather together, that I may tell you what will befall you בְּאַחֲרֵית הַיָּמִים *beacharíth hajamím*, that is, in the last days.” There the word הַיָּמִים *Hajamím* also yields 5358 in the following manner: the ה *He* signifies 5000; then count with the letter י *Jod* 10, and with the whole word יֵדִי *Jod* 20, with the מ *Mem* 40, and with the word מִיָּמַי 80, and with the other י *Jod* 10, and with the word יֵדִי *Jod* 20, as also with the other מ *Mem* 40, and with the word מִיָּמַי 80, so that 300 results. After this, count the Pathach under the ה *He*, the Kamez under the י *Jod*, and the Dagesh in the י *Jod*, and the Chirek under the מ *Mem*, which vowel points, since they correspond in form to two Vavs and three Yods, amount to 42 in number. Count after this the entire word (הַיָּמִים *hajamim*)

according to the small number together with the whole word, and 16 results, which all together amounts to 358. You will likewise find, when you calculate the words (Exod 15:15) *אז נבהלו אלופי אדום וגו'* that is, "Then the princes of Edom were terrified," etc., five Alephs which are pronounced and signify 5000. Then count the first and last letter in all those words, excepting the letters Aleph which have already been counted; also do not count the values which contain 100, but only those which comprise one and ten, and 381 results. Remove from the verse 25 letters which are not needed and contribute nothing to the calculation, and the number 358 remains. It is likewise with the words (Exod 15:2) (which read as follows:) *עזי וגו' וזמרת יה וגו' Usi vesimrath Jah etc.*, that is, "The Lord is my strength and song," etc. For there are five Alephs therein (which signify 5000); then count the beginning and end of the words, and 358 results. After this, begin the verse and count according to the small number up to the words *אלי ואנוהו Eli veanvehu*, and 100 results, which all together amounts to 5358. It is likewise with the two verses in the *Parascha Har Sinai* (namely Lev 25:48-49) (which read as follows:) *אחרי נמכר גאלה תהיה לו אחד מאחיו יגאלנו: או דדו או בן דדו יגאלנו או משאר בשרו ממשפחתו יגאלנו או* that is, "After he is sold, he shall have the right to be redeemed, and one of his brothers may redeem him, namely his uncle (that is, his father's brother) or his uncle's son may redeem him, or any near kinsman of his family may redeem him, or if his own hand acquires enough, he may redeem himself." For the redemption is mentioned five times therein, and the letter Aleph is found therein five times, which signifies 5000; and the word *יגאלנו Jigalennu*, "shall, may, or can redeem him," stands three times in the same passage, which amounts to 300 in its full numerical value. After this, count the three words *יגאלנו jigalénnu* according to the small number, and 57 results. And when these three words are added together, they yield 1 more, from all of which 5358 in number results. I also rejoiced greatly when I saw that Rabbi Jacob Báal hattúrim has said that the word *דדו dodó*, that is, "his uncle" (which is defective, in that the vowel *Cholem* is omitted from it, and it ought to be written in full as *דודו dodó*), has a bearing on the Messiah, the son of David. One can expound these two verses beautifully and easily concerning the exile or captivity of the Israelites, who have been sold among the nations, and that the Holy One, blessed be He, has made a vow to redeem them, since He is the nearest kinsman. These are the words of Rabbi Gedálja.

In Rabbi *Bechai's Commentario* on the five books of Moses, it is also written at fol. 21, col. 1: *משיח בן דוד לא יחיה בו מיתה אבל הוא עתיד שיהיה לעולם כי מעת בואו יהיה הת"ל שנים להשלום האלף הששי* That is: the Messiah, the Son of David, will not die, but will live eternally; for from the time of his arrival there will be 837 years until the end of the six-thousandth year, according to the numerical value of the word *למרבה lemarbéh* (which appears in Isa 9:7, where it is read *lemarbéh hammisra*, that is, "He who increases the dominion"); for the closed *Mem*, or *ם*, amounts to 600 in number (and the remaining letters to 37, which together gives 837); and after the 837 years, the seven-thousandth year will immediately begin, which will be pure

Sabbath and eternal life. Rabbi *Isaac Abarbanel* writes in his book *Májene jefchúa* fol. 81, col. 1. as follows: יתום העולם הגלות בשנת ה' אלפים ורצ"א לבריאת העולם That is: the world of captivity will cease in the year 5291 after the creation of the world; and by this he intended to convey that the Messiah would come at such a time and would redeem the Jews from their exile, or from their captivity.

From all of this it can be seen that, although it is forbidden to calculate the times of the *Messiah*, and it is wished upon those who do so that their bodies may burst asunder, this practice has nonetheless not been abandoned. Rabbi *Jehúda Léva bar Bezáleel* does indeed wish to excuse this in his book *Nézach Jisraël*, at the end of the 40th chapter, fol. 50, col. 3, where he writes: גלוי הקץ אין ראוי לשום אדם וכל זה מפני מעלת הקץ לכך לא היה ראוי לגלות הקץ כי אב ליעקב שהקץ נעלם אין ידיעה בו ולכך תפח רוחן של מחשבי הקץ ותורת הרע כי כל מה שאמרו חכמים בענין הקץ לא שהיו גוזרים שכך יהיה בודאי באותו זמן ובאותו שעה רק שגלו לנו זמן מוכן שראוי שיהיה בו הקץ ועד אותו הזמן אין ראוי שיהיה הקץ כלל עד אותו זמן שהוא מוכן אבל לא באו לומר שהזמן והקץ הוא בודאי באותו זמן שדבר זה אי אפשר כמו שהתבאר : שהקץ That is: the revelation of the end (that is, the time in which the *Messiah* is to come) belongs to no man, on account of the excellence of that end; therefore it is not fitting to reveal it to anyone other than Jacob, since it is hidden and one has no knowledge of it. For this reason, the spirit of those who calculate the end must burst asunder. You should therefore know that everything the Sages have stated concerning the end is not to be understood as though they had judged that it would certainly occur at that particular time and at that particular hour, but only that they thereby disclosed to us the fitting time in which the end ought rightly to occur, and that until that time it is not at all fitting that the end should come, until that time which is suited to it. They did not therefore intend to say that the appointed time and the end would certainly occur at that particular time which they named, for such a thing is impossible, just as it has been explained that the end is one of the hidden things which cannot possibly be revealed with clarity. These are the words of Rabbi *Jehuda Léva*; the like can also be read in Rabbi *Lipmann's Sepher Nizzáchon*, numero 334, paginâ 187.

It may be that the aforementioned Rabbi *Jehuda bar Léva*, together with Rabbi *Lipmann*, can paint the matter whatever color he likes; yet those who calculate the time of the *Messiah* act contrary to the above-mentioned prohibition, which states plainly in the *Talmud* and in the other Rabbinic books cited above that one shall not calculate such a time nor adduce proof for it from Scripture. This prohibition is directly contradicted by what has been set forth at length from the book *Shalshelet Hakkabbála*, especially since Scripture is abused in so absurd a manner, particularly in what the said Rabbi *Gedalia* has adduced from his unrefined mind in a foolish and utterly ridiculous fashion.

On the subject of such inquiry into the time of the coming of the *Messiah*, Rabbi *Menasse ben Israel* expresses himself in the 16th chapter of his little book *Mikvéh Jisraël*, fol. 49, col. 2. and fol. 50, col. 1. 2., after he has indicated the passages of Scripture in which the

redemption is treated, as follows: וכל הפסוקים הנ"ל המורים על גאולת ישראל והשבת ישראל אל ארץ אבותם הם דברי ה' על ידי נביאים קדושים. אבל הזמן הוא כמוס ולא נודע לכל חי אפילו לרבי שמעון בן יוחאי בעל הזוהר. רק הוא כמוס אצל השם ויתעלה כמ"ש משה בפרשת האזינו הלא הוא כמוס עמדי חתום באוצרותי. וגם ישעיה ס"ג פסוק פסוק ה' אמר כי יום נקם בלבי ושנת גאולי באה. שעל זה אח"ז לבא לפומא לא גלי ר"ל ללנו גלה ולא למלאך. ובמקום אחר אח"ז אם יאמר לך אדם שמיח בא אל האמין כמ"ש המלאך לדניאל י"ב פסוק ט' לך דניאל כי סתומים וחתומים הדברים עד עת קץ. ולכן כל אותן שרצו לבקש ולחקור זמן הגאולה טעו כמו רבינו סעדיה ורבינו משה ממצרים ורבינו משה גרונדי ורבי לוי בן גרשם ורבי שלמה ורבי אברהם ברבי חייא ורבי אברהם זכות"א ורבי מרדכי דא"ט ודון יצחק אברבנאל. כי הם רצו לחקור מה שאין בכח שכל אנושי להשיג ורצו לגלות מה שהעלים אל שדי. ואף שנגלה לדניאל מקצת מלכי האומות ממשלתם ומפלתם. הדברים הנוגעים לגאולה העתידה לא היה יכול להבין ולהשיג כלום. ועל זה פרשו חז"ל המ"ם סתומה שבאמצע התיבה לפרבה המשרה That is to say: All the aforementioned verses, which teach the redemption of *Israel* and the return of the *Israelites* to the land of their fathers, are the word of God, which He caused to be spoken through the holy prophets; but the time is hidden and known to no living being: indeed, even *Rabbi Schimon ben Jochai*, who composed the *Sohar*, did not know it, but rather it is hidden with the most highly praised God, as *Moses* said in the *Parascha Haasinu* (Deut 32:34): Is this not hidden with me, and sealed in my treasuries? So also *Isaiah* says in the 63rd chapter, v. 4: For the day of vengeance is in my heart, and the year of those who are to be redeemed by me has come; concerning which our sages, of blessed memory, have said that the heart did not reveal it to the mouth, that is, He (namely God) revealed it to His heart, but to no angel. And in another place our sages, of blessed memory, say: if a man says to you that the *Messiah* has come, do not believe it; just as the angel said to *Daniel* in the 12th chapter of *Daniel*, v. 9: Go, *Daniel*, for the words are hidden and sealed until the time of the end. For this reason, all those who wished to investigate and fathom the time of the redemption have erred, such as *Rabbi Saadiah*, and *Rabbi Moses* from Egypt (that is, *Rabbi Mosche bar Majemon*), and *Rabbi Moses Gerundi* (that is, *Rabbi Mosche bar Nachman*), and *Rabbi Levi ben Gerson*, and *Rabbi Salomon*, and *Rabbi Abraham bar Chija*, and *Rabbi Abraham Sachuth*, and *Rabbi Mordechai Dato*, as well as *Don Isaac Abarbanel*, inasmuch as they wished to investigate that which it is not within human powers to comprehend, and wished to reveal that which almighty God has kept hidden. Although *Daniel* was shown the dominion and fall of certain kings of the nations, he was nonetheless unable to understand or comprehend in the slightest the things pertaining to the future redemption. For this reason our sages, of blessed memory, have interpreted the closed *Mem* or *M*, which stands in Isa 9:6 in the middle of the word לפרבה *Lemarbéh* (whereas otherwise it is always found only at the end of words), as referring to the dominion and the glory of the redemption, which is hidden and sealed until the time of the end.

In some rabbinical books it is furthermore taught that the *Messiah* will come after the destruction of the city of Rome, and in the book *Zerór hammór* fol. 144, col. 2. in the *Parascha Ki tézé* one reads as follows: בחרבן רומא מיד תהיה גאולתינו that is, at the destruction of

the city of Rome our redemption will immediately come to pass. So too does *Isaac Abarbanel* write in his book *Májene jeschúa*, fol. 49, col. 4. on Dan 7:13 as follows: מאשר זכר הנביא ראשונה: חרבן רומי ואחריו זכר גאולת ישראל ותשועתו למדנו בלי ספק שכן יהיה בעתיד שראשונה תחרב רומי ואחריו כן יתגלה מלך המשיח. אמרו בפרקי רבי אליעזר שלש מלחמות של מהומה עתידין בני ישמעאל לעשות באחרית הימים שנאמר כי מפני חרבות נדדו א' בים מפני חרב נטושה : וא' בשדה שנאמר מפני קשת דרוכה. וא' בכרך גדול של רומי שהיא כבדה משתיהם שנאמר ומפני כובד מלחמה. ומשם בן דוד יצמח ויראה באבדן של אלו ואלו. ומשם יבא לארץ ישראל שנאמר מי זה בא מאדום חמוץ בגדים מבצרה. גלו בזה שעיקר המלחמות אשר יהיו בזמן הגאולה העתידה יהיה עם אומת אדום. וגלו עוד שבראשונה חרבן רומי ואחר כך יבא מלך המשיח ולכן זכר דניאל ראשונה חרבן רומי ואחר כך גאולת ישראל: that is, since the prophet first made mention of the destruction of the city of Rome, and only thereafter spoke of the redemption and salvation of *Israel*, we learn from this without doubt that it will come to pass in the future in this same manner, and that Rome will first be destroyed, and only thereafter will the *Messiah* reveal himself. In the Chapters of *Rabbi Eliezer* it is said (at the end of the 30th chapter) that the children of *Ishmael* (that is, the Turks) will wage three violent wars in the last days, as it is said (Isa 21:15): *For they flee from the sword*. First upon the sea, because there one reads: *From the drawn sword*. And secondly in the field, because it is said: *From the bent bow*. And thirdly in the great city of Rome, which war will be heavier than the two preceding ones, because it is said: *And from the grievous war*. From there the Son of David will also come forth, and will behold the downfall of both (as well of the Christians as of the Turks). And from there he will come into the land of *Israel*, as it is said (Isa 63:1): *Who is this that comes from Edom, with sprinkled garments from Bozrah?* By this it is revealed that the foremost among the wars which will take place at the time of the redemption is to be waged against the *Edomite* people (that is, the *Christians*). It is further revealed that Rome is first to be destroyed, and thereafter the King *Messiah* will come; for this reason *Daniel* first speaks of the devastation of the city of Rome, and thereafter of the redemption of *Israel*.

From this it can thus be seen that the *Ismaeliten* or Turks will capture the city of Rome, and that thereafter the *Messiah* shall come forth. He notes that *Abarbanel* does indeed mention in his book *Maschmia jeschua* fol. 59, col. 2. that the *Persians* will destroy the city of Rome, when he writes: בפ"ק דיומא כפי מה שקבלו ביניהם עתידה רומי שתפול ביד פרס That is: Our rabbis, of blessed memory, have said in the first chapter of the Talmudic tractate *Joma*, according to that which they received through *tradition*, that Rome will fall by the hands of the *Persians*; which is also to be found in his *Commentary* on *Jeremiah* fol. 147, col. 4.; however, the *Persians* are also counted among the *Ismaeliten*. And at fol. 76, col. 2 he states: אפשר לומר שאחרי אבדת הנוצרים על ידי הישמעאלים יבאו עוד הישמעאלים על ארצות הנוצרים וינעו עד רומי ויחריבוה: That is: One can say that after the *Christians* have been defeated by the *Ismaeliten*, the *Ismaeliten* will advance further into the lands of the *Christians*, and come all the way to Rome, and will destroy that city.

In the book *Pesikta sotārta*, however, it is read at fol. 58, col. 2 in the Parashah *Balak* that the Jews will take it, and the Messiah will reveal himself after this; and the words read as follows: בת קול מפוצצת שנית לכו לאדום ועשו בה כאשר עשה יהושע ביריחו והם סובבים את העיר ותוקעים בשופרות ובפעם השביעית מרעיש תרועה שמע ישראל יי' אלהינו יי' אחד ונפלה חומת העיר והם נכנסים בתוכה ומוצאים את הילדים מתים ברחובותיה שנאמר לכן בחוריה ברחובותיה וגו' ואחרי כן הם קובצין את כל שללה וישראל מבקשין את אלהיהן ואת דוד מלכם ומיד נגלה עליהם מלך המשיח והוא אומר להם אני הוא מלך המשיח שהייתם מחכים והוא אומר להם שאו את הכסף ואת הזהב והם נושאים אותו ועולים שנאמר שפעת גמלים יכסך That is: For the second time a voice will come from Heaven and speak (to the *Israelites*): Go into *Edom* and execute my vengeance there, as it is said (Ezek 25:14): I will take my vengeance upon *Edom* through my people *Israel*. Thereupon the *Israelites* will march against Rome, and a voice from Heaven will come for the third time (and say): Deal with it as *Joshua* dealt with *Jericho*. Whereupon they will surround the city and blow trumpets, and for the seventh time cry out with a great shout the words from Deut 6:4: Hear, O Israel, the Lord our God is one God; then the wall of the city will fall, and they will enter it and find their young men lying dead in its streets, as it is said (Jer 49:26): Therefore her young men shall fall in her streets, etc. After this they will gather all the plunder of that city and seek their God and David their king, and the King, the Messiah, will reveal himself immediately and say to them: I am the King, the Messiah, for whom you have waited. He will also say to them: Take the silver and the gold; and they will take it, as it is said (Isa 60:6): The multitude of camels shall cover you.

But Rabbi *Bechai* teaches in his book *Cad hakkémach* fol. 48, col. 1. that the Messiah himself will destroy the city of Rome, when he writes: המושיע האחרון שיגלה במהרה בימינו הוא עתיד That is: The last Deliverer (who may speedily be made known in our days) will go forth out of the capital city of Rome and destroy it; and this is what *Isaiah* prophesied (when he says in Isa 27:10): The calf will feed there, and lie down, and browse its branches. And in his commentary on the Five Books of Moses, fol. 63, col. 4. in the Parasha *Schemóth*, he expresses himself thus: לעתיד מתוך רומי עתיד לצאת שיחרים אותה זה מלך המשיח הוא שנתנבא ישעיה כי השם יושבי מרום קריה נשגבה ישפילנה ישפילה עד ארץ יגיענה עד עפר וכתוב תרמסנה רגל רגלי עני פעמי דלים וכתוב שם ירעה That is: In the future, he who will put it under the ban (and destroy it) will come forth out of (the city of) Rome, and this will be the King Messiah; and this is what (*Isaiah* prophesied, who) humbles those who dwell on high, and casts down the exalted city: he strikes it to the ground, so that it lies in the dust. And in v. 6 it is written: That it shall be trodden underfoot, with the feet of the wretched, with the steps of the poor. So also it is written (Isa 27:10): The calf will feed there, etc.

Since the time that the destruction of the city of Rome is mentioned here, I must, on account of this, report further what is found concerning it; and the aforementioned *Abarbanel* writes in his *Commentary* on Isa 34:5 etc. through v. 16, fol. 53, col. 2, about it as follows: בצרה הנזכרת גפרית ומלח תשרוף כל ארצה כמהפכת סדום ועמורה וגו' סדום ועמורה ועל זה אמר כאן ונהפכו

נחליה לזפת ועפרה לגפרית וגו' וכן דרשו בילמדנו ונהפכו נחליה לזפת זו היב"רוס וטאר"סינוס הנתונים על שפת רומי וכן תרגם יונתן ונהפכו נחליה נחלתה ורומי והוא המוכיח בביאור שבצרה היא רומי כמו שפירשתי כי עם היות שמצאנו בצרה אחת במלכות מואב שנקראת כן להיותה קריה בצורה מי המונע שתקרא גם כן רומי כן להיותה כבר. ומי יודע אם כיוונו הנביאים עליהם השלום לקרוא לרומי בצרה מפני שהמלה הזאת עולה בגימטריא ב"ה צ"די ור"ש שנה רצ"ב ה' היא במקום ה' אלפים לרמוז שלשנה חמשת אלפים רצ"ב לבריאת העולם ישלם חרבן רומי. כי כבר הודעתך במעיני הישועה ובישועות משיחו מדה שזכרו ז"ל מהמגלה שנמצאת בגנזי רומי והיה כתוב בה שיהיה חרבנה בשנת ה' אלפים ור"צא לבריאת העולם ולהיות זה מקובל אצלם קראו אותה בצרה שעולה אותו מנין ועליה אמר כאן לילה ויומם לא תכבה לעולם יעלה עשנה לפי שיהיה ענינה כמהפכת סדום ועמורה וכמהפכת בבל שנהפכה גם כן ובעבור שהיתה הקריה הבצורה הגדולה הזאת מטעה את העולם באמונותיה והיא היתה בית מושב לחשמנים ולהגמונים ראשי אמונתם לכן היה משורת הדין שתחרב לנצח נצחים אין עובר בה ובמקום הגמוניה וחשמניה יירשוה קאת וקפוד וינשוף ועורב ישכנו בה שהם הבעלי חיים והעופות המקולקלים והארורים ונטה עליה הקב"ה קו תהו ואבני בהו רצה לומר לסתור ולהשחית ולבלוע ולא לבנות ואמרו חוריה ואין שם מלוכה יקראו חוזר גם כן לבצרה הנזכרת וגם זה יוכיח שהיא רומי לפי שיש בה חורים שהם שרים כמו חורי יהודה והם החשמנים וההגמונים אשר בקרבה עם האפיפיור שלהם אבל לא נקרא עליהם שם מלך ולא מלכות והוא אומרו חוריה ואין שם מלוכה רוצה לומר חוריה בצרה. וביאור הכתוב למה אמר חוריה ולא אמר מלכיה לפי שאין שם בצרה דרומי לומר רומי קוראים לשון ושם מלוכה וזהו מלוכה יקראו כי אין מלך מושל עליהם שהנה אותם חורים וכל שריה יהיו אפס ובמקום שהיו בבצרה ארמונות גדולים לאותם החורים והשרים עתה תעלה בארמונותיה סירים קמוש וחוח במבצריה והיתה נוה תנים חציר לבנות יענה רצה לומר שבאותם הארמונות להיותם שוממים מבלי יושב יעלו סירים וקמוש וחוח כמו שעולים במדבר השמים ולא יהיה שם צאן ובקר אבל יהיו נוה תנים ובנות יענה ופגשו ציים את איים רוצה לומר מיני חיות רעות שונות זו מזו. ושעיר על רעהו יקרא דהוא כנוי לשדים מלשון ולא יזבחו עוד את זבחייהם לשעירים זכן אף שם הרגיעה לילית ומצאה לה מנוח שהיא השדה הנקראת בדברי חז"ל לילית וכן תרגם שעירים ולילית על שדה ושרות וגם זה היה מדה כנגד מדה כי במקום שבצרה היא רומי היתה

(v. 6) That is to say: The aforementioned (city of) Bozra will be overturned with sulfur and salt, and its entire land like Sodom and Gomorrah; and therefore he (namely God) says here (v. 9): Its streams will be changed into pitch, and its earth into sulfur, etc. Likewise, the words "and its streams will be changed into pitch" are expounded in the book *Jelammedénu* to mean that these streams signify the rivers Tiber and Tarsinus, which are at Rome. Likewise, Jonathan (in his Chaldean translation) expounded the words "and its streams will be changed" as referring to the river of the city of Rome. And this proves clearly that Rome is to be understood by Bozra, as I have expounded it. For although we find that there was another Bozra in the Moabite kingdom, which was so named (from *בָּצַר* *bizzér*, that is, to fortify, or to make strong) because it was a fortified city, what should prevent the city of Rome from likewise having been so named, since it is of such a character (and is strong)? Who knows, moreover, whether the prophets, upon whom be peace, did not deliberately call the city of Rome *בֹּצְרָה* *Bozra*, because the letters Beth, Tzade, and Resh (that is, B, Z, and R) amount by *Gematria* to the number 292, while the letter He, or ה (which signifies five), stands in place of 5,000, in order thereby to indicate that in the year 5,292 after the creation of the world the destruction of the city of Rome would be accomplished. For I have already made known to you in the book *Májene jeschúa* and in the book *Jeschuòth Mischichó* what our sages, of blessed memory, have reported concerning a book that was found among the treasures at

Rome, in which it was written that the city of Rome was to be laid waste in the year 5,292 after the creation of the world; and because they had learned this through a tradition or oral teaching, they called it *Bózra*, which yields exactly the same number. Of it, it is also said here (v. 10): It shall be quenched neither night nor day; its smoke shall rise up forever; for it shall fare as it fared with Sodom and Gomorrah, and also with Babel, which were overturned. And because this great fortified city led the world astray with its faith, and it is a dwelling place of the *Cardinals* and *Bishops*, as the foremost of its faith, it will therefore be just that it be destroyed for all eternity, and that no one pass through it anymore; and in place of its *Bishops* and *Cardinals*, the bitterns and hedgehogs will take possession of it, and the night-owls and ravens will dwell therein, which are worthless and accursed beasts and birds. The holy and blessed God will also (as is to be read in v. 11) stretch over it the measuring line of desolation and the plumb line of ruin; that is, He will destroy, lay waste, and ruin it, and not build it up. The words (v. 12): They shall call upon its nobles (or name its nobles), and there shall be no kingdom there (or, they shall name its nobles and no kingdom there), likewise refer to the aforementioned *Bózra* and prove it to be the city of Rome, because in it there are nobles who are princes, just as the nobles of Judah were, and these are the Cardinals and Bishops who are therein with their Pope. They are not, however, called by the name of king or kingdom, and this is what is said: They shall call upon their nobles, namely the nobles of Bozra, and there shall be no kingdom there. And Scripture explains the reason why it says “their nobles” and not “their kings”: because in Bozra, that is in Rome, the word and the name “kingdom” is not named (from that place); and this is the meaning of the words: They shall name no kingdom, because no king rules over them. And behold, those same nobles and princes who are therein shall come to nothing; and in the place where in Bozra there were great palaces for those nobles and princes, there shall now grow up in their palaces thorns, thistles, and briers in their fortresses; and it shall become a habitation of dragons and a court of young ostriches; that is, in those same palaces, because they shall lie desolate without inhabitants, thorns, thistles, and briers shall grow up, just as they grow in a wild desert; and there shall no sheep or cattle graze there, but it shall be a habitation of dragons and of young ostriches. (And in v. 14 it is written:) And the martens and vultures shall meet one another, by which various kinds of evil beasts are to be understood. And a *Sair*, that is, a field-devil, shall call to another; and the word *Sair* is a designation for devils, as it is used (Lev 17:7), where it is written: And they shall no more offer their sacrifices to the *Seirim*, that is, to the field-devils. Thus (it is also further read there, in the said v. 14:) There shall the Lilith (or Lilis) rest and find her repose; and by this is understood that she-devil who is called by our sages, of blessed memory, Lilith (or Lilis). Likewise, Jonathan (in his Chaldean translation) rendered the words *Seirim* and *Lilith* by the words *Schédah* and *Schedóth*, that is, she-devils and female devils. But thereby like shall be repaid with like; for whereas Bozra, that is Rome, had been the holy place of the Edomite god and of their idols, it shall now become a place of devils and spirits.



These are the words of *Abarbanel*, which are also found in his book *Maschmía jeschúa*, fol. 17, col. 4, and fol. 18, col. 1. There is yet more to be read in the same commentary on the Prophet Jeremiah, fol. 147, col. 3, on chapter 49, v. 7 etc., concerning the destruction of the city of Rome and its name Bozra. In Rabbi Bechai's commentary on the Five Books of Moses, it is also indicated at fol. 46, col. 2, in the *Parascha Vajischlach*, from the book *Pirke hechalóth*, how very little Rome shall be esteemed at that time, when he writes that it shall be held in such little regard: עד שיאמר אדם לחברו הא לך רומי בפרוטה ויאמר לו אינה מתבקשת לי That is: So that when someone says to his neighbor, "Here, take the city of Rome for a penny," the other will answer him, "I do not want it."

At the time of the coming of the Messiah, Elijah the prophet shall appear three days beforehand; concerning which it is written in the book *Pesikta rábbertha*, fol. 62, col. 1., as also in the *Jalkut Schimóni* on *Esaïam*, fol. 53, col. 3. numero 337., as follows: בשעה שהק"ה ג' ימים קודם שיבא משיח בא אליהו ועומד על הרי ישראל ובוכה ומספיד עליהם ואומר להם הרי ארץ ישראל עד מתי אתם עומדים בארץ ציה ושממה וקולו נשמע מסוף העולם ועד סופו ואחר כך אומר להם בא שלום לעולם בא שלום לעולם שנ' מה נאוו על ההרים רגלי מבשר משמיע שלום. כיון ששמעו רשעים הם שמחים ואומר זה לזה בא שלום לנו. ביום שני בא ועומד על הרי ישראל ואומר באת טובה לעולם באת טובה לעולם שנ' מבשר טוב. ביום ג' בא ועומד על הרי ישראל ואומר באת ישועה לעולם באת ישועה לעולם שנ' משמיע ישועה. וכיון שהוא רואה את הרשעים שהם אומרים כך אומר לציון That is: At the time when the Holy Blessed God will redeem Israel, Elijah will come three days before the Messiah arrives, and will stand upon the mountains of Israel, and weep over them, and lament for them, and say to them: O mountains of the land of Israel, how long do you stand in a dry and desolate land? And his voice will be heard from one end of the world to the other. Thereafter he will say to them: Peace comes into the world, peace comes into the world, as is declared (Isa 52:7): How lovely upon the mountains are the feet of the messenger who proclaims peace. When the wicked hear this, they will rejoice, and one will say to another: Peace comes to us. On the second day he comes again and stands upon the mountains of Israel and says: Good comes into the world, good comes into the world, as is said (in the aforementioned v. 7, referring to the preceding words): Who brings good tidings. On the third day he comes once more and stands upon the mountains of Israel and says: Salvation comes into the world, salvation comes into the world, as is said (in the aforesaid v. 7): Who proclaims salvation. And when he sees the wicked speaking thus, he will say to Zion: Your God is King, to teach you that salvation comes for Zion and her children, but not for the wicked. From this, then, the reason is to be seen why the Jews so frequently call upon the Lord that Elijah may come soon, as may be read here and there in their prayers, namely because they hope that they will then be redeemed and led back into the promised land by the Messiah, and shall also rule over the entire world.

Regarding the manner in which the Messiah will come, he is said to arrive riding upon that same donkey on which Abraham and Moses rode; concerning which, in the *Jalkut Shimoni* on the Five Books of Moses, fol. 28, col. 2, numero 98, on the words of Gen 22:3, "Then Abraham

rose early in the morning and saddled his donkey,” it is written as follows: הוא בן האתון שנבראת בין השמשות. הוא החמור שרכב עליו משה שנאמר ויקח משה את אשתו ואת בניו וירכיבם על החמור. הוא החמור שעתידי בן that is, This (donkey) is a foal of that she-donkey which was created (at the beginning of the world) at the dividing of the day (or twilight). That same is the donkey upon which Moses rode, as it is said (Exod 4:20): “And Moses took his wife and his sons and set them upon a donkey.” That same is the donkey upon which the Son of David will ride, as it is said (Zech 9:9): “He is poor and rides upon a donkey.” The very same is also to be read in the book *Pirke Rabbi Eliezer*, in the 31st chapter, as well as in the aforementioned *Jalkut Shimoni* on Zechariah, fol. 86, col. 1, numero 575. Rabbi Solomon Jarchi likewise writes, in his commentary on the already-cited words of Exod 4:20, concerning the donkey mentioned therein, in the following manner: חמור המיוחד הוא החמור שחבש אברהם לעקידת יצחק הוא: שעתיד מלך המשיח להגלות עליו שנאמר עני ורוכב על חמור that is, This is the particular donkey which Abraham saddled for the binding of Isaac, and the one upon which the Messiah will reveal himself in the future, as it is said (Zech 9:9): “He is poor and rides upon a donkey.” This donkey must therefore be exceedingly old, and on account of his aged and stiff limbs he will not be able to perform any leaps in the air; or perhaps he has until now been staying in Paradise, and has been eating there of the wholesome and beneficial herbs that are said to grow therein, which may have kept him in full vigor.

In the Talmudic tractate *Sanhedrin*, fol. 98, col. 1, the following is read: אמר רבי אלכסנדר רבי יהושע בן לוי רמי כתיב וארו עם ענני שמיא כבר אנש אתי וכתיב עני ורוכב על חמור זכו עם ענני שמיא לא זכו עני ורוכב על חמור. אמר ליה שבור מלכא לשמואל אמריתו משיח על חמרא אתי אישדר ליה סוסיא ברקא דאית לי אמר ליה מי אית לך בר חמור. That is: *Rabbi Alexander* said that *Rabbi Jehoshua ben Levi* had raised an objection, or a difficulty (saying): it is written (in Dan 7:13, concerning the Messiah): “And behold, one came in the clouds of heaven like a son of man”; and it is also written (in Zech 9:9, likewise concerning him): “He is poor and rides upon a donkey.” (How can these two things be reconciled, if he is to come in the clouds and yet ride upon a donkey? The matter is to be understood as follows:) if they (namely the Jews) are worthy of it, he will come (swiftly) in the clouds of heaven; but if they are not worthy of it, he will ride poor and upon a donkey (slowly). The (Persian) King *Sapor* said to *Samuel* (who was a Talmudic teacher): you say that the Messiah will come upon a donkey; I will send him a splendid horse that I have (for it would be a disgrace for him to ride upon a donkey; the king was thus mocking Samuel). Whereupon *Samuel* answered him and said: do you then have a horse that has a hundred colors? For the Messiah’s donkey has that many colors.

As for the place from which the Messiah is to come, it can be seen from what was shown shortly before in this chapter, from *Rabbi Bechai’s* book *Cadhakkémach*, fol. 48, col. 2. and his commentary on the five books of Moses fol. 63, col. 4., that he is to come from the city of Rome. The *Targum Jeruschálmí* also agrees with this, that is, the Hierosolymitan Chaldean translation of the five books of Moses, in which, in the *Parascha Bo*, four remarkable nights

are mentioned, and among other things the following is written there: לילא רביעאה כד ישלים עלמא: that is, on the fourth night, when the world will complete its appointed time in order to be redeemed, and the yokes of iron will be broken, Moses will come forth from the wilderness, and the King, the Messiah, from Rome.

Regarding the signs by which the coming of the Messiah will be indicated, and which are to occur before that time: ten of them are described in the book *Afkáth róchel*, in the first part of the first book, which I will set down here one after another. The words concerning the first sign read as follows: האות הראשון עתיד הק"בה להעמיד שלש מלכים וכופרים ברעתם ומשקרים ומראים עצמם לבני אדם שהם עובדים להק"בה ואינם עובדים ומתעים ומבלבלים כל הבריות ומפורש אומרה העולם העולם בדיניהם ואף פושעי ישראל המתאשים מן הגאולה כופרים בהק"בה ועוזבים את יראתו ועל אותו הדור נאמר ותהי האמת נעדרת ומהו נעדרת שבעלי האמת נעשו עדרים עדרים והולכים ובורחים ומתחבאים במערות ובמחילות עפר ונאספים כל גבורי הדור ובטלו אנשי אמנה ונגנזו שערי חכמה והעולם עומד משונה ובאותו זמן אין מלך ולא נשיא בישראל שנאמר כי ימים רבים ישבו ישראל אין מלך ואין שר אין זבח ואין מצבה וגו' ולא ראשי ישיבות וגאון יעקב לא רועים נאמנים ולא חסידים ובעלי השם ונעולים דלתי שחקים ונסגרים שערי פרנסה וכלכלה וכדן שמישיח יתגלה בגבורתו דור הולך ונופל בחייו מפני גזרות קשות ומשונות ועוברות שגזרות שלשה מלכים הללו ועוד שעזורים לכפור בהק"בה ובתורה והק"בה גוזר שתמלוך מלכות הרשעה ט' חדשים בכיפה שנ' לכן יתנם עד עת יולדה ואין לכן אלא שבועה שנ' לכן נשבעתי לבית עלי וגזרים גירות קשות וכופלים מס על ישראל על אחד עשר מי שהיה נותן עשרה נותן מאה וכל מי שהיה נותן שמנה נותן שמנים וכל מי שאין לו חותכין ראשו וכל אלו תשעה חדשים מתחדשות גזירות אחר גזירות זו קשה מזו ויוצאים בני אדם מסוף העולם שהם מכוערים ביותר וכל מי שרואה אותם מת מפחדם ואינם צריכים לעשות מלחמה אלא מפחדם ממיתים הכל וכל אחד ואחד יש לו שני קדקדים ושבעה עינים והם דולקים כאש וקלים בהליכתם כצבאים באותה שעה זועקים ישראל ואומרים ווי וקטנים מישראל מתבעתים והולכים ונטמנים כל אחד ואחד תחת אבו ותחת אמו ואומרים ווי אבא מה נעשה ואבותיהם משיבים להם עתה אנחנו סמוכים That is: The first sign. The Holy and Blessed God will establish three kings who are, in their minds, deniers of God and liars, yet will present themselves to men as though they served the Holy and Blessed God, while in fact they do not serve Him, but will instead lead all people astray and throw them into confusion; and the nations of the world will, through their judgments, deny God, and the wicked Israelites who despair of the redemption will likewise fall away from God and abandon the fear of Him; and of that same generation it is said (Isa 59:15): "Truth is lacking" (and is no longer present). What does "lacking" mean? The lovers of truth will gather together in crowds, take to flight, and hide themselves in caves and pits (or clefts) of the earth; all the valiant men of that time will be swept away, and all the faithful will cease to be. The gates of wisdom will also be hidden, and the world will stand transformed. At that same time there will be no king nor prince in Israel, as it is said (Hos 3:4): "For the children of Israel shall remain for a long time without a king and without a prince, without sacrifice and without an altar," etc. There will also be no heads of the academies, nor distinguished men of Jacob (that is, princes of the synagogues), nor faithful shepherds, nor pious and renowned men. The doors of heaven and the gates of sustenance and provision will be shut; and at the time when the Messiah will be revealed in

his strength, the people will, during his lifetime, fall (and perish) on account of the harsh, varied, and sudden decrees of persecution that those same three kings will issue. Beyond this, they will also issue commands that the Holy and Blessed God and His law are to be denied; and God has decreed that the wicked (that is, the Roman) empire shall reign under the entire heavens for nine months, as it is said (Mic 5:3): “Therefore He will give them up until the time when she who is to give birth has given birth”; and the word “therefore” signifies nothing other than an oath, as it is said (1 Sam 3:14): “Therefore I have sworn to the house of Eli.” Those same (three kings) will accordingly issue harsh decrees and impose a tenfold tribute upon the Israelites, so that one who previously gave eight (guilders) must give eighty, and the one who is unable to pay will have his head cut off. Throughout all these nine months, new decrees will follow one upon another, each harsher than the last. Exceedingly hideous men will also come forth from the ends of the earth, and whoever looks upon them will die of fright; and these will have no need to wage war, but will kill all people through the terror that others have of them. And each one will have two crowns of the head (that is, two heads) and seven eyes burning like fire, and they will be as swift as deer in their gait. At that same time the Israelites will cry out and say, “Woe, woe!” and the small children of the Israelites will be seized with terror, and each one will hide under his father and under his mother and say, “Woe, woe! Father, what shall we do?” But their fathers will answer them: “We are now close to the redemption of Israel.” This is the description of the first sign. As for the wondrously formed and hideous men, they will perhaps be descended from those of whom mention was made above in the 9th chapter of the first part, pagina 465, 466, and 467.

The second sign is described as follows: מביא הק"ב חום בעולם מחמה של רשעים וקדחת ורבים חלאים רעים והברומוגפה (ממיתים מאומות העולם אלף אלפים בכל יום וכל רשעים שבישראל מתים עד שיבכו אומות ויצעקו אי לנו אנה נלך ואנה נברח וחופרים כל אחר קברו בחייו ושואלן אה נפשו למות ומתחבאים בצחיחים ובצריהון והבוהון כלי לבנן את עצם עצמם ובאים במעלות ובמחילות עפר ואם תאמר איך ינצלו הצדיקים מחום החמה ה"ב יעשה להם רפואה באותו חום That is: The holy blessed God will, from the heat of the sun, send into the world a heat with consumption, burning fever, and many evil diseases, pestilence and plagues, which will kill a thousand times a thousand from the nations of the world every day; and the godless who are among the Israelites will also die, so that the nations will weep and cry out: “Woe to us! Where shall we go? Where shall we flee?” And each person will dig his own grave while still alive, and wish for death, and will hide himself (on account of the great heat) in elevated places, castles, and towers in order to cool himself, and will also (to that same end) go into the caves and clefts of the earth. Now if you wish to ask how the righteous will be saved from the heat of the sun, (I answer:) the holy blessed God will make for them a medicine from that same heat, as it is said (Mal 4:2): “But unto you who fear My name shall the Sun of righteousness arise, and healing under His wings.” Concerning this same testimony, the wicked Balaam also prophesied (Num 24:23): “Alas, who shall live when God does this?”

These are the words of the second sign; but as regards the heat of the sun that is mentioned therein, something was also noted about it above in the 8th chapter of this second part, pp. 366 and 367; and Rabbi Solomon Jarchi writes in his commentary on the words of Mal 4:1, “And the day that cometh shall burn them,” in the following manner: יום זה לשון שמש הוא ‘שכך אמרו חכמים אין גיהנם לעתיד לבא אלא ה’ בה מוציא חמה מנרתיקה ורשעים נידונים בה וצדיקים מתרפאים בה וזהו שנ’ יורחא לכם יראי שמי וגו’ That is: By “day” the sun is meant, for our sages have said thus: in the future there will be no hell; rather, the holy blessed God will cause the sun to go forth from its sheath, and the godless will be punished by it, while the righteous will be healed by it; and this is what is said (v. 2): “But unto you who fear My name,” &c.

### **The third sign consists of the following:**

הקדוש ברוך הוא מוריד טל של דם ויראה לאומות העולם כמי מים וישתו ממנו וימותו ואף רשעי ישראל המתאשים מן הגאולה ישתו ממנו וימותו וצדיקים המחזיקים באמונתו של ה’ כר אינם נזקים כלל שנאמר והמשכילים יזהירו כזוהר הרקיע ויהיה כל העולם דם כל אותם השלשה ימים שנ’ ונתתי מופתים בשמים ובארץ

That is: The holy blessed God will let fall a dew of blood, which will appear to the nations of the world as water, and they will drink of it and die. Likewise the wicked among the Israelites, who lose all hope of redemption, will drink of it and perish. But the righteous, who remain steadfast in their faith in the holy blessed God, will not be harmed by it at all, as it is said (Dan 12:3): “But the wise shall shine like the brightness of the firmament.” The entire world will also be full of blood for three whole days, as it is said (Joel 2:30): “And I will give wonders in the heavens and upon the earth, namely blood, fire, and pillars of smoke.”

הקדוש ברוך הוא מוריד טל של רפואה לרפאות הדם וישתו ממנה That is: The holy blessed God will let fall a healing dew, to heal the blood (that is, the sickness which comes from drinking the aforementioned bloody dew); and the middling ones (namely those who are neither wholly righteous nor wholly wicked) will drink of it and be healed of their sickness, as it is said (Hos 14:6): “I will be to Israel like a dew, so that he shall blossom like a lily, and his roots shall spread forth like Lebanon.”

הקדוש ברוך הוא מחזיר את השמש לחשך שלשים יום שנאמר השמש יהפך לחשך והירח לדם. אחרי שלשים יום ה’ בה מחזירו לקדמותו שנאמר ואספנו אסירה על בור וסגרו על מסגר ומרוב ימים יפקדו. ומתפחדים אומות העולם ומתביישים ויודעים שבשביל ישראל כל האותות האלו ורבים מהם מתיירים בסתרי ימים יפקדו. That is: The holy blessed God will transform the sun into darkness for thirty days, as it is said (Joel 2:31): “The sun shall be turned into darkness, and the moon into blood.” After those thirty days, the holy blessed God will restore it to its former state (so that it will shine again as before), as it is said (Isa 24:22): “They shall be gathered together as prisoners into a pit, and shall be shut up in a prison, and after many days they

shall be visited.” On account of this, the nations of the world will be terrified and put to shame, and will recognize that all these signs have come to pass on account of the Israelites; and many of them will secretly adopt the Jewish faith, as it is said (*Jonah 2:9*): “Those who hold to their vain vanities will forsake their own mercy” (or rather, as it is understood here: they will forsake their shame, that is, their false religion). As for the adoption of the Jewish religion mentioned here, it will be treated in detail in the next following Chapter 14.

The sixth sign is described as follows: ממליך הק"ב אדום הרשעה על כל העולם כמו שאמרנו למעלה ויקם מלך אחר ברומי וימלוך על כל העולם תשעה חדשים ויחריב מדינות רבות ויחר אפו על ישראל וישליך עליהם מס גדול ויהיו ישראל באותה שעה בצרה גדולה מרוב הגזירות והמהומות שמתחדשות עליהם בכל יום וישראל מתמעטין וכלין באותו זמן ואין עוזר לישראל ועל אותו זמן נתנבא ישעיה ואמר וירא כי אין איש וישתומם וגו' : לסוף תשעה חדשים יגלה משיח בן יוסף וישמו נחמיה בן חושיאל עם שבט אפרים ומנשה ובנימין ומקצת בני גד ושומעין ישראל שבכל המדינות שבא משיח ה' ומתקבצים אליו מעט מכל מדינה ומכל עיר שנאמר בירמיהו שובו בנים שובכים נאם ה' כי אנכי בעלתי בכם ולקחתי אתכם אחד מעיר ושנים ממשפחה והבאתי אתכם ציון. ויבא משיח בן יוסף ויתגרה מלחמתו עם מלך אדום וינצח את אדום ויהרוג מהם הילי חילים ויהרוג את מלך אדום ויחריב מדינת רומי ויוציא קצת כלי בית המקדש שהם גנוזים בבית יוליינוס קיסר ויבא לירושלים וישמעו ישראל ויתקבצו אליו ומלך מצרים ישלים עמו ויהרוג כל אנשי המדינות אשר סביבות ירושלים עד דמשק ואשקלון וישמעו כל אנשי העולם ויפול אימה גדולה עליהם: That is to say: The holy and blessed God will allow the wicked *Edom* (meaning the Roman Empire, or all of Christendom) to rule over the entire world, as we have mentioned above, and a king will arise in Rome who will reign over the entire world for nine months and will lay waste to great lands. His wrath will also be kindled against the Israelites, and he will impose a heavy tribute upon them; and the Israelites will at that time be in great distress on account of the many persecutions and plagues that will befall them anew each day, and they will therefore dwindle and diminish, and no one will help them. Of that time *Isaiah* prophesied when he says (*Isa 59:16*): “And He sees that there is no man, and is astonished and appalled,” etc. At the end of those nine months, the *Messiah*, the son of *Joseph*, by name *Nehemiah* the son of *Chuschiel*, will reveal himself together with the tribe of *Ephraim* and *Manasseh* and *Benjamin*, along with a portion of the children of *Gad*. And when the Israelites in all lands hear that the *Messiah* of the Lord has come, some few from each province and city will gather themselves to him, as it is said in *Jeremiah* (*Jer 3:14*): “Return, you backsliding children, says the Lord, for I am married to you, and I will take you, one from a city and two from a family, and I will bring you to Zion.” Thereafter the *Messiah* the son of *Joseph* will come and engage the *Edomite* king in fierce war, and will overcome the *Edomites* and slay them in great multitudes, and will also kill the *Edomite* king and lay waste to the land of *Rome*, and will bring forth certain vessels of the Temple that had been hidden in the house of the Emperor *Julian*, and will march to *Jerusalem*. When the *Israelites* hear of this, they will gather themselves to him, and the king of *Egypt* will make peace with him. He will also kill all the inhabitants of the provinces surrounding *Jerusalem* as far as *Damascus* and *Ashkelon*, and when the people of the world hear of this, a great terror will fall upon

them. These are the words of the sixth sign. As for the war mentioned therein, which the Jews will wage against the Christians, a more detailed account of it will be given in the following Chapter 14.

The seventh sign consists of the following content: הקירי ברוך הוא בעל נפלאות עושה מופת בעולם. אמרו שיש ברומי אבן של שיש דמות נערה יפה תואר והיא אינה עשויה ביד אדם אלא הקב"ה בראה כן בגבורתו ובאין רשעי אומות העולם בני בליעל ומחממין אותה ושוכבים אצלה והקדוש ב"ה משמר טפתן בתוך האבן ובורא בה בריה ויוצר בה ולד והיא מתבקעת ויוצא ממנה דמות אדם ושמו ארמילוס השטן זה שהאומות קורין אותו אנטיקריסטו ארכו שתים עשרה אמה ורחבו שתים עשרה ובין שתי עיניו זרת והן עמוקות אדומות ושער ראשו כצבע זהב פעמי רגליו ירוקין ושתי קדקדין יש לו ויבא אצל אדום הרשעה ויאמר להם משיח אני אני אלהיכם מיד מאמינים בו וממליכים אותו עליהם ומתחברים בו כל בני עשו ובאים אצלו והולך וכובש כל המדינות ואומר לבני עשו הביאו לי תורתי שנתתי לכם ומביאים לו תפלותם ואומר להם אמת היא שנתתי לכם ואומר לאומות העולם האמינו בי כי אני משיחכם מיד מאמינים בו. באותה שעה משגר לנחמיה בן חושיאל ולכל ישראל ואומר להם הביאו לי תורתכם והעידו לי שאני אלוה מיד מתפחדים ויתמהו. באותה שעה יקום נחמיה בן חושיאל ושלשים אלף גבורים מנבורי בני אפרים ויקחו ספר תורה וקורין לפניו אנכי ה' אלהיך לא יהיה לך אלהים אחרים על פני ויאמר להם אין בתורתכם זו כלום אלא באו העידו לי שאני אלוה כדרך שעשו כל האומות. מיד יעמוד כנגדו נחמיה ויאמר לעבדיו תפשוהו וכפתוהו. מיד יחרה אפו של ארמילוס הרשע ויקבוץ כל חילי אומות העולם לעמק החרוץ וילחם עם ישראל ויהרג ממנו תילי תילים וינגפו מישראל מעט ויהרג משיח ה' ובאים מלאכי השרת ונוטלים אותו ומטמינים אותו עם אבות העולם. מיד ימס לבם של ישראל ויתש כחם וארמילוס הרשע לא ידע שמת משיח שאם יודע לא היה משאיר מישראל שריד ופליט. באותה שעה כל אומות העולם טורדין ארץ ישראל ממדינותיהם ואינם מניחים פניחים אותם לדור עמהם במדינותיהם ואומרים ראינו את העם בזוי ושפל שמרדו עלינו והמליכו מלך ותהי צרה לישראל שלא היתה כמוה מימות העולם עד אותו זמן. ובאותה שעה יעמוד מיכאל לברר את הרשעים מישראל שנאמר ובעת ההיא יעמוד מיכאל השר הגדול העומד על בני עמך והיתה צרה אשר לא נהיתה וגומר. מיד יברחו כל ישראל במדברות וכל מי שלבו מסופק בדינו חוזר על אומות העולם ואומרים זו הגאולה שאנו מחכים לה שהמשיח נהרג וכל מי שאינו מצפה לגאולה מתבייש ממנה וחוזר על אומות העולם. באותה שעה הקב"ה בוחן את ישראל וצורפן ככסף וכזהב שנאמר בזכריה והבאתי את השלישי באש וצרפתים כצורף הכסף ובחנתים כבחון הזהב וגו' וכתוב ביהזקאל וברותי מכם המורדים והפושעים בי וגו' : ובדניאל כתיב יתבררו ויתלבנו ויצרפו רבים והרשיעו רשעים וגו' והיו כל שארית ישראל והקדושים והטהורים במדבר יהודה חמשה וארבעים יום והיו רועים ואוכלים מלוחים ועלה שיח קוטפים ובהם מתקיים מה שנאמר בהושע לכן הגה אנכי מפתיה והולכתיה המדברה ודברתי על לבה. ומנין שחמשה וארבעים יום הם שנאמר ומעת הוסר התמיד ולתת שקוץ משומם אלף ומאתים ותשעים וכתוב אשרי המחכה ויגיע לימים אלף שלש מאות ושלשים וחמשה. נמצא בין אלו לאלו חמשה וארבעים יום. באותה שעה ימותו כל רשעי ישראל שאינם ראוים לראות הגאולה. ויבא ארמילוס וילחם במצרים וילכדה שנאמר וארץ מצרים לא תהיה לפליטה ויחזור פניו לירושלים להחריבה that is, the holy and blessed God, who works wonders, will perform a miraculous sign in the world. It is said that in Rome there is a marble stone which has the form of a beautiful maiden, and was not made by human hands, but was created in this form by the holy and blessed God through His power; and that the most godless and wicked villains among the nations of the world will heat this stone and commit fornication with it, and that God will preserve their seed within it, and will create a creature from it and form a child within it, and that the stone will afterward split open, and from it will come the form of a man who is called *Armillus*. This one will be the adversary whom the nations call the *Antichrist*, and he will be twelve ells long and twelve ells

wide, and between his two eyes there will be a span's breadth of space, and they will be deep and red; the hair on his head will be gold-colored, but the soles of his feet will be green, and he will have two crowns of the head. He will go to the godless Edomites (that is, the Christians) and say to them: I am the *Messiah*, I am your God. Then they will immediately believe in him and make him king over themselves, and all the children of Esau (that is, the Christians) will gather to him and come to him. Thereupon he will go forth and conquer all lands (and bring them under his dominion), and will say to the children of Esau: bring me my law that I gave you; and they will bring their *Tiphloth*, that is, their foolishness (meaning the New Testament, which is here called by this name in a godless manner); then he will say to them: this is the truth which I gave you; and he will say to them: believe in me, for I am your Messiah; and they will straightway believe in him. At that same time he will send to Nehemiah the son of *Chuschiel* and to all the Israelites, and will say to them: bring me your law, and bear witness for me that I am God; and they will immediately be frightened and astonished, and Nehemiah the son of *Chuschiel* will arise with thirty thousand heroes from among the heroes of the children of *Ephraim*, and they will take the Law (of Moses) and read before him (the words of Exod 20:2-3): I am the Lord your God. You shall have no other gods before me. But he will say to them: this counts for nothing in your law; rather, come here and bear witness for me that I am God, just as all the nations have done. At this, Nehemiah will immediately set himself against him and say to his servants: seize him and bind him. And Nehemiah the son of *Chuschiel* with his thirty thousand heroes whom he will have with him will arise, and they will make war against him and kill two hundred thousand of his men. At this the godless Armillus will become very wrathful and will gather all the armies of the nations of the world in the valley of decision (of which mention is made in Joel 3:14) and will fight against the Israelites; and his men will be slain in heaps, but only a few of the Israelites will be killed, and the Messiah of the Lord will be slain, and the ministering angels will come and take him away and conceal him with the fathers of the world (namely Abraham, Isaac, and Jacob). Then the hearts of the Israelites will immediately melt (and despair), and their strength will be weakened; but the godless Armillus will not know that the Messiah has died, for if he were to learn of it, he would leave no one among the Israelites alive or remaining. At that same time all the nations of the world will drive the Israelites out of their lands and will no longer allow them to dwell with them in their lands, and will say: see, this despised and lowly people, which has risen up in rebellion against us and set a king over itself and accepted him! Then there will be a misery among the Israelites the like of which will not have existed from the days of the world until that time. Then the angel *Michael* will arise to sweep out and separate the godless from among the Israelites, as it is said (Dan 12:1): And at that time the great prince Michael will arise, who stands for the children of your people; for there will come a time of tribulation such as has not been, etc. Then all the Israelites will immediately flee into the wildernesses; but whoever doubts in his religion will go back to the nations of the world, and such people will say: is this the redemption for which we have waited, that the Messiah



has been slain? And everyone who will not look toward the redemption and wait for it will be ashamed of it and go to the nations of the world. At that same time the holy and blessed God will test the Israelites and refine them like silver and gold, as it is said in Zech 13:9: And I will bring the third part through the fire, and will refine them as silver is refined. And in Ezek 20:38 it stands written: I will also purge out from among you the rebels and those who have transgressed against me, etc. And in Dan 12:10 it stands written: Many shall be purified and made white and refined; but the wicked shall continue to act wickedly, etc. And all the remaining holy and pure ones in Israel will spend forty-five days in the wilderness of Judah, and will eat nettles and pluck the leaves from the bushes; and in them will be fulfilled what is said in Hos 2:14: Therefore, behold, I will allure her and lead her into the wilderness and speak to her heart. But from where is it proven that it shall be forty-five days? Because it is said (Dan 12:11): And from the time that the daily sacrifice shall be taken away and the abomination of desolation set up, there shall be one thousand two hundred and ninety days. And it stands written (ibid. v. 12): Blessed is he who waits and reaches the one thousand three hundred and thirty-five days. It is thus found that between the one and the other there are forty-five days (for when 1,290 days are subtracted from 1,335, 45 remain). At that same time all the godless among the Israelites will die, who will not be worthy to see the redemption. Armillus will also come and make war against Egypt and take it, as it is said (Dan 11:42): And Egypt will not escape him. After that he will turn his face toward Jerusalem to destroy it a second time, as it is said (Dan 11:45): And he will plant the tents of his palace between the two seas on the glorious holy mountain; and he will come to his end, and no one will help him. These are the words concerning the seventh sign.

Regarding the aforementioned *Armillus*: in a book printed in *quarto* at Constantinople in the year 284 according to Jewish reckoning, that is, in the year 1524 A.D., in which various small tracts are printed together, such as the booklet *Ben Sira*, *Sepher Serubabel*, *Medrasch Vajóscha*, and others, after the booklet *Ben Sira*, under the title אותות המשיח *Othóth hammaschiach*, where the ten signs of the coming of the *Messiah* are also briefly mentioned, the following is written at the seventh sign: האות השביעי יצא ארמילוס מאותו צלם נקבה של אבן שברומי ויאמרו עליו שהאבן תלד אותו ויהיה ארכו שנים עשרה אמות ורחבו שנים אמות ובין שתי עיניו זרת והוא משיח של בני עשו וגו' That is: the seventh sign consists in this, that *Armillus* will come forth from that stone female figure which is in Rome; and it is said of this *Armillus* that the stone itself will bear him, and that he will be twelve cubits tall and two cubits wide, and that between his two eyes there will be the space of a span; and he will be the *Messiah* of the children of *Esau* (that is, of the Christians). This therefore does not agree with the book *Atkáth róchel*; for here it is stated that he will be only two cubits wide, whereas in that other book it is reported that he will be twelve cubits wide and twelve cubits long, and thus a four-cornered *monstrum* and a wondrous creature. In the aforementioned booklet *Sepher Serubábel* it is found that the angel *Metátron* spoke to *Serubabel* as follows: הנה מה הנה הוא נינוה עיר הדמים והיא רומה רבתא ואמרתי לו אדוני

עד מתי קץ יוכא וידבק בי ויאחז בידי ויביאני בית הלצות ויראני שם אבן שיש ולה כפני בתולה אשר לא ידעה איש. ויאמר אלי מה אתה רואה ואומר אני רואה אבן אחת דמות אשה ודמות פניה כאשה יפהפיה ויען המדבר אלי ויאמר האבן הזאת אשת זה That is: this city is *Nineve*, the city of blood, which is the great *Rome*. Then I (*Serubabel*) said to him (namely to *Metátron*): my lord, how long is it still until the appointed time (in which the *Messiah* will come)? And he drew close to me and took me by my hand and led me into a *Bethalhallezúth* or *bes hallézus*, that is, into a house of mockery (namely into a church), and showed me a marble stone which had a face like that of a virgin who had not yet known any man, and said to me: what do you see? And I said to him: I see a stone that has the form of a woman, and in her face she resembles a very beautiful woman. Then he who was speaking with me answered and said: this stone is the wife of the villain, and when the villain shall have known her, she will become pregnant and bear *Armillus*, and that same stone will be the head of all idolatry.

Thereupon it is further read in that same place that before the coming of the *Messiah* there will be ten kings, and the following is reported concerning the tenth: והמלך העשירי הוא ארמילוס בן אבן השיש שבבית התורף של לצים וכל הגוים מכל המקומות יבואו ויעמדו לפני האבן ויקטרו ולא יוכלו לראות פניה מיופיה וכל אשר יגבה לבו להביט אליה לא יוכל . וזה סימן ארמילוס בן האבן שער ראשו צבוע וידיו עד פעמי רגליו ואורך פניו זרת ושתיים עשרה אמה קומתו ועיניו עמוקות ושני קדקדין יהיו לו. ויעלה וימלוך באי מים מדינת השטן אב בליעל אביו וכל רואיו יזועו ממנו. ואחר כך יבא לפניו מנחם בן עמיאל מן נחל השטים ויפח באפיו וימיתוהו כמו שנאמר וברוח שפתיו that is, the tenth king will be *Armillus*, the son of the marble stone, who is in the *Beth hattióref*, that is, in the house of shame (namely the church) of the mockers; and all the heathens from every place will come and stand before the stone and burn incense, and will not be able to look upon its face on account of its beauty, and whoever is bold enough to gaze upon it will not be able to do so. But this is the sign of *Armillus*, the son of the stone: the hair of his head will be dyed (or red), and his hands will reach down to the soles of his feet. The length of his face will be one span. He will be twelve ells tall, and will have deep-set eyes and two crowns of the head. He will set out and reign on an island of the waters of the land of Satan. His father is the father of *Belial*, and all who see him will tremble before him. After this, *Menachem*, the son of *Ammiel*, will come before him from the river *Shittim*, and will blow into his face and kill him, as it is said (Isa 11:4): “And with the breath of his lips he will slay the wicked.” Thereafter the kingdom will come to the Lord. In the aforementioned little book *Médrasch Vajóscha*, after mention has been made of Gog and Magog, the following is also taught concerning the same: אחריו יקום מלך עז פנים ויעשה מלחמה עם ישראל שלשה חדשים חרשים ושמו ארמילוס ואלו הן אותותיו יהיה קרח ועינו האחת קטנה והאחרת גדולה וזרועו של ימין טפה והאחרת שתי אמות וחצי ויהיה צרעת במצחו ואונו הימנית סתומה והאחרת פתוחה וכשיבא האדם לדבר אליו טובה מטה לו אזנו הסתומה ואם ירצה אדם לדבר לו רעה יטה לו אזנו פתוחה ויעלה לירושלים ויהרוג משיח בן יוסף שנ' והביטו אלי את אשר דקרו וספדו עליו כמספר על היחיד. ואחר כך יבא משיח בן דוד בענן שנ' וארו עם ענני שמיא כבר אנש אתה הוה וכתוב ביה ולתת ליה שלטן ויקר ומלכו וימית ארמילוס הרשע שנ' וברוח שפתיו ימית רשע ואחר יקבץ ה'ב' נדחי ישראל המפוזרים That is, after him there will arise a shameless king who will wage war against the

Israelites for three months, and his name will be *Armillus*. But these are his signs: he will be bald, and will have one small eye and one large eye. His right arm will be one handsbreadth wide, but the other will be two and a half ells long; and he will have leprosy on his forehead. His right ear will also be stopped up, but the other will be open; and when a person comes to speak good things with him, he will hold his stopped-up ear toward him, but when someone comes to speak evil things with him, he will turn his open ear toward him. He will then make his way to Jerusalem and kill the Messiah the son of Joseph, as it is said (Zech 12:10): "And they will look upon me, whom they have pierced, and will mourn for him as one mourns for an only child." After this, the Messiah the son of David will come in a cloud, as it is said (Dan 7:13): "And behold, one came with the clouds of heaven like a son of man." And after this it is written (in verse 14): "He gave him dominion, honor, and a kingdom"; and he will slay the wicked *Armillus*, as it is said (Isa 11:4): "And with the breath of his lips he will slay the wicked." After this, the holy and blessed GOD will gather together the dispersed of Israel, who are scattered here and there, &c. Furthermore, in the book *Zerór hammór*, fol. 144, col. 3, in the Parascha *Ki téze*, something of this senseless and foolish fable is also to be read, where, concerning the words of Deut 22:8, "When you build a new house, make a railing around your roof, so that you do not bring bloodguilt upon your house if someone falls from it," the following is written in a foolish manner:

וכן רמז כי יפול הנופל ממנו על ארמילוס הרשע שבביאת משיחנו יהרג כאומרו וברוח שפתיו ימית רשע ותרגם יונתן בן עוזיאל יקטול ארמילוס רשיעא וכבר אמרו שהוא יושב באבן גדולה שברומי ובאוהו זמן יפול הנופל כי אותה אבן תפול נפל אחר שהוא ארמילוס הרשע וזהו כי יפול הנופל ממנו יפול

That is: The words "when someone falls down" also carry a meaning pointing to the wicked *Armillus*, who will be slain at the coming of our *Messiah*, as it is said (Isa 11:4): "And the wicked he will slay with the breath of his lips." And *Jonathan*, the son of *Uziel*, translated these words (in his Chaldean rendering) as follows: "He will destroy the wicked *Armillus* through the speech of his lips." And (our sages) have also said that he dwells within a great stone that is in Rome, and at that appointed time he will fall out of it, for that stone will bring forth a monstrous birth, which will be the wicked *Armillus*, and this is indicated by the words "when someone falls down." Something of this is also to be found in the little book of *Rabbi Saadia*, which is called *Sepher haëmunóth vehaddeóth*, fol. 38, col. 2-3, under the title *Máamar chamíschî, geülláh acharónah*. As for the war, however, which is mentioned in the above-cited words of the book *Atkáth róchel*, the war that the Christians are supposed to wage against the Jews, it will be described in the following Chapter 14.

Regarding the great and severe tribulations which, as mentioned, are to befall the Jews at the time of their *Messiah*, these are called חבלי המשיח *Chéble hammaschíach*, that is, the birth pangs of the *Messiah*, concerning which *Abarbanel* in his book *Maschmía jesehúa*, fol. 75, col. 1, on the words of Zech 13:9, "And I will bring that third part through the fire, and will refine them," teaches as follows: אפשר לפרשו על הצרות והרעות העצומות אשר יהיו בזמן קבוץ הגלויות שהם



in those forty years all tribulations and all wars will be stirred up against the Israelites; for this reason they are called *Chéble Maschiach*, that is, the sufferings of the Messiah; and those forty years will fall within the time of the reign of the Messiah. But blessed will be the one who is delivered from them, as it is written (Dan 12:1): “And at that time your people will be saved, everyone who is found written in the book.” On those forty years, the aforementioned book *Emek hammelech* may also be consulted at fol. 121, col. 3. in the 152nd chapter, under the title *Scháar Kirjáth árba*, as well as at fol. 134, col. 4. in the 18th chapter, under the title *Scháar réscha disér ápin*. Now, Christ the Lord aimed in some measure at the aforementioned tribulations and sufferings that were to arise at His first and second coming, when He says in Matt 24:8: *πάντα δὲ ταῦτα ἀρχὴ ὀδίνων*, that is, “All these things” (which are described in vv. 6-7) “are a beginning of the sufferings.” And in the Syriac New Testament the word “sufferings” is rendered by *חבלא*, *Chéble*.

The eighth sign is of the following content. יעמוד מיכאל ויתקע בשופר שלשה פעמים שנאמר והיה ביום ההוא יתקע בשופר גדול ובאו האובדים וגו' וכתוב וה' אלהים בשופר יתקע והלך בסערות תימן הקיעה הראשונה יגלה משיח בן דוד ואלהיו הנביא לאותם הצדיקים הברורים מישראל שנסו למדבר יהודה לסוף מ"ה ימים ישיבו את לבם ויחזיקו את ידיהם הרפות וברכיהם הכושלות יאמצו. וישמעו כל ישראל הנשארים בכל העולם את קול השופר וידעו כי פקד ה' אותם וכי באה הגאולה השלימה ויתקבצו ויבאו שני' ובאו האובדים בארץ אשור וגו' ומאותו קול יפול פחד ורחלה על אומות העולם ויפלו עליהם חלאים רעים וישראל מתאזרים לצאת. ויבא משיח בן דוד ואלהיו הנביא עם הצדיקים ששבו ממדבר יהודה ועם כל ישראל הנקבצים ויבא לירושלים ויעלה במעלה בית הנשארה ויושב שם. וישמע ארמילוס שעמד מלך לישראל ויאמר עד אנה האומה הבוזיה והשפלה הזאת עושין כן. מיד יקבוץ כל חיילי אומות העולם ויבא להלחם עם משיח ה' ואז הקב"ה אינו מצריכו למלחמה אלא אומר לו שב לימיני והוא אומר לישראל התיצבו וראו את ישועת ה' אשר יעשה לכם היום. מיד הקב"ה נלחם בגוים ההם כיום הלחמו ביום קרב. וה' קבה מוריד אש וגפרית מן השמים שני' ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו ועל אגפיו ועל עמיה רבים אשר אתו : מיד ארמילוס הרשע ימות הוא וכל חילו ואדום הרשעה שהחריבו בית אלהינו והגלונו מארצנו. ובאותה שעה יעשו בהם ישראל נקמות גדולות שנאמר והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש ודלקו בהם ואכלום ולא יהיה שריד לבית עשו That is: the (archangel) will stand and blow a trumpet three times, as it is said (Isa 27:13): At that time a great trumpet shall be blown, and those who were lost shall come, etc. And it is written (Zech 9:14): And the Lord shall blow the trumpet, and shall go forth in the storm-winds of the south. At the first blast, the Messiah the Son of David and the prophet Elijah will reveal themselves to those righteous and pure Israelites who will have fled into the wilderness of Judah. After 45 days they will regain their courage, and will strengthen their heavy hands, and will make firm their stumbling knees; and all the Israelites who remain in the whole world will hear the sound of the trumpet, and will recognize that God has visited them, and that the perfect redemption has come; and they will gather together and come, as it is said (Isa 27:13): And those who were lost shall come into the land of Assyria, etc. And from such a sound, fear and terror will seize the nations of the world, and evil diseases will assail them; but the Israelites will gird themselves to go forth. Thereafter the Messiah the Son of David, together with the prophet Elijah, along with the righteous who will have returned from the wilderness of Judah, and

with all the Israelites who will have gathered, will come and make their way to Jerusalem, and will ascend the steps to the remaining house, and will take up residence there. When *Armillus* hears that a king has arisen among the Israelites, he will say: How long will this despised and lowly people carry on in this manner? And he will gather all the armies of the nations of the world and come to do battle with the Messiah of the Lord. But the holy and blessed God will not compel him (namely the Messiah) to fight; rather He will say to him (from Ps 110:1): Sit at my right hand. And He will say to the Israelites: Stand still, and behold the salvation of the Lord, which He will accomplish for you today. Thereupon the holy and blessed God will make war against them, as it is said (Zech 14:3): But the Lord shall go forth and fight against those nations, even as He (formerly) fought in the day of battle. And God will cause fire and brimstone to fall down from heaven, as it is said (Ezek 38:22): I will plead against him with pestilence and with blood; and I will rain upon him, and upon all his troops, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thereupon the wicked *Armillus* will immediately die, together with his entire army and all the wicked who previously laid waste to the house of our God and drove us out of our land into misery. At that same time the Israelites will take mighty vengeance upon them, as it is said (Obad 1:18): And the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau (that is, Christendom, as the Jews understand it) shall be stubble; and they shall kindle them and devour them, so that none shall remain of the house of Esau. These are the words of the eighth sign. As for the blowing of the trumpet, an account of it has been given above in the second chapter of this second part, at page 132, where I indicated the curses with which the Jews curse us on their New Year's Day. As for the winds that concern the Jews who will gather in the Promised Land, without doubt a great many will be brought there by the wind, for in the *Jalkut Schimóni* on the Song of Solomon, fol. 179, col. 3, num. 988, it is written as follows: הרוחות עתידין להתנצח צפון אומר אני מביא את הגליות ורוח דרומי אומר : אנו מביא That is: the winds will dispute with one another; the north wind will say, I will bring the exiled Jews hither, and the south wind will say, I will bring them hither; but the holy and blessed God will make peace between them, so that they will blow at the same time. As for the great slaughter of the Christians, a detailed account of it shall be given in the following chapter.

The ninth sign is described as follows: יהקע מיכאל תקיעה גדולה ויבקעו מחילות המתים בירושלים ויחיה אותם הק"ב. וילך משיח בן דוד ואלהיו הנביא ויחיו משיח בן יוסף הנאסף בשיערי ירושלים וישלחו את משיח בן דוד בשביל : שארית ישראל הפזורים בכל הארצות מיד כל מלכי אומות העולם נושאים אותם על כתפותיהם ומביאים אותם לה' וגומר That is: the (angel) Michael will blow mightily, whereby the graves of the dead in Jerusalem will split open, and the holy blessed God will raise them up. The Messiah, the Son of David, together with the prophet *Elijah*, will also raise from the dead the Messiah, the Son of Joseph, who will lie preserved beneath the gates of Jerusalem. Thereafter, the Messiah, the Son of David, will be sent out on account of the remnant of the Israelites scattered throughout all lands (so that he may gather them together), and immediately all the kings of the earth will

carry them upon their shoulders and bring them to the Lord, &c. The foolish Jews thus imagine that the great kings and potentates of the world will have to carry them into the Promised Land and will be their servants, which is indeed an arrogant fantasy on the part of this worthless rabble. But it will never come to pass that they would even be deemed worthy enough to walk there on foot, let alone that they should be carried there.

The tenth sign reads as follows: ויוציא ה' קב"ה מנהר הוקע מיכאל גדולה גוזן וחלה וחבור ומערי מדי כל השבטים ויבאו עם בני משה באין מספר ובאין שיעור. כגן עדן הארץ לפנייהם ואחרייהם תלהט להבה ולא ישאירו מחיה לאומות העולם. ובשעה שיצאו השבטים ענני כבוד יקיפו אותם והק"בה הולך לפנייהם שנאמר ועלה הפורץ לפנייהם והק"בה יפתח להם מעיינות של עץ החיים וישקה אותם בדרך שנ' בישעיה אפתח על שפיים נהרות ובתוך בקעות מעיינות. משים מדבר לאגם מים וציה למוצאי מים וכתוב לא ירעבו ולא ימצאו ולא יכם שרב ושמש וגו' : הק"בה יזכנו לראות את הגאולה מהרה ויזכנו לראות בית הבחירה ויקיים בנו מקרא שכתוב הנני שב את שבות אהלי יעקב ומשכנותיו ארחם ונבנתה עיר על תלה וארמון על משפטו ישב. ויקיים עלינו כל נחמותיו וכל הבטחותיו שנאמרו על ידי נביאיו וכתוב בעת ההיא אביא אתכם ובעת That is: *Michael* will blow powerfully (with the trumpet), and the holy blessed God will bring forth all (ten) tribes from the river *Gozan*, and from *Chalach* and *Chabor*, as well as from the cities of *Meden* (concerning which one may read in 2 Kgs 17:6, and which was treated above on page 519 in the 10th chapter), and they will come together with the children of *Moses* (who were mentioned above in the said 10th chapter, p. 539, etc.) without number. The earth will be before them like Paradise, and behind them a flame will kindle, and they will leave no provisions for the nations of the world. When the tribes go forth, the clouds of glory will surround them, and the holy blessed God will go before them, as it is said (Mic 2:13): The one who breaks through will march before them. God will also open for them the springs of the Tree of Life and give them drink along the way, as it is said in Isaiah (Isa 41:18): I will open rivers on the heights, and fountains in the midst of the valleys; I will make the wilderness into pools of water, and the dry land into springs of water. So also it is written (Isa 49:10): They shall neither hunger nor thirst; neither heat nor sun shall strike them, etc. May the holy blessed God make us worthy to see the redemption speedily. May He also make us worthy to behold His chosen house (namely, the Temple), and may He fulfill in us what is written (Jer 30:18): Behold, I will turn the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be built again upon its hill, and the palace shall stand in its proper manner. May He also fulfill all His consolations and all His promises toward us, which were spoken through His prophets, and (in particular) what is written (Zeph 3:20): At that time I will bring you in, namely at the time in which I will gather you, for I will make you a name and a praise among all the peoples of the earth, when I turn your captivity before your eyes. These are the words of the last sign from the book *Afkáth ròchel*.

Regarding the aforementioned ten tribes, it is read in 2 Kgs 17:6 and 1 Chr 5:26 that the kings of Assyria, Salmanasser, Phul, and Tiglath-Pilneaser, led them away into Assyria and settled them in Chalach and in Chabor, by the river Gosan, and in the cities of the Medes. By

the aforementioned river Gosan, however, the Jews understand the river *Sabbátjon*, mention of which was made above in the tenth chapter of this second part, concerning which Rabbi Bechai, in his commentary on the five books of Moses, fol. 225, col. 1, in the *Parascha Haasinu*, on the words of Deut 32:26, “I said, I will scatter them into corners, I will make the remembrance of them to cease from among men, had I not feared the wrath of the enemy,” writes as follows: רמזו זה לגלות עשרה השבטים שגלו לנהר גוזן הוא שהחכמים קורין אותו נהר סבטיון, That is: This has a meaning pointing to the exiled ten tribes, who were led away captive to the river Gosan, which the Sages call the river *Sabbátjon*. That they will return at the time of the Messiah, however, is read in the book *Mischmia jeschúa*, fol. 33, col. 1, in these words: העיקר הרביעי שבזמן הגאולה העתידה ישובו עשרה השבטים וגו' That is: The fourth principal article is that at the time of the future redemption the ten tribes will return, which is also to be found there at fol. 35, col. 3, and fol. 36, col. 2. And at fol. 62, col. 2, it is written there: לפי שעשרת השבטים יבאו ראשונה והם יתחילו להלחם באומות לכן אמר ויתר אחיו שהם יהודה ובנימין ישובון על בני ישראל שהם עשרת השבטים, That is: Because the ten tribes will come first and will begin to wage war against the nations of the world, therefore he says (namely the prophet Micah in chapter 5, verse 3): But the remaining brothers, namely Judah and Benjamin, will return to the children of Israel, that is, to the ten tribes.



*Benjamin will go, in order to bring them back, so that they may share with them in the days of the Messiah and in the life to come, as it is said (Jer 3:18): At that time those who are of the house of Judah will go to the house of Israel, etc.* In the Talmudic tractate *Sanhedrin*, it is disputed at fol. 110, col. 2 whether the ten tribes will return and will have a share in the life to come, and the words there read as follows: עשרת השבטים אינן עתידין לחזור שנאמר וישליכם אל ארץ אחרת: כיום הזה מה יום הולך ואינו חוזר אף הם הולכים ואינן חוזרין דברי רבי עקיבא. רבי אליעזר אומר כיום הזה מה היום מאפיל להן: that is, the ten tribes will not return, as it is said (Deut 29:28): “And He cast them into another land, as it is this day.” Just as the day passes and does not return, so too have they gone away and will not return; these are the words of *Rabbi Akiva*. *Rabbi Eliezer* says that the words “as it is this day” signify that just as the day is dark (in the morning) and grows bright (toward noon), so too was it dark for the ten tribes, and it will grow bright for them again. After this, the following continues: ת”ר עשרת השבטים אין להם חלק לעולם הבא שנאמר ויתשם יי מעל אדמתם באף ובחמה ובקצף גדול. ויתשם יי מעל אדמתם בעולם הזה וישליכם אל ארץ אחרת לעולם הבא דברי ר”נ. ר”ש בן יהודה איש כפר עכו אמר משום רבי שמעון אם מעשיהם כיום הזה אינן חוזרין ואם לאו חוזרין. רבי אומר באים הם לעולם הבא שנ’ ביום ההוא יתקע בשופר גדול וגו’ that is, our Rabbis teach that the ten tribes have no share in the life to come (that is, in eternal life), because it is said (Deut 29:28): “And the Lord cast them out of their land with great wrath, fury, and indignation.” The words “the Lord cast them out of their land” are to be understood as referring to this world, and the following words, “and cast them into another land,” signify the world to come. These are the words of *Rabbi Simeon ben Jehuda*, who was from the village of *Acco*, said in the name of *Rabbi Simeon* that if their deeds are as they were on that same day (on which they were led away into captivity), they will not return; but if not, they will return. *Rabbi* says they will come into the life to come, because it is said (Isa 27:13): “At that time a great trumpet shall be blown,” etc. That the ten tribes will not return, and that they have been entirely cast off by God, this is what Holy Scripture teaches; for in 2 Kgs 17:18, 20 it is read: “And the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone. Therefore the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight.” And in Hos 1:6 it is written: “I will no more have mercy upon the house of Israel, that I should in any wise forgive them.” The hope of the Jews, therefore, that they will return is vain and futile.

Regarding the Messiahs who, according to the opinion of the Jews, are yet to come: they erroneously hold that there shall be two of them, namely the *Son of Joseph* and the *Son of David*. Concerning this, one reads in the book *Menoráth hammáor* fol. 81, col. 2., at the beginning of the 10th chapter, under the title *Ner chamíschi chélek schéni*, as follows: המלך המשיה שעתיד ליגלות מובטח לנו שעתיד להחזיר מלכות של דוד ליושנה ובונה בית המקדש ומקבץ נדחי ישראל ויחיו זמנב ואמרו רבותינו שמלך אחר שאינו מזרע דוד יקדימנו ויהרג וקראוהו משיח בן יוסף כדגרסינן במסכת סוכה פרק החליל דף נ"ב ת"ר משיח שעתיד ליגלות במהרה בימינו אומר לו הקב"ה שאל מה אתה מבקש ואני נותן לך שנ' אספרה אל חק וגו' שאל ממני

That is: 'וגו' כיון שרואה שמשיח בן יוסף נהרג אומר לפניו רב"שע איני מבקש ממך אלא חיים שנ' חיים שאל ממך נתת לו וגו' is: We are assured that the King Messiah, who shall be revealed, will restore the kingdom of David to its former state, will build the Temple, will gather the scattered Israelites, and will live for a long time. Our Rabbis have also said that another king, who shall not be of the seed of David, will come before him and will be slain, whom they have called the Messiah the Son of Joseph, just as we read in the (Talmudic) tractate *Súcca*, in the chapter *Hachálil*, fol. 52, col. 1. (where it is written:) Our Rabbis teach that God will say to the Messiah who shall be revealed (which may it happen swiftly and in our days): Ask what you desire, and I will give it to you, as it is said (Ps 2:7-8): I will declare what has been decreed, etc. Ask of me, etc. When he sees that the Messiah the Son of Joseph has been slain, he will say to Him: I desire nothing from You but life, as it is said (Ps 21:5): He asked life of You, and You gave him length of days. And in the book *Schené luchóth habberith* it is written at fol. 242, col. 1 as follows: משיח בן יוסף ואחר כך משיח בן דוד ואז יתקן בית יוסף מה שקלקלו בהתחלקות מלכות בית דוד כילא יבא משיח בן יוסף

That is: First will come the Messiah the Son of Joseph, and thereafter the Messiah the Son of David; and then the house of Joseph will set right what they corrupted and did wrong through the division of the kingdom of the house of David. For the Messiah the Son of Joseph will not come for his own need, but will appear on account of the Messiah the Son of David; for he will give himself up, and will pour out his soul unto death, and his blood will atone for the people of God. It is likewise apparent from what was cited shortly before from the book *Atkáth róchel*, concerning the eighth and ninth signs of the coming of the Messiah, that there shall be two Messiahs; this is also to be found in Rabbi Solomon Jarchi's commentary on Isa 24:18. And this is proven in the *Jalkut chádasch* fol. 142, col. 1. numero 28. under the title *Maschiach*, from the *Sohar*, from the words of Gen 49:10, "The scepter shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh comes," in a most subtle manner, after the Rabbis' over-ingenious fashion, where one reads as follows: לא יסור שבט מיהודה זה משיח

That is: The words "The scepter shall not depart from Judah" signify the Messiah the Son of David; by "the lawgiver" is meant the Messiah the Son of Joseph; and by "Shiloh," Moses is signified, since one equals the other in numerical value (inasmuch as *Schilo* yields 345, and *Mosche* yields exactly the same). More of the same kind is also to be read in the aforementioned *Jalkut chádasch*, in the cited passage, at numero 26. and 27. And at fol. 143, col. 2. numero 54. under the mentioned title *Maschiach*, the following is taught concerning the words of Exod 21:33, "When someone digs a pit and does not cover it, and an ox or a donkey falls into it": שור זה משיח בן יוסף חמור זה

That is: By the ox is meant the Messiah the Son of Joseph, and by the donkey the Messiah the Son of David.

Regarding the Messiah, the Son of Joseph: he is to come from the tribe of Ephraim, concerning which the book *Emek hammélech*, fol. 135, col. 1, in the 18th chapter, under the title *Scháar réscha di sér ánpin*, contains the following: הוא יעשה נקמות בגוים ותוכחות בלאומים לאסור: מלכיהם בזיקים ונכבדיהם בכבלי בריל וזהו אוסרו בזהר פרשת שמות וקודשא בריך הוא ילביש קנאה להר שופר זעירא הוא המלך המשיח שיבא מצעירי השבטים שהוא משבט אפרים כמו שהרגם יונתן בפרשת ויחי על פסוק ואולם אחיו הקטון יגדל ממנו וצעיר בניו שהוא שבט אפריים ממנו יבוא משיח בן יוסף ויגאלם כמו שנאמר חי ה' אם לא יסחבום צעירי הצאן וכונת הפסוק על אדום שיסחב וימשך את שר אדום מסולם הנער מטטרון שיפול בנהר דינור ויסור ממשלתו ממנו ומי יעשה זה צעירי הצאן שהם שבט אפרים שהוא נולד אחרון שבשבטים והוא הצעיר וישראל נקראו צאן שנ' ואתם צאני צאן מרעייתי אדם אתם עם המשיח דאמשחו עליו זהו חיה משיח בן יוסף משבט אפרים והוא ממש סוד נשמת ירבעם שפרחה ממנו קודם שחטא בינעה That is: He (namely the Messiah, the Son of Ephraim) will take vengeance upon the Goyim (or Christians) and punish the nations, so that he will bind their kings in chains and their most illustrious (or most renowned persons) in iron fetters; and this is what is said in the *Sohar* in the *Parascha Schemoth*, that the holy blessed God will clothe a small trumpet, namely the King Messiah, with vengeance, who will come from the least of the tribes, namely the tribe of Ephraim, just as *Jonathan* rendered it in his Chaldean translation in the *Parascha Vajechi*, on the words (Gen 48:19) "But yet his younger brother shall be greater than he," that from the least of his sons, namely from the tribe of Ephraim, the Messiah the Son of Joseph shall come and redeem us, as it is said (Jer 49:20): "As the Lord liveth, the least of the flock shall surely drag them away." These words, however, refer to Edom (that is, Christendom), meaning that he (namely the Messiah, the Son of Joseph) will drag and draw the Prince of Edom (who is said to be the chief devil Sammael) from the ladder of the youth Metatron, so that he will fall into the (infernal) river Dinur, and will strip him of his dominion. But who will accomplish this? The least of the flock, namely the tribe of Ephraim, for he (Ephraim) is the last-born among the tribes (in that he was Joseph's youngest son) and was the least (or smallest). So too are the Israelites called a flock, as it is said (Ezek 34:31): "And ye are my flock; ye men are the sheep of my pasture." (And the tribe of Ephraim will accomplish this) together with the Messiah whom they will anoint over themselves, who will be the Messiah the Son of Joseph from the tribe of Ephraim, and who is in truth the soul (called *nescháma*, not the soul called *néphesch*) of Jeroboam (the son of Nebat), which flew away from him before he had sinned, at the time when the thought of sinning first arose in his mind, just as it came to pass with the sin of the first man, that his *nescháma* flew away from him, which was thereafter received by Enoch, who is called Metatron, and for this reason he also did not die, etc.

So also at fol. 137, col. 3 in the aforementioned book *Emek hammelech*, in the 24th chapter, under the said title *Scháar réscha diser ánpin*, the following, among other things, is read from the same: משיחא דא משבטא דאפרים הוא ומורעא דירבעם בן נבט הוי מכריה דאביה וגו' ; המשיח הזה יהיה : ילדהו : That is: This Messiah will be of the tribe of Ephraim, and of the seed of Jeroboam the son of Nebat, and will descend from his son Abijah,

etc. This Messiah will be a good son to God, as it is said (Ps 2:7): The Lord has said to me, you are my son; today I have begotten you. Concerning this, still more is to be found in the same place, and the like may also be seen in the little book *Schechecháth léket*, number 20, under the title *Maschiach*, as well as in the small *Jalkut Rubéni*, number 7, under the aforementioned title *Maschiach*.

For this reason he is also called משיח בן אפרים *Maschiach ben Ephraim*, that is, the Messiah the son of Ephraim, concerning which the following is read in the little book *Mikvéh Jisrael*, fol. 47, col. 2. *numero* 53. in the 14th chapter: ועיני גאולה העתידה כהור וכמוס מכל אדם. רק כפי הנראה מן: that is, the work of the future redemption is hidden from all men; but so far as one can see from the prophets, it will come to pass that the ten tribes will travel to the Holy Land by the hand of a prince and head, whom our Sages, of blessed memory, as well as the Chaldean translation, have called *Maschiach ben Joseph*, that is, the Messiah the son of Joseph, and in another place *Maschiach ben Ephraim*, that is, the Messiah the son of Ephraim. Shortly thereafter, fol. 48, col. 1. *numero* 58. follows: גם נוכל לומר שלכך נקרא בן אפרים: שהיא נולד משבט אפרים ויהיה ראש על עשרה השבטים המכונים בשם אפרים בכל המקרא דוגמת מלך הראשון ירבעם בן נבט שהיה משבט אפרים. ובן יוסף נקרא לא לבד בעבור שבא מגזע יוסף אלא שיוסף הוא אות אמת ודוגמא לכל בית ישראל כמו שאירע ליוסף מן היסורין וחמוני בבית האסורין והעלמוהו מן אחיו ימים רבים. ומן האושר וההצלחה כי מבית האסורים יצא למלוך כן הרכב עם עשרת השבטים שהם סגורים וכלואים ונעלמים מכל אדם ובאחרית הימים יזכו להאשר וההצלחה: that is, we can also say that he is therefore called *Ben Ephraim*, that is, the son of Ephraim, because he will be born of the tribe of Ephraim and will be the head over the ten tribes, who are called by the name Ephraim throughout the entire Bible, after the example of the first king Jeroboam, the son of Nebat, who was of the tribe of Ephraim. He is also called *ben Joseph*, that is, the son of Joseph, not only because he comes from the tribe of Joseph, but also because Joseph was a certain sign and prefiguration of the entire house of Israel. Just as plagues befell Joseph, and he was shut up in prison and hidden from his brothers for a long time, and was afterward fortunate in that he was raised from prison to rule, so it is also with the ten tribes, who are enclosed and imprisoned and hidden from all men; but in the last days they will attain great happiness and prosperity, like *Joseph*. In the Chaldean translation of *Song* 4:5, the following is also written concerning these two Messiahs: הרין פריקין רעתידין למפרקין: that is, your two redeemers who will redeem you, the *Messiah* the son of *David* and the *Messiah* the son of *Ephraim*, are like *Moses* and *Aaron*, the sons of *Jochebed*, who are compared to two young roes that are twins of a roe. The same is also to be read in the said translation of *Song* 7:3. Indeed, he is also called simply *Ephraim*, as can frequently be seen in the book *Pesikta rabbetha*, fol. 62, col. 2. 3. 4. And the following is also written there at fol. 63, col. 2.: מליבש הק"בה לאפרים משיח צדקנו לבוש שזיוו הולך מסוף העולם ועד סופו: וישראל משתמשין לאורו ואומר אשרי שבה נברא: that is, the Holy, blessed God will clothe *Ephraim*, the *Messiah* who is our

righteousness, with a garment whose radiance will extend from one end of the world to the other, and the Israelites will make use of his light and say: blessed is the hour in which he was created; blessed is the womb from which he came. But in the aforementioned book *Emek hammelech*, it is taught at fol. 77, col. 1. at the end of the 39th chapter, under the title *Scháar abbave-émma*, that he will be Joseph himself, concerning which the words read as follows: דוד משיח בן יוסף הוא יוסף בעצמו כמו דוד הוא משיח בן דוד: that is, the *Messiah* the son of *Joseph* will be *Joseph* himself, just as the *Messiah* the son of *David* will be *David* himself.

This *Messiah*, the son of *Joseph*, is said to have already been in the world at various times; for he is said to have been the widow's son at *Zarpath*, mentioned in 1 Kgs 17:17 etc., and also the prophet *Jonah*, as well as *Rabbi Isaac Luria*. That he was the son of the aforementioned widow is taught in the *Jalkut chadash* fol. 24, col. 1. 2. numero 112. under the title *Eliahu*, from the book *Asarah maamaroth*, cap. 15. fol. 52, col. 2., with these words: איתא בתוספות בבא מציעא פרק המקבל דף ק"ד שנתלקו ר"ל עם אליהו מאיזה שבט הוא הם אמרו שהנא מבני לאה והוא כאן ואליהו אמר ולא כהן הוא אלא מבני בניה של רחל הוא דאמרו ליה אם כן דלאו כהן מר למה אמרת להצרפית עשי לי עוגה קטנה ולבנך תעשי באחרונה וודאי הותרת כוהנך לאכול הלא אם כן כהן אתה. והשיב להם לפי שאותן התינוק היה משיח משיח בן יוסף ורמזוהו להם רמז טרם שבא משיח אני אבא תחילה עד כאן שם בתוספות. והנה ידוע שאותן התינוק היה יונה ולכך חרדה לו נינוה שלא נהפכה ננוה בימין בהיותו משיח בן יוסף חשש להב פן יהיה עתה עמו מלחמת גוג ומגוג וזהו כוונת הגמרא בתענית משום דבעי לומר מרחם על הארץ הקרימו יונה לדור ולשלמה וכו' כי אחרי שידקר יונה שהוא משיח בן יוסף יבא דוד דהיינו משיח בן דוד: that is, in the *Tosephoth* of the Talmudic *Tractate Bava Metzia*, it is written in the 9th chapter, fol. 114, col. 2., that the Rabbis were in disagreement with *Elijah* about which tribe he was from. They said he was from the children of *Leah*, and a priest; but *Elijah* said that he was no priest, but rather from the descendants of *Rachel*. Then they said to him: if that is the case, that the master is no priest, why then did he say to the widow of *Zarpath* (1 Kgs 17:13): Make me first a small cake, and afterward make one for your son as well? To this he answered them: since that boy (and son of the widow) was the *Messiah*, the son of *Joseph*, I thereby wished to indicate to them that before the *Messiah* comes, I will come first. Thus far are the words of the *Tosephoth*. See, it is well known that that same boy was the (prophet) *Jonah*; for this reason *Jonah* was angry that *Nineveh* was not overthrown and destroyed in his time, for since he was the *Messiah*, the son of *Joseph*, he was anxious that he would now have to wage war with *Gog* and *Magog*. And this is the intent of the *Gemara* in the *Tractate Taanith*, fol. 17, col. 1.: because *Jonah* must pronounce the words (blessed are You, Lord) who has mercy upon the earth, he was therefore placed before *David* and *Solomon*. For after *Jonah*, who is the *Messiah* the son of *Joseph*, shall have been pierced (which piercing refers to Zech 12:10), then *David*, that is, the *Messiah* the son of *David*, will come.

That he was also the *Rabbi Isaac Lurja*, I prove from the following: because in the cited book *Emek hammelech* fol. 11, col. 4. in the 5th chapter, under the title *Hakdamáth hammechabbér*, it is taught, on the report of *Rabbi Chájim Kliperis* in his book *Ez chájim*, who was a disciple of the aforementioned *Rabbi Isaac Lurja*, that he raised several dead

persons, with whom he held a conversation concerning the mysteries of the Law. And shortly thereafter the following is read: בעם אחת שארי ז"ל בעמדו על ציון שמעיה ואבטליון והתלמידים עמו ואמר: יודע: ביום אחת שארי בני הרעו ששמעיה ואבטליון צוו לי לאמר לכם שהתפללו על משיח בן יוסף שלא ימות עדי כאן לשון לשון של מהר"ח בספר עץ חיים וכתב על ז"ד וטרוב טפשותנו לא היה בנו דעת לשאול אותו מי הוא המשיח בן יוסף ולא עמד אלא ימים מועטים ונתבקש רבינו בישיבה של מעלה ונודע לנו למפרע שהוא היה משיח בן יוסף ורוב ענותנותו לא רצה לגלות את עצמו, That is: It once came to pass that, as the Lord, the Rabbi *Isaac*, stood at the gravestone of *Schemája* and *Abtálion*, and his disciples were with him, he said to his disciples: my sons, know that *Schemája* and *Abtálion* have commanded me to tell you that you should pray for the Messiah, the son of *Joseph*, that he may not die. Up to this point are the words of Rabbi *Chájim* in the book *Ez chájim*, and he wrote concerning this (thus): On account of our great foolishness, we had no understanding to ask him who the Messiah, the son of *Joseph*, was; but our teacher remained (after this) alive only a few days, and was summoned to the high school (of heaven); and we learned, in a reversed manner (that is, after the fact), that he had been the Messiah, the son of *Joseph*, but on account of his humility he had not wished to reveal himself. After this, the following is further written in the same place at fol. 11, col. 4. and fol. 12, col. 1. concerning him: פעם אחת בערב שבת סמוך להכנסת כלה יצא עם התלמידיו וחו : לעיר צפה לבוש ד' בגדים כדי לקבל השבת מתחיל מזמור לדוד הבו לה' בני אלים ופזמון מיוסד לקבלה שבת ומזמור ליום השבת וה' מלך בגיגון נאה ובתוך שהיו משוררים אמר הרב לתלמידיו חבירים רצונכם שנלך לירושלים קודם השבת ונעשה שבת בירושלים וירושלים היא רחוקה מצפת יותר מ"כ פרסאות השביו קצת מן התלמידים אנן שומעים בכך וקצת השיבו ואמרו נלך מקודם ונודיע אותו לנשינו כיון שאמרו נלך מקודם לביתנו נתחרד הרב חרדה גדולה והכה כף אל כף ואמר אוי לנו שלא היה בנו זכות להגאל שאילוא הייתם כולכם משיבים בפה אחד שאתם רוצים לילך בשמחה גדולה תכף היו נגאלים כל ישראל שעתה היתה השעה עומרת להיגאל ומתוך שמאנתם בדבר חזר הגלות לאיתנו בע"ה ורוב סודותיו גילה אותם בשדות ובמדברות ולא היה צריך לשום ספר, That is: He went out one evening of the Sabbath, close to the time when the Sabbath began, with his disciples outside the city of *Zephath*, clothed in four garments, in order to receive the Sabbath, and began (the 29th Psalm, which begins:) A Psalm of David. Give unto the Lord, ye children of the mighty; and the *carmen*, or poem, appointed for the reception of the Sabbath; as also (the 92nd Psalm, which begins:) A song for the day of the Sabbath; (and the 97th Psalm, which begins:) The Lord is King, (to be sung) with a beautiful melody. And while they were singing, the teacher said to his disciples: companions, do you wish that we go to Jerusalem before the Sabbath, and that we keep the Sabbath in Jerusalem? (Jerusalem, however, was 25 miles distant from *Zephath*.) Then some of the disciples answered: we will obey in this (and go with you, if you wish to go there); but some among them answered and said: we will first go and let our wives know. When they had said, we will first go to our houses, the teacher began to tremble violently, and struck one hand against the other, and said: woe unto us, that there was no worthiness in us to be redeemed! For if you had all answered with one voice that you wished to go with great joy, all Israelites would have been redeemed immediately, for now was the right time to be redeemed; but because you have refused to go with me, the *exilium*, or misery (that is, the captivity), has returned to its former strength on account of the manifold sins. He also revealed most of his mysteries in the

fields and in the wilderness, and had no need of any book. Concerning all of this, the cited book *Emek hamélech* fol. 109, col. 2. at the end, and col. 3. in the 112th chapter under the title *Scháar Kirjáth árba* may also be consulted, where the following is likewise read: ידוע שמפני: אותה העת רצון בא האר"י זל"ה לעולם הוא נשמת משיח בן יוסף כנודע בביאור בשער גלגול נשמות That is: It is known that Rabbi *Isaac Lúrja* (whose memory be unto eternal life) came (into the world) on account of that time of good pleasure, and that he was the soul of the Messiah, the son of *Joseph*, as is clearly shown in the treatise on the transmigration of souls. And at fol. 33, col. 1. the following is read in the cited book *Emek hammélech*, in the 55th chapter, under the title *Scháar ólam hattóhu*: והיה הרב רבי יצחק לוריא זל"ה בא לזכות את הדור והקב"ה השפיע עליו אלף ידות רוח: 'הקודש מעין חכמה וגו' הוא היה המשיח בן יוסף של אותו הדור ובעוונות הדור הגרוע נאסף ונגוע שלא בזמנו וגו' Rabbi *Isaac Lúrja*, whose memory be unto eternal life, came to justify the generation of mankind, and the holy, blessed God poured out the Holy Spirit upon him a thousandfold, etc. He was the Messiah, the son of *Joseph*, of the generation of that time, but on account of the sins of the base generation he was taken away and died before his time, etc.

Further, in the aforementioned book *Emek hammélech*, fol. 151, col. 4., in the 44th chapter, under the title *Scháar rèscha difér ánpin*, it is reported that he was able to recognize all the sins that were marked upon people's foreheads, and that he not only knew what people had done in their private chambers, but also what they had thought in their minds. And at fol. 152, col. 1., one reads how the souls of the wicked ran after him and sought help from him, in these words: כל הנשמות האבודות ההולכים מדחי אל דחי ונקלעים בכף הקלע אינם רוצים לקבל אותם ואפילו בגיהנם מחמת רבוי הזוהמא ששאבו נשמתם בחייהם ואין כח בגיהנם ללכך אותם כל אותם הנשמות היה מספר לתלמידיו שבאים לאלפים ולרבבות לפניו כשהוא הולך על השדה חזה כל האילנות מלאים מהם וכן בנהר הם צפים על גבי המים לאין מספר והיה שואל אותם מה ענינם שם והיו משיבים ששמעו את רוב קדושתו והשגתו מסוף העולם ועד סופו ובאו לתקן אותן כי יש בידו לתקן אותן ולהשיב להם אם יגזור השם בחיים אתקן אתכם ואת כל העולם כולו והיה מגלה לשם לתלמידיו איך אפשר That is: he also recounted to his disciples that all those lost souls who are driven from one place to another and hurled about with a sling, and who are not even accepted in hell on account of the great impurity they had drawn upon themselves during their lifetimes, and whom hell itself is not capable of purifying, had come before him in thousands and tens of thousands, so that when he walked in the field he saw all the trees filled with them. They also floated in the rivers, upon the water, in countless numbers; and when he asked them what they were doing there, they gave him the answer that they had heard of his great holiness and ability from one end of the world to the other, and had come so that he might set them right again, since he was capable of doing so. He then answered them that if God granted him life, he would set them and the whole world right again. He also revealed to his disciples how they could be set right.

Regarding the time of his birth and how long he lived: as for the time of his birth, it can be seen in the aforementioned book *Emek hammelech* fol. 10, col. 1., in the 2nd Chapter, under the title *Hakdamath hammechabbér*, that he is said to have been born in the year 5294 after

the creation of the world, that is, in the year 1534 A.D., in the Promised Land, and to have been circumcised in the lap of the prophet *Elijah*. As for the time of how long he lived, the following is read concerning this in the said fol. 10, col. 3, at the beginning of the *3rd Chapter*: אחרי העשרים שנים של הפרישות הגדול שעשה במצרים נתגלה אליו אליהו הנביא ז"ל בצווי הקב"ה ואמר לו כבר הגיע העת סמוך לפטירתך ואותו הפעם לא היו לו כי אם ל"ו שנה ובן ל"ח שנה היה בשנה שנתבקש בישיבה של מעלה פה ק"ק צפת That is: after he had for twenty years in Egypt greatly separated himself from unholy things, the prophet *Elijah*, of blessed memory, revealed himself to him by command of the Holy and blessed God, and said to him that the time had come in which he would soon die; and he was at that point no more than 36 years old: but in the 38th year of his age, here in the holy congregation of *Zephath*, on account of our manifold sins, he was called to the supreme high school (which is in heaven).

Furthermore, it is also read in the aforementioned book *Emek hammelech*, fol. 6, col. 4. in the first preface, that he will come again in the future and redeem the Jews, and the words read as follows: הָאֵרִי י' ז"ל אֲשֶׁר מָסַר נַפְשׁוֹ עַל תְּקוּנַת הַדּוֹר וְעָלָיו נֶאֱמַר וּבְחַבְדוֹתָיו גִּרְפָּא לְנוּ וְהוּא מְחַלְל מַפְשְׁעֵינוּ מִדְּבַר הָאֵרִי י' ז"ל אֲשֶׁר מָסַר נַפְשׁוֹ עַל תְּקוּנַת הַדּוֹר וְעָלָיו נֶאֱמַר וּבְחַבְדוֹתָיו גִּרְפָּא לְנוּ וְהוּא מְחַלְל מַפְשְׁעֵינוּ מִדְּבַר That is: Rabbi Isaac Lurja, of blessed memory, gave his soul to set the generation aright, and of him it is said (Isa 53:5): "And by his wounds we are healed, and he was wounded for our transgressions and crushed for our sins." He will also come again to us and redeem us, and through the mercy of the holy and blessed God restore the Crown to its former state.

Otherwise, it is taught in the great *Jalkut Rubeni* fol. 91, col. 2. in the *Parasha Bo*: בְּכָל דּוֹר וְדוֹר שׁוֹלֵחַ הַקָּבָ"ה נִיּוֹצֵן אֶחָד מִמְּשִׁיחַ אוֹ לְגָאֹל אוֹ לְתַקְּנוֹת בְּתַשׁוּבָה אוֹ לְקַנֵּם הָעוֹלָם כְּדוּרוֹ שֶׁל שְׁמֹד אוֹ לְהַאִיר לְעוֹלָם בְּגִלּוֹת וְדוֹר שׁוֹלֵחַ הַקָּבָ"ה נִיּוֹצֵן אֶחָד מִמְּשִׁיחַ אוֹ לְגָאֹל אוֹ לְתַקְּנוֹת בְּתַשׁוּבָה אוֹ לְקַנֵּם הָעוֹלָם כְּדוּרוֹ שֶׁל שְׁמֹד אוֹ לְהַאִיר לְעוֹלָם בְּגִלּוֹת That is: In each and every generation, the holy and blessed God sends a spark of the Messiah, either to redeem the Jews if they repent, or to sustain the world, as in the generation of persecution (that is, the generation that was persecuted), or else to illuminate the world in the *exilio*, or captivity, through the light of the Law, so that it may not perish entirely. But let this suffice concerning the Messiah the Son of Joseph.

Concerning the Messiah, the Son of David, who is also called only בֶּן דָּוִד *ben David*, that is, the Son of David, *Abarbanel* was of the opinion that he would come from among the Jews who dwell in Christendom, for he writes thus in his book *Maschmia jeschúa*, fol. 4, col. 2.: מִפְּנֵי מַפְלַת אֲדוֹם שֶׁהָיָה עֲצָמָה יַעֲצְרוּ כַּח הַיִּשְׁמְעֵאֵלִים לְבֹא עַל רוֹמֵי כְּמוֹ שֶׁהָרֹמִיִּים הִלְכוּ עַל יְרוּשָׁלַיִם וְאַזְ תִּהְיֶה הַמַּלְחָמָה גְּדוֹלָה בְּכִרְךָ גְּדוֹל שְׁבָרוֹמִי וּמִמָּה שֶׁאֱמָרוּ וּמִשָּׁם בֶּן דָּוִד יֵצֵא וְיָבֵא לְאַרְצָא יִשְׂרָאֵל יִרְאֶה שִׁיחָה מְשִׁיחַ בֶּן דָּוִד מִתִּיהוּדִים אֲשֶׁר בְּגִלּוֹת אֲדוֹם That is: On account of the fall of *Edom* (that is, of Christendom), which will be mighty, the Ishmaelites will marshal their forces to march against Rome, just as the Romans marched against Jerusalem; at that time there will be a great war in the city of Rome.



As for what is said, that the Messiah, the Son of David, will come from there and make his way into the land of Israel, it appears that the Messiah, the Son of David, will be from among the Jews who are in the *Edomite* exile or misery (that is, in captivity under the Christians), just as the words “Who is this that comes from Edom?” (Isa 63:1) are interpreted by our rabbis.

Furthermore, some rabbis hold that he will be from the lineage and descendants of King David; others, however, namely the Kabbalists, are of the opinion that he will be King David himself, with respect to the soul. As for the first opinion, it is certain and true that the Messiah would have had to be of the lineage of King David, as is clearly to be seen from Jer 23:5 and 33:15, in both of which passages, by the Jews’ own admission, the Messiah is treated of; wherefore Rabbi David Kimchi also writes, in his commentary on the words of Ezek 34:23, “I will raise up a shepherd over them who shall feed them, namely my servant David,” in the following manner: עבדי דוד המשיח שיעמוד מזרעו בעת הישועה, That is: the words “my servant David” signify the Messiah, who at the time of redemption will arise from his (namely David’s) seed. Rabbi Solomon Jarchi likewise teaches in his commentary thereon: עבדי דוד מלך מזרעו, That is: the words “my servant David” are to be understood as referring to a king from his seed. In the same manner, the words of Jer 30:9, “They shall serve the Lord their God, and David their king, whom I will raise up for them,” are rendered in the Chaldean translation as follows: ופלחון קדם יי אלההון וישתמעון למשיחא בר דוד מלכהון דאקים להון, That is: they shall serve the Lord their God, and shall obey the Messiah, the Son of David, their king, whom I will raise up for them. And Abarbanel writes in his commentary thereon, fol. 129, col. 2, in the following manner: ואת דוד מלכם אשר אקים להם הוא מלך המשיח שימלוך מבית דוד, That is: the words “and David their king, whom I will raise up for them” signify the King Messiah, who will reign from the house of David. Now since the Messiah would have had to be of the lineage of King David, he cannot be David himself, as the foolish Kabbalists absurdly imagine; concerning whom one reads in the book *Tishbi* of Elijah, fol. 16, col. 2, under the word *Gilgul*, as follows: אומרים שנשמתו של אדם הראשון נתגלגלה בגוף של דוד המלך ומדוד תתגלגל בגופו של משיח וכן אדם ראשי תיבות אדם דוד משיח, That is: it is said that the soul of the first man passed into the body of King David, and that it will pass from David into the body of the Messiah; and thus the letters of the word אדם, *Adam*, are the initial letters of the names Adam, David, Messiah. Abarbanel likewise expresses himself in his commentary on the aforementioned words of Ezek 34:23 as follows: אמר המפרשים שמפני שמלך המשיח יהיה מזרע דוד וגו’, לכן קראו דוד ונכון הוא. אבל בעלי הקבלה שקיימו וקבלו דעת גלגול נפשות אמרו שמלך המשיח יהיה דוד עצמו כי הנר נפש דוד תתגלגל במלך המשיח ולכן הוא עצמו ימלוך בישראל, That is: the commentators have said that, since the King Messiah will be of the seed of David, etc., he is therefore called David, and this is also correct. But the Kabbalists, who maintain and have accepted the doctrine of the transmigration of souls from one body into another, say that the King Messiah will be David himself, because the soul of King David will pass into the King Messiah; and therefore he himself will reign over Israel. But just as the Kabbalists’ doctrine of the

transmigration of souls from one body into another, and consequently the passing of King David's soul into the Messiah, is a Jewish fabrication and reckless folly, so too is the doctrine of the Messiah the Son of Joseph a fable sprung from the vain minds of the witless rabbis; for Holy Scripture makes mention of only one Messiah, who was to be of the tribe of David, as shall, God willing, be demonstrated by me in another book against the Jews.

To conclude this chapter, I will also indicate what Rabbi David Kimchi writes in his commentary on Ps 89:48, in these words: *בכל דור ודור יהאזה מי שהוא מזרע דוד שהיה בימיו הישועה ויהיה : הוא מלך המשיח* : that is, in every generation (and age) the one who is of the seed of David shall wish that the redemption may come to pass in his time, and that he may become the King Messiah. This, however, is a foolish matter, for the true Messiah has long since come, and is thus awaited in vain by the Jews. And so every person who is of the lineage of David may let go of the foolish fancy that he will be the Messiah, and never allow it to enter his mind, since the Messiah promised in Holy Scripture had to be not merely a man, and indeed one without sin, but also at the same time God.

**Chapter XIV. In which it is shown in what manner, according to the teaching of the Jews, the Christians will wage a great war with the Turks shortly before the coming of the Messiah; and how, during that war, the Messiah the son of Joseph will fight valiantly alongside the Christians and be slain; and how after that the Messiah the son of David will come and bring the entire world under his dominion; in which time all Christians together with their supposed prince and ruler, Sammael, are to be exterminated; as well as what else will further come to pass at that time.**

The Jews hold the undoubted opinion that at the coming of their Messiah, who has thus far been awaited in vain, a severe war will break out between the Christians and the Turks, but that the Messiah will intervene and conquer the entire world. For this reason, it is written in the book *Nézach Jisraël* fol. 46, col. 2., at the beginning of the 35th chapter, as follows: בזמן המלך המשיח שיגלה במהרה בימינו קודם מלכותו יהיה מלחמת גוג ומגוג שכל האומות יעלו עליהם למלחמה עד שינצח המשיח המלך המשיח: That is: At the time of King Messiah (may he be revealed speedily and in our days), before his reign, the war of Gog and Magog will be waged, for all the nations will go forth against them (namely, the Jews) in battle, until the Messiah shall overcome them all; and then there will be one king in the world, namely King Messiah, etc.

As to who is to be understood by Gog and Magog, the rabbis do not agree with one another on this point. Rabbi *Saadias* understands by Gog the fourth kingdom (that is, the Roman Empire), which is mentioned in Dan 2:40, for he writes thus in his *Commentario* on that passage: ומלכות הרביעית תקיפה ככרזלא היא גוג, That is: By the fourth kingdom, which is strong as iron, Gog is signified. Rabbi David Kimchi interprets it as referring to the enemies of God, when in his commentary on the words of Isa 66:6 (“A voice of tumult shall be heard from the city”) he expresses himself thus: לימי המשיח יצאה קול שאון מעיר ירושלים על גוג ומגוג והם אויבי ה', That is: At the time of the Messiah, a voice of tumult will go forth from the city of Jerusalem against Gog and Magog, who will be the enemies of the Lord.

Rabbi Abraham Seba holds that certain peoples are to be understood by this, whom the Greek King Alexander the Great is said to have enclosed behind certain mountains; concerning which he writes in his commentary on the 5 books of Moses, which is called *Zerór hammór*, fol. 74, col. 3, in the *Parascha Vajehi beschallach*, on the words of Exod 15:7, “And with the greatness of Your majesty You will overthrow those who rise up against You,” in the

בזהר כתבו וברוב גאונך תהרוס קמך אלו גוג ומגוג שיקומו נגד השם יתברך דכתיב למה רגשו גוים following manner: הם גוג ומגוג דכתיב על ה' ועל משיחו נראה לי שלקח ההרוס קמך בגוג ומגוג שהוא כמו הריסת בנין על מה שראיתי כתוב בפירוש נביאים אחרונים של רבי יוסף קמחי ז"ל שראה כתוב בספר אחד כי אלכסנדרוס מוקדן הסגיר לגוג ומגוג בהרים גדולים וגבוהים שאין להם מוצא אלא ממקום אחד ובאותו מקום בנה בנין חזק מחומר ברזל בענין שלא יוכלו לצאת ובאותה חומה עשרה חרבות גדולות אנשים מברזל שהם מכים תמיד בחומה במיני פטישים וקרדומות בענין שיבינו האנשים שמבפנים שלעולם בונין אותו ומחזיקים אותו באופן שלא יצאו משם לעולם. ולפי שורה הבנין לא יהרס ולא יפתח עד שיבא אותו יום הגדול והנורא שירצה השם שיצאו משם דכתיב ביום בא גוג על אדמת ישראל לפי שאז ירצה השם לקדש שמו ולהודיעו לעיני הגוים שנאמר והתגדלתי והתקדשתי ונודעתי לעיני גוים רבים. ולפי שאז יהרוס השם יתברך אותו בנין כדי שיצאו אמר הקדוש רבי שמעון בן יוחאי וברוב גאונך תהרוס קמך אלו גוג ומגוג. ולזה תמצא שרמז יחזקאל באומרו במפלת גוג ומגוג והוצאתי אותך ואת כל חילך כי זאת ההוצאה היא יציאת אותם הרים. וכן אמר ובאת ממקומך מירכתי צפון ואמר בפרשה ביום בא גוג נהרסו ההרים ונפלו המדרגות וכל חומה לארץ תפול שורה רמז על החומה שאמרנו שבנה אלכסנדרוס מוקדן ואז that is, in the *Sohar* it is reported that the words "And with the greatness of Your majesty You will overthrow those who rise up against You" signify Gog and Magog, who will rise up against the blessed God, as it is written (Ps 2:1): "Why do the nations rage?" These are Gog and Magog, as it is written (v. 2 of the same Ps 2): "(The kings of the earth take their stand, and the rulers take counsel together) against the Lord and against His anointed." It seems to me that he (namely Rabbi Schimeon ben Jochai, who wrote the book *Sohar*) took the words "You will overthrow those who rise up against You" as referring to Gog and Magog, and that thereby something equivalent to the destruction of a building is indicated, according to what I saw written in the commentary on the latter Prophets by Rabbi Joseph Kimchi, of blessed memory, that he had read in a book in which it was written that Alexander the Macedonian had enclosed Gog and Magog within great and high mountains, which have an exit in only one place, and at that same place he had built a strong structure of an iron wall, so that they could not go out; and upon that same wall he had made, through great wisdom and skill, iron men who continually strike the wall with certain kinds of hammers and axes, so that the people who are inside (in the mountains) might think that it is being continually built and reinforced, so that they might never go out. Now, since this structure will not be destroyed or opened until that great and terrible day comes on which God will desire that they go forth from there, as it is written (Ezek 38:18): "(And it shall come to pass at that same time) when Gog comes over the land of Israel," for then God will sanctify His name and make it known before the eyes of the nations, as it is said (ibid., v. 23): "Thus I will be magnified, sanctified, and made known before many nations." And because the blessed God will then destroy that structure so that they may go out, the holy Rabbi Schimeon ben Jochai said that the words "And with the greatness of Your majesty You will overthrow those who rise up against You" signify Gog and Magog. So you also find that Ezekiel aimed at this when he speaks (ch. 38, v. 4) of the fall of Gog and Magog: "I will bring you out, and your whole army," for this bringing out signifies the going forth from those same mountains. And thus he says further (ibid., v. 15): "And you will come from your place, from the uttermost parts of the north." And in the *Parascha* (which begins at v. 18 with the words: "And it shall

come to pass at that same time”) when Gog comes (v. 20 in the said 38th chapter), it is said: “The mountains also shall be thrown down, and the steep places shall fall, and every wall shall sink to the ground,” which signifies the wall of which we have said that Alexander the Macedonian built it. Then (says God) I will be magnified and sanctified. And all of this is alluded to when he says: “You will overthrow those who rise up against You,” which is to happen in the future. These are the words from the book *Zerór hammór*.

Rabbi *David Kimchi* also mentions this foolish fable in his commentary on the words of *Ezekiel* 38:8, “You shall also be visited after a long time,” where he states: אמרו כי מימי אלכסנדרוס מלך יון היו בני מגוג נסגרים שם בסוף צפון כי הסגרים שם אלכסנדרוס אחר ההרים ולא יצאו משם עוד וזהו שאמר מימים That is: רבים הפקד כלומר תזכר בפי בני העולם בצאתך כי ער היום ההוא לא נזכרת כי היית נסגר ולא היית יוצא ביניהם: It is said that the children of *Magog*, from the time of the Greek king *Alexander*, were shut in at the far north, and that *Alexander* imprisoned them there behind the mountains, from whence they did not come out again. And this is what (the prophet) says: “You shall be visited after a long time,” as if to say, all the inhabitants of the world shall make mention of you with their mouths when you go forth, for until that time no one will think of you, since you have been shut in and have not come among them. So also in the book *Iggéreth báale cháijm*, in the 12th chapter, under the heading *Scháar schelíshi*, one reads: גוג ומגוג שוכנים אחרי דלתות הברזל והם שתי אומות צורותיהם אנושיות ומדותיהם צבועות לא ידעו לא הנהגה ולא מנהג לא מקח ולא ממכר ולא סחורה ולא אמונת That is: *Gog* and *Magog* dwell behind iron doors, and are two peoples who have human forms but the characteristics of dragons (or of creatures furnished with sharp claws). They know nothing of government or custom, neither of buying nor selling, neither of trade nor faith, neither of plowing nor sowing, but rather they catch wild animals and fish, and fall upon one another, and devour one another. By these peoples one may perhaps also understand that which is read in Rabbi *Benjamin*’s German-Hebrew travel account, printed in Amsterdam, fol. 61, col. 2, concerning the land of *Alana*, in these words: דאט זענביג לנד זיגט היין הינטער בערג בשלאסן, חולי המט זיין אויסגנג אליין דורך אייזנני פפארטן. דיזע זענביג פפארטן דיא חמט אלכסנדר מוקדון דא זמך לאסן דיזי אומה ווערט That is: That same land lies enclosed entirely within mountains, and has its exit only through iron gates. Those same iron gates were built there by (King) *Alexander* the Macedonian. This people is called the *Alans*.

In the book *Jalkut chadasch*, at fol. 145, col. 3. numero 109, under the title *Maschiach*, drawn from the 181st *Ofan* or chapter of the book *Megalléh amykkóth*, it is reported that the king of *Assyria*, *Sennacherib*, who is mentioned in 2 Kgs 18:13, will be *Gog* and *Magog*; and the words there read as follows: דור הפלגה נתגלגלו בדורו של סנחריב והיה סנחריב ממש נמרוד והוא בעצמו that is, the souls of the generation of the dispersion (at the building of the Babylonian tower) entered into the people who lived in the time of *Sennacherib*, and *Sennacherib* was in fact *Nimrod*. That same one will also in the future be *Gog* and *Magog*; and just as all the souls of those people departed

from their bodies at once, at a single moment (when they were struck dead by the angel of the Lord, as may be seen in 2 Kgs 19:35), so it will likewise come to pass in the future with *Gog* and *Magog*, when the Messiah will slay him and his people all at once.

It is also read in the cited passage of the book *Megalléh amykkóth* that all seventy nations of the world will then join *Sennacherib* and make war against God and His Messiah. In the aforementioned book *Jalkut chadasch*, at fol. 50, col. 1, numero 67, it is indicated from the *Sohar* that not only *Sennacherib* but also other deceased kings will return and wage war, in these words: עתיד הקב"ה להחיות המלכים שצרו על ירושלים כגון לופינוס וסנחריב ונבוכדנאצר וכיוצא בהם ויתן להם ממשלה כמו מהחילה ויתאספו עליהם הרבה אומות וישלח עליהם הקב"ה פורעניות בגלוי סביב ירושלים וכן כתיב וזאת המגפה תמיד הקב"ה: אשר יגוף יי' את כל הגוים אשר צבאו על ירושלים יצאו לא כתיב אלא אשר צבאו שצבאו כבר that is, the holy blessed God will restore to life those kings who attacked Jerusalem as enemies, namely *Lupinus*, *Sennacherib*, *Nebuchadnezzar*, and the like, and will give them dominion as was the case at the beginning; but many nations will gather against them, and the holy blessed God will send His punishments openly upon them, around the city of Jerusalem; for it is written (Zech 14:12): "And this shall be the plague with which the Lord will smite all the peoples that have warred against Jerusalem"; it does not say "who will war" but rather "who have warred against" (by which are to be understood) those who have already warred.

According to the opinion of *Rabbi Samigae*, the seventy nations of the world are to be *Gog* and *Magog*; for he teaches in his book *Mikrae kodesch*, in the second part, in the 2nd chapter, fol. 51, col. 2., that everything which in former times befell the patriarchs was a sign or prefiguration of things to come, and he continues thereafter: כל שכן וקל וחומר שנאמין שעל זה הערך יהיו בביאת המשיח המשפטים הגדולים והאותות והמופתים שיעשה כגוג ומגוג הרומז לשבעים אומות ע"א כחשבוניה ובמלך יהיו: that is, How much more, then, should we believe that in such a manner, at the coming of the *Messiah*, great judgments, signs, and wonders will occur, which (God) will perform upon *Gog* and *Magog*, which is a designation for the seventy idolatrous nations, according to his reckoning (and count, for *Gog umagog* amounts to seventy in number) and for *Amalek*, etc.

Isaac Abarbanel holds that the Ishmaelites or Turks are to be understood by *Gog* and *Magog*, for he writes thus in his commentary on Zech 14:1 etc., fol. 295, col. 1: המפרשים פירשו הנבואה הזאת על מלחמת גוג ומגוג כמו אותה נבואה. שנבא עליה יחזקאל וגם אני אודה להם בזה אבל בזהיה תהיה ענין אותה מלחמה בזה יתחלף דעתי מאד מדעתם כמן שהודעתך פעמים רבות כי הם חשבו שיבא גוג ומגוג שהוא עם עצום ורב וחזק שאר אשר בצד הצפוני המזרח להלחם על ישראל אחר גאולתם כשישמעו שיתקבצו הגליות ושיעשה הש"י זה לצרף את השלישית שהם בני ישראל אשר ישארו בה. ואני כבר בארתי שאין הדבר בעיני כן אלא שהקב"ה באחרית הימים וקץ הגלות יעיר את לבב בני אדם לעלות על ירושלים לכבשה ויעיר ג"כ את גוג ומגוג השוכנים בירכתי צפון וגם את שאר האומות השוכנות לצד המזרח. לבוא על הנוצרים הערלים ההם בני אדם להחרימם ולהדיחם מן הארץ ועל זה תהיה ביניהם מלחמה עצומה וזהו יום ה' המיועד ברבי הנביאים ואין הכליתו כי אם להח נקמת ה' באדם כעצם וראשונה וגם בשאר האומות אשר חרבו את ארץ ישראל והגלו את השבטים במקום הרשע שמה יהיה המשפט. וראיתי בדבריהם ז"ל שאמרו שלשה פעמים בא גוג ומגוג על ירושלים ובשלישית הם באין ועולים לירושלום והם עולין ליהודה ומכתובין מהן שהם גבורים שנ' וגברתים בה

'ומוסרין לכל אחד מבני יהודה שני גבורים וכו' וכמו שזכרו שם במאמר ומי יתן. וארע מאין לקחו חז"ל ההקדמה הזאת ר"ל שנ  
 פעמים יבא גוג על ירושלים כי יחזקאל לא נבא כ"א על פעם אחת. אבל הם באמת חכמו השכילו הדעת הזה אשר הסכמתי עליו  
 וגוג ומגוג הם הישמעאלים אשר בירכתי צפון ואותם כבר באו על ירושלים שתי פעמי הראשונה היא כשבאו על בני אדום חיל  
 רומיים שהיו מושלים בארץ ישראל מן העת אשר לכרד טיטוס עד אשר באו אותם הישמעאלים עליהם ולקחו את הארץ בחזקה  
 והחריבו חיל הרומיים שהיו יושבים עליהם. ופעם שנית באו גם כן בימי הצרפתים ושאר הנוצרים שעלו על ארץ  
 ישראל וכבשוה וישבו עליה פ"ח שנה וישבו הישמעאלים ההם וילחמו עמהם ויגרשו מן הארץ ויקחו את ירושלים והחזיקו בה  
 עד היום הזה. והפעם השלישית היא לעתיד לבוא. הנה למדנו מזה שגוג ומגוג הם גויי הישמעאלים הדרים בפאות ההם ושאותם  
 שבאו בשתי פעמים האחרים הם אשר יבאו לעתיד. ולמדנו עוד שכל הפעמים שבאו ויבאו גוג ומגוג להלחם על ירושלים היה  
 ויהיה בנגד הנוצרים המחזיקים בה לא כנגד ישראל ושכן יהיה בעתיד וכמו שפירשתי בספר מעיני הישועה. ולפי שביום  
 המלחמה ההיא יתראו נפלאות ה"ש וילחם בגוים ההם בחרב ובברבר ובאש וגפרית ורוח ולעפות מן השמים לכן אמר כאן הנה  
 That is to say: The commentators have interpreted this prophecy, just as the prophecy of Ezekiel, as referring to the war of Gog and  
 Magog, and I also give them my assent in this. But as regards the nature of that war, my  
 opinion differs very greatly from theirs, as I have already indicated on many occasions; for  
 they supposed that Gog and Magog, which is to be a very mighty, great, and strong people  
 dwelling on the northern side toward the east, would come to make war against Jerusalem  
 after the redemption of the Jews, when he would hear that the dispersed Jews would be  
 gathering together, and that the blessed God would do this in order to refine the third part,  
 namely the children of Israel who would remain therein. But I have already explained that, in  
 my opinion, the matter is not so constituted; rather, that the holy blessed God, in His final  
 wrath and at the end of the exile, will stir the hearts of the children of Edom (that is, the  
 Christians) to go to Jerusalem and take possession of it, and that He will also rouse Gog and  
 Magog, who dwell on the sides of the north, together with the remaining peoples who dwell on  
 the eastern side, to march against those same uncircumcised Christians, the children of  
 Edom, to destroy them and drive them from the land; and therefore there will be a mighty  
 war between them. And this is the Day of the Lord that is promised in the words of the  
 prophets, and its purpose is nothing other than that the Lord will take vengeance upon Edom  
 (that is, Christendom) properly and principally, as well as upon the remaining peoples who  
 have laid waste the land of Israel and led the tribes away captive, and that they shall be  
 punished in that very place where they acted wickedly. I have also seen in the words of our  
 Rabbis, of blessed memory, that it is said that Gog and Magog shall come against Jerusalem  
 three times, and that at the third time they come and go up to Jerusalem and march into  
 Judah, and shall enroll from among them those who are mighty men, as it is said (Zech  
 10:12): "And I will strengthen them in the Lord," and that they will assign to each one of the  
 children of Judah two heroes, etc., and as is further related there in that passage. But would to  
 God I knew from where our Sages, of blessed memory, derived this matter, namely that Gog  
 would come against Jerusalem three times; for Ezekiel prophesied only of one time. Yet they  
 were in truth wise and conducted themselves wisely in this opinion, with which I am in  
 agreement. Now Gog and Magog are the Ishmaelites (or Turks) who dwell on the sides of the

north, and they have already marched against Jerusalem twice. The first time was when they marched against the children of Edom, namely the army of the Romans, who had ruled in the land of Israel from the time that Titus took it, until those Ishmaelites came against them and took the land by force and destroyed the army of the Romans who had been dwelling therein. The second time they also came when the French and the other Christians had gone into the land of Israel and brought it under their yoke and had dwelt therein for 85 years; then those same Ishmaelites came again and made war with them and drove them out of the land and took Jerusalem, which they have held to this day. The third time, however, will come in the future. Behold, we learn from this that Gog and Magog are peoples of the Ishmaelites who dwell in those regions, and that those who came the two other times are the very same who will come in the future. We also learn further that every time Gog and Magog have come and will come to make war against Jerusalem, it has happened and will happen against the Christians who possess it, and not against the Israelites, and that it will be so in the future as well, in the manner in which I have explained it in the book *Májene jeschúa* (מעניי הישועה). And since at the time of that war the wonders of the blessed God will make themselves seen, and He will make war against those *Gojím* (or heathens) with the sword, pestilence, and fire, and brimstone and tempests from heaven, therefore he (namely the prophet Zechariah) said here (Zech 14:1): “Behold, the day of the Lord cometh”; for that same day of war will be the great and terrible day of the Lord. These are the words of Abarbanel, from which it is clearly to be seen that by Gog and Magog he understands the Ishmaelites or Turks.

According to these words of Abarbanel, the eastern peoples are to be Gog and Magog; which is also to be found in his commentary on Joel 3:2 etc., fol. 242, col. 4, and in his book *Maschmía jeschúah*, fol. 75, col. 1.

The same author also writes in his commentary on the 30th chapter of Jeremiah, fol. 129, col. 1, 2, on this matter in the following manner: במדרש אגדה דרשו הנבואה הזאת על מלחמת גוג ומגוג ולזה נטו רוב המפרשים ואני כבר פירשתי בספר מעניי הישועה בענין גוג ומגוג ועתה אפרש זאת הפרשה על פי דרכו הנה רבים מהנביאים נבאו על חרבן האומות בזמן הגאולה ואולם איך יהיה זה רואה אני מכת הנבואות שבאחרית הימים יעורר הק"בה לרוב אומת הנוצרים הנקראים היום אדום לעלות לכבוש ארץ ישראל כי שם עיניהם ולבם כל הימים כי שם נקבר אלהיהם ויבאו על הארצות ההם ויעשו בישמעאלים מכת חרב והרג ואבדון רב וכשישמעו הישמעאלים שבכל ארצות המזרח והצפון מהרעות שעושים הנוצרים באנשי דתם ובהיותם הולכים לכבוש העיר הקדושה שהיא גם כן אצל הישמעאלים שער השמים ומקום קדושה רבה יתקבצו ויבאו נגדם אלו ואלו למלחמה על ירושלים ואז תהיה ביניהם הריגה עצומה ונקמת ה' עליהם ואותם הבאים ממזרח הם הנקראים גוג ומגוג ולא יבאו להלחם בישראל כי אם באדום העולים על ארץ ישראל לקחת אותה מיד הישמעאלים וזהו המשפט שיעשה ה' בכל האומות בעמק יהושפט והיות ירושלים סף רעל לכל העמים ועליו אמר ירמיהו כאן That is: In the *Médrasch Aggáda* this prophecy is interpreted as referring to the war of Gog and Magog, and most commentators incline toward this view; but I have already explained the nature of Gog and Magog in the book *Májene jeschúa*, and I will now expound this chapter according to its manner. Behold, there are many among the prophets who have prophesied the destruction of the nations at the time of the



redemption; but how this shall come to pass, I see from the force of the prophecies, namely that the holy and blessed God will move the greater part of the peoples of the Christians, who are today called *Edomites*, to march forth and take possession of the land of Israel, for their eyes and hearts are always directed thither, since their God was buried there, and they will come into those lands and slay and destroy many Ishmaelites with the sword. When the Ishmaelites who are in all the regions of the east and of the north hear of such evil deeds as the Christians are committing against those of their religion, and that they are on the march to take the holy city (Jerusalem), which is likewise regarded by the *Ishmaelites* as the gate of heaven and a place of great holiness, they will gather together and march against them, and they will wage war against one another on account of *Jerusalem*; and there will then be a great slaughter among them, and the vengeance of God will come upon them. But those who come from the east will be called *Gog* and *Magog*, and they will not come to fight against the *Israelites*, but against the *Edomites*, who will march into the land of *Israel* to take it from the *Ishmaelites*. And this is the judgment which the Lord will execute upon all nations in the valley of *Jehoshaphat*. And because *Jerusalem* will be a cup of trembling (or shuddering) to all peoples (as is to be read in Zech 12:2), *Jeremiah* has said here (in the aforementioned 30th chapter, v. 5): “We hear a voice of trembling, there is fear and no peace”; which will come upon the nations, etc. According to these words of *Abarbanel*, the eastern peoples are to be *Gog* and *Magog*; which is also to be found in his commentary on Joel 3:2 etc., fol. 242, col. 4, and in his book *Maschmía jeschúah*, fol. 75, col. 1.

Rabbi Moses bar Maimon holds, however, that one cannot properly know the nature of the war of *Gog* and *Magog*; for in his book *Jad chasáka*, in the second part, fol. 297, col. 1. in the 12th chapter, under the title *Hilchóth melachím*, numero 2. he writes as follows: אמרו חכמים אין בין עולם הזה לימות המשיח אלא שעבוד מלכיות בלבד. יראה מפשוטן של דברי הנביאים שבתחילת ימות המשיח תהיה 'מלחמת גוג ומגוג' ומגוג ושקודם מלחמת גוג ומגוג יעמוד נביא לישר את ישראל ולהכין לבם שנ' הנה אנכי שולח לכם את אליהו וגו' ואינו בא לא לטמא הטהור ולא לטהר הטמא ולא לפסול אנשים שהם בחזקת כשרות ולא להכשיר מי שהוחזקו פסולין אלא לשום שלום בעולם שנ' והשיב לב אבות על בנים. ויש מן החכמים שאומרים שקודם ביאת המשיח יבא אליהו וכל אלו הדברים וכיוצא בהן לא ידע אדם איך יהיו עד שיהיו הדברים סתומין הן אצל הנביאים. גם החכמים אין להם קבלה בדברים אלו אלא לפי הכרע הפסוקים. ולפיכך יש להם מחלוקת בדברים אלו ועל כל פנים אין סידור הויית דברים אלו ולא דקדוקיהן עיקר בדת ולעולם לא יתעסק אדם בדברי הגדות ולא יאריך במדרשות האומרים בעניינים אלו וכיוצא בהן ולא ישימם עיקר שאין מביאין that is, The Sages have said that there is no difference between this world and the days of the Messiah, except only that the kingdoms (namely the nations of the world) shall be brought into servitude (and subjected to the Israelites). It is also apparent from the plain sense of the words of the Prophets that at the beginning of the days of the Messiah, the war of *Gog* and *Magog* will take place, and that before the war of *Gog* and *Magog*, a prophet will arise to guide the Israelites aright and to make their hearts understanding, as it is said (Mal 4:5, or according to others, Mal 3:23): Behold, I will send you the prophet Elijah. He will not come, however, to make the pure impure and the impure pure,

nor to reject those people who are held to be righteous, nor to declare righteous those who are reprobate, but rather to establish peace in the world, as it is said (Mal 4:6, or according to others, Mal 3:24): He shall turn the heart of the fathers to the children, etc. There are also some among the Sages who report that Elijah will come before the arrival of the Messiah; but no man knows how all these and similar things will come to pass, since they are hidden among the Prophets. Likewise, the Sages have no tradition or oral teaching concerning such matters beyond what Holy Scripture provides as information. For this reason they are in disagreement on these matters. But neither the ordering of the coming-to-be of these things, nor the minute examination of them, is a principal article of religion, and a man should never occupy himself with those things that stand in the *Haggadóth* or historical narratives, nor dwell at length on the *Midráschóth* or figurative expositions of Scripture that treat of these and similar matters, nor hold them to be a principal concern, for they lead neither to fear nor to love. These are the words of Rabbi Moses bar Maimon, who was a very learned and discerning man, and who rejected with considerable reasonableness the foolish fables that are otherwise held in high esteem among the Jews in general, though no Jew readily follows him in this.

Abarbanel, however, paid no heed to this, for he, as can be seen from the foregoing, describes the circumstances of the war of Gog and Magog according to his own conceived imagination, as to how things will then unfold; concerning which he also expresses himself at still greater length in his commentary on Ezek 32:18 etc., fol. 197, col. 3, 4, and fol. 198, col. 1: קודם הגאולה אשר קוינה עתידים הנוצרים בני אדום אשר בארצות המערב ורומי ואיטליא ללכה לכבוש את ירושלים ואת כל ארץ ישראל שהוא כולו היום ממלכות מצרים וילכדו את ארץ מצרים ראשונה ראשונה ויחריבו את מצרים ויהרגו המון רב ועם עצום בקרבה וכן יכבשו הרבה מארץ ישראל וכשישמעו שאר האומות מארצות המזרח והצפון שרובם הם היום ישמעאלים אכזריות הנוצרים אשר עשו במצרים ובארץ ישראל ושאר הארצות שילכדו יפחדו וירעדו מפניהם פן יהפשו גם על ארצותם ויעשו בהם כמו שעשו במצרים ועם זה יקנאו קנאה גדולה על היות הנוצרים לוקחים להם העיר ירושלים שגם היא בפני הישמעאלים מקום קדושה ושער השמים ועל זה נאמר בפרשה שזכרתי למעלה והיתה הלהלה בכוש כנפול חלל במצרים וגומר כוש ופוט ולוד וכל הערב ובני ארץ הברית אתם בחרב יפלו שארץ הברית היא ארץ ישראל ופרט אותה לפי שעליה ולכבושה תהיה עליית הנוצרים שמה ומפני זה יתקבצו העמים ממזרח ומצפון ויבאו על הנוצרים ויערכו אתם מלחמה קרוב לירושלים ויהרגו אלו באלו מכר רבה כי אז יתמו חטאים מן הארץ ותהיה נקמת ה' עליהם והאשוריים שהם היום מדת ישמעאל שהחריבו בית ראשון והגלו עשרת השבטים והנוצרים בני אדום שהחריבו בית שני בהיותם לוחמים ומתקושטים אלו עם אלו למשול על that is, before the coming redemption which we await, the Christians, the children of Edom, who dwell in the lands toward the setting of the sun, and in Rome and in (all of) Italy, will go forth to take the city of Jerusalem and the entire land, which today in its entirety belongs to the kingdom of Egypt, and they will conquer the land of Egypt first of all, and lay it waste, and kill therein a great multitude of people; and in like manner they will also subdue much of the land of Israel. When the remaining peoples of the regions toward the rising of the sun and toward the north, who today are for the most part Ishmaelites, shall hear of the cruelty of the Christians which

they have committed in Egypt, and in the land of Israel, and in the other lands which they will have taken, they will fear and tremble before them, lest they also overrun their lands and deal with them as they dealt with Egypt. For this reason they will be greatly inflamed with zeal over the Christians' intention to take the city of Jerusalem, for the Ishmaelites likewise regard it as a holy place and the gate of heaven. Therefore it is said in the Parashah which I mentioned above (Ezek 30:4-5): "And there shall be anguish in Ethiopia, when the slain shall fall in Egypt" etc. "Ethiopia, Put, and Lud, and all the mingled people, and also the children of the land of the covenant, shall fall with them by the sword." By the land of the covenant, however, the land of Israel is to be understood, and it is mentioned separately because it is on account of it, and for the purpose of taking it, that the Christians will make their way thither. For this reason the peoples from the east and from the north will gather together and march against the Christians, and engage them in battle near Jerusalem, and both sides will kill great numbers of one another, inasmuch as the sinners shall then be rooted out from the earth and the vengeance of God shall come upon them. And the Assyrians, who today adhere to the Ishmaelite (or Turkish) religion, and who destroyed the first Temple and led the ten tribes away into captivity, as well as the Christians, the children of Edom, who laid waste the second Temple, when they fight and contend with one another for dominion over the holy land, shall receive therein their punishment for what they did there in former times; and in the place where they committed their wickedness, there shall the judgment (and the punishment) be executed. Concerning this war, and the cause thereof as indicated, as well as the vengeance of God which is thereby to be visited upon the Christians and Ishmaelites, one may also consult the aforementioned Abarbanel's commentary on Isa 34, fol. 53, col. 1, and his book *Majene jeschúa*, fol. 76, col. 1, 2, 3, 4, and the book *Maschmía jeschúa*, fol. 17, col. 3, and fol. 43, col. 1, 2, 3, 4; in which last place, in the fourth column, it is stated that the Christians who dwell in Abyssinia or Ethiopia will also come to the aid of the European Christians in taking the promised land.

When the Christians and Turks shall march against one another and fight in the manner described, the Jews will also gather together with the Messiah, the son of Joseph; concerning which, in the aforementioned book *Maschmía jeschúa* fol. 53, col. 3., it is written as follows: כְּאֲשֶׁר יִתְקַבְּצוּ בְּנֵי אֲדוֹם וְיִשְׁמַעְאֵל אֵלָיו עַל אֵלָיו לְמִלְחָמָה יִתְקַבְּצוּ גַם־בְּנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחַד וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד שְׂהוּא כְּמִשִּׁיחַ בֶּן יוֹסֵף וְגו' That is: When the children of Edom and the Ishmaelites shall have gathered against one another for war, the children of Judah and the children of Israel shall likewise gather together, and shall set over themselves one head, who will be the Messiah the son of Joseph, etc. And in the book *Májene jeschúa*, it is read at fol. 76, col. 2.: מִתּוֹךְ אוֹתָהּ נִקְמָה יִתְגַּלֶּה: That is: In the midst of that vengeance (of which mention is made in the preceding passage, which God is to visit upon the Christians and Turks), the Messiah will be revealed, and (God,) who scattered the Israelites, will gather them again, and they shall be blessed.

Regarding the places from which the Jews will gather and assemble, the following is taught in the booklet *Mikvéh Jisraél*, fol. 46, col. 1. 2., in the 13th chapter, numero 51: ועוד אמר הנביא ישעיה מ"ג פסוק ה' ו' מנאולה העתידה אל תירא כי אתך אני ממזרח אביא זרעך וממערב אקבצך אמר לצפון תני ולתימן אל תכלאי הביאי בני מרחוק ובנותי מקצה הארץ. וזהו מר' פרס ואינדיא סינ"א שהם במזרח ארץ הקדושה. קדר או או"יאה שכ"וטיא בצפון ארץ ישראל. חנ"סיה היא בדרומה של ארץ ישראל. ערא"פא היא במערב ארץ ישראל. הביאי בני מרחוק היא that is, the Prophet *Esaias* speaks further of the future redemption in Isa 43:5-6: "Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west; and I will say to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth." By this is understood *Media, Persia, India, Sina*, which lie to the east of the holy land. *Kedar* or *Asia* and *Scythia*, which lie to the north of the land of *Israel*. *Abyssinia*, which lies to the south of the land of *Israel*. *Europe*, which lies to the west of the land of *Israel*. The words "Bring my sons from far" signify *America* or *West Indies*; and in these two verses he shows quite plainly the places into which the tribes are scattered. And fol. 48, col. 2, as well as fol. 49, col. 1, in the 15th chapter, numero 57, the following is read there: ואלה השבטים יתקבצו מארבע חלקי העולם ויסעו אל שתי המדינות אשור ומצרים שהם קרובות לארץ הקדושה ומשם יוכלו לבוא לארץ אבותם בזמן מועט. ומאלו שתי הארצות נבא ישעיה כ"ז פסוק י"ג והיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והנדחים בארץ מצרים. והשתחוו לה' בהר הקדש בירושלים. ר"ל כמו שעושין במלחמה שתוקעין בשופר להקהיל את המחנה כן יהיה הדבר הזה. ומה שאמר האובדים הם המפוזרים בכל חלק אסי'אר יבאו לארץ אשור והנדחים הם שבחלק המע'ריקא יבאו דרך הים האמצעי לאלכסנד'ריא של מצרים. וכן אותם שבאפר"יקא. וביום ההוא יהיה נהר הנלוס חרב ויבש וגם הנהר עפר"אטש כ"מש ישעיה י"א פסוק ט"ו ט"ז והחרים ה' את לשון ים מצרים וגו' והיתה מסלה וגו'. ובעבור שאותן שבאמר"יקא יתקבצו ראשונה אמר ישעיה ס' פסוק ט"ז כ' לי איים יקוו ואניות הרשיש בראשונה להביא בניך מרחוק כספם וזהבם אתם לשם ה' אלהיך ולקדוש ישראל כי פאריך. ומאלו שתי הארצות ה"נל יבאו בחררה ובמהירות that is, those same ten tribes will be gathered from the four parts of the world and will travel to the two lands of *Assyria* and *Egypt*, which are near the holy land, from where they will be able to come to the land of their fathers in a short time. Concerning these two lands, *Esaias* prophesied in Isa 27:13: "And it shall come to pass in that day, that a great trumpet shall be blown; and those who were lost shall come into the land of *Assyria*, and those who were driven out into the land of *Egypt*, and shall worship the Lord on the holy mountain at Jerusalem." That is, just as is done in war, when a trumpet is blown to assemble the camp, so shall this thing also come to pass at that time. And when he makes mention of the lost, those are to be understood thereby who are scattered in the part of the world called *Asia*, who will come into the land of *Assyria*. By the driven out, however, are meant those who are in the part of the world called *America*, who will come through the Mediterranean Sea to *Alexandria* in *Egypt*; and likewise those who are in *Africa* are to be understood thereby. At that same time the river *Nile*, as well as the river *Euphrates*, will dry up, as *Esaias* said in Isa 11:15-16: "And the Lord will utterly destroy the tongue of the Egyptian sea, etc. And there shall be a highway, etc." And because those who are in *America* will be the first to gather, *Esaias* said in Isa 60:9: "Surely the isles shall wait for me, and the ships of the

sea first, to bring thy children from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.” And from these two aforementioned lands they will come swiftly and in great haste to worship on the mountain of the Lord at Jerusalem, etc.

Concerning the drying up of the rivers *Nilus* and *Euphrates*, the following is also reported in the aforementioned booklet *Mikvéh Jisraél*, fol. 45, col. i. 2., in the 13th chapter, numero 49: ועל הגאולה העתידה אמר השם יתברך כאשר עשה להם נסים על ים האדום בעלותם ממצרים כן יעשה להם נסים על נהר: נילוס שילכו בו ביבשה והנהר פרה יחלק לשבעה חלקים כדי שילכו בו שבעה גליות אשור מצרים פתרוס כוש עילם שנער חמת אי נגד שבעה שבטים שבאותן מדינות שכל אחד יהיה לו דרך בפני עצמו שנאמרוהחרימה' את לשון ים מצרים והניף ידו that is, concerning the future redemption (of the Jews), the blessed God has said that, just as He worked wonders for them in the Red Sea when they went out of Egypt, so also He would work wonders for them in the river *Nilus*, so that they shall pass through it on dry ground; and the river *Euphrates* shall be divided into seven parts, so that the seven scattered companies in Assyria, Egypt, Pathros, the land of the Moors, Elam, Shinar, and Hamath may pass through it. Or this is said with regard to the seven tribes who are in those lands, since each one will have a separate path, as it is said (Isa 11:15): “And the Lord will lay the stream of the Egyptian Sea under a ban, and will lift up His hand over the river with His mighty wind, and will smite it into seven streams, so that they can pass through it with shoes”; just as it befell the Israelites when they went out of the land of Egypt.

Where, however, this Messiah will first make himself seen is indicated in the *Jalkut chadäsch*, fol. 142, col. 4, numero 43, under the title *Maschiach*, from the *Sohar*, in these words: משיח יתגלה תחילה בגליל כי שם התחיל הגלות that is, the Messiah will first reveal himself in Galilee, because the captivity began there first. So also in the book *Pesikta sotārta*, fol. 58, col. 1, 2, on the words of Obad 1:17, “But upon Mount Zion there shall be deliverance, and there shall be the sanctuary,” it is read thus: מלמד שיהיו ישראל מקובצין בגליל העליון ויצפה עליהם שם: משיח בן יוסף מתוך הגליל והם עולים משם וכל ישראל עמו לירושלים לקיים מה שנאמר ובני פריצי עמך ינשאו להעמיד חזון that is, this teaches us that the Israelites will be gathered in upper Galilee, and there the Messiah, the Son of Joseph, will lie in wait for them (and await them) in the midst of Galilee; and from there he will proceed with all Israel to Jerusalem, in order to confirm that which is said (Dan 11:14): “And also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.”

This Messiah, the Son of Joseph, is supposed to be the Antichrist, concerning which *Abarbanel* writes in his book *Maschmia jeschua*, fol. 32, col. 3, as follows: אני כבר הודעתך בספר מעיני הישועה שהאנטיקרישטו אשר אמרו הוא משיח בן יוסף שאנו מקוים שיבא בתחילת הגאולה That is: I have already shown you in the book *Majene jeschua* that the Messiah, the Son of Joseph, whom we expect to come at the beginning of the redemption, is the Antichrist of whom they (namely the Christians) make mention. He is, however, supposed to wage war against the nations, namely

the Christians, and to perish in the battle, concerning which the following is read in the book *Majene jeschua*, fol. 76, col. 1: קבלו חז"ל שבראשונה יגלה משיח בן אפרים וילחם עם האומות הבאים לירושלים That is: Our sages, of blessed memory, have learned through tradition or oral teaching that the Messiah, the Son of Ephraim, will first reveal himself and wage war against the nations that will march against Jerusalem, but will perish in the battle. And in the book *Maschmía jeschúa*, fol. 74, col. 1, the following is taught concerning him: הוא יהיה ראש ושר הצבא That is: He will be the head and the prince of the army among the people of the Lord, but will perish in that same mighty war. In the little book *Mikvéh Jifraél*, fol. 48, col. 1, 2, number 56, the following is also written on this matter: זה המשיח בן יוסף יהרג במלחמת גוג ומגוג ואחר כך יעמוד בתחיית המתים לקבל שכרו וכבודו. ולא יהיה מלך רק שני למלך בן דוד כמו שהיה יוסף במצרים כי המלכות של בית ישראל נפלה מזמן הושע בן אלה והוא היה המלך האחרון של עשרת השבטים ועוד לא יוסיפו לקום למלכותם. כמו שנאמר עמוס ה' פסוק ב' נפלה ולא תוסיף קום בתולת ישראל. רק מלך אחד יהיה על כל ישראל ויהודה והוא משיח בן דוד המלך החסיד כמ"ש יחזקאל ל"ז פסוק כ"ד ועבדי דוד מלך עליהם That is: The Messiah, the Son of Joseph, will be slain in the war of Gog and Magog, but will thereafter rise at the resurrection of the dead to receive his reward and his honor. He will, however, not be a king, but rather the first after the king, the Son of David, just as Joseph was in Egypt; for the kingdom of the house of Israel has fallen since the time of Hosea the son of Ela, who was the last king of the ten tribes, and they will not return to their kingdom again, just as it is said in Amos 5:2: The virgin Israel has fallen, so that she will not rise again. Rather, there will be one king over all Israel and Judah, namely the pious king, the Messiah the Son of David, as is stated in Ezek 37:24: And my servant David shall be king over them. Furthermore, in the immediately preceding Chapter 13, page 706, more has been reported concerning the death of this Messiah, drawn from the book *Afkath róchel*, in the description of the seventh sign of the coming of the Messiah.

The reason for his death, however, is attributed in the *Jalkut chádasch*, fol. 141, col. 4. numero 21. under the title *Maschíach*, from the fourth part of the book *Afara maamaróth*, cap. 15. fol. 41, col. 1., to the sin of *Jerobeam*, who erected the golden calves at *Bethel* and *Dan*, as can be seen in 1 Kgs 12:28-29, and it is written there concerning this as follows: משיח : That is: the *Messiah*, the Son of *Joseph*, will be pierced (and slain) with the sword of *Gog* and *Magog* on account of the sin of *Jerobeam* the son of *Nebat*.

He must therefore, according to such foolish opinion, suffer on account of *Jerobeam* without doubt, because he is supposed to descend from his lineage, as was mentioned in the aforementioned preceding Chapter 13, pagina 723. On the other hand, in the book *Maschmía jeschúa*, fol. 74, col. 1., concerning the words of Zech 12:8, "The weakest among them at that time shall be like David," the following is read concerning the Messiah the Son of Joseph: באר הנביא שלא תהיה מיתתו על חטא כי הנה אותו הנכשל בהם ביום ההוא יהיה הישלמות כדוד שהיה איש ירא את השם במצוותיו

הפץ מאד, That is: the Prophet explains hereby that he will not die on account of a sin, for the weakest shall, on that same day, be equal to David in perfection, who was a God-fearing man and took great delight in God's commandments.

This Messiah is also said to be greatly mourned by all Jews after his death, concerning which the following, among other things, is found in the aforementioned book *Maschmía jeschúa* fol. 74, col. 1.: היות שיהיה המשיח ההוא משבט אפרים שהוא משבט יוסף הנה יגדל המספד בירושלים כמספד That is: Although this Messiah will be of the tribe of Ephraim, namely from the tribe of Joseph, the mourning over him in Jerusalem will nonetheless be great, like the mourning at Hadadrimmon (of which Zech 12:11 is to be read), which was a great mourning well known at that time. And the words of Zech 12:10, "They shall look upon me whom they have pierced, and they shall mourn for him as one mourns for an only child," are likewise expounded there with reference to such a Messiah, just as they are also explained of him by Rabbi Solomon Jarchi, Rabbi David Kimchi, and Aben Ezra in their *Commentarii* thereon, as well as in the Talmudic *Tractate Súcca*, fol. 52, col. 1.

On account of this death, God is said to become exceedingly wrathful against all peoples, as may be seen from the aforementioned book *Maschmía jeschúa* fol. 74, col. 1., where the following is read: כאשר ימות משיח בן יוסף במלחמה יחרה אף השם וקנאהו להשמיד את כל הגוים הבאים על ירושלים That is: after the Messiah, the Son of Joseph, shall have died in the war, the wrath and the zeal of God will be kindled, so that He will destroy all the heathen who have marched against Jerusalem, for their sin and their punishment will, on account of that perfect one, become so much the heavier. And in the 4th column of the same place, concerning the words of Zech 13:7, "Awake, O sword, against my shepherd, and against the man who is my nearest," the following is written: אמר רועי וגבר עמיתי על על משיח בן יוסף ולפי שיהרג במלחמת האומות כמו שנזכר למעלה לכן ישנן השם ברק חרבו על האומות לנקום נקמתו. ועל זה אמר חרב עורי על רועי ועל גבר עמיתי כאלו קורא השם את החרב ואת הנקמה שתעורר על האויבים בסבת משיח בן יוסף שהרגו שהיה רועה צאן השם והיה כפי צדקתו ושלמותו גבר עמיתו וכיון שהאומות הרגו את הרועה תבא חרב ה' והכה את הרועה וגו' וכל רועה That is: the words "against my shepherd, and the man who is my nearest" are spoken of the Messiah, the Son of Joseph; and because he will be slain in the war of the peoples, as has been mentioned above, God will therefore whet the blade of His sword against the peoples in order to take vengeance upon them. For this reason it is said, "Awake, O sword, against my shepherd, and against the man who is my nearest," just as if God were calling out to the sword and to vengeance, that the sword should arise against the enemies on account of the Messiah, the Son of Joseph, whom they have slain, who was a shepherd of the sheep of the Lord, and who, according to his righteousness and perfection, was the man nearest to Him. And after the peoples shall have slain the shepherd, the sword of the Lord will come and strike the shepherd, that is, every

single shepherd from among the peoples and their kings; for on account of the slaying of the shepherd of the Israelites, all the shepherds of their enemies will be slain and the sheep scattered, since when the shepherds die, no people that is under them can endure.

After his death, the Messiah, the Son of David, shall come, continue the war, and overcome the enemies. Therefore it is written in the *Jalkut chadrasch*, fol. 141, col. 4. numero 22. under the title *Maschiach* as follows: דוד : אחר שידקר יונה שהוא משיח בן יוסף יבא משיח בן דוד : that is, When *Jonas*, who is the Messiah, the Son of Joseph, shall have been slain, then the Messiah, the Son of David, will come. So also in the book *Májene jeschúa* fol. 76, col. 1. it is read as follows: בראשונה יגלה משיח בן אפרים וילחם עם האומות הבאים לירושלים ויהרג במלחמה ואחריו יקום משיח בן דוד : that is, First the Messiah, the Son of Ephraim, will be revealed, and will fight against the nations that march against Jerusalem, and will be slain in the war. After him the Messiah, the Son of David, will arise and destroy the enemies together with *Armillo* (who will be the prince of the warring armies of the Christians, just as *Gog* will be the head and prince of the Ishmaelite armies).

What an enormous multitude of people, however, is to be killed on account of this *Messiah* and otherwise, may be seen from the book *Maschmía jeschúa* fol. 74, col. 4., where, concerning the words of Zech 13:8, “And in the whole land, says the Lord, two parts shall be cut off and perish; but the third part shall remain therein,” it is written that they must be understood as follows: שמכלל האומות אשר בכל הארץ שני שלישים מהם יכרתו ויגועו במלחמה ובדבר והשלישית : ר”ל החלק השלישי מהם יותר בה : that is, that among all the peoples who are upon the whole earth, two thirds shall be exterminated and perish through war and pestilence, but the remaining third part shall survive.

At that time, the nations of the world shall be made to drink from four cups of terror or horror, concerning which the following is written in *Rabbi Bechaj*’s commentary on the five books of Moses, fol. 50, col. 2, in the *Parascha Vajéschef*: תמצא בפרשה ד’ פעמים כוס כנגד ארבעה כוסות : של פסח וכנגדם עתיד הקדוש ברוך הוא להשקות לאומות העולם ארבע כוסות של פורענות שנאמר קח את כוס היין החמה הזאת מידי. וכתוב כוס זהב בבל ביד יי’. וכתוב כי כוס ביד יי’ ויין חמר מלא מסך. וכתוב ימטר על רשעים פחים אש וגפרית : that is, you find in this *Parascha* (*Vajéschef*, namely Exod 40:11, 13) the word “cup” four times, in reference to the four cups of the Passover feast (which are drunk at the Passover feast, concerning which information was provided above in the 2nd chapter of this second part, *pagina* 173 and 174), and corresponding to these, the Holy Blessed God will in the future make the nations of the world drink from four cups of punishment (or vengeance); for it is said (Jer 25:15): “Take this cup, which is full of wine of fierce wrath, from my hand.” And it is written (Jer 51:7): “Babylon is like a golden cup in the hand of the Lord.” And it is written (Ps 75:9): “For the Lord has a cup in His hand, poured full of strong (or turbid) wine.” So too it is written (Ps 11:6): “He will rain down upon the wicked lightning, fire, and brimstone, and a storm shall become their portion of their cup.” Concerning this, one



may also consult *Berefchith rábba*, fol. 80, col. 1, in the 88th *Parascha*, and in the *Jalkut chádasc*, fol. 100, col. 2, *numero* 45, under the title *Jamim tofim*, as well as in the *Jalkut Schimóni* on the Psalms, fol. 113, col. 3. The words of Gen 49:11 are also translated in the *Targum Jeruschálmi* as follows: לקרבא לקביל שנאוי ומתקטלין מלכין עם שלטונין מסמק נהריא מדם קטיליהון ויחוור גולמותיה מן תרב גבריהון לבושוֹי מה יאי הוא מלכא משיחא דעתיד למיקם מדבית יהודה יהודה אמר חרצוהי ונפיק: that is, how beautiful is the King *Messias*, who will come forth from the house of *Juda*. He will gird His loins and march out to war against His enemies; and kings and rulers shall be slain. He will dye the rivers red with the blood of those He has slain, and make His cloak white with the fat of their warriors. His garments shall be sprinkled with blood.

How many people shall perish at that time is also to be seen in the aforementioned book *Maschia jeschúa*, fol. 49 col. 1, and the following is read there in the second and third column concerning Ezek 39:9-13: ומופלג עד שיצאו יושבי ערי ישראל מעריהם אל השדה אשר תהיה שמה המלחמה לקחת חניה וחצים ולהדליק בהם אש האש במקום עצים והוא אמרו ובערו והשיקו בנשק ומגן וצנה בקשת ובחצים ובערו בהם אש שבע שנים באופן שלא יצטרכו לחטוב עצים מן השדה לפי שבאותם כלי נשק יבערו אש ועם זה ישללו את שולליהם שהם כלי האומות ההמה ששלו את ישראל ובזוז אותם בחרבנם ובגלותם יבזוז ישראל עתה אותם ובזה יתעשרו עושר רב ומפני שירבו חללי ה' במלחמה ההיא ויטמאו את הארץ ויעפשו את אוירה לכן יעד יתעלה שיתן לגוג שם קבר בישראל ר"ל שיתן להם שם מקום קבר ואין ענינו שיקברו כל אחד ואחד מהם ולפי כבודו כי אם שיעשו חפירה אחת וישליכם שמה כפגר מובס ויכסום בעפר כדי לטהר את הארץ. ולפי שתהיה המלחמה הזאת בין ימים להר צבי קדש כמו שנזכר בספר דניאל לכן אמר שתהיה קבורתם בגיא העוברים קדמת הים רוצה לומר בגיא שעוברים בו ההולכים לים המזרחי אשר בארץ ישראל והיתה הקבורה הזאת לא לכבודם כי אם לפי שחוסמת היא את העוברים רוצה לומר כי מפני דראון החללים הרבים ובאשם היו העוברים שמה חוסמים וסוגרים אפיהם מהריח הרע ולכן נתנו לקבורה ויקברם בית ישראל לא לכבודם אלא לטהר את הארץ ולרבות החללים והמור ענין קבורתם יכוננו אליה המון וזהו: that is, he (namely the prophet) reports that in that same war there shall be so great a number of peoples, and so abundant and extraordinary a quantity of their weapons of war, that the inhabitants of the cities of Israel shall go out from their cities into the field where the war shall have taken place, to collect spears and arrows in place of wood, with which to kindle fire; and this is what he says (v. 9): "And they shall kindle and burn the weapons, shields and bucklers, bows and arrows, handstaves and spears; seven years long shall they burn them." In such a manner that they shall have no need to hew wood from the field, since they shall make fire with those same weapons of war. Beyond this, the Israelites shall also plunder all those peoples who had previously plundered and robbed the Israelites in their ruined condition and in their captivity, and they shall thereby become rich. Since also very many from the armies shall be slain in that same war, who shall defile the earth and make the air putrid (and stinking), for this reason the praised God has here (v. 11) promised that He would give Gog a grave there, in the land of Israel, that is, that He would give them a place of burial there; which is not to be understood as meaning that each one shall be buried individually and according to his honor, but rather that a pit shall be dug and the slain cast therein as a trampled corpse, and covered

over with earth, so that the land may be cleansed. Since also this war shall take place between the seas and the mountain of the glorious holy place, as is reported in the book of Daniel (Dan 11:45), for this reason he (namely the prophet Ezekiel in the cited 39th chapter, v. 11) says that their burial shall be in the valley through which one passes toward the sea, toward the rising of the sun, that is, in the valley through which those pass who go toward the sea that lies toward the rising of the sun in the land of Israel. And this burial shall not take place in their honor, but because it shall stop up the noses of those passing through, that is, because those traveling through, on account of the disgust and stench of the many slain, shall stop up their noses against the foul odor; for this reason the Israelites shall bury them, not in their honor, but to cleanse the land and on account of the multitude of the slain. Their burial, however, shall last seven months, and all the people of the land shall be occupied with it, *etc.* These are the words from the book *Maschia jeschua*. Now if the inhabitants of the land of Israel shall have wood enough to burn for seven years from the weapons of the slain peoples, and are to spend seven whole months with the burial of the dead, then surely an innumerable multitude of people must perish in such a war.

Indeed, one finds in several Rabbinical books that at the time of the Messiah all the nations of the world shall be slain, and the Jews alone shall remain; and it is written in *Rabbi Bechai's* commentary on the Five Books of Moses, fol. 179, col. 3, in the Parascha Balak, on the words Num 23:9, הֵן יִשְׁכְּנוּ לְבָדֵד (Behold, this people shall dwell alone), that Balaam thereby meant to say: אי אפשר לי לבוא כנגדם לא מצד ראשיתם ולא מצד אחריתם לפי שהם עתידין שינחלו העולם, That is: It is not possible for me to go against them (namely the Israelites), neither with regard to their beginning nor with regard to their end, for they shall in the future, in the last days, inherit the world, and all nations shall perish, but they alone shall endure. So also in *Bamidbar rabba*, fol. 172, col. 4, and fol. 173, col. 1, in the 2nd Parascha, the following is read: אם אין ישראל אין העולם מתקיים שנאמר והתברכו בזרעך כל גויי הארץ. בעולם הזה הם משולים לעפר לימות המשיח הם משולים לחול הים מה דרכו של חול מקהה שיני כל האומות : כך הארץ. That is: If there were no Israelites, the world could not endure, as it is said (Gen 22:18): In your seed shall all the nations of the earth be blessed. In this world they are compared to dust, but in the days of the Messiah they shall be compared to the sand of the sea. Just as sand is accustomed to blunting teeth, so shall the Israelites in the days of the Messiah exterminate all nations. Something similar is also to be found in the book *Pesikta rabbetha*, fol. 17, col. 3. Beyond this, the following is also found in the old *Nizzachon*, pages 255 and 256: המינים אומרים ומונין אותנו שמאריך זה הקץ יותר משאר קיצים אבל אין להפליא על זאת לפי שאין הקב"ה נפרע מאומה עד שתתמלא סאתה דכתיב בסאסאה בשלחה תריבנה. וכאמר לאברהם ודור רביעי ישובו הנה כי לא שלם עון האמורי עד הנה ואינו רוצה לכלה עד שתמלא סאתו. ולכך לא ארך הקץ כי אם ת' שנה ביבתוך אותו זמן נתמלא סאתם על שתי אומות על מצרים ועל אמוריים ונתחייבו כלייה. ומאד נשתהו למלאות שהרי התחיל מדור הפלגה עד קץ בבל. וגם גאולה בכל לא היתה רמה לפיכך לא ארך הקץ כי אם ע' שנים. אבל קץ זה זהו להחרیب ולהשמיד ולהרוג ולאבד את כל האומות הם ושריהם של מעלה ואלהיהם כדכתיב יפקוד יי' על צבא מרום במרום ועל מלכי האדמה באדמה. וגם ירמיהו אמר אל תירא עבדי

יעקב נאום יי' וגו' כי אעשה כלה בכל הגוים אשר הפיצותך שם אך אותך לא אעשה כלה : הרי הראו שהקב"ה יכלה כל שאר יעקב, That is: The heretics (namely the Christians) plague us and say that the appointed term (and the time in which we hope to be delivered from our present captivity) is being deferred longer than the other terms (which in former times, during the Egyptian and Babylonian captivities, were deferred); but there is no cause for wonder at this, for the holy blessed God punishes no people until its measure is full, as it is said (Isa 27:8): When you sent him away, you contended with him with measure. Thus He also said to Abraham (Gen 15:16): But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet fully complete, and He does not wish to destroy them until their measure is full. For this reason the term (or the end) was deferred no longer than four hundred years, for during that time the measure of two peoples, namely the Egyptians and the Amorites, was filled, so that they deserved to be exterminated. It took a long time, however, before they filled that measure, for behold, it began from the generation of the division (that is, the Babylonian confusion) and lasted until the end (or the destruction) of Babel. Likewise the deliverance from Babel was not so glorious; therefore the end was deferred no longer than seventy years. But this end (of the present captivity) is directed toward the destruction, extermination, slaying, and annihilation of all nations, together with their ruling princes above (that is, the devils who are supposed to govern them, as was shown in detail above in the 18th chapter of the first part) and their gods, as it is written (Isa 24:21): (At that time) the Lord shall punish the host on high in the heights, and the kings of the earth upon the earth. So also Jeremiah (Jer 30:10-11) said: Fear not, my servant Jacob, says the Lord, etc., for I will make a full end of all the nations among which I have scattered you, but of you I will not make a full end. Here you see that the holy blessed God will exterminate all nations, with the exception of the Israelites, etc.

Although this is found in the aforementioned manner in the cited books, the opposite is also taught in those same books, and it is read therein that many peoples will accept the Jewish faith at the time of the Messiah and will submit themselves to it, as will be seen from what follows.

But to return to the victorious arms of the Messiah: he is supposed to conquer the entire world and bring it under his power. For this reason, the words of Dan 7:13-14, “Behold, there came one in the clouds of heaven like a son of man, who reached unto the Ancient of Days, before whom he was brought; and to him was given power and royal dignity, so that all tribes, peoples, and tongues should serve him,” are interpreted by the Rabbis as referring to their futilely awaited Messiah yet to come. For Rabbi *Salomon Jarchi* writes thus in his *Commentary* on this passage: כבר אניש אתי הוא מלך המשיח, that is, the words “there came one like a son of man” signify the King Messiah. With this, *Aben Ezra* and Rabbi *Saadias* also agree in their expositions; for the former teaches concerning this passage, הוא המשיח, that is, “This is the Messiah,” while the latter states: זהו משיח צדקנו, that is, “This is the Messiah who is our

righteousness.” Likewise, in the *Sohar*, at column 338 of the Sulzbach printing, in the *Parascha Toledoth*, the following is read concerning the aforementioned words of Daniel: דא מלכא משחיא, that is, “This is the King Messiah.” It is indeed true that the Messiah is to be understood by this passage; but that he is yet to come, and is to establish a worldly government and conquer all the peoples of the world, this is a great and gross Jewish error.

In addition to the above, the Jews also wish to maintain that the Messiah will reign bodily over the entire world and will make all nations subject to him. And in Rabbi *Mosche bar Majemon*’s commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 120, col. 1. of the *Talmud* printed at Amsterdam, the following is read on this subject: ימות המשיח הוא זמן שתשוב המלכות לישראל ויחזרו לארץ ישראל ויהיה אותו המלך גדול מאד ובית מלכותו בציון יגדל שמו וזכרו יהיה מלא הגוים יותר מן המלך שלמה וישלמי אותו כל האומות ויעבדוהו לצדקו הגדול ולנפלאותיו שיהיו על ידו וכל מי שיקום עליו יאבדהו השם יתעלה וימסור אותו בידו וכל פסוקי המקרא מעידים על הצלחתו והצלחתנו עמו ולא ישתנה במציאות שום דבר ממה שהוא עתה אלא שהמלכות תחזור לישראל וזהו לשון חכמים אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד: that is, the days of the Messiah are a time in which the kingdom (or the royal government) will return again to the Israelites, and they will return again to the land of Israel. That same king will also be very great, and the house of his reign will be in Zion. His name and renown will be great, and his memory will be among all nations, and indeed more so than was the case with King Solomon. All nations will also make peace with him and serve him, on account of his great righteousness and the wonders that will be performed through him. But whoever sets himself against him, the praised God will destroy and deliver into his hand. All the verses of Scripture likewise bear witness to his blessedness and to our prosperous condition with him; and nothing in the world will be any different from how it is at present, except that the kingdom will return again to the Israelites. And this is what our sages say (in the Talmudic tractate *Sanhedrin*, fol. 99, col. 1.), that between this present time and the time of the Messiah there is no difference, except that the kingdoms (of the nations) will then be made subject.

The Jews seek to prove this secular dominion of the Messiah from the fact that it is written in Zech 9:9-10: “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; just, and having salvation; lowly, and riding upon an ass,” etc. “And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.” For this reason Rabbi David Kimchi writes in his commentary thereon: הנה ימשול בכל העולם, that is, “Behold, he (namely the Messiah) shall rule over the entire world,” which is also to be found in the book *Maschmia jeschúa*, fol. 72, col. 2. However, these words are not to be understood as referring to a temporal but rather to a spiritual dominion, which is clearly evident from the fact that the Messiah is called עני, *ani*, that is, poor. For if he were to be such a great secular king as the Jews imagine him to be, he could not be called poor. He is likewise described in the prophet Isaiah, in chapter 53, v. 3, as poor and wretched, and it is said of him: “He was the most despised and rejected among men,

a man of sorrows, and acquainted with grief. He was so despised that men hid their faces from him, and we esteemed him not.” Of no secular king, however, who is to rule over the entire globe, can it be said that he will be the most despised and the most wretched. But should the Jews wish to object that the cited words of Isaiah do not treat of the Messiah but of the Israelites, as Rabbi David Kimchi indeed writes in his commentary on the words of Isa 52:13, “Behold, my servant shall deal wisely,” or “shall prosper,” etc., to which chapter 53 is attached, as follows: הפרשה הזאת נאמרה על גלות ישראל וקרא אותו עבדי כמו שאמר ואתה ישראל עבדי יעקב אשר בחרתי, that is, “This *Parashah* (or this passage) is spoken concerning the captivity of Israel, and (God) has called Israel His servant, just as He said (Isa 41:8): ‘But thou, Israel, my servant, Jacob whom I have chosen’”; in which manner Rabbi Solomon Jarchi and Aben Ezra likewise expound the said words: if, I say, the Jews wish to raise this objection, the answer to be given them is that the ancient Jews, as was fitting, expounded those same words as referring to the Messiah, which Aben Ezra himself acknowledges in his commentary thereon, when he writes as follows: רבים פירשוהו על משיח בעבור שאמרו קדמונינו ז”ל כי ביום שחרב בית המקדש נולד משיח והוא אסור בזיקים, that is, “Many have expounded these words as referring to the Messiah, because our ancients, of blessed memory, have said that on the very day on which the Temple was destroyed, the Messiah was born and was bound in chains.” In like manner Abarbanel expresses himself in his commentary thereon, fol. 78, col. 1, when he says: יונתן בן עזיאל תרגמה על משיח, that is, “Jonathan the son of Uziel translated (this prophecy) as referring to the Messiah who is to come, and this is likewise the opinion of the Sages, of blessed memory, in many of their allegorical expositions.” So too is it read in the *Yalkut Shimoni* on Isaiah, fol. 53, col. 3, no. 338: הנה ישכיל עבדי זה מלך המשיח, that is, “The words ‘Behold, my servant shall prosper’ signify the Messiah.” It is therefore a wanton wickedness that the aforementioned rabbis and the Jews of today wish to expound those same words as referring to the Israelites.

Furthermore, the words of Isa 53:5, “He was wounded for our transgressions and bruised for our sins, etc.,” were interpreted by the ancient Jews as referring to the Messiah; for in *Médrasch Ruth rábba* fol. 283, col. 2, on the words of Ruth 2:14, “Come here and eat of the bread, and dip your morsel in the vinegar,” it is written as follows: מדבר במלך המשיח גשי הלום קרובי : למלכות ואכלת מן הלחם זו לחמה של מלכות וטבלת פתך בחומץ אלו הייסורין שנאמר והוא מחולל מפשעינו, that is, “He speaks of the King Messiah: ‘Come here,’ you who are my nearest to the kingdom. ‘And eat of the bread,’ namely the bread of the royal government. (And the words) ‘And dip your morsel in the vinegar’ signify the chastisements (or punishments), as it is said (Isa 53:5): ‘He was wounded for our transgressions.’” The like is also to be found in the *Talmudischen Tractate Sanhédrin* fol. 98, col. 2, and in the *Jalkut Schimóni* on Isaiah, fol. 53, col. 3, numero 338.

The Jews also believe that the nations which remain in the world at the time of their Messiah must serve them, since not only is it written in Isa 60:10-11: “Foreigners shall build your walls, and their kings shall serve you, etc. For the nation and kingdom that will not serve

you shall perish, and those nations shall be utterly destroyed”; but also because it is read in Isa 49:23: “Kings shall be your foster fathers, and their queens your nursing mothers. They shall bow down to you with their faces to the earth, and lick the dust of your feet.” *Abarbanel* likewise, in his commentary on the Prophet Isaiah, fol. 89, col. 4, on the words of Isa 61:5-6, “Foreigners shall stand and feed your flocks, and strangers shall be your plowmen and your vinedressers. But you shall be called the priests of the Lord; you shall be spoken of as the ministers of our God. You shall eat the wealth of the nations,” expresses himself as follows: זכר שגם כן משה אותן ה' לבשר הכנעה האומות לישראל עד שיעמדו זרים ורעו צאנם ונכרים יהיו עובדים שדוניהם וכרמיהם כדי שבני ישראל לא יתעסקו בדבר מהעבודות הגסות רק לעבוד את ה' הנכבד בתורתם ותפלתם ועל זה אמר ואתם כהני השם תקראו כלומר אבל אתם לא תהיו רועי צאן ולא עובדי אדמה כי אם עובדי גבורה כהני השם ומשרתי אל עליון וכן יהיה שמכם That is: He (namely the prophet) also reports that the Lord anointed him to proclaim to the Israelites that the nations shall be subjected to them, so that foreigners shall stand and feed their flocks, and strangers shall cultivate their fields and vineyards, so that the children of Israel need not perform any coarse labor, but may serve the glorious God with their Law and their prayer alone. Therefore he says: “But you shall be called priests of the Lord,” as if he wished to say: you shall neither feed flocks nor till the earth, but shall serve the Most High and be priests of God and ministers of the Highest, and this shall be your name. But so that you may have time for the service of the blessed God, you shall eat the wealth of the nations.

Once again, not all nations are to share in this honor, for in the *Jalkut Schimóni* on the books of *Mosis*, fol. 64, col. 1, numero 212, the following is read: פעם אחת הייתי עובר ממקום למקום מצאני זקן אחד אמר : רבי יש אומות העולם לימות המשיח אמרתי לו בני כל גוי וכל ממלכה שענו את ישראל ולחצו אותם רואין בטובתן של ישראל גדורין ושבין לעפרן ושוב אינן חיים לעולם שנאמר רשע רשע יראה וכעס וגו' : וכל גוי וכל ממלכה שלא ענו את ישראל ולא לחצו אותם באין והויין אכרים וכורמים לישראל לימות המשיח שנאמר ועמדו זרים ורעו צאנכם ובני That is: Once I was traveling from one place to another, when an old man met me and said to me: My dear Rabbi, will there also be nations of the world (that is, people outside the Jews) at the time of the Messiah? And I answered him: My son, all nations and kingdoms that have plagued and oppressed the Israelites will see the prosperous condition of the Israelites, and thereafter will return to dust and never come back to life again, as it is said (Ps 112:10): The wicked will see it and be vexed by it, etc. But all nations and kingdoms that have not plagued and tormented the Israelites will come and, at the time of the Messiah, be the farmers and vinedressers of the Israelites, as it is said (Isa 61:5-6): Strangers will stand and tend your flocks, and foreigners will be your farmers and vinedressers. But you shall be called priests of the Lord.

How many servants each Jew will have at the time of the Messiah is read in the *Jalkut Shimon* on Isaiah, fol. 56, col. 4. numero 359., in these words: שנו רבותינו בשעה שמלך המשיח בא ועומד על גג בית המקדש והוא משמיע להם לישראל אומר עניים הגיע זמן גאולתכם ואם אתם מאמינים ראו באורי שזורה עליכם שנאמר קומי אורי כי בא אורך וכבוד יי' עליך זרח. ועליכם בלבד זרח שנאמר כי הנה החשך יכסה ארץ. באותה שעה

מבהיק הקב"ה אורו של משיח ושל ישראל והולכים כלם לאורן של מלך המשיח ושל ישראל שנאמר והלכו גוים לאורך ומלכים לנגה זרחך. ובאים ומלחכים עפר מתחת רגליו של מלך המשיח שנאמר ועפר רגליך ילחכו. ובאים כלם ונופלים על פניהם לפני משיח ולפני ישראל ואומרים נהיה לך ולישראל לעבדים וכל אחד מישראל אלפיי' ות"ח עבדים יהיו לו שנאמר בימים ההמה אשר יחזיקו עשרה אנשים מכל לשונות הגוים והחזיקו בכנף איש יהודי לאמור נלכה עמכם כי שמענו אלהים עמכם: that is, our Rabbis teach: at the time when the King Messiah comes, he will stand upon the roof of the Temple and call out to the Israelites and say: "You who are humble, the time of your redemption has come; and if you believe it, then behold my light which rises over you," as it is said (Isa 60:1): "Arise, shine, for your light has come, and the glory of the Lord rises over you." It rises, however, over you alone, as it is said (v. 2 of the same): "For behold, darkness covers the earth." At that same time the Holy Blessed God will cause the light of the *Messiah* and of the *Israelites* to shine, and all the nations will walk by the light of the *Messiah* and of the *Israelites*, as it is said (v. 3 of the same): "And the Gentiles shall walk in your light, and kings by the brightness that rises over you." They will also come and lick the dust beneath the feet of the King *Messiah*, as it is said (Isa 49:23): "They shall lick the dust of your feet." Likewise they shall all draw near and fall upon their faces before the *Messiah* and before the *Israelites* and say: "We will be your servants and the servants of the *Israelites*." And each *Israelite* shall have two thousand eight hundred servants, as it is said (Zech 8:23): "In those days ten men from all the languages of the Gentiles shall take hold of a Jew by the hem (or corner of his garment) and say: 'We will go with you, for we have heard that God is with you.'" This same passage is also to be found in the book *Pesikta Rabbetha*, fol. 62, col. 3. 4.

How it is proven from the cited words of the Prophet Zechariah that every Jew will have two thousand eight hundred servants is shown by Rabbi Bechai in his commentary on the Five Books of Moses, fol. 168, col. 2, in the *Parascha Schelách lechá*, with these words: כל המקיים מצות צצית זוכה ומשמשין אותו אלפיים ושמונה מאות עבדים שנאמר והיה בים ההוא והחזיקו עשרה אנשים מכל לשונות הגוים בכנף איש יהודי לאמור נלכה עמכם כי שמענו אלהים עמכם. שבעים אומות הם עשרה אנשים מכל אומה הרי לשונות הגוים בכנף איש יהודי לאמור נלכה עמכם כי שמענו אלהים עמכם. שבעים אומות הם עשרה אנשים מכל אומה הרי that is, everyone who observes the commandment concerning the fringes (which are called in Hebrew *Zizith* or *Zizis*, concerning which one may read in Num 15:39, and which hang at the four corners of a four-cornered garment worn by the Jews, called *Talles*, and consist of eight white woolen threads at each corner) earns thereby that two thousand eight hundred servants must serve him, as it is said in Zach 8:23: At that time ten men from all the languages of the heathens will seize a Jew by the wing or corner (of his garment) and say, we will go with you, for we hear that God is with you. Now there are seventy peoples, and ten men from each people make seven hundred at one wing or corner; at the four corners, however, (four times as many, namely) two thousand eight hundred. Is this not very cleverly and ingeniously calculated by the rabbis, so that every Jew may learn from it what a magnificent estate he will maintain in the future, when the Messiah comes riding along on his ancient donkey and will make the world subject to him? But since all Christians, as will be demonstrated in what follows, are to be killed, and since they also

make up a considerable portion of the seventy peoples according to their many lands and languages, I do not know how the Jews will be able to arrive in this manner at the full number of their servants.

Since now the Messiah will subdue all the peoples of the world, we must also examine how he will keep them in his obedience. In *Abarbanel's* commentary on the eleventh chapter of the Prophet *Esaias*, fol. 20, col. 4., the following is read: בשבט פיו וברוח שפתיו ימית רשע ורצה לומר שכאשר תמרוד ארץ מה במצות מלך המשיח לא יצטרך לאסוף חיל ולהלחם בה כי הוא בשבט פיו יכה אותה מכה רבה מבלי חרב וחנית. ואם איש אחד יחטא ויצטרך כפי הדין להמיתו באחת ממיתות בית דין לא יצטרכו אנשים וכלים לעשותו כי הוא עצמו ברוח שפתיו ימית הרשע ההוא ויענישנהו כי בהיותו גוזר על גוי ועל ממלכה או על איש מיוחד שימות תרד אש מן השמים וישרפהו או תבקע האדמה ותבלע אותו או ימיתהו האריה והנחש ושאר הדברים 'משלוחי ההשגחה כמו שהיה ענין אליהו שאמר תרד אש מן השמים ותאכל אותך ואת חמישיך וכן באלישע ויקללם בשם ה' (That is: the Prophet *Esaias*) has promised that signs and wonders shall come to pass (from the Messiah), and this is what he means when he says (Isa 11:4): He will strike the earth with the rod of his mouth, and slay the wicked with the breath of his mouth; by which he wishes to indicate that when a land sets itself against the commandment of the King Messiah, he will then have no need to assemble an army and wage war against it, but rather that he will strike it mightily with the rod of his mouth, without sword or spear. And when someone shall sin, and it shall be necessary according to the law to put that person to death by one of the deaths by which the courts are accustomed to condemn someone, there will be no need of men and weapons to carry it out, since he himself will put the wicked to death by the spirit of his mouth and punish him. For when he pronounces a sentence of death against a people, or a kingdom, or against a particular individual, fire will fall from heaven and burn him, or the earth will open and swallow him, or a lion, or a serpent, or something else that divine providence sends, will kill him, just as Elijah did, who (as is read in 2 Kgs 1:10) said: So let fire fall from heaven and consume you and your fifty (men). And likewise it is read of Elisha (2 Kgs 2:24): And he cursed them in the name of the Lord, and two bears came out of the forest, etc. In the *Midrasch Tillim* it is also written at fol. 4, col. 2. on Ps 2 as follows: לעתיד לבוא אומר למלך המשיח מדינה פלונית מרדה בך והוא אומר יבא גובאי ויהריב אותה שנאמר והכה ארץ בשבט פיו וברוח שפתיו ימית רשע. כיון שרואין צרתן רבה הן באין ומשתחווים למלך המשיח שנאמר אפים ארץ ישתחוו לך: That is: In the time to come, one will say to the Messiah, the province such-and-such has risen up in rebellion against you; and he will say, let the locusts come and lay it waste, as it is said (Isa 11:4): He will strike the earth with the rod of his mouth, and slay the wicked with the breath of his mouth. When they (namely the rebels) see their great misery, they will come and fall down before the King Messiah, as it is said (Isa 49:23): They will fall before you with their faces to the ground.

In the book *Emek hammelech*, it is read at fol. 17, col. 3, in the 20th chapter, under the title *Schaar olam hattohu*, that he will have them tormented by devils, in these words: באותו זמן ימלוך המשיח על העליונים ועל התחתונים ורוחין ושדין יצערו האומות על פי בן דוד כענין שלמה אצל חירם מלך צור ששלח



אליו שד אחד והורידו לשבעה מדורי גיהנם עד שעשה כצונו והודה לו ואצל מלכת שבא. מכה יראת המשיח יבאו כל האומות ויחזיקו בכנף איש יהודי בזכות הציצית שטבליה וגו' והאומות יהיו בו להיות להם שמירה ממלאכי המשיחית ומהרהורה

That is: At that same time the Messiah will reign over the upper and lower (creatures), and the spirits and devils will torment the nations at the command of the Son of David, just as *Solomon* dealt with *Hiram*, the king of *Tyre*, to whom he sent a devil and had him led down into the seven dwellings of hell, until he had done his will and complied with him; and as he dealt with the Queen of *Sheba*. Through the power of the fear of the Messiah, all the nations will come and seize the wings (of the garments) of the Jews, on account of the merit of the *Zizis* (that is, the aforementioned white woolen threads) that hang from the *Talles* (namely, the above-mentioned square garment that the Jews wear), etc. And the nations will seize them (since they protect against the devil), so that they may be preserved from the angels of destruction (namely, the evil spirits), and they will be compelled to be the servants (of the Jews). Likewise, their kings and princes will come to hear the words of the Holy Spirit. Beyond this, in the aforementioned book *Emek hammelech*, fol. 132, col. 3, in the 12th chapter, under the title *Scháar réscha díser ánpin*, the following is read concerning the Messiah: הוא יכניע האומות ויצורה עליהם המחבלים והוא זכות המשיח אם אחד מהם ימרוד בו כאשר עשה שלמה המלך עליו השלום וגו' That is: He will humble the nations and give command to the destroyers and hosts of devastation (that is, the evil spirits) against them, whenever one among them rebels against him, just as King Solomon, upon whom be peace, did, etc.

The Messiah will also have a staff with which he will chastise the nations, concerning which it is written in the *Jalkut Shimóni* on the words of Ps 110:2, "The Lord will send the staff of your power out of Zion," as follows: והוא המטה זה מטה של יעקב שנאמר כי במקלי עברתי את הירדן והוא המטה שהיה ביד יהודה שנאמר ומטך אשר בידך. והוא המטה שהיה ביד משה שנאמר ומטה האלהים בידו. והוא המטה שהיה ביד אהרן שני וישלך אהרן את מטהו. והוא המטה אשר היה ביד דוד שנאמר ויקח מקלו בידו. והוא המטה שהיה / ביד כל מלך ומלך עד שחרב בית המקדש ונגנז ועתיד לימסר ביד מלך המשיח ובו עתיד לרדות את האומות דאס איסט מצוין דיעזעס איסט דער שטאב That is: This is the staff of Jacob, as it is said (Gen 32:10): "For with my staff I crossed over this Jordan." It is also the staff that Judah held in his hand, as it is said (Gen 38:18): "And your staff that you hold in your hand." It is also the staff that was in the hand of Moses, as it is said (Exod 17:9): "And I will hold the staff of God in my hand." It is also the staff that was in the hand of Aaron, as it is said (Exod 7:10): "And Aaron cast down his staff." It is also the same staff that David held in his hand, as it is said (1 Sam 17:40): "And he took his staff in his hand." And it is likewise the staff that every single king held in his hand, until the Temple was destroyed and the staff was hidden away; and it shall be delivered into the hand of the *Messiah*, with which he will chastise the nations of the world; therefore it is said (Ps 110:2): "The Lord will send the staff of your power out of Zion." On this subject one may also consult the book *Jalkut chadasch*, fol. 92, col. 3, número 184, under the heading *Jacob*. Adam too is said to have possessed this staff, concerning which the following is read in

the book *Pirke Rabbi Eliezer*, in the 40th chapter: מגן עדן: the staff that was created at twilight was given to the first man out of Paradise. Adam gave it to Enoch, Enoch gave it to Noah, Noah gave it to Shem, Shem gave it to Abraham, Abraham gave it to Isaac, Isaac gave it to Jacob, Jacob took it with him into Egypt and gave it to his son Joseph, etc. Finally, Moses is said to have received it, as was reported above in the 8th chapter of the first part, from pagina 377 to 380. This ancient staff, however, will not suit the old donkey upon which the Messiah is supposed to ride particularly well, for since the stick is so old, it will surely be very brittle and rotten, and will therefore easily break into pieces when the stubborn donkey is struck with it and is to be driven into a gallop.

The teeth of those godless people who have plagued the Jews shall also grow very long out of their mouths at the time of the *Messiah*, concerning which it is written in the little book *Othioth Rabbi Akkiva* fol. 23, col. 4. under the letter *Schin* as follows: שין זה שניהן של רשעים: נטורים שעתיד הקב"ה לשברן שלש פעמים אחת בעולם הזה ואחת לימות המשיח ואחת לעולם הבא וגו' ולא עוד אלא שעתידין שניהם של אוכליהם של ישראל לימות המשיח להיות יוצאין מפיהם עשרים ושתים אמות וכל באי עולם רואים ואומרים מה חטאו אלו שכך יוצאים שניהם מפיהם משיבין ואומרים מפני מה שאוכלים ממון של ישראל שהם קדושים למקום כתרומה שכל That is: The letter *Schin* signifies the *Schinnáim*, that is, the teeth of the utterly godless, which the holy blessed God will in the future break three times: once in this world, a second time in the days of the *Messiah*, and a third time in the world to come, etc. Indeed, the teeth of those who devour (that is, plague) the people of Israel shall also grow out of their mouths twenty-two ells long in the days of the *Messiah*, and all people who come into the world shall see them and say: what have these sinned, that their teeth protrude from their mouths in such a manner? But an answer will be given to them, saying: because they have consumed the goods of the Israelites, who are as holy to God as a heave-offering; for whoever eats thereof is worthy of being cut off, as it is said (Jer 2:3): Israel is holy to the Lord, the firstfruits of His harvest; all who eat of it incur guilt (or sin against themselves): misfortune shall come upon them.

The rabbis also teach that in the future all nations will bring gifts to the Messiah, which shall be accepted from them; from the Christians, however, he will accept none. Concerning this, it is written in *Schemoth Rabba* fol. 124, col. 3. in the 35th *Parascha* as follows: כל האומות עתידין להביא דורון למלך המשיח ומצרים מביאה תחילה וכסבור שלא לקבל מהם ואומר לו הקדוש ברוך הוא, אכסניא עשו לבני במצרים. שנאמר, יאתיו חשמנים מני מצרים כוש תריץ ידיו לאלהים מיד מקבל מהן. נשארו כוש קל וחומר ומה מצרים ששעבדו בהן קבל מהם אנו שלא נשתעבדנו בהן על אחת כמה וכמה. מיד כוש תריץ ידיו לאלהים, מיד כל המלכויות שומעות והן מביאות, שנאמר ממלכות הארץ שירו לאלהים: ואחר כך מלכות אדום נושאה קל וחומר בעצמה ואומרת ומה הללו שאינן אחיהם קבלו מהם אנו על אחת כמה וכמה... ואף הקב"ה מבקשה להביא דורון למלך המשיח אומר לו הקדוש ברוך הוא, געור That is: All nations will in the future bring a gift to the King Messiah, and Egypt will be the first to bring one. When he then hesitates as to whether he should accept it, the holy

blessed God will say to him: they have given lodging to my children in Egypt, as it is said (Ps 68:32): The princes out of Egypt will come, Ethiopia will stretch out its hands to God; whereupon he will immediately accept it from them. After this, Ethiopia will draw the following conclusion (and say): if he accepted it from the Egyptians, who yet afflicted the Israelites with servitude, how much more will he then accept it from us, who did not make them serve us? Then Ethiopia will stretch out its hands to God (and the Messiah will accept their gifts). Upon this, all kingdoms will immediately hear of it and bring (gifts), as it is said (Ps 68:33): You kingdoms of the earth, sing to God. Thereafter the Edomite kingdom (that is, Christendom) will likewise draw such a conclusion for itself and say: if he accepted gifts from these, who are not even their brothers, how much more will they accept such from us? And it will also want to bring a gift to the King Messiah; but the holy blessed God will say to him (from Ps 68:31): Rebuke the beast that is in the reeds (that is, punish Christendom, which is called the beast in the reeds, as was indicated above in the 17th chapter of the first part, *pagina* 776 and 777). This same thing is also to be found in the Talmudic tractate *Pesachim* fol. 118, col. 2. and in the *Jalkut chadasch* fol. 144, col. 3. *numero* 92. under the title *Maschiach*.

blessed God will say to it (from Ps 68:31): “Rebuke the beast of the reeds.” He will thus accept from all peoples, with the exception of the Edomites, because they said (when the city of Jerusalem was destroyed by the Romans): “Lay it bare even to its foundation.”

At that time, all the nations shall also return to the Messiah those gifts which Esau received from Jacob; for in the book *Schené luchóth habberîth*, fol. 237, col. 1, as also in *Bereschîth rábba*, fol. 71, col. 2, in the 78th *Parascha*, it is read thus: כָּל אוֹתָן הַדּוֹרוֹנוֹת שֶׁנָּתַן אָבִינוּ יַעֲקֹב לְעַשׂו עַתִּידִין אֲמוֹת הָעוֹלָם לְהַחֲזִירָן לְמֶלֶךְ הַמָּשִׁיחַ לְעֵתִיד לְבוֹא, That is: The nations of the world will, in the future, return to the King Messiah all those gifts which our father Jacob gave to Esau. On this matter, the book *Mattáh jah*, fol. 16, col. 2, in the *Parascha Vajischlach*, may also be consulted. Rabbi David Kimchi interprets the words of Isa 60:17, “Instead of bronze I will bring gold, and instead of iron, silver, etc.,” as meaning: אֶתֶּן בְּלִבָּם לְשֵׁלֶם לָהֶם כֶּסֶּף וְכֶפֶלִי כֶּסֶּף מִמֶּנּוּ, That is: I will put it into their hearts (namely, the hearts of the Gentiles) to return to you twofold, indeed doubly twofold, what they and their fathers have taken from you. And in the Chaldean paraphrase, the words of the preceding verse 16 of the cited 60th chapter of Isaiah, “You shall suck the milk of the Gentiles, you shall suck the breasts of kings,” are rendered thus: וְתִתְפַּנֵּקִין נְכֹסֵי עַמֵּמְיָא וּבְבוֹת מַלְכִין דְּתַפְנִיקִין, That is: You shall be satisfied with the goods (or the wealth) of the nations, and shall delight yourself with the plunder of kings.

Indeed, the money- and wealth-hungry Jews imagine that at the time of their Messiah they will possess exceedingly great riches, and Rabbi Bechai writes in his commentary on the 5 books of Moses, fol. 62, col. 4, in the *Parascha Schemóth*, concerning the Jews in the following manner: בְּסוֹף גְּלוֹת הָאֲחֵרוֹן עַתִּידִים לִירֵשׁ שִׁבְעִים אֲמוֹת, That is: In the end of the last captivity they will inherit the seventy nations. From which it can be seen that all the money and goods which the nations collectively possess in the world at the present time are, according to the foolish imagination of the Jews, to fall to their share. So too in the aforementioned Rabbi Bechai’s commentary, fol. 77, col. 1, in the *Parascha Bo*, the following is read: אֵין לָךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֶׁלֹּא עָלוּ עִמּוֹ תְּשֻׁעִים חֲמוּרִים טַעוּנִים כֶּסֶף וְזָהָב, That is: There is not a single one among the Israelites with whom seventy asses laden with silver and gold did not go (out of Egypt). In the book *Zeénah ureénah*, this is stated at fol. 42, col. 2, at the end of the aforementioned *Parascha Bo*, concerning the words of Exod 13:13, “Every firstborn of an ass you shall redeem with a sheep,” even more explicitly, in these words: “When an ass has a firstborn, you shall redeem it with a sheep. But why was only the firstborn of an ass holy, and not equally that of a horse or of other unclean animals? This question is resolved as follows: The asses helped to carry much money and goods out of Egypt for the Israelites; for every single Jew had ninety asses, which carried silver and gold for the Israelites in the wilderness.” Since now the future redemption of the Jews is supposed to resemble the redemption from Egypt, as will be shown in what follows, every Jew will at that time likewise have to lead with him into the Promised Land just as many asses laden with silver and gold.

In the Talmudic tractate *Pesachim*, it is read at fol. 119, col. 1 concerning a great treasure that is said to lie in Rome, of which the words read as follows: אמר רב יהודה אמר שמואל כל כסף וזהב שבעולם יוסף לקטו והביאו למצרים שנאמר וילקט יוסף את כל הכסף הנמצא אין לי אלא שבארץ מצרים ושבארץ כנען ובשאר ארצות מנין תלמוד לומר וכל הארץ באו מצרימה וכשעלו ישראל ממצרים העלוהו עמהן שנאמר וינצלו את מצרים. רב אסי אמר עשאוהו כמצודה זו שאין בה דגן אמר רבי שמעון כמצולה שאין בה דגים והיה מונח עד רחבעם בא שישק מלך מצרים ונטלו מרחבעם שנאמר ויהי בשנה החמישית למלך רחבעם בא שישק מלך מצרים ויקח את אוצרות בית ה' ואת אוצרות בית המלך. בא זרח מלך כוש ונטלו משישק. בא אסא ונטלו מזרה מלך כוש ושיגרה להדרימון בן טבריימון. באו בני עמון ונטלו מהדרימון בן טבריימון. בא יהושפט ונטלו מבני עמון והיה מונח עד אחז. בא סנחריב ונטלו מאחז. בא חזקיה ונטלו מסנחריב והיה מונח עד צדקיה. באו כשדיים ונטלוהו מצדקיה. באו פרסיים ונטלוהו מכשדיים. באו יוונים ונטלוהו מפרסיים. באו רומיים ונטלוהו מיוונים ועדיין מונח ברומי. That is: Rabbi Jehuda reports that Samuel said that Joseph gathered all the silver and gold that was in the world and had it brought to Egypt, since it is said (Gen 47:14): "And Joseph gathered all the money that was found in Egypt and in the land of Canaan." But here only the money in Egypt and the land of Canaan is mentioned; from where is it proved that he also gathered the money from the remaining lands? This is proved from the fact that it is read (Gen 41:57): "And all lands came into Egypt." When the Israelites then departed from Egypt, they took it with them, as it is said (Exod 12:36): "And they plundered Egypt." Rabbi Aschaf reported that they made Egypt like a net in which there is no grain (by which birds might be lured). Rabbi Simeon says (they left it, through their plundering) like a deep body of water in which there are no fish. But that same silver and gold was laid aside until the time of Rehabeam, when Sisack, the king of Egypt, came and took it from Rehabeam, as it is said (1 Kgs 14:25-26): "And it came to pass in the fifth year of King Rehabeam that Sisack, the king of Egypt, came and took the treasures of the house of the Lord and the treasures of the house of the king." After this, Serach, the king of the land of the Moors, came and took it from Sisack. Thereafter came (the king) Asa and took it from Serach, the king of the land of the Moors (see 2 Chr 14:13), and sent it to Hadarimmon (which should read Benhadad, as can be seen at 1 Kgs 15:18), the son of Tabrimmon. Thereupon the children of Ammon came and took it from Hadarimmon, the son of Tabrimmon. Subsequently Josaphat came and took it from the children of Ammon, and it was laid aside until the time of Achas; then King Senacherib came and took it from Achas. After this, Hiskias came and took it from Senacherib, and it was kept until the time of Zedekia. Then the Chaldeans came and took it from Zedekia. Thereupon the Persians came and took it from the Chaldeans; thereafter the Greeks came and took it from the Persians. Finally the Romans came and took it from the Greeks, and it still lies in Rome. The Jews, however, live in the hope that all the money and goods that are in Christendom will fall to their share at the time of the Messiah; therefore it is read in the *Rabboth in Medrasch Koheleth* fol. 312, col. 3 as follows: הַמָּוֹן מֵהַכֶּסֶּף לְמַלְכוּת אֲדָוִים בְּעוֹלָם הַזֶּה מֵשֵׁם הוּא מִתְפָּזֵר לִימֵת הַמְּשִׁיחַ דְּכָתִיב וְהָיָה סִתְרָה וְאֶתְנַנָּה קֹדֶשׁ לֵה' לֹא יֵאָצֵר וְלֹא יִסָּסן כִּי לַיּוֹשְׁבִים לִפְנֵי יְיָ וְהָיָה סִתְרָה: That is: All money and goods are gathered in this world in the Edomite kingdom (namely Christendom), and from there it will be distributed in the times of the Messiah, as it is written (Isa 23:18): "But her (namely Tyre, by which the Jews understand Christendom, as

has been demonstrated above in the 17th chapter of the first part, pages 773 and 774) commerce and her harlot's wages shall be holy to the Lord. It shall not be stored up as treasure nor hoarded; but those who dwell before the Lord shall have her merchandise." Since they are to receive all the treasures that are in Christendom, they must also receive the aforementioned great treasure in Rome.

Furthermore, in the aforementioned place of the Talmudic tractate *Pesachim* fol. 119, col. 2, one reads of a great treasure which is to be distributed among the Jews in the future, and the words there read as follows: אמר רבי חמא בר חנינא שלש מטמוניות הטמין יוסף במצרים אחת נתגלה לקרח ואחת נתגלה לאנטונינוס בן אסוירוס ואחת גנוזה לצדיקים לעתיד לבוא עושר שמור לבעליו לרעתו. אמר רבי שמעון בן לקיש זו עשרו של קרח שנאמר ואת כל היקום אשר ברגליהם. אמר רבי לוי משאוי שלש מאות פרודות לבנות היו מפתחות בית That is: Rabbi Chama, the son of Channina, said that Joseph had hidden three treasures in Egypt, and that one was revealed to Korah, another to Antoninus, the son of Averis; the third is reserved for the righteous in the future (of which one reads in Eccl 5:12): "Riches kept to the harm of their owner" (who possesses them). Rabbi Shimon ben Lakish said this signifies the wealth of Korah, as it is said (Deut 11:6): "How the earth opened its mouth and swallowed them up along with their households, their tents, and all their possessions that were under their feet" (that is, under their power). Rabbi Levi said there were so many keys to the treasury of Korah as three hundred white mules could carry, and all the keys and locks were made of hides (or leather). The very same is also to be found in the Talmudic tractate *Sanhedrin* fol. 110, col. 1. Here one may well say: if one is going to lie, then one ought to lie properly.

All of this is still not enough; rather, the sea must also cast out for the Jews all the treasures that have fallen into it, and concerning this it is written in the great *Jalkut Rubéni*, fol. 192, col. 3. in the Parascha *Vesóth habberachá*, from the little book *Tuf haárez*, fol. 34. as follows: דע כי מסורה בידינו כשיבא משיח עם קיבוץ גלויות לארץ ישראל באותו יום יוציא הים שבעת אלפים מבני ישראל ובאותו היום יחיו מתים בארץ ישראל ובאותו היום יבנה בית המקדש מאבנים טובות ומרגליות. ובאותו היום יחזרו המתים שבארץ ישראל חיות בריה חדשה דהנייה וכן שבעת אלפים איש הנמצאים חיים כולם יעשו בריאה חדשה גוף ורוח, גוף של אדם קודם שחטא כגופו של משה רבינו עליו השלום. ופורחו כולם באויר מעופפים כנשרים וכל זה לעיני אנשי קיבוץ גלויות וכשיראו אנשי קיבוץ גלויות שאותיהם נעשו בריה חדשה ופורחים באויר ללכת ולרור בגן עדן התחתון ללמוד תורה מפי יתברך, אז יקבלו בני קיבוץ דאגה בלבם ודאבון נפש ויתרעמו על מלך המשיח ויאמרו וכי אין אנו בני ישראל כמותם ומאין זכו הם להיות רוחניים בגוף ונפש מה שאין כן אנו. ואחר להם מלך המשיח כבר נודע ומפורסם שכל מדותיו של הקדוש ברוך הוא מדה כנגד מדה. אותם שהיו בחוצה לארץ והשתדלו לבוא לארץ ישראל כדי לזכות נפש טהורה ולא חסו על ממונם ולא על גופם ופאו בים וביבשה ולא חששו להיות נטבעים בים או להיותם שבויים ביד ארונים קשים. ובעבור שעשו עיקר מרוחם ונפשם ולא מגופם וממונם לכן חזרו רוחניים מדה כנגד מדה. אמנם אתם שהייתם יכולין לבוא לארץ ישראל כמותם ונתרשלתם לבוא בעבור חמדת ממון וחששתם לממונכם וגופכם ועשיתם מהן עיקר ורוחכם ונפשכם עשיתם טפל לכן גם כן אתם נשאתם גשמיים מדה כנגד מדה. לחמדת ממון שחמדתם השם יתברך נותן לכם מטון. שכל כסף וזהב ואבנים טובות ומרגליות שנטבעו בים הנה כל הימים מוטבעים להביא אותם לים יפו תוך ב' ימים לטביעתן. וכל מה שנטבע מששת ימי בראשית עד זמן שלמה המלך עליו השלום הנה הקיא ים יפו ליבשה. ומשם נתעשר שלמה ומה שנטבע מזמן שלמה עד זמן קיבוץ גלויות הכל עתיד יפו

להקיא אותו ליבשה. ומלך המשיח יחלוק אותו לכל צדיק וצדיק החלק המגיע לו וזהו כי שפע ימים יינקו. וגם כל המטמונים תחת העפר עתיד הוא להיות נהלות מחולות הארץ לעשות להוליך כל האוצרות המלכים לארץ ישראל ההד ושפוני טמוני חול והכל יתגדרו בתוך ארץ ישראל למלך המשיח והוא יחלק אותם לאנשי קיבוץ גלויות לכל אחד מחלקו ויישבעו ממון רב. ואותן שהקפירו על ממונם ועל גופם ישארו גשמיים וישבעו ממון. ואותן שלא חשו על גופם ועל ממונם אלא על רוחם בלבד יעשה That is: Know that we have learned through tradition, or oral teaching, that when the *Messias* comes together with the Jews who were gathered from exile and wretchedness into the land of *Israel*, seven thousand of the children of *Israel* will be found there at that very time. At that same time the dead in the land of *Israel* will also come back to life, and the Temple will be built of precious stones and pearls. Then the dead who are in the land of *Israel* and have come back to life will become new spiritual creatures. In the same manner, those seven thousand people who will be found still living will become new creatures in body and spirit, and will have a body such as *Adam* had before he sinned, and such as the body of our teacher *Moses* was, upon whom be peace; and they will all fly like eagles through the air, and indeed before the eyes of the Jews gathered from captivity. Now when the Jews gathered from captivity see that their brethren have become new creatures and are flying through the air for the purpose of betaking themselves to the lower paradise, to dwell therein and to learn the Law from the mouth of the blessed God, then those same Jews will be troubled in their hearts and be of sorrowful spirit, and will murmur against the King Messiah and say: Are we then not just as much Israelites as these? How is it then that they have become worthy to be made spiritual in body and soul, whereas we are not so? Then the King Messiah will answer them: It is known and manifest that the holy blessed God is accustomed to repay like with like. Since those who were outside the land of *Israel* and strove to come into it in order to obtain a pure soul did not spare their goods or their bodies, and traveled thither by sea and by land, and did not trouble themselves as to whether they might perish in the sea or be led captive into the power of harsh masters, and made the chief matter of their spirit and their soul, and not of their body and their goods, they have therefore become spiritual, and like has been repaid to them with like. But since you, who could have gone into the land of *Israel* just as they did, were too negligent to do so on account of your desire for riches, and were concerned for your goods and your bodies, and made those your chief matter while making your spirit and your soul only a secondary concern, you have therefore likewise remained bodily, and like is repaid to you with like. Since you desired riches, the blessed God will also give you riches. For behold, all the seas are adjured to bring all the silver and gold, as well as all the precious stones and pearls that have sunk to the bottom of the sea, within two days after they have sunk, to the sea (before the city of *Joppe*, situated in the land of *Canaan*). The sea at *Joppe* has also cast out onto dry land everything that has sunk from the creation of the world up to the time of King *Solomon* (upon whom be peace), from which King *Solomon* became rich. But everything that has sunk from the time of *Solomon* up to the time of the gathering of the Jews driven into exile will likewise be cast by the sea at *Joppe* entirely onto dry land, and the King Messiah will distribute it among all the

righteous and give each one his due portion. This is what is written (Deut 33:19): They shall suck of the abundance (or riches) of the sea. So also all the treasures lying under the earth, as well as all the treasures of kings, will be brought through caverns under the earth into the land of *Israel*, and this is what is written (in the same passage, Deut 33:19, further on): And of the hidden treasures in the sand. All of this will be revealed in the land of *Israel* to King *Messias*, and he will distribute it among the Jews gathered from captivity and give each one his *portion*, so that they will be satisfied with great riches; and those who were careful on account of their goods and their bodies will remain bodily and have their fill of riches. But those who were not concerned for their body and their goods, but only for their soul, will be made into new *creatures* and brought into the lower paradise. Beyond this, it was shown above in the 5th chapter of this second part, page 314, that every righteous person will in the future possess three hundred and ten worlds; from all of which it is plainly to be seen what a strange hope the senseless Jews entertain for themselves regarding future riches.

Although it is written in the Talmudic tractate *Jevammóth*, fol. 24, col. 2.: תנו רבנן אין מקבלין :גרים לימות המשיח כיוצא בו לא קבלו גרים לא בימי דוד ולא בימי שלמה that is, Our rabbis teach that at the time of the *Messiah* no *proselytes* or fellow believers will be accepted; in the same way, none were accepted either in the time of *David* or in the time of *Solomon*. The same is also to be found at greater length in the Talmudic tractate *Avóda Sára*, fol. 3, col. 2.: nevertheless, the rabbis teach that the nations of the world will accept the Jewish faith at the time of the *Messiah*, concerning which Rabbi *Bechai*, in his commentary on the 5 books of Moses, fol. 86, col. 1, in the *Parascha Vajischma Jéthro*, writes as follows: כשם שבגאולה ראשונה של מצרים נתגייר :יתרו וחזר לאמונתנו כך בגאולה אחרונה יתגיירו כל האומות ויחזרו לדתנו that is, Just as in the first redemption from Egypt *Jethro* became a fellow believer in the Jewish faith and accepted our religion, so too will all nations, in the final redemption, convert to the Jewish faith. And in his book *Cad hakkémach* he teaches, fol. 47, col. 4, under the title *Oth Nun*, in the following manner, and says: בזמן המשיח יהיו כל האומות לאמונתנו הוא שכתוב כי אהפוך אל עמים שפה ברורה לקרוא כולם בשם יי' ולעבדו שכם :אחד that is, At the time of the *Messiah* all nations will convert to our faith, and this is what is written (Zeph 3:9): “Then I will turn to the peoples a pure lip” (or: change the lips of the peoples so that they become pure), “that they may all call upon the name of the Lord and serve Him with one shoulder” (that is, unanimously). Likewise, in the book *Avodáth hakkódesch*, fol. 57, col. 4., in the 1st chapter, under the title *Chélek hattáchlith*, the following is read concerning the nations who are outside of Judaism: בזמן הגאולה יכירו האמת וישובו לדת הצדק :אחד that is, At the time of the redemption they will recognize the truth and convert to the true religion.

Rabbi *Isaac Abarbanel* also agrees with this, in his preface to the commentary on the Prophet *Isaiah*, when he expresses himself at fol. 4, col. 2. as follows: כל האומות יבואו אל הר ה' ואל :אלהי יעקב וישתעבדו לישראל ויקבלו תורתו that is, All nations will come to the mountain of the Lord and to the God of Jacob, and will be subjected to the Israelites, and will receive their law. And



in his commentary on *Mic* 4:1-2, he writes at fol. 263, col. 2-3. in the following manner: האומות כולן יסכימו לקבל האמונה האלהית יכירו וידעו שכבוד ה' הכבוד העליון וששקר נחלו אבותיהם והבל ואין בם מועיל ועל זה אמר ונהרו אליו עמים כי ירוצו מרוצה רבה כנהר עמים וגוים רבים ויאמרו זה לזה לכו ונעלה אל הר ה' לא מפאת אותו ההר כי אם מפני בית אלהי יעקב אשר שם ויאמרו גם כן לא נהיה אנחנו כבני ישראל בימים הקדמונים שהשם יתברך נתן להם את התורה והם לא היו שומרים אותה אבל אנחנו כמו שירנו מדרכיו כן נלכה בארחותיו כי ידענו באמת שמציון תצא תורה לכל העמים ודבר ה' שהוא אמונתו תצא מירושלים ובזה מהיוער שכל העמים בארצותם לגוייהם עם ועם בלשונו ילמדו לשונם לקרוא בשם ה' ויכנו את אלוה ברוך הוא בשמו וכמאמר צפניה הנביא כי אז אהפוך אל עמים שפה ברורה לקרוא כולם בשם ה' that is, All nations will agree together to receive the divine faith, and will recognize and know that upon the mountain of the Lord the highest glory will be, and that their fathers inherited lies and vanity (that is, the false faith), which profited them nothing; therefore he says (namely the Prophet Micah): And the nations will flow to it (that is, run); for many peoples and gentiles will run boldly like a river, and will say to one another: Come, let us go up to the mountain of the Lord, not on account of that mountain itself, but on account of the house of the God of Jacob, which will be there. They will also say: We do not wish to be as the Israelites were in former times, to whom the blessed God gave the law, which they did not keep; but we will walk in His ways as He will teach us, for we know with certainty that the law will go forth to all peoples out of Zion, and the word of the Lord, which is faith in Him, will go forth from Jerusalem. It is thus promised hereby that all peoples, according to their lands and their kindreds, and each people according to its language, will teach (and accustom) their tongue to call upon the name of the Lord, and that they will name the blessed God by His name; and indeed, as the Prophet *Zephaniah* (*Zeph* 3:9) says: Then I will turn to the peoples a pure lip, that they may all call upon the name of the Lord. Thus also the Prophet *Micah* (*Mic* 4:2) said that they will all speak: Come, let us go up to the mountain of the Lord.

Further, in the aforementioned *Abarbanel's* book *Maschmía jeschúa* fol. 23, col. 1., the following is read: יבא זמן שהמין האנושי בכללו יכיר אמונתו ואמיתת אלהותו, That is: There will come a time in which the entire human race will acknowledge faith in Him (namely God) and the truth of His divinity. And in fol. 79, col. 3 of the aforementioned book *Maschmía jeschúa*, concerning the words of *Ps* 47:2, "Clap your hands, all you peoples; shout to God with a joyful cry," it is taught: רמז בזה שיקבלו האומות כולם אמונת השם יתברך, That is: By this it is indicated that all peoples will accept faith in the blessed God. Likewise, in the *Jalkut chádasc* fol. 20, col. 1. numero 20., under the title *Ummóth haólam*, the following is written: לעתיד לבוא כל אומות יהללו להקב"ה בין אותם ששעבדו את ישראל ובין אותם שלא שעבדו את ישראל וזהו הללו את ה' כל גוים שבחווהו כל האומים. גוים הם ששעבדו אותם ששעבדו את ישראל, That is: In the time to come, all nations will praise the holy blessed God, both those who brought the Israelites into servitude and those who did not bring them into servitude; and this is what the words of *Ps* 117:1 signify: "Praise the Lord, all you

heathens, and laud Him, all you peoples.” The word “heathens” denotes those who made the Israelites serve them; the word “peoples,” however, denotes those who did not make them serve them.

Therefore, we await You, O Lord our God, that we may speedily see the glory of Your strength, that all idols be removed from the earth and all false gods be utterly cut off, so that the world may be set right through the kingdom of the Almighty. (Then) all the inhabitants of the world shall acknowledge and know that before You every knee shall bow and every tongue shall swear. Before You, O Lord our God, shall they bow down and fall, and give honor to the glory of Your name, and all shall take upon themselves the yoke of Your kingdom. Reign speedily over them forever and ever, for the kingdom belongs to You. Reign in all eternity in glory, as it is written in Your law (Exod 15:18): “The Lord shall be King forever and ever.”

In the future, at the time of the *Messiah*, all idolatry shall also be eradicated. For this reason, *Rabbi David Kimchi*, in his commentary on the words of Isa 2:18, 20, “But the idols He shall utterly destroy. In that day a man shall cast his silver and golden idols, which they made for themselves to worship, to the moles and to the bats,” gives the following explanation: אף על פי שהאלילים כבר פסקו מקצת האומות היום עוד יש בקצה המזרח עובדי אלילים. ועוד יחשבו גם הם: ועובדי אלילים שהם משתחווים ועובדים לצלם. ואו בימות המשיח כל האלילים יכרתו עד גמירא לפיכך אמר כליל that is, “Although idols have already ceased among some nations today, there are still people in the far east who serve idols. And they (the Christians) too are considered idolaters, because they bow down before the cross and venerate it. But at the time of the Messiah, all idols (or false gods) shall be completely eradicated; therefore the word ‘utterly’ is added.” For this reason, the Jews are accustomed, as in the thick *Tefillah* fol. 32, col. 4 and fol. 33, col. 1, immediately after the prayer that begins: עלינו לשבח *Olénu leschabbéach*, to pray daily as follows: על כן נקוה לך יי' אלהינו לראות מהרה בתפארת עוזך להעביר גלולים מן הארץ והאלילים כרות יכרתון לתקן עולם במלכות שדי. וכל בני 'בשר יקראו בשמך להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל כי לך תכרע כל ברכ תשבע כל לשון. לפניך יי' אלהינו יכרעו ויפולו ולכבוד שמך יקר יתנו ויקבלו כלם את עול מלכותך. ותמלוך עליהם מהרה לעולם ועד כי המלכות שלך היא ולעולמי עד תמלוך בכבוד ככתוב בתורתך יי' ימלוך לעולם ועד: that is, “Therefore we await You, O Lord our God, that we may speedily see the glory of Your strength, that all idols be removed from the earth and all false gods be utterly cut off, so that the world may be set right through the kingdom of the Almighty. (Then) all the inhabitants of the world shall acknowledge and know that before You every knee shall bow and every tongue shall swear. Before You, O Lord our God, shall they bow down and fall, and give honor to the glory of Your name, and all shall take upon themselves the yoke of Your kingdom. Reign speedily over them forever and ever, for the kingdom belongs to You. Reign in all eternity in glory, as it is written in Your law (Exod 15:18): “The Lord shall be King forever and ever.”

Notwithstanding that from the foregoing it appears as though all nations will adopt the Jewish faith, this is nevertheless not to be understood in general and of all people, for the Christians are to be excluded and deemed unworthy of it; and therefore the aforementioned

*Isaac Abarbanel*, in his commentary on the Prophet *Zephaniah*, fol. 276, col. 1., on the above-cited words of *cap. 3. v. 9*, “Then will I turn to the peoples a pure lip,” expresses himself as follows: ה'תבונן אמרו כי אז אהפוך אל עמים ולא אמר אל כל העמים לפי שלא מכלל אומת אדום בייסוד הזה כי הם אויבי ה' ותורתו וכל יראו גאות ה'. אמנם שאר העמים מבני ישמעאל לפי שלא נתחלפו ולא נתרחקו כפי אמונתם מהפינות התוריות כבני אדום הם יזכו בכבוד האמונה האלהית. ולזה סמר הנביא בלשון סתמי חלקי כי אז אהפוך אל עמים ואמר בזה מלת אהפוך לפי שקודם בנין המגדל היו כולם מדברים בלשון הקדש כמו שאמר ויהי כל הארץ שפה אחת וכאשר חטאו בלל השם יתברך את לשונם ומפני זה התחלפו האומות באמונותיהם אמנם לעתיד לבוא יהפוך אל עמים אותה שפה ברורה שהיה להם מקודם לדבר בלשון הקדש. אך אמנם לא נאמר כאן שהעמים ההם ידברו בלשון הקדש בשלימות כבני ישראל אלא שיהפוך לבבם לקרוא כולם בשם ה' בשפה ברורה ר"ל שימצא שגור ומלומד בפיהם השם הנכבד ושם אלהים אחרים לא יזכירו וזה בלבד ידברו בלשון הקדש כלומר שמהאל היתברך ה' ויהיה עם זה מהפלא שעם היותם עמים מתחלפים ושונאים זה לזה הנה יתחברו *that is, Consider what he (namely the Prophet) says: “Then will I turn to the peoples (a pure lip)”*; he did not say, however, “to all peoples,” because the Edomite (that is, the Christian) people is not included under such promises, for they are enemies of God and of His law, and will not see the glory of the Lord. But the remaining peoples, from the children of Ishmael, will be deemed worthy of receiving the divine faith, because they, according to their faith, are not so greatly departed and removed from the principal articles of the law as the children of Edom; and therefore the Prophet expressed himself through a particular form of speech: “Then will I turn to the peoples (a pure lip),” and used here the word *ehefoch*, that is, “turn” (or “change”), because before the building of the (Babylonian) Tower they all spoke the holy tongue (that is, Hebrew), just as it is said (Gen 11:1): “And the whole earth had one lip and one speech.” But after they had sinned, the blessed God confounded their languages, and for this reason the nations became divided in their religions. In the future, however, (God) will turn back to the peoples that same pure tongue which they had previously, so that they may speak the holy tongue. It is not stated here, however, that such peoples will speak the Hebrew tongue perfectly, as the children of Israel do, but rather that (God) will turn their hearts so that they will all call upon the name of the Lord with a pure lip (that is, tongue); that is, the glorious name (of God) will be very commonly used and accustomed in their mouths, and they will no longer make mention of the names of other gods; and this name, namely the name of the blessed God, the name *Jehova*, they will speak in the holy tongue alone. With this it will also be a wonder that, although they are different peoples who (at the present time) hate one another, they will nonetheless at that time all join together and with one accord call upon the name of the Lord and serve Him with one consent. This very same thing concerning the exclusion of the Christians, and what has been stated concerning the Hebrew tongue, is also to be found in the book *Maschmia jeschúa* fol. 65, col. 3.

Further, at fol. 30, col. 2 in the aforementioned book *Maschmía jeschúa*, concerning the words of Isa 65:25, “But dust shall be the serpent’s food,” the following is also read: על מלכות אדום אמר ונחש עפר לחמו וכבריררת סמאל הוא שר של עשו וכמו שזכרו חז”ל שהיה סמאל רוכב על הנחש שהסית לחוה כי

הוא היה לישראל נחש צפעוני ולכן יאמר שזה לא יזכר בטובה כשאר האומות אבל יהיה עפר לחמו לפי שלעפר ישכון סלה ועם זה אלו ואלו לא ירעו ולא ישחיתו בכל הר קדשי הוא אשר דברתי אליכם שהיה נקמת השם יותר באומות אדום מבשאר האומות ולא תזכה אותה אומה המקוללת אל מה שיזכו האומות האחרונות לכן אמר עליו ונחש עפר לחמו: that is, the Prophet spoke the words “But dust shall be the serpent’s food” concerning the Edomite kingdom (that is, Christendom, which is also called a serpent, as was indicated above in the 17th chapter of the first part, *paginâ 787*): It is already known to you that *Sammaël* is the prince of *Esau* (that is, of the Christians), just as our Sages, of blessed memory, have stated that *Sammaël* rode upon the serpent that seduced *Eve*; for he was a basilisk to the Israelites. Therefore it is said that this one (*Esau*) shall not be worthy of good fortune as the other nations are, but that dust shall be his food, since he shall dwell in the dust, *Sela*. Therefore they (namely the nations that will serve God) shall do no evil to one another, nor shall one destroy the other on the entire mountain of my sanctuary (as is read in Isa 11:9). This is what I have said to you: that the vengeance of the Lord shall come more upon *Edom* than upon the other nations, and that that accursed people (namely the Christians) shall not be worthy of that which the other nations shall be worthy of; therefore it is said of them: “But dust shall be the serpent’s food.” The very same thing is also to be seen in the aforementioned *Abarbanel*’s commentary on Isaiah, fol. 93, col. 4., on chapter 65, v. 25, and in addition to this, in the said fourth *column* and fol. 94, col. 1. 2., still much more is to be found.

In Rabbi Bechai’s commentary on the Five Books of Moses, the following is also found at fol. 85, col. 3, at the end of the *Parascha Beschallach*: לימות המשיח כשיפקד השם יתברך על צבא השמים: יבטל הממונים העליונים ממנויים וגו’ יאבדו האומות וגו’ ויש מן האומות הרבה שיחזרו לדתנו כענין שכתוב והחזיקו אנשים בכנף איש יהודי וגו’ וכתוב כי אז אהפוך אל עמים שפה ברורה לקרוא כלם בשם יי’ ולעבדו שכם אחד. ואין לך אומה בעולם שלא יהיה לו חלק בהק”ב אבל עמלק ועשו לא יהיה להם חלק וזכרון עם שאר האומות הנשארים הוא שכתוב ולא יהיה שריד לבית עשו באור הכתוב כי משאר האומות יהיו שרידים ופליטים שישארו מהם לעבוד את יי’ ואין בו מזרעו של עשו אף ימחו מן השלם כענין שכתוב כי מזה אמה את זכר עמלק ואז יהיה השם והכסא על השלימות, That is: In the days of the Messiah, when the blessed God will visit the host of heaven and will remove the supreme appointed rulers (namely the seventy princes who are said to be set over the seventy nations, as was indicated above in the eighteenth chapter of the first part) from their office, etc., the nations will perish, etc. But there are many nations that will convert to our religion, as it is written (Zech 8:23): “And ten men shall take hold of the hem (or wing) of the garment of a Jew,” etc. And it is written (Zeph 3:9): “Then I will turn to the nations a pure lip, that they may all call upon the name of the Lord and serve Him with one accord”; and there will be no nation in the world that will not have a share in the Holy and blessed God, except Amalek and Esau (that is, the Christians, as has been demonstrated in the twenty-seventh chapter of the first part), who will have no share among the remaining surviving nations, and they will no longer be remembered. This is also what is said in Obad v. 18: “And no one will remain of the house of Esau,” which means that from the other nations some will remain to serve the Lord, but none of the seed of Esau will be among them; rather, all of them are to be exterminated

from the world, since it is written (Exod 17:14): “For I will utterly blot out the memory of Amalek,” and then the name and the throne of God will be complete. Notwithstanding this, however, the aforementioned Rabbi Bechai teaches the opposite in his cited commentary, fol. 220, col. 4, in the *Parascha Nizzavim*, for he states there that not only the Ishmaelites or Turks, but also the Edomites, will adopt the Jewish faith.

Furthermore, it is also written in the book *Séra Abraham* fol. 37, col. 2. as follows: לעתיד: That is: The holy blessed God will in the future receive from all peoples, except from Esau, as it is said (Ps 68:31): “Rebuke the beast that is in the reeds.” In this same manner it is also found in the 2nd part of the Prague *Machsor* fol. 17, col. 2. in the *Commentario* under the title *lepúrim*: המלך הקדוש ברוך הוא נשבע שנאמר כי יד על כס יה: שם: that is, The King, the holy blessed God, has sworn, as it is said (Exod 17:16): “For the hand is upon the throne of the Lord” (and has spoken:) “when all peoples come, I will receive them, except for *Amaleck*.” By *Amaleck*, however, Christendom is understood by the Jews, as was noted above in the 17th chapter of the first part and demonstrated at length. And in the book *Nézach Jisraël* it is read at fol. 49, col. 1. in the 34th chapter: לימות המשיח יהו שלש מלכויות נמשכים אחר מלכות ישראל אבל במלכות רביעית אין התאחדות עם ישראל ועל: That is: At the time of the Messiah, the three kingdoms (or monarchies, namely the Medes, Persians, and Greeks) will be drawn entirely into the kingdom of Israel, but the fourth kingdom (namely the Roman, by which Christendom is understood, as was reported in the 17th chapter of the first part) cannot be united with the Israelites; for this reason it is said (Ps 68:31): “Rebuke the beast that is in the reeds.” In the book *Pesíkta rabbètha* it is also taught at fol. 1, col. 2. that only those peoples will be received who have not afflicted the Israelites with servitude, and concerning the words of Ps 65:3, “All flesh comes to You,” the following is stated there: אפילו כל עכ”ם ולא כל עכ”ם אלא אותן שלא שעבדו בישראל משיח מקבלן: that is, Yes, even the idolaters (will be received), yet not all idolaters, but rather the Messiah will receive those who have not brought the Israelites into servitude. Regarding the future rejection of Christians, the book *Máor hakkáton* fol. 42, col. 2. in the *Parascha Terúma* may also be consulted.

Since now many peoples are supposed to accept the Jewish faith at the time of the Messiah, we also want to examine how many commandments are to be imposed and enjoined upon them to observe. In the *Jalkut Shimoni* on the Psalms, it is read at fol. 97, col. 2, numero 682 that two commandments will be imposed upon them, and the words there read as follows. אמר רבי חנינא אין מלך המשיח בא אלא ליתן לאומות העולם ב' מצות כגון סוכה ולולב אבל ישראל כלם למדים: That is: Rabbi Channina has said, the King Messiah comes for no other purpose than to give the peoples of the world two laws, namely the law of the Feast of Tabernacles and that of the palm branches (both of which are mentioned in Lev 23:40 and following); but all Israelites will learn the law from the holy and blessed God, as it is said (Isa 54:13): *And all your children shall be taught by the Lord*. The very same is also

read in the book *Mikraei Kodesh*, in the 20th chapter, fol. 107, col. 2, in identical words; and at fol. 108, col. 1 in the aforementioned 20th chapter, the following is written: עיקר ביאת המשיח הוא כדי שכל העמים כלם יקראו בשם ה' ויעבדוהו שכם אחד : כי אינו חפץ השם יתברך במות הרשע כי אם ליעצו וללמדו שישוב אליו ויעבדוהו כי הכל מעשה ידיו ואמר ( ר' חנינא ) שעיקר ביאת המשיח הוא לתת לאומות ב' מצוות כגון אלו ( ר"ל סוכה ולולב ) כלומר שיחסו ויתלוננו תחת צל כנפי השכינה ויחזרו מאחרי ע"ז ומהיותם תחת צל השרים של מעלה כי בימי That is: The principal work of the coming of the Messiah consists in this, that all peoples may call upon the name of the Lord and serve Him with one accord; for the blessed God has no pleasure in the death of the wicked, but He desires to counsel him and to teach him, so that he may turn to Him and serve Him, for all things are the works of His hands. Rabbi Channina has also said that the principal substance of the coming of the Messiah consists in this, that He gives the peoples two commandments, namely that of the Feast of Tabernacles and that of the palm branches; that is, that they should place themselves under the shadow of the divine Majesty and abide therein, and should turn away from idolatry as well as from the shadow of the supreme princes (namely the seventy evil angels, of whom mention was made above in the 18th chapter of the first part) under which they are, since the Lord at the time of the Messiah will be a King over the whole earth.

But in the *Médrasch Tillim* it is read at fol. 19, col. 3 concerning Ps 21 that they shall receive three commandments, and the words read as follows: אמר רבי חנינא אין מלך המשיח בא אלא ליתן לאומות העולם שלש מצות כגון סוכה ולולב ותפילין אבל ישראל למדין תורה מן הקדוש ברוך הוא שנאמר וכל בניך יתן לאומות העולם שלש מצות כגון סוכה ולולב ותפילין אבל ישראל למדין תורה מן הקדוש ברוך הוא שנאמר וכל בניך : 'למודי ה' that is, Rabbi *Channina* said: the King *Messias* comes only to give the peoples of the world three commandments, namely the commandment concerning the booth of branches, that concerning the palm branches, and that concerning the *Tephillim*, that is, prayer straps (which prayer straps the Jews bind around their hands and head at the time of their prayers, and which they claim to be obligated to do on the basis of the words of Exod 13:9, 16, as well as Deut 6:8 and 11:18). But the Israelites will learn the Law from the holy and blessed God, as it is said (Isa 54:13): And all your children shall be taught by the Lord. The words of Rabbi *Channinae* are thus cited in two different ways, in that he, according to some, makes mention of two commandments, but according to others, of three.

At the time of the *Messiah*, survivors shall remain from all peoples except the Christians, who are all to be killed, so that not a single one of them will remain alive. That survivors will remain from all peoples except the Christians is sufficiently evident from what was cited shortly before from *Rabbi Bechai's* commentary on the Five Books of Moses, from the Parashah *Beschállach*, fol. 85, col. 3, as well as from the fact that all peoples, excepting the Christians, will serve God during the reign of the *Messiah*. That all Christians, however, are to be killed is written in *Abarbanel's* commentary on the prophet *Obadiah*, fol. 254, col. 3, concerning the words of v. 18, "And there shall be no survivor of the house of Esau," as follows: ידוע שלא היה חרבן נבוכדנצר ולא חרבן הורקנוס שהחריב לאדום החלטי שלא נשאר מהם איש והוא מנה שיוכיח That is: It is known that what is

meant here is not the devastation that was brought about by *Nebuchadnezzar*, nor the complete destruction that was carried out by *Hyrchanus*, through which not a single man of those (*Edomites*) was supposed to have remained; and this indicates that his prophecy is directed only toward the future, when *Edom* will be utterly laid waste and none of them will remain, when the Lord redeems His people. And at fol. 255, col. 2, concerning the words of Obad 1:9, "And your warriors shall be dismayed, O Teman, so that every man from the mountain of Esau may be cut off by slaughter," the following is written: רוצה לומר שיכרת איש מכל אותם המתחסים ונקראים ומכה עפים מהר עשו והם כלל הנוצרים ותהיה כריתתם מקטל כלומר מהריגה עצומה שתהיה בהם כי לא ישארו באדום מהמלחמה העתידה עוללות, That is: These words signify that every single one of all those who trace their lineage and descent from the mountain of Esau and are named after it shall be exterminated; and this refers to all Christians in general; and their extermination shall come about through a slaughter, that is, a mighty killing that will take place among them, for from the coming war in Edom not a single one will remain.

Furthermoore, in the same place, fol. 256, col. 3, the following is read: אמר שלא יהיה עוד שריד לבית עשו בבחינת העם הארומי והרומי שלא ישאר מהם איש, That is: He (namely the prophet *Obadiah*) has said that no one from the house of Esau will remain, with respect to the Edomite and Roman people, and that not a single man of them will remain alive. Rabbi *Menasse ben Israel* also teaches on this subject in his little book *Mikvéh Jisraél*, fol. 43, col. 2, in the 17th chapter, number 65, as follows: כשם שנפלנו אנחנו כן תפול מלכות אדום ותעקר והשרש כמו שאמר הנביא ישעיה ל"ד קרבו גוים וגו' כי רוותה בשמים חרבי על אדום תרד ועל עם חרמי למשפט וגו' כי זבח לה' בבצרה וטבח גדול בארץ אדום וגו' כי יום נקם לה' שנת שלומים לריב ציון וגומר, That is: Just as we have fallen, so too shall the Edomite kingdom fall, and be uprooted and destroyed, as Isaiah says in the 34th chapter (v. 1): Come near, ye nations, etc. (And in v. 5 he says:) For my sword is drunk in heaven; it shall come down upon Edom, and upon the people of my curse, for judgment, etc. (And in v. 6 it follows:) For the Lord holds a slaughter at *Bozra*, and a great slaughter in the land of Edom, etc. (And in v. 8 it further reads:) For it is the day of the Lord's vengeance, and the year of recompense, to contend for Zion, etc. So too is it found in the 2nd part of the Prague *Machsor*, fol. 12, col. 2, in the commentary on the prayer which begins: לאחרונה יסעו וגו' *Laacharóna jisseú &c.*: לעת ימחה שמו של עמלק מן העולם לא יהא נמלט אפילו אחד מהם או יציל את ישראל בהצלה והמלטה נצחית דהקב"ה, That is: At the time when the name of Amalek shall be blotted out from the world, not even a single one of them shall be saved. Then shall the holy, blessed God deliver the Israelites eternally.

In the *Médrasch Tillim*, fol. 10, col. 2, over the words of Ps 9:7, "The destructions of the enemy have come to an end: Thou hast overthrown their cities; their memorial is perished with them," it is also written thus: שבועה נשבע הקדוש ברוך הוא בכסא כבודו שלא להשאיר זכר לעמלק תחת השמים לא נין לו ולא נכד בעמו שלא יאמרו אילן זה של עמלק היה שנאמר אבד זכרם המה. אמר רבי לוי בשם רבי חטא כל זמן שזרעו של עמלק קיים לא השם שלם ולא הכס שלם עד שיאבד זכרו של עמלק שנאמר כי יד על כל כס יה. היה צריך לומר על כסא י"י, וכשיאבד זכרו של עמלק מן העולם השם שלם והכסא שלם שכן כתיב האויב חמו חרבות מה כתיב בתריה וי"י לעולם: That is: The holy blessed God has sworn an oath by the throne of His glory:

that He will leave no memorial, no son, and no grandson of Amalek under heaven among his people, so that no one might be able to say, "This tree belonged to Amalek," as it is said: "Their memorial is perished with them." Rabbi Levi said in the name of Rabbi Chama that as long as the seed of Amalek endures, neither the Name nor the throne of God is complete, until the memorial of Amalek passes away, as it is said (Exod 17:16): "For the hand of יה *Jah*, or the Lord, is upon the כס *Kes*, or throne." It ought to have said "upon the *Kissé Jehova*," that is, the throne of the Lord (and it ought to have stood not as *Jah* but as *Jehova*, and not as *Kes* but as *Kissé*, in complete words); but when the memorial of Amalek shall pass away from the world, the Name will be complete and the throne will be complete, for it stands written thus: "The destructions of the enemy have come to an end." But what is written after this (v. 9)? "But the *Jehova*, or Lord, sitteth enthroned forever: He has prepared His *Kissé*, or throne, for judgment."

In the book *Zerór hammór*, fol. 125, col. 2-3, in the *Parascha Pinchas* on Num 29, the following is also taught: רמז השעיר לעשו מלך אדום שהוא איש שעיר ושעירים ירקדו שם. והם עתידים להיות נעקרים מהעולם לפי שבאו מכה נחש הקדמוני אשר כתב בו על גחונך תלך בלא רגלים לפי שהשקר אין לו רגלים ולכן אנו בטוחים שאף על פי שאלו המלכויות יהיו חזקים ועזים כאלה וכאלון פתע פתאום ישברו ויאבדו. ולכן כתב בעמלק ואחריתו עדי אובד ועליו אמר האויב תמו חרבות הוא עשו הרשע שהוא אויב לישראל ומבקש רעתם וזמן יבוא שיאבדו וזהו אבד זכרם That is: the *Sáir*, or he-goat (of which Num 29 speaks, which was to have been sacrificed as a sin offering), signifies Esau, the Edomite king, who is an *isch sáir*, that is, a hairy (or devilish) man, (as is said in Isa 13:21:) the *Seirim*, that is, field-devils, will dance there. And they (namely the Edomites, or Christians) will in the future be rooted out from the world, because they descend from the power of the ancient serpent (that is, the Devil), of whom it is written (Gen 3:14): upon your belly you shall go, without feet, because the lie has no feet. For this reason we hope that, even though those kingdoms (of the peoples mentioned in the preceding passage) are as strong as an oak tree, they will nonetheless be swiftly and suddenly broken and shall perish. Therefore it is written of Amalek (Num 24:20): but in the end he shall utterly perish. Of the same it is also said (Ps 9:7): the devastations of the enemy have come to an end; and this enemy signifies the wicked Esau, who is the enemy of the Israelites and seeks their misfortune. But the time will come when they (the Esavites, or Christians) shall perish, and this is what is written (in the aforementioned Ps 9:7): their memory has perished with them, because their memory will pass away in those days. Concerning this destruction of the Christians, the aforementioned book *Zerór hammór* may also be consulted at fol. 4, col. 1, in the *Parascha Bereschíth*, and at fol. 47, col. 3, in the *Parascha Vajíschlach* at the end, and at fol. 123, col. 2-3, in the *Parascha Balak*, as well as Rabbi Bechai's commentary on the Five Books of Moses at fol. 180, col. 4, in the aforementioned *Parascha Balak*, and at fol. 215, col. 4, at the end of the *Parascha Ki téze*, together with the book *Maschmía jeschúa* at fol. 4, col. 4, and *Pesíktá rabbetha* at fol. 28, col. 3.



Furthermore, in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, fol. 96, col. 1, at the end of the *Parascha Beschallach*, the following is read: בימות המשיח : that is, At the time of the Messiah, the seed of Esau and Amalek will be destroyed, on account of the power of the Israelites, which will be mighty. And the Esavites, that is, the Christians, shall be utterly ruined when the Israelites rise on high. For this reason it is reported in the book *Sifra Abraham*, fol. 24, col. 2: : that is, It is not possible that Jacob and Esau can exist at the same time. When one rises, the other falls. So also in the *Zohar* of the Sulzbach printing, in the *Parascha Toledoth*, in the 335th column, the following is read: כד יקום מלכא משיחא יטול יעקב לעילא ותתא ויתאביד עשו מכלא ולא יהא ליה חולקא ואחסנתא ודוכרנא בעלמא כדא והיה בית יעקב אש : that is, When the King Messiah shall arise, Jacob will take (everything) above and below, and Esau will lose everything, and he (Esau) will have no portion, nor inheritance (or possession), in the world any longer, and he will no longer be remembered, as it is said (Obad 1:18): And the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau shall be stubble, etc. Because Esau will lose everything, but Jacob will possess both worlds, this world and the world to come.

According to this, therefore, the Christians, as the supposed descendants of Esau, are not only to be exterminated in this world, but also to be excluded from eternal life. The like is also to be found in the book *Majene jeschua*, fol. 48, col. 4, and fol. 49, col. 1.

We now want to consider who will kill the Christians. In the book *Maschmia jeschua*, fol. 59, col. 3, on the words of Ezek 25:12-14, "Because Edom has taken vengeance on the house of Judah, and has greatly offended in that they have thus avenged themselves upon them: therefore thus saith the Lord: I will stretch out my hand over Edom, and will cut off man and beast from it, etc. I will take my vengeance upon Edom by the hand of my people Israel, and they shall deal with Edom according to my anger and according to my fury, that they may know my vengeance," the following is written by *Abarbanel*: הנבואה הזאת מחוייב שתפרשיה לעתיד לבוא ועל רומי וכלל הנוצרים כיון שאמר יען עשות אדום בנקום ונקם לבית יהודה שזה נאמר על חורבן בית שני שעשו הרומיים. ולפי שהם היו בברית עם בני יהודה וילחמו בהם כאוייבים לכן אמר ויאשמו אשום וכנגד מה שעשו בהם בגלות מהשמדות וגזירות אמר עוד ונקמו בהם ואמר שיכרית מאדום אדם ובהמה ורוע שזה לא היה בימי נבוכדנצר ולא בימי הורקנוס ואמר גם כן שתהיה נקמת אדום ביד עם ישראל ואין זה אלא מה שקבלו ח"ל שאמרו שמסורה היא בידם שאין עשו נופל אלא ביד בני בניה של רחל והענין שבאותה המלחמה אשר ילחמו בהם משפחות צפונה יצאו ישראל ומשיח בן יוסף : That is: We must necessarily interpret this prophecy as referring to the future, and to Rome and Christendom as a whole, since he (namely God) says: "Because Edom has taken vengeance on the house of Judah," for this is said concerning the destruction of the first Temple, which was carried out by the Romans. And because they had been in a covenant with the children of Judah, and yet waged war against them as enemies, he therefore says: "And have greatly offended." But with regard to

what they inflicted upon them during the *exilio* (or captivity) through persecutions and harsh *decrees*, he further states: “That they have avenged themselves upon them,” and he says that he will cut off man and beast from Edom. It is well known, however, that this occurred neither in the time of *Nebuchadnezzar* nor in the time of *Hyrchanus*. He also says further that the vengeance upon Edom was to be carried out by the hand of Israel, which is nothing other than what our sages of blessed memory have learned through *tradition* or oral teaching, who say that they know by *tradition* that Esau will fall by no other means than by the hands of the descendants of Rachel. The meaning is that in the war which the northern peoples will wage against them (namely the Christians), the children of Israel, with the Messiah the son of Joseph going before them and being their head, will take fierce vengeance upon Edom in great wrath and fury.

The aforementioned *Abarbanel* teaches the same in his commentary on the words of Obad 1:21, “And saviors shall go up to Mount Zion to judge the mountain of Esau,” where at fol. 256, col. 2, he says: אותם השבטים שישבו מארצות גלותם אשר באשור שנקראו בית יוסף ומלכות אפרים הנה יהיו אש להבה להבעיר ולשרוף את בית עשו כי הם יבאו עם הגוים הבאים למלחמה ההיא והם ילחמו עם הנוצרים ואכלום ובאופן שלא יהיה עוד שריד לבית עשו וכן דרשו חכמים ז”ל שאין זרעו של עשו נופל אלא ביד בני בניה של רחל: that is, those tribes which are in Assyria and shall return from the lands of their captivity, which are called the house of Joseph and the kingdom of Ephraim, shall be a fiery flame to kindle and burn the house of Esau; for they shall come together with those nations that will go forth into that war, and they shall wage war against the Christians and devour them, so that not one shall remain from the house of Esau. And thus have the Sages of blessed memory explained it, that the seed of Esau shall fall by no other means than by the hands of the descendants of Rachel.

That the Christians are to be killed off through the lineage of Rachel: this is also found in the book *Avodáth hakkódesh*, fol. 97, col. 3. in the 41st chapter, under the title *Chélek hattáchlith*, and in the *Jalkut Schimóni* on the book of Judges fol. 9, col. 4. *numero* 51. and in the *Jalkut chádasch* fol. 143, col. 3. 4. *numero* 67. under the title *Maschiach*, as well as in the Prague *Machsor*, in the second part, fol. 52, col. 2. in the *commentario* under the title *Józer lejóm ríschon schél Pésach*, on the prayer which begins שלחן פדרס וגו' *Schelachäich pardes etc.* Furthermore, in the Chapters of Rabbi Eliezer, in the 32nd and 38th chapters, it is written thus: :אין בני עשו נופלים עד שיבוא שריד מיעקב ויקצץ רגליו של עשו מהר עשו וגו' : that is, the children of Esau will not fall until the remnant of Jacob comes and cuts off the feet of Esau from the mountain of Esau, *etc.* In Rabbi Moses bar Nachman's commentary on the Five Books of Moses, fol. 123, col. 3. 4. in the Parascha Balak, the following is read: תפול אדום לגמרי.

“Edom will completely fall at the time of the appointed end, by the hand of the rising star” (namely the Messiah, of whom mention is made in Num 24:17). And shortly after this, the aforementioned Rabbi Moshe writes concerning the words of Num 24:24, “And ships from Chittim shall afflict Asshur, and shall also afflict Eber; but he shall also perish,” in the

following manner: הגה השלים דבריו באמרן כתיב כי הם החיה הרביעית שתשבר ביד המשיח כמו שאמר ודובד גשמה ויהיבת ליקירה אשא כי עדי אובד תכרת זכרם לגמרי וזה דבר בפורסם מדברי רבותינו כי החיה הרביעית שראה דניאל הוא That is: Behold, he (namely Balaam) concluded his words with the downfall of the Chittites (that is, the Christians, as was shown above in the sixteenth chapter of the first part), for they are the fourth beast, which shall be broken by the hand of the Messiah, as it is said (Dan 7:11): "I watched until the beast was slain, and its body destroyed, and it was cast into the burning fire"; for their memory shall be utterly rooted out through their destruction, and this is a manifest matter from the words of our Rabbis, that the fourth beast, which drove us into misery, shall be destroyed and perish by the hand of the Messiah. Furthermore, the same author states a little after this, fol. 124, col. 1, as follows: That is: The fourth kingdom shall continue its reign until the Messiah, and shall perish by his hand.

In the chapters of Rabbi *Eliezer*, it is read in the 48th chapter that God Himself will do this, and the words there read as follows: חמש אצבעות של ימינו של הקב"ה כלן יסוד גאולות אצבע קטנה בה הראה לנו מה לעשות בהיבה שנאמר וזה אשר תעשה אותה. אצבע שנייה לקטנה בה הכה את המצרים שנאמר אצבע אלהים הוא. אצבע שלישית לקטנה בה כתב את הלוחות שנאמר לוחות אבן כתובין באצבע אלהים. אצבע רביעי שהיא שנייה לכוהן בה הראה הקב"ה למשה מה יתנו ישראל בפדיון נפשם שנאמר זה יתנו. הבוהן כל היד בה עתיד הקב"ה להשמיד לבני עשו שהן צרין לבני ישראל וכן לבני ישמעאל שהם אויביו שנאמר תרום ידך על צריך וכל אויבך יכרתו. That is: All five fingers of the right hand of the blessed God are a foundation of redemptions. With the little finger He showed *Noah* what he was to do in the ark, as it is said (Gen 6:15): Make it in this manner. With the second finger after the little one He struck Egypt, as it is said (Exod 8:19): This is the finger of God. With the third finger after the little one He wrote the tablets, as it is said (Deut 9:10): The stone tablets written with the finger of God. With the fourth finger, which is the second after the thumb, the holy blessed God showed *Moses* what the Israelites were to give for the redemption of their souls, as it is said (Exod 30:13): This shall they give, etc. The thumb is the entire hand, with which the holy blessed God will destroy the children of *Esau*, who are the adversaries of the children of *Israel*, as well as the children of *Ishmael*, who are His enemies, as it is said (Mic 5:9): Your hand shall be lifted up over your enemies, so that all your adversaries shall be cut off. This same thing is also to be found in the *Jalkut chadasch*, fol. 52, col. 2. numero 9. under the title Geüllä.

In the *Jalkut Shimoni* on the prophet *Obadiah*, the following is also read at fol. 80, col. 2, numero 1: אוי למלכות רביעית שהקב"ה נוקם בעצמו ממנה. במצרים פרע על ידי מלאך. וישלח מלאך ויוציאנו ממצרים: כאשור ויצא מלאך יי' ויך במחנה אשור. במדי על ידי מרדכי ואסתר. ביון על ידי מתתיה ובניו. אבל אדום אין פורע ממנה אלא That is: Woe to the fourth kingdom (that is, the Roman Empire, by which Christendom is understood), for the Holy One, blessed be He, will take vengeance upon it Himself. Upon Egypt He took vengeance through an angel (as is written in Num 20:16): "And he sent an angel, who brought us out of Egypt." Upon the Assyrians He likewise took vengeance, for it is read in 2 Kgs 19:35: "And the angel of the Lord went forth

and struck in the camp of the Assyrians,” etc. Upon the Medes He took vengeance through *Mordecai* and *Esther*, and upon the Greeks through *Mattathias* and his sons; but upon them (namely the Edomites, says God) none but I Myself shall take vengeance, as it is said (Obad 1:1): “Thus has the Lord spoken concerning Edom,” etc. There is likewise found in the book *Zerór Hammór*, fol. 76, col. 2, at the end of the *Parashah Beshalach*, on the words of Exod 17:14-15, “Then the Lord said to Moses: Write this as a memorial in a book and rehearse it in the ears of Joshua, for I will utterly blot out the memory of Amalek from under heaven. And Moses built an altar to the Lord and called its name, The Lord is my banner,” the following written: ויבן משה מזבח על בשורת הגאולה העתידה מגלות רביעית ומפלת עמלק. ולפי שאמר כי מחה אמהה אני בעצמי קרא שם המזבח ה' נסי כי הוא עתיד לעשות נס זה ולא אחר וזהו כי יד על כס יה רמז שנשבע בכסאו לעשות מלחמה בעמלק מדור דור. מדורו של משה עד דורו של שמואל ומדורו של שמואל לדורו של מרדכי ואסתר. ומהדו של מרדכי לדורו של משה That is: And Moses built an altar on account of the proclamation of the future redemption from the fourth captivity and the fall of Amalek. And because God said, “I Myself will blot out (the memory of Amalek),” he called the name of the altar “The Lord is my banner” (or miracle), since He, and no other, will perform this miraculous work; and this is indicated by the words (v. 16), “For the hand is upon the throne of the Lord,” signifying thereby that God swore by His throne that He would wage war against Amalek from one generation to another: from the generation of Moses to the generation of Samuel, and from the generation of Samuel to the generation of Mordecai and Esther, and from the generation of Mordecai to the generation (and the time) of the Messiah. Beyond this, the following is also read concerning the Roman Empire, that is, Christendom, in the book *Mayene Yeshua*, fol. 58, col. 3: That ועל מלכות הזה אמר ובאפס יד ישבר שגם הוא ערי אובד אבל לא ישבר ביד אנוש כי אם ביד השם: Concerning this kingdom he (namely the prophet Daniel in chapter 8, v. 25) said: “But he (namely the insolent king mentioned in v. 23) shall be broken without hand, for he too belongs to destruction. Yet he shall not be broken by human hand, but by the hand of God.”

Regarding the manner in which the Christians are to be exterminated and destroyed, the Rabbis teach that the future redemption will be like the redemption from Egypt. For this reason, Rabbi *Bechai* writes in his book *Cad hakkémach* fol. 49, col. 3. under the title *Oth Samech* as follows: כל הנביאים מסכימים פה אחד שהגאולה העתידה תהיה כדמיון הגאולה הראשונה: וכן אמר הנביא: כימי צאתך ממצרים אראנו נפלאות that is, All the Prophets unanimously agree with one another that the future redemption will be like the first redemption. And thus speaks the Prophet (Mic 7:15): I will show wonders, as in the time when you came out of the land of Egypt. Furthermore, the aforementioned Rabbi *Bechai* teaches in the said book *Cad hakkémach* fol. 47, col. 4. and fol. 48, col. 1. under the title *Oth Nun* as follows: קבלה בידינו שהגאולה העתידה שתהיה בדמיון גאולת מצרים כשם שמצינו קריעת ים סוף בגאולת מצרים כן תמצא בגאולה העתידה והחרים ה' את לשון ים מצרים והניף ידו על הנהר בעים רוחו וגו'. וכתוב והיתה מסלה לשאר עמו אשר ישאר מאשור כאשר היתה לישראל ביום עלותו ממצרים הרי זה סעיד שבגאולה העתידה עתיד הקב"ה. להר בים בים דרך כמו שהיה ביציאת מצרים. ועוד כתוב כאשר שמע למצרים יחילו כשמע צור. וזה מפורש שבדמיון גאולת מצרים תהיה גאולתנו העתידה שהרי צור מלכות אדום היא לפי

שהוא פטר; ודרשו ז"ל כל צר שבמקרא חסר ואו במלכות הרשעה הכתוב הכתוב מדבר וכל צור מלא בצור המרינה הכתוב that is, We have a tradition, or oral teaching, that the future redemption will be like the redemption from Egypt. Just as we find (Exod 14:22) that the Red Sea parted at the redemption from Egypt, so too will you find it at the future redemption: (for it is written in Isa 11:15:) And the Lord will destroy the tongue of the sea of Egypt, and will wave His hand over the river with His mighty wind, etc. And (in the following verse 16) it is written: And there will be a highway for the remnant of His people who remain from Assyria, as it was for Israel in the day when they came up out of the land of Egypt. See, this testifies that the Holy One, blessed be He, will make a way through the sea at the future redemption, just as it happened at the exodus from Egypt. Furthermore it is written (Isa 21:3): Just as men were terrified when they heard of Egypt, so too will men be terrified when they hear of *Zor*. And it is clear that our future redemption will be like the redemption from Egypt, for see, *Zor* signifies the Edomite kingdom, because it is defective (and צר *Zor* is written without a *Vau*, and not צור *Zor* with a *Vau*). For our Rabbis, of blessed memory, have taught that wherever צר *Zor* without a *Vau* stands in Scripture, that passage speaks of the wicked kingdom; but wherever צור *Zor* is found in its complete form, Scripture makes mention of the city of *Tyre*.

So the same *Rabbi Bechai* also makes himself heard in his commentary on the 5 books of Moses, fol. 58, col. 3, in the Parashah *Vajechi*, on the words of Jacob, Gen 48:21, "God will be with you and will bring you back to the land of your fathers," as follows: אחר שרמו לגאולת מצרים הוסיף לרמוז הגאולה האחרונה הזו באחרית הימים לפי ששתיהן דומות זו לזו וקבלה ביד הנביאים שעתידיה גאולתנו זאת That is: שיתהיה בדמיון גאולת מצרים בהרבה ענינים מלבד שהיה בה תוספת מעלה והשגה בלבבות בידיעת השם יתברך After he had signified the redemption from Egypt, he further indicated the final redemption, which is to take place in the last days, since the two are alike to one another. There is also a tradition among the prophets that our future redemption will be like the redemption from Egypt in many respects, except that it will be far more glorious, and hearts will comprehend more of the knowledge of the blessed God.

Furthermore, in the same commentary of *Rabbi Bechai* fol. 68, col. 2. at the end of the Parascha Schemóth, the following is read on this matter: כשם שמצינו שנתחזקה להם השעבוד לישראל במצרים מעת בא הגואל הראשון לפני פרעה ואמר לו בדבר ה"שי שלח את עמי ויחוגו לי במדבר ואחרי זאת כבדה עליהם העבודה ותעוררה עליהם השנאה ונתוספה ביניהם מאד על מה שהיתה כן בגאולתנו זאת העתידה בהגלות הגואל האחרון התעורר השנאה בין האומות ויוסיפו שעבוד על שעבודם ויהיה הגואל נגלה וחוזר ונכסה כדי להתעות את האומות ולהקשיח את לבם שכן מצינו בגאולת מצרים שנגלה להם משה וחוזר ונכסה מהם וזהו שדרשו רז"ל ויפגעו את משה ואת אהרן. אחר ששה חדשים נגלה הקב"ה במדין ואמר לו לך שוב מצרימה. בא משה ממדין ואהרן ממצרים ופגעו בהם שוטרי ישראל כשהם יוצאים מלפני פרעה וגו'. וכן הגואל העתיד יהיה נגלה וחוזר ונכסה שהרי גאולה זו עתידה להיות כדמיון גאולת מצרים בהרבה ענינים וגו': That is: Just as we find that it went hard for the *Israelites* in *Egypt* from the time when the first redeemer (*Moses*) came before Pharaoh and said to him, by the command of the blessed God (as is read in Exod 5:1): "Let my people go, that they may hold a feast for me in the wilderness"; and that after this they were burdened all the more by servitude, and hatred

toward them was aroused and increased greatly among them, so that it became greater than it had been before: so also at our future redemption, when the last redeemer (namely the Messiah) shall reveal himself, hatred among the nations against the *Israelites* will be aroused, and they will heap one servitude upon another upon them. The redeemer will also reveal himself, and thereafter hide himself again, so that he may lead the nations astray and harden their hearts. For thus we find at the redemption from *Egypt* that *Moses* revealed himself to them and thereafter hid himself from them again. And this is what our Rabbis, of blessed memory, have stated in their commentaries on the words (Exod 5:20): “And (as they went out from Pharaoh) they met *Moses* and *Aaron*.” After six months the Holy and Blessed God revealed Himself (to *Moses*) in *Midian* and said to him (as is seen in Exod 4:19): “Go, return again to *Egypt*.” Then *Moses* came from *Midian* and *Aaron* from *Egypt*, and the overseers of the children of *Israel* met them as they came out from Pharaoh, *etc.* Thus also the future redeemer will reveal himself and hide himself again, for behold, the future redemption will in many respects be like the redemption from *Egypt*, *etc.*

It is also written in *Schemóth rábba* fol. 94, col. 3. in the first *Parascha*: עתיד הק"ב להוסיף 'ולגאול את ישראל מן מלכות הרשעה כשם שגאל אותם ממצרים דכתיב והיה ביום ההוא יוסף י"י שנית ידו וגו' *That is: The Holy Blessed God will redeem the Israelites once more from the godless kingdom (namely, Christendom), just as He redeemed them from Egypt, as it is written (Isa 11:11): And the Lord will stretch out His hand a second time, etc.* Something similar is also to be found in Rabbi *Isaac Karo's* book *Toledóth Jitzchak* fol. 97, col. 2. in the *Parascha Elle mássee*. Beyond this, one also reads in Rabbi *Isaac Abarbanel's* commentary on the twelfth chapter of *Isaiah*, fol. 28, col. 2.: הגאולה העתידה תקרא גאולה שנית לפי שתתרמה לגאולת מצרים בכל הצדדים כי: *That is: The future redemption will be called the second redemption, because it will be like the redemption from Egypt in all respects. For behold, all the tribes will then be gathered together and come into complete freedom; and since prophecy along with other holy gifts will dwell upon them (meaning the Jews), and many signs and wonders will come to pass, and a king from the house of David will reign over them, for this reason the future redemption will be called the second redemption.* Since now, as mentioned, the future deliverance of the Jews is to resemble in many respects that which occurred in *Egypt* in ancient times, the ten plagues with which the Egyptians were punished shall also come upon the Christians. Concerning this, the following is written in Rabbi *Bechai's* commentary on the 5 books of *Moses*, fol. 76, col. 1. 2., in the *Parascha Bo*: מכות שהביא הקדוש ברוך הוא על המצריים עתיד הוא להביאם על אדום שנאמר כאשר שמע למצרים יחילו כשמע צר. כל צר שבמקרא חסר במלכות הרשעים הכתוב מדבר. במצרים דם ובאדום דם שנאמר דם ואש ותמרות עשן. במצרים צפרדעים שקולם נשמע ובאדום כתיב קול שאון מעיר קול מהיכל. במצרים כנים ובאדום כתיב ונהפכו נחליה לזפת ועפרה לגפרית. במצרים ערוב ובאדום כתיב וירשוה קאת וקפוד וינשוף וערב וגו'. במצרים דבר ובאדום כתיב ונשפטתי אתו בדבר ובדם. במצרים שהין ובאדום כתיב המק בשרו והוא עומד על רגליו. במצרים ברד ובאדום כתיב ואבני אלגביש. במצרים ארבה

ובאדום כתיב בן אדם אמור לצפור כל כנף התקבצו ובאו. במצרים חושך ובאדום כתיב ונטה עליו קף תהו ואבני בהו. במצרים מכת בכורות ובאדום כתיב כי רותה בשמים חרבי הנה על אדום תרד ועל עם חרמי למשפט וכתיב חרב לה' מלאה דם הדשנה מחלב. וכתיב כי זבח לה' בבצרה וגו' וכתיב זיררו דאמים עמם. דבי מאיר אומד אלו כותים. דבי אבא בר כהנא אומר וחשך ואפלה שמשו במצרים אבל תהו ובהו לא שמשו בעולם הזה ועתידיים לשמש בכרך גדול שברומי שנ' ונטה עליו קו תהו ואבני בהו לאומות העולם שלא קבלו את התורה מתוך החשך שנאמר עליהם כי הנה החשך יכסה ארץ וערפל לאומים ועל ישראל נאמר ועליך יזרח ה' וכבודו.

“and His glory shall be seen upon you; He who exacted payment from the former ones shall exact payment from the latter ones.” That is: the holy, blessed God will send upon Edom (that is, Christendom) in the future all the plagues that He sent upon the Egyptians in Egypt, for it is said (Isa 23:5): “As when they heard the report of Egypt, so shall they be dismayed at the report of Tyre.” For wherever the word צר *Zor* appears in Holy Scripture in its defective form (that is, without a Vav in the middle, since it is otherwise written צור *Zor*), that passage speaks of the kingdom of the wicked (that is, of Christendom, as was demonstrated above in the 17th chapter of the first part, pages 756 and 757). In Egypt there was blood (as may be read in Exod 7:19), and so too shall there be blood in Edom, as it is said (Joel 2:30): “Blood, fire, and columns of smoke.” In Egypt there were frogs (as may be seen in Exod 8:2-3), whose voice was heard, and of Edom it is written (Isa 66:6): “A voice of tumult from the city, a voice from the temple.” In Egypt there were lice (as may be found in Exod 8:17), and of Edom it is written (Isa 34:9): “And its streams shall be turned into pitch, and its soil into sulfur.” In Egypt there was a swarm of vermin (as may be read in Exod 8:24), and of Edom it is written (Isa 34:11): “The pelican and the hedgehog shall possess it, the owl and the raven shall dwell there.” In Egypt there was pestilence (as may be seen in Exod 9:15), and of Edom it is written (Ezek 38:22): “I will enter into judgment with him with pestilence and blood.” In Egypt there were grievous boils (as may be found in Exod 9:11), and of Edom it is written (Zech 14:12): “Their flesh shall rot away while they are still standing on their feet.” In Egypt there was hail (as may be seen in Exod 9:18), and of Edom it is written (Ezek 13:13): “And great hailstones.” In Egypt there were locusts (as may be found in Exod 10:13), and of Edom it is written (Ezek 39:17): “You, son of man, say to the birds of every sort of wing: Gather yourselves and come.” In Egypt there was darkness (as may be read in Exod 10:22), and of Edom it is written (Isa 34:11): “He shall stretch over it the line of desolation and the plumb line of emptiness.” In Egypt all the firstborn were struck down (as may be found in Exod 11:5), and of Edom it is written (Isa 34:5):

“For my sword is drunk in heaven, and behold, it shall come down upon Edom, and upon the accursed people for punishment” (Isa 34:5). And in the following verse it is written: “The sword of the Lord is full of blood, and thick with fat” (Isa 34:6). Further it is written there: “For the Lord holds a slaughter at Bozrah.” So also it is written there: “And the *Reemim*, that is, the unicorns, shall come down with them” (Isa 34:7). Rabbi Meir said that these *Reemim*, or unicorns, are the Cutheans (or *Romijim*, that is, Romans, as was shown above in the

second chapter of this second part, pages 172 and 173). Rabbi Abba, the son of Cahana, says: darkness and gloom served in Egypt, but the wilderness and desolation did not serve in this world; they will, however, serve in the great city of Rome, as it is said: "He will stretch a measuring line over it, that it may become a waste, and a plumb line, that it may be desolate" (Isa 34:11); and this will befall the nations of the world, who did not receive the Law out of the darkness, of whom it is said: "For behold, darkness covers the earth, and gloom the peoples" (Isa 60:2). But of the Israelites it is said in the same place: "But upon you the Lord rises, and His glory appears over you." He who took vengeance upon the first will also take vengeance upon the last.

The aforementioned *Rabbi Bechai* teaches the same thing also in his book *Cad hakkémach*, fol. 57, col. 4. under the title *Oth Pe*; and one may also look it up in the *Jalkut Schimóni* on *Esaïam* fol. 45, col. 3. numero 291, and in the book *Toledóth Yitzhak*, fol. 50, col. 2. in the *Parascha Bo*, and in the book *Pesikta rabbetha*, fol. 32, col. 4., where it is likewise to be found. So also writes *Isaac Abarbanel* in his commentary on the 23rd chapter of *Esaïæ*, fol. 41, col. 2. as follows: צור הנזכר בנבואה הזאת הוא רומי וכל המכות שהביא הק"ה על המצריים במצרים עתיד להביא על רומי הרשעה that is, the *Zór* mentioned in this prophecy is Rome, and the Holy Blessed God will bring upon wicked Rome all the plagues that He brought upon Egypt in time to come. And in *Bammidbar rabbba*, fol. 103, col. 3 at the end of the 9th *Parascha*, the following is read: 'אמר רבי אלעזר בן פרת כשם שהביא הק"ה על המצריים כך הוא עתיד להביא על מלכות הרשעה שנ' אמר רבי אלעזר בן פרת כשם שהביא הק"ה על המצריים כח' אמר רבי אליעזר כל צר שבמקרא חסר במלכות הרשעה הכתוב מדבר that is, *Rabbi Eliezer*, the son of *Pedat*, said: just as the Holy Blessed God brought (the plagues) upon the Egyptians, so will He also bring them upon the wicked kingdom, as it is said (Isa 21:3): just as men were terrified when they heard of Egypt, so will they also be terrified when they hear of Zor. *Rabbi Eliezer* said that wherever the word Zor stands defectively (without Vau, as mentioned above), Scripture speaks of the wicked kingdom (namely, Christendom).

Christendom, too, shall perish by fire and be utterly destroyed. Concerning this, the following is read in the book *Zerór hammór*, Venice printing, fol. 44, col. 2, in the *Parashah Vajischlach*: כל המתגאה סופו ליפול באש כמו שמצינו בדור המבול שנידונו במעינות רותחים שנאמר בחמו נדעכו ממקומם. סדום דכתיב גאון שבעת לחם. וכתיב וה' המטיר על סדום ועל עמורה גפרית ואש. וכן סנחריב ויצא מלאך ה' ויד במחנה אשור ואמרו ז"ל כמין שני חוטי אש נכנסו בחוטמיהן וכן אדום המרשעת בגובה לבה עתידה ליפול באש שנאמר הנה על אדום תרד. וכתיב ויהיבת ליקידת אישא וזהו היא העולה על מוקדה על המזבח כל הלילה עד הבוקר. וכן בכאן ועולתך ידשנה That is: סלה. כי השם יזכור כל המנחה והמסים שלקחו מישראל בגאון ובזו בענין שבזה ישרפם באש וזהו ידשנה סלה: Whoever exalts himself through pride shall at last fall into the fire; just as we find with the generation of the Flood, that they were punished with boiling springs of water, for it is said (Job 6:17): When it grows hot, they vanish from their place. And of Sodom it is said (Ezek 16:49): Pride and fullness of bread (or, sufficiency). So too it is written (Gen 19:24): And the Lord rained brimstone and fire upon Sodom and Gomorrah. Likewise it is read of Sennacherib (2 Kgs 19:35): And the angel of the Lord went forth and smote in the camp of the



Assyrians (a hundred and eighty-five thousand men); and our Rabbis, of blessed memory, have said that the fire entered their nostrils like two threads. In the same manner, wicked Edom, on account of the pride of its heart, shall in time to come fall into the fire, for it is said (Isa 34:5): Behold, it shall come down upon Edom. And it is written (Dan 7:11): (I beheld, until the beast was slain, and his body destroyed) and cast into the burning fire. (And it is read in Lev 6:9:) This is the burnt offering that shall burn upon the altar all night until the morning. And thus it is said here (Ps 20:4): And your burnt offering He will turn to ashes. *Selah*. For the Lord will remember all the gifts and tribute which they (namely the Edomites, that is, the Christians) have taken from the Israelites with pride and contempt, so that He will therefore burn them with fire; and this is what the words mean (Ps 20:4, “and your burnt offering”) He will turn to ashes. *Selah*.

In the book *Cad hakkémach*, at fol. 17, col. 4, under the title *Oth Daleth*, the following is also written on this subject: דרשו ז"ל כל המתגאה נידון באש שנאמר היא העולה על מוקדה. זו מלכות רומי הרשעה. *That is: Our Rabbis of blessed memory have taught that everyone who exalts himself in pride shall be punished with fire, as it is said (Lev 6:9): “This is the burnt offering that shall burn.” This signifies the wicked Roman Empire, which shows itself arrogant and exalts itself, but shall in the end be judged by fire, as it is said: “This is the burnt offering.”* Shortly after this, the following is further read in the same place: לעתיד לבוא מלכות רומי הרשעה על ידי שמתגאה ומעלה את עצמה הוא שכתוב אם הגביה כנשר ואם בין *That is: Because the wicked Roman Empire is arrogant and exalts itself, as it is written (Obad 1:4): “Though you exalt yourself like the eagle, and though you set your nest among the stars, etc.” Therefore it shall be punished with fire, as it is said (Dan 7:11): “I beheld until the beast was slain, and his body destroyed, and given to the burning flame.”* Concerning all of this, one may also consult Rabbi Bechai’s commentary on the Five Books of Moses, fol. 127, col. 1, in the *Parascha Zaf*.

In *Schemóth Rábba*, fol. 108, col. 4, in the 15th *Parascha*, it is taught that the Christians shall in the future be judged by the sun, and the words read as follows: חמתיים מונין לחמה לומר מה חמה אינה אלא ביום כך אין מושלים אלא בעולם הזה ומה החמה היא של אש כך הם עתידין לידון בה שנאמר כי הנה היום בא זרעו של עשו המונין לחמה : *that is, The Cutheans count (their years) according to the sun, thereby indicating that just as the sun rules only by day, so they too rule only in this world; and just as the sun is fiery, so shall they also be punished by it, as it is said (Mal 3:19): For behold, the day comes that shall burn like an oven, etc.* This is also confirmed in Rabbi Bechai’s commentary on the five books of Moses, fol. 75, col. 1, with these words: זרעו של עשו המונין לחמה : *that is, Those who are of the seed of Esau and count (their years) according to the sun shall in the future be judged by it.* In Rabbi Isaac Abarbanel’s commentary on the Prophet *Jeremiah*, it is read at fol. 147, col. 3 that Christendom will utterly perish like Sodom and Gomorrah, and he expounds upon the words

of Jer 49:13, “For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all her cities shall be perpetual wastes,” as follows: בצרה הנזכרת כאן היא רומי כמו שתרגם יונתן כי בארץ אדום לא היתה עיר שתקרא בצרה אלא במואב כמו שאמר למעלה ועל קריות ועל בצרה ועל כל ערי ארץ מואב אבל בארץ אדום לא היתה בצרה אלא רומי שנקראת כן בדברי ישעיהו בפרשת קרבו גוים לשמוע ובדברי ירמיהו כאן וזה להיותה עיר בצורה ומטושה בעמים ומהי היתה לשמה לחרפה ולקללה וכל עריה חרבות עולם אלא שזה ייעוד עתיד בהכרח לבוא עליה וכן אומרו והיתה אדום לשמה כל עובר עליה ישום וישרוק על מכותיה כמהפכת סדום ועמורה ושכניה אמר ה' לא ישב שם איש ולא יגור בה בן אדם. וידוע שאדום עם היות שכבשה מלך בבל והכניעה תחת ממשלתו לא נחרבה בהחלט ולא נהפכה כמהפכת סדום ועמורה שגם היום יושבים עליה הפך מה שאמר לא ישב שם איש ולא יגור בה בן אדם. ואם זה לא נתקיים על ידי נבוכד נצר ולא בימי דור ולא בימי הורקנוס המלך מכית that is, Bozrah, of which mention is made here, is Rome, just as Jonathan rendered it in his Chaldean translation; for in the land of Edom there was no city called Bozrah, but rather in the land of Moab, just as he (namely the Prophet *Jeremiah*) said above (in chapter 48, v. 24): “And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab.” In the land of Edom, however, there was no Bozrah other than Rome, which is so named in *Isaiah* in chapter 34 (which begins:) “Come near, ye nations, to hear” (at v. 6), and here in *Jeremiah* (from בצר, *Bizzér*, which means to fortify), because it is a fortified city and holds dominion over the peoples. But when did it become a desolation, a reproach, and a curse, and when did its cities become a perpetual waste? (This has not yet come to pass.) It is therefore necessarily a promise that will come upon her in the future; for thus he says (namely the Prophet *Jeremiah* in the cited chapter 49, vv. 17-18): “And Edom shall become a desolation, so that everyone who passes by it shall be astonished and shall hiss at all its plagues. As Sodom and Gomorrah were overthrown together with their neighbors, saith the Lord, so shall no one dwell there, and no man shall sojourn therein.” It is well known, however, that even though the King of Babylon conquered it and brought it under his dominion, it was not utterly laid waste, nor was it overthrown as Sodom and Gomorrah were, since it is still inhabited to this day, which is contrary to what he says: “No one shall dwell there, and no man shall sojourn therein.” Since this was fulfilled neither through Nebuchadnezzar, nor in the time of David, nor in the time of King *Hyrchanus*, who was of the Hasmonean lineage, it is therefore necessarily a promise for the future against Rome.

Furthermore, the aforementioned *Abarbanel* fol. 148, col. 1. writes concerning the above-mentioned words of the 17th and 18th verses of the 49th chapter of *Jeremiah* in the following manner: כל זה אמר הנביא על בצרה שהוא רומי ועל אומה בני אדום שנתמלאה מהם ועליהם אמר והיתה אדום לשמה כל עובר עליה ישום וגו' ואמר כמהפכת סדום ועמורה ושכניה אמר ה' לא ישב שם איש ולא יגור בה בן אדם רוצה לומר שתתהפך בצרה כמו שנתהפכה סדום ועמורה ושכניה שהם שאר ערי הכבוש ושלא יישב בה אחר בן שום אדם ומזה יתבאר שזה הייעוד זה: that is, the Prophet said all of this concerning Bozrah, which is Rome, and concerning the people of the children of Edom, of whom it is full; and of them he says: And Edom shall become a wasteland, so that whoever passes by there shall be astonished, etc. He also said: As Sodom and Gomorrah together with their neighbors were

overthrown, says the Lord, so shall no one dwell there, and no man shall have his abode therein; by which he means to indicate that Bozrah shall be overturned, just as Sodom and Gomorrah together with their neighbors, namely the remaining cities of the plain, were overturned, and that after this no man shall dwell therein any longer; and it is evident from this that this promise is to be fulfilled in the future, for until now this has not come to pass.

How this downfall of Christendom has been prefigured is shown in *Médrasch kohéleth* fol. 333, col. 3. with the following words: אמר רבי שמעון בן לקיש בשעה שאמר הק"ה לנחש על גחונך תלך ירדו מלאכי השרת וקצצו ידיו ורגליו והלך קולו מסוף העולם ועד סופו. בא נחש ונלמד על מפלטה של אדום שנאמר קולה ילך : כנחש ילך : that is, Rabbi Shimon, the son of Lakish, said: at the time when the Holy Blessed God had spoken to the serpent, "Upon your belly you shall go" (as is to be read in Gen 3:14), the ministering angels came down and cut off its hands and feet, and its voice (as it cried out on account of this) went from one end of the world to the other. Thus the serpent came and taught the downfall of *Edom*, as it is said (Jer 46:22): "Her voice shall go like a serpent." There also stands written in the book *Mikräë kodesch*, in the 2nd chapter, fol. 51, col. 2. as follows: that is, everything that befell the fathers was a sign (or prefiguration) for their children; and what came to pass in Egypt was likewise a sign (or prefiguration) of that which will occur at the coming of the Messiah.

At that same time, the seventy princes mentioned above in the 18th chapter of the first part, who according to the Jews' belief govern the seventy nations of the world and are supposed to be their gods, shall also be overthrown. Concerning this, the book *Májene jeschúa* fol. 46 col. 1 contains the following: הגה יעד הנביא שבזמן הגאולה הב"ה ישפיע מבלי אמצעי אחר גם : That is: Behold, the prophet has promised that the holy and blessed God, at the time of redemption, without the mediation of any other, will also abundantly impart (His gifts) to all nations, and will take away and destroy the powers of all the princes of the nations, so that the Lord will be a King over the entire world, as it is said (Isa 54:5): (The Holy One in Israel) will be called a God of the entire world. And in the fourth *column* of the same place one reads: הגה : מה שאמר חזי הוית עד די כרסון רמיו נאמר על כסאות שרי האומות המשפיעים עליהם וכאשר הק"ה ירצה להפרע מהם : That is: Behold, what the prophet Daniel says in the 7th chapter, v. 9: I watched until the chairs (or thrones) were cast down, is said concerning the thrones of the princes of the nations, who abundantly impart (their gifts) to them. For when the holy and blessed God wishes to punish them (namely the nations), He casts down the thrones of their supreme princes before Him. Likewise, in the *Jalkut Schimóni* on the 5 books of Moses, fol. 60 col. 3, *numero* 199, the following is taught at the end: אין לך כל אומה לוקה שאין אלהיה לוקה : That is: There is no nation whatsoever that is struck without its god being struck along with it, as it is said (Exod 12:12): And I will execute judgment against all the gods of the Egyptians.

The princes, however, are to be punished before the peoples, concerning which one reads in *Schir haschirim rábba* at the end, fol. 277, col. 3, as follows: אין הק"ה פורע מאומה למטה עד שמפיל: that is, the holy blessed God takes vengeance on no people here below unless He has first cast down its prince above. With this *Rabbi Bechai* also agrees, when he at fol. 47.

74. col. 1. in the *Parascha Bo* expresses himself thus: כשהקדוש ברוך הוא נפרע מן האומה נפרע: that is, when the holy blessed God takes vengeance on a people, He first takes vengeance on its god. And thus our rabbis, of blessed memory, have taught that just as one takes vengeance on those who serve, so also does one take vengeance on those who are served. This is likewise confirmed by *Rabbi Menáchem* of *Recanati* in his commentary on the Five Books of Moses, when he speaks at fol. 89, col. 2. at the beginning of the *Parascha Beschállach*: דע כי כשהקדוש ברוך הוא רוצה לעקור אומה: ולהשפילה מישפיל השר שלה תחלה במרום כמו שאר"ז אין אומה נופלת אלא אם כן נופל שרה תחלה שנ' יפקוד ה' על צבא וגו': that is, know that when the holy blessed God wishes to uproot a people or to humble it, He first humbles its prince on high; just as our rabbis, of blessed memory, have said that no people falls unless its prince falls first, as it is said (*Isa 24:21*): the Lord shall visit the host of the high ones, etc. And in the book *Mechilta* one reads at fol. 15, col. 1.: אין הק"ה עתיד להפרע מן: : that is, the holy blessed God will not in the future take vengeance on the kingdoms (or monarchies) until He has first taken vengeance on their princes, as it is said (*Isa 24:21*): at that time the Lord shall visit the host of the high ones, etc. On this matter the book *Cad hakkémach* may also be consulted at fol. 20, col. 1. under the title *Oth Gimel*.

The reason, however, why such princes are to be punished is said to derive from the sins of the peoples subject to them, for in the book *Toledóth Yitzhak* fol. 26, col. 2. in the *Parascha Vajéra* it is written thus: במדרש הזוהר ויבוא אלהים אינו אלא שרו של אבימלך ואמר לשר שלו הגוי גם צדיק תהרוג: והשיב שר שלו גם אנכי ידעתי כי בתום לבבך עשית זאת ואחשון גם אנכי אותך מחטו לי מחטו אינו באלף בסוף המלה לפי ששר האדם מענישין אותו כשחוטא האדם שהוא ממונה עליו ולזה אמר ואחשון גם אנכי אותך בעכור שלא יהט לי עונש: that is, in the *Medrasch* of the *Sohar* (it is read that the words of *Gen 20:3*) "But God came to Abimelech in a dream by night" signify none other than the prince of *Abimelech* (who is here called *Elohim*, that is, God), and he said to his prince (v. 4): "Wilt thou then also slay a righteous people?" But his prince answered him (v. 5): "I know also that thou didst this with a sincere heart, therefore I also withheld thee, *mecható li*, that is, that thou shouldst not sin against me."

The word *mecható* (which properly means sinning) had no Aleph at the end (whereas it ought to have been written with an Aleph, *mecható*), because the prince of a man is punished, who is set over that man, when the man sins; for this reason he (namely, the prince of *Abimelech*) said: "Therefore I also withheld thee, so that they might not punish me in

Heaven.” The word *mecható*, however, carries a meaning derived from the word *machat* (which means a needle), and signifies great punishments, as if one were to strike me with needles and pierce me with them.

In the small *Jalkut Rubéni*, under number 73, beneath the title *Othióth Aleph Beth*, the following is also read: כל מה שהאומות העולם פושעים לוקים על פשעם השרים שלהם וזהו שאמר שרו של אבימלך ואחשוך אותך מחטו לי חסר אלף כלומר דע משעה שחטאת שלקחת שרה אשת אברהם דנו אותי בבית דין של מעלה ומכניסין בי קוצים ומחטים ואני בצער גדול כי אלהים זה שדבר עם אבימלך שרו היה כי לא היה ראוי לנבואה או לריבוי שאר מלאכים : that is, for all the sins which the nations of the world commit, their princes are struck. This is what the prince of *Abimelech* said (Gen 20:6, to *Abimelech*): “Therefore I have restrained you”: *mecható li*, that is, from sinning against me (or, so that you would not sin against me). The word *mecható*, however, is written without the letter Aleph, as though he had meant to say: Know that from the moment you sinned and took *Sara*, the wife of *Abraham*, I was condemned in the highest court of justice (in Heaven), and was pierced with thorns and needles, so that I suffer great pain. For the God who spoke with *Abimelech* was his prince, since *Abimelech* was not worthy of prophecy, nor was it fitting that he should speak with any angels other than his own prince. But is this not contrary to a strange Rabbinical madness, in that what God spoke with *Abimelech* is attributed to a devil, and the word *mecható*, that is, “from sinning,” is interpreted as though it meant *machat*, that is, a needle, and piercing with needles? Yet among the hardened Jews, such foolish interpretations must pass for pure wisdom.

Now, as mentioned, since the princes of the nations are to be punished in the future at the time of the *Messiah*, we also want to examine what shall befall *Sammaël*, the supposed regent and prince of Christendom. In Rabbi *Bechai*’s commentary on the 5 books of Moses, fol. 135, col. 2, in the Parashah *Tasríá*, it is written that he shall be struck with leprosy, and there, upon the words of Lev 13:2, “When a person has on the skin of his flesh a swelling, or a scab, or a bright spot, and it appears to be a leprous disease on the skin of his flesh,” the following is written:

דרשו רז”ל שאת זו בבל וגו’ שנאמר ונשאת המשל הזה על מלך בבל. ספחת זו מלכות מדי שהיה המן מסתפח עם אחשוורוש להשמיד להרוג ולאבד. בהרת זה יון שהיתה מבהרת על ישראל ואומרת כל מי שיש לו שור יחקק על קרן השור אין לי חלק ביי’ אלהי ישראל ואם לאו גוזרין עליו להריגה. והיה בעור בשרו לנגע צרעת זו מלכות אדום שהק”ה מלקה אותו בצרעת ואת השר שלה שכן התנבא ירמיהו עליו השלום מדוע נסחף אביריך לא עמד כי יי’ הדפו. זמלת נסחף כמו נספח מלשון : *That is: Our Rabbis, of blessed memory, have explained it thus: the word שאת Seéth, that is, swelling (which derives from נשא Naśá, that is, to lift up, etc.) signifies Babel (or the Babylonian Monarchy), because (Isa 14:4) it is said: Then you shall take up this proverb against the king of Babylon (which “taking up” in Hebrew is called nasáta and derives from Naśá.) The word ספחת Sappáchath, that is, scab, signifies the Median Empire, because Haman attached himself to Ahasuerus in order to destroy, to kill, and to annihilate (the Jews) (which*

“attaching oneself” in the Hebrew text is called *hifappéach* and derives from *Saphách*, that is, to cause to attach, or to join together.) The word *בהרת Bahéreth*, that is, bright spot, signifies the Greek Empire, which displayed itself magnificently over the Israelites and had commanded: whoever has an ox shall inscribe upon its horn the words: I have no portion in the Lord, the God of Israel. But whoever had not done so, they condemned to death. (The word *צרעת Zaráath*, that is, leprosy, in the words:) “and it appears to be a leprous disease,” that is, a *Zaráath* or leprosy on the skin of his flesh, signifies the Edomite Empire, which, together with its prince, the Holy and Blessed God will strike with leprosy; for thus did Jeremiah, upon whom be peace, prophesy (in chapter 46, v. 15): Why has *אביריך nischáf*, that is, your mighty one been swept away? (Why) did he not stand firm? Because the Lord has thrust him down. The word *nischáf* means as much as *nispách*, that is, to be attacked or struck with scabs, from the word *Sappáchath*, which means a scab. He also says *אביריך abbirécha*, that is, your mighty ones, with a *Yod* (which is the sign of the plural number, or of the greater number, whereas it ought to read only *אביריך abbirechá*, that is, your mighty one, in the singular number, or in the single number), because the prince of the Edomite Empire encompasses within himself all the mighty ones (that is, all the other princes) who stand under his power; and the Mighty One of Jacob (that is, God) will come and take vengeance upon that same mighty one.

Shortly thereafter, the following appears in the same place: *זמנין שפרע הק”ה ממנה ומן השר שלה בצרעת* : שכן התנבא זכריה וזאת תהיה המגפה אשר יגוף יי’ את כל העמים אשר צבאו על ירושלים המק בשרו והוא עומד על *רגליו* That is: From where is it then proven that the holy, blessed God will take vengeance upon that same (Edomite Kingdom) and its prince with leprosy? Because *Zechariah* (in chapter 14, v. 12) has prophesied thus: “And this shall be the plague with which the Lord will smite all the peoples that have fought against Jerusalem; he will cause the flesh of each one to waste away while he is still standing on his feet.” (Zech 14:12)

In the *Jalkut chádach*, at fol. 143, col. 2, *numero* 58, under the title *Maschiach*, it is read that he shall be slaughtered, and the words run as follows: *עתידין כל אומות לבגוד במלכות הרשעה ויגרשום מאומתם ויברחו עד בית גוברין וימצאו שם משיח ויסכימו שם להמליכו והשר שלהם יברח לבצרה ונגלה עליו הק”ה להרגו אמר לו רבונו של עולם כתיב ונס אל אחת הערים האל וחי והק”ה משיבו לא קראת מה כתיב בצידו גואל הדם ימית* That is: In the future, all nations will fall away from the godless kingdom (namely the Christians) and drive them out from among their people; thereupon they will flee as far as *Beth guvrin*, and there find the Messiah, and unanimously make him king. But when their (understand: the Christians’) prince (namely *Sammaël*) takes flight toward *Bozra*, the holy blessed God will reveal Himself over him in order to kill him. He will, however, say to Him: “Lord of the world, it is written (Deut 4:42): And the manslayer shall flee into one of those cities and remain alive.” Then the holy blessed God will answer him: “Have you not read what is written alongside it (Num 35:21): The avenger of blood shall put the manslayer to death; and it is

written (Exod 4:22): Israel is my son, my firstborn, etc.” Thereupon the holy blessed God will immediately seize him by the locks of his head, and Elijah will slaughter him, so that his blood will spatter upon his garment, etc. Exactly the same is also to be read in the aforementioned *Jalkut chádasch*, fol. 80, col. 4, numero 20, under the title *Jézer tof vejézer ra*, in these words: אמרו חזל עתיד הק”בה לשחוט את היצר הרע דאיהו סמאל שר של ארום לא הק”בה בעצמו ישחטנו אלא הק”ברה That is: Our sages, of blessed memory, have said that the holy blessed God will in the future slaughter the *Jézer hará*, that is, the *figmentum malum*, or the evil inclination, namely *Sammaël*, the prince of Edom; yet the holy blessed God will not slaughter him Himself, but will seize him by the locks of his head, and Elijah will slaughter him. It is likewise found in the Talmudic tractate *Súcca* fol. 52, col. 1 that he shall be slaughtered.

But he shall not be slaughtered alone; rather, the same fate shall befall all the princes of the kingdoms as well, for in Rabbi *Menachem* of *Recanati*’s commentary on the Five Books of Moses, fol. 89, col. 3, in the *Parascha Beschállach*, the following is written: וזהו מאמרם ז”ל בספר היכלות לו נקמה להנקם ממנו עד שיגיע יפקוד יי’ על צבא המרום במרום שהוא נשחט ומוטל הוא וכל שרי מלכויות במרום כגדיי’ וכבשים של יום כפורים That is: (This, that God punishes the princes before He punishes the people,) is that which our rabbis, of blessed memory, have said in the book *Hechalóth* concerning *Sammaël*, the prince of *Rome*, and his powers (that is, his subordinate spirits): and the vengeance is reserved for him, that one will take revenge upon him when the time comes (of which it is written in Isa 24:21: “At that time the Lord will visit the upper host on high”; for he shall be slaughtered, together with all the princes of the kingdoms who are on high, like the goats and lambs of the Day of Atonement). Concerning this, one may also consult the small *Jalkut Rubéni*, no. 56, under the title *Sammaël*.

Elsewhere it is read that the Messiah will kill and overthrow *Sammaël* together with his host, and this is taught in the *Jalkut chadasch* fol. 151, col. 4, numero 21, under the title *Nissim*, as follows: כשיבוא משיח יהרוג כל חילו של סמאל That is: When the Messiah comes, he will kill the entire host of *Sammaël*. In the *Jalkut Schimóni*, however, on *Isaiah*, it is written at fol. 56, col. 3, numero 359: מהו באורך נראה אור זה אורו של משיח שנאמר וירא אלהים את האור כי טוב מלמד שצפה הקב”ה בדורו של משיח ובמעשיו קורם שנברא העולם וגנזו למשיח ולדורו תחת כסא הכבוד שלו אמר שטן לפני הקב”ה רבונו של עולם אור שנגנז תחת כסא הכבוד שלך למי. אמר לו למי שהוא עתיד להחזירך ולהכלימך בבושת פנים. אמר לו רבונו של עולם הראהו לי אמר לו בא וראהו אותו. וכיון שראה אותו נזדעזע ונפל על פניו אמר בודאי זהו משיח שעתיד להפיל לי ולכל האומות בגיהנם שנאמר בלע המות לנצח ומחה יי’ אלהים דמעה מעל כל פנים that is (What do the words of Ps 36:10 mean:) In your light we see light? They signify the light of the Messiah, as it is said (Gen 1:4): And God saw the light, that it was good, which teaches us that the Holy and blessed God had looked upon the generation of the Messiah and upon his works before the world was created, and that He had hidden it for the Messiah and his generation beneath the throne of His glory. Then Satan spoke to the Holy and blessed God: Lord of the world, for whom is the light that is hidden beneath the throne of your glory? And He answered him: It is

for the one who will drive you back and put you to shame. Thereupon he said further to Him: Lord of the world, let me see him; and God said to him: Come and see him. But when he had seen him, he was seized with terror and fell upon his face and said: This is surely the Messiah who will cast me and all the nations into hell, as it is said (Isa 25:8): He will swallow up death forever, and the Lord will wipe away tears from all faces. The very same is also to be found in the book *Pesikta rabbetha* fol. 62, c. 1.

Through such downfall of *Sammaël* and his supposed subordinate people, that grave decree which was issued against him long ago, on account of the ten rabbis delivered to the Romans to be killed (who are called עשרה הרוגי מלכות *asárah harúge málchus*, that is, the ten who were put to death by the [Roman] Empire), and which he is said to have signed, shall be carried into effect. Concerning these ten rabbis and the decree signed by *Sammaël*, an account was given above in the 2nd chapter of this second part, *pagina* 139 and 140, and it is therefore unnecessary to repeat it here.

After such a fall and downfall of Christendom, things are said to go very well for the Jews, and in *Bereschîth rábba* fol. 4, col. 4. at the end, and fol. 5, col. 1 in the 6th *Parascha*, the following is read: שקע כל זמן שאורו של גדול קיים אין אורו של קטן מהפרסם. שקע אורו של גדול מהפרסם אורו של קטן. כך כל זמן שאורו של עשו קיים אין אורו של יעקב מתפרסם. שקע אורו של עשו מהפרסם אורו של יעקב. הה"ד קומי קטן. that is, as long as the light of the great one endures, the light of the small one does not become manifest; but when the light of the great one sets, the light of the small one makes itself seen. So too, as long as the light of *Esau* endures, the light of *Jacob* does not become manifest; but when the light of *Esau* sets, the light of *Jacob* reveals itself. This is what is written (Isa 60:1-2): Arise, shine, for your light has come, etc., for behold, darkness covers the earth. This is also to be found in the *Jalkut Schimóni* on the five books of Moses, fol. 4, col. 1. numero 8. at the end, and fol. 58, col. 3. numero 191.

Now let us also examine at what time of year, according to the opinion of the Rabbis, their redemption will take place. In the *Jalkut Shimon* on *Isaiah*, it is written on this subject at fol. 47, col. 1, numero 302 as follows: 'רבי אליעזר אומר בניסן נגאלו ישראל ממצרים ובתשרי עתידין להגאל וגו': 'רבי יהושע אומר בניסן נגאלו ובניסן עתידין להגאל וגו': that is, Rabbi *Eliezer* says the Israelites were redeemed from Egypt in March and will in the future be redeemed in September, etc. Rabbi *Jehoshua* says they were redeemed in March and will in the future be redeemed in March, etc. And this is taken from the Talmudic tractate *Rosh Hashanah*, fol. 11, col. 2. In the book *Mayene Yeshua*, it is read at fol. 86, col. 4 as follows: הגאולה העתידה תהיה כראשונה ולכן אמרו ז"ל בניסן: That is, the future redemption will be like the first one; therefore our sages, of blessed memory, said that the Israelites were redeemed (from Egypt) in March and that they shall also be redeemed in the future in March. For this reason the Jews pray in a prayer that begins אות זה החדש, *Oth seh hachodesch*, found in the second part of the Prague *Machzor*, fol. 30, col. 2 and fol. 31, col. 1, under the title *Yotzer lepharashath hachodesch*, to God in the following manner: חפן באני ישנה והצילנה מעדינה בראשון לחדשי השנה. That is, Look upon



her who says “I sleep” (that is, the Jewish community) and deliver her from *Adina* (that is, Christendom) in the first of the months of the year. And this is expounded in the *Commentary* thereon as follows: הציל לישראל מאומה הרשעה בראשון לחדשי השנה זה חדש ניסן שבו עתידין להגאל: That is, Deliver the Israelites from the wicked people in the first month of the year, namely in the month of March, in which they are to be redeemed. In the book *Ir Gibborim*, it is taught at fol. 26, col. 1, numero 45 as follows: הגאולה שלעתיד הגופנית תהיה באותו פרק שהייתה הגאולה הראשונה דהיינו בניסן שנאמר כימי צאתך מארץ מצרים אראנו נפלאות או באותו פרק שגוטלה גדולה של ישראל דהיינו בט 'הראשונה דהיינו בניסן שנאמר כימי צאתך מארץ מצרים אראנו נפלאות או באותו פרק שגוטלה גדולה של ישראל דהיינו בט That is, the future bodily redemption will occur at the very same time at which the first redemption took place, namely in March, as it is said (Mic 7:15): I will show them wonders, as in the time when you came out of the land of Egypt. Or at the time at which the glory of the Israelites was taken from them, namely on the ninth day of the month of July, and at that same time He will cause them to rejoice again, as it is said (Ps 90:15): Make us glad according to the days in which you have afflicted us. So too is it found in the book *Emek Hammelech*, fol. 141, col. 2, in the 32nd chapter under the title *Shaar resha difer anpin*: יש לנו קבלה אמתית שהדיה הגאולה בזמן קבלת שבת: that is, We have a certain tradition, or oral teaching, that the redemption will come at the time of the receiving of the Sabbath (that is, on Friday evening, when the Sabbath begins).

## Chapter XV. In which it is shown how long the Messiah will reign after the defeat of his enemies and the subjugation of the entire world, and what further events will occur during his reign.

Just as the rabbis hold very different opinions on many matters, so too they do not agree at all on the question of how long the Messiah will reign, as can be clearly seen from the Talmudic tractate *Sanhedrin* fol. 99, col. 1., where the following is written: רבי אליעזר אומר ימות המשיח ארבעים שנה שנאמר ארבעים שנה אקוט בדור. רבי אלעזר בן עזריה אומר שבעים שנה שנאמר והיה ביום ההוא ונשכחת צור ע' שנה כימי מלך אחד איזהו מלך מיוחד הוי אומר זה משיח. רבי אומר שלשה דורות שנאמר יראוך עם שמש ולפני ירח דור דורים וגו': תניא אידך רבי אליעזר אומר ימות המשיח ארבעים שנה בכתיב הכא ויענך וירעיבך ויאכילך וכתיב התם שמחנו כימות עניתנו שנות ראינו רעה. ר' דוסא אומר ד' מאות שנה כתיב הכא ועבדום וענו אותם ארבע מאות שנה וכתיב התם שמחנו כימות עניתנו. ר' אומר שלש מאות וששים וחמש שנה כמנין ימות החמה שנאמר כי יום נקם בלבי ושנת גאולי באה וגו'. הני אבימי בריה דרבי אבהו ימות המשיח לישראל שבעת אלפים שנה שנאמר כמשוש חתן על כלה כן ישיש עליך אלהיך. אמר רב יהודה אמר שמואל ימות המשיח כמוים כשנברא העולם ועד עכשיו שנאמר כימי השמים על הארץ. רב נחמן בר יצחק אמר that is, we have learned in a *Baraita* or *tradition*: Rabbi *Eliezer* says the days of the Messiah will last forty years, as it is said (Ps 95:10): "Forty years long was I grieved with this generation." Rabbi *Elazar*, the son of *Azariah*, says they will last seventy years, as it is said (Isa 23:15): "And it shall come to pass at that time that Tyre shall be forgotten for seventy years, according to the days of one king." Who is this singular king? Say that he is the Messiah. The Rabbi says they will last three generations, as it is said (Ps 72:5): "They shall fear thee as long as the sun and moon endure, from one generation to another." (In Hebrew it reads *Dor dorim*, דור דורים, which means "generation" and "generations," and the word *Dor*, that is, "generation," is said to signify one generation, and *Dorim*, that is, "generations," two generations, as Rabbi Solomon explains in his *Commentary*.) We have learned in another *Baraita* or *tradition*: Rabbi *Eliezer* says the days of the Messiah will last forty years. Here (Deut 8:3) it is written: "He humbled thee, and suffered thee to hunger, and fed thee"; and there (Ps 90:15) it is written: "Make us glad again, according to the days wherein thou hast afflicted us, according to the years wherein we have seen evil." Rabbi *Dosa* says they will last four hundred years. Here (Gen 15:13) it is written: "They shall be made to serve and shall be afflicted four hundred years"; and there (Ps 90:15) it is written: "Make us glad according to the days wherein thou hast afflicted us." The Rabbi says they will last three hundred and sixty-five years, according to the days of the sun, as it is said (Isa 63:4): "For the day of vengeance is in my heart, and the year of my redeemed is come, etc." (and here the word "year" is said to signify three hundred and sixty-five years, because that is how many days are in a year.) *Abimi*, the son of Rabbi *Abahu*, teaches that the days of the Messiah shall last seven thousand years for the Israelites, because it is said (Isa 62:5): "As

the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee”; for a wedding lasts seven days, and thus God will also rejoice for seven days, that is, seven thousand years, since one day of God is a thousand years, as Rabbi Solomon explains. Rav *Jehuda* says that *Samuel* said that the days of the Messiah will last as long as the time from the creation of the world until now, because it is said (Deut 11:21): “As the days of heaven upon the earth.” Rav *Nachman*, the son of *Isaac*, has said that they will last as long as the time from the days of Noah until now, because it is said (Isa 54:9): “For this shall be unto me as the waters of Noah; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with thee, nor rebuke thee.” The same is also found in the book *Yalkut Chadash* fol. 144, col. 4. numero 93. under the heading *Mashiach*, and in the book *Midrash Tillim*, fol. 40, col. 2. on Psalm 90, as well as in the *Yalkut Shimoni* on the Psalms, fol. 112, col. 2. 3. numero 805. and 806., though with some variation; and there follows in the third column, in the aforementioned numero 806. of the *Yalkut Shimoni*, the following: רבי ברכיה בשם רבי חייא הגדול אמר שש מאות שנה דכתיב כימי העץ ימי עץ חסרון עושה ת”ר שנה. רבי אליעזר בנו של רבי יוסי הגלילי אומר ת”ר שנה דכתיב כי יום נקם בלבי ויומו של הק”ב ת”ר שנה. רבי יהושע אומר שני אלפים שנה שנאמר שמחנו that is, Rabbi *Berachya* says in the name of Rabbi *Chiya* the Great that they shall last six hundred years, because it is said (Isa 65:22): “The days of my people shall be as the days of a tree”; for the trunk of a tree lasts six hundred years. Rabbi *Eliezer*, the son of Rabbi *Jose* the Galilean, says that they shall last one thousand years, because it is written (Isa 63:4): “For the day of vengeance is in my heart”; but one day of the Holy Blessed God is one thousand years. Rabbi *Jehoshua* says they will last two thousand years, because it is said (Ps 90:15): “Make us glad according to the days wherein thou hast afflicted us”; but the word “days” (which is the plural number) signifies no fewer than two days of the Holy Blessed God, which make two thousand years. On such opinions one may also consult the book *Pesikta Rabbeta* fol. 2, col. 1., as well as the book *Netzach Yisrael* fol. 51, col. 4. and fol. 52, col. 1-2 in the 42nd chapter, in which latter work the matter is treated at length.

The learned *Rabbi Mosche bar Majemon* set no fixed duration in his book *Bábo Móse* for how long this kingdom would last, but rather expresses himself on the matter at *paginâ* 160 in the Arabic language as follows: וידום מלכה דואמא: עטימא גדא ולא יסתנכר דואם ממלכתה אלאף אלסנין : that is, His kingdom will endure for a very long time, and no one should find it strange that this kingdom will last several thousand years. The very same thing is also taught by him in his *Commentario* on the *Mishnah* of the Talmudic *Tractate Sanhédrin*, fol. 119, col. 1. of the Talmud printed at Amsterdam, in Hebrew, with these words: יארך מלכות ימים רבים עד מאד וגו' ואין : that is, The kingdom (of the Messiah) will endure for a very long time, etc., and one must not wonder that his kingdom will last several thousand years, since our sages have said that when a good company assembles itself, it will not quickly be dissolved. But according to the opinion of

*Abarbanel*, it is to last forever, for he writes thus in his book *Májene jeschúa* fol. 39, col. 1.: המלכות העתידה אשר יזכור למשיח צדקנו לא אמר שהיה עולה מן הים כי אם שבא עם ענני שמיא כלומר שלא יהיה ממשלתו המלכות המשיחית, of which he (namely the prophet Daniel in chapter 7) makes mention, he does not say that he arose out of the sea, but rather that he came in the clouds of heaven; that is, that his dominion would not derive from the higher princes, the spirits beneath the heavens (who rule over the nations of the world), but rather from the particular *providentz*, or providence (of God); and therefore it will be enduring and eternal.

The Jews also do not agree among themselves on whether the Messiah, the Son of David, will be mortal or immortal. Rabbi *Mosche bar Majemon* was of the opinion that he would die and that his sons would reign after him, for in his aforementioned *Commentario* on the *Mishnah* of the Talmudic tractate *Sanhédrin*, fol. 120, col. 1. of the said Talmud printed in Amsterdam, the following is written: דע כי האדם יש לו למות בהכרח ויתפרד וישוב למה שהורכב ממנו, That is: Know that man must necessarily die, and that he will be dissolved and die, and return to that from which he was composed. Shortly thereafter follows: המשיח ימות וימלוך בנו ותחתיו ובן בנו, וכבר באר הנביא אות מיתתו לא יכה ולא ירוץ עד ישים בארץ משפט, That is: The Messiah will die, and in his place his son and his grandson will reign; and the prophet (Isaiah) has clearly indicated his death (when he speaks of him in chapter 42, verse 4): He will not grow faint nor be broken until he has established justice upon the earth. He teaches the same thing also in his aforementioned book *Babo Môte pagina* 159. and 160., where he states: ואלמשיח ימות וילי אבנה, וקר בין אללה מותה קאל לא יכה ולא ירוץ עד ישים בארץ משפט, That is: The Messiah will die, and after him his son and grandson will reign; for God indicates that he will die (when He says): He will not grow faint nor be broken until he has established justice upon the earth. Rabbi *Isaac* also held this belief, for he expresses himself in his book *Chisuk emuna pagina* 473. as follows: זה המזמור נאמר על מלך המשיח אשר יקימהו השם יתברך מזרעו של דוד המלך עליו השלום ויהיה מלך על כל ישראל ולא יהיה הפסק למלכותו אבל ימלוך הוא ובנו ובן בנו אחריו עד עולם, That is: This (namely Ps 45) is spoken of the King Messiah, whom the blessed God will raise up from the seed of King David (upon whom be peace), and he will be a king over all Israel, whose reign will not cease, for after him his son and his grandson will reign unto eternity.

On the other hand, Rabbi *Bechai* teaches in his *Commentary* on the Five Books of Moses, fol. 21, col. 1, in the Parashah *Noach*, that the Messiah is immortal, when he writes the following over the words **These are the generations of Shem** (Gen 11:10): לא תמצא זכרון מיתה בתולדות שם כמו שתמצא בדורות הראשונים מאדם ועד נח. ויתכן להיות בזה טעם בעבור שמלכות בית דוד בא משם ומשיח בן דוד לא יהיה בו מיתה אבל הוא עתיד שיהיה לעולם כי מעת בואו יהיה ותל"ו שנים לתשלום האלף הששי והוא כמנין לסרבה המשרה שחשבון ס' סתומה ת"ר ואחרי ה"תלו יכנס מיד באלף השביעי שכולו שבת וחיים נצחיים ועליו אמר דוד עליו השלום חיים שאל ממך נתת לו ארך ימים עולם ועד that is, you will not find among the generations of Shem that death is mentioned, as you find it among the preceding generations from Adam up to Noah; and this must be the reason, since the royal lineage of the house of David descends

from him, and because the Messiah, the son of David, will not die but will live eternally. For when he comes, eight hundred and thirty-seven years will have elapsed toward the completion of the six thousandth year since the creation of the world, namely according to the numerical value of the word (Isa 9:7) לסרבה *lemárbeh*, in the words למרבה המשרה *lemarbéh hammisra*, that is, "he who increases the dominion," for the closed *Mem* makes 600 (and the whole word לסרבה *lemarbéh* makes 837). After the eight hundred and thirty-seven years, however, the seven thousandth year will begin, which will be pure Sabbath and eternal life. And concerning that same Messiah, King David, upon whom be peace, said (Ps 21:5): He asked life of You, and You gave him length of days forever and ever.

Rabbi *Meir* is of the same opinion in his book *Avódath hakkódesch* fol. 55, col. 2., in the 43rd chapter, under the title *Chélek haavóda*, and he refutes therein the aforementioned opinion of Rabbi *Mosche bar Majemon* with these words: הר"מבם ז"ל שפט משפט מות על בני תחיית המתים ועל המשיח ודורו וזה גרם לו הסתבכותו בשרשים הפלוסופיים והדבקו בהם וחשבו שהם אמתיים כאמתה של תורה ה"ו ולזה פירש דברי התירה באופן שיסכימו עם דברי ארסטו וזופיו והבליו וכן עשה בדברי מקבלי האמת ע"ה כמפורסם בספריו וחשב שמופתי ארסטו ופתיו אי אפשר לחלוק עליהם ולהכחישם. ולזה כשיראה בתורה או בדברי מקבליה ע"ה דבר כנגדם יפרשהו באופן יסכים עמהם וחשב לפי וסכל ועקש הבא כנגד דבריו. כללו של דבר על הזמן האבוד אשר בו נראה זאת הצרעת אמר הנביא ע"ה וימים רבים לישראל ללא אלהי אמת וללא מורה וללא תורה וזה אמת אין ספק בו ירוע לחכמי האמת היותו כן. ואש קנאת התורה הביאתנו אל זה ואשוב אל הענין אשר הייתי בו והוא כי הרב ז"ל כתב בפרק חלק בזה הלשון ודע כי האדם יש לו למות בהכרח ויחפרד וישוב למה שהורכב ממנו ע"כ. זהו השרש והיסוד אשר עליו בנה טורת כפרו במה שאמר שם. עוד והחמישית יבטח וימלוך בנו תחתיו ובנו וכבר באר הנביא את מיתתו לא יכה ולא ירוץ עד ישים בארץ משפט וגו' ומי לנו בן דעת כרבי עקיבא שנכנס בשלום ויצא בשלום ואמר באותיותיו בזה הלשון ומהו יד מלמד שעתידי הק"ה להראות לכל הצדיקים שמו ונותן להם כוס של חיים כדי שיהיו קיימים לעולמים. עוד שם יד זה כוס של חיים שמשקהו הק"ה למשיח ולצדיקים לעתיד לבוא. ובמדרש ילמדנו לעולם הבא אני נגלה בכבודי על כל ישראל והם רואים אותי וחיים לעולם שנאמר כי עין בעין יראו בשוב י' ציון. וקבלת ר"זל במשיח בן דוד שהוא חי בגן עדן עד היום. וכבר כתבתי בפרק שלפני זה כי קבלת ר"זל שאין מיתה לעתיד לבוא ואל קבלתנו נשמע ולא נחוש לשופתי היוני המפתים ומשגים ישרים בדרכם הרע That is: Rabbi *Mosche bar Majemon* was of the opinion that those who will be raised from the dead, as well as the *Messiah* and the people of his time, would be subject to death. What led him to this was that he had become entangled in the philosophical foundations, had clung to them, and had supposed that they were just as true as the Law of Moses (which, however, is far from being the case); and for this reason he interpreted the words of the Law in such a way that they would agree with the words of *Aristotle* and his corruptions and vanities. In the same manner he dealt with the words of those who receive the truth (upon whom be peace), as is evident from his books; and he supposed that one ought not to oppose the proofs and seductions of *Aristotle*, nor charge them with falsehood. Therefore, whenever something in the Law, or in the words of those who received it (upon whom be peace), appeared to contradict them, he interpreted it in such a manner that it might agree with them; and he regarded anyone who contradicted his words as a simpleton, a fool, and a perverse person. In brief, concerning that ruinous time in which this leprosy arose, the Prophet said (2 Chr 15:3):

Israel has now spent many days without the true God, and without a priest who taught, and without the Law; and this is true, and there is no doubting it, and it is known to those who understand the truth that it is so; and the fire of zeal for the Law has brought me to this (that I declare it). But I will turn again to the matter with which I was occupied, namely that the aforementioned Rabbi *Mosche bar Majemon*, of blessed memory, wrote in his commentary on the *Mishnah* of the 11th chapter of the Talmudic tractate *Sanhedrin*, which is called *Chélek*, in the following manner: Know that man must necessarily die, and that he will be dissolved and return to that of which he was composed. Thus far are his words. And this is the foundation and the ground upon which he built his silver palace, in that he further states therein: And the Messiah will die, and in his place his son and his grandson will reign; and the Prophet (Isa 42:4) has made his death clearly understood (when he says of him): He will not fail nor be broken until he has established justice upon the earth, etc. But who among us is as wise as Rabbi *Akkiva*, who entered in peace and departed in peace, and wrote in his little book *Othiôth* in the following manner: What does the word “hand” signify? It teaches that the Holy and Blessed God will reveal His name to all the righteous and give them the cup of life, so that they may remain and live for eternity. Furthermore it is said therein: “hand” signifies the cup of life from which the Holy and Blessed God will in the future give the Messiah and the righteous to drink. So too is it read in the *Médrasch Jelammedénu* (that God said): In the world to come I will reveal myself in my glory to all Israelites, and they will see me and live for eternity, as it is said (Isa 52:8): For they will see it plainly when the Lord brings Zion back. Our Rabbis of blessed memory have also received through tradition or oral teaching that the Messiah, the son of David, is alive in Paradise to this very day. I have likewise already written in the preceding (42nd) chapter that our Rabbis of blessed memory have a tradition that in the future there will be no death. Let us therefore hearken to our tradition and pay no heed to the proofs of the Greek (namely *Aristotle*), which lead the upright astray and cause them to err through their evil way. These are the words of the aforementioned Rabbi *Meir*.

Since we have now seen what opinions the Jews hold concerning the Messiah with regard to the time he is to live, we also want to examine how long, according to their teaching, other people will live at the time of the Messiah. Rabbi *Bechai* is of the opinion that they will live four to five hundred years, and he expresses himself in his commentary on the five books of Moses, fol. 201, col. 4, and fol. 202, col. 1, on the words of Deut 11:21 (“That you and your children may live long in the land which the Lord swore to give to your fathers”), as long as the days of heaven upon earth endure, in the following manner: לפרך הכתוב כי ארץ ישראל נתונה : ויתכן עוד לומר שיהיה הבטחה לישראל לעולם כימי השמים על הארץ שהם לעולם ואם יגלו ממנה עתידין לחזור לתוכה וגו' : לעתיד לבא כי בזכות התורה יאריכו הימים ויחיו חיים ארוכים ארבע מאות וחמש מאות שנה וזהו שאמר כימי השמים על הארץ שהרי ת"ק שנה מן השמים לארץ. וכן התנבא ישעיה עליו השלום לעתיד ואמר כימי העץ ימי עמי כאותו זמן של אדם הראשון שאכל מן העץ והיו ימי האדם והיו ארוכין כן יהיו ימי עמי לעתיד וזה יהיה כשתחזור השכינה שהיא ה"א אחרונה שבשם לפי שבעולם הזה אין בית דין של מעלה מענישין עד עשרים שנה ולעתיד כשתחזור הה"א לא יהיו מענישים עד מאה

שהוא חמש פעמים עשרים שכן כתוב כי הנער בן מאה שנה ימות והחוטא בן מאה שנה יקולל . וכיון שיאריכו לרשע ולא יענש עד מאה שהוא ה' פעמים עשרים אין ספק כי הצדיק המתברך והזוכה יהיה למעוט חמשה פעמים מאה שהוא ת"ק וזהו שאמר ישעיה עליו השלום כימי העץ ימי עמי והוא עץ החיים שדרשו בו רבותינו ז"ל עץ החיים מהלך ת"ק שנה וזהו שאמר משה בכאן כימי השמים על הארץ כמדת השמים על הארץ וזה אחד אלא שהרב רסו והתלמיד בירש . ויש לפרש עוד כי הכתוב ירמוז על שני חיי האבות כי הם חיו כלן ת"ק שנה שהרי אברהם חיה ק"ע שנה ויצחק ק"פ שנה ויעקב ק"מ שנה הרי ת"קב שנה, That is: This verse teaches you that the land of Israel has been given to the Israelites forever, as long as the days of heaven upon earth endure, that is, eternally; and even if they are driven out of it, they will nevertheless return into it, etc. Furthermore, it is fitting to say that this is a promise for the time to come, that people will live long on account of the merit of the Law, and will extend their lives to four hundred and five hundred years; and this is what Scripture says: as long as the days of heaven upon earth endure, for it is five hundred years (to travel) from heaven to earth. Likewise did Isaiah, upon whom be peace, prophesy concerning the time to come, and said (in chapter 65, v. 22): the life of my people will be like a tree, just as it was in the time of the first man Adam, who ate of the tree (of life) and lived long, so shall the days of my people be long in the time to come; and this will come to pass when the *Shekhinah*, that is, the Divine Majesty, which is the last *Ha* in the name *Jehovah*, shall return. For in this world the supreme court (in heaven) punishes no one until he has reached his twentieth year; but in the time to come, when the letter *Ha* returns, it will punish no one until the hundredth year, which is the fifth time twenty; for thus it is written (Isa 65:20): for when a youth is a hundred years old, he shall die, and the hundred-year-old who sins shall be accursed. Since, then, the wicked shall live so long and not be punished until the hundredth year, which is five times twenty, there is no doubt that the righteous man, who is blessed and worthy of it, will live at the very least five times a hundred, that is, five hundred years. And this is what Isaiah, upon whom be peace, said: the life of my people shall be like a tree; and the tree of life is understood here, of which our Rabbis, of blessed memory, taught that it is as long as a man can walk in five hundred years. This is also what Moses said here (when he says): as long as the days of heaven endure upon earth, that is, according to the measure from heaven to earth; and both are one and the same, except that the teacher (Moses) indicated it, while the disciple (Isaiah) stated it plainly. Furthermore, the words of Isaiah can be interpreted to mean that Scripture alludes to the years of the lives of the patriarchs, since they all together lived five hundred years; for behold, Abraham lived a hundred and seventy-five years, and Isaac a hundred and eighty years, and Jacob a hundred and forty-seven years, and thus the patriarchs lived (together) five hundred and two years; the two remaining years are in consideration of heaven and earth (since these likewise make two); but the five hundred signify the measure between heaven and earth. These are the words of Rabbi *Bechai*. Rabbi *Mosche bar Majemon* also teaches in his aforementioned commentary on the Mishnah of the Talmudic tractate *Sanhedrin*, fol. 120, col. 1, that people at the time of the Messiah will live longer than at present, when he says:

יארכו חיי בני האדם גם כן לפי שכשיררו הדאגות והיגונות יארכו ימי אדם, That is: the life of men will also be long, for when cares and sorrows depart, the days of man will be lengthened. And this is also to be found in his book *Babo Mose*, page 160.

According to the teaching of the Talmud, the Jews are to be immortal in the future, while the remaining peoples are to be mortal; for in the tractate *Pesachim* fol. 68, col. 1. it is written thus: *That is: Ulla raises an objection (and says): it is written (Isa 25:8): He will swallow up death forever; and (Isa 65:20) it is written: When a young man is a hundred years old, he will die. (These words are indeed contradictory; for the former (that death will be swallowed up forever) is to be understood of the Israelites, but the latter (that when a young man is a hundred years old he will die) is to be understood of the peoples of the world.)* So also in the book *Emek hammelech* fol. 17, col. 3. in the 20th chapter, under the title *Scháar ólam hattóhu*, one reads: *That is: the words, "When a young man is a hundred years old, he will die," are written of the peoples of the world. But of the Israelites it is said: He has swallowed up death forever. So also in Bereschith rabba fol. 24, col. 3. in the 26th Parascha one reads that, according to the opinion of Rabbi Channina, those who are not Jews will die; but according to the teaching of Rabbi Joshua ben Levi, neither the Jews nor the remaining peoples shall die, and the words there read as follows: אמר רבי חנינא אין מיתה לעתיד לבוא אלא בבני נח בלבד . רבי יהושע בן לוי אמר לא בישראל ולא בישראל ולא* *That is: Rabbi Channina had said: in the future there is no dying except only among the children of Noah. Rabbi Joshua ben Levi said: neither among the Israelites nor among the peoples of the world will anyone die, because it is said (Isa 25:8): The Lord will wipe away tears from all faces, etc.*

Rabbi Meir teaches in his book *Avodáth hakkódesch* fol. 55, col. 1, in the 42nd chapter, under the title *Chélek haavóda*, that the pious among the nations of the world will not die, and his words read as follows: *עוד יש לומר כי חסידי אומות העולם שאמרו שיש להם חלק לעולם הבא הם אשר* *that is, one must further say that the pious of the nations of the world, of whom (our Rabbis) have stated that they will have a portion in the world to come, are those who will be found at the time of the resurrection of the dead, who will remain alive and will not die. And shortly thereafter he writes, concerning the cited words, from Bereschith rabba, in the following manner: הנה כי לדעת רבי יהושע בן לוי אין מיתה לעתיד לבוא אפילו באומות העולם . ורבי חנינא שסובר שיש מיתה באומות העולם מודה שאין חסידי אומות העולם בכלל מיתה* *that is, behold, according to the opinion of Rabbi Joshua ben Levi, there is no death in the future, not even among the nations of the world. Rabbi Channina, however, who holds that there will be death among the nations of the world, acknowledges that the pious of the nations of the world are not included among those who will die.*



Furthermore, the aforementioned *Rabbi Meir* writes in the said book *Avodáth hakkódesh*, fol. 56, col. 2. in the 43rd chapter, under the title *Chélek haavóda*, that in the future death will no longer hold any sway at all, in these words: אחר כך תהיה התחייה ובני תחיית המתים לא ישובו עוד לעפרם ויחיימו בגוף ונפש כי כן היתה הכוונה בתחלה באדם הראשון שיחיה לעולם כמו שכתבנו כבר והחטא גרם לו ולכל הבאים אחריו המות ואחר התחייה שיבוער היצר הרע מן העולם אין עוד מות כי הגורם חלף הלך לו. ולפי שאין יצר הרע אין חטא ואם אין חטא אין מות כי אין הרכבת היסודות מחייבת ההפרדה בהכרח כדעת היוני והנמשכים אחר דעתו המזוייף אבל החטא הוא המפסיד והמפריד ההרכבה. כי מתחלה כוון בהרכבה זו שלא תפרד לעולם והחטא גרם לה דעתו המזוייף : that is to say, after this (namely, after the redemption) the resurrection of the dead will take place, and those who are raised will not be turned back into dust again, but will remain alive in body and soul; for this was originally the intention with the first man *Adam*, that he should live for eternity, as we have already written: but sin brought death upon him and upon all his descendants. After the resurrection, however, when the evil inclination (and sinful nature) will be eradicated from the world, there will be no more death, for the dissolution of the elements does not necessarily follow from their combination, as the opinion of the Greek (namely *Aristotle*) and of others who follow his false opinion would have it: rather, it is sin that corrupts and dissolves the combination. For the original intention with the combination was that it should never be dissolved, but sin brought about the separation; in the world to come, however, after the resurrection, there will be neither sin nor death any longer. On this matter, the book *Shulchan árba* fol. 11, col. 2. may also be consulted.

Since the time of creation, man has had the freedom to do good or evil according to his own will; and this is likewise the condition of men for as long as the Law endures, so that they may have merit when they choose the good, and (conversely) be punished when they take pleasure in evil. But in the days of the Messiah, the choosing of good will be natural to them, and the heart will not desire that which is not fitting. They will also take no pleasure whatsoever in what is improper; and this is the circumcision spoken of here (in the aforementioned words of Deut 30:6), for lust and desire are the foreskin of the heart. When man will no longer have lust and desire, he will at that time return to what he was before the sin of Adam, when man by nature did that which was fitting to do, and there were not two contrary things in his will; and this is what Scripture says in Jeremiah (in chapter 31, vv. 31, 32, 33): “Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers; but this shall be the covenant that I will make with the house of Israel after those days: I will put my Law in their hearts and write it in their minds”; and these words signify the abolition of the evil nature, so that the heart may by nature take heed of what is proper. For this reason he says further (vv. 33, 34): “And I will be their God, and they shall be my people; and no one shall teach his neighbor, saying, Know the Lord, but they shall all know me, from the least to the greatest.” It is thus (from Gen 8:21) well known that the imagination of the

human heart is evil from his youth, and that it is necessary to teach men; but their *jézer*, or imagination (and evil nature), will at that time come entirely to an end. In this manner it is said in Ezekiel (chapter 36, vv. 26, 27): “And I will give you a new heart and a new spirit, etc. I will put my spirit within you and will cause you to walk in my commandments.” The heart, however, signifies man’s nature, and the spirit signifies desire and will. And this is what our Rabbis, of blessed memory, have said (on the words of Eccl 12:1): “Before the years come in which you will say, I have no pleasure in them”: these (years) are the days of the Messiah, in which there will be neither merit nor guilt (or sin), for merit and sin depend upon the will. This last point, that in the days of the Messiah there will be neither merit nor sin, is also to be found in *Médrasch Kohéleth*, fol. 336, col. 1, where the words of Eccl 12:1 are likewise cited for the same purpose. That the *jézer hará*, or evil imagination, and the evil disposition and nature of man, shall come to an end in the time of the Messiah, is also to be seen in the book *Zerór hammór*, fol. 72, col. 1, in the *Parascha Bo*, and fol. 151, col. 4, in the *Parascha Nizzavím*, as well as in the book *Pesíkta rábbetha*, fol. 63, col. 1.

Since it has been mentioned here that in the future the evil and sinful disposition, which the Rabbis call *Jézer hará*, is to be entirely eradicated from the world, and that men will sin no more, I must also indicate what the Rabbis write further on this subject; and it stands in Rabbi Menáchem of Rekanat’s commentary on the Five Books of Moses, fol. 217, col. 3, 4, in the *Parascha Nizzavím*, on the words of Deut 30:6, “And the Lord your God will circumcise your heart and the heart of your offspring, etc.,” the following is written: מזמן הבריאה היתה דשור ביד האדם לעשות כרצונו טוב או רע וכל זמן התורה כן כדי שיהא להם זכות בבחירתם בטוב ועונש ועונש ברצותם ברע, אבל בימות המשיח תהיה הבחירה בטוב להם טבע ולא יתאוה הלב למה שאין ראוי ולא יחפצו בו כלל והיא המילה הנזכרת כאן כי החמדה והתאוה ערלה בלב הן, וכשלא יחמוד ולא יתאוה ישוב האדם בזמן ההוא לאשר היה קודם חטאו של אדם הראשון שהיה עושה בטבעו מה שהיה ראוי לו לעשות לא היה ברצונו דבר והפכו וזהו שאמר הכתוב בירמיה הנה ימים באים נאם יי וקרתי את בית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרתי את אבותם כי זאת הברית אשר אכרות את בית ישראל אחר הימים ההם נתתי תורתי בלבם ועל לבם אכתבנה וזהו ביטול יצר הרע לעשות הלב בטבעו מעשה הראוי ולכן יאמר עוד והייתי להם לאלהים והמה יהיו לי לעם ולא ילמדו עוד איש את אחיו לאמר דעו את יי כי כלם ידעו אותי למקטנם ועד גדולם, ובידוע כי יצר לב האדם רע מנעוריו וצריכים ללמד אותם אלא שתכלה יצרם בזמן ההוא לגמרי, וכן נאמר ביחזקאל ונתתי לכם לב חדש ורוח חדשה וגו’ ואת רוחי אתן בקרבכם ועשיתי את אשר בחוקי תלכו, והלב החדש ירמוז לטבעו והרוח לחפץ והרצון וזהו מה שאמרו רבותינו ז”ל והגיעו שנים אשר תאמר אין לי בהם חפץ אלו ימות המשיח שאין בהם לא וזהו: that is, since the time of creation, man has had the freedom to do good or evil according to his own will; and this is likewise the condition of men for as long as the Law endures, so that they may have merit when they choose the good, and (conversely) be punished when they take pleasure in evil. But in the days of the Messiah, the choosing of good will be natural to them, and the heart will not desire that which is not fitting. They will also take no pleasure whatsoever in what is improper; and this is the circumcision spoken of here (in the aforementioned words of Deut 30:6), for lust and desire are the foreskin of the heart. When man will no longer have lust and desire, he will at that time return

to what he was before the sin of Adam, when man by nature did that which was fitting to do, and there were not two contrary things in his will; and this is what Scripture says in Jeremiah (in chapter 31, vv. 31, 32, 33): “Behold, the time is coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers; but this shall be the covenant that I will make with the house of Israel after those days: I will put my Law in their hearts and write it in their minds”; and these words signify the abolition of the evil nature, so that the heart may by nature take heed of what is proper. For this reason he says further (vv. 33, 34): “And I will be their God, and they shall be my people; and no one shall teach his neighbor, saying, Know the Lord, but they shall all know me, from the least to the greatest.” It is thus (from Gen 8:21) well known that the imagination of the human heart is evil from his youth, and that it is necessary to teach men; but their *jézer*, or imagination (and evil nature), will at that time come entirely to an end. In this manner it is said in Ezekiel (chapter 36, vv. 26, 27): “And I will give you a new heart and a new spirit, etc. I will put my spirit within you and will cause you to walk in my commandments.” The heart, however, signifies man’s nature, and the spirit signifies desire and will. And this is what our Rabbis, of blessed memory, have said (on the words of Eccl 12:1): “Before the years come in which you will say, I have no pleasure in them”: these (years) are the days of the Messiah, in which there will be neither merit nor guilt (or sin), for merit and sin depend upon the will. This last point, that in the days of the Messiah there will be neither merit nor sin, is also to be found in *Médrasch Kohéleth*, fol. 336, col. 1, where the words of Eccl 12:1 are likewise cited for the same purpose. That the *jézer hará*, or evil imagination, and the evil disposition and nature of man, shall come to an end in the time of the Messiah, is also to be seen in the book *Zerór hammór*, fol. 72, col. 1, in the *Parascha Bo*, and fol. 151, col. 4, in the *Parascha Nizzavím*, as well as in the book *Pesíkta rábbetha*, fol. 63, col. 1.

People shall also in the future attain once again that stature which they possessed before the fall of Adam, concerning which *Rabbi Bechai* writes in his book *Shulchan árba* fol. 9, col. 4. as follows: תמצא מפורש שהקומות יחזרו לעתיד למאתים אמה והוא שדרשו בפרק הספינה ואולך אתכם קוממיות • ‘שתי קומות של אדם הראשון דברי רבי מאיר • רבי יהודה אומר מאה אמה כקומת ההיכל שנאמר מחוטבות תבנית היכל וגו ראוי שתשכיל אחר שידוע כי לפי שחטא אדם הראשון נתמעטה קומתו כמו שדרשו ז”ל כיון שחטא נתן ה”ה עיניו עליו ומעטו והעמידו על אלף אמה שנאמר אחר וקדם צרתני ותשת עלי כפכה אין לתמוה בהתכפר החטא ובהתבטל הגזירה אם יחזרו הקומות לשיעורן שהרי הקומות לא נתמעטו אלא בשביל החטא שבסבתו נתקלקל האויר ובזמן ההוא ישתנה כל מעשה בראשית לטוב וישוב לשלמותו וזכותו כמו שהיה בזמנו של אדם הראשון קודם החטא ואז יגדלו הקומות ויחזרו לשיעורם וכל ישראל שדי : That is: You will find it plainly stated that bodily statures shall in the future reach two hundred cubits, and this is what is taught in the Talmudic *Traktat Báva báthra* fol. 75, col. 1., in the chapter *Hassefina* (on the words of Lev 26:13): “And I have caused you to walk” קוממיות *Komemiúth*, that is, upright (or with an upright, straight body); for according to the statement of *Rabbi Meir*, the word *Komemiúth*, that is, “upright,” signifies as

much as *Schetté Kumóth schel ádam harischon*, that is, two bodily statures of the first man Adam (which amounts to two hundred cubits, since Adam, who was originally created so tall that he reached with his head up to Heaven, was afterward made so small by God that he remained only one hundred cubits tall, as was mentioned above in the 8th chapter of the first part, *paginâ* 367). *Rabbi Jehuda* says that people shall be one hundred cubits tall, according to the height of the (second) Temple, as it is said (Ps 144:12): “Hewn after the structure of the Temple,” etc. It is fitting that you understand this, since it is known that the bodily stature of the first man Adam was made smaller because he had sinned, just as our Rabbis, of blessed memory, have taught it (when they say): After he had sinned, the holy blessed God turned His eyes upon him, made him smaller, and set him so that he was only one thousand cubits tall, as it is said (Ps 139:5): “You have formed me behind and before, and laid Your hand upon me.” One need therefore not wonder, when the sin is atoned and the judgment (which was passed against it) shall be lifted, that bodily statures will return to their (former) measure; for bodily statures were made smaller solely on account of sin, because through sin the air was corrupted. But at that same time (namely, at the time of the Messiah) the entire work of creation shall be transformed into good, and shall return to its perfection and purity, as it was in the time of the first man Adam before he had sinned. Then bodily statures shall become greater and return to their measure; and all Israelites shall be exalted and shall delight themselves in the Kingdom of the Almighty. These are the words of *Rabbi Bechai*.

That the aforementioned word קוממיות *Komemiúth* signifies two bodily heights of Adam can also be seen in the Talmudic tractate *Sanhedrin* fol. 100, col. 1., and *Rabbi Solomon Jarchi* writes in his commentary thereon as follows: קוממיות שתי קומות של אדם הראשון כדאמרינן : בחגיגה שמיעטו הק"ב והעמידו על מאה אמה שנ' ותשת עלי כפך כ"ף בגימטריא הכי הוי that is, the word *Komemiúth* signifies two *Komoth*, or bodily heights, of the first man Adam, as we read in the (Talmudic tractate) *Chagigah* (fol. 12, col. 1.) that the holy and blessed God made him smaller and set him at a height of one hundred cubits, because it is said (Ps 139:5): “And You have laid Your כף *Caph*, that is, hand upon me”; and the word כף *caph* amounts in number to precisely that much, namely one hundred.

The rabbis also teach that six things were taken from the first man Adam, among which is also his bodily stature, which are to be restored to mankind in the time of the Messiah. That six things were taken from Adam is taught in *Bereschith rabba* fol. 11, col. 2. in the twelfth Parascha, where, concerning the words of Gen 2:4, “These are the תולדות *Toledoth* (or *Toledos*),” that is, the generations of the heavens, the following is written: אמר רבי שמואל בר נחמן כל תולדות שנאמרו בתורה חסרין בר' מן הדין אלה תולדות פרץ וגו' והדין. ומפני מה אינון חסרין רבי יודן בשם רבי אבין אמר כנגד ששה דברים שנטלו מאדם הראשון ואלו הן זיוו וקומתו וחיייו ופירות הארץ ופירות האילן ומאורות. זיוו מנין שנאמר משנה פניו ותשלחהו. חיייו מנין שנאמר כי עפר אתה. קומתו מנין שנאמר ויתחבא האדם ואשתו. אמר רבי אבהו באותה שעה גובה קומתו של אדם הראשון ונעשית של מאה אמה. פרי האילן ופרי הארץ מנין שנאמר ארורה האדמה בעבורך. מאורות דר' שמעון ב"ר יהודה איש כפר עכו אמר משום ר"מ אף על פי שנתקלקלו המאורות מערב שבת לא לקו עד מוצאי שבת. אתיא

כרבנן ולא אתיא כרבי יוסי דאמר רבי יוסי אדם הראשון לא לן כבודו עמו. מאי טעמיה אדם ביקר בל ילין וגו' : ורבנן אמרי That is to say: Rabbi Samuel bar Nachman said that the word תולדות, that is, "generations" or "lineages," wherever it is mentioned in the Law (namely, the five books of Moses), is defective (in that either the preceding or the following *Vau* is missing, and it is read as תולדת *toledoth* or תולדות *toledoth*), with the exception of two instances (namely, Ruth 4:18, in the words:) "These are the תולדות *toledoth*," that is, the generations of Perez, etc., and here (Gen 2:4). But why is it defective? Rabbi Joden said in the name of Rabbi Abbin that this occurs on account of the six things that were taken from the first man Adam (for the missing *Vau* accounts for the number six, and these are the following:) his radiance, his life, and his bodily stature, and the fruit of the earth, and the fruits of the trees, as well as the lights. From where is it proven that his radiance was taken from him? Because it is said (Job 14:20): "You change his countenance and drive him away." From where is it proven that his life was taken from him? Because it is said (Gen 3:19): "For you are dust (and shall return to dust again)." From where is it proven that his bodily stature was taken from him? Because it is said (Gen 3:8): "And Adam hid himself with his wife." Rabbi Abhu said that at that very moment Adam's bodily stature was diminished and reduced to a hundred cubits (for if he had not been made smaller, it could not be said of him that he hid himself, since he had previously filled the entire earth with his great body, so that he could not have concealed himself had he remained as large as before, as may be read in the commentary *Mattenoth Kehunna* on this passage). From where is it proven that the fruits of the trees and of the earth were taken from him? Because it is said (Gen 3:17): "Cursed be the earth for your sake." As for the lights (namely, the sun and moon), Rabbi Simeon, the son of Rabbi Jehuda, who was from the village of *Acco*, said in the name of Rabbi Meir that although the lights were cursed before the evening of the Sabbath, they were not struck (and darkened) until after the Sabbath had ended. And this is in agreement with the statement of our rabbis, but not with the opinion of Rabbi Jese; for Rabbi Jese said that the glory of the first man Adam did not remain with him overnight. What was the reason for this opinion of his? (Because it is written in Ps 49:13:) "Adam (or man) did not remain in his glory overnight," etc. Our rabbis, however, say that his radiance was taken from him at the end of the Sabbath and that he was driven out of Paradise, and this is what is said (Gen 3:24): "And He drove Adam out." The very same is also to be found in the *Jalkut Schimoni* on the five books of Moses, fol. 6, col. 1. numero 17. at the end, and on the little book of Ruth fol. 145, col. 1. 2. numero 609, and in *Bammidbar rabba* fol. 207, col. 1. in the 13th Parascha.

That these six lost things are to be restored at the time of the Messiah can be read in the aforementioned place in *Bereschith rabba* fol. 11, col. 3. in the twelfth *Parascha*, in these words: רכי ברכיה בשם רבי שמואל אמר : אף על פי שנבראו הדברים על מליאתן כיון שחטא אדם הראשון נתקלקלו ועוד אינן חוזרין לתיקונן עד שיבא פרץ שנאמר אלה תולדות פרץ מלא בשביל ו' דברים שיחזרו ואלו הן זיוו חייו קומתו פירות הארץ ופירות האילן ומאורות . זיוו מנין שנאמר ואהביו כצאת השמש בגבורה . חייו מנין שנאמר כימי העץ ימי עמי וגו' תני

ר' שמעון בן יוחאי אומר אין עץ אלא תורה היך מה דאמר עץ חיים היא למחזיקים בה: קומתו מנין שנאמר ואולך אתכם קוממיות. תני רבי חייא בקומה זקופה ולא יראים מכל בריה. ר' יודן אמר מאה אמה כאדם הראשון. רבי שמעון אמר מאתים אמה. ר' אלעזר ב"ר שמעון אומר שלש מאות קום (או קוף) מאה סיוה פואתים. ר' אבהו אמר תשע מאות אמה. רכי ברכיה בשם רבי דוסא אמר טעמיה דרבי אבהו מהכא כי כימי העץ ימי עמי כשקמה הזו שהיא עושה שש מאות שנה והוולד יוצא משני אש אמו באמה גרומה צא וחשוב אמה ומחצה בכל שנה הרי תשע מאות אמה. פירות הארץ זכירות האילן מעין שנאמר כי זרע אש אמו באמה גרומה צא וחשוב אמה ומחצה בכל שנה הרי תשע מאות אמה. מאורות מנין שנאמר והיה אור הלבנה כאור החמה וגו' That is: Rabbi Beráchja said in the name of Rabbi Samuel: although all things were created in their fullness, they were nonetheless corrupted after Adam had sinned, and they will not return to their proper state until the son of Perez (that is, the Messiah) comes, as it is said (Ruth 4:18): "These are the *Toledóth*, that is, the generations of Perez," and the word *toledóth* is written in full (for the letter *Vau* is not omitted, which in its numerical value signifies six), because six things will return and be restored to their former state, namely: the radiance of man, his life, his bodily stature, the fruits of the earth, and the fruits of the trees, as well as the lights. From where is it proven that his radiance will be restored? Because it is said (Judg 5:31): "But those who love Him shall be as the sun when it rises in its might." From where is it proven concerning his life? Because it is said (Isa 65:22): "For the days of my people shall be as the days of a tree, etc." We learn that Rabbi Simeon ben Jochai said that by the tree nothing other than the Law is to be understood, according to what Scripture says (Prov 3:18): "She is a tree of life to all who take hold of her." (The Law, however, endures forever, and thus men shall also endure forever, as is noted in the commentary *Mattenóth Kehúnna* on this passage.) From where is it proven concerning his bodily stature? Because it is said (Lev 26:13): "And I have made you walk קוממיות *Komemiúth*, that is, upright." Rabbi Chija teaches that men will walk with an upright and straight body and will fear no creature. Rabbi Jóden said that men will be one hundred cubits tall, as the first man Adam was. Rabbi Simeon stated that they will be two hundred cubits tall. Rabbi Eliezer, the son of Rabbi Simeon, said that they will be three hundred cubits tall, and that *Kom*, or the letter *Koph* or *K* (in the word *Komemiúth*), signifies one hundred, and *miúth* as much as *matháim*, that is, two hundred (which together makes three hundred). Rabbi Abhu said that they will be nine hundred cubits tall. Rabbi Beráchja said in the name of Rabbi Dósa that Rabbi Abhu's proof is derived from the fact that it is said (Isa 65:22): "For the days of my people shall be as the days of a tree," just as a wild fig tree, which stands in the earth for six hundred years. A child, however, comes forth from its mother's womb one small cubit in length; now reckon one and a half cubits for each year (of the six hundred years), and nine hundred cubits result. From where is it proven concerning the fruits of the earth and the fruits of the trees? Because it is said (Zech 8:12): "They shall be a seed of peace; the vine shall give its fruit, etc." From where is it proven concerning the lights? Because it is said (Isa 30:26): "And the light of the moon shall be as the light of the sun, etc." All of this is also to be found in *Bammidbar rabba* fol. 207, col. 1. in the 13th *Parascha*, as well as in the *Jalkut Schimoni* on the books of Moses fol. 6, col. 1. numero 18. and on the little book of Ruth fol. 165, col. 2. numero 609.; and from this one can see how

varied the opinions of the most learned Rabbis are concerning the future stature of men, and how subtly each one defends his own view, such that one ought rightly to feel pity for their foolishness. That the Messiah will restore the aforementioned six things that were lost through Adam's sin can also be looked up in the book *Avodath hakkodesch* fol. 51, col. 4. in the 38th chapter, under the title *Chelek haavoda*.

Regarding the lifespan of human beings, and how long it shall endure in the future, this has been briefly indicated in the preceding section. As for the radiance which Adam lost, but which is to be restored at the time of the Messiah, mention of this will be made in what follows, in the description of the banquet which is to be held for the Righteous in Paradise, drawn from the little book *Othioth* (or *Othos*) *Rabbi Akkiva*. It is also written in the book *Shulchan arba* fol. 11, col. 2.: פניהם של צדיקים דומין לעתיד לבוא לחמה וללבנה לרקיע ולכוכבים לברקים : that is, the faces of the Righteous shall in the future be equal (in radiance) to the sun, the moon, the firmament, and the stars, to the lightning, the lilies, and the lampstand of the Temple.

Regarding the lights, such as the sun and moon, which are also supposed to regain their former brightness: this is proven in the Talmudic tractate *Pesachim* fol. 68, col. 1. from Isa 30:26, where it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be שבעתיים *Schifataim*, that is, sevenfold, as the light of seven days, at the time when the Lord shall bind up the wound of His people." These words are interpreted by Rabbi Solomon Jarchi in his *Commentary* in the aforementioned fol. 68, col. 1 in the following manner: שבעתיים הן ארבעים ותשע וכתב כאור שבעת הימים ארבעים ותשע כאור שבעת ימים של עכשיו : That is: (The word) *Schifataim* means (seven times, that is,) forty-nine times; and it is written: "as the light of seven days," by which is understood that the light of the sun will be forty-nine times as great as it currently is over seven days; and it is thus found that its light will then be three hundred and forty-three times more glorious and greater than it currently is (for seven times forty-nine makes three hundred and forty-three). The aforementioned Rabbi Solomon also interpreted these words in the same manner in his *Commentary* on Isaiah; to which he was undoubtedly prompted by the Chaldean translation, in which those same words are rendered as follows: ויהי נהור סיהרא : That is: "And the light of the moon shall be as the light of the sun, and the light of the sun shall in the future shine three hundred and forty-three times as much (as it does now,) as the light of seven days (of the present time) is." The word *Schifataim*, however, is in this manner interpreted entirely incorrectly, for it means nothing other than seven times, or sevenfold. For this reason it is also rendered in the Chaldean translation at Ps 12:7 as שבעתי ומנין *Schifatha simnin*, that is, seven times, and at Ps 79:12 as חד שבעה *chad schifah*, that is, sevenfold. So too does Aben Ezra write in his commentary on Gen 4:15, on the words "Whoever slays Cain shall be שבעתיים *Schifataim*, that is, avenged sevenfold," in the following manner: שבעתיים עד שבעה דורות כי אין זאת :

המלה ארבעה עשר ולא שלש מאות ומג' והעד ואור החמה יהיה שבעתיים ואחר כן באר הנביא דברו ואמר כאור שבעת הימים That is: *Schifataim* means as much as “unto the seventh generation,” for it does not mean fourteen, nor does it mean three hundred and forty-three. This is attested by the words of Isa 30:26, where one reads: “And the light of the sun shall be *Schifataim*, that is, sevenfold,” whereupon the prophet explains his words when he says: “as the light of seven days.” Something has also been mentioned above in the sixth chapter of this second part concerning the future brilliance of the sun and its heat.

There will then also be no more months; instead, only years will be counted. Concerning this, Rabbi Samiga writes in his book *Mikräë Kodesch*, in the second part, fol. 48, col. 1, in the first chapter, as follows: בזמן המשיח יהיו שנה ולא חדש למה שיהיה אור הלבנה כאור החמה: that is, in the time of the Messiah there will be years and no months. Why? Because the light of the moon will be like the light of the sun. As for how long the days will be in the future, this can be seen from the little book *Schechechath léket*, where under *numero* 29, under the title *Maschiach*, the following is read from the book *Hattemúna*: ואחר • יתגלגלו במרוצה • ואחר • יתגדלו הזמנים עד שיהיה יום של אותו זמן כשרבוע אחד שלנו וזה יהיה ק' שנים • ואחר יהיו ק' שנים כל יום כשני שבועים • יתגדלו הזמנים עד שיהיה יום של אותו זמן כשרבוע אחד שלנו וזה יהיה ק' שנים • ואחר כך יהיו ק' שנים כל יום כחדש שלנו וכן יותר הולכים וכופלים: that is, in the future the celestial spheres will have rest, and they will no longer revolve with such great speed, but slowly, so that the days will become longer and the periods of time greater, and one day of that time will be as long as one of our weeks; and this will last for a hundred years. After this there will be a hundred years in which each day will be as long as two weeks. After that period there will be a hundred years in which each day will be as long as one of our months. And so it will continue and be doubled.

Regarding the fruits of the earth, things are supposed to go splendidly in the future, and Rabbi Jehuda Léva expresses himself on this matter in his book *Nézach Jisráel*, fol. 54, col. 2, in the 45th chapter, as follows: לעתיד כאשר יסתלק החטא מבני אדם האדמה אשר אררה השם בשביל חטא אדם: that is, in the future, when sin will be taken away from mankind, the earth, which God cursed on account of the sin of man, will return to its original state and to its blessing, as it was before the sin of man. Likewise, in the Talmudic tractate *Kethuvóth* (or *Kesúvos*), fol. 111, col. 2, the following is written on this subject: אמר רבי חיה ברבי יוסף עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר: יהי פסת בר בארץ • בראש הרים • אמרו עתידה חטה שתתמר כדקל ועולה הרים שמא תאמר יש צער לקוצרה תלמוד לומר ירעש כלבנון פריי הקדוש ברוך הוא מביא רוח מבית גנזיו ומנשבת עליה ומשרה את סלתה ואדם יוצא לשדה ומביא מלא פיסת ידו וממנה פרנסתו: that is, Rabbi Chijá, the son of Rabbi Joseph, said that the land of Israel will in the future (at the time of the Messiah) bring forth cakes and garments of the finest wool (which will grow from it), because it is said (Ps 72:16): there shall be a handful of grain in the earth. Our rabbis teach (concerning the words): there shall be a handful of grain in the earth, upon the top of the mountains; one shall sow a handful of grain upon the earth at the top of the mountains, and



they say that the wheat will grow like a palm tree, like a pillar, and rise above the mountains. You might perhaps say that it will be laborious to harvest it (since it will grow so tall that one cannot conveniently handle it and reach the ears of grain); to this, however, it is stated there: so shall its fruit rustle like Lebanon; that is, the Holy One, blessed be He, will cause a wind to come forth from the house of His treasures, which will blow against it and dissolve (and cast down) the fine flour that is within the kernels; then a man will go out into the field and bring back a full handful, and will sustain himself and his household from it. (It is written in Deut 32:14:) with the fat of the kidneys of wheat; and our rabbis say that the wheat (that is, a single grain of wheat) will be as large as the two kidneys of the greatest ox, etc. The very same thing is also to be found in the *Jalkut Schimóni* on the Psalms, fol. 112, col. 3, numero 406.

Regarding the cakes and his garments, the following is also read in the Talmudic tractate *Shabbath* fol. 30, col. 2: יתיב רבן גמליאל וקא דריש עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר יהי פיסת בר בארץ לגלג עליו אותו הלמיד ואמר אין כל חדש תחות השמש אמר ליה בוא ואראך דוגמתן בעולם הזה נפק אחוי ליה that is, Rabbi Gamaliel sat and preached that the land of Israel will bring forth cakes and garments of the finest wool; but when a disciple laughed at him over this and said (from Eccl 1:9) there is nothing new under the sun, he said to him: come here, I will show you the like of these things in this present world, and he went out and showed him mushrooms and chanterelles (which grow up in a single night and are round like cakes). And as for the garments of fine wool, he showed him a branch (of a palm tree) with the tender and soft growth that is on it, on which hung a moss or wool shaped like a garment, as Rabbi Solomon explains it. In the book *Toledoth Yitzhak*, at fol. 82, col. 1. in the *Parashah Behar Sinai*, the following is also found: ר"ז אמרו עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת שנאמר יהי פסת בר בארץ פירוש לחם ממש אבוי בלא טורח וכן כלי מילת ולזה הקנו המוציא לחם מן הארץ : that is, our Rabbis, of blessed memory, have said that the land of Israel will bring forth cakes and garments of the finest wool, because it is said (Ps 72:16): there shall be a handful of grain in the earth, by which actual bread is to be understood, which will be baked without labor. Likewise, garments of the finest wool shall grow; for this reason they ordained (that when blessing the bread one should say: Blessed art Thou, O Lord our God, Thou Lord of the world) who causest bread to come forth from the earth. One can thus see from this that Rabbi Isaac Karo intended this to be understood literally and according to the letter.

If this is true, that in the future bread and cakes will grow from the earth, and that fine wheat flour will be found in abundance in the fields, then the earth will without doubt also bring forth all manner of other fruits of itself, which are now produced only with great labor through digging and plowing. For what purpose, then, would the fields be cultivated at that time? For it is written in the *Jalkut chadasch* fol. 141, col. 2. numero 8.: לעתיד לבוא כל בעלי אומנות : ישליכו אומנותם ויהיו עובדי אדמה, that is, in the future all craftsmen will abandon their crafts and take up farming. This passage is taken from the Talmudic tractate *Jevammoth* fol. 63, col. 1. Furthermore, it was mentioned in the preceding fourteenth chapter of this second part that

foreigners, namely those who are not Jews, will be required to cultivate the fields and vineyards of the Jews. Now, if the fields are to be cultivated at that time as they are at present, then the produce of the earth at that time must also be constituted as it is now, which was without any doubt the opinion of Rabbi *Samuel*, of whom it is written thus in the Talmudic tractate *Sanhédrin*, fol. 99, col. 1.: *אמר שמואל אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד*, that is, Samuel said: there is no difference between this world and the days of the Messiah, except only that the kingdoms (of the nations of the world will be subject to the Messiah). Now, if there is to be no difference between those times and the present, it follows that it is also not true that cakes will grow from the earth.

Regarding the fruits of the vine that will grow in the promised land in the time to come, the following is written in the Talmudic tractate *Kethuvóth (or Kelúvos)* fol. 111, col. 2.: *אמרו לא כעולם הזה העולם הבא העולם הזה יש בו צער לבצור ולדרוך . העולם הבא מביא ענבה אחת בקרן או בספינה ומניחה בזוית ביתו ומספק הימנה כפיטס גרול ועציו מסיקין תחת התבשיל ואין לך כל ענבה וענבה שאין בה שלשים גרבי יין שנאמר ודם ענב תשתה חמר אל תקרי חמר אלא חומר . כי אתא רב דימי אמר מאי דכתיב אוסירי לגפן עירה . אין לך כל גפן וגפן שבארץ ישראל שאין צריך עיר אחת לבצור . ולשורקה בני אתונו אין לך כל אילן סרק שבארץ ישראל שאינו מוציא משא שתי . אתונות . ושמא תאמר אין בו יין תלמוד לומר כבס ביין לבושו . ושמא תאמר אינו אדום תלמוד לומר ודם ענב תשתה חמר . ושמא תאמר אינו מרוה תלמוד לומר סותה . שמא תאמר אין בו טעם ותלמוד תלמוד לומר חללולי עינים מיין כל היין שטעמו : אומר לי לי . ושמא תאמר לנערים יפה ולזקנים אינו יפה תלמוד לומר ולבן שנים מחלב אל תקרי לבן שנים אלא לבן שנים* : that is, (our Rabbis) have said: this world is not like the world to come. In this world one has trouble gathering the grapes (in autumn) and treading them; but in the world to come, one will bring a single grape on a cart or in a ship, and lay it in a corner of one's house, and draw from it as from a great cask; and the wood of that grape will be burned under the dishes that one cooks; and there will be no grape in which there will not be thirty measures of wine, as it is said (Deut 32:14): "And you will drink the blood of the grape as *חמר chémer*," that is, as pure (unmixed) wine. Do not read *חמר chémer*, which means pure wine, but rather *חומר chómer* (which was the greatest measure among the Hebrews, and contained as much as four thousand three hundred and twenty hen's eggshells). When *Rav Dimi* had come, he said: what do the words mean (Gen 49:11), "He will bind his foal to the vine?" (and noted thereby that it is taught by this that there will be no vine in the land of Israel whose harvested grapes will not require a young donkey to carry them. He further said: what then do the following words mean?) "And to a *שורקה Sorékah*," that is, to a barren tree, "the foal of his she-donkey?" (and said that it is thereby to be understood) that there will be no barren tree in the land of Israel that will not bear as much fruit as two donkeys can carry. Should you perhaps say that there will be no wine (or juice) in those fruits, it is written (in the aforementioned verse 11): "He will wash his garment in wine." Should you perhaps say that it will not be red, it is indeed read (Deut 32:14): "And you will drink the blood of the grape as pure wine." Should you perhaps wish to say that it will not make one drunk, the word *סותה Suthóh* is found in the cited passage (Gen 49:11), (which derives from *הסית Hesith*, that is, to incite or to drive, since that

wine will inflame and intoxicate people). Should you perhaps claim that it will have no taste, it is written (also in the same place, v. 12): “His eyes will be red from wine. Every palate that tastes it will say: give me more of it.” Should you perhaps wish to say that it is beneficial to drink for the young but not for the old, it is indeed read (also there): ולבן שנים מחלב *Ulefén Schinnaím mechálaf*, that is, “And white of teeth from milk.” Do not read לבן שנים *lefén schinnaím*, that is, white of teeth, but rather לבן שנים *lebén schaním*, that is, for one who is advanced in years (and old), it will be beneficial and good to drink.

Here one can observe the peculiar sophistry of the Talmudic teachers, or rather, I should say, their great foolishness, in that they are not ashamed to pervert Holy Scripture in such a senseless manner. The word *Chemer*, which means pure and unmixed wine, must be transformed into *chómer*, which among the ancient Hebrews was the largest measure for measuring something, as has been noted. The word שורקה *Soréka* must be made to signify a barren tree, because סרק *Serák* in the Rabbinic usage means barrenness, and אילן סרק *ilan serák* means a barren tree; whereas it signifies nothing other than a magnificent vine, for Rabbi *David Kimchi* writes of it thus in his *Sépher Scharaschim*: הוא משובח ממני הגפן, that is, it denotes the most celebrated variety among the vines. Rabbi *Levi ben Gersom* and *Aben Esra* likewise teach that it means a vine. How then do the Talmudic teachers wish to make a barren tree out of it? The word סוטה *Suthóh* means as much as כסותו *Kesutóh*, that is, his garment, as it is interpreted in the Chaldean translation of *Onkelos*, and in the aforementioned *Sépher Scharaschim*, under the *Radice* or root word סוטה *Suth*, as well as in the commentary of the said Rabbi *Levi*, fol. 51, col. 1, and is commonly understood in this way; for which reason Rabbi *Salomon Jarchi* also writes in his *Commentario*: סוטה לשון מין בגד, that is, *Suthóh* denotes a kind of garment: how then can it mean to make drunk? How also can one with any reason whatsoever change the words לבן שנים *lebén schinnáim*, that is, white in the teeth, into לבן שנים *lebén schaním*, that is, one who is advanced in years? This is indeed to draw Holy Scripture into a false and perverted meaning in a wanton and willful manner, and to lie so egregiously that the very rafters bend. Notwithstanding all of this, among the foolish and utterly obdurate Jews, the insipid book of fables, the Talmud, must be held as the Word of God and ranked higher than the Bible.

That the grapes, according to the supremely wise Rabbis' teaching, will in the future be so large need not cause one too much wonder, since they are also said to have grown extraordinarily large in the land of Canaan in ancient times. Concerning this, as well as other glories of that land, the following is read in the aforementioned passage of the tractate *Kethuvóth* fol. 111, col. 2. and fol. 112, col. 1: רב חייא בר אדא מקרי דרדקי דריש : כי אתא אמר ליה אמאי איפרת אמר ליה דלית אחת הניה לי אבא ובצרתי ממנה יום ראשון שלש מאות אשכולות אשכול לגרב . יום שני בצרתי שלש מאות אשכולות שני אשכולות לגרב . יום שלישי בצרתי מיניה שלש מאות אשכולות שלש אשכול לגרב והפקרתי יותר מחציה. אמר ליה אי לאו דאיפרת הוה עבדא טפי. רמי בר יחזקאל איקלע לבני ברק חזנהו עזי דאכלן תותי תאיני וקנטף דובשא מתאיני וחלב טייף מנייהו ומיערב

בהדי הדדי אמר היינו זבת חלב ודבש. ואמר רבי יעקב בן דוסתאי מלוד לאונו שלשה מילין פעם אחת קדמתי בנשף והלכתי עד קרסולי בדבש של תאנים, אמר ריש לקיש לדידי חזי לי זבת חלב ודבש של ציפורי והוי שיתסר מילין אשיתסר מילין. אמר רבה בר בר חנה לדידי חזי לי זבת חלב ודבש של כל ארץ ישראל והוה כמבי מיכסי עד אקרא דתולבנקי עשרים ותרתי פרסי אורכא ופותיא שיתא פרסי. רבי חלבו ורבי עזרא ורבי יוסי בר חנינא איקלעו להווא אתרא אייתו קמייהו אפרסקא דהוה כאלפס כפר הינו ואלפס כפר הינו כמה הוי חמש סאין. אכלו שליש והפקידו שליש ונתנו לפני בהמתן שליש. לשנה איקלע רבי אליעזר להתם ואייתו לקמיה נקטו בידיה ואמר ארץ פרי למלחה מרעת יושבי בה. רבי יהושע בן לוי איקלע לנבלא חזנהו להנהו קטופי דהוו קיימי כי עגלי אמר עגלים בין הגפנים אמרו ליה קטופין אינהו אמר ארץ ארץ הכניסי פירותיך למי את מוציאה פירותיך לגוים הללו שעמדו עלינו בחטאותינו. לשנה איקלע רבי חייא להתם חזנהו דהוו קיימי כעזיז אמר עזיזים בין חבריך: *that is, Rav Chija, the son of Ada, was Resch Lakisch's children's schoolmaster, and stayed away (on one occasion) for three days and did not come (to instruct the children). When he had come back, Resch Lakisch said to him: why have you stayed away (so long)? He answered him: my father left me a grapevine that is trained up high onto a trellis and tied there, from which on the first day I cut three hundred clusters of grapes, each of which yielded one Gerábh of must (that is, as much as goes into two hundred and eighty-eight eggshells). On the second day I gathered three hundred clusters of grapes, from every two of which one Gerábh of must was pressed (so that each one yielded as much as goes into one hundred and forty-four eggshells). On the third day I also cut three hundred clusters from it, of which every three yielded one Gerábh of must (so that in each one there was as much as goes into ninety-six hen's eggshells), and I left more than half standing, which anyone was free to take. Thereupon Resch Lakisch said to him: if you had not been negligent (in the instruction of my children), it would have yielded even more. Rami, the son of Ezekiel, came once to the inhabitants of Berák, and saw goats that were eating under the fig trees, and honey was dripping from the figs, while milk was flowing from the goats, so that both (honey and milk) mingled together; whereupon he said: this is the land in which (as is written in Exod 3:8, 17 and 13:5) milk and honey flow. Rabbi Jacob, the son of Dosethai, said: from Lud to Ono is three miles; and once I set out on that road before twilight (before the dawn had broken) and walked up to my ankles in the honey of the figs. Resch Lakisch said: I myself have seen that in the region of Zippori\* milk and honey flowed for sixteen miles in length and breadth. Rabba, the grandson of Channa, reported: I have seen where milk and honey flow throughout the whole land of Israel, and that region is as long as the distance from Bemichse to Akra-Tulbanke, namely twenty-two miles in length and six miles in breadth. Rabbi Chelbo, and Rabbi Avera, and Rabbi Jose, the son of Channina, came once to a certain place, where a peach was brought to them that was as large as a frying pan from the village of Hino. How large then was a frying pan from the village of Hino? It held six Seah (that is, as much as goes into eight hundred and sixty-four hen's eggshells, for one Seah holds as much as one hundred and forty-four eggshells): of this they ate one third, gave one third away freely (so that whoever wished might eat of it), and placed one third before their animals (namely their donkeys). A year later Rabbi Eliezer came there, and peaches were brought to him that were so small that he could hold one in his hand, whereupon he said*

(from Ps 107:34): “A fruitful land (God has turned) into a salt waste (and barren land) because of the wickedness of those who dwell therein.” Rabbi Joshua, the son of Levi, came once to *Gabia*, and saw the grapes (in the vineyards) standing there like calves, and said: are those calves among the vines? The inhabitants answered him: they are grapes. Thereupon he said: O land, draw in your fruits (and bring them forth more modestly). For whom do you bear your fruits? Are you not bringing them forth for these heathens who, because of our sins, have risen up against us? A year later Rabbi Chija came there and saw that the grapes were standing there like goats (and thus smaller than in the preceding year), whereupon he said (to the inhabitants): are those goats among the vines? But they answered him: go away, and do not do to us as your companion did, namely the aforementioned Rabbi Joshua, the son of Levi, who caused the grapes to be smaller now than they were a year ago.\* Furthermore, in the aforementioned fol. 112, col. 2 of the Tractate *Kethuvóth*, the following boast is made: תנו רבנן, רבנן בברכותיה כל ארץ ישראל בית סאה עושה חמשת רבוא כורין, That is: Our Rabbis teach that when the land of *Israel* is blessed (and it is a fruitful year), a field on which one *Seah* of grain is sown (that is, as much as fills one hundred and forty-four hen’s eggshells) yields five times ten thousand (that is, fifty thousand) *Cor*. Now a *Cor* is the largest measure the Hebrews had, and it held as much as the aforementioned *chomer*, namely four thousand, three hundred and twenty hen’s eggshells, and roughly one malter by our measure; and thus on such a small field (which, as Rabbi *Mosche bar Majemon* and *Bartenóra* teach in their commentary on the *Mishnah* of the Talmudic Tractate *Scheviith*, cap. I, numero 2, is to be no more than fifty cubits in length and breadth, for they write: בית סאה על נ’ אמה, That is: A field requiring one *Seah* for sowing is fifty cubits long and fifty cubits wide, with which Rabbi *Salomon Jarchi* also agrees in his commentary thereon) fifty thousand malter of grain would have had to grow, which is indeed a monstrous and crude Talmudic lie. As for what is written elsewhere about a large turnip that a fox had hollowed out and made his lair in, yet which still weighed sixty pounds, as well as about a large mustard stalk and an exceedingly large cabbage stalk, at fol. 111, col. 2 of the aforementioned Tractate *Kethuvóth*, this has already been noted above in the eighth chapter of the first part, *paginâ* 406.

Regarding the trees, they are all supposed to bear fruit every day, and the following is read concerning this in the Talmudic tractate *Shabbath*, fol. 30, col. 2.: יתיב רבן גמליאל וקא דריש עתידים : ונשא ענף ועשה פרי מה ענף בכל יום אף פרי בכל יום ליגלג עליו אותו תלמיד אמר אילנות שמוציאין פירות בכל יום שנאמר : והכתיב אין כל חדש תחת השמש אמר לו בוא ואראך דוגמתן בעולם הזה נפק אחוי ליה צלף : that is, Rabbi Gamaliel sat and preached that the trees will bear fruit every day, as it is said (Ezek 17:23): “And it will bring forth branches and yield fruit.” Just as the branches will be on the trees every day, so too will the fruit be every day. When a disciple laughed at him over this and said that it is written (Eccl 1:9): “There is nothing new under the sun,” he answered him: “Come here, I will show you something like it in this world,” and went outside and showed him a caper bush (which simultaneously bears three kinds of fruit: unripe berries, capers, and also shoots, as

Rabbi Solomon writes in his commentary on this passage). Indeed, all barren trees are also supposed to bear fruit, as was reported shortly before from the Talmudic tractate *Kethuvoth* fol. 111, col. 2. It is likewise reported there at fol. 112, col. 2: שברק אילני סרק: that is, Rabbi Chija, the son of Aschi, said that all barren trees in the land of Israel will bear fruit, because it is said (Joel 2:22): “The trees will bring forth their fruit, and the fig trees and vines will give their abundance.”

A stream shall also flow in the future from the Holy of Holies of the Temple, along which excellent fruits will grow, concerning which the following is written in the Talmudic *Tractate Sanhedrin* fol. 100, col. 1.: על: שנהאמר ועל: כל מיני מגדים שנהאמר ועל: הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא יתם פריו לחדשיו יבכר כי מימיו מן המקדש המה יוצאים והיה That is: The holy, blessed GOD will in the future cause a stream to flow from the Holy of Holies of the Temple, along which all manner of excellent fruits will grow, as it is said (Ezek 47:12): Along this stream, on both sides of its banks, all manner of fruit-bearing trees will grow, whose leaves will not fall off and whose fruits will not cease. In every month they will bring forth new fruits, for their water comes from the sanctuary; and their fruit will be (good) to eat, and their leaves will be (good) for medicine.

In the Temple itself, precious fruits shall also grow in the future, and the following is found concerning this in the Talmudic *Tractate Yoma* fol. 21, col. 2.: בשעה שבנה שלמה בית המקדש נטע בו כל מיני מגדים של זהב והיו מוציאין פירותיהן בזמן וכשהרוח מנשבת בהן נושרין שנהאמר ירעש כלבנון פריו וכשנכנסו גוים להיכל יבשו שנהאמר ופרח לבנון אומלל ועתיד הקדוש ברוך הוא להחזירין שנהאמר פרוח תפרח ותגל אף גילת כבוד הלבנון That is: At the time when Solomon had built the Temple, he planted in it all manner of golden, magnificent, fruit-bearing trees, which bore their fruits in their season; and when the wind blew upon them, the fruits fell down, as it is said (Ps 72:16): “His fruit shall rustle like Lebanon.” But when the heathens had entered into the Temple, they withered, as it is said (Nah 1:4): “And the blossom of Lebanon faded.” However, the Holy and blessed GOD will restore them, as it is said (Isa 35:2): “It (namely the wilderness) shall bloom abundantly and rejoice, and shall also be joyful and sing; (for) the glory of Lebanon shall be given to it.”

The wives shall also, in the time of the Messiah, give birth every day, concerning which the following is read in the Talmudic *Tractate Shabbath* fol. 30, col. 2.: יתיב רבן גמליאל וקא דריש עתידה: אשה שתלד בכל יום שנהאמר הרה ויולדת יחדו לגלג עליו אותו תלמיד אמר והכתיב אין כל חדש תחת השמש אמר לו בא That is: Rabbi Gamaliel once sat and preached that a woman would in the future give birth every day, because it is said (Jer 31:8): “She who is with child and she who gives birth at the same time.” When a disciple laughed at him over this and said that it is indeed written (Eccl 1:9): “There is nothing new under the sun,” he gave him this answer: “Come here, I will show you the like of this in the present world,” and went outside and showed him a hen (which lays an egg every day). Likewise it was reported above in the 8th chapter of the first part, *pagina* 370, that Adam and Eve went to bed in the eighth

hour and came back out of it as four, in that Eve immediately bore two children, namely Cain and his sister. In the book *Emek hammélech* it is written at fol. 23, col. 4. in the 42nd chapter under the title *Scháar ólam hattóhu* that the blood of women will be transformed into pure milk and no impurity will come from it any longer, and there follows thereafter concerning the future daily bearing of children by women the following: לכן עתידה אשה שתלד בכל יום שלא תהיה: That is: Therefore a woman will in the future give birth every day, because at that time there will be no impurity in the world, and the seed will ripen as it ought, and will no longer be corrupted; therefore it will at once grow and cause birth.

How many children each Jew will have at that time is indicated in the *Medrasch Tillim* fol. 28, col. 4., where the words of Ps 45:17, "In place of your fathers shall be your children," are written as follows: אמר רבי אלעזר ברבי יוסי עתיד כל אחד ואחד מישראל להיות לו בנים כיוצאי מצרים שנאמר תחת אבותיך יהיו בניך . וכמה היו אבותיו כשיצאו ממצרים ששים רבוא: אמר רבי אבהו ואל תתמה שהרי התרנגולת בדא ביומא רבא ילדה תרי ביעי וביומא זוטא חדא ה"ה כי כימי העץ ימי עמי That is: Rabbi Eliezer, the son of Rabbi Jose, said: In the future, every Israelite will have as many children as there were Israelites who went out of Egypt, as it is said: "In place of your fathers shall be your children." How many fathers did he then have when they went out of Egypt? Sixty times ten thousand (or six hundred thousand.) Rabbi Abhu said: Do not marvel at this, for a wild hen lays two eggs on a large day and one egg on a small day. This is what is written (Isa 65:22): "For as the days of a tree, so shall be the days of my people." On this matter, the book *Mechilta* fol. 24, col. 1. in the *Parascha Jethro*, in the second *Parascha*, may also be consulted.

Now let us also examine how large the land of *Israel* and the city of *Jerusalem* will be at the time of the *Messiah*, according to the teaching of the Rabbis. As regards the land of *Israel*, it is written in the book *Emek hammelech* fol. 1, col. 1. in the first chapter, under the title *Scháar Schaaschuie hammléch*, as follows: אמרינן במדרש שעתיד ארץ ישראל להיות כל כך גדול כמו העולם : that is, We say in the *Medrasch* that the land of *Israel* will in the future be as large as the entire world. Likewise, in the very same book, fol. 143, col. 2. in the 34th chapter, under the title *Scháar réscha dise-ánpin*, it is stated that the chief devil *Sammaël* and *Lilis* shall be slain, and Christendom burned above and below, and thereafter it follows: ואז ארץ ישראל תהיה כמלוא כל העולם כולו כי יתקדש מקום החלל של עצמותו ראשו כמו סופו שנאמר אני ראשון ואני אחרון ומבלעדי אין אלהים : that is, Then the land of *Israel* will be as large as the entire world, for the hollow place of its essence will be sanctified from its beginning to its end, as it is said (Isa 44:6): I am the first and I am the last, and besides me there is no God. And at fol. 44, col. 1. it is taught in the 35th chapter, under the aforementioned title *Scháar réscha dise-ánpin*, as follows: לעתיד לבוא שיאמר הקדוש ברוך הוא לשכינה הרחיבי מקום אהלך היא הגן עדן שלמטה יבלעה מקום חללה דגיהנם ויתקדש גם כן כקדושת הגן עדן . וכן למטה מקום ארץ ישראל יתרחב ויבלעה חוצה לארץ כולה ואז ישושם מדבר וציה ותפרח כחבצלת שנאמר קומה : that is, In the future, when the holy blessed GOD will say to the divine Majesty: enlarge the place of your tents, that is, spread out the lower Paradise,

she will swallow up the hollow place of Hell's essence, and that place will likewise be sanctified, just as Paradise is sanctified. So too, down below, the place of the land of *Israel* will be enlarged, and it (the land) will swallow up all the lands that lie outside of it; then (as may be read in Isa 35:1) the wilderness and the dry land will rejoice and blossom like a rose, as it is said (Ps 82:8): Arise, O God! Judge the earth, for You shall inherit all the nations. More on this subject will also appear in what immediately follows.

In the chapters of Rabbi *Eliezer*, it is read in the 43rd chapter that God will shake all impurity out of the land of *Israel* in the future with these words: לעתיד לבוא ה"ב אוהז בכנפות הארץ : כאדם שמנער את הבגד ומשליך כל מה שבתוכה ומשליך אותן לחוץ שנאמר לאחוז בכנפות ישראל ומנער אותה מכל טומאה : that is, in the future the holy blessed God will seize the land of *Israel* by its corners and shake all impurity from it, as a man does who shakes out a garment and throws away everything that is in it and casts it out, as it is said (Job 38:13): that the corners of the earth might be seized, and the wicked shaken out of it.

Regarding the city of Jerusalem, the following is taught concerning its future greatness in the book *Megalleh amykkóth*, fol. 55 col. 1, in the 167th *Ofan* or *Chapter*: 'ירושלים עתידה להיות ג' פרסאות, that is, Jerusalem will in the future be three miles long and three miles wide; and this is taken from the Talmudic tractate *Báva báthra* fol. 75, col. 2, whose words shall be cited below, where the height of the city of Jerusalem is treated. In the *Médrasch Tillim*, one reads at fol. 39, col. 1 on Ps 87 as follows: אמר רבי פנחס בשם רבי ראובן עתיד הקדוש ברוך : הוא להביא לסיני ולתבור ולכרמל וליתן ירושלים בראשן שנאמר נכון יהיה הר בית יי' בראש ההרים, that is, Rabbi *Pinchas* said in the name of Rabbi *Ruben* that the holy, blessed God will in the future bring *Sinai*, *Tabor*, and *Carmel* together and set *Jerusalem* upon their peaks, as it is said (Isa 2:2): (It shall come to pass in the last days that) the mountain of the house of the Lord shall be established upon the peak of the mountains. And in the Talmudic tractate *Pesachim*, one reads at fol. 50, col. 1 as follows: אמר רבי יהושע בן לוי עתיד הקב"ה להוסיף על ירושלים עד שהסוס רץ ומציל, that is, (It is written in Zech 14:20:) And it shall come to pass at that time that all the shadow of a horse shall be holy unto the Lord. What does the shadow of the horse signify (here)? Rabbi *Joshua*, son of *Levi*, said that the holy, blessed God will in the future do so much for Jerusalem (and extend it so far) as a horse runs (from early morning) until midday, when the sun stands directly above it, and it casts a shadow beneath itself. Here in the *Talmud*, the word מצילות *mezillóth*, which appears in the cited passage Zech 14:20, must be made to mean "a shadow," when in fact it means nothing other than bells, which are hung on horses, as Rabbi *Salomon Jarchi*, Rabbi *David Kimchi*, and *Aben Esra* themselves are compelled to acknowledge in their *Commentarii* on that passage.

In the book *Schir hasschirim rábba*, the following is read at fol. 274, col. 1 concerning the future greatness of the city of *Jerusalem*: עתידה ירושלים להיות כבכל ארץ ישראל עד שתהא מגעת לשער : דמשק וגליות באות ויגנוחות תחתיה לקיים מה שנאמר ודמשק מגווחת : מגווחת : that is, *Jerusalem* will be enlarged on all its sides, so that it will reach as far as the gate of *Damascus*, and the Jews who



were in captivity will come and rest beneath it, in order to fulfill what is said (Zech 9:1): “And *Damascus* shall be his resting place.” In the *Jalkut Schimoni* on *Isaiah*, the following is found at fol. 57, col. 2. numero 363: כתיב והיה מידי חדש בחדשו והיאך אפשר שיבא כל בשר בירושלים בכל שבת ובכל חדש אמר רבי לוי עתידה ירושלים להיות כארץ ישראל וארץ ישראל ככל העולם כלו והיאך באים בראש חדש ובשבת מסוף העולם אלא העבים באים וטוענים אותם ומביאים אותם לירושלים והם מתפללין שם בבקר והוא שהנביא מקלסן מי אלה כעב תעופינה : that is, it is written (Isa 66:23): “And it shall come to pass that from one new moon to another new moon (and from one Sabbath to another Sabbath, all flesh shall come to worship before me, saith the Lord).” How then will it be possible for all flesh to come to *Jerusalem* on every Sabbath and every new moon? *Rabbi Levi* said: *Jerusalem* will in the future be as large as the entire land of *Israel* (as it formerly was), and the land of *Israel* will be as large as the entire world. How then will they come there (to *Jerusalem*) on the new moon and the Sabbath from the ends of the earth? Clouds will come and carry them and bring them to *Jerusalem*, and they will pray there in the morning; and this is that which the prophet (*Isaiah*) praises them for when he says (Isa 60:8): “Who are these that fly like a cloud?” This is also found in the book *Pesikta rabbetha* fol. 1, col. 2. in these very same words.

When and in what manner the city of *Jerusalem* will be rebuilt is indicated by *Rabbi Naphtali* in his book *Emek hammelech*, fol. 132, col. 2, in the 12th chapter, under the title *Scháar réscha díser ánpin*, with these words: ביאת משיח צריך להיות קודם קבוץ גליות ובנין בית המקדש ובנין ירושלים עיר הקודש שיורידם הקדוש ברוך הוא משמי מרום הוא קודם לקיבוץ גליות. וקבוץ גליות הוא קודם לתחיית המתים. that is, the Messiah must come before the gathering of the Jews who are in captivity, and before the building of the Temple and of the holy city of *Jerusalem*, which (city and Temple) the holy and blessed God will cause to descend from the high heavens before the gathering of the captive Jews; the gathering of the captive Jews will precede the resurrection of the dead, and the resurrection of the dead will be the last of all these things, as it is written (Ps 147:2): “The Lord builds *Jerusalem*; He will gather together the dispersed of *Israel*.” According to this, then, God Himself is to build the city of *Jerusalem* after the coming of the Messiah and cause it to descend from heaven; and for this reason the Jews also pray daily, as can be seen in their prayer book under the title *Shacharit*, after the prayer which begins *Velammalschinim al tehi tikvah*, in the following manner to God: ולירושלים עירך ברחמים תשוב ותשכון בתוכה כאשר דברת ובנה אותה: that is, Return with mercy to *Jerusalem*, Your city, and dwell therein, just as You have said; and build it speedily, in our days, as an everlasting structure, and swiftly prepare the throne of *David* within it. After this follows another prayer, which begins: נחם יי אלהינו אבלי ציון, that is, Comfort, O Lord our God, those who mourn for *Zion*, in which they speak as follows: ברוך אתה יי בונה ירושלים: that is, Blessed are You, O Lord, who comforts *Zion* and builds *Jerusalem*; blessed are You, O Lord, who builds *Jerusalem*. That God Himself will build the city of *Jerusalem* is also written in the book *Avodath hakkodesch*, fol. 53, col. 1, in the 40th chapter, under the title *Chelek*



משכחינן כולי האי משכחינן לימים הפליגה ספינתו בים חזא מלאכי שרת דיתבי וקא מנסרי אבנים טובות ומרגליות שהם שלשים על שלשים וחוקק בהן עשר ברום עשרים אמר להו הני למאן אמרו ליה שעתיד הקדוש ברוך הוא להעמידן בשערי ירושלים. אתא לקמיה דרבי יוחנן אמר ליה דרוש רבי לך נאה לדרוש כאשר אמרת כן ראיתי אמר לו ריקא אלמלא לא ראית That is: Rabbi Jochanan once sat and preached that the holy, blessed God would cause precious stones and pearls to be brought, which would be thirty cubits long and thirty cubits wide, and would be hewn ten cubits in breadth and twenty cubits in height, and He would set them at the gates of Jerusalem. At this, a disciple laughed at him (and said): we can't even find one now as large as a turtledove's egg, and stones of such size are supposed to be found! Some time afterward, this disciple was sailing on a ship in the middle of the sea, and he saw certain ministering angels who were sawing precious stones and pearls that were thirty cubits long and thirty cubits wide, and were hewn ten (cubits in breadth) and twenty (cubits) in height. He asked them: to whom do these belong? And they answered him that the holy, blessed God would set them at the gates of Jerusalem. When he came back to Rabbi Jochanan, he said to him: Rabbi, preach on; preaching becomes you well. As you said, so have I seen it. Then he said to him: you fool, if you had not seen it, you would not have believed it. You mock the words of the Wise. And when he turned his eyes upon him, he was turned into a heap of bones, that is, he fell down and died. This Talmudic fable also appears in the tractate *Sanhédrin* fol. 100, col. 1, as well as in the *Médrasch Tillim* fol. 38, col. 4, on Ps 87.

By the aforementioned *thor* (gate), the portals through which one enters the city are understood; for this reason it is written in the aforementioned *Médrasch Tillim* at the cited passage as follows: אמר רבי יהודה בשם רבי שמואל שער הגדול של ירושלים שתי מזוזות ושתי פשפשים על אבן אחת, That is: *Rabbi Jehuda* has said in the name of *Rabbi Samuel* that the great gate of *Jerusalem* shall have two *mesusóth* (or *mesusos*, that is, two scrolls which the Jews are accustomed to insert into the doorposts of their doors, concerning which information can be found in *Buxtorf's* *Judenschul*) and two small doors set in one stone. From this it can be seen that the aforementioned precious stones are to be used for the gates of the city of *Jerusalem*, from which it may be concluded that the gates will be twenty cubits high. But since it was mentioned above that people at the time of the *Messiah* will be at least one hundred cubits tall, and they would not be able to pass through a gate that is only twenty cubits high, *Rabbi Bechai* in his book *Shulchan árba* fol. 9, col. 3. maintains that by the word שערים *Schearím* one should understand not the gates of the city and the doors of houses, but rather window frames, expressing himself as follows: זה שאמר עתיד הקדוש ברוך הוא להביא אבנים טובות ומרגליות וחוקק בהם עשר ברום עשרים ומעמידן בשערי ירושלים שנאמר ושעריך לאבני אקדה שנראה מזה שיהיו הקומות כ' אמה לא יותר לכך הוצרכו לומר שאין זה נאמר בשערי הבתים חכימא כי שאין יכנסו אותם הקומות אלא בנדאי בשערי חלונות נאמר That is: What is said (in the *Talmud*), that the holy blessed GOD will cause precious stones and pearls to be brought, which will be hewn ten cubits in breadth and twenty cubits in length, and will set them at the *Schaaré*, that is, the gates of Jerusalem, because it is said (Isa 54:12):



In the aforementioned *Midrasch Tillim*, the matter is presented differently at the last-cited passage, with these words: אמר רבי יודן לעתיד לבוא אדם יש לו שנים ושלושה זהובים חוב על חבירו והוא אומר לו נלך אצל מלך המשיח והם הולכים אצלו והוא אומר לו מה אני חייב לך שנים ושלושה זהובים איל מכאן שהכסף והזהב That is: *Rabbi Joden* said, when in the future someone has two or three guilders in debt to claim from his neighbor, the debtor will say to his creditor, let us go to the *Messiah* (to pay you). They will then go to him, and the debtor will say to the creditor, how much do I owe you? Two or three guilders? (and will there take as much money and pay his debt, and say:) I will depart from here (since my debt is paid;) for silver and gold will be before the King *Messiah* like dust (and thus in great abundance), as it is said (Ps 147:14): “He who sets your borders in peace.”

Now, as has been mentioned, since there are to be so many precious stones and pearls around Jerusalem in the future, the Jews will have no need of serpents to bring them these things. Concerning this, the Talmudic tractate *Avóth* (or *Ovós*) of Rabbi Nathan, fol. 1, col. 2, 3, contains the following written passage: אלמלא לא נתקלל נחש לכל אחד ואחד מישראל היו לו שני נחשים בתוך ביתו אחד משגרו למערב ואחד משגרו למזרח ומביאים להם סנדלכים טובים אבנים טובות ומרגליות ואין כל בריה יכולה : that is, if the serpent had not been cursed, every Israelite would have had two serpents in his house. He would have sent one toward the setting of the sun and the other toward the rising of the sun, and they would have brought him fine emeralds, precious stones, and pearls. No person would have been able to lay hands on them; indeed, they would have brought those same precious stones under the camels, donkeys, and mules (into the stalls), and carried the dung (from beneath such animals) out into the gardens and pleasure gardens. In the Talmudic tractate *Sanhedrin*, however, this matter is read somewhat differently at fol. 59, col. 2, with these words: אלמלא לא נתקלל נחש כל אחד ואחד מישראל היו מזדמנין לו שני נחשים טובים אחד משגרו לצפון ואחד משגרו לדרום להביא לו מרגליות טובות ואבנים טובות ומרגליות ולא עוד אלא שמפשילין רצועה תחת זנבו ומוציא בה עפר : that is, if the serpent had not been cursed, two good serpents would have been appointed for every Israelite, one of which he would have sent toward the south and the other toward the north, to bring him fine emeralds, precious stones, and pearls. This would not have been enough; rather, a strap would also have been fastened to their tail, with which they would have brought earth into the person's garden or uncultivated field. The very same thing is also to be found in the *Jalkut Schimóni* on the books of Moses, fol. 4, col. 4, *numerô* 15.

It is also said that in the future there will be a fire around the city of Jerusalem, through which people will pass unharmed, and this is written in the *Jalkut* on *Zachariam*, fol. 85, col. 1. *numerô* 569, as follows: אמר רבי שמעון בן לוי : שבכ פמליא שלי נעשים לה חומה לירושלים לעתיד לבוא ואני מצוה למלאכים לשומרה שנאמר על חומתיך ירושלים הפקדתי שומרים וכי נאחד שהאש מוקפת לה מי יכול ליכנס בתוכה אבל לעתיד לבוא הצדיקים מהלכים באש כאדם שמהלך בחמה מפני הצנה והיא ערבה עליו. ואם אתה תמה בדבר זה בוא והסתכל בחנניה מישאל ועזריה שבעשה שהשליכם נבוכדנאצר בתוך כבשן האש היו מהלכים בו כאדם שהוא מהלך בחמה : that is, Rabbi

*Simeon*, the son of *Levi*, says (that God has said): in the future, all those who are in my household (that is, all my angels) shall be a wall around Jerusalem, and I will command the angels to guard it, as it is said (Isa 62:6): “I will set watchmen upon your walls, O Jerusalem!” But since fire will surround it on all sides, who then will be able to enter? The righteous will in the future walk through fire, just as a person walks in the sunshine, which is pleasant to him on account of the cold. But if you marvel at this, then come and consider Hananiah, Mishael, and Azariah, who, when Nebuchadnezzar had them thrown into the fiery furnace, walked about within it just as a person walks in the sunshine when it is cold, as it is said (Dan 3:25): “He answered and said, I see indeed four men walking freely in the fire, and they are unharmed.” But let this be enough concerning the city of Jerusalem; we will now also examine what the rabbis write about the Temple that will exist in Jerusalem in the future.

Regarding the work of the Temple, the rabbis do not agree with one another in their opinions. Some say God will build it Himself and cause it to come down from heaven; others teach that the *Messiah* will build it; others report that the Edomites, that is, the Romans, or the Christians, will build it; and others maintain that it was not burned but was hidden away by the devils. That God will build it Himself is stated in the book *Séra Abraham*, fol. 66, col. 3, in these words: יבנה הקדוש ברוך הוא בית המקדש לעתיד בעצמו שנאמר אני הצתי אש בציון ואני עתיד לבנותה: that is, the holy blessed God will in the future build the Temple Himself, as it is said (Lam 4:11): I have kindled a fire in Zion, and I will build it again. The following is also read on this subject in the *Jalkut Schimóni* on *Isaiah*, fol. 41, col. 1, number 258: רבי פנחס בשם רבי ראובן אמר עתיד הקדוש ברוך הוא להביא סיני ותבור וכרמל ולבנות בית המקדש על גביהן מה טעם והיה באחרית הימים נכון יהיה הר בית יי' בראש ההרים והם אומרים שירה. אמר רב הונא דיין עד כאן אלא בית המקדש אומר שירה וההרים עונים אחריו וגו': that is, *Raf Pinchas* said in the name of *Rabbi Ruben* that the holy blessed God will bring *Sinai*, *Tabor*, and *Carmel* together and build the Temple upon them. From where is this proven? (Because it is written in Isa 2:2:) It shall come to pass in the last days that the mountain of the house of the Lord shall be established at the top of the mountains; and they shall sing a song of praise. *Raf Hona* said: Is that sufficient? The Temple will sing a song of praise, and the mountains will respond to it. In the book *Toledóth Yitzhak*, fol. 31, col. 1, in the *Parascha Toledóth Yitzhak*, the following is likewise written: בית המקדש השלישי יבנה על הקדוש ברוך הוא וכמו שהקדוש ברוך הוא חי לעד כן יהיה קיים לעד ולא יחרב עוד: that is, the third Temple will be built by the holy blessed God; and just as the holy blessed God lives eternally, so too will the Temple endure eternally and be laid waste no more. Beyond this, the following is also found in the little book *Schechacháth léket*, number 2, under the title *Beth hammikdalch*, drawn from the book *Tikkúne hassóhar*, from the twenty-first *Tikkun*: כדן יהבני ביתא דשכינתא דאיהו הוא: that is, בעצמו ובניינא דבי מקדשא ההא בנויה מכספא ודהבא ואבנין יקרין ותהא מרקמא מכל ציורין דעובדא דבראשית וגו' thus will the house of the divine Majesty, namely the Temple, be built, which the holy blessed

God will build Himself. The structure of the Temple, however, will be built of silver and gold and precious stones, and embroidered work depicting all manner of forms from the work of creation will be incorporated into it.

That God will cause the Temple to descend from Heaven is taught in the book *Emek hamméleh* fol. 121, col. 4., in the 152nd chapter, under the title *Scháar Kirjáth árba*, in these words: אמרו רבותינו זכרונם לברכה שארץ ישראל יהיה לעתיד לבוא כל כך גדולה כמו כל העולם כולו בטהרתו ואז יוריד הקדוש ברוך הוא בית המקדש משמי שמים העליונים אשר כולו אש מעשה ידיו של הקדוש ברוך הוא וישמשו בו ישראל כמלאכי הקודש המשרתים בשמי מרום וזהו המקדש שעלה ברצונן של הק"בה להורידו משמי מרומים אחר יציאת מצרים ולכן הזכיר אותו משה רבינו עליו השלום בשירת הים שונן אל מקדש יי' כוננו ידיך ולא ישלטו בו ידי אדם מעולם וזהו סמיכתו יי' ימלוך לעולם ועד שראה ברוח הקודש שלא יורידו עד לעתיד אורות עין מיכה שנאמר ועבר בים צרה וגו' ולעתיד לבוא יורידו ה"קבה בזמן שימלוך יי' לעולם ועד שהוא אחר ביאת משיח ולכן לא אמר יי' מלך יי' מלך רק ימלוך והמבין יבין. וכמו That is: Our rabbis, of blessed memory, have said that the land of Israel will in the future be just as large as the entire world is, in its purity; and that the holy, blessed God will then cause the Temple to descend from the high Heaven, which will be entirely of fire and the work of the hands of the holy, blessed God, in which the Israelites will serve just as the holy angels serve in Heaven. And this is the very Temple which the holy, blessed God had resolved, at the departure of the children of Israel from Egypt, to cause to descend from the high Heaven; for this reason our teacher Moses, upon whom be peace, made mention of it in the song of praise concerning the sea (through which the Israelites passed on dry foot and in which the Egyptians drowned), that they would be made worthy of it (when he says, Exod 15:17: "You will bring them in and plant them on the mountain of Your inheritance, which You, O Lord, have made Your dwelling"), as the sanctuary, O Lord, which Your hands have prepared, over which the hands of men shall never have power. For this reason there follows immediately thereafter (v. 18): "The Lord shall reign forever and ever," since he (namely Moses) saw through the Holy Spirit that God would not cause it to descend until the future time, on account of the sin of Micah (mentioned in Judg 17), as it is said (Zech 10:11): "And he shall pass through the sea of affliction," etc. But in the future the holy, blessed God will cause it to descend at the time when the Lord shall reign forever and in eternity, which will come to pass after the coming of the Messiah; for this reason he did not say "the Lord has reigned, the Lord has reigned," but rather "He shall reign." Whoever is wise will understand it. And just as His kingdom endures forever and ever, so too will the building of His Temple endure for all eternity. That the Temple will be given by God from Heaven is also to be found in the aforementioned book *Emek hammelech* fol. 42, col. 4., at the end of the 72nd chapter, under the title *Scháar ólam hattóhu*, and fol. 132, col. 2., in the 12th chapter, under the title *Scháar réscha diser ánpin*.

That the *Messias* will build it is stated in the *Jalkut Schimoni* on the Song of Solomon, fol. 179, col. 3, *numero* 988, where the words read as follows: מלך המשיח יתעורר מן הצפון ויבנה בית: That is: The King *Messias* will be roused from the north and will build the Temple

toward the south. So too is it read in Rabbi *Mosche bar Majemon's* book *Jad chasaka*, in the second part, fol. 297, col. 1, in the 11th chapter, under the title *Hilchóth melachim, numero 1*: המלך המשיח עתיד לעמוד ולהחזיר מלכות בית דוד לישנה הממשלה הראשונה ובונה המקדש וגו' That is: The King *Messias* will in the future arise and restore the dominion of the house of David, and set the first sovereignty back into its former state, and build the Temple, etc. In the book *Pesikta sotárta*, fol. 58, col. 1, in the *Parascha Balak*, on the words Num 24:17, "He will shatter the princes of Moab," it is likewise written: מלמד שיהיו ישראל מקובצין בגליל העליון ויצפה עליהם שם משיח בן יוסף מתוך הגליל והם עולים משם וכל ישראל עמו לירושלים וגו' והוא עולה ובונה את בית המקדש ומקריב קרבנות והאש יורדת מן השמים והוא מוחץ כל אומות העולם: That is: This teaches us that the Israelites will gather in upper *Galilaea*, and that the *Messias*, the son of *Joseph*, will watch over them from the midst of *Galilaea*, and will go up from there with all the Israelites to Jerusalem, etc. He will go up and build the Temple and offer sacrifices, and fire will come down from heaven, and he will shatter all the nations of the world. And in *Bamidbar rabba*, fol. 205, col. 2, in the 13th *Parascha*, it is read: לכשיתעורר מלך המשיח שהוא נתון בצפון יבא ויבנה את בית המקדש שהוא נתון בדרום: That is: When the King *Messias* will be roused, he who is situated in the north, he will come and build the Temple, which is situated in the south. Beyond this, it is also taught twice in *Abarbanel's* commentary on Zech 4, fol. 284, col. 4, at the end, and fol. 185, col. 1, that the *Messias* will build the Temple.

That the Edomites, that is, the Romans, or Christians, are to build it, this is taught by Rabbi Bechhai in his commentary on the Five Books of Moses, fol. 132, col. 2, in the Parashah *Shemini*, where he expresses himself as follows: במדרש תנחומא למה נמשלה מלכות זו לחזיר שעתידי להחזיר העטרה ליושנה . והענין כי שני המקדשים נבנו על ידי להחזיר עליהן מדת הדין . ויש נוסחאות שכתוב בהן שעתידי להחזיר העטרה ליושנה . בית שני בנה זרובבל שהיה גם כן מזרע יהודה שנאמר ידי זרובבל יסדו וגו' : That is: In the *Midrasch Tanchúma* (it is read:) why is this kingdom (namely the Edomite or Roman kingdom, as can be seen from the preceding words) compared to a *Chásir*, that is, a pig? Because the holy and blessed God will cause the attribute of judgment to come upon them (namely the Edomites, or Romans, or Christians), which causing to come upon is called *hachasir*. In other copies, however, it is written (that the Roman Empire, or Christendom, is compared to a *Chásir* or pig for this reason) that it will restore the crown to its former state, which restoring is called *hachasir*. The meaning is that the two Temples were built by the Israelites. The first Temple was built by Solomon, who was of the seed of Judah. The second Temple was built by Zerubbabel, who was likewise of the tribe of Judah, as it is said (Zech 4:9): The hands of Zerubbabel have laid the foundation of this house. But the third Temple will be built by this people (namely the Edomite, that is, the Roman and Christian people); and this is what is meant when it is said that the Edomite kingdom will restore the crown to its former state, because it destroyed the Temple (through Titus Vespasianus). But if the Christians, as mentioned above, are all to be killed at the time of the *Messiah*, how will they



then be able to build the Temple? Or will they perhaps be allowed to live until the building is finished, and only then be put to death? In such a manner, however, they would receive a very poor reward for their completed heavy labor and rendered bitter service.

Regarding the materials: as far as the stones are concerned, it is written in the *Jalkut chadasch* fol. 42. numero 66. under the title *Beth hammikdash* as follows: לערתי יבנה בית המקדש על מכוננו מאותן האבנים בעצמן שהיה בית המקדש ראשון בנוי that is, in the future the Temple will be built upon its place from the very same stones with which the first Temple was built. As for the beams, the following is read in the Chaldean translation of the words of Song 1:17: אמר שלמה נביא כמה יאי בית מוקדשא די' דאתבני על ידי מן קיסי גולמיש אבל יתיר יהי יאי בית מוקדשא דעתיד לאתבנאה מיומי that is, the Prophet Solomon said: how beautiful is the Temple of the Lord, which was built by me from cedar wood. But the Temple which will be built in the future, in the time of King Messiah, will be far more beautiful, its beams being of cedars from the Garden of Eden, and its rafters of fir trees and cedars.

That the Temple was not burned but rather hidden by the devils: this is read in the *Jalkut chadasch* fol. 74, col. 3. numero 7. from the first part of the book *Asarah maamaroth* cap. 26. fol. 111, col. 2. with the following content: המקדש לא נשרף אלא נגנז רק שדים ושרתין הביאו גל של אבנים סיד: that is, the Temple was not burned but hidden, and the devils and she-devils brought a heap of burnt lime to satisfy the eye of the wicked one (*Titus Vespasianus*). This is also read in the book *Emek hammélech* fol. 37, col. 1. at the end of the 65th chapter, under the title *Schaar olām hattóhu*, that not only was the Temple not destroyed, but also that even at the present time sacrifices are offered therein by the angel *Sandálfon*, who is *Elijah*, and the words there read as follows: הוא המקריב בבית המקדש עתה אפילו בחרבנו כי אי אפשר לעולם: בלא קרבנות והאומות אינם רואים אותו ואינם יודעים בו ויש לו מעות מהרומת הלשכה שנגנזת לשם. ועל זה אז"ל שמעתי שמקריבין קרבנות אע"פ שאין בית המקדש והבן. ובאמת בית המקדש לא נחרב כמו שה'קבה גזר על הרוחין ושרין שהביאו האבנים בימי שלמה כאשר הוא במדרש רבה שיר השירים כן הביאו אבנים שרופות למלאות עינו של אותו רשע. וכן הוא: that is, he (*Elijah*) is the one who now offers sacrifice in the Temple, even though it is desolate, for the world cannot exist without sacrifices; but the nations (who are outside of Judaism) do not see him and know nothing of it. The money (which is needed for this purpose) he has from the chamber of the heave-offerings, which is hidden there. For this reason our rabbis, of blessed memory, have said: I have heard that sacrifices are offered, even though there is no Temple. Understand it well. It is also in truth the case that the Temple was not destroyed; rather, just as the holy blessed God ordained over the spirits and devils that in the times of *Solomon* they had to bring the stones (for the building of the Temple), as is read in the *Médrasch rabba* on the Song of Songs of *Solomon*, so too did they bring burnt stones (and covered the Temple with them) so that they might fill the eyes of that same wicked one (namely *Titus Vespasianus*) and satisfy him, so that he would believe the Temple had been burned. Thus it

is also written in the *Sóhar* in the Parashah *Pekudé*, fol. 240, col. 2.: Come and see: far be it that the nations should have had power over the stones and foundations of Zion and Jerusalem. Furthermore, in the cited fol. 74, col. 4. numero 18. of the *Jalkut chádásch*, it is written from the book *Galánte* as follows: כל האבנים ויסודי ירושלים ויסודי המקדש לא נשרף ולא נחרב ולא נאבד אחד מהם אלא נגנזו וכשישיב הקדוש ברוך הוא ויקים את ירושלים על מקומו אותן האבנים הראשונים ישובו למקומם that is, not a single one of all the stones, nor a single one of the foundations of Jerusalem and of the Temple, was burned, or destroyed, or lost; rather, they were hidden (and preserved or kept safe); and when the holy blessed God will restore Jerusalem and set it in its place again, those same original stones will also return to their place, and the entire structure will stand as before; although to outward appearance the foundations of the Temple were destroyed, it was nothing other than an illusion before the eyes.

The doors of the Temple, too, are said not to have been burned but rather to have been hidden away. Concerning this, the following is read in the *Jalkut Schimóni* on the Psalms, fol. 98, col. 4, no. 699, on the words of Ps 24:6, 9, “Lift up your heads, O ye gates,” from the book *Tanchúma*, which is held in high esteem among the Jews: מי אמר הפסוק הזה שלמה אמרו כשעשה את הארון עשאו של עשרה אמות וגשאו אותו להכניס לבית קודש הקדשים כיון שהגיע לפתח בית המקדש היה הפתח של עשר אמות והארון של עשר אמות ואין עשר אמות יכולין ליכנס בתוך עשר אמות ועוד שהיו טוענים בו . כיון שראה שלא היה יכול להכניסו היה מתבייש ולא היה יודע מה לעשות התחיל מתפלל לפני הקדוש ברוך הוא שאו שערים ראשיכם ויבא מלך הכבוד באותה שעה בקשו השערים לירד ולרוץ על ראשו של שלמה שהיו סבורים שמא על עצמו הוא אומר אמרו ליה מי הוא זה מלך הכבוד אמר להן ה' צבאות מלך הכבוד סלה . כיון שהזכיר ארונו של דוד וראו ארונו מיד נענה . אמר להן הק"ב אתם חלקתם חלקתם לי כבוד חייכם כשאחריב את ביתי אין כל אומה שולטת בכם. כל כלי בית המקדש גלו לבבל שנאמר מכלי בית ה' הביא נבוכדנאצר מלך בבל לבבל אבל השערים במקומן נגנזו שנאמר טבעו בארץ שעריה. ולמה נצטער שלמה על יד שנתגאה ואמר That is: Who spoke this verse? Solomon spoke it. When he had made the Ark (of the Covenant), he had made it ten cubits in size; and he carried it, intending to bring it into the Holy of Holies. But when he came to the gate of the Temple, the gate was ten cubits wide and the Ark was also ten cubits wide; ten cubits, however, cannot pass through ten cubits (and beyond that, it was also being carried, which required still more room). When he saw that he could not bring it in, he was ashamed and did not know what to do, and he began to pray before the holy and blessed God: “Lift up your heads, O ye gates, that the King of Glory may enter.” At that moment the gates wanted to come down and fall upon Solomon’s head (to crush it), because they supposed he had said this of himself (and had called himself the King of Glory), and they said to him: “Who is this King of Glory?” And he answered them: “The LORD of Hosts is the King of Glory.” *Sela*. After he had made mention of David’s LORD (that is, of God), and they had seen His Ark (of the Covenant), he was immediately heard (and they widened themselves so that one could enter). Then the holy and blessed GOD said to them (meaning the gates): “You have shown Me honor; I swear by your life that no nation shall have power over you when I destroy My house.” All the vessels of the Temple were

carried away to Babylon, as it is said (2 Chr 36:7): “Nebuchadnezzar also carried off some of the vessels of the house of the LORD to Babylon”; but the gates were hidden in their place, as it is said (Lam 2:9): “Her gates are sunk into the ground.” But why was Solomon so afflicted (that things went so badly for him)? Because he had been arrogant and had said, as is seen in 1 Kgs 8:13: “I have built a house for You to dwell in.” These are the words of the *Jalkut Schimoni*.

But where is it written that King Solomon made the Ark of the Covenant, or had it made? It is indeed read in 1 Kgs 8:6 that he had the Ark of the Covenant carried into the Holy of Holies, but it had already been made in the time of Moses, as can be seen in Exod 25:10 etc. and 37:1 etc. Likewise, the Ark was not ten cubits in size, as is erroneously stated here, but was only two and a half cubits long, one and a half cubits wide, and one and a half cubits high, as is to be found in the two last-cited passages; although in the Talmudic tractate *Schekalim* fol. 9, col. 1, it is read that according to the opinion of Rabbi Ilai there were two arks, a view which is however contradicted there by the Rabbis; on which matter the commentary of Isaac Abarbanel on 1 Sam 4:4 may also be consulted. Just as very great errors have been made in this regard, so too is all the rest an insipid and foolish Jewish fable, which is presented in a different manner in the *Méderasch Tillim* fol. 22, col. 3, on the aforementioned words of Ps 24:6, and indeed in these words: את מוצא בשעה שבנה שלמה בית המקדש ביקש שלמה להכניס את הארון והיה השער קטן חמש אמות ארכו ושנים וחצי רחבו. והארון הזה אמתים וחצי ארכו ואמה וחצי רחבו. וכי לא היה אמה וחצי נכנס בתוך שנים וחצי. אלא באותה שעה דבקו שערים זה בזה ואמר שלמה עשרים וארבע רגלות ולא נענה. חזר ואמר שאו שערים ראשיכם ולא נענה כיון שאמר יי' אלהים אל תשב פני משיחך זכרה לחסדי דוד עבדך מיד נענה ונשאו שערים ראשון ונכנס *That is: You find that when Solomon had built the Temple, he wished to have the Ark (of the Covenant) brought into it, and that the gate was small, five cubits long and two and a half cubits wide, while the Ark was two and a half cubits long and one and a half cubits wide. What! Could the Ark, which was one and a half cubits wide, not pass through the gateway that was two and a half cubits wide? The gates held fast together at that time (so that one could not separate them and open them); and Solomon spoke twenty-four songs (in the hope that they would open), but he was not heard. Thereafter he said: Lift up your heads, O you gates! and was likewise not heard. But after he had spoken (the words of 2 Chr 6:42): Lord GOD, turn not away the face of Your anointed: remember the mercies of Your servant David, he was immediately heard, and the gates lifted up their heads, and the Ark went in, and fire came down from Heaven. But why was Solomon so distressed? Because he had been proud and had said: I have built a house for You as a dwelling.* But if those gates were to be used again in the future for the Temple, which had been there in ancient times, then there would certainly be no place for that gate which the angels are said to have fashioned from precious stones for the future Temple, concerning which it is written in the *Jalkut Schimoni* on *Esaias*, fol. 54, col. 1, numero 339 as follows: אמר רבי ירמיה בשם רבי שמואל בר יצחק עתיד הקב"ה לעשות שער

המזרח של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. רבי יוחנן הוה יתיב ודריש בבי כנישתא בציפורי עתיד הק"ב לעשות שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. הוה תמן חד אפיקורוס אמר אפילו כהדא ביעתא דשפנינא ליה אנן משכחין והדין יתיב ואמר הכדין עם שהוא מפרש בים הגדול פקעה ספינתו בים וירד לעומקי תהום וראה מלאכי השרת מסתתין בו מגלפין בו מרגלין בו אמר להם מהו זה אמרו לו זה שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית. אמר ליה סבא סבא כל מה דאת יכיל למגלג לגלג למשבחא שבח דאילולי חמון עיני לא הינא מהימנא. אמר ליה ואילו לא חמון עינך לא היתא מהימנא למיליא דאוריתא הלא עיני ואסתכל ביה מיד נעשה ביה גל של that is, Rabbi Jeremias said in the name of Rabbi Samuel, the son of Rabbi Isaac: the Holy Blessed God will in the future make the gate of the Temple facing the rising of the sun, together with two small doors, out of one precious stone (or one pearl). Rabbi Jochanan once preached in the synagogue in Zipporia (and said): the Holy Blessed God will in the future make the gate of the Temple facing the rising of the sun, together with two small doors, out of one precious stone. But there was an Epicurean (or heretic) present, who said: we find none that is as large as a turtledove's egg, and this man sits here and tells such lies. When that same man was afterwards sailing on the great sea, his ship broke apart in the sea, and he sank down into the depths of the abyss, and saw ministering angels therein cutting (a stone), and hewing it out, and fashioning a distinction upon it. Then he said to them: what is this? And they answered him: this is the gate of the Temple facing the rising of the sun, together with two small doors, fashioned from one precious stone. (After the said Epicurean had returned home again,) he said to Rabbi Jochanan: O old man, recount all that you can recount, and praise what you can praise; for had my eyes not seen it, I would not have believed it. But he gave him this answer: if your eyes had not seen it, you would not have believed the words of the Law. And he lifted up his eyes and looked at him, and that man was turned into a heap of bones, that is, he died. These are the words of the *Jalkut*. But I would very much like to know how this Epicurean, after having suffered shipwreck and sunk into the depths of the sea, was kept alive and came back out again.

Notwithstanding that this is a palpable fabrication, there follows immediately after the passage just cited the claim that God Himself showed such a stone to a pious man who had also doubted it, and the words read as follows: מעשה בחסיד אחד דהוה מטייל בשינתא דימא והרהר בלבו ואמר נאכד שהק"ב עתיד לעשות שער המזרחי של בית המקדש הוא ושני פשפשין אבן אחת של מרגלית יצתה בת קול ואמרה אלולי שאתה חסיד גמור כבר היה מדת הדין פוגעת בו באותו איש : העולם כולו בראתי בששה ימים דכתיב כי ששת ימים עשה יי' את השמים ואת הארץ ושער המזרחי של בית המקדש אפשר לעשות ושני פשפשין אבן אחת של מרגלית : מיך בקש רחמים על עצמו ואמר רבון העולמים אף על פי שלבי הרהרתי בשפתי לא דברתי : מיד נעשה לו נס ונבקע הים לו וראה מלאכי השרת מכתתין בו פולפין בו ואמר להם מה הוא זה אמרו לו זה שער המזרחי של בית המקדש הוא ושני פשפשין אבן That is: It came to pass with a pious man that, as he was walking along the shore of the sea and was pondering in his heart that which is said, namely that the holy and blessed God (according to the teaching of the Rabbis) will in the future make a gate on the Temple facing the rising of the sun, with two small doors, out of a single precious stone (and he doubted whether this could be so), a voice came down from Heaven and said: if you were

not a perfectly pious man, the attribute of judgment would already have struck (and punished) you. I have created the entire world in six days, as it is said (Exod 20:11): “For in six days the Lord made heaven and earth”; so it is likewise possible for Me to make the gate of the Temple facing the east, with two small doors, out of a single precious stone. Thereupon that same pious man immediately begged for mercy and said: O Lord of the worlds! although I thought this in my heart, I did not speak it with my lips. Then a miracle was immediately wrought for him, and the sea was parted before him, and he saw ministering angels therein cutting, hewing, and making distinctions upon (a stone), and he said to them: what is this? And they answered him: it is the gate of the Temple facing the east, with two small doors, being fashioned out of a single precious stone.

The ark of the covenant, together with those things which had been in the Holy of Holies, is said to have been hidden away, but in the future, at the time of the Messiah, it will come to light again. That the ark of the covenant was hidden is found in the Talmudic tractate *Jóma* fol. 53, col. 2. in these words: רבי יהודה בן לקיש אומר ארון במקומו נגנו שנאמר ויאריכו ראשי הבדים : וגו' מן : that is, Rabbi Jehuda, the son of Lakisch, says that the ark was hidden in its place, because it is said (1 Kgs 8:8): “But the poles of the ark were so long that their tips (that is, their outermost ends) were seen from the sanctuary before the inner chamber, but they were not seen on the outside, and they remained there until this day.” The proof, as Rabbi Salomon notes in his commentary on this passage, is drawn from the fact that it says “and they remained there until this day,” from which it follows that they must still be there. Rabbi Isaac Abarbanel writes in his exposition of these words, fol. 226, col. 1 of the Leipzig printing, as follows: ה”זל דרשו ויהיו שם עד היום הזה מלמד כשגלו ישראל לא נגלה הארון ;עמהם אלא במקומו נגנו : that is, our sages, of blessed memory, report that through the words “and they remained there until this day” it is taught that when the Israelites were led away into captivity, the ark was not carried away with them, but was hidden in its place.

From the Talmudic tractate *Schekalim* fol. 9, col. 1., it is taught that other things were hidden along with it, in these words: משגנו ארון נגנו עמו צנצנת של שמן המשחה מקלו של אהרן שקדיה ופרחיה וארגז שהשיבו פלשתים אשם לאלהי ישראל. מי נגזו יאשיהו כיון שראה שכתוב יולך ה' אותך ואת מלכך עמד וגנו שנאמר ויאמר אל הלויים המבינים לכל ישראל הקדושים לה' תנו את ארון הקדש בבית אשר בנה שלמה בן דוד מלך ישראל אין : לכם משא בכתף עבדו את ה' אלהיכם ואת עמו ישראל. אמר להן אם גלה עמנו לבבל שוב אינו חוזר למקומו וגנו : that is, from the time when the ark was hidden, there were also hidden along with it the jar of manna (of which one may read in Exod 16:33), and the vessel with the oil of anointing, as well as the staff of Aaron together with its almonds and its blossoms (of which mention is made in Num 17:8), and the little chest which the Philistines sent as a guilt offering to the God of Israel (which may be seen in 1 Sam 6:11, 15). Who then hid them? Josiah did it, after he had seen that it is written (Deut 28:36): “The Lord will lead you and your king away,” whereupon he arose and hid them, as it is said (2 Chr 35:3): “He also spoke to the Levites who taught all Israel, who were consecrated to the Lord: place the holy ark in the house that Solomon the

son of David, king of Israel, built. You shall carry it on your shoulders no more. Now serve the Lord your God and His people Israel.” He said: if it is carried away with us to Babylon, it will not return again to its place, and therefore it was hidden. The very same thing is also to be found, with minor variation, in the Talmudic tractate *Horajoth* (or *Horajos*) fol. 12, col. 1 Isaac Abarbanel expresses himself on this matter in his commentary on 2 Kgs 23:3, fol. 302, col. 3 of the Leipzig printing, as follows: ידע יאשיהו שעתיד היה הבית ליחרב מדברי חולדה הנביאה לכן צוה: 'לגנוז קודש ה' אשר אהב כדי שלא יבא לידי האויבים כשאר כלי בית ה'; that is, Josiah knew that the Temple was to be destroyed, from what the prophetess Huldah (2 Kgs 22:15-17) had said, and therefore he commanded that the sanctuary of the Lord, which he loved, be concealed, so that it might not fall into the hands of the enemies, as did the remaining vessels of the house of the Lord.

Our sages, of blessed memory, say that this refers to the structure which Solomon had built beneath the floor of the inner sanctuary, in order to conceal the Ark there; for it was known to him that the Temple would be destroyed. He had that place made with deep and winding hidden vaults, and had a stone laid over the opening of that place, upon which the Ark stood. But Josiah concealed there the Ark, and the jar of manna, and the staff of Aaron, together with the anointing oil. And one may well say that he was moved to do this by the prophecy which, as mentioned above, had come to him.

Where, however, that same Ark, along with the other aforementioned things, was hidden, the aforesaid Abarbanel indicates in his commentary on the first book of Kings, on the words of Cap. 6, v. 19, “But the inner sanctuary he prepared within the house, that the Ark of the Covenant of the LORD might be placed there,” fol. 220, col. 1 of the aforementioned edition, expressing himself as follows: חז”ל אמרו שבזה רמז אל הבנין אשר עשה שלמה תחת קרקע הדביר לגנוז שם את הארון לפי שהיה נודע אליו שעתיד היה הבית ליחרב. ועשה אותו מקום במטמוניות עמוקות ועקלקלות והניח האבן על פי המקום ההוא ועל האבן ההוא היה הארון. ויאשיהו גנו שמה הארון וצנצנת המן ומטה אהרן ושמן המשחה. ואפשר לומר שמתוך זה, הנבואה שבאה לו כמו שזכר למעלה נתעורר לעשות זה. That is: Our sages, of blessed memory, say that this refers to the structure which Solomon had built beneath the floor of the inner sanctuary, in order to conceal the Ark there; for it was known to him that the Temple would be destroyed. He had that place made with deep and winding hidden vaults, and had a stone laid over the opening of that place, upon which the Ark stood. But Josiah concealed there the Ark, and the jar of manna, and the staff of Aaron, together with the anointing oil. And one may well say that he was moved to do this by the prophecy which, as mentioned above, had come to him.

That the Ark of the Covenant will come forth again and be revealed at the time of the Messiah is taught by the aforementioned Abarbanel in his *Commentary* on the First Book of *Samuel*, where he writes at fol. 86, col. 2 of the aforementioned edition, on the words of Cap. 4, v. 4, *And the two sons of Eli, Hophni and Phinehas, were there with the Ark of the Covenant of GOD*, as follows: הארון המיוחד הזה הוא אשר הכניס שלמה המלך בקדש הקרשים אחרי בנין הבית וכפי קבלת חז”ל האמתית הוא אשר גנו יאשיהו המלך בחרבן בית קדשנו ותפארתנו והוא העתיד להגלות בביאת משיחנו מהרה

יגלה That is: This particular Ark is the one which King *Solomon* had placed in the Holy of Holies after the Temple was built. And according to the true *Tradition*, or oral teaching of our sages of blessed memory, it is the one which King *Josias* concealed at the destruction of our holy and glorious Temple, and which will in the future come to light at the coming of our *Messiah* (may he reveal himself speedily).

That the remaining things which were in the Holy of Holies shall also come forth again at that time is taught by the aforementioned *Abarbanel* on the ninth chapter of *Daniel*, as the highly learned *Buxtorf* indicates in his *Exercitationes*, in the history of the ark of the covenant, in the 23rd chapter, *pagina* 204, with these words: The sacred vessels which were in the Holy of Holies, namely the ark of the covenant of the LORD, the tablets which were written with God's finger, the book of the law of *Moses* which was laid at the side of the ark, and the vessel of the anointing oil which stood beside it, I say, all these sacred vessels were hidden away at the destruction of the first Temple: ישוב יי את שיבת ציון ישובו כלם באופן שיהיה קודש: וקדושתו that is, but when the LORD shall bring back the captives of Zion, they shall all return again, in such a manner that the Holy of Holies in the house of God shall be with all its vessels and its holiness.

In the future, sacrifices shall also be offered again in the Temple, concerning which the following is read in the book *Jad chasaka* of *Rabbi Mosche bar Majemon*, in the second part, fol. 297, col. 1, *numero* 1, *cap.* 11, under the title *Hilchóch melachím*: המלך המשיח עתיד לעמוד ולהחזיר מלכות בית דוד לישנה הממשלה הראשונה ובונה המקדש ומקבץ נדחי ישראל וחוזרין כל המשפטים בימיו כמה שהיו מקודם מקריבין קרבנות ועושין שמטין ויובלות ככל מצוה האמורה בתורה: that is, the King *Messiah* will in the future arise and restore the kingdom of the house of David to its former dominion in its original state, and build the Temple, and also gather the scattered Israelites. In his time all laws will be reinstated as they were before. Sacrifices will be offered, and the sabbatical years and jubilee years will be observed, according to every commandment mentioned in the Law. Likewise, in the book *Pesikta sotárta* fol. 58, col. 1, in the *Parascha Balak*, the following is read concerning the *Messia*: הוא עולה ובונה את בית המקדש ומקריב קרבנות: that is, he will go up (to Jerusalem) and build the Temple and offer sacrifices.

On the other hand, it is written in *Vajikra rábba* fol. 142, col. 3. in the ninth *Parascha* as follows: לעתיד לבוא כל הקרבנות בטלים וקרבן תודה אינו בטל כל התפלות בטלות הודאה אינה בטלה: that is, in the future all sacrifices will cease, but the sacrifice of praise (or of thanksgiving) will not cease. All prayers will cease, but the thanksgiving will not cease. And this is also to be found in the aforementioned *Vajikra rabba* fol. 161, col. 2. in the 27th *Parascha*, and in the *Médrasch Tillim* on the 56th *Psalms* fol. 31, col. 3., as well as in the book *Maaréchet ha'elahúth* fol. 129, col. 1. Likewise, in the book *Avodáth hakkódesch* fol. 56, col. 2. in the 43rd chapter under the title *Chélek haavóda*, the following is taught on this matter: לעולם הבא אחר התחיה אין חטא אין מות: ולוה אין חטאות ואשמות ושום קרבן לעתיד לבוא וולת המידין ומוספין וקרבן תודה שלא יתבטלו לעולם כי החטאות ואשמות באות על חטא ובזמן שאין חטא חטאות ואשמות למה וגו': that is, in the world to come, after the resurrection

of the dead, there will be neither sin nor death any longer; therefore in the future there will also be no more sin offerings, nor guilt offerings, nor any sacrifice whatsoever, except for the daily and additional offerings and the thank offering, which will never cease: for the sin offerings and guilt offerings come on account of sin. But what purpose would sin offerings and guilt offerings serve in that time in which there is no sin? *etc.*

Regarding the aforementioned building of the Temple, it is evident from this that the Jews are caught in the erroneous belief that the third Temple is to be built at the time of the Messiah whom they have hitherto awaited in vain; and this is demonstrated in *Bereschith rábba* fol. 3, col. 4., at the end of the second *Parascha*, from the words of Gen 1:1-3, "In the beginning God created the heavens and the earth; and the earth was without form and void, etc.; and God said, let there be light," in a most hair-splitting manner, after the custom of the Jews, as follows: אמר רבי חייא מתחלת ברייתו של עולם צפה הקדוש ברוך הוא בית המקדש בנוי וחרב ובנוי: בראשית: ברא אלהים הרי בנוי הין מה דאת אמר לנטוע שמים וליסוד ארץ וגו' : והארץ היתה תהו ובהו הרי חרב הין מה דאת אמר ראיתי את הארץ והנה תהו ובהו, ויאמר אלהים יהי אור הרי בנוי ומשוכלל לעתיד לבוא הין מה דאת אמר קומי אורי כי בא ר' : that is, Rabbi *Chija* said that the holy and blessed God had seen the Temple built, destroyed, and built again from the beginning of the world. The words "In the beginning God created" signify it as built, just as it is said in Isa 51:16, "To plant the heavens and to lay the foundations of the earth, etc." The words "and the earth was without form and void" signify it as destroyed, as it is said in Jer 4:23, "I looked upon the earth, and behold, it was without form and void." The words "and God said, let there be light" signify it as (again) built and completed in the future, just as it is said in Isa 60:1, "Arise, be enlightened, for your light has come." And it is written (Isa 60:2), "For behold, darkness covers the earth, etc."

Such a nonsensical proof is also found in the aforementioned *Bereschith rábba* ba, fol. 63, col. 3, in the 70th *Parascha*, on the words of Gen 28:17, "And (Jacob) was afraid, and said: How dreadful is this place! This is none other than the house of God, and this is the gate of heaven," which reads as follows: אמר רבי שמעון בן יוחאי אין בית המקדש של מעלן גבוה מבית המקדש של מטן : אלא י"ח מייל מאי טעמא וזה השער השמים מנין וזה דבר אחר מלמד שהראהו הק"ה ליעקב בית המקדש בנוי וחרב ובנוי ויירא ויאמר מה נורא המקום הזה זה בנוי. המ"ר נורא אלהים ממקדשיך : ואין זה הרי חרב כמ"דאל על זה היה דוה לבנו ועל ויירא ויאמר מה נורא המקום הזה זה בנוי : כי אם בית אלהים בנוי ומשוכלל לעתיד לבוא כמ"דא כי חזק בריחי שערין That is: Rabbi *Schimon ben Jochai* said that the upper Temple is no more than eighteen miles higher than the lower one. From where is this proven? (Since it is said) וזה *Veseh*, "This is the gate of heaven," where the word וזה *Veseh* yields the number eighteen. In another manner, such words teach us that the holy, blessed God caused Jacob to see the Temple built, destroyed, and (again) rebuilt. The words "And he was afraid, and said: How dreadful is this place" signify it as built; this is what is said in Ps 68:36: "Thou art dreadful, O God, out of thy holy places." The words "This is none other" signify it as destroyed; just as it is said in Lam 5:17:





building of men, as the preceding two Temples were, in speaking of which he used the words “place” and “house.” Moses also signified this in the blessing of Benjamin, in whose inheritance the Temple stood, when he says (Deut 33:12): “(The beloved of the Lord) shall dwell securely with Him,” by which the first Temple is to be understood, in which the *Shekhinah* had dwelt, and which is called the beloved of the Lord. (The following words:) “He shall cover him all the day long,” signify the second Temple, in which the *Shekhinah* had not dwelt. The words “And he shall dwell between his shoulders” signify the future third Temple, in which the *Shekhinah* will dwell. Thus you also find in the Talmudic tractate *Nasir* (fol. 32, col. 2) that (the words of Jer 7:4) “The Temple of the Lord, the Temple of the Lord, the Temple of the Lord,” *המה* *hémamah*, that is, “they are,” signify the first and second, as well as the third Temple. Learn from this that two shall be laid waste, but the third shall remain standing for eternity. Up to this point (are the words of the Talmud:) and it appears that in connection with the third, the word *המה* *hémamah* was mentioned, which word signifies an eternal and enduring thing, according to the words (Ezek 10:20): “And I perceived, *Ki Kerubhim hémamah*, that is, that they were Cherubim.” Likewise it is said (Ps 25:6): *Ki meolam hémamah*, that is, “For they are from eternity.” So too have our Rabbis, of blessed memory, explained the words (Lev 24:2): *כחית למאור* *Cathith lemāor*, that is, “(Pure olive oil) beaten for the light.” The first Temple stood four hundred and ten years, and the second four hundred and twenty years, and both together remained standing according to the numerical value of the word *כחית* *Cathith* (that is, eight hundred and thirty years). This matter was signified by the word *כחית* *Cathith* (which derives from *כח* *Catháth*, that is, to crush and to shatter), because both Temples were trodden down (and shattered) and destroyed. But the third Temple shall be such that the everlasting light will be kindled within it, that is, its glory shall endure forever, and its light shall never cease.

These are the words of Rabbi Bechai, by which he intends to prove that the third Temple will yet be built; however, they contain nothing other than a foolish rabbinical fantasy. For how can one, with sound reason, force three Temples out of the aforementioned words of Gen 28:17 and Deut 33:12, as well as Lev 24:2? Beyond that, it is also an insipid foolishness to say that the word *המה* signifies something eternal and enduring, since it is nothing other than a *pronomén tertiæ personæ, masculini generis, pluralis numeri*, meaning “they”; which is also sometimes taken in place of the *verbum substantivum sunt*, that is, “they are,” or *erant*, that is, “they were,” &c. Thus it is read in Ps 16:3: “For the saints” *אֲשֶׁר בְּאֶרֶץ הָמָּה* *ashér baárez hémamah*, that is, “who are upon the earth,” where the word *hémamah* means “are.” In this sense, and in no other, is it also taken in the passages cited by Rabbi Bechai. If it meant something everlasting and imperishable, why is it used with the stone tablets in Exod 32:16, where it is read: *וְהָלָחֹת מַעֲשֵׂה אֱלֹהִים הָמָּה* *Vehalluchóth maaséh Elohim hémamah*, that is, “And the tablets were the work of God”? Those tablets certainly did not last long, but were, as can be seen at v. 19 of the same passage, soon broken by Moses. Likewise it stands in Ps 78:39: *וַיִּזְכֹּר כִּי*

הָמָּחָר *Vajiczór ki basár hémmah*, that is, “And He (namely, God) remembered that they (the Israelites) are flesh.” Flesh is indeed a perishable thing and lasts but a short time, as is said in Isa 40:6: “All flesh is (like) grass, and all its goodness is like the flower of the field.”

Just as the Jews’ proof that the third Temple is yet to be built is entirely vain and foolish, so too is their hope in this matter completely and utterly futile and in vain. The second Temple, which, as can be seen in the book of *Ezra*, was built by *Zerubbabel*, is called the last Temple in the prophet *Haggai* 2:10, where one reads: “The glory of this latter house shall be greater than that of the former.” If it was the last, then no other can be built after it. That God does not wish the Temple to be rebuilt is clearly to be seen from the third *Oration* of the ancient Church Father *Chrysostom*, which he delivered against the Jews; for after he had treated the desolation of the city of *Jerusalem* and of the Temple there, and the prophecy of Dan 9:26, and stated that they shall not be rebuilt, he goes on to speak further of this matter, as can be seen in the first *Tomus* or part of the edition prepared here in *Frankfurt* in the year 1698, from col. 431 to 435, as follows: *Καὶ ὅτι οὐ ψεύδονται τὰ εἰρημένα, Φέρε καὶ τὰ ἀπὸ τῶν πραγμάτων αὐτῶν παρασχόμεθα μαρτυρίαν. εἰ μὲν γὰρ μὴ ἐπεχείρησαν οἰκοδομῆσαι τὸν ναὸν, εἶχον ἂν λέγειν, ὅτι εἶγε ἠθελήθημεν ἐπιχειρῆσαι, καὶ τὰ τῆς οἰκοδομῆς ἄψασθαι, πάντως ἀνισχύσαμεν καὶ ἡνύσαμεν· νυνὶ δὲ αὐτοὺς δείκνυμι, ὅτι οὐχ ἅπαξ, οὐδὲ δις, ἀλλὰ καὶ τρίς ἐπιχειρήσαντας καὶ φαγέντας, καθάπερ ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν· ὥστε ἀναμφισβήτητον εἶναι, τῆς ἐκκλησίας τὸν στέφανον. πῶς οὖν ἐπεχείρησαν οἱ ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιλίπτοντες, καὶ νεωτεροποιοὶ καὶ στασιασταί; μετὰ γὰρ τὴν Οὐεσπασιανοῦ καὶ Τίτου γενομένην ἐρήμωσιν, ἐπὶ Ἀδριανοῦ ζῆσαντες ἔτι οἱ Ἰουδαῖοι ἐσπούδαζον ἐπὶ τὴν προτέραν πολιτείαν ἐπανελ— ἐπανελθεῖν· οὐκ εἰδότες, ὅτι ψήφῳ θεοῦ πολεμοῦσι, κελεύσῃ διὰ παντὸς ἐρημοῦσθαι τὴν πόλιν· ὁ δὲ θεὸς πολεμῶν, περιγενέσθαι ἀμήχανον· συμβῆξαντες τοίνυν τῷ βασιλεῖ, πάλιν εἰς ἀνάγκην αὐτὸν κατέστησαν παντελοῦς ἐρημώσεως· καθελὼν γὰρ αὐτοὺς ἐκεῖνος, καὶ χειρῳσάμενος, καὶ τὰ λείψανα ἀφανίσας πάντα, ἵνα μηδὲ ἀναισχυντεῖν ἔχωσι λοιπὸν, ἢ ἀνδριάντα ἔστησε τ’ ἑαυτοῦ· εἶτα ζωιδῶν, ὅτι συμβαίνει χρόνῳ ποτὲ τὰ μνημεῖα καταπεσεῖν, ὥστε αὐτοῖς εὐθεῖναι καυτήρα ἀνίατον τῆς ἥττης καὶ τῆς ἀναισχυντίας ἐκείνης ἔλεγχον· τὸ ὄνομα τὸ ἑαυτοῦ τῇ πόλει ἐπέθηκε λειψάνοις· Ἐπειδὴ γὰρ Αἴλιος Ἀδριανὸς ἐχρημάτιζεν· οὕτω καὶ τὴν πόλιν καλεῖσθαι ἐνομοθέτησεν, ἐκεῖθεν τε Αἰλία μέχρι τοῦ νῦν ὀνομάζεται, ἀπὸ τῆς ἐπωνυμίας τοῦ κρατήσαντος καὶ καθελόντος αὐτήν· ὁρᾷς τὴν πρώτην ἐπιχείρησιν τῶν ἀναισχυντῶν Ἰουδαίων, βλέπε καὶ τὴν μετ’ ἐκείνην, πάλιν ἐπὶ Κωνσταντίνου τοῖς αὐτοῖς ἐπεχείρησαν· Ὁ δὲ βασιλεὺς ἰδὼν τὴν ἐπιχείρησιν αὐτῶν τὰ ὅσα αὐτῶν ἀποτεμῶν, καὶ τὸ τῆς παρακοῆς σύμβολον ἐνθεῖς αὐτῶν τῷ σώματι· πανταχοῦ περιῆγε καθάπερ τινὰς δραπετάς καὶ μαστιγίας· διὰ τῆς τοῦ σώματος πηρώσεως ἅπασι καταδήλους ποιῶν, καὶ τοὺς πανταχοῦ σωφρονίζων, μηκέτι τοῖς αὐτοῖς ἐπιχειρεῖν πράγμασιν· ἀλλὰ ταῦτα μὲν ἀρχαῖα καὶ παλαιά· μᾶλλον δὲ τὸ μὲν τοῖς ἔτι πρεσβυτέροις καὶ γέρουσιν ὕμῶν ἐστὶ γνώριμον· ὁ δὲ μέλλω νῦν ἐρεῖν, καὶ τοῖς σφόδρα νέοις δῆλόν ἐστι καὶ καταφανές, οὐδὲ γὰρ ἐπὶ Ἀδριανοῦ καὶ Κωνσταντίνου γέγονεν· ἀλλ’ ἐπὶ βασιλέως πρὸ εἴκοσι ἐτῶν γεγεννημένου ἐπὶ τῆς γενεᾶς τῆς*

ἡμετέρας· Ἰουλιανοῦ γὰρ πάντας ἐν ἀσεβείᾳ τοὺς βασιλέας νικήσαντος, καλοῦντος αὐτοὺς ἐπὶ τὰς τῶν εἰδώλων θυσίας, καὶ ἐπισπωμένου αὐτοὺς πρὸς τὴν οἰκείαν ἀσέβειαν· εἶτα τὸν παλαιὸν τῆς θεραπείας προβαλλόμενοι τρόπον, καὶ λέγοντες, ὅτι καὶ ἐπὶ τῶν προγόνων τῶν ἡμετέρων οὕτως ὁ θεὸς ἐθεραπεύετο· καὶ ἄκοντες ὁμολόγουν τότε ταῦτα, ἅπερ ἡμεῖς ἀπεδείξαμεν νῦν, ὅτι τῆς πόλεως ἔξω θύειν οὐκ ἔστι, ἀλλὰ παρανομοῦσι πᾶν ὅτι οὖν ἐπιτελοῦντες ἐπὶ γῆς ἀλλοτρίας· ὥστε εἰ βούλει φησὶν ἡμᾶς θύοντας ἰδεῖν, ἀπόδος ἡμῖν τὴν πόλιν, ἀνάστησον ἡμῶν τὸν ναὸν, δεῖξον ἡμῖν τὰ ἅγια τῶν ἁγίων, ἀνάστησον τὸν βωμὸν, καὶ θύσομεν καὶ νῦν καθάπερ καὶ πρότερον· καὶ οὐκ ἠσχύοντο οἱ μιαροὶ καὶ ἀναίσχυντοι παρὰ ἀνδρὸς ἀσεβοῦς καὶ Ἑλλήνος ταῦτα αἰτοῦντες, καὶ τὰς μιαρὰς ἐκείνου χεῖρας καλοῦντες ἐπὶ τὴν τῶν ἁγίων οἰκοδομήν· καὶ οὐκ ἠσθάνοντο ἀδυνάτοις ἐπιχειροῦντες πράγμασιν, οὐδὲ συνείδον, ὅτι εἰ μὲν ἄνθρωπός ἦν ὁ καταλύσας ἐκεῖνα, ἐνὴν καὶ παρὰ ἀνθρώπου πάλιν λαβεῖν αὐτά· θεοῦ δὲ ὄντος τοῦ καθελόντος αὐτῶν τὴν πόλιν, ἀμήχανον τὴν θείαν δόξαντα ψήφῳ, δύναμιν ἀνθρωπίνην μετατρέψαι ποτέ· ἃ γὰρ ὁ θεὸς ὁ ἅγιος βεβήλωται, φησὶ, τίς διασκεδάσει; καὶ τὴν χεῖρα αὐτοῦ τὴν ὑψηλὴν τίς ἀποστρέψει; ὥστε γὰρ ἂν ἀναστῆσαι βουλευθῇ μένειν, καθελεῖν ἀδύνατον ἀνθρώποις, οὕτως ἅπερ ἂν καθελῇ καὶ μένειν καθηρημένα, ἀναστῆσαι πάλιν πάλιν οὐκ ἔστι (ἔσω), Ἰουδαῖοι, ὅτι Βασιλεὺς τὸν ναὸν ἐδίδο, καὶ τὸν βωμὸν ἀνίστα, καθάπερ ὑμεῖς ἐποπτεύετε μάτην· μὴ καὶ τὸ πῦρ ἄνωθεν ὑμῖν ἀφεῖναι ἐκ τῶν οὐρανῶν δυνατόν ἦν; τότε γὰρ οὐκ ἂν ἦν ἐναγῆς καὶ ἀκάθαρτος ἡ θυσία ὑμῶν· Διὰ γὰρ τοῦτο γὰρ οἱ παῖδες Ἀαρὼν ἀπώλοντο, ἐπειδὴ πῦρ ἀλλότριον εἰσήνεγκαν· Ἀλλ' ὅμως εἰς ἅπαντας τυφλώττοντες, παρεκάλουν αὐτὸν, καὶ ἰκέτευον συμπράξασθαι τῇ οἰκοδομῇ τοῦ ναοῦ· ὁ δὲ καὶ χρήματα ἀνήλωσε, καὶ ἐπιστάτας τοῦ ἔργου ἔπεμψε τοὺς ἀπὸ τῆς μεγάλης ἀρχῆς, καὶ τεχνίτας πάντοθεν ἐκίνησε, καὶ πάντα ἐποίει, καὶ ἐπραγματεύετο, ἡρέμα καὶ κατὰ μικρὸν αὐτοὺς ἄχρις εἰς τὸ θύειν ἐμβάλῃ προσδοκῶν ἐκεῖθεν ἐπὶ τὴν τῶν εἰδώλων θεραπείαν ἄξιον ῥαδίως, ὁμοῦ τε ἐλπίζων ὁ μεμνηὼς καὶ ἀνόητος τοῦ Χριστοῦ περιγράφειν τὴν ἀπόφασιν, τὴν οὐκ ἐῶσαν ἀναστῆναι τὸν ναὸν ἐκεῖνον· Ἀλλ' ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν, εὐθέως διὰ τῶν ἔργων ἐδήλου, ὅτι αἱ τοῦ Θεοῦ ψῆφοι πάντων εἰσὶ δυνατότεραι, καὶ ἰσχυρὰ τὰ λόγια τοῦ Θεοῦ· ὥς γὰρ ἦσαν τοῦ παρανόμου ταύτης σπουδῆς, καὶ γυμνοῦν ἥρξαντο τὰ θεμέλια, καὶ πολὺν ἐκένωσαν χοῦν, καὶ τοῦ οἰκοδομῆς ἄπτεσθαι λοιπὸν ἐμελλον, πῦρ ἐκπηδῆσαν ἐκ τῶν θεμελίων τῆς γῆς εὐθέως, κατέφλεξε τε πολλοὺς ἀνθρώπους, οὐ μὴν ἀλλὰ καὶ τοὺς λίθους τοῦ τόπου ἐκείνου, καὶ τῆς ἀκαίρου φιλονεικίας ἔστησεν, οὐ μόνον τοὺς τῷ ἔργῳ ἐπιχειρήσαντας, ἀλλὰ καὶ Ἰουδαῖοι πολλοὶ, ἔτι θεασάμενοι ἐξέστησαν καὶ ἠσχύνησαν· Ταῦτα ἀκούσας ὁ βασιλεὺς Ἰουλιανὸς, καίτοι τοσαύτην μανίαν ἔχων περὶ τὴν σπουδὴν ἐκείνην, δείσας μὴ περαιτέρω προελθὼν ἐπὶ τὴν ἑαυτοῦ κεφαλὴν καλέσῃ τὸ πῦρ, ἀπέστη ἡττηθεὶς μετ' ἔθνους παντός· καὶ νῦν ἐὰν ἔλθῃς εἰς Ἱεροσόλυμα, γυμνὰ ὄψει τὰ θεμέλια τῆς γῆς ἐκείνης· καὶ τὴν αἰτίαν ζητήσης τῆς κατασκαφῆς, οὐδεμίαν ἄλλην ἢ ταύτην ἀκούσῃ, καὶ τούτου μάρτυρες ἡμεῖς πάντες, ἐφ' ἡμῶν γὰρ, οὐ πρὸ πολλοῦ ταῦτα γέγονε χρόνου· καὶ σκόπει νίκης περιφάνειαν βεβαίαν· οὐ γὰρ ἐν χρόνοις βασιλέων εὐσεβῶν τοῦτο συνέβη, ἵνα μὴ τινες λέγωσιν ὅτι χριστιανοὶ ταῦτα θαρρήσαντες ἐπελθόντες διεκώλυσαν μὴ ἀναστῆναι τὸν ναὸν, ἀλλ' ἡνίκα τὰ ἡμέτερα ἠλαύνετο πράγματα, ἡνίκα περὶ τοῦ ζῆν πάντες ἐκινδυνεύομεν, καὶ παρρησία

*ἀνθρωπίνῃ πᾶσα παρήρητο, καὶ τὰ Ἑλληνικὰ ἦνθει, καὶ τῶν πιστῶν οἱ μὲν ἐν τοῖς οἴκοις ἐκρύπτοντο, οἱ δὲ πρὸς τὰς ἐρημίας μετῴκίζοντο, καὶ τὰς ἀγορὰς ἔφρευγον, τότε δὴ ταῦτα ἐγίνετο, ἵνα μηδεμία ἀναισχυντίας αὐτοῖς καταλιμπάνηται πρόφασις.* That is to say: in order to demonstrate that what has been said is no untruth, we wish to bring forward a testimony from their works (namely, those of the Jews); for if they had never undertaken to rebuild the Temple, they could say: had we set our hands to it and wished to begin the construction, we could have accomplished it by every means and brought it to completion. But now I show them that they undertook it not once or twice, but three times, and employed great vehemence, just as is customary in the Olympic contests, so that there can be no doubt that the (Christian) Church has received the crown (that is, the victory). Where then did those who always resist the Holy Spirit, and undertake new things, and stir up rebellions, set about this? After the destruction carried out by Vespasian and Titus, the Jews banded together under (the Emperor) Hadrian and applied every effort to return to their former governance; but they did not know that they were waging war against God's counsel, which commands that the city (Jerusalem) shall be desolate at all times. But when God wages war, it is impossible to prevail. When they had fought against the Emperor, they compelled him to bring about a complete destruction of the city; for when he had overcome and subdued them and had wiped out everything that remained, so that they might no longer conduct themselves shamelessly, he set up his image there. Thereafter, knowing that it would in time come to pass that it would fall into ruin, he gave his name to the remaining part of the city, in order to affix upon them an indelible mark of disgrace that would be a sign of their defeat and shamelessness; for since he was called Aelius Hadrianus, he also commanded that the city be named accordingly, and for this reason it has been called Aelia to this day, after the surname of its conqueror and destroyer. You see here the first undertaking of the shameless Jews; consider also that which followed upon it. Under (the Emperor) Constantine they also attempted such a thing; but when the Emperor saw their intention, he had their ears cut off and marks of their disobedience set upon their bodies, and led them about everywhere as runaway slaves and wicked scoundrels worthy of the whip, and made them known to all through the mutilation of their bodies, and brought those who were scattered everywhere to a better understanding, so that they should undertake such things no more. But one might say: these matters are old, and it has been a long time since they occurred. I answer, however: it is all the more well known to your old and aged people; but that which I am about to say is also known and manifest to the very young, for it did not happen under Hadrian or Constantine, but under the Emperor who lived twenty years ago, in our own lifetime. For when Julian, who surpassed all emperors in godlessness, summoned them to the sacrifices of idols and wished to draw them into his domestic impiety, they held before him the ancient manner of worship and said: it is also in this way that our forefathers served God. They then confessed against their will that which we have now demonstrated, namely that it is not permitted to offer sacrifice outside the city of Jerusalem, and that everything done in a foreign land is contrary to the Law; but they

said to him: if you wish to see us sacrifice, then give us back the city of Jerusalem, build us the Temple, show us the Holy of Holies, set up the altar, and we will sacrifice as we did before. These vicious and shameless men were not ashamed to demand such things from a godless and heathen man, and to summon his unclean hands to the building of holy things, and they did not understand that they were undertaking impossible things; nor did they consider that if a man had destroyed them, it would also lie within a man's power to restore them. But since it is God who destroyed their city, it is impossible that human power should ever turn aside what divine ordinance wills; for He says (Isa 14:27): Who can scatter what the holy God has decreed? And turn aside His high hand? For just as it is impossible for men to destroy what He has built and wills to remain standing, so also it is not permitted to rebuild what He has destroyed and wills to remain destroyed. But suppose, you Jews, that the Emperor had given you back the Temple and set up the altar again, as you vainly hoped: would he then also have had the power to send fire down upon you from heaven above? But if that had not been the case, your sacrifice would have been impure and unclean; for it was for this reason that the sons of Aaron perished, because they had brought in strange fire (as may be read in Lev 10:1-2). But they were at the same time blind to all things, and sought him out and humbly entreated him to lend assistance to the rebuilding of the Temple and to undertake it together with them. Now he applied money to this end and sent overseers of the work who were of great lineage, and had craftsmen brought from all places, and did everything and took pains to drive them gradually and by degrees toward the offering of sacrifice, hoping thereby that he would easily bring them to the service of idols. At the same time this senseless and foolish man hoped to reduce to nothing the saying of Christ (Matt 23:38), which does not permit that same Temple to be rebuilt. But He who catches the wise in their craftiness revealed at once in deed that God's counsels are mightier than all things, and that the works of God's words are more powerful; for when they laid hold of this godless undertaking and began to lay bare the foundations and had cleared away much earth and wished to proceed with the rest of the building, fire immediately sprang forth from the foundations of the earth and burned many men, and indeed the very stones of that place, and not only those who were undertaking the work; and it checked their untimely stubbornness, and many Jews who saw it were seized with terror and shame. When the Emperor Julian heard this, although he was given over to this work with such great senselessness, he feared that if he proceeded further he might bring the fire upon his own head, and he withdrew from it, overcome, together with the whole people. If you now come to Jerusalem, you will see the foundations of that earth laid bare. And when you ask why the earth is thus cast up, you will hear no other answer than this; and we are all witnesses of it, for it happened not long ago in our own time. Consider now this excellent victory; for it did not come to pass in the times of pious emperors, lest some should say that the Christians who had gathered there prevented the Temple from being rebuilt; but rather at a time when our affairs were in disorder, when we were all in danger for our lives, and all human freedom had been taken away, and paganism was flourishing, and some of the

faithful were hiding in their houses while others had made their dwellings in the deserts and avoided the marketplaces: it was then that this occurred, so that no pretext or excuse might remain for their shamelessness. These are the words of Chrysostom, from which it may be seen that God did not permit the godless Emperor Julian (who, on account of his apostasy from the Christian to the heathen faith, was given the surname *Apokata*, that is, a renegade) and the stubborn Jews to rebuild the Temple, in that fire came forth from the earth and burned the workers; concerning which one may also consult Sozomen's Ecclesiastical History, Book Three, Chapters 18, 19, and 21. And the senseless Jews may conclude from this that, since God at that time prevented the building of the Temple in so terrible a manner, He certainly does not will that it be erected again and that the Mosaic worship, which was nothing other than a prefiguration of Christ, be reinstated.

Would the malicious Jews wish to cast doubt on the words of the ancient Church Father *Chrysostom*, and claim that his testimony is suspect because he was a Christian, they must know that the pagan writer *Ammianus Marcellinus*, who lived in the time of the aforementioned *Julian the Apostate* and had much dealings with him, confirms this in his 23rd book, where he writes as follows: *Ambitosum quondam apud Hierosolymam Templum, quod post multa internecina certamina obsidente Vespasiano, posteaque Tito, aegre est expugnatum, instaurare sumptibus cogitabat immodicis: negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro praefectis. Cum itaque rei idem fortiter instaret Alypius, juvaretque provinciae rector, metuendi globi flammaram, prope fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus inaccessum: hoc modo elemento destinatus repellente cessavit inceptum*: that is, he intended to rebuild with excessive expenditure the formerly magnificent Temple that had stood at Jerusalem, which had been besieged by *Vespasian* and afterward by *Titus*, and taken with great difficulty after much bloody fighting, and he entrusted the work to *Alypius* to expedite, who was from *Antioch* and had previously served as governor in *Britannia*. When now *Alypius* pressed forward vigorously, and the one who governed the province rendered him assistance, terrifying balls of fire and flame burst forth near the foundations, leaping repeatedly upon the workers, and rendered the site inaccessible, after the workmen had been burned several times. In this manner, as the element drove the people back, the work that had been begun came to a halt. Thus far are the words of *Ammianus Marcellinus*, which are in agreement with the testimony of *Chrysostom*.

If the Jews are still not willing to be satisfied with this, let them consider what their own historian, Rabbi Gedalja, writes about it in his book *Shalshet hakkabala*, fol. 89, col. 2, Amsterdam edition, whose words read as follows: בימי רב חנן וחבריו שהיה שנת כמו ד' אלפים ש"ט ליצירה. וביום שאחריו בא מן השמים אש גדולה ואומרים הקרונות שהיה רעש גדול בכל השלם ונפל המקדש הגדול שעשו היהודים בירושלים בנצית יוליאנו That is: the chronicles report that in the time of Rav Chanan and his companions, which was approximately in the year 4343 after the

creation of the world, there was a great earthquake in the world, and the great temple which the Jews had built in Jerusalem, by order of the Emperor *Juliani Apostata*, at great expense, had collapsed. On the following day, a great fire fell from heaven, so that the iron which was part of the building melted, and a great many Jews were burned, too numerous to count. Now, although the circumstances which Rabbi Gedalja presents do not agree with what *Chrysostomus* and *Ammianus Marcellinus* report, it is nonetheless stated on all sides that God brought the work to nothing through fire.

The Jewish historian Rabbi David Gans, however, in his book *Zemach David*, in the second part, fol. 24, col. 1, Frankfurt printing, concealed the truth of this account in a malicious and frivolous manner, writing of *Julianus* as follows: הקיסר הזה צוה לחדש בנין בית המקדש : לכבוד ולתפארה ונתן לזה עזר מממונו אך מן השמים נתעכב שלא נגמר בנינו כי הקיסר נהרג במלחמת פרס : that is, this emperor commanded that the Temple be rebuilt to honor and glory, and contributed money from his own funds toward it; he was, however, prevented by Heaven from completing the building, for the emperor was killed in the war he waged against Persia. The villain, however, was unwilling to state the true cause, so that the matter might not give the Jews occasion for reflection and prompt them to call into doubt the rebuilding of the Temple and to conclude that God no longer takes pleasure in Jewish worship. But let this be enough on the subject of the Temple.

To return to those things which will come to pass at the time of the Messiah: God will at that time make seven canopies or heavens for the Messiah, concerning which it is written in the book *Pesikta rabbetha* fol. 63, col. 1. as follows: מה הקדוש ברוך הוא עושה לו המשיח שבע חופות של : 'אבנים טובות ומרגליות וכל חופה וחופה מושכים מתוכה ארבע נהרות של יין ושל דבש ושל חלב ושל אפרסמון טהור וגו' : that is, What then will the holy blessed God make for the Messiah? He will make for him seven canopies or heavens of precious stones and pearls, and from each heaven four rivers will flow, one of wine, another of honey, the third of milk, and the fourth of pure balsam, etc. Likewise it is read in the Talmudic tractate *Báva bâthra* fol. 75, col. 1. that God will make just as many canopies or heavens for every righteous person, and the words there read as follows: עתיד הקדוש ברוך הוא לעשות שבע חופות לכל צדיק וצדיק וגומר that is, The holy blessed God will in the future make seven heavens for each and every righteous person, etc. In the future, a magnificent banquet is to be held for the righteous in Paradise, concerning which the following is read in *Vajikra rabba* fol. 146, col. 2, in the 13th *Parascha*: אמר רבי ברכיה בשם רבי יצחק אריסטין עתיד הקדוש ברוך הוא לעשות לעבדיו הצדיקים לעתיד לבוא וכל מי שלא אכל נבילות בעולם הזה זוכה לראותו That is: Rabbi Berachja said in the name of Rabbi Isaac that the Holy One, blessed be He, will in the future prepare a banquet for His servants, the righteous; and everyone who has not eaten carrion in this world will be worthy to behold it in the world to come; this is what is written (Lev 7:24): "But the fat of that which died of itself, and the fat of that which was torn by beasts, may be used for any other purpose; but you shall not eat of it." This is also to be found in Rabbi Bechai's commentary on



the Five Books of Moses, fol. 7, col. 3, in the *Parascha Bereschîth*, and in the *Jalkut châdash*, fol. 143, col. 4, *numero* 68, under the title *Maschiach*, as well as in the *Jalkut Schimóni* on the Books of Moses, fol. 143, col. 4, *numero* 536. And in *Bamidbar rábba* it is written at fol. 205, col. 2, in the 13th *Parascha*, as follows: לעתיד לבוא עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים בגן עדן ואין צריכין לא בפלסמון ולא ראשי בשמים אלא רוח צפון ורוח דרום מכבדות ומזלות כל בוסמי גן עדן ונותנים ריחם הה"ד עורי That is: In the future, the Holy One, blessed be He, will prepare a banquet for the righteous in Paradise, and they will have no need of balsam or of the finest spices; rather, the north wind and the south wind will sweep together all the fragrant things, and all the spices of Paradise will flow and give forth their fragrance. This is what is written (Song 4:16): "Awake, O north wind, and come, O south wind; blow through my garden, that its spices may flow."

Regarding the foods that are to be set before them, the first shall consist of the flesh of the two great fish called Leviathan, concerning which the following is read in the Talmudic tractate *Báva bâthra* fol. 75, col. 1.: אמר רבה אמר רבי יוחנן עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים מברשו של לויתן שנאמר יכרו עליו חברים ואין כירה אלא סעודה שנאמר ויכרה להם כירה גדולה ויאכלו וישתו ואין חברים That is: Rabba says that *Rabbi Jochanan* said that the holy blessed God will prepare a meal for the righteous from the flesh of the Leviathan; because it is said (Job 40:25): "The companions יכרו עליו *jichrú aláv*," that is, "will hold a meal over him"; for the word כירה *Keráh* means nothing other than a meal, as it is said (2 Kgs 6:23): "And he prepared for them *Keráh gedolá*," that is, "a great meal, and they ate and drank." By the companions, however, no one else is understood than the disciples of the wise, as it is said (Song 8:13): "You who dwell in the gardens: the companions hearken to your voice; let me hear it."

The female, however, is said to have been slaughtered by God at the beginning of the world and salted for such a meal, concerning which it is written in the *Jalkut Schimóni* on *Esaïam* fol. 46, col. 4. *numero* 301, from the Talmudic tractate *Báva bâthra*, fol. 74, col. 2, as follows: אמר רב יהודה אמר רב כל מה שברא הק"ה בעולמו זכר ונקבה בראם אף לויתן נחש בריח לויתן נחש עקלתון זכר ונקבה בראם ואלמלא נזקקין זה לזה היו מחריבין את כל העולם כלו מה עשה הק"ה סרס את הזכר והרג את הנקבה ומלחה לצדיקים : that is, *Raf Jehuda* says that *Raf* said: everything that GOD created in His world, He created a male and a female of it. He also created the Leviathan, which is a straight serpent, and the Leviathan, which is a crooked serpent (of which mention is made in Isa 27:1), a male and a female. But if they had mingled with one another (and multiplied their kind), they would have destroyed the entire world. What did the holy blessed God do? He castrated or gelded the male, and killed the female, and salted her for the righteous in the time to come, as it is said (in the cited passage, Isa 27:1): He will slay the dragon that is in the sea. This same thing is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 7, col. 3, in the *Parascha Bereschith*.

As for the little male creature, it is supposed in the future to fight with the *Behemóth*, or great ox, which is mentioned in the passage immediately following, and they are supposed to kill one another and also to be set out as food at such a banquet. Concerning the combat of these two monstrous great beasts, the following is written in the *Jalkút Schimóni* on the second book of Samuel, fol. 25, col. 3, numero 161: אמר רבי יודן אמר רבי סימון בהמות ולויתן הם קניגין של : כיצד הם נשחטין בהמות צדיקים לעתיד לבוא וכל מי שלא ראה קניגין של אומות העולם בעולם הזה זוכה לראותו בעולם הבא. That is: Rabbi Joden says that Rabbi Simon said that *Behemóth* and *Leviáthan* will in the future be the hunt of the righteous, and whoever in this world has not seen the hunt of the nations of the world will be worthy to see it in the world to come. But how will they be slaughtered or butchered? The *Behemóth* will take the *Leviáthan* between his horns and tear him apart; and the *Leviáthan* will take the *Behemóth* between his fins and split open his nostrils (and in this manner kill him), and the righteous will say: this *schechting* or slaughtering is *coscher*, that is, lawful, and the eating of their flesh is permitted. This same passage is also to be found in the aforementioned *Jalkut Schimóni* on the five books of Moses, fol. 144, col. 3, numero 535, and in *Vajikra rábba*, fol. 145, col. 2, in the 13th *Parascha*, as well as in the *Jalkut chádasch*, fol. 143, col. 3, numero 60, under the title *Maschiach*.

What will remain of the *Leviathan* shall be sold in the markets of Jerusalem, concerning which, following the previously cited words from the Talmudic tractate *Báva báthra* fol. 75, col. 1, wherein an account is given of the meal from the flesh of the *Leviathan*, the following stands: והשאר מחלקין אותו ועושין בו סחורה בשוקי ירושלים שנאמר יחצוהו בין כנענים : that is, the remainder they will divide among themselves and conduct trade with it in the markets of Jerusalem, as it is said (Job 40:25): they will divide him among the merchants. But since the great ox cannot subsist in the water, and the *Leviathan* cannot subsist on dry land, and yet these two animals are supposed to fight one another, I would very much like to know where they will come together and where this battlefield is supposed to be.

In the Talmudic tractate *Báva Báthra*, it is read at fol. 74, col. 2. at the end, and at fol. 75, col. 1, that the angel *Gabriel* will commence a hunt with the *Leviathan*, in these words: גבריאל לעשות קנוגיא עם לויתן שנאמר התמשוך לויתן בחכה ובחבל תשקיע לשונו ואלמלא הק"ב עוזרו אין לו שנאמר : that is, *Gabriel* will hold a hunt with the *Leviathan*, as it is said (Job 40:20): canst thou draw out the *Leviathan* with a hook, and press down his tongue with a cord? And if the holy and blessed GOD would not help him, he could not overpower it, as it is said (Job 40:14): he that made him shall make his sword approach unto him.

Since it was shown above in the 8th chapter of this second part, *pagina* 434, that the cited words of Isa 27:1, "At that time the Lord will visit with His hard, great, and strong sword both the Leviathan that is a straight serpent and the Leviathan that is a crooked serpent, and will slay the dragons in the sea," are interpreted as referring to the chief devil *Sammael*, who is called the Leviathan that is a straight serpent, and to his wife *Lilis*, who bears the name of the

Leviathan that is a crooked serpent, just as these same words are also explained and understood in that manner in the first chapter of this second part, *pagina 7*, according to the content of the book *Ammudeha Schibha*, whereas here fish are understood by them: the rabbis may see for themselves how these things fit together. In the Chaldean translation, the aforementioned words of Isaiah are explained as referring to King Pharaoh. Rabbi *David Kimchi*, however, writes in his *Commentary* on this passage: לויטן נחש בריח וגו' משל הוא על מלכי האויבים החזקים, that is, the Leviathan of whom the prophet makes mention is a figure for the kings of the mighty enemies. Rabbi *Salomon Jarchi* reports the following in his *Commentary* on this passage: לויטן נחש בריח הוא מצרים לויטן נחש עקלתון הוא אשור, that is, the Leviathan that is a straight serpent signifies Egypt; but the Leviathan that is a crooked serpent signifies Assyria. *Isaac Abarbanel* understands by the straight serpent the Turks, and by the crooked serpent the Christians, as may be found in his *Commentary* on this passage. But where, then, does the fish remain that the Jews intend to eat?

The second meal will consist of the aforementioned great ox, which is called *Schor habbar*, that is, the wild ox, or also *Behemoth*, which was also mentioned in the eighth chapter of the first part, along with its female; and it is written thus in the Chapters of Rabbi *Eliezer*, in the eleventh chapter: בששי הוציא מן הארץ בהמות שהוא רבוע בהררי אלף ובכל יום ויום מרעיתו אלף הרים ובלילה הם צומחין מאליהן כאלו לא נגע בהם שנאמר כי בול הרים ישאו לו ומי ירדן להשקותו שמימי הירדן סובבין את כל ארץ ישראל החציו למעלה מן הארץ והחציו למטה מן הארץ שנאמר יבטח כי יגיה ירדן אל פיהו והוא מוכן לסעודה גדולה של צדיקים That is: On the sixth day He (namely GOD) brought forth the *Behemoth* from the earth, which lies upon a thousand mountains; it also grazes a thousand mountains every day, and by night they grow back of themselves (and the grass stands there again) as though it had not touched them, as it is said (Job 40:15): The mountains bring him fodder. And the water of the Jordan is there to give him drink, for the water of the Jordan flows around the entire land of Israel, half of it above the earth and the other half of it beneath the earth, as it is said (Job 40:18): He trusts (or is confident) that he can draw up the Jordan with his mouth (and drink it); and this same creature is appointed for the great banquet of the righteous, as it is said (v. 14 *ibid.*): He who made him will bring his sword against him. It is likewise read in the Talmudic tractate *Báva báthra* fol. 74, col. 2 as follows: ואף בהמות בהררי אלף זכר ונקבה בראם ואלמלא נזקקין זה לזה מחריבין כל העולם כולו. מה עשה הקדוש ברוך הוא סירס הזכר וצינן הנקבה ושמרה לצדיקים לעתיד לבוא שנאמר הנה נא כוחו במתניו זה זכר ואוננו בשרירי בטנו זו נקבה That is: He also created the *Behemoth*, which lies upon a thousand mountains, as a male and a female; and had they mingled with one another (and multiplied), they would have destroyed the entire world. What then did the holy blessed GOD do? He castrated the male and made the female cold (and rendered her unfit to bear young), and preserved her for the righteous for the time to come, as it is said (Job 40:11): Behold, his strength is in his loins, these words signify the male; and his power in the sinews of his belly, these words signify the female. In the Chaldean translation of the words of Ps 50:10, "For all the beasts of the forest are mine, the *Behemoth* upon a

thousand mountains,” it is read: ושהתית לצדיקיא בגן עדן בעיריא דכין וחור בר חרעי: That is: For all the beasts of the forest are mine, and I have prepared for the righteous in paradise pure animals, and the wild ox that grazes every day upon a thousand mountains. Rabbi Solomon also writes in his commentary on the word *Behemoth*: הוא המתוקן: That is: This is the one who is appointed for the future banquet.

The third dish will be from the great bird *Bar júchneh*, which was also mentioned above in the eighth chapter of the first part, among the great birds. Concerning this, the following is read in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 83, col. 1, in the *Parascha Beschállach*: צריך אתה לדעת כי כשם שהמן היה מאכל גופני קיום תולדות האור העליון ונתן למקבלי התורה כדי לזכר שכלם ולעלות השגתם בידיעת השם יהברך כן מצינו מאכלים גופניים קיימים והם בעלי חיים מעותדים לעתיד לבוא ושתיד הקדוש ברוך הוא לעשות מהם סעודה לצדיקים ואולי כי גם הם מתולדות האור העליון ועל כן הם קיימים ואלו הם that is, You should know that, just as the manna was a bodily, enduring food that came from the highest light and was given to those who received the law, so that their understanding might be purified and their comprehension in the knowledge of the blessed God might be elevated, so too we find bodily, enduring foods, namely those creatures which are appointed for the time to come; and the holy, blessed GOD will prepare a meal for the righteous from them, and they will perhaps also come from the highest light, which is why they are also enduring (and last so long). These are the fish called *Leviathan* and the bird called *Bar juchne*, and both were created on the fifth day (of the creation of the world). The bird, however, is called *Bar juchne* because it is מוכן *muchan*, that is, prepared and appointed, for the meal of the righteous. On this matter, the book *Shulchan arba* fol. 9, col. 2, at the beginning of the fourth chapter, may also be consulted. *Elias* likewise writes in his *Tischbi* fol. 41, col. 1, concerning the word *Juchneh* as follows: נמצא באגדה כי יש עוף גדול הנקרא בר יוכנה והפליגו בגודל ביצתה במסכת בכורות: that is, In the *Aggada* it is found that there is a great bird called *Bar juchneh*, and something remarkable is reported concerning the size of its egg in the Talmudic tractate *Bechoroth* (fol. 57, col. 2). I have also heard that the holy, blessed GOD will prepare a meal for the righteous from it, together with the *Leviathan* and the *Schor habbar*, or wild ox. *Aben Esra* expresses himself in his commentary on Dan 12:3 as follows: הצדיקים שמתו בגלות יהיו בבוא הגואל כי עליהם כתוב כימי העץ ימי עמי: that is, The righteous who died in the exile or captivity will come back to life when the Redeemer comes, for concerning them it is written (Isa 65:22): “The days of my people shall be as the days of a tree.” Then they will delight in the *Leviathan*, and the (bird) *Sis*, and the *Behemoth*. From this it is evident that the great bird called *Bar juchneh* is also called *Sis*, concerning which *Sis* a discussion was given in the eighth chapter of the first part.

The fourth dish will consist of fat geese, concerning which the following is written in the Talmudic tractate *Bava bathra* fol. 73, col. 2.: אמר רבה בר בר חנה זימנא חדא הוא קא אזלינן במדברא וחזינן : הנהו אווזי דשמטי גדפייהו משמנייהו וקא נגדי נחלי דמשחא מתותייהו אמינא להו אית לן בגוייכו חלקא לעלמא דאתי דלי : that is, *Rabba*, the grandson of *Channa*, said: we went once into a wilderness and saw geese whose feathers were falling off on account of their fatness, and streams of fat flowed from beneath them; whereupon I said to them, do we have a portion among you in the world to come (when the Messiah will reveal himself)? Then one of them lifted up its wing, and another lifted up its foot, as if they wished thereby to give us to understand: this is your portion in the world to come, as Rabbi Solomon expounds it.

These aforementioned dishes are said to have a special effect, concerning which the following is read in the book *Shulchan árba* fol. 9, col. 2. at the beginning of the fourth chapter: מעלת המאכלים האלה עצומה מאד לחדד השכל ולזכך הלב כענין המן שזכו בו דור המדבר שהיא כצפיחית בדבש : that is, the excellence of such dishes is very great, for sharpening the understanding and purifying the heart, just as the manna did, of which the generation of the wilderness was found worthy, which was like a cake with honey and came from the highest light.

Regarding the wine that is to be drunk at this meal, it is supposed to be very old. In the Talmudic tractate *Avóda sára*, fol. 40, col. 2, the following is read concerning old wine: תנו רבנן פעם אחת חש רבי במעיו אמר כלום יש אדם שיודע יין תפוחים של גוים אסור או מותר אמר לפניו רבי ישמעאל ב"ר יוסי פעם אחת חש אבא במעיו והביאו לו יין תפוחים של גוים של ע' שנה ושתה ונתרפא אמר לו כל כך היה בידך ואתה מצערני בדקו : ומצאו גוי אחד שהיה לו שלש מאות גרבי יין של תפוחים של ע' שנה ושתה ונתרפא : that is, our Rabbis teach that the Rabbi once had stomach pains and asked whether there was anyone who knew whether the apple wine of the *Gojim*, or heathens, was forbidden or permitted to drink; whereupon Rabbi Ishmael, the son of Rabbi Jose, answered him: my father once had stomach pains, and when apple wine of the *Gojim* was brought to him that was seventy years old, and he drank of it, he was healed. Thereupon the Rabbi said to him: you had so much within your knowledge, and yet you let me suffer pain? Then they searched and found a *Goi*, or heathen, who had three hundred pails of apple wine that was seventy years old, and when he drank of it, he was healed. This apple wine was indeed old; however, the wine that the Jews hope to drink is supposed to be far older still, for it is said to have grown from the beginning of the world and to lie preserved in its clusters, whose berries are like barrels, in Paradise. Concerning this wine, the following is written in the Talmudic tractate *Sanhédrin*, fol. 99, col. 1: מאי עין לא ראתה : that is, what do the words (Isa 64:4) "No eye has seen it" mean? Rabbi *Jehóscha*, the son of *Levi*, said: they signify the wine that has been preserved in its clusters since the six days of the creation of the world. And in the Chaldean translation of the words of Eccl 9:7, the following is read concerning it: אמר שלמה ברוח : נבואה מן קדם י"י עתיד מרי עלמא למימר לכל צדיקא באנפי נפשיה אזל טעום בחדוה לחמך דאתיב לך על לחמך די יהבתא : that is, Solomon

said through the spirit of prophecy from God: the Lord of the world will say to every righteous person individually, go and eat with joy your bread, which will be given back to you in return for the bread that you shared with the poor and the needy who were hungry; and drink with a glad heart the wine that is preserved in Paradise, in return for your wine that you poured out for the poor and those who suffered want. Likewise, in the Chaldean translation of the words of Cant 8:2, the following is written concerning the same: *אדברך מלכא משיחא ואעלנך לבית מוקדשי ותאלף יהי למדחל מן קדם י"י ולמהך בארחתיה ותמן נסעוד סעודתא דלוייתן ונשתי חמר עתיק דאצטנע בענבוהי מן יומא ותאלף יהי למדחל מן קדם י"י ולמהך בארחתיה ותמן נסעוד סעודתא דלוייתן ונשתי חמר עתיק דאצטנע בענבוהי מן יומא* : that is, I will lead you, O King Messiah, and bring you into my Temple, and you shall teach me to fear God and to walk in His ways. There we will also hold the meal of the *Leviathan* and drink old wine that has been preserved in its clusters from the day on which the world was created, and eat of the pomegranates and fruits that are prepared for the righteous in Paradise.

From such wine the patriarch Jacob is also said to have drunk, for the Chaldean translation of Jonathan renders the words of Gen 27:25 as follows: *ואמר קריב לי ואכול מציא דברי בגין דתברכינך נפשי וקריב ליה ואכל ולא הוה חמרא גביה ואזדמן ליה מלאכא ואייתי מן חמרא דאצטנע בענבוהי מן יומי שרוי* : that is, And he (namely Isaac) said (to Jacob, whom he took for Esau): my son, bring me here of the venison, that my soul may bless thee; and he brought it to him, and he ate. But he had no wine with him, and an angel came to him and brought of that wine which has been preserved in its grapes since the beginning of the world, and gave it into Jacob's hand, and Jacob presented it to his father, and he drank it. Concerning the aforementioned meal and such wine, one may also consult the *Jalkut chadäsch*, fol. 142, col. 2, numero 35, from the book *Médrasch néelam*, where, among several other things, one reads: *רוב העולם סובלין הגלות באהבה בשביל סעודה זו* : that is, Most people willingly endure the *exilium*, or captivity, on account of this meal.

The aforementioned combat that will take place between the Leviathan and the great ox, as well as the meal just mentioned, are described in a Pentecost prayer beginning *אקדמות מילין Akdamóth (or Akdómos) millin &c.*, in the Prague *Machsor*, in the second part, fol. 113, col. 1. 2., under the title *Józer lejóm ríschon schel schevuóth (or schevúos)*, as follows.

The sport with the *Leviathan* and the ox that dwells in the high mountains, when they will fight and battle one another. The *Behemoth* (or ox) will thrust mightily with his horns, and the fish will leap boldly against him with his fins. His Creator will draw near to him in glory with His sword (and slay him), and will prepare a meal and banquet for the righteous. They will sit at tables made of agates and carbuncles, and rivers of balsam will flow before them. They will make merry and drink themselves drunk from full cups of sweet wine, which has been kept in the winepress since the beginning of the world.

Concerning this meal, the following is also read in the booklet *Othióth Rabbi Akkiva* fol. 18, col. 1. 2. 3., on the letter *Caph*: כ"ף זה כף השבועה . כ"ף שהוא מכח זו על גב זו בשמחה רבה בסעודתן של צדיקים לעולם הבא ועומד ( הקב"ה ) ומרקד לפניהם בסעודה וכל צדיק וצדיק מהלכת עמו שמינה כרובי רבבות מלאכי שרת ועמודי ברק סביב להן וניצוצין של זוהר מקימות להן וויקוקי זיו מבהיקים את פניהם וזיקי אור מקרינין את עפעפיהם ורוחות מתנשנין לפניהם ועננים מזילים לנגד פניהם והרים מרקדים לפניהם . ועל אותה שעה אומר ישעיה ה' דמה ידך . נהו רמה ידך מלמד שעתיד ישעיה לומר לפני הקדוש ברוך הוא בסעודתן של צדיקים כגון ערן כשערן שהוא מרקד לפניהם רבונן של עולם רמה ידך לא יבאו רשעים ויראו בטובתן של צדיקים. משיב הקדוש ברוך הוא ואומר ישעיה בני יבאו ויראו בשמחתם ובטובתם וילבשו בושא וכלמה שנאמר יחזו ויבושו קנאת עם. משיב ישעיה ואומר לפניו רבונן של עולם לא יבאו ולא יראו. אומר הקדוש ברוך הוא מי מכריע בינינו שנעשה כדברו. משיב ישעיה ואומר לפניו רבונן של עולם תבא כנסת ישראל הגדולה ותכריע בינינו ונעשה. מיד קורא הקב"ה למטטרון שר הפנים ואומר עברי לך והבא לי כנסת ישראל כדי שתכריע בינינו. ומיד הולך מטטרון ומביא כנסת ישראל לפני הקדוש ברוך הוא ולפני ישעיה וכיון שרואה כנסת ישראל את הקדוש ברוך הוא אמרה לפניו רבונן של עולם למה קראת אותנו. משיב הקדוש ברוך הוא ואומר לה בתי מפני שאני אומר יבאו רשעים ויראו בטובתן של צדיקים. משיבה יבאו ויבושו שנאמר ותראה אויבתי ותכסה בושא. באותה שעה באין רשעים לפתח גן עדן ועומדין להסתכל בטובתן של צדיקים ורואים כל הצדיקים כל אחד ואחד בפני כבודו בלבוש מלכות ובכתר מלכות ובעדי מרגליות של מלכים. וכל אחד ואחד יושב כמלך על כסאו של זה ולפני כל אחד ואחד שולחן של מרגליות וביד כל אחד ואחד כוס של זהב מרוקם באבנים טובות ומרגליות שהוא מלא כס חיים וכל מעדני גן עדן מונחים לפניהם על השולחן ולפני כל אחד ואחד עומדים שלשה מלאכי השרת לשמשן וקרני הדר על ראשיהם וזיקים וברקים יוצאים אז מפייהם וזיו פניהם הולך מסוף העולם ועד סופו כזיו החמה שנאמר ואהביו כצאת השמש בגבורתו. ושמים ושמי השמים פותחין את דלתותיהן וממטירים עליהם טללי בושם אפרסמון טהור שריחו הולך מסוף העולם ועד סופו. ואלף אלפים מלאכי השרת עומדים לפניהן ואוחזים בידיהם כנורות ונבלים ומצלתיים וכל כלי שיר ומרננים לפניהם בסעודה. וחמה ולבנה וכוכבים ומזלות מימינו ומשמאלו ומרקדים לפניהם עמו. וכיון שהרשעים רואים כל אותה גדולה ומלכות וכל אותה הפארת וכבוד מגביהין את קומתן מאה אמה מפני כבודן של צדיקים להסתכל בהן ויהיו שואלים עליהם לומר כי אלו שכל אותו הכבוד וכל אותה גדולה עשה להם הקדוש ברוך הוא. משיבים מלאכי השרת ואומרים לפניהם הללו עמו של הקדוש ברוך הוא שעסקו בתורתו ובמצוותיו והביאום לגן עדן ליתן להם שכר טוב וחלק טוב. מיד נופלים רשעים על פניהם ופותחים את פיהם בשבחיו של הקדוש ברוך הוא ושל צדיקים שבועה That is: The letter *Caph* signifies the hand of *Schevúa*, that is, of the oath-swearing (in the edition printed at Venice in the year 306, that is, 1546, however, the word *Schechína*, that is, the divine Majesty, stands in place of the words of the oath-swearing): the hand which, out of great joy at the meal of the righteous in the world to come, strikes upon the other hand. At this meal the holy blessed GOD will arise and dance before them (namely, before the righteous); and with each individual righteous person the divine Majesty will walk, accompanied by many tens of thousands of ministering angels, and pillars of lightning will be around them, and sparks of radiance will surround them, and shining little sparks will make their faces gleam, and fiery flashes will cause their eyebrows to radiate. The winds will gather before them, and the clouds will let water flow toward their faces, and the mountains will dance before them. Of that same time Isaiah speaks (Isa 26:11): "LORD, Thy hand is lifted high." What do these words, "Thy hand is lifted high," signify? They signify that Isaiah will say to the holy blessed GOD, when He is dancing in Paradise at the meal of the righteous: "O Thou LORD of the world, Thy hand is lifted high; let not the wicked come, that they might see the good fortune of the righteous." But the holy

blessed GOD will answer and say: "My son Isaiah, they shall come and see their joy and their blessed estate, so that they may be covered with shame and disgrace," as it is said in the cited verse 11: "They shall see it and be put to shame, because of the zeal for Thy people." Thereupon Isaiah will give answer and say to Him: "O Thou LORD of the world, they shall not come and see it." But the holy blessed GOD will say: "Who shall give the verdict between us, so that we do according to his word?" And Isaiah will answer Him and say: "O Thou LORD of the world, let the great congregation of Israel come, so that it may give the verdict between us, and we will act accordingly." Thereupon the holy blessed GOD will immediately call upon *Metatron*, the prince of the countenance, and say to him: "My servant, go and bring me the congregation of Israel, so that it may give the verdict between us." Then *Metatron* will straightway go and bring the congregation of Israel before the holy blessed GOD and before Isaiah. Now when the congregation of Israel sees the holy blessed GOD, it will say to Him: "Thou LORD of the world, why hast Thou had us called?" Thereupon He will answer and say to her: "My daughter, it is for this reason: because I say that the wicked shall come and see the blessed estate of the righteous" (but since Isaiah does not want this, thou shalt give the verdict in the matter as to what is to be done). Thereupon she will say: "They shall come and be put to shame," as it is said (Mic 7:10): "And mine enemy shall look on, and shame shall cover her." At that same hour the wicked will come before the gate of Paradise and stand there to behold the good fortune of the righteous, and they will see all the righteous, each one in his own glory, clothed in a royal garment and a royal crown and royal adornment of pearls, and each one sitting like a king upon his golden throne, and before each one a table of pearls, and in the hand of each one a golden cup set with precious stones and pearls, full of the spice of life, and all the delights of Paradise laid before them upon the table, and before each one three ministering angels standing to wait upon them, and rays of glory upon their heads. Then lightning and thunder will go forth from their mouths, and the radiance of their faces will go, like the radiance of the sun, from one end of the world to the other, as it is said (Judg 5:31): "But they that love Him must be as the sun when he goeth forth in his might." The heavens and all the heavens of heavens will also open their doors and rain down upon them dew of spice and pure balsam, whose fragrance will go from one end of the world to the other. A thousand times a thousand ministering angels will also stand before them, holding in their hands flutes, fiddles, cymbals, and all manner of musical instruments, and will play before them at the meal. The sun and the moon, as well as the stars and planets, will also dance before them at His (namely, God's) right and left sides together with Him. Now when the wicked see all this glory and such royal estate, and all such splendor and such honor, they will raise their bodily stature up to a hundred cubits in honor of the righteous, so that they may behold them; and they will ask after them and say: "Who are these, that the holy blessed GOD shows them such honor and glory?" Then the ministering angels will answer and say to them: "These are the people of the holy blessed GOD, who have studied (and devoted themselves to) His law and His commandments, and they have been brought into Paradise so that they may



be given their reward and a good inheritance.” Thereupon the wicked will fall upon their faces and open their mouths and praise the holy blessed GOD together with the righteous, and say (from Ps 144:15): “Happy is the people that is in such a case; happy is the people whose GOD is the LORD.” These are the words from the booklet *Othioth Rabbi Akkiva*.

Regarding dancing, at which GOD Himself is also supposed to appear and dance along, this has already been treated in the first chapter of the first part, *pagina* 48 and 49. As for the wicked, who will stand before Paradise and behold the glory of the righteous, it is also written thus in *Shemóth rábba* fol. 116, col. 1, in the 25th *Parascha*: לעתיד לבוא הוא עושה שלום להם והם : מסובין בגן עדן ואוכלין פני והאומות רואין מתגס וניסופן שנ' הנה עבדי יאכלו ואתם תרעבו that is, In the future He (namely GOD) will make peace for them (the righteous), and they will sit in Paradise and eat, and the nations will see their custom and their manner, as it is said (Isa 65:13): Behold, my servants shall eat, but you shall be hungry.

After the meal, King David is to give thanks to God for it, and the following is read concerning this in the Talmudic tractate *Pesachím* fol. 119, col. 2: עתיד הקדוש ברוך הוא לעשות סעודה : לצדיקים ביום שיגמול חסדו לזרעו של יצחק לאחר שאוכלין ושותין נותנין לו לאברהם אבינו כוס של ברכה לברך ואומר להן איני מברך שיצא ממני ישמעאל. אומר לו ליצחק טול וברך אומר להם איני מברך שיצא ממני עשו. אומר לו ליעקב טול וברך אומר להם איני מברך שנשאתי שתי אחיות בחייהן שעתידה תורה לאוסרו עלי. אומר לו למשה טול וברך אומר להם איני מברך שלא זכיתי ליכנס לארץ ישראל לא בחיי ולא במותי. אומר לו ליהושע טול וברך אומר להן איני מברך שלא זכיתי לבן דכתיב יהושע בן נון בן נון יהושע בנו. אומר לו לדוד טול וברך אומר להן אני אברך ולי נאה לברך שנאמר כוס ישועות אשא : That is: The Holy Blessed God will in the future prepare a meal for the righteous on that day on which He will show His mercy to the seed of Isaac. After they have eaten and drunk, our father Abraham will be given the cup of thanksgiving in order to give thanks; but he will say: I will not give thanks, because Ishmael came forth from me. Then they will say to Isaac: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I brought forth Esau. After that they will say to Jacob: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I married two sisters during their lifetimes, which the Law afterward forbade on my account. Thereupon they will say to Moses: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I was not found worthy, neither during my life nor after my death, to enter the land of Israel. Then they will say to Joshua: Take it (the cup) and give thanks; but he will answer: I will not give thanks, because I was not deemed worthy of a son, as it is written (Num 14:6): Joshua the son of Nun, and (1 Chr 7:27) it is said: whose son was Nun, whose son was Joshua. After this they will say to David: Take it (the cup) and offer the thanksgiving; and he will say to them: I will give thanks, and it is fitting for me to give thanks, as it is said (Ps 116:13): I will lift up the cup of salvation and call upon the name of the Lord. The very same thing is also to be found, with some variation, in the book *Shulchan árba* fol. 10, col. 2. How much, however, this cup of David will hold is found in the Talmudic tractate *Jóma* fol. 76, col. 1. in these words: כסא דדוד לעלמא דאתי : מאתן ועשרין וחד לוגא מחזיק שנאמר כוסי רויא רויא בגימטריא הכי הוי : That is: The cup of David in the world

to come will hold two hundred and twenty-one *Log*, as it is said (Ps 23:5): *Cosi* כוסי רוייה *revajah*, That is: my cup is full; for the word *revajah* amounts to that number. One *Log*, however, holds as much as six eggshells of a hen. It must therefore be a reasonably large cup.

Since there could be an objection raised against what has been reported concerning the aforementioned feast, namely that the Jews perhaps do not understand it so plainly, according to the letter, I must indeed confess that there are some who have wished to understand it not literally, as the words read, but in a spiritual manner, among whom is also Rabbi *Menasse ben Israel*, who in his book *Nischmáth chájim* fol. 48, col. 1. in dem 17. Capitel des ersten Máamar expresses himself as follows: ראיתי מי שהאמין שהסעודה הזאת ובשרו של לויתן הכל כפשוטו ממש וכמו שהקדוש ברוך הוא נתן לישראל במדבר המן לחם אבירים המזכך את הלב כך לעתיד לבוא יאכלו מן הדגים מבשרו של לויתן מן העופות הבר יוכני ומן החיות הארציים הנקראות בהמות שהם מאכלים דקים וזכים להיותם הכנה לזכך הגוף והחומר ולחדד השכל כדי שבנקל ישיגו ידיעת הבורא ויתבוננו בנפלאות הטבע והמלאכים עד שיגיעו לידיעת השכלים היותר עליונים והספירות הנעלמות • אמנם לא מחשבותי מחשבותיהם שכבר העידו ולא כחשו המקובלים שענין הסעודות האלו הכל משל ורמז לסעודה השכלית שהיא לנפש והיא החכמה הרמה והסודות המופלאות אשר שם ישיגו That is: I have seen one who believed that such a feast and the flesh of the *Leviathan* are to be understood literally, according to the letter, and that just as the holy and blessed GOD gave the Israelites in the wilderness the *Manna*, the bread of the Mighty (that is, of the angels, concerning which one may read in Ps 78:25), which purified the heart, so too in the time to come men shall eat of the fish, from the flesh of the *Leviathan*, of the birds from the *Bar júchne*, and of the earthly beasts from the *Behemóth*, which shall be delicate and pure foods, suited to purify the body and the (earthly) matter, and to sharpen the understanding, so that one may readily grasp the knowledge of God and comprehend the wonders of nature and of the angels, until one attains to the knowledge of the highest angels and of the hidden *Sephiróth*. But my thoughts are not as their thoughts (and I do not concur with them): for the Kabbalists have already testified and acknowledged that the matter of such feasts is a pure allegory, and signifies a spiritual feast belonging to the soul, namely the highest wisdom and the wondrous mysteries, which the glorious souls shall there comprehend and in which they shall take delight beyond all measure. These are the words of Rabbi *Menasse ben Israel*.

Rabbi *Mosche bar Majemon* was of the same opinion, having mentioned in his *Commentario* on the *Mishna* of the Talmudic *Tractate Sanhedrin*, fol. 118, col. 4, at the end of the Talmud printed in Amsterdam, the erroneous and confused opinions of many Jews, and thereafter writing on fol. 119, col. 1 as follows: כת סוברת כי הטובה היא גן עדן וכי הוא מקום שאוכלים ושותים בו מבלי עמל הגוף ובלי יגיעה ושיש לשם בתים מאבנים טובות ומטות מוצעות במשי ונהרות משוכות יין ושמנים מבושמים והרבה דברים מזה המין וגו'. וכת שניה הסבור ותחשוב שהטובה המיוחדת הוא ימות המשיח מהרה יגלה וכי באותו הזמן יהיו בני אדם כלם מלאכים כלם חיים וקיימים לעד ויגביהו בקומתם וירבו ויעצמו עד שיושיבו כל העולם לעד לעולם ואותו המשיח כפי מחשבתם יחיה בעזר השם יתברך . וכי באותן הימים תוצא הארץ בגדים ארוגים ולחם אפוי ודברים הרבה That is: (One party holds that happiness consists in Paradise, and that it is

a place in which one eats and drinks without bodily labor and without toil, and that there stand houses of precious stones and beds prepared with silk, and streams of wine and fragrant oil flow there, and many more things of the like. The other party, however, supposes and imagines that the hoped-for happiness consists in the days of the Messiah, who is to reveal himself speedily, and that at that same time all people will be angels, and all will live in eternity, and will be taller in bodily stature, and will beget many children and multiply, so that they will inhabit the entire world forever. Likewise, that the Messiah, according to their thinking, will remain alive with the help of the blessed God; and that in that same time the earth will bring forth woven garments and baked bread, and many more things of the like, which are impossible.) Beyond this, he also makes himself heard on this matter in his book *Jad chasaka*, in the second part, fol. 297, col. 1, in the 12th chapter, numero 4, under the title *Hilchoth Melachim*, as follows: לא נתאוו החכמים והנביאים ימות המשיח לא כדי שישלטו על כל העולם ולא כדי שירדו בכותרים ולא כדי שינשאו אותם העמים ולא כדי לאכול ולשתות ולשמוח אלא כדי שיהיו פנויים בתורה וחכמה ולא יהיה להם נוגש ומבטל כדי שיוזכו לחיי העולם הבא כמו שביארנו בהלכות תשובה That is: The sages and the prophets did not desire the days of the Messiah in order that they might rule over the entire world, nor in order that they might have power over the *Cutheans*, nor for the reason that the nations might exalt them, nor to the end that they might eat and drink and be merry; but rather so that they might have time to attend to the Law and its wisdom, and that there be no one to afflict and hinder them, so that they might become worthy of the world to come (that is, of eternal life), as we have explained in the Tractate on repentance. The like is also to be found in his book *Babo Móse* pagina 160.

Notwithstanding all of the foregoing, there are other Jews, and indeed the majority of them, who hold that everything is to be understood properly and simply according to the literal sense, among whom is Rabbi Bechai, who writes in his book *Cad hakkemach* fol. 32, col. 4. under the title *Oth cheth* (or *Os ches*) in the following manner: דרשו ז"ל עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים והסעודה ההיא יש לנו להאמין אותה סעודה ממש גופנית כי המאכלים והם מוכנים מששת ימי בראשית והם מן הדגים (מלויתן) ומן העופות בר יוכני ומן הבהמות בהמות בהררי אלף ואולי יהיו מהולדת האור העליון כענין המן במדבר ובהכלית העלוי והדקות יותר כי שפע החכמה וההשגה לקבל המושכלות ההיה בהם יותר מכל הזמנים כולם אחר That is: Our Rabbis, of blessed memory, have taught that the holy blessed God will in the future prepare a meal for the righteous; and we must believe that this meal will be a proper bodily meal, since the foods are pure and have been prepared since the six days of creation; and these, as regards the fish, will come from the *Leviathan*, and as regards the birds, from the *Bar júchne*, and as regards the cattle, from the *Behemóth*, which is upon a thousand mountains. They will perhaps also derive from the highest light, just as the *Manna* in the wilderness derived from it, and will be of the most glorious and refined kind, since the *influxus*, or inflowing of wisdom and of the capacity to comprehend intelligible things, will be present in those (righteous ones) after these meals more than at any other time. The aforementioned Rabbi Bechai also makes himself heard on this matter in the following

manner in his book *Shulchan árba* fol. 9, col. 3. in the fourth chapter, saying: ואם יסגור לב איש מתחכם להתחכם ולהקשות על דבר זה ויאמר כי דברי חכמים"ל מיוסדים על אדני החכמה ועל זיו השכל וכולם נכוחים למבין והם לא דברו ולא אמרו דבר זה אלא דרך משל וסעודת לויתן אינה גופנית אלא דרך משל על מעלה השכלית וצורר החיים נשיב ונאמר כי יש עלינו בהכרח להאמין כי כפשוטן הדברים בסעודה גופנית מלבד מעלה השכלית שהרו אמרו בפרק הספינה אמר רבי יוחנן עתיד הקדוש ברוך הוא לעשות סעודה לצדיקים מבשרו של לויתן שנאמר יכרו יכרו עליו חברים ואין כירה • אלא סעודה שנאמר וכרה להם כרה גדולה ואין חברים אלא תלמידי חכמים שנאמר חברים מקשיבים לקולך השמיעני והשאר אוצרים אותו ועושים בו סחורה בשוקי ירושלים שנאמר יחצוהו בין כנענים • וכבר ידעת לדברי רז"ל שהולכים בלשונם אחר לשון התורה וכשם שיש בתורה מאכלים המותרים והאסורים את זה תאכלו ואת זה לא תאכלו וכתוב מבשרם לא תאכלו ואין לומר שהוא משל חס ושלום אלא כפשוטו ממש כן כשאמרו כבאן מבשרו של לויתן יש לנו לומר בודאי שאינו משל אלא כפשוטו ממש • וכן אמרו עוד עתיד הקדוש ברוך הוא לעשות סוכה לצדיקים מעורו של לויתן וגו' והשאר פורשו הקדוש ברוך הוא בחומות ירושלים וזיוו מבהיק מסוף העולם ועד סופו שנאמר והלכו גוים לאורך • מכל זה יתבאר בפירושו כי הדברים כפשוטן בבשרו ממש ובעורו ממש. בבשרו ממש למאכלם של צדיקים שהטריחו עצמם בתורה ובמצווה ועורו ממש להבהיק That is: But if someone who fancies himself clever should close his heart, be presumptuous, and raise objections against this matter, and should wish to say that the words of the Sages, of blessed memory, are founded upon the pillars of wisdom and the radiance of understanding, and are all right to one who is rational, and that they spoke and said this in no other way than as a parable, and that the meal of the Leviathan is not bodily but is to be understood as a parable concerning spiritual excellence and the bundle of the living (which is mentioned in 1 Sam 25:29), then we wish to answer him and say that we must necessarily believe that the words are to be understood according to their plain sense, as referring to a bodily meal, alongside the spiritual excellence. For in the chapter *Hassefina* (that is, in the fifth chapter of the Talmudic tractate *Báva báthra*, fol. 75, col. 1.) it is reported that Rabbi *Jochanan* said that the holy blessed God will prepare a meal from the flesh of the Leviathan for the righteous, as it is said (Job 40:25): The companions יכרו עליו *jichru aláv*, that is, will hold a meal from it, for the word כרה *Kérah* means nothing other than a meal, as it is said (2 Kgs 6:23): And he prepared for them a great כרה *Kérah*, that is, meal. By the companions, however, no one else is meant than the disciples of the Sages, as it is said (Song 8:13): The companions hearken to your voice; let me hear (them). But that which remains (of the Leviathan) will be stored up, and trade will be conducted with it in the markets of Jerusalem, as it is said (Job 40:25): The merchants will divide him among themselves. Now you know from the words of our Rabbis, of blessed memory, that in their discourses they follow the manner of expression of the Law; and just as in the Law certain foods are permitted and forbidden (and it is said in Deut 14): These you shall eat, but those you shall not eat; and (ibid. v. 8) it is written: Of their flesh you shall not eat, and one cannot say that this is a parable (which be far from us), but that it must be understood properly and literally: so too must we say that what they have reported here concerning the flesh of the *Leviathan* is certainly not a parable, but must be understood plainly and properly. Likewise it is further said (in the cited tractate *Báva báthra* fol. 75, col. 1.) that the holy blessed God will in the future make a hut or tent for the righteous from

the hide of the *Leviathan*, etc. But whatever remains of it, the holy blessed God will spread out upon the walls of Jerusalem, and its radiance will shine from one end of the world to the other, as it is said (Isa 60:3): And the nations shall walk by your light. From all of this it is clearly evident that the words concerning the flesh and the hide of the *Leviathan* are to be understood literally and properly. Concerning its flesh, they are to be taken literally, as that which will serve the righteous as food, those who have labored in the Law and the commandments; and concerning the hide, they are likewise to be understood literally, from which their dwellings shall be illuminated, so that their glory may be revealed among the nations, showing how they served the holy blessed God and held fast to His Law, etc. From all of this it is sufficiently evident that Rabbi Bechai wishes everything to be understood literally, and entirely rejects the opinion of Rabbi Mosche bar Majemon. It may likewise be gathered from the book *Avodáth hakkódesch* fol. 55, col. 4. in the 43rd chapter, under the title *Chelek haavóda*, that Rabbi Meir understands everything according to the literal sense. But let this suffice on the matter.

## Chapter XVI. In Which Is Set Forth What the Jews Teach Concerning the Resurrection of the Dead.

The Jews generally believe that the dead will rise again, and whoever denies this is considered a heretic; they hold it to be a chief article of their faith, on account of which the thirteenth article thereof (as may be seen in the daily prayer books under the title *Shacharit*, where all thirteen articles are found) reads as follows: אני מאמין באמונה שלמה שיהיה תחיית המתים בעת שתעלה רצון : that is, I believe with a perfect faith that the resurrection of the dead will take place at that time which shall be pleasing to the Creator, blessed be His name, and praised be His memory forever. Accordingly, *Rabbi Menasse ben Israel* also writes in his book *Nischmáth chájim*, fol. 39, col. 2. at the beginning of the 15th chapter of the first *Maamar* as follows: אמונת התחייה היא עיקר מעיקרי תורתנו והאומר אין תחיית המתים מן : that is, The belief in the resurrection of the dead is one of the chief articles of our law; and whoever says that the resurrection of the dead cannot be proven from the law (namely, the books of Moses) is a heretic and an *Epicurean*, and has no share in the world to come (or eternal life.) Shortly thereafter he further expresses himself on this matter in the same place, saying: וכתובים מצינו שאמונת התייה המתים היא הכרחית לתורה האלהית : that is, We find in the law, in the Prophets, and in the *Hagiographa* (by which the remaining books of Holy Scripture are understood) that the belief in the resurrection of the dead is necessary in the divine law, and it follows from this that whoever says that the resurrection of the dead cannot be established from the law has departed from the community of believers and denies a chief article as well as the law itself.

In the book *Menórath* (or *Menóras*) *hammāōr*, at fol. 66, col. 1, at the beginning of the second chapter, under the title *Ner revii chélek schelischí*, the following is also read: כל הכופר בתחיית המתים או באחד מכל הנסים הכתובים בתורה כאלו כופר בכל התורה כולה ואין לו חלק לעולם הבא כדגרסינן בריש פרק חלק דף צ' תנו רבנן אלו שאין להם חלק לעולם הבא האומר אין תחיית המתים לפיכך אין לו חלק לעולם הבא : that is, whoever denies the resurrection of the dead, or any one of all the signs written in the Law, does as much as if he denied the entire Law, and has no share in the world to come, as we learn (in the Talmudic tractate *Sanhédrin*) in the (eleventh) chapter, which is called *Chélek*, fol. 90, col. 1, that our Rabbis teach: these are those who have no share in the world to come: he who denies the resurrection of the dead, etc.; therefore he shall never have any share in the resurrection of the dead, since the holy and blessed God is accustomed to repay like with like. *Rabbi Saadías* also expresses himself on this matter in his book, which is called *Sepher haëmunóth vehaddeóth*, fol. 36, col. 2, under the title *Maamar Schevii techiáth hamméthim*, as follows: מי שכוfer בתחיית המתים לא יחיה לימות המשיח אע"פ ששאר מעשיו טובים כי שכוfer בדבר מונעין אותו ממנו : that is,

whoever denies the resurrection of the dead shall not rise at the time of the Messiah, even if his other works are good; since like is repaid with like. Whoever denies a thing shall likewise have no part in it. That the resurrection must necessarily be believed is also to be seen in the *Sepher Ikkarím*, or book of the principal articles of Rabbi *Joseph Albo*, fol. 151, col. 1, at the beginning of the 35th chapter, in the fourth *Máamar*. In what manner, however, the Jews prove it from the five books of Moses, and from the prophets, as well as from the *Hagiographa*, this is to be found in the aforementioned Rabbi *Menasse ben Israel's* book *Nischmáth chájim*, in the 15th and 16th chapters of the first *Máamar*, where all the proofs are brought forward. Some of these are also indicated in the previously cited passage of the book *Menoráth hammāór*, fol. 66, col. 1-2, in the second chapter, under the title *Ner revíi chélek schelischí*, and in the Talmudic tractate *Sanhédrin*, fol. 90, col. 2.

Since the resurrection of the dead is not taught in the five books of Moses in clear and explicit words, I do not consider it unnecessary to indicate here what, in the opinion of *Rabbi Bechai*, may be the reason why this has not been done. He writes in his commentary on the aforementioned five books of Moses, fol. 225, col. 3, in the Parascha *Haalinu* ... concerning this matter in the following manner: ודע כי רבים יתמהו וישאלו למה לא נזכר ענין תחיית המתים בתורה בפירוש כיון שהוא עיקר גדול ופנה גדולה בתורה, וכמה פרשיות בתורה יאריך בהן הכתוב ויכפול אותן ואין בהן צורך כל כך ואם כן למה יקצר הכתוב בענין הזה וימסור עקר גדול לרמז מועט. ותשובת הדבר הוא הענין שכתבתי לך פעמים כי דרך התורה לקצר בעניינים הנעלמים וכל מה שהוא נעלם יותר יקצר בו הכתוב יותר ואין הדבור בו אלא ברמז ובקצרה, כי כן תמצא במעשה בראשית שקצר בענין האור הראשון והאריך ביום שלישי בבריאת האילנות והצמחים וכן תמצא בדוד עליו השלום שאחז הדבר הזה ודבר מן האורה בקצרה הוא שאמר עוטה אור כשלמה, וקצר גם כן במים העליונים והאריך במים התחתונים, קצר במים העליונים הוא שאמר המקרה במים עליונים, כי עליותיו שהם העולמות שברא קרה אותן בתוך המים. והאריך במים התחתונים הוא שאמר התהום כלבוש כסיתו על הרים יעמדו מים מגעתך ינוסון וגו' : יעלו הרים וגו' : גבול שמת בל יעברון וגומר המשלח מעיינים בנחלים וגו' : זאת ועוד אחרת שכל היעודים שבתורה הנאמרים על ידי משה אינן אלא יעודים גופניים שאפשר לבני אדם להעיד עליהם בזמן קרוב כדי לקבוע בלב אמתת נבואתו של משה ומהחוצ' היעודים ההם הגופניים יתאמתו אצלם העניינים השכליים הנעלמים ולכך קצר בהם מתוך העלמתן זה טעם העלמת ענין תחיית המתים. גם ענין העולם הבא שלא נזכר בתורה בפירוש גם כן מתוך העלמתו כי התורה נתנה להמון ודעת ההמון לא יכילו העניינים השכליים וכן תמסור that is, Know also that many wonder and ask why the matter of the resurrection of the dead is not explicitly mentioned in the Law (of Moses), seeing that it is a great foundation and a chief article of the Law, and the Scripture is expansive in many passages of the Law and sets them down twice, which would not otherwise be so necessary. If this is the case, then why is the Scripture so brief in this matter, and teaches a great article (of faith) with only a small indication? The answer to this is that which I have written to you several times, namely, that it is the custom of the Law to be brief in hidden (and secret) matters, and the more hidden a matter is, the more briefly the Scripture treats it, and mentions it in no other way than through an *indicium*, or indication, and briefly. For thus you find in the work of creation that it makes mention of the first light in few words, while it is expansive on the third day concerning the creation of trees and plants of

the earth. Thus you also find in David, upon whom be peace, that he followed this same manner and spoke of the light briefly when he says (Ps 104:2, to God): “You who clothe yourself with light as with a garment”; and likewise he used few words concerning the upper waters, but treated the lower waters at length. He made brief mention of the upper waters when he says (in the cited second verse): “He beams together (or joins) in the waters His high chambers (or His halls)”; for he had joined His halls, which are the expanses that He had created, together in the water. But concerning the lower waters he treated at length, and this is what he says (Ps 104:6, 7, 8, 9, 10): “You cover them (namely the earth) as with a garment. The waters stand over the mountains. At Your rebuke they flee, etc. The mountains rise up high, etc. You have set a boundary which they shall not cross, etc. You let springs well up in the valleys, etc.” This (is the answer that is to be given to the aforementioned question.) There is also yet another (answer that can be given, namely) that since all the promises that are in the Law and were declared by Moses are nothing other than bodily promises, concerning which the children of men are able to bear witness in near (and short) time (that they are true), so that they may hold fast in their hearts the truth of the prophecy of Moses, and through those same bodily promises the spiritual hidden things are confirmed and established among them: and for this reason he treated them briefly on account of their hiddenness. This is the reason for the concealment (and suppression) of the matter of the resurrection of the dead. The matter of *ôlam habba*, that is, the world to come, namely eternal life and blessedness, of which no explicit mention is made in the Law, is likewise constituted on account of its hiddenness: for the Law was given to the multitude (of the uncomprehending people); but the understanding of the multitude of the (uncomprehending) people is such that they cannot grasp spiritual things; therefore the Law teaches these things (only) through a small and subtle indication, which the multitude of the (unlearned) people passes over (without grasping it), but a person of understanding is thereby awakened to reflect upon the hidden meaning of the Law and to comprehend its purpose. These are the words of *Rabbi Bechai*. Such an answer may also be employed against the Jews when they wish to have the doctrine of the Holy Trinity proven from the Old Testament in clear and explicit words.

Regarding the time when the dead are to be raised, the Jews teach that this will occur in the time of the Messiah. For this reason, *Rabbi Isaac Abarbanel* expresses himself in his commentary on Isaiah, fol. 35, col. 1, on the words of Isa 18:3, as follows: האופן השני מהפירוש הוא שרצה בזה הנס הפליאה העצומה אשר יעשה השם יתברך באחרית הימים בזמן קבוצת הגליות והוא גם תחיית המתים כיירו וידעו כל יושבי תבל אמתת אלהות השם יתברך: that is, the second manner of interpreting these words is that he (namely the prophet) intended to indicate the exceedingly great miracle which the blessed GOD will perform in the last days, at the time of the gathering of the Jews who are in *exilio* or in misery, which will be the miracle of the resurrection of the dead, through whose mediation all inhabitants of the world will recognize the truth of the blessed



God. And in his preface to Isaiah he teaches at fol. 3, col. 2, as follows: השרש הי"ד הוא שיהיה זמן: that is, the fourteenth foundation is this: that the time of the resurrection will be at the time of the gathering, or near to that same time. We thus see from this that the dead are to rise in the time of the Messiah, after the Jews will have gathered to him from all four corners of the world. So too writes Rabbi *David Kimchi* in his commentary on the words of Isa 66:5, "But he will appear to your joy," in the following manner: על שכר: that is, (this is to be understood) of the reward of souls, or because those same persons (who tremble) will be made alive again in the time of the Messiah, at the resurrection of the dead.

The resurrection, according to Rabbi *Naphtali*'s opinion, is to occur forty years after the gathering of the Jews, concerning which he writes in his book *Emek hammelech*, fol. 42, col. 4. in the 72nd chapter, under the title *Scháar ólam hattóhu*, as follows: קיבוץ גלויות קודם לתחיית המתים ותחיית המתים הוא אחרון שבכולם דכתיב בונה ירושלים יי' נדחי ישראל יכנס הרופא לשבורי לב ומחבש לעצבותם, בונה ירושלים החלה. ואחריו נדחי ישראל יכנס. ותחיית המתים שהוא סוד הרופא לשבורי לב ומחבש לעצבותם הוא אחרון על הכל. וזמן קיבוץ גלויות עד תחיית המתים יהיה מ' שנה וכל צרות וכל מלחמות יתעוררו על שנתיים של ישראל That is: The gathering of the Jews driven into misery shall precede the resurrection of the dead, but the resurrection of the dead shall be the last of all things, as it is written (Ps 147:2-3): The LORD builds Jerusalem and brings together the scattered of Israel. He heals those who are broken of heart and binds up their sorrows. He builds Jerusalem first, and thereafter gathers the dispersed of Israel. The resurrection of the dead, however, which is the mystery of Him who heals those who are broken of heart and binds up their sorrows, is the very last of all things; and from the time of the gathering of those driven into misery until the resurrection of the dead, there shall be forty years, in which forty years all tribulations and all wars shall come upon the Israelites, and for this reason they are called *Chefle Maschiach*, that is, the birth pangs of the *Messiah*. These forty years, however, shall occur during the reign of the *Messiah*. Blessed is he who is delivered from them, etc. The very same is also to be found at fol. 132, col. 2. in the 12th chapter, under the title *Scháar réscha disér ánpin*, in the aforementioned book *Emek hameléuch*.

So also in the *Jalkut chádasch* fol. 142, col. 3. numero 38, under the title *Malchiach*, from the book *Médrasch néelam*, the following is read: ימות המשיח ותחיית המתים הם שני דברים קיבוץ גלויות: that is, the days of the *Messiah* and the resurrection of the dead are two things. The gathering of those driven into misery will be forty years before the resurrection of the dead. And numero 36, in the same place, from the aforementioned book *Médrasch néelam*, it is reported: יקומו בשנה הארבעים הגופות מעפרם: that is, in the fortieth year the bodies will rise from their dust. Of this same opinion was also *Abarbanel*, who in his book *Májene jeschuá* fol. 82, col. 4, in the 12th *Májan*, in the 5th *Tamar*, writes as follows: ויצא מהם: that is, from all of this (which precedes) it follows that the redemption, according to this purpose which is

learned from the book through *tradition*, will occur in the year 5294 after the creation of the world (that is, in the year 1534 A.D.), but the resurrection of the dead in the year 5335 (that is, in the year 1575 A.D.). For when one subtracts 5294 from 5335, 41 years remain. However, *Abarbanel* erred greatly, for the time he set for the redemption and the resurrection of the dead has long since passed.

Rabbi Bechai, however, teaches in his commentary on the Five Books of Moses, fol. 221, col. 2, in the *Parascha Nizzavim*, on the words of Deut 30:15, “Behold, I have set before you today life and good,” that from the time of the coming of the Messiah until the resurrection of the dead there will be two hundred and six years, with these words: יתכן לפרש ראה נתתי לפניך היום את החיים ואת הטוב כי סמך הכתוב פרשה זו לפרשה של מעלה שהיא מדברת בהבטחת הגאולה שזמן תחיית המתים עתיד להיות סמוך לזמן הגאולה מנין ר”א ולכך סמך לפרשת הגאולה ראה נתתי לפניך היום את החיים ואת הטוב ומה אמר שלמה האלף לך שלמה ומאתים לנוטרים את פרי ומאתים ו’ שנים על מאתים וגלה לך כי זמן תחיית המתים מאתים ושש אחר ביאת שלמה : that is, it is fitting that one interpret the words “Behold, I have set before you today life and good” in such a way that Scripture has placed this *Parascha* or section (which begins at the eleventh verse of the aforementioned thirtieth chapter and extends to the end of the same) immediately after the preceding one (which begins at the first verse and ends with the tenth, and which speaks of the promise of redemption), because the time of the resurrection of the dead will be close to the time of redemption, according to the numerical value of the word ראה, *rēeh*, which means “Behold” (and amounts to 206). For this reason Scripture has placed the words “Behold, I have set before you today life and good” directly adjacent to the *Parascha* concerning redemption. Hence Solomon also said (Song 8:12): “A thousand belong to you, Solomon, but two hundred to those who keep its fruit”; the two hundred, however, signify six years beyond two hundred. And Scripture has thereby revealed to you that the time of the resurrection of the dead will be two hundred and six years after the coming of Solomon, that is, of the Messiah, who is of the seed of Solomon.

Now let us also examine who will raise the dead, concerning which it must be known that, according to the teaching of some rabbis, God the Lord will raise them, while according to others the Messiah will raise them. Indeed, it is also held that the righteous will raise some, and that those who dwell in the land of Canaan will restore to life their relatives who died outside of it. That this resurrection is attributed to God the Lord by some can be seen in the booklet *Afkath* (or *Afkas*) *rochel*, at the beginning of the fourth part, where it is written as follows: כל ישראל גדולים וקטנים יש להם להאמין שעתיד הקדוש ברוך הוא להחיות המתים ולהקים ולנער אותם מעפרם : that is, All Israelites, both great and small, must believe that the holy blessed God will again make the dead alive and cause them to rise, and will raise them up from their dust, and bring their spirit into them. And in the *Sepher Ikkarim*, or book of the principal articles of Rabbi *Joseph Albo*, it is read at fol. 151, col. 2, in the 35th chapter of the fourth *Maamar*: לפי שזה הדבר רחוק מאד מדרך הטבע יחסו אנשי כנסת הגדולה במטבע ברכות זה הדבר אל גבורת : that is, Because this matter (namely, the

resurrection of the dead) is very far removed from the course of nature (and is a supernatural work), the men of the great assembly (that is, Ezra and his companions) have, in the formula of the blessings, ascribed it to the power of the blessed God, and said: Lord, You are mighty forever, You who raise the dead. So too does Rabbi David Kimchi write in his *Commentario* on Isa 26:19 in the following manner: אמר אז בעת הישועה יחיו מתים כי עתיד הקדוש ברוך הוא להחיות מתים : that is, He (namely, the prophet) said, then at the time of salvation, your dead will become alive, because the holy blessed God will raise the dead at the time of salvation (or redemption).

It is also taught in the book *Menoráth hammáor*, fol. 66, col. 4, in the first chapter, under the aforementioned title *Ner reviic hélek schelischí*: אמר רבי יוחנן ג' מפתחות לא נמסרו ביד שליח ואלו הן: מפתח של חיה ושל גשמים ושל תחיית המתים. מפתח של חיה דכתיב וישמע אליה אלהים ויפתח את רחמה. מפתח של גשמים דכתיב יפתח יי' לך את אוצרו הטוב את השמים. ומפתח של תחיית המתים דכתיב וידעתם כי אני יי' בפתחי את קברותיכם: that is, Rabbi Jochanan said there are three keys which were not given into the hand of any (messenger) whom He (God) sent, namely the key of birth, and of rain, and also of the resurrection of the dead. The key of birth, as it is written (Gen 30:22): And He (the Lord) heard her (namely Rachel) and opened her womb. The key of rain, as it is written (Deut 28:12): The Lord will open unto you His good treasure, the heavens. And the key of the resurrection of the dead, as it is written (Ezek 37:13): And you shall know that I am the Lord, when I open your graves. Concerning this, it is also read in the Talmudic tractate *Sanhedrin*, fol. 113, col. 1, on the words of 1 Kgs 17:17, "And after these things the son of the woman, the mistress of the house, fell sick," as follows: בעא רחמי למיתן ליה אקלידא דתחיית המתים אמרו ליה שלש: מפתחות לא נמסרו לשליח של חיה ושל גשמים ושל תחיית המתים יאמרו שהים ביד הלמוד ואחת ביד הרב: that is, He (Elijah) prayed for mercy that the key of the resurrection of the dead might be given to him (so that he might restore the widow's son to life), whereupon it was said to him (by God) that three keys had not been given into the hand of any messenger, namely the key of birth, of rain, and of the resurrection of the dead; and it will be said that the disciple has two of them in his hand (since I have already given you the key of rain, and now also entrust to you the key of the resurrection of the dead at your request), but the third has remained in the hand of the master. Concerning these three keys, one may also consult *Bereschíth rábba*, fol. 66, col. 3, in the 73rd *Parascha*.

Regarding the Messiah, that he will resurrect the dead, the following is written about this in the book *Médrasch míschle*, fol. 67, col. 3: שבעה דברים נבראו קודם לבריאתו של עולם ואלו הן כסא הכבוד: שנאמר נכון כסאך מאז מעולם אתה. ומלך המשיח שנאמר יהי שמו לעולם לפני שמש ינון שמו ויתברכו בו כל גוים יאשרוהו. שנאמר וכל יום יגדל שמו: ולמה נקרא שמו ינון שהוא עתיד לינון לשיני עפר וגו': that is, Seven things were created before the creation of the world, namely the Throne of Glory, as it is said (Ps 93:2): From that time your throne stands firm; You are eternal. And the Messiah, as it is said (Ps 72:17): His name shall endure forever; before the sun, *jinnom schemó*, his name is atoned (that is, he has been called a son), in him they shall be blessed, and all the heathen shall praise him. But why is he called *Jinnon*?

Because he will raise up those who sleep in the earth. This can also be read in the *Aruch*, or the Lexicon of Rabbi Nathan, under the word *Jenán*, and in the Chapters of Rabbi Eliezer, in the 32nd chapter. Rabbi Mosche bar Majemon likewise writes in his commentary on the 11th chapter of the Mishnah of the Talmudic tractate *Sanhédrin*, as can be seen in the Amsterdam Talmud, fol. 119, col. 1 of the said tractate, concerning a portion of the Jews, in the following manner: אומרים כי ההנהלה היא שיבא המשיח ויחיה המתים וגו': that is, They say that they hold the hope that the Messiah will come and will resurrect the dead, &c. This is also to be found at the end of the same author's book *Bábo Móse*, paginâ 136.

Rabbi Levi ben Gershom, in his commentary on the Five Books of Moses, fol. 198, col. 2, in the *Parashat Balak*, on the words of Deut 34:10, "And there arose not a prophet since in Israel like unto Moses," also lets it be heard thus: ואמנם האמת יהיה המתחייב מהפסוק הזה שלא קם נביא עוד במשה שהיה נביא בישראל לבד אבל יהיה שיהיה עם זה נביא באומות העולם גם כן והוא מלך המשיח כמו שאמרו במדרש הנה ישכיל עבדי יהיה יותר גדול ממשה ויתבאר שנפלאותיו גם כן תהיינה למעלה מנפלאות משה כי משה משך ישראל לבד לעבודת השם יתברך בנפלאות שחידש והוא ימשוך כל האומות לעבודת השם יתברך באמרו אז אהפוך אל עמים שפה ברורה that is, לקרוא כלם בשם יי' וזה אמנם יהיה באמצעות מופת נפלא נראה בקצות הארץ לכל האומות והוא תחיית המתים: the truth which follows from this verse certainly consists in this: that no prophet has arisen like Moses, who was only a prophet in Israel; but there will be another who is to come, who will also be a prophet of the nations of the world, and who will be the King Messiah, just as it is said in the *Midrash* (on the words of Isa 52:13), "Behold, my servant shall deal wisely," that he will be greater than Moses; from which it is evident that his miracles too will be greater than the miracles of Moses were, for Moses brought the Israelites to the service of the blessed God only through his miracles which he performed, but the Messiah will bring all nations to the service of the blessed God, as it is said (Zeph 3:9): "Then will I turn to the peoples a pure lip, that they shall all call upon the name of the LORD." This, however, will come to pass through the mediation of the wondrous miracle, namely the resurrection of the dead, which he will cause all nations to behold unto the ends of the earth. Beyond this, the aforementioned Rabbi Levi ben Gershom writes in his cited *Commentario*, fol. 245, col. 2, at the end of the *Parashat Ha'azinu*, in the following manner: מצאנו גם כן באלהיו ואלישע שהחיו המתים וידמה שזה המופת יהיה נעשה בעת שירצה השם יתעלה להפוך אל עמים שפה ברורה ויראה להם אז זה המופת הנפלא על ידי מלך המשיח כדי יכנעו כולם לעבודתו יתעלה: that is, we find also that Elijah and Elisha raised the dead, and I hold it to be the case that this miracle will be performed at that time when the praised God shall wish to turn to the nations a pure lip; then He will cause them to behold this wondrous miracle through the King Messiah, so that they may all know that He is the LORD, and that they may all submit themselves to the service of the praised God. Beyond this, it is also read in the book *Col Bo*, fol. 136, col. 1, that Korah, Dathan, and Abiram go every week to the Messiah in Paradise and ask him when he will raise the dead, as may be seen from what has been cited above from this source in Chapter 5 of this second part, at page 305.

That the righteous shall also raise some of the dead is read in the Talmudic tractate *Pesachîm* fol. 68, col. 1. in these words: אמר רבי שמואל בר נחמני אמר רבי יונתן עתידין צדיקים שיחיו את המתים שנאמר עוד ישבו זקנים וזקנות ברחובות ירושלים ואיש משענתו בידו מרוב ימים וכתוב ושמעו משענתו אל פני הנער: that is, Rabbi Samuel bar Nachmani says that Rabbi Jonathan said: the righteous will in the future raise the dead, because it is said (Zech 8:4): There shall yet again sit old men and old women in the streets of Jerusalem, each one having a staff in his hand on account of the multitude of days. And it is written (2 Kgs 4:29) that the prophet Elisha said to Gehazi: Take my staff in your hand and go, and lay my staff upon the face of the boy. Concerning this, Rabbi Solomon Jarchi writes in his *Commentario* as follows: כמדובר באלהו ואלישע שהחיו את המתים: that is, Just as it is reported of Elijah and Elisha that they raised the dead, so shall all the righteous raise the dead. But is this not a senseless proof that the righteous will raise the dead? Because old men and women will carry staffs in the streets of Jerusalem on account of their advanced age, they are supposed to raise the dead with their staffs, just as Elisha commanded Gehazi to revive the Shunammite's son with his staff. The reason why old people in Jerusalem will carry staffs is indicated by Scripture itself, when it states that this will happen on account of the multitude of days, that is, of advanced age, in which people are weak, in order to lean upon them, and not at all so that they should raise the dead with their sticks.

That the righteous will raise the dead with their staffs is also taught in the *Jalkut chadrasch* fol. 142, col. 1. numero 32. under the title *Maschiach*, from the *Sohar*, in these words: לא הגרים יעמדו בתחיית המתים אלא הצדיקים עתידים להחיות אותן המתים במשענתם שבידיהם: that is, The companions of the Jews (who have adopted the Jewish faith) will not rise at the resurrection of the dead; rather, the righteous will raise them with their staffs, which they hold in their hands.

Concerning this resurrection of the dead, which is to be accomplished by the righteous, the following is also read in the book *Emek hammelech* fol. 42, col. 3. in the 72nd chapter, under the title *Schaar olam hattohu*: עתידים הצדיקים להחיות את הגרים שנתגיירו מאומות העולם והם המתים בימות המשיח דכתיב באומות העולם כי הנער בן מאה שנה ימות והחוטא בן ק' שנה יקלל ומפני שלא נתגיירו קודם ביאת הגואל לא יקרב אותם משיח ויתביישו ממעשיהם ויעשו תשובה וימותו אחר זה יהיו על ידי הצדיקים: that is, The righteous will in the future raise up those companions of the Jews who, from among the nations of the world, have adopted the Jewish faith; and these are those who will die in the time of the Messiah, as it is written (Isa 65:20) concerning the nations of the world: For when a young man is a hundred years old, he shall die, and the hundred-year-old who sins shall be cursed. But because they did not adopt the Jewish faith before the coming of the Redeemer, the Messiah will not allow them to come to him; therefore they will be ashamed on account of their deeds, and will do penance, and thereafter die. After this, the righteous will raise them up again.

Indeed, every person who dwells in the land of Israel shall henceforth have the power to raise from the dead all his relatives who have died outside the land of Canaan; concerning which it is written in the *Sohar*, in the *Parascha Emor*, fol. 37, col. 3. 4. as follows: דע כי יש מסורה קבלה בידינו שתחיית המתים של ארץ ישראל קודם לתחיית המתים של חוצה לארץ ארבעים שנה: אמנם כל מי שנפטר בחוצה לארץ ויש לו אחד ממשפחתו בארץ ישראל שהוא כל כך קרוב לו שחייב באבילותו בין איש בין אשה יש כח ביד קרובו בחוצה לארץ: that is, Know that we have learned through tradition, or oral teaching, that the dead who are in the land of *Israel* shall be raised forty years before the dead who are outside of it. But every person who dies outside the land of *Canaan* and has someone of his kindred in the land of *Israel* who is so closely related to him that he would be obliged to mourn for him (when he dies), whether that person be a man or a woman (so can he be raised by that same relative), and his relative who is in the land of *Israel* has the power to raise from the dead all his kinsmen who are outside the land.

Inasmuch as it has been stated here that the dead of the land of *Israel* will rise forty years before those who are buried in other countries, it is to be known that, according to the teaching of the Rabbis, the dead of the Promised Land are to have a precedence over the others in this regard. For this reason, *Rabbi Bechai* writes in his commentary on the five books of Moses, fol. 57, col. 3, in the *Parascha Vajechi*, as follows: מתי ארץ ישראל היים תחלה אבל: that is, the dead of the land of *Israel* will be the first to come to life, but the dead outside the land will rise in no other way than through the torment of rolling through the caverns (of the Earth). What manner of rolling this is will be shown in what follows. So too is the following read in the little book *Askath* (or *Alkas rochel*, in the fourth part): בהחלה יחיו מתי ישראל ויקדימו לכל שאר המתים שבעולם ולפיכך הנתבר בארץ ישראל יקום: תחלה להחיית המתים: וכמה ענינים גדולים הורנו רבותינו ז"ל על מי שזכה להקבר בארץ ישראל ובלבד שיהיה לשם בעת שמת ויהיה דר בארץ. וחוצה מכל הענינים הגדולים והרמים שזוכה הדר בארץ ישראל והנקבר בארץ ישראל לתועלת גדולה והוא שתקדים תחייתו לכל שאר המתים שבחוצה לארץ ועדין הדברים במחלוקת בין החכמים כמה זמן יהיה בין תחייה לתחייה: that is, first the dead of *Israel* will come to life, and will rise before all the other dead who are in the world; therefore, he who is buried in the land of *Israel* will be the first to rise at the resurrection of the dead. How many great things have our Rabbis, of blessed memory, taught us concerning him who is so worthy as to be buried in the land of *Israel*, provided only that he is there at the time of his death and dwells in the land. But besides all those great and excellent things of which he who dwells in the land of *Israel* and is buried therein becomes worthy, to his great benefit, there is also this: that he will rise before all the other dead who are outside the land. The sages have, however, until now remained in dispute as to how much time will pass from one resurrection to the other, and this matter is concealed; yet their words are true to those who attain knowledge, and it is not fitting to respond to their pronouncements or to bring anything forward against them. These are the words from the book *Afkâth rôchel*.

In the *Jalkut chadasch*, at fol. 142, col. 3, numero 41, under the title *Maschiach*, it is taught from the book *Medrasch néelam* how many years the righteous will rise before the others, and the words read as follows: וְהָיָה כִּי יִשְׁאַר הָעוֹלָם וְכָמָה יִקְדִּימוּ רַבֵּי יְהוּדָה : that is, the righteous will precede the rest of mankind in the resurrection. How much time will they then rise before them? Rabbi *Jehuda* says in the name of the Rabbi: ten years. Rabbi *Isaac* says: one hundred and fourteen years.

It is also disputed among the rabbis as to when *Adam* and the patriarchs *Abraham*, *Isaac*, and *Jacob* will rise again together with their wives, and the following is written concerning this in the aforementioned book *Afkâth rôchel*, in the fourth part: רַבִּי יְהוֹשֻעַ בֶּן מְנַסְיָא אוֹמֵר שֶׁהַמֵּתִים : שְׁעֵתִיד הַקְדוֹשׁ בְּרוּךְ הוּא לְהַחְיֹת בְּתַחֲלָה יְשִׁיבֵי חֲבֵרוֹן הֵם שְׁנֵאֲמַר יְחִיּוּ מִתִּיד אֵלּוּ יְשִׁיבֵי חֲבֵרוֹן אֲדָם הָרִאשׁוֹן אַבְרָהָם יִצְחָק וְיַעֲקֹב וְזֵוּיּוּגֵיהֶם עִמָּהֶם . וְאַחֵר כֶּף חוֹזֵר הַקְדוֹשׁ בְּרוּךְ הוּא וּמִטְהַר אֶרֶץ יִשְׂרָאֵל מִנִּבְלוֹת וְטוּמְאוֹת הַגּוֹיִם וּמַנְעֵר אוֹתָם מִתּוֹכָהּ כְּאֲדָם הַמְּנִיעַר טְלִיתוֹ מִלְּכָלֹכוֹ שְׁנֵאֲמַר לְאַחֲרֵי כִּנְפֹת הָאֶרֶץ וַיִּנְעֲרוּ רָשָׁעִים מִמֶּנָּה וְאִזּוּ יָקִים לְזֶרַע קֹדֶשׁ הַנִּקְבְּרִים בְּתוֹכָהּ שְׁלֹא : that is, Rabbi *Joshua*, son of *Menasja*, says that those who sleep in *Hebron* (that is, those who are buried in the double cave at *Hebron*, which is described in Gen 23:19-20) will be the first to be raised by the holy and blessed God, as it is said (Isa 26:19): “Your dead shall live,” by which are to be understood those who sleep in *Hebron*, namely *Adam*, *Abraham*, *Isaac*, and *Jacob*, together with their wives. Thereafter the holy and blessed God cleanses the land of *Israel* from the carcasses and filth of the heathens, and shakes them out of it, as a man shakes the dirt from his cloak, as it is said (Job 38:13): “That the corners of the earth might be seized, and the wicked shaken out of it.” Then He will raise up the holy seed (namely the Jews) who are buried therein and who did not die through the destroying angel (the *Sammael*), because he has no power in the land of the living and an unclean spirit never dwells in the land of *Israel*, etc.

Shortly after this, it is reported that first all the dead in the land of *Israel* will rise, and the following passage comes after it: ואַחֵר כִּךְ יִקְיֻצוּ יְשִׁיבֵי חֲבֵרוֹן וְאֵם תֹּאמַר מַפְנֵי מָה אֵינָם נִקְדָּמִים לְמַתֵּי אֶרֶץ יִשְׂרָאֵל : שֶׁהָיָה שֵׁם אָדָם הָרִאשׁוֹן וְאַבְרָהָם וְיִצְחָק וְיַעֲקֹב אֵלָּא כְּדִי שִׁיקִיצוּ וַיַּעֲזְרוּ עַל שִׁמְחָה בְּרֵאוֹתָם בְּנִיחָם שִׁקְמוּ מִקְבְּרֵיהֶם וְהָאֶרֶץ מְלֵאָה מִכָּמָה צַדִּיקִים וְחַסִּידִים הַנִּקְבְּרִים בָּאֶרֶץ וְעַל כֵּן יִרְגְּנוּ כַּעֲנִין שֶׁעָשָׂה הַקָּדוֹשׁ בָּאָדָם הָרִאשׁוֹן שֶׁלֹּא הֵבִיא אוֹתוֹ לְעוֹלָם עַד שֶׁהָיָה הָעוֹלָם מְלֵא . וְאָמְרוּ רַבּוֹתֵינוּ ז”ל בְּתוֹךְ מִהְפּוּצָצָת בַּמַּעֲרָה וְאֹמְרַת הַקִּיצוּ וּרְגָנוּ שׁוֹכְנֵי עֵפֶר לְבֹא אֶל אֶרֶץ מְלֵאָה וּבִינֵיהֶם יִרְאוּ וַיִּשְׁמְחוּ וַיִּרְגְּנוּ עַל רוֹב שְׁלוֹם וַיְהִי הָעוֹלָם בְּשִׁמְחָה . וְאָמַר רַבִּי אֶלְעָזָר אֶפִּילוּ הַמֵּתִים שֶׁבְּחוּצָה לָאֶרֶץ יִקְוֹמוּ תַּחֲלָה וְאַחֵר כִּךְ : That is: Thereafter, those who sleep in *Hebron* will awaken. But if you were to ask why they do not rise before the dead who are in the land of *Israel*, seeing that the first man *Adam*, as well as *Abraham*, *Isaac*, and *Jacob*, are there (I answer that this happens) so that they may rise with joy when they see their children, who will have been raised from their graves, and so that the earth may be full of many righteous and pious persons who were buried in it; and for this reason they will sing (and be joyful), just as the holy and blessed GOD did with the first man, whom He did not allow to come into the world until the world was full (of all manner of creatures). Our Rabbis,

of blessed memory, have also said that a voice from Heaven will spread through the cave (in which they are buried) and will say: awake and sing, you who dwell in the dust, that you may come into a full land, and your children will see you and rejoice and sing on account of the great peace, and the world will be joyful. But Rabbi *Eliezer* has said that even the dead who are outside the land of *Israel* will rise first, and only thereafter shall those who sleep in *Hebron* awaken, so that they may see the entire world in joy and great power, with no person lacking.

Regarding the people who are to rise from the dead, the rabbis are by no means in agreement on this matter. Some teach that only the *Israelites*, and no other peoples, are to be raised from the dead. Others are of the opinion that the pious among the nations of the world shall also partake of the resurrection; but others hold that even the wicked among the nations of the world will rise again.

That only the *Israelites* are to expect the resurrection is taught by *Rabbi Bechai* in his commentary on the Five Books of Moses, fol. 21, col. 1, in the *Parascha Nôach*, when he says: That is: There is no people that partakes of the resurrection of the dead, except for us (Jews,) who are the children of *Shem*. And this is also to be found at fol. 17, col. 4, in the said *Parascha*. Furthermore, the same author writes in his aforementioned commentary, fol. 229, col. 2, in the *Parascha Vesoth habberachá*, on this matter in the following manner: מן הידוע כי ארבעה דברים הם שלא זכתה בהן שום אומה ולשון אלא ישראל ואלו: הן הנבואה והתורה וארץ ישראל ותחיית המתים ונראה לי להוכיחם ולהבואם כלם מדברי משה שגלה על ארבעתם ובכל פסוק ופסוק תמצא מבואר שיזכיר שם יעקב להורות כי כלן לא נתנו אלא לזרע יעקב בלבד. הנבואה הוא שכתוב נביא מקרבך מאחריך כמוני אמר כמיני שאני מזרע יעקב ולמדנו בזה שאין הנבואה מצויה אלא בזרעו של יעקב. כי מפני שהזכיר מאחריך ובני עשו נקראים אחים שנאמר כה אמר אחיך ישראל לכך הוצרך להוסיף כמוני כדי לפסול שאר האחים שהם עשו וישמעאל ולהוציאם מן הכלל והא למדת שאין נבואה אלא בישראל. ומה שמצינו בלעם שהיה נביא באומות מקרה הוא היה לו ולא עלה לאותה השגה אלא לכבודן של ישראל ולפי שעה ודרך מקרה וכן הזכיר בלשון מקרה ויקר אלהים אל בלעם. ויקרה' אל בלעם או מטעם שפירשו ז"ל כדי שלא יהא פתחון פה לאומות העולם ליום הדין לומר לישראל נביאים ולנו אין נביאים אילו היו לנו נביאים היינו חוזרין למוטב. התורה הוא שכתוב תורה צוה לנו משה והזכיר מיד קהלת יעקב כי לא נתנה התורה אלא לקהלת יעקב ואין מי שיזכה בה כי אם יעקב לבדו וכל המתקהל עמו. הארץ הוא שהזכיר כאן עין יעקב אל ארץ שלא נתנה הארץ למורשה אלא לזרע יעקב ולא נתיישרה מעולם אחר שנחרבה ולא תתיישר לעם אחר. תחיית המתים הוא שאמר א: שמיו ירעפו טל. מלת שמיו חוזרת לעין יעקב ולמעלת זרעו של יעקב ייחס לו השמים שהוא ערבות שעליו הזכיר למעלה רוכב שמים. ואמר ירעפו טל כי הטל שעתיד להחיות בו את המתים הוא בערבות ושאר האומות אינן זוכין לתחיית המתים כי אם ישראל זרע יעקב והוא שכתוב ורבים מישני אדמת עפר יקיצו. וידוע כי מלת רבים ענינה על ישראל כענין שכתוב ורבים מעמי הארץ מתייהדים כן דרשו רבותינו ז"ל בספרי. אמר רבי סימאי יקרא אל השמים מעל זו נשמה. ואל הארץ זה הגוף. לדין עמו למי שהוא מדיין לעמו. מכאן לתחיית המתים לישראל ע"כ. וכן מצינו ישעיה עליו השלום שהתנבא על אומות העולם ואמר מתים בל יחיו רפאים בל יקומו וחזר והתנבא על ישראל ואמר יחיו מתוך נבלתי יקומו ורננו שוכני עפר כי טל אורות That is: It is known that there are four things of which no people or tongue is worthy, except the *Israelites*, and these are: prophecy, the Law, the land of *Israel*, and the resurrection of the dead. I wish, however, to demonstrate and explain all of



them from the words of Moses, who revealed all four of them, and in each and every verse you will find it clearly stated that he makes mention of the name of Jacob, in order to teach that they were given to none other than the seed of Jacob alone. Concerning prophecy, it is written (Deut 18:15): “A prophet like me shall the Lord your God raise up for you from among you, from among your brethren.” He (namely Moses) said: “like me,” because I am of the seed of Jacob, and thereby taught us that prophecy is found nowhere except among the seed of Jacob. For since he mentioned “from among your brethren,” and the children of Esau are called brethren, as it is said (Num 20:14): “Thus says your brother Israel,” he was therefore compelled to add “like me,” in order to exclude the remaining brethren, namely Esau and Ishmael, and to shut them out from the general category. See, you have thus learned that prophecy exists only in Israel. That we find, however, that Balaam was a prophet among the nations, this happened to him only by chance, and he attained to that level of comprehension for no other reason than for the honor of the Israelites, and for a certain time, and *derech mikreh*, that is, by chance or by an encounter. Thus (the Scripture, Num 23:4) uses the word *mikreh*, or chance: וִיקַר וגו'. And God encountered Balaam. (And v. 16 of the same:) וִיקַר וגו'. And the Lord encountered Balaam. Or it occurred for the reason that our rabbis, of blessed memory, have explained it: so that the nations of the world might have no excuse on the day of judgment, and might not say: the Israelites had prophets, but we had no prophets; if we had had prophets, we would have turned to the better. Concerning the Law, it is written (Deut 33:4): “Moses commanded us the Law,” and immediately thereafter it is mentioned: “(an inheritance of) the congregation of Jacob.” For the Law was given to none other than the congregation of Jacob, and no one is worthy of it except Jacob alone and whoever joins himself to his congregation. Concerning the land, it is mentioned here (v. 28 of the cited chapter 33) (when it is said:) “The eye of Jacob shall be directed toward the land,” for the land (of Israel) was given as an inheritance to none other than the seed of Jacob, and it has never been inhabited since it was destroyed, nor will it be inhabited by any other people. Concerning the resurrection of the dead, it is said (in the aforementioned verse 28): “Moreover his heaven shall drip with dew,” and the words “his heaven” refer to the eye of Jacob, and on account of the excellence of the seed of Jacob, the heaven is attributed to him, which is called *Aravóth* (or *Arouós*), of which mention is made above (v. 26 of the said chapter 33) (when it is said:) “He who rides upon the heaven.” And it is stated that “(his heaven) shall drip with dew,” because the dew with which God will raise the dead is in the heaven called *Aravóth*. The remaining nations, however, are not worthy of the resurrection, except only the Israelites, the seed of Jacob, and this is what is written (Dan 12:2): “And many of those who sleep in the dust of the earth shall awake.” Now it is known that the word “many” is understood to refer to the Israelites, just as it is written (Esth 8:17): “And many of the peoples of the land became Jews.” Thus our rabbis, of blessed memory, have expounded (the words of Ps 50:4) “He calls to the heavens above and to the earth, that He may judge His people,” in the book *Siphre*. Rabbi *Simai* said: (the words) “He calls to the heavens above”

signify the soul. (And the words that follow:) “and to the earth” signify the body. (But the subsequent words:) “that He may judge His people” signify Him who judges His people. From this it is proved that the dead of the Israelites will rise again. Thus far (are the words from the book *Siphre*.) So we also find that *Isaiah* prophesied concerning the nations of the world and said (Isa 26:14): “The dead shall not live; the departed shall not rise.” Thereafter he prophesied again (v. 19) concerning Israel and said: “Your dead shall live, and my body shall rise. Awake and be joyful, you who lie in the earth, for your dew is a dew of green herbs,” whereby he makes clear that no dead shall rise except the Israelites.

The very same thing is also to be found shortly thereafter in the book *Cad hakkémach* fol. 8, col. 1. under the title *Oth Aleph*, where the following is likewise taught: לעתיד לבוא יבטל ההספר בביטול יצר ותמחה הדמעה מעל כל פנים ויזכו כל ישראל לתחיית המתים שהיא המעלה שהראה הקדוש ברוך הוא למשה ממה שררשו ז”ל עד היכ האחרון אל תקרי הים אלא היום האחרון זה תחיית המתים שהיא המעלה המיוחדת והמשותפת לישארה: ללשראל בלבד ולא לעם אחר that is, In the time to come, the mourning will come to an end when the evil inclination ceases, and the tears will be wiped from all faces, and all Israelites will be made worthy of the resurrection of the dead, which is that excellence which the holy blessed God showed to Moses, in that our rabbis, of blessed memory, expound the words (Deut 34:2) עד הים האחרון *Ad hajám haácharon*, that is, unto the uttermost sea, as follows: read not *hajám*, but rather *ha-jóm haácharon*, that is, unto the last day, in which the resurrection of the dead takes place, which is that excellence which belongs to the Israelites alone and is appointed for them, and comes to no other people. In the Prague *Machsor*, in the first part, fol. 59, col. 2., in the *Commentario* on the prayer which begins עשה פלא לחיים וגו' *Aséh péle lechájim &c.*, one reads: מהים אלה אומות העולם שישארו בקבר שנאמר רפאים בל יקומו that is, By the dead are understood the peoples of the world, who remain in their graves (and will not be raised), as it is said (Isa 26:14): The deceased will not rise. So too it is written in the *Jalkut chadash* fol. 60, col. 1. *numero* 10. under the title *Geschamim* as follows: תחיית המתים לישארה וגשמים בין לישארה that is, The resurrection of the dead belongs to the Israelites, but rain belongs both to the Israelites and to the peoples.

Furthermore, in the commentary of *Rabbi Menáchem of Recanati* on the Five Books of Moses, fol. 72, col. 2, in the *Parascha Vajéschef*, from the *Medrasch Ruth*, on the words of Ruth 4:7, “This was the testimony in Israel,” the following is taught: בישארה ולא בשאר האומות שלא נתן להם מצוה זו ועליהם כתיב יאבדו מארעא ומתחות שמיא אלה שלא נתן להם תקומה לא בעולם הזה ולא בעולם הבא דכתיב מתים בל יחיו וגו' That is: In *Israel* (it was a testimony), but not among the remaining nations, for this commandment (namely, the removing of the shoe and giving it to another when one did not wish to inherit a property, as can be seen in the cited passage Ruth 4:7) was not given to them by God. And of those same nations it is written (Jer 10:11): They must be destroyed from the earth and from under heaven; for He gave them no resurrection, neither in this world nor in the world to come, as it is written (Isa 26:14): The dead shall not live again, &c. On this matter, the aforementioned *Rabbi Menáchem's* book *Taáme mizvóth*, fol. 17, col. 2, and the

book *Jesod Schirim*, fol. 26, col. 2, may also be consulted. Likewise, in the book *Zijóni*, in the *Parascha Kórach*, one reads: גוף מן הגוי עובד עבודה זרה בחייו טמא ובמותו טהור למה בשביל שהתאבד נשמתו That is: The body of an idolatrous *Goi* (Christian or pagan) who practices idolatry is unclean during his lifetime and clean after his death. Why? Because his soul perishes, and the body returns to dust as it was before. Now, since the soul is entirely annihilated, it will no longer be reunited with the body.

That others, by contrast, hold the opinion that the righteous among the nations of the world will also rise from the dead is evident from the book *Avodáth hakkódesch*, in which at fol. 54, col. 4, at the end, and fol. 55, col. 1, in the 42nd chapter, under the title *Chélek haavóda*, the following is written: מה שאמרו חסידי אומות העולם יש להם חלק לעולם הבא ואם הוא כמו שאמרנו שהוא העולם הבא שאחר התחייה איך יזכו לו חסידי אומות העולם וכבר אמרו שתחיית המתים אינה אלא לצדיקים גמורים. יש לומר כי חסידי אומות העולם הם אשר קיימו כל תורת בני נח שהן ו' מצוות שנצטוו ואחר שקיימו תורתם הנה קנו המדרגה ההיא כמו שהצדיקים הגמורים הם אשר קיימו כל תורת משה ע"ה אלה בתורתם הואיל וקיימוהו ככו שנצטוו כלם יקנו המדרגה That is to say: Our rabbis say that the righteous among the nations of the world have a share in the life to come; but if it is as we have said, that the life to come is that which follows the resurrection, how then can the righteous among the nations of the world partake of it, given that our rabbis say that only those who are perfectly righteous will rise from the dead? To this it must be answered that those who are the righteous among the nations of the world are those who have observed the entire law of the children of Noah, namely the seven commandments that were enjoined upon them. Since they have kept their law, they attain that same degree, just as those who are perfectly righteous, who have observed the entire law of Moses (upon whom be peace), have attained it. These attain the degree according to their law, and those according to their law, in that they have kept it as it was commanded to them. They all receive the degree in the life to come, according to their law. If this is so, then why should we not believe that they will partake of the resurrection of the dead, seeing that they have kept their law?

That according to another opinion not only the righteous but also the godless nations of the world will rise again is likewise to be seen in the book *Afkáth róchel*, in the fourth part, under the title *Sod techiáth hammethím*, where the following is read: כל הגוים עתידים לקום ולעמוד: בדין והק"בה ינקום נקמת עמו מהם לעולמים על כל הרעות אשר עשו לנו ודוקא המתים שמחו בחוצה לארץ אבל אותם שמתו בארץ ישראל אין להם תקומה שנאמר רפאים בל יקומו That is: All *Gójim* (or heathens) will rise again and stand before the judgment, and the holy blessed God will avenge Himself upon them in eternity on behalf of His people, on account of all the evil they have done to us. This, however, concerns only those *Gójim* who died outside the (promised) land, for those who died in the land of *Israel* do not rise again, as it is said (Isa 26:14): The deceased will not rise again. So also in the 34th chapter of the Chapters of Rabbi *Eliezer* the following is read on this matter: מתים בל יחיו אלו הגוים שהן כנבלת הבהמה שיקומו ליום הדין אבל לא יחיו that is, (the words of Isa 26:14) "The dead will not live" signify the *Gójim*, who are like the carcass of cattle, who will rise at the day

of judgment but will not live (that is, remain alive). At the end of the aforementioned 34th chapter, the following is further written on this matter: יחיו מתוך אלו ישראל שמתו בטוחים על שמו . that is, (the words of Isa 26:19) “Your dead will live” signify the *Israelites*, who, trusting in His (namely God’s) name, will rise again. (And the following words) “My carcasses or corpses will rise” signify the idolaters, who are like the carcass of cattle and will rise at the day of judgment but will not live.

Isaac Abarbanel also teaches in his preface to his commentary on Isaiah, fol. 3, col. 1, that a portion of all the peoples of the world will rise again, in these words: הנה הנביא ישעיה ביאר שגם מהאומות יקומו בתחיית המתים בכל פלגי הארץ ומהוויה רוצה לזכר שיקומו בכל מחוז אנשים מיוחדים לפרסם אמונת השם ואמתתו כי הם יהיו עדים נאמנים באמתת אלהות השם ית' וזה ענין אמרו בנבואה הי"א הוי ארץ צלצל כנפים כמו שיתבאר שם That is: Behold, the prophet Isaiah has made clear that from among the nations as well, people will rise at the resurrection of the dead in all the provinces of the earth and its borders; that is, that in every district certain persons will rise to proclaim the faith in God and the truth thereof, for they will be faithful witnesses to the divinity of the blessed God; and of this he speaks (namely the prophet Isaiah) in the eleventh prophecy, when he says (Isa 18:1): Woe to the land that is shadowed with wings, as will be explained there. Immediately following this, the text continues: ובנבואה הכ' אמר על זה ועשה ה' צבאות לכל העמים משתה שמנים משתה שמרים . וכבר דרשו חז"ל בפרקי ר' אליעזר על זה יחיו מתוך נבלתי יקומו שאמרו שכל המתים עולים לתחייה המתים חוץ מדור המבול שנ' רפאים בל יקומו . מתים בל יחיו אלו הגוים-שהם כנבלת בהמה יקומו אבל לא יחיו . ובנבואה הכ"ז אמר בדברו על התחייה כמו שיתבאר שם כל הנקרא בשמי ולכבודי בראתי וגו' כל הגוים נקבצו יחדיו ויאספו לאומים ולפי שהקמים בתחייה יפרסמו אמתת אמונת ה' ית' ויגלו ענשם בגיהנם לכן אמר יתנו עדיה ויצדקו וישמעו ויאמרו אמת אתם עדי נאם ה' ועבדי אשר בחרתי בו . אמר אתם That is: And in the twentieth prophecy he speaks of this (Isa 25:6): And the Lord of hosts will prepare for all peoples a feast of rich food, a feast of well-aged wine. So our sages, of blessed memory, have expounded the words (Isa 26:19): Your dead shall live, my corpses shall rise, in the chapters of Rabbi Eliezer, and have said that all the dead will rise at the resurrection of the dead, with the exception of the generation of the Flood, as it is said (Isa 26:14): The departed shall not rise, the dead shall not live. These are the *Gójim* (or heathens), who are like the carcass of cattle; they will rise, but will not remain among the living. And in the twenty-seventh prophecy he says, when speaking of the resurrection, as will be explained there (Isa 43:7): All who are called by my name, and whom I have created for my glory, etc. (And in v. 9 he continues:) All the heathens will come together, and the peoples will assemble. And because those who rise at the resurrection will proclaim the truth of faith in the blessed God and will reveal their punishment in hell, he therefore says (in the cited v. 9 and v. 10): Let them bring forth their witnesses, and they shall be held to be truthful; then it will be heard, and men will say: it is true. But you are my witnesses, says the Lord, and my servant whom I have chosen. The words “you are my witnesses” he speaks of the peoples of the world, and the words “and my servant whom I have chosen” of the *Israelites*.

Further, some rabbis teach that not all Israelites or Jews, but only the righteous among them, and not the godless, have the resurrection to hope for. On the other hand, however, others hold that the godless Israelites too shall be raised, and they reject the contrary opinion. That according to some opinions only the righteous shall rise, I demonstrate from the following: *Rabbi Mosche bar Majemon*, in his *Commentario* on the Talmudic *Tractate Sanhedrin*, as may be seen in the *Amsterdam Talmud*, fol. 120, col. 1 of that *Tractate*, writes as follows: תחיית המתים הוא יסוד מיסודי משה רבינו ע"ה ואין דת ולא דבקות בדת יהודית למי שלא יאמין זה אבל הוא לצדיקים וכן הוא לשון בראשית רבה גבורת גשמים לצדיקים ותחיית המתים לצדיקים בלבד . ואיך יחיו הרשעים והם מתים : that is, the resurrection of the dead is a foundation (or chief article) of the foundations of *Moses* our teacher, upon whom be peace; and he who does not believe this has no religion, nor does he belong to the Jewish religion: but this resurrection pertains only to the righteous. And thus it is said in *Bereschith rabba*: the power of rain belongs to the righteous, and the resurrection of the dead is due only to the righteous. How indeed should the godless be made alive again, who are already dead even during their lifetimes? Thus also (our rabbis) have said: the godless are called dead even while they yet live; but the righteous are called living even in their death.

*Rabbi Isaac Abuhabh* also expresses himself in his book *Menorath hammaor*, fol. 65, col. 4, in the first chapter, under the title *Ner revij, chelek schelisch*, as follows: אמר רבי אבהו גדול יום הגשמים יותר מיום תחיית המתים דאלו תחיית המתים לצדיקים ולא לרשעים וגשמים לצדיקים ולרשעים . לפי שתחיית המתים הוא דבר הבא לגוף האדם כפי שלמותו ואין זוכים בו לעתיד לבוא אלא הצדיקים אבל לרשעים הוא להם That is: *Rabbi Abhu* has said (as may be seen in the Talmudic tractate *Taanith*, fol. 7, col. 1) that the day of rain is greater (or more heartfelt) than the day of the resurrection of the dead; for the resurrection of the dead belongs to the righteous, and not to the wicked; but rain is for the righteous and the wicked alike, since the resurrection of the dead is a matter that pertains to the body of man according to his perfection, and only the righteous will partake of it in the time to come; but for the wicked it is a diminishment and a reduction, and a sorrow, as it is written (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." *Rabbi Saadias* reports on this matter in his book, which he calls *Sepher haëmunoth vehaddeoth*, fol. 36, col. 2, under the title *Maamar schevij, techiath hammethim*, the following as well: אם ישאל שואל מי ומי יחיו מן : That is: If someone should ask which are those who will rise from the people of Israel at the time of redemption, I give in answer, and say, that every righteous person, and one who has done penance, will rise; for whoever dies without penance is one of those who will be punished, &c. *Rabbi David Kimchi* likewise agrees with this, when he writes in his commentary on the words of Isa 26:19, "Your dead shall live," as follows: אמרו רבותינו ז"ל כי תחיית המתים לצדיקים ולא

That is: Our rabbis, of blessed memory, have said that the resurrection of the dead belongs to the righteous and not to the wicked. Rabbi *Joseph Albo* teaches on this matter in his *Sepher Ikkarim*, fol. 28, col. 2, in the 23rd chapter of the first *Maamar*, likewise as follows, and says: That is: As for this resurrection, there are some among our rabbis who say that it belongs only to those who are perfectly righteous. And in fol. 147, col. 1, in the 31st chapter of the fourth *Maamar*, he writes: That is: The resurrection of the dead belongs solely to the perfectly righteous.

That the wicked will not rise again is shown by Rabbi *Bechai* in his commentary on the five books of Moses, fol. 33, col. 4, in the *Parascha Chaje Sara*, with these words: הרשעים אין להם לא תורה ולא חכמה ואינן יודעין ומכירין מעשיו של הק"ה ונפלאותיו והם מתים כמיתת הבהמות ותחיות ונשמתו אובדת כאבדן גופם ומזה אמר שלמה ע"ה ונר רשעים ידעך. כי המשיל נפש הרשע לנר. ובאר שהיא תלויה בגופו בשם שאור הנר תלוי בשמן That is: the wicked have neither law nor wisdom; they neither know nor recognize the works of the holy blessed God, nor His wonders, and they die like cattle and beasts; their soul perishes just as their body perishes. Concerning this, Solomon also, upon whom be peace (Prov 13:9), said: the light of the wicked shall be extinguished; for he compared the soul of a wicked person to a light, and thereby made plain that it is attached to the body, just as the flame of a light is attached to the oil, and is extinguished when the oil runs out. The same is taught by Rabbi *David Kimchi* in his commentary on the Psalms, on the words of Ps 1:5, "Therefore the wicked shall not stand in judgment," etc., where he writes: שהולכים הרשעים בדרך רע בעולם הזה לא יקומו במשפט ר"ל ביום הדין והוא יום המיתה לא תהיה להם תקומה וחטאים גם That is: כן והוא הדין הלצים בעדת הצדיקים שבמותם לא תהיה להם תקומה והרשעים האבד נפשם עם גופם ביום המיתה since the wicked walk in the evil way in this world, they shall not stand in judgment, that is, on the day of judgment, namely on the day of death. They shall not rise again; nor shall the sinners. And it is likewise with the mockers in the congregation of the righteous, who after their death shall not rise again, for the soul of the wicked perishes together with their body on the day of death.

That others, by contrast, reject this opinion and teach that even the wicked Israelites or Jews will rise again, can be seen in Abarbanel's aforementioned preface to his *Commentarium* on the Prophet Isaiah, where he writes at fol. 3, col. 1 as follows: השרש הששי הוא בחמר התחייה רוצה לומר מי ומי הקמים בתחייה האם יהיו כל בני אדם שנבראו מששת ימי בראשית עד אותו זמן בתחייה וזה בלתי אפשר כי לא תכיל אותם הארץ ואם לא יקומו כלם אבל קצתם מי יהן ואדע מי ומי ההולכים בתחייה ההיא ואם יהיה זה במקרה ובהזדמן והנה הגאון והרב הגדול המיומני והרמב"ן וכן הרב רבי חסדאי ותלמידיו כלם נמנו וגמרו שלא יקונו בתחייה כי אם הצדיקים בלבד מאומתנו ויסתייעו בזה ממה שאמרו ז"ל ג'נ'ר' גבורות גשמים לצדיקים ולרשעים אבל תחיית המתים לצדיקים בלבד והוא דעת זר לפי שהכתוב אמר ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם ואם בתחייה לא יהיו כי אם הצדיקים אין ספק שמספר יהיו ונער יכתבם ואיך יאמר עליהם ורבים כל שכן שהכתוב צוה אלה לחיי עולם ואלה לחרפות לדראון עולם. וישעיהו אמר ויצאו וראו בפגרי האנשים הפושעים כי הוא המורה שגם מהרשעים יקומו לקבל עונש. ואתה תראה האמונה הזאת נשרשת בכל האומות כאילו טבע האמת מקובל בפייהם ואמנם

מש"חזל גבורות גשמים לצדיקים ולרשעים תחיית המתים לצדיקים בלבד לא כווננו בזה לשלול התחייה מהבלתי צדיקים כי אם להודיע ענין התועלת והשכר הנקנה בה שלא תהיה כגבורה הגשמים שיהנו מהם כצדיק כרשע וכן יגדלו ויציצו התבואות לרשע בבוא הגשמים כמו לצדיק לא תהיה כן התחייה כי תועלתה ושכרה תהיה לצדיקים לא לרשעים כי הנה הצדיקים יזכו ויקבלו שכר והרשעים יפרסמו עונשם ותגלה רעתם בקהל . וגם נוכל לומר שאותו המאמר שהביאו מכ"ר שהוא לרבי אבהו וכא במסכת תענית בפרק קמא לא קבלוהו כל החכמים שהרי אמרו שם עליו ופליגא דרב יוסף דאמר רב יוסף מתוך ששקולה כתחיית המתים לפיכך קבעוה בתחיית המתים ואתה תראה שסתם התלמוד תופש עיקר דברי רב יוסף וכמו שבארתי בצדק עולמים, That is: **The sixth root treats of the matter of the resurrection, that is, who those persons are who will rise again, whether all human beings who have been created from the six days of creation up to the time of the resurrection of the dead will rise again. This, however, is impossible, for the earth could not contain them (and would be too small for that purpose). But if not all of them, but only a portion of them, will rise again, I would very much like to know who those persons are who will come forth at that resurrection, and whether this will happen by chance and accidentally. Behold, the great Rabbi Mosche bar Majemon, and Rabbi Mosche bar Nachman, as well as Rabbi Chasdai and their disciples, have all maintained and taught that at the resurrection no one other than the righteous of our (Jewish) people will rise again, and they have been confirmed in this by what our Rabbis, of blessed memory, said in *Bereschith rabba*, that the powers (that is, the benefits) of rain are apportioned to the righteous and to the wicked alike, but that the resurrection of the dead belongs to the righteous alone. This, however, is a strange opinion; for Scripture says (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But if only the righteous were to partake of the resurrection, there is no doubt that they would be so few in number that a boy could write them down. How then could Scripture say of them, "and many (shall awake)"? Still less could Scripture cry out: "Some to everlasting life, and some to shame and everlasting contempt." Likewise Isaiah says (Isa 66:24): "And they shall go forth and look upon the corpses of the men who have transgressed against me," by which he teaches that the wicked also will rise again to receive their punishment. You also see that this belief is rooted among all peoples, as though the nature of this truth were received by tradition in their mouths. But when our Sages, of blessed memory, said that the powers of rain are apportioned to the righteous and the wicked alike, while the resurrection of the dead belongs to the righteous alone, their intention therein was not to deny the resurrection to the unrighteous, but rather to make known the nature of the benefit and the reward that is obtained through it, namely, that it will not be like the power of rain, which both the righteous and the wicked enjoy. For when the rains come, the fruits grow and flourish for the wicked just as for the righteous. With the resurrection, however, it is not so**

constituted; for its benefit and reward will be apportioned to the righteous and not to the wicked: for behold, the righteous will be found worthy to receive their reward, while the wicked will have their punishment made manifest, and their misfortune will be disclosed before the assembly. We may also say that those words which they adduce from *Bereschith rabba* as proof were spoken by Rabbi Abhu, which also appear in the tractate *Taanith*, in the first chapter (fol. 7, col. 1), and that not all the Sages accepted them; for behold, it is said there in opposition that Rabbi Joseph disputed and contended against them: for Rabbi Joseph said that, since the power of rain is equal to the resurrection of the dead (inasmuch as through rain that which has withered and is, as it were, dead is revived again), for this reason it was placed alongside the resurrection of the dead. So you also see that the Talmud straightforwardly takes the words of Rabbi Joseph as its foundation, just as I have also explained in the book *Zédek olamim*. On this point, one may also consult the aforementioned Abarbanel's book *Májene jeschúa*, fol. 77, col. 2-3, in the 11th *Majan*, in the 9th *Támar*, where, in addition to the above, he further adds: ועוד שאם לא יקומו רק הצדיקים איך יהיו שלשה כיתות ליום הדין של צדיקים גמורים ושל רשעים : That is: Moreover, if only the righteous are to rise, how then can there be three groups on the day of judgment, namely that of the wholly righteous, and that of the wholly wicked, and that of the middling, as the *Barájetha* reports. By which he means to say that if the wicked are to appear before the judgment, they must also rise again.

Although *Rabbi Bechai*, as mentioned just before, teaches in his commentary on the Five Books of Moses, fol. 33, col. 4, that the wicked die like cattle and their souls perish together with their bodies, he nevertheless expresses himself in the contrary sense in the aforementioned commentary, fol. 229, col. 3, in the *Paráscha Vesóth habberachá*, writing as follows: הודע לך כי כל ישראל יחיו בין רשעים בין צדיקים צדיקים לקבל שכר ורשעים לקבל עונש כי ביון שקיימו המצוות : that is, Know that all Israelites, both the wicked and the righteous, will rise again. The righteous, so that they may receive their reward; the wicked, however, so that they may receive their punishment: for since they have kept or transgressed the commandments with body and soul, they will likewise deserve to receive the reward or punishment with body and soul.

Regarding the aforementioned words of *Abarbanel*, that it would be impossible for all people to rise from the dead, since the world could not contain them and would be too narrow for that purpose: *Rabbi Saadias* does not agree with him on this point, for he has worked out the matter in his *Sepher haëmunóth vehaddeóth*, fol. 36, col. 2, 3, under the title *Maámar schevíi, techiáth hammethím*, calculating how much space each person who will be resurrected will have, and he teaches that each one shall have a space of two hundred and eighty-eight cubits. This, however, is a foolish calculation, just as *Abarbanel's* opinion is foolish, that the earth will not be able to contain all people.



On the above, it is read in the Talmudic tractate *Kethuvóth* (or *Kessúvos*) fol. 111, col. 2, that, according to the opinion of *Rabbi Eliezer* and others, the idiots, or common and unlearned people, who have not studied the law, will not rise again; and the words there read as follows: אמר רבי אלעזר עמי הארצות אינן חיים שנאמר מתים כל יחיו וגו' תניא נמי הכי מתים כל יחיו יכול לכל תלמוד לומר רפאים כל יקומו במרפה עצמו מדברי התורה הכתוב מדבר וגו' כל המשתמש באור תורה אור תורה מחייהו וכל שאין לומר רפאים כל יקומו במרפה עצמו מדברי התורה הכתוב מדבר וגו' : משתמש באור תורה אין אור תורה מחייהו : מתקנה : that is, *Rabbi Eliezer* has said: the common unlearned people will not come back to life, because it is said (Isa 26:14): "The dead will not live again," etc. The *tradition* (in the *Barájetha*) reads likewise: "The dead will not live again." Perhaps this is to be understood of all (the dead)? No, for it further stands written (in the cited verse 14): "The *rephaím*, that is, the departed, will not rise up," and Scripture speaks of him who is *meráppenh* from the words of the law, that is, who withholds himself from them and desists from them, etc. (for the word *rephaím* derives from רפה *Raphá*, which means to let go, to desist, and to cease, because in the dead the vital force ceases). Everyone who makes use of the light of the law, the light of the law will make alive again; and everyone who does not make use of the light of the law, the light of the law will not make alive again. The very same is also to be found in the *Jalkut Schimóni* on *Esaïam*, numero 298. According to this teaching, therefore, no unlearned person shall have a share in the resurrection. Others, however, teach on the contrary that the unlearned will also rise again, as may be sufficiently seen from what is indicated in what follows concerning the means by which the resurrection is to take place.

Furthermore, it is also read at the end of the 38th chapter of the Chapters of *Rabbi Eliezer*, concerning the Cutheans or Samaritans, that they shall have no share in the resurrection; the words on this matter read as follows: האוכל פת כותי כאלו אוכל בשר חזיר ואל יתגייר אדם כותי ואין להם חלק : that is, whoever eats of a Cuthean's (or Samaritan's) bread does just as much as if he were eating pork. Likewise, no Cuthean person shall be received when he wishes to convert to the Jewish faith. They also have no share in the resurrection of the dead, as it is said (Ezra 4:3): "It is not fitting for you and us to build the house of our God, neither in this world nor in the world to come." What kind of people the Cutheans are, and why they are also called Samaritans, has been indicated above in the 16th chapter of the first part, pag. 633, under the third name that the Jews give to Christians; and there are still people of that kind to be found to this day in Shechem and in other places of that region, as can be read in the travel account of *Rabbi Benjamin*, printed in Amsterdam in the year 451 according to the Jewish reckoning, that is, in the year 1691 A.D., printed in Judeo-German, fol. 52, col. 2, and fol. 56, col. 1, and fol. 57, col. 1, that in Shechem more than one hundred, in Ashkelon three hundred, and in Damascus four hundred such people were living at the time when the aforementioned *Rabbi Benjamin* was there. Moreover, those who reside in Shechem wrote, approximately thirteen years ago, several letters to the highly learned and renowned Mr. *Job Ludolf*, Counselor to His Imperial Majesty and my most gracious patron, which were subsequently printed. But since the Jews have

always been the bitterest enemies of the Samaritans, as can be seen from John 4:9, that they had no dealings with them even in the time of Christ, and since the Samaritans also entirely reject the *Talmud* and hold only to the five books of Moses, it is truly no wonder when the Jews, out of sheer hatred and envy, teach that the Cutheans will not rise again.

Rabbi Saadia presents in his aforementioned book, which is called *Sepher haëmunôth vehaddeôth*, fol. 34, col. 2, under the title *Maamar schevîi, techiâth hamméthim*, the question of whether those people who have been devoured by wild beasts will also rise again, and writes about it in the following manner: אם ישאל שואל על מי שאכלוהו החיות איך יחייה והוא כבר: נשתנה אל גופות אחרים נשיב כי האומר המאמר הזה אומר כי הגופים הנאכלים הם כלים ומשתנים אל הגופים אשר נכנסו עליהם וראוי שנשיבהו אל שני הדברים יחד בשרש אשר אנחנו קהל המיוחדים מאמינים בו. ונודיעהו כי אין לגוף מן הברואים לכלות גוף אחר בשום ענין אפילו אם ישרפהו באיש לא יוכל לכלותו לעולם כי לא יוכל לכלות הדברים עד שישובו לא דבר כי אם מי שבראם לא פדבר ושם נמצאים אבל כל הברואים אינם יכולים כי אם להפריד חלקי הגוף בלבד עד שהאש כשהיא בוערה בגוף מן הגופים אין דרכה כי אם להפריד אבריו וישוב החום אשר בו אל מוצא האש והלחות והקור אל מוצאיהם ותשאר העפריות אפר מבלי שיבלה מחלקי היסודות. וכאשר העשה האש הנראית לעין כן תעשה האש אשר בבעלי חיים בדבר הנאכל וכאשר יאכל החי חפוח על דרך הדמיון יפרדו חלקיו ויגנב האויר מחלקיו מה שדרכו לנגב מחלקי החפוח תמיד ומה שאלו לא מצא לנגב מחלקי החפוח היה מונב מגוף החי ההוא תמיד עד שלא ישאר בו כי אם העפריות בלבד. וכמו שהגאמדי בהפוח הנאכל כן המאמר באדם הנאכל כי האויר מגנב מחלקים אשר משלשה היסודות מגוף החי אשר אכלו וישאר החלק העפרי ויורד למטה. ואין הפרש ביניהם אלא שהחלקים אשר שבו אל האויר מן הפקוח הנאכלים כבר התערבו ביסודות השרשיים והחלקים אשר עלו אל האויר מגוף האדם הנאכל הם שתרים בלהי מתערבים ביסודות השרשיים להיותם מוכנים. לעת הפקידה כאשר הקדמנו. וכאשר העברתי הדברים האלה על לבי סרו מעלי הספקות ההם והתאמצה אמונתי בדעת הזה: that is, if someone were to ask how the one who has been devoured by wild beasts will come back to life, given that he has already been transformed into other bodies, we answer that the one who raises such a question holds the view that the devoured bodies perish and are transformed into the bodies into which they have entered. We must, however, answer him on two points at once, from the foundational principle (or chief matter) in which we believe, we who are the community of those who confess the one God; and we wish to make known to him that no body among the creatures has the power to reduce another body to nothing by any means whatsoever: even if one were to burn it in fire, one can still never annihilate it; for no one can annihilate any things such that they become utterly nothing, except for the one alone who created them out of nothing and caused them to exist. All creatures, however, can do nothing other than merely separate the parts of a body, so that fire, which burns a given body, does nothing other than divide its members, and the heat that is within it returns to the source of fire, and the moisture and cold likewise return to their source, so that only the dust, namely the ash, remains, and nothing of the parts of the elements is annihilated. Just as fire, which is seen with the eyes, does this, so also does the fire that is within living creatures do the same with that which is eaten by them. And when, for example, a living creature eats an apple, its parts are separated, and the air dries from its parts what it is accustomed to dry from them, until nothing but the dusty matter remains.

Just as it is with the apple that is eaten, so also is it with the man who is devoured, for the air dries out those parts which belong to the three elements from the living body of the one who devoured him, and the dusty part remains and sinks downward. Nor is there any difference between them, except that the eaten parts which return from the apple to the air are mixed with the original elements, whereas those parts which ascend into the air from the devoured human body are preserved and not mixed with the original elements, because they are prepared for the time of the visitation, as we have stated previously. And when I take these things to heart, such doubts depart from me, and my faith in this view is strengthened, and I hold fast to it and say: praised be the Almighty. These are the words of *Rabbi Saadia*.

Regarding the place in which the dead are to rise, *Abarbanel* teaches in his commentary on Isa 18, fol. 35, col. 1, that the resurrection will take place in all lands of the world, when he says: לפי שתהיה התחיה בכל פאות הישוב לכן בכל גלילות הארץ וגם בארץ צלצל כנפים מעבר לנהרי כוש יחרדו מאד מזה וישלחו בים צירים לארץ בני ישראל כי ידעו כי מציון תצא תורה ודבר ה' מירושלים ולזה יקראו בשם ה' כי בראותם מתיהם *that is*, קמים מקברותיהם קוראים בשם ה' ומפרסמים אמתת אמונתו ולמהו גם כן הם לקרא כלם בשם ה' ולעבדו שכם אחד. Since the resurrection will take place in all quarters of the world, therefore in all the regions of the earth, as well as in the land that is shadowy at its wings, on the banks of the rivers of the land of the Moors, they will tremble greatly over this, and will send messengers by sea into the land of the children of *Israel*, because they will know that the Law will go forth from *Zion*, and the word of the Lord from *Jerusalem*. Therefore they will call upon the name of the Lord, for when they see their dead rising from their graves, calling upon the name of the Lord and proclaiming the truth of faith in Him, they will likewise learn from them to all call upon the name of the Lord and to serve Him with one accord.

There is perhaps the possibility, however, that *Abarbanel* understood this only with respect to those peoples who are outside of Judaism; for most of the Rabbis teach that the bodies of Jews who die and are buried outside the land of *Canaan* must be rolled through the earth, through tunnels made for that purpose, into the land of *Canaan* beneath the Mount of Olives, where the souls will first return into their bodies, and they will go forth from the mountain, which will open itself. Yet there have also been some Rabbis who taught that those *Israelites* who die and are buried outside the Promised Land will rise in those lands in which they are buried, concerning which *Rabbi David Kimchi* writes in his commentary on Ezek 37:12 as follows: מחלוקת יש בדברי ר' זל על המתים בחוצה לארץ. מהם אמרו כי בחוצה לארץ יעלו מקברותיהם ומהם אמרו מקברותיהם יעלו לארץ ישראל בגלגול ודרך מחילות והפסוק הזה מוכיח כי בחוצה לארץ יהיו כמו מתי ארץ ישראל. שהרי אמר פתחתי את קברותיכם והעליתי אתכם מקברותיכם ואחר כך והבאתי אתכם אל אדמת ישראל. That is: In the words of our Rabbis, of blessed memory, there is a dispute concerning the dead who are outside the land (of *Israel*). Some of them say that they will rise from their graves outside the land; others, however, say that they will go from their graves, through the rolling and the way of the tunnels, into the land of *Israel*. But this verse demonstrates that they will be restored to

life outside the land, just as the dead in the land of *Israel*; for behold, he says: I will open your graves and will cause you to come up out of your graves. And thereafter it follows: And I will bring you into the land of Israel.

In the booklet *Schene chuchoth léket*, number 18, under the title *Maschiach uthechiath hamméthim*, it is written that the resurrection will take place in the land of Galilee, where the words from the *Sohar* read as follows: כל המתין יקומון בארעא דגליל בגין דתמן זמין מליכא משיחא לגלאה: that is, all the dead will rise in the land of Galilee, because the Messiah will be revealed there.

That they must be rolled through underground caverns all the way to the land of Israel is indicated by Rabbi Elias in his *Tischbi* fol. 6, col. 2. under the word *Gilgul*, with these words: דעת רבותינו זכרונם לברכה כי בתחיית המתים לא יחיו רק הנקברים בארץ ישראל והנקברים בחוצה לארץ אינם חיים אלא דרך גלגול מחילות רוצה לומר שיתגלגלו תחת הקרקע עד חוץ ארץ ישראל ושם יחיו וזהו נקרא גלגול מחילות that is, our rabbis, of blessed memory, hold that only those who are buried in the land of Israel will rise at the resurrection of the dead, but those who are buried outside the land (of Israel) will rise in no other way than through the rolling through the caverns, that is, they will be rolled underground all the way into the midst of the land of Israel, and will rise there, and this is called *Gilgul mechillóth* (or *mechillos*), that is, the rolling through the caverns. Rabbi Bechai likewise writes about this in his commentary on the five books of Moses, fol. 57, col. 3. in the *Parascha Vajechi*, as follows: מתי ארץ ישראל חיים תחלה לימות המשיח אבל מתי חוצה לארץ אינם חיים אלא על: that is, the dead of the land of Israel will be the first to rise at the time of the Messiah, but the dead who are outside the land will rise in no other way than through the pain of the rolling through the caverns. And in the *Jalkut Schimóni* on Isaiah, fol. 46, col. 3. numero 298, it is written as follows: יחיו מתין אלו המתים שבארץ ישראל נבלתי יקומון אלו המתים שבחוצה: that is, (the words of Isa 26:19) “Your dead shall live” signify those who have died in the land of Israel; and (the words) “my corpses shall rise” signify those who have died outside the land, who will rise through the rolling through the caverns, for the holy and blessed God will make many caverns for them in the earth.

In the booklet *Othióth* (or *Otios*) Rabbi Akkíva, it stands at fol. 17, col. 1. 2., concerning the words of Ezek 26:20, “I will set the glory in the land of the living,” and also the following: ומהו ארץ חיים וכי יש ארץ חיים וארץ זאריך מתים אלא זו ארץ ישראל שנקראת ארץ החיים שמתיה חיים תחלה לעולם הבא. אם כן צדיקים שבחוצה לארץ כגון משה ואהרן ושאר כל הצדיקים שבארבע פינות העולם היאך חיו ובאין לעולם הבא. אלא מלמד שבשעת תחיית המתים הקב”ה יורד משמי שמים העליונים ויושב על כסאו בירושלים שנאמר בעת ההיא יקראו לירושלים כסא ה’ וקורא להם הקב”ה למלאכי השרת ואומר להם בני לא בראתי אתכם אלא לשעה זו כדי שתעשו לי קורת רוח. משיבים מלאכי השרת ואומרים לפניו רבונו של עולם הננו נעמוד לפניך בכל דבר שאתה רוצה. משיב הקב”ה ואומר להם לכו ושוטטו בארבע רוחות העולם והגביהו את ארבע כנפות הארץ ועשו מחילות מחילות בקרקע לכל צדיק וצדיק שבחוצה לארץ עד ארץ ישראל והביאו לי כל צדיק וצדיק פלוני בן פלוני חסיד פלוני בן פלוני חכם פלוני בן פלוני שמסרו עצמם על קדושת שמי בכל יום ויום כדי שלא יצטערו ויבאו לארץ ישראל ואני מחייה אותם מיד הולכים כל מלאך ומלאך וכל שר ושר וגדוד וגדוד ומשוטטים בארבע רוחות העולם ומגביהין ארבע כנפות הארץ ומנעריין רשעים ממנה שנאמר לאחוז בכנפות הארץ וינערו

רשעים ממנה ועושין מחילות בקרקע הארץ בשביל כל צדיק וצדיק שבחוצה לארץ ומביאין אותן בתוך מחילות לארץ  
 That is: What is the land of the living? Is there then a land of the living and a land of the dead? It is the land of *Israel*, which is called the land of the living, because its dead will be the first to rise in the world to come. If that is so, how then will the righteous who are outside the land, such as Moses and Aaron and the rest of the righteous who are in the four corners of the world, rise and come into the life to come? This teaches us that the Holy Blessed God, at the time of the resurrection of the dead, will descend from the highest heaven and will sit upon His throne in Jerusalem, as it is said (Jer 3:17): “At that time they shall call Jerusalem the throne of the Lord”; and the Holy Blessed God will call the ministering angels and say to them: “My children, I created you for no other purpose than for this hour, so that you might refresh my spirit.” Thereupon the ministering angels will answer and say to Him: “O Lord of the world! We will serve You in all that You desire.” Then the Holy Blessed God will answer them and say: “Go forth and run into all four parts of the world, and lift the four corners of the earth on high, and make many tunnels in the earth for each and every righteous person who is outside the land, all the way to the land of *Israel*, and bring me each and every righteous one, the righteous N. son of N., the pious N. son of N., the wise N. son of N., who have given themselves over daily (unto death) for the sake of the holiness of my name, so that they may not be tormented, and so that they may come into the land of *Israel*; and I will revive them.” Thereupon each and every angel and each and every seraph, as well as each and every prince and host, will go forth and run into all four parts of the world, and will lift the four corners of the earth on high, and shake the wicked out of it, as it is said (Job 38:13): “That the corners of the earth might be seized and the wicked shaken out of it”; and they will make many tunnels in the ground of the earth for each and every righteous person who is outside the land of *Israel*, and will bring them through the tunnels into the land of *Israel*, to the Holy Blessed God in Jerusalem. Then the Holy Blessed God will Himself arise and revive them and set them upon their feet.

In the book *Pesikta rabbetha*, fol. 1, col. 4, the following is also taught concerning this matter: אמר רבי אלעזר בשם רבי סימאי האלהים עושה להם מחילות בארץ והם מתגלגלים כנאדיות כנאדות ובאין לארץ  
 that is, *Rabbi Eliezer has said in the name of Rabbi Simai: God will make tunnels in the earth for them (namely, for the righteous who are buried outside the land of Canaan), and they will be rolled along like leather sacks, and will come into the land of Israel.* Likewise, in the *Jerusalem Talmud*, in the tractate *Kilaim*, in the last chapter, at the end, it is stated that they will be rolled along through the tunnels beneath the earth like wine barrels.

On the other hand, it is reported in the book *Avodáth* (or *Avódas*) *hakkódesch* fol. 53, col. 1, in the 40th chapter under the title *Chélek haavódah*, that the dead who have died outside the land of *Canaan* will stand upon their feet and travel through the caves, and the words read as follows: צדיקים שבחוצה לארץ נעשות להן מחילות ועומדין על רגליהן והולכין עד ארץ ישראל ושם

חיים כי הרוח תנתן בהם שם לפי שהיא קדושה וטהורה לא חוצה לארץ שהוא טמאה והוא שכתוב הנה אני פותח את קברותיכם חיים: *that is, For the righteous who are outside the land, caves will be made for them, and they will stand upon their feet and travel into the land of Israel, and there they will come to life, for the Spirit will there be given into them, because it is a holy and pure land, but not outside the land, because the other lands are unclean.* And this is what is written (Ezek 37:12): *Behold, I will open your graves and will bring you, my people, up out of your graves and bring you into the land of Israel, etc.* And thereupon follows (v. 14): *And I will give my Spirit into you, that you shall live again.* From this it is evident that, according to this opinion, the bodies of the deceased travel underground into the land of *Canaan* without soul or life, and only there will they receive the soul and life. But how is a body supposed to be able to walk in which there is no life? This is indeed a wholly unreasonable matter: for Rabbi *David Kimchi* writes quite correctly in his commentary on Ezek 37:12, when he states: *לֹא יִתְנוּעַע הָאָדָם בְּלֹא רוּחַ חַיִּים*, *that is, a person cannot move without the spirit of life.*

Those who die in the Promised Land, however, are to be entirely exempt from such rolling, as is taught in the little book *Afkáth róchel* in the fourth part, where the words read as follows: *הַמֵּתִים אֲשֶׁר בְּאֶרֶץ יִשְׂרָאֵל הֵם לֹא יִתְגַּלְגְּלוּ מִמְּקוֹמָם אֲלָא בְּמִקְוָם תִּרְדּוּ רוּחָם וְתִכְנַס בָּהֶם וַיְחַיּוּ*: *that is, the dead who are in the land of Israel will not be rolled, but rather their spirit (or soul) will descend to them in the place where they lie, and will enter into them, and they will become alive.*

That the souls are first to re-enter their bodies in the land of *Israel*, having been rolled there from all other lands beneath the earth, can be seen in the book *Pesikta rabbetha* fol. 2, col. 1., where it is written as follows: *וְכַמָּה הֵם יָמוּת הַמָּשִׁיחַ שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְחֲמִשָּׁת אֲלָפִים שָׁנִים הֵם יָמוּת* • *וְיִמְהַי אֶרֶץ יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל חַיִּים בָּהֶם וְאוֹכְלִים אוֹתָם וְכָל הַצְּדִיקִים שֶׁבְּחוּצָה לְאֶרֶץ בָּאִים בְּמַחֲלוֹת לְתוֹכָהּ וְכִיּוֹן שֶׁהֵם בָּאִים לְתוֹכָהּ מִיַּד הַקֶּבֶ"ה נֹתֵן לָהֶם אֶת נַפְשׁוֹתֵיהֶם וְהֵם עוֹמְדִים וְאוֹכְלִים אוֹתָם עִמָּהֶם שְׁנָאֵמֶר רֹקַע הָאֶרֶץ וְצִאֲצִיאָהּ נֹתֵן לָהֶם יָמֵם עָלֶיהָ*: *that is, How long then do the days of the Messiah last? Five thousand, three hundred and sixty years are the days of the Messiah, and the children of Israel who have died in the land of Israel shall live again in those same days and enjoy those same years. But the righteous who are outside the land shall come into it through the tunnels; and when they come into it, the holy blessed GOD will immediately give them their souls, and they shall enjoy those same years together with them, as it is said (Isa 42:5): He who stretched out the earth and its produce, who gives the soul to the people upon it. Something similar is also to be found at fol. 1, col. 4. of the same work. So too in the book Emek hammelech fol. 42, col. 3., near the end of the 72nd chapter, under the title Scháar ólam hattóhu, one reads as follows:* *הַמֵּתִים שֶׁבְּחוּצָה לְאֶרֶץ יִבְנֶה הַקֶּבֶ"ה גּוֹפֶם וּמַתְּגַלְגְּלִים תַּחַת הָאֶרֶץ עַד אֶרֶץ יִשְׂרָאֵל וְשֵׁם יִקְבְּלוּ נַשְׁמָתָם וְלֹא בְּחוּצָה לְאֶרֶץ הַדָּא* • *הוּא דְּכָתִיב וְאִמְרַת אֱלֹהִים הִנֵּה אֲנִי פּוֹתֵחַ אֶת קְבֻרֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל אֶדְמַת יִשְׂרָאֵל* • *מָה* *כְּתִיב אֶתְרִי וְנִתְתִּי רוּחִי בְכֶם וְחַיִּיתֶם*: *that is, The holy blessed GOD will build the bodies of those who have died outside the land of Israel, and they shall be rolled beneath the earth all the way to*

the land of *Israel*, and there, but not outside the land, they shall receive their souls. And this is what is written (Ezek 37:12): Therefore prophesy, and speak to them: behold, I will open your graves, and will bring you, my people, out of your graves, and bring you into the land of *Israel*. What is written after this (v. 14)? And I will put my Spirit in you, that you shall live again. But how long the soul will wait in the land of *Canaan* for the resurrection is indicated in *Jalkut chádasc* fol. 142, col. 3. *numero* 36., under the title *Maschiach*, with these words: וְיִשְׂרָאֵל יִשְׁכְּנוּ בְּאֶרֶץ יִשְׂרָאֵל שְׁנָה אַרְבָּעִים שָׁנָה קֹדֶם הַתְּחִיַּת הַמֵּתִים הַנִּשְׁמָה מִמֵּתֵינָה בְּאֶרֶץ יִשְׂרָאֵל that is, Forty years before the resurrection of the dead, the soul waits in the land of *Israel*.

Concerning the reason why those Jews who die outside the land of *Canaan* must be rolled through the earth into that same land, the following is read on this subject in the aforementioned place in the book *Emek hammélech*, fol. 42, col. 3.: וְלָמָּה יִתְגַּלְגְּלוּ הַמֵּתִים שְׁבָחוּצָה 3.: לָאֶרֶץ תַּחַת מַחֲלוֹת אֶרֶץ וַיִּקְבְּלוּ נִשְׁמָתָם בְּאֶרֶץ יִשְׂרָאֵל הַטֶּעַם הוּא שֶׁהָק"ב נִשְׁבַּע לְיִשְׂרָאֵל בִּירוּשָׁלַיִם שְׁלֹא יִגְלֶה אוֹתָם עוֹד עוֹלָמִית . וְהָק"ב מוֹרִיד יִרוּשָׁלַיִם שֶׁל מַעֲלָה לַמָּטָה מִיִּשְׁמִי מִרוּמִים עִם בֵּית הַמִּקְדָּשׁ בְּנוּי וְלֹא תִהְיֶה לַעוֹלָם לְפִיכָךְ אֵין מִקְבָּלִים נִשְׁמָתָם אֵלָּא בַּמָּקוֹם הַקָּיִים לַעוֹלָמִים כְּדֵי שֶׁתִּהְיֶה הַנִּשְׁמָה קִיִּימָה בְּגוֹף לַעוֹלָמִים דְּכֹתִיב וְהַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַיִם קָדוֹשׁ יֹאמֵר לוֹ . מַה קָדוֹשׁ ה' צְבָאוֹת הוּא חַי וְקַיִים לַעוֹלָם וְלַעוֹלָמֵי עוֹלָמִים אֶף הַצַּדִּיקִים נִקְרָאִים קָדוֹשִׁים וְחַיִּים וְקַיִמִים לַעוֹלָמִים that is, Why then are the dead who are outside the land (of *Israel*) rolled through the caverns of the earth, and receive their souls in the land of *Israel*? The reason is that the Holy Blessed God will swear to the *Israelites* in *Jerusalem* that He will never again allow them to be led away captive into misery. And the Holy Blessed God will cause the city of *Jerusalem* to descend from the highest heaven, built with the Temple, and it shall never more be destroyed. For this reason they receive their souls nowhere other than in a place that endures for eternity, so that the soul may remain in the body for eternity, as it is written (Isa 4:3): And whoever shall remain in *Zion* and be left in *Jerusalem* shall be called holy. Just as the Holy Lord *Zebaoth* lives and endures throughout all eternity, so too shall the righteous be called holy, and they shall live and endure throughout all eternity. On this subject one may also consult the book *Avodáth hakkódesh* fol. 53, col. 1. 2. in the 40th chapter, under the title *Chélek haavóda*.

It is also said that the aforementioned rolling shall not occur without pain, which is why Jacob and Joseph were to be buried in the land of *Canaan*, so that they might be spared such torment. That it occurs with great pain is taught in the *Sohar* in the *Parascha Emór*, fol. 30, col. 1. 2. with these words: הָנָה נֹדַע שְׁכָל הַמֵּתִים שֶׁל יִשְׂרָאֵל נִשְׁמָתֵיהֶם עוֹלוֹת דֶּרֶךְ יִשְׂרָאֵל : וְהָיָה חוּפָא קְלִישָׁא כְּנ"ל : מִקְבָּלָא לֹון . וְאִפִּילוּ יִשְׂרָאֵל הַמֵּתִים בְּחוּצָה לָאֶרֶץ חָס גַּם כֵּן נִכְנָסִים דֶּרֶךְ שֶׁם רַק שִׁישׁ לָהֶם צַעַר גָּדוֹל עַל יְדֵי טוֹרַח גִּלְגּוּלֵיהֶם That is: Behold, it is known that all the souls of the deceased *Israelites* travel upward by the straight path, and that thin covering, mentioned above, receives them. Indeed, the *Israelites* who die outside the land also go by the same path, only that they suffer great pain when they are rolled in laborious fashion from one *Kelipha* to another, and from one prince to another (that is, from the domain of one of those devils and rulers of the seventy nations, of whom mention was made in the 18th chapter of the first part,

into the domain of another), until they arrive at the holy place. So too is it read in the Talmudic tractate *Kethuvóth* (or *Kesúvos*) fol. 111, col. 1: *צער הוא גלגול לצדיקים*: That is: the rolling is painful for the righteous.

That Jacob and Joseph wished to be buried in the land of Canaan so that they would not have to endure this pain is read in the *Jalkut chádasch* fol. 8, col. 4 numero 1. under the title *Avóth* and *veimmahóth* as follows: *יודעין היו יעקב ויוסף שהם צדיקים גמורים ושמתיים שבחוצה לארץ אינם חיים*: that is, Jacob and Joseph, who were entirely righteous, knew full well that those who die outside the land (of *Israel*) will come back to life in the future; why then did they go to the trouble of having themselves carried out of *Egypt* (into the land of *Canaan* for burial, as can be seen in Gen 47:29 and 50:25)? (They did so) in order that they would not have to endure the pain of rolling through the tunnels. And in the aforementioned *Jalkut chádasch*, fol. 142, col. 3. numero 12., under the title *Maschiach*, the following is written: *יעקב ויוסף נהיראו מצער גלגול מחילות לכן ציוו להוליכם אחרי מותם לארץ ישראל*: that is, Jacob and Joseph feared the pain of rolling through the tunnels, and therefore commanded that after their death they should be brought to the land of *Israel*. As for what further reason there may have been why Jacob did not wish to be buried in *Egypt*, Rabbi Solomon Jarchi writes in his commentary on the words of Gen 49:29, “and bury me not in Egypt,” that Jacob intended thereby to indicate: *סופה להיות עפרה כנים ושאין מתי חוצה לארץ חייך אלא*: that is, the dust of *Egypt* will at some point be turned into lice, and likewise those who die outside the land (of *Canaan*) will come back to life only through the pain of rolling through the tunnels; and also so that the Egyptians would not make an idol of me. This, however, is once again a foolish doctrine, for how can a body in which there is no life suffer pain?

That those who are rolled through underground passages into the land of *Canaan* will emerge from beneath the Mount of Olives is taught in the Chaldean translation of the Song of Solomon, cap. 8, v. 5, with the following words: *אמר שלמה נביא כד יחון מיתאי עתיד לאתבזעא טור משחא*: וכל מיתאי דישראל עתידין למפק מתחותיה ואפילו צדיקיא דמיתו בגלותא עתידין למיתי אורח כוכיא מלרע לארעא ונפקין מן תחות טור משחא ורשיעיא דמיתו ואתקברו בארעא דישראל עתידין למהויהון רמין היכמה דרמי גבר אבנא באלא: that is, the Prophet *Solomon* has said: when the dead shall rise, the Mount of Olives will split apart, and all the dead of the Israelites will come forth from beneath it. Indeed, even the righteous who died in *exilio*, or in misery, will travel the path of the underground caverns and emerge from beneath the Mount of Olives. The wicked, however, who died and were buried in the land of *Israel*, will be hurled forth as a man hurls a stone with a sling. Concerning this, the following is also read in the book *Avodáth* (or *Avódas*) *hákkodesch*, fol. 53, col. 2, in the 40th chapter under the title *Chélek haavóda*: *המאור הקדוש רבי שמעון בן יוחאי עליו השלום כתב בזה הלשון כל*: אינון דגופא דילהון בארעא מסאבא אינון גופא בלא רוחא עד די יתגלגלון תחות ארעא וימטון לארעא דישראל ויפקון מתחות הר הזיתים ותמן יקבלון נשמתא ולא ברשו אחרא כדי שיתקיימן בעלמא דאתי: that is, the great luminary, *Rabbi Shimeon ben Yochai*, upon whom be peace, has written (concerning this matter) in these



words: all those whose bodies lie in an unclean land (namely, outside the land of Israel) are a body without spirit, until they are rolled through underground passages and arrive in the land of Israel and emerge from beneath the Mount of Olives; there, and not under any other dominion, will they receive the soul, so that they may be sustained in life in the world to come.

In the book *Pesikta rábbetha*, the following is also written concerning this matter at fol. 55, col. 2: להם עושה להם סחילות מחילות מלמטן והם מחלדין בהם עד שהם באים תחת : fol. 55, col. 2: הר הזיתים והק"ב עומד עליו והוא נבקע להם עולים מתוכו כמו שזכריה אומר ועמדו רגליו ביום ההוא על הר הזיתים אשר : 'על פני ירושלים מקדם ונבקע הר הזיתים מחציו מזרחה וימה וגו' : that is, for those who were swallowed up (or slain) in *Ribletha*, the Holy Blessed God will make tunnels and caverns for them below (in the earth), and they will pass through them until they come beneath the Mount of Olives, which is near Jerusalem. Then the Holy Blessed God will stand upon it, and it will be split apart for them, and they will come forth out of it, just as *Zacharias* says (Zech 14:4): And his feet shall stand in that day upon the Mount of Olives, which lies before Jerusalem toward the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, &c.

Regarding the means by which the resurrection is to take place, the Rabbis teach that it will occur through a dew and the sound of a trumpet. Concerning the dew, it is written in the 34th chapter of the Chapters of *Rabbi Eliezer* as follows: לעתיד לבוא מוריד הקב"ה החרות טל ומחייה : 'המתים שנאמר יחיו מתיך אלו ישראל שמתו בטוחים על שמו וגו' : that is, in the future the Holy Blessed God will cause a dew of resurrection to descend and will awaken the dead, as it is said (Isa 26:19): "Your dead shall live," namely the Israelites who died trusting in His name, &c. And in the *Sēpher Ikkarím* of *Rabbi Joseph Albo*, in the 35th chapter of the fourth *Máamar*, fol. 152, col. 1., the following is read: אמרו רבותינו ז"ל שיש טל שעתיד הקב"ה להחיות בו את המתים נראה שהתחיה ההיה כשיויד הקב"ה טל על הארץ יהיה כח הטל ההוא ככח טפת זרע הזכר לתת הצורה והעפר ההוא כטבח הכנה שבו כורע הנקבה : that is, our Rabbis, of blessed memory, have said that the Holy Blessed God will in the future awaken the dead through a dew; and from this it is to be understood that the resurrection will take place when the Holy Blessed God causes the dew to fall down upon the earth. The power of that dew will also be like the power of the male seed, giving form or shape; but that dust (upon which the dew will fall), by virtue of the *disposition* or preparation that is within it, will be like the female seed, providing the *matter*. Something similar is also to be found in Abarbanel's preface to his commentary on the Prophet Isaiah, fol. 2, col. 4.

Where this dew shall come from, the *Talmud* teaches in the *Tractate Chagiga*, fol. 12, col. 2, where the following is read concerning one of the seven firmaments which, according to the opinion of *Resch Lakisch*, exist, namely concerning that one which is called ערבות שבו צדק משפט וצדקה גנזי חיים וגנזי שלום וגנזי נשמתן של צדיקים ורוחות ונשמות *Aravóth* or *Aróvos*: שעתידות להבראות וטל שעתיד הקב"ה להחיות בו מתים : צדק ומשפט דכתיב צדק ומשפט מכון צדקה דכתיב וילבש צדקה 'כשריון. גנזי חיים דכתיב כי עמך מקור חיים : וגנזי שלום דכתיב ויקרא לו ה' שלום. וגנזי ברכה דכתיב ישא ברכה מאת ה'.

נשמתן של צדיקים דכתיב והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך. רוחות ונשמות שעתידות להיבראות דכתיב כי רוח מלפני יעטוף ונשמות אני עשיתי. וטל שעתידי הק"ב להחיות בו מתים דכתיב גשם נדבות תניף אלהים נחלתך ונלאה אתה that is, in (the *firmament*) *Aravóth* are righteousness and justice, and righteousness, the treasures of life, and the treasures of peace, and the treasures of blessing, as well as the souls of the righteous, and the spirits and souls which are to be created in the future, together with the dew through which the holy blessed God will raise the dead. Righteousness and justice, as it is written (Ps 89:15): Righteousness and justice are the foundation of Thy throne. Righteousness, as it is written (Isa 59:17): And He puts on righteousness like a breastplate. The treasures of life, as it is written (Ps 36:10): For with Thee is the fountain of life. The treasures of peace, as it is written (Judg 6:24): And he called it (namely the altar) the LORD of peace. The treasures of blessing, as it is written (Ps 24:5): He shall receive the blessing from the LORD. The souls of the righteous, as it is written (1 Sam 25:29): So shall the soul of my lord be bound up in the bundle of the living with the LORD thy God. The spirits and souls which are to be created in the future, as it is written (Isa 57:16): For a spirit shall go forth from before Me, and the souls I have made. As also the dew through which the holy blessed God will raise the dead, as it is written (Ps 68:10): Thou givest, O God, a plentiful rain to Thine inheritance, and that which is parched (or wearied) Thou dost refresh.

From the end of the 34th chapter of the *Chapters of Rabbi Eliezer*, it is taught that this dew will flow from the head of God, in these words: מאיזה מקום הוא יורד מראשו של הק"ב ולעתידי לבוא: that is, From what place does that (dew) descend? From the head of the Holy Blessed God, and He will in the future shake the hair of His head and let the dew of resurrection fall down, and raise the dead, as it is said (Song 5:2): I sleep, but my heart wakes, for my head is full of dew.

Such dew is also said to fall twice daily upon the souls of the righteous in Paradise, and this is written in the book *Avodáth hakkódesh*, in the 29th chapter under the title *Chélek haavóda*, fol. 46, col. 2, as follows: כל זה הכבוד והמעלה והעדון מיוחד לנפשות הצדיקים בגן עדן של מטה ששני פעמים בכל יום יורד עליהם אצילות טל חיים מעל רישא דמלכא טור ראש דברך אמת והוא הטל שעתידי הק"ב להחיות בו את המתים: that is, All this glory, and excellence, and delight (of which mention is made in the foregoing) is prepared for the souls of the righteous in the lower Paradise, for the dew of life falls upon them twice every day from the head of the King, and this is the mystery (of the words Ps 119:160): The sum of Your word is truth. And this is the dew through which the Holy Blessed God will raise the dead.

What concerns the ignorant or unlearned deceased Jews: these are to be resurrected by a special dew, concerning which the following is read in the *Jalkut chadasch* fol. 141, col. 4. numero 25. under the title *Maschiach*: עמי הארצות עתידי הק"ב להחיותם בטללי שינה פירוש כשרוכיכם: that is, the Holy Blessed God will resurrect the unlearned through the dew of sleep; that is, God preserves the saliva (or drool) which flows from the mouth of the studying disciples when they fall asleep

over the book, and makes a dew from it, and thereby raises up the dead who were unlearned. Concerning this, one may also consult the Prague *Machsor*, in the first part fol. 24, col. 1-2 under the title *Musaph schel rosch haschaná jom rischón*, in a prayer which begins עולם בבקרך *Olam bebókrach berósch haschaná*, and in the commentary thereon.

Concerning the resurrection of the dead through the sound of the trumpets, the following is taught in the little book *Othiórth* (or *Otios*) *Rabbi Akkiva*, fol. 17, col. 3.: *בה מחייה את* כיצד הק"ה המתים לעולם הבא מלמד שנוטל הק"ה שופר גדול בידו שהוא אלף אמה באמתו של הק"ה ותוקע. בו וקולו הולך מסוף העולם עד סופו. בתקיעה ראשונה העולם כולו רועש. בתקיעה שניה העפר מתפרד. בתקיעה שלישית עצמותיהן מתקבצין. בתקיעה רביעית אברים מתחממין. בהקיעה חמישית עורותיהן מתקרמים. בתקיעה ששית רוחות ונשמות מתכנסות לגופיהן בתקיעה שביעית חיים ועומדים על רגליהם בלבושיהם שנאמר ה' צבאות יגן עליהם ואכלו וכבשו אבני קלע ושתו המו כמו יין That is: How then does the Holy Blessed God resurrect the dead in the world to come? We are taught that the Holy Blessed God will take a great trumpet, which is a thousand cubits long according to the cubit of God (which, as was reported above in the first chapter of the first part, *paginâ 5.*, is far larger than other cubits are), into His hand, and will blow upon it, and that the sound thereof will go from one end of the world to the other. At the first blast, the entire world will be set in motion. At the second blast, the dust (into which the bodies of the dead have been transformed) will be separated. At the third blast, their bones will be gathered together. At the fourth blast, the limbs will be warmed. At the fifth blast, their skin will be covered over. At the sixth blast, the spirits and souls will be brought into their bodies. At the seventh blast, they will become alive and stand upon their feet with their garments, as it is said (Zech 9:15-16): "The LORD of hosts will protect them, and they shall devour and tread down the sling stones; and they shall drink and make a noise as from wine, and be filled like the bowl, and like the corners of the altar. And the LORD their God will save them in that day as the flock of His people; for the stones of the crown shall be lifted up upon His land."

We must now also consider from what the human body shall be prepared at the resurrection of the dead. It is to be known that, according to the erroneous teaching of the Rabbis, this is to occur from a certain bone that was present in the spine of every deceased person and is incorruptible, called לו *Lus*, or also תרווד רקב *tarvad rakaf*. Concerning this, the following is written in the *Jalkut chadâsch fol. 142. col. 1. numero 29*, under the title *Maschiach*: בתחיית המתים כל מתי חוצה לארץ יברא להם הקב"ה גוף שלם מעצם קטן שאינו נרקב ולא יקבלו שום נשמה That is: At the time of the resurrection of the dead, the Holy and blessed GOD will create for all those who have died outside the land (of *Israel*) a complete body from a small bone (of the spine) which does not decay, and they will receive no soul until they have been rolled into the land of *Israel*, and there He will place the souls into them. And in the fourth *column*, at *numero 44*, the following is read: אותו עצם אינו נרקב והקב"ה That is: That same bone does not decay, and the Holy and blessed GOD will soften it through the (aforementioned) dew, and from it the body will be built. In

the third *column*, at *numero* 37 under the said title *Maschiach*, the following is also taught from the *Sohar*: והאי דכתיב ב'ת בתואל הארמי דרשו על האי עצם קטן הנקרא לוז שממנו יתבננ' הגוף לעתיד שהעצם הזה הוא רמאי ומהו רמאותו שאינו נהנה מתאות עולם הזה כשאר האברים ולכן הוא זוכה שממנו יתבני יהכני הגוף בתחייה That is: (Our Rabbis) have interpreted the words המתיס ולא ירקב בקבר ולכך קורא אותו בתתואל הארמי *Bath Bethuél haarámmi*, that is, the daughter of *Bethuel* the Syrian, which are written (Gen 25:20), as referring to this small bone called *Lus*, from which the body will in the future be built, because this bone is *rámmi*, that is, deceptive. In what, then, does its deceptiveness consist? Because it does not enjoy the lusts of this world as the other members do; therefore it is worthy that the body at the resurrection of the dead shall be built from it, and that it shall not decay in the grave; for this reason it is called *Bath Bethuél haarámmi*. According to the foolish opinion of the Rabbis, therefore, the word ארמי *Arámmi*, which means a Syrian, must, through a transposition of the letters, signify as much as רמאי *rámmi*, that is, deceptive.

Of the incorruptibility and indestructibility of this bone, the following is written in the little book *Afkáth Róchel*, in the fourth part: אף על פי שהעצמות נמוחו עצם אחד נשאר באדם שאינו מתכלה לעולם ואינו מתרקב והוא עצם התחתון שבשדרה וקורין לו ר"זל תרווד רקב ואומרים עליו שהוא חזק מאד כפטיש יפוצץ סלע וגו': ואמרו מעשה באדם אחד שרצה לנסות את תקפו והכה עליו במרוב והוא לא נעשה בו פגם ושם כלל ועל זה העצם עתיד That is: Although the bones decay, there is nevertheless one bone in man which never decays nor rots, and that same bone is the lowest bone in the spine, which our Rabbis, of blessed memory, call *Tárvad rákaf*; and they say of it that it is very strong (and hard), and just as a hammer shatters a rock, &c. They also recount a story of a man who wished to test its strength and struck it with a hammer, yet no mark whatsoever was made upon it (by the striking, on account of its hardness). Upon this bone the holy and blessed God will in the future build the structure of the body, and restore it to its original form.

In the book *Bereschith rábba*, fol. 25, col. 4, in the 28th *Parascha*, the following is also read: אדריאנוס שחיק עצמות שאל את רבי יהושע בן חנינה אמר לו מהיכן הק"בה מציץ את האדם לעתיד לבוא אמר לו מלוז שדרה . אמר לו מנין אתה יודע אמר לו איתיהיה לידי ואנא מודע לך . טחנו ברחים ולא נטחן . שרפו באש ולא נשרף . נתנו that is, (the Emperor) *Adrianus*, whose bones must be ground to dust (in Hell), asked Rabbi *Jehóschua*, the son of *Channinæ*, and said to him: from what will the holy, blessed God resurrect man in the time to come? Thereupon he answered him: from the (bone) *Lus*, which is situated in the spine. At this, (the *Adrianus* further) asked him: how do you know this? And he gave him the answer: bring me one, and I will demonstrate it to you. (When one was brought,) they wanted to grind it in a mill, but it could not be ground. They threw it into the fire to burn it, but it was not burned. They placed it in water, but it was not softened. They laid it upon an anvil, and

one struck it with a hammer, whereupon the anvil split apart and the hammer shattered, yet the bone lacked nothing. This may also be looked up in *Vajikra rabba*, fol. 150, col. 3., in the 18th *Parascha*.

Furthermore, it is also taught on this subject in the book *Scháare Zédek* fol. 24, col. 4.: דע כי יש עצם אחד נתהוה בגוף אדם ונקרא לו לזו שהוא עצמו של אדם והוא עיקרו ושורשו. הימנו נתהוה האדם בעצום הטפה וכשמת האדם אינו נפחת ואינו נמוח ואילו יכניסהו באש אינו נשרף. כריחים אינו נטחן. בפטיש אינו מתפוצץ והוא העצם הקיים לעולמים. והוא מקבל עונג ועדנים אחר מיתת האדם הצדיק ועליו נאמר ועצמותיך יחליץ. והוא העצם המקבל העונש ברשעים ועליו נאמר ותהי עונותם על עצמותם. והעצם הזה עיקר שרשו נעשה השמים יצא ומשם מקבל כח ועצום וקיום That is: Know that there is one bone formed in the human body, which is called *Lus*, and which is the substance, the essential nature, and the origin of man. From it, man is created through the substance of the seed; and when man dies, it does not diminish and does not perish. If one puts it into fire, it does not burn; in the mill it is not ground; with a hammer it is not shattered; and it is a bone that endures eternally. It also receives the delight and the pleasures after the death of the righteous man, and of it is said (Isa 58:11): And He shall make thy bones strong. It is also the bone that receives the punishment in the case of the wicked, and of it is said (Ezek 32:27): And their iniquities shall be upon their bones. The essential nature of this bone, and its origin, comes from the substance of the heavens; and from it every human body receives strength, and power, and permanence.

Although it has been stated that this bone endures forever and eternally, the rabbis nonetheless teach that if someone does not bow during the prayer that begins מודים אנחנו לך *Módim anáchnu lach scheátta hu Adonái Elohénu* etc., which is prayed by Jews every morning, that bone will transform into a serpent. Concerning this, the book of *Zijóni* fol. 23, col. 2. contains the following passage: יש אומרים: שהוא עצם התחתון שבשדרה וקראוהו רז"ל תרווד רקב וגו': והוא שנאמר וינאץ השקד. והוא העצם שנשאר עד התחייה ואז טל שהוא עצם התחתון שבשדרה וקראוהו רז"ל תרווד רקב וגו': ומאן דלא כרע במודים נעשה מאותו עצם נחש בריה מקולקלת that is, from the element of heaven one bone remains (from the decayed human body) which does not decay. Some say it is the lowest bone in the spine, and our rabbis have called it *Tárvad rákaf* etc. And of this it is said (Eccl 12:5): "When the almond tree blossoms." This is also the bone that remains until the resurrection of the dead, at which point the dew of awakening falls upon it. If, however, someone does not bow during the prayer *Módim*, then from that bone a serpent is produced, which is a corrupted creature.

How the human bodies will be formed from this bone at the resurrection is indicated in the last-cited passage of the book *Zijóni*, immediately following the preceding section, in these words: בעת התחייה יהרטב העצם בטל התחייה ונעשה כשאר בעיסה ויתפשט לכאן ולכאן ונימתחו מהוט כל האברים וכל בעת התחייה יהרטב העצם בטל התחייה ונעשה כשאר בעיסה ויתפשט לכאן ולכאן ונימתחו מהוט כל האברים וכל בעת התחייה יהרטב העצם בטל התחייה ונעשה כשאר בעיסה ויתפשט לכאן ולכאן ונימתחו מהוט כל האברים וכל that is, at the time of the resurrection, this bone will be moistened by the dew of the awakening, and will become like leaven in dough, and will spread itself here and there; and from it all the limbs, as well as all the nerves, together with the skin and the flesh, will extend themselves; after which they will

be rolled all the way to the land of Israel, and there they will receive their spirits (or souls) in the pure land. In the little book *Afkát róchel*, the following is also read concerning this in the fourth part: אמרו רז"ל שעתיד הקב"ה להוריד טל מאור של מעלה ויכנס למטה בתוך העפר ויגיע לאותו העצם וטהרם כעיסה וזה העצם בתוך העפר הוא כשאור שבעיסה שמתפשטת לכאן ולכאן וימתחו מתוכו כל אברים וגידים ועצמות ובשר ועור מלמעלה. ומתגלגלים הגופות מתחת העפר בגלגול עד ארץ ישראל ושם יקבלו רוחותם מפני שהיא ארץ קדושה וטהורה that is, our Rabbis, of blessed memory, have said that the holy blessed God will in the future cause a dew to fall down from the uppermost light, which will sink down here below into the earth and will reach that bone, whereby it will be moistened like dough. This bone, however, will be in the earth like leaven in a dough, for it will spread itself here and there, and from it all the limbs and nerves, together with the bones, as well as the flesh and the skin from above downward, will extend themselves; the bodies, however, will be rolled beneath the earth all the way to the land of *Israel*, where they will receive their spirits, because it is a holy and pure land, as it is said (Ezek 37:12): Behold, I will open your graves and will bring you into your land. After this it is written (v. 14): And I will give my Spirit into you, so that you shall live again. Concerning this, the book *Avodath hakkódesch* fol. 53, col. 1, in the 40th chapter, under the title *Chélek haavóda*, may also be consulted.

Regarding the state in which the dead will rise, they are to rise not only with clothing, but also with the infirmities and defects of the body that they previously had during their lifetimes. Concerning the clothing, the following is read in the Talmudic tractate *Kethuvóth* (or *Ketúvos*) fol. 111, col. 2: אמר רבי חייא ברבי יוסף עתידים צדיקים שיעמדו במלבושיהן קל וחומר מהטה מה חטה: that is, *Rabbi Chija*, the son of *Rabbi Joseph*, said that the righteous will rise with their clothing, and proved this by means of an *argumentum à minori ad majus*, that is, by a proof from the lesser to the greater, drawn from wheat. Just as wheat is buried naked and comes forth with many garments, so much more will the righteous, who are buried with their clothing, rise clothed. The same is also to be found in the Talmudic tractate *Sanhedrin* fol. 90, col. 2. In the Chapters of *Rabbi Eliezer*, the following is likewise taught on this subject in the 33rd chapter: רבי אליעזר אומר כל המתים עומדים בתחיית המתים ועולין בלבושיהן. ממי את למד מזרע הארץ קל וחומר מחטה מה חטה שנקברת ערומה ויוצאה בכמה לבושין צדיקים שנקברו בלבושיהן על אחת כמה וכמה. ולא עוד אלא ממי את למד מחנניה מישאל ועזריה שירדו לתוך כבשן האש בלבושין ועלו בתכריכיהן שנאמר וסרבליהן לא התהרו. ועוד ממי את למד משמואל הנביא שעלה עוטה מעיל: that is, *Rabbi Eliezer* says that all the dead will rise at the resurrection of the dead and will come up (out of their graves) with their clothing. From where do you learn this? From the seed of the earth; and how much more from wheat: just as wheat, which is buried naked, comes forth with many garments, so much more will the righteous, who were buried with their clothing, rise clothed. From where do you learn this further? From *Hanania*, *Misael*, and *Azaría*, who fell down into the fiery furnace and came back up with their clothing, as it is said (Dan 3:27): and the hair of their heads was not singed. From where do you learn it further still? From the

prophet *Samuel*, who (as is to be read in 1 Sam 28:14) came up clothed in a mantle. Concerning this resurrection with clothing, one may also consult the booklet of *Rabbi Jehuda Sabdāa, Michtáf hattechia*, in the second chapter.

This foolish opinion caused, in ancient times, the wealthy Jews to bury their dead in very splendid garments, since they held that they would rise again in those same garments. Concerning this, Rabbi Saadiah writes in his little book called *Sepher haëmunoth vehaddeóth*, fol. 36, col. 2, under the title *Máamar Scheví techiúth hamméthim*, as follows: אמרו עוד כי המתים יעמדו בתכריכיהם אמרו עתידים הצדיקים לעמוד בלבושיהם ואין השבת בגדיהם יותר קשה אצל השכל מהשבת גופותיהם ורוחותם כאשר פשט באומה הפליגו בתכריכיהם עד שהביא זה הדבר לידי רעה גדולה שכל מי שלא היתה ידו משגת הניח מתו ובורח עד שהקן רבן גמליאל וצוה שילבישוהו שני בגדי פשתן מכוהצין ונהגו כל העם אחריו That is: They (namely the rabbis) have further said that the dead will rise in their burial garments, and have stated that the righteous will rise in their clothes; and the restoration of their garments is no harder for reason to comprehend than the restoration of their bodies and their spirits (or souls). After this opinion had spread among the people (of Israel), they exceeded all measure with their burial garments (and made them far too splendid and costly), so that this matter brought about a great evil; for everyone who did not have the means (to clothe his dead so magnificently) left his dead lying there and fled, until Rabban Gamaliel made the ordinance and commanded that the dead should be dressed in two bleached linen garments, which all the people thereafter followed.

Regarding the defects of the bodies with which they are to rise, there is found in the aforementioned *Sepher haëmunoth vehaddeóth* of *Rabbi Saadia*, fol. 36, col. 3., under the cited heading, concerning this matter, among other questions, a question and answer of the following content: השאלה החמישית כי שימות מהם והוא סוגיא או מכושל מאבריו או בשאר הפגעים והכונין מה יהיה מענינו . ואומר שיהיה החלה במום ההוא שיכירוהו בני אדם שהוא הוא ואחר כן ירפאהו הבורא ותהיה אות גמורה כמו שאמרו רבותינו עומדין במומין ואחר כן מתרפאין . ועל כן הקדים אני אמית ואחיה מחצתי ואני ארפא וכבר אמרו אז תפתחנה עיני רבותינו That is: The fifth question. If one of them (namely, the Israelites) dies who was blind, and had a defect in his limbs, or was otherwise afflicted with an injury and impairment, what will be his condition (at the resurrection)? To this I answer that such a person will rise with that same defect, so that people may recognize that he is that same person; but thereafter the Creator will heal him, and this will be a perfect sign, just as our Rabbis have said: they rise with their defects and are thereafter healed. For this reason (God foretold at Deut 32:39 the words:) I kill and make alive, I wound and I heal. It is likewise reported (Isa 35:5-6): Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap like a deer, and the tongue of the mute shall sing. In the book *Majene jeschua*, fol. 78, col. 2., in the 12th *Majan*, in the 9th *Tamar*, one likewise reads: יקומו באותו מצב שמתו ובמומיהם That is: They will rise in that very same condition, and with their defects, in which they died. And in the little book of the aforementioned *Rabbi Jehuda Sabdāa, Michtaf hattechia*, it is written in the eleventh chapter: מבואר כי בתחיית המתים

That is: It is clear that the dead, at the resurrection, will rise in that very same condition in which they were at the time of death, that is, that they will rise blind, and lame, and hunchbacked, as they were.

So also in the booklet *Othioth Rabbi Akkiva*, Venice printing from the year 306, that is, 1546 according to our calendar, fol. 3, col. 2. 3. in the letter *Aleph*, concerning the aforementioned words of Deut 32:39, "I wound and I heal," the following is taught: כשם שאדם נפטר במומו מן העולם הזה כך חוזר במומו לעולם הבא. מי שנפטר חגר חוזר חגר. מי שנפטר סומא חוזר סומא. מי שנפטר חרש חוזר חרש. מי שנפטר אילם חוזר אילם. מי שנפטר גבן חוזר גבן. מי שנפטר דק חוזר דק או תכלול בעינו או גרב או ילפת 'או מרוח אשך ואחר כך יושב הקדוש ברוך הוא כרופא ומרפא אותם בפני כל באי עולם שנאמר שלום לרחוק ולקרוב אמר יי that is, just as a person dies from this world with his bodily infirmity, so also does he return in the world to come with his infirmity. Whoever died lame (or limping) returns also lame. Whoever died deaf returns also deaf. Whoever died mute returns also mute. Whoever died hunchbacked returns also hunchbacked. Whoever died withered returns also withered. Or whoever had a film over his eye, or had a dry or moist scab, or is ruptured (returns likewise): thereafter the holy blessed God sits as a physician and heals them before all people who come into the world, as it is said (Isa 57:19): "Peace, peace be to him who is far off and to him who is near, says the Lord, and I will heal him."

Rabbi Isaac Abarbanel makes himself heard in the preface to his commentary on the Prophet Isaiah, fol. 3, col. 1. 2., on the condition of man at his resurrection, as follows: השרש השביעי באיזה אופן ומצב יקומו המתים כי מאחר שהיה הגוף האנושי משתנה תמיד מיום אל יום כפי המזונות והדברים היורדים עליו ובפרט השתנות האדם מהילדות אל הנערות וממנו אל הבחרות ואל העמידה ואל הזקנה והישישות ראוי שנדע באיזה מצב מהם יקומו האנשים בהחייה אם כצביונן וקומתן ובחרותן או בזקנתן היורדת על פי מדותם או איך יהיה זה והיתה התשובה בזה שבאותו אופן ומצב שהיה האדם במותו יקום בתחייתו אם בחור ואם זקן עד שאמרו חכמים ז"ל שאפילו במומיהם שהיו להם בשעת המיתה יקומו והיה זה כדי שיהיו יותר ניכרין לבני אדם ויהפיעלו יותר מדבריהם כי זהו ענין והשיב לב אבות על בנים ולב בנים על אבותם ועל זה אמר הנביא ישעיהו בנבואה הב' ובלע ההר הזה פני הלוט הלוט על כל העמים that is, the seventh foundation consists in the manner and condition in which the dead will rise; since the human body changes continually from one day to the next, according to the food and those things which come upon it from without, and in particular since man changes from childhood into boyhood, and from that into youth, and into the settled state of maturity, as well as old age and the state of advanced age, it is fitting that we know in which of these conditions men will rise at the resurrection: whether this will occur with their comeliness and in their bodily stature and in the condition of their youth, or of their old age, such as befits them according to their individual qualities, or how this will come to pass. The answer to this is that man will rise at his resurrection in that very state and condition in which he was when he died, whether he was young or old; so much so that our Sages, of blessed memory, have said that they will rise even with the defects they had at the time of their death. This will happen so that they may be the more recognized by men, and that those men may be moved all the more by their



words; for this is the meaning of the words (Mal 4:6): “He shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” Concerning this, the Prophet Isaiah also said in his twentieth prophecy (Isa 25:7): “And He will destroy on this mountain the face of the covering that is cast over all peoples”: that is, the Holy and Blessed God will uncover those who are covered and veiled with the dust of the earth; therefore mention is made of the covering and the veiled, in order to indicate that just as they are hidden there, so also shall they rise.

The rabbis also teach that the very same body which has died will rise again, in which they are not wrong; and on this subject there is written in the little book *Abkath rochel*, shortly after the beginning of the fourth part, the following: הרי לך מכל המקומות שיש להאמין שהקב"ה עתיד להחיות המתים ולנער אותם מעפרם ויקומו אותם הגופות ממש כפי אשר נכנסו יקומו כדי להאמין שהם אותם אשר מתו בתחלה והקב"ה יבנה אותם בנין גוף כאשר בתחלה וראיה לזה מתי יחזקאל. ואם תאמר מוטב יחזקאל מצא דבר על שיבנה שהרי הבקעה מלאה עצמות היתה ומתוך יסוד יוכל לקיים בנין. אבל אותם בעפר היום כמה שנים והעצמות נמוחו ושבו עפר ולא נראה מהם שרש וענף הרי הקב"ה יקים בנין אחר מן העפר כענין בנין אדם הראשון דכתיב וייצר ה' אלהים את האדם עפר מן האדמה הרי שאינו אותו אשר מת אלא אחר ברא הקב"ה כדוגמתו של ראשון אשר מת וזה בנין אחר חדש אשר הקים מן העפר אל יעלה בלבך הדבר כי אדם אחר הוא שבנה אלא אותו ממש הוא שיקים ויבנה מהיסוד הראשון. ואף על פי שהעצמות נמוחו עצם אחד נשאר מאדם שאינו מתכלה לעולם ואינו מהרקב והוא העצם התחתון שבשדרה וקורין לו ר"ל הלז רקב וגו' That is: Behold, from all the passages of Holy Scripture it is evident that one must believe that the holy blessed God will in the future bring the dead back to life and raise them up from their dust, and that those very same bodies will certainly rise again and come forth just as they went in, so that one may believe that they are the very same ones who previously died. And the holy blessed God will build for them the structure of the body as before, which is proven by the dead of Ezekiel (of whom mention is made in Ezek 37:1 and following). But if you wish to object and say: it is well and good (and I grant what concerns the dead of whom Ezekiel makes mention), Ezekiel found something upon which the body could be built, for behold, the plain was full of bones, and through the means of a foundation a structure can be erected. But as for those who have decayed for many years, whose bones have dissolved and turned to dust, and of whom neither root nor branch (that is, nothing at all) will be seen, the holy blessed God will raise up another structure from the dust, just as it happened with the structure of the first man, as it is written (Gen 2:7): “And the Lord God formed man from the dust of the ground.” Therefore it will not be the same body that died, but the holy blessed God will create another one that will be like the former one that died, and it will be another new structure which He will raise up from the dust. (If you were to raise such an objection, I warn you) not to let such a thought enter your mind, that He will build a different man, but rather He will certainly raise up that very same body which existed before and build it from the original foundation. And even if the bones have decayed, one bone of a person nonetheless remains which never decays or rots, and it is



however, in the 16th chapter that follows, fol. 164, col. 1, 2, in the following manner: ואמנם בהתר: הטענה הרביעית השיב הרב דון יצחק אברבנאל שראוי שנאמין שבעת תחיית המתים הקומנה הנפשות בגופים הראשונים אשר ישבו בהם כי הדין הוא בעצם לנפש עם הגוף הראשון לגמול אותם כפי מעשיהם אם בשכר ואם בעונש ויהיו אלה לחי עולם ואלה לחרפות ולדראון עולם. ואמנם הגופים אשר באו בהם כדי לזכותם בהם או כדי להענישם בהם איך היה הדין בהם בהיותם כלי הרצון האלהי הנה באמת הדין בשכר ועונש הוא לנפש עם הגוף הראשון לא עם השאר. עד כאן הרב הנזכר. אולם דרכי המקובלים רחקו ממנו. ראה נא במדרשו של הרש"י בי בראשית עמוד ש"א והראה איך הגוף לבד אשר בן זכה יקום בתחייה והשאר כלא היו ז"ל שם אמר רבי חזקיה אי תימא דכל גופין דעלמא יקומון ואתערון מעפרא אינון גופין דאתנטעו בנשמתא חדא מה תהא מינייהו • אמר רבי יוסי אינון גופין דלא זכו ולא אצלחו הרי אינון כלא הוו כמה דהו עץ יבש בהאי עלמא הכי נמי בההוא זמנא. וגופא בתראה יקום דאינטע ואצלח ונטל שרשין כדקא יאות עליה כתיב והיה כעץ שתול על מים ועל יובל ישלח שרשיו ולא יראה כי יבא חום והיה עליהו רענן וגומר. ועל ההוא גופא קדמהא כתיב והיה כערער בערבה ולא יראה כי יבא טוב דא תחיית המתים. עד כאן דברי הרשב"י. אמנם עדיין צריכים אנו להודיע כי עדיין יש להקשות אם האדם זכה ועשה מצוות מכל מצוות השם אשר תעשינה בכל הגופים נראה שיש עול בדבר שלא יקומו כל הגופים שזכו. אכן כפי דעת חכמי הקבלה התשובה היא מבוארת. הם אמרו שהנשמה תתחלק לניצוצות והחלק הוא בכל דמיון המדליק נר מנר וכל ניצוץ יכנס בגוף כפי כנין הגופים אשר נבנו לזאת הנשמה וכולם יקומו לזמן התחייה. ולפי זה כל גוף וגוף יקבל גמול כפי מעשיו וכן כל ניצוץ וניצוץ בשכר ועונש המגיע לכל אחד ואחד. וזהו בכלל סוד העיבור אשר רמזתי לך במה שקדם. ונראה דכך הוא דעת המקובלים דאי לא תימא הכי היאך אפשר שימצאו דור וחמשית בזמן אחד והכתיב בשיכה סימן ה' והקימונו עליו שבעה רועים ושמנה נסיכי אדם. וארז"ל במסכת סוכה מאי נינהו שבעת רועים דוד באמצע שת וחנוך ומתושלח בימינו אברהם יצחק ויעקב משמאלו. ומאי נינהו שמונה נסיכי אדם ישי שאול ושמואל עמוס צפניה חזקיה אליה ומשיח. אלא ודאי שזה יהיה That is: In resolving the fourth objection, Rabbi *Don Isaac Abarbanel* answered that it is fitting for us to believe that at the time of the resurrection of the dead, souls will rise with the first bodies in which they dwelt and resided, for the judgment is essentially exercised upon the soul together with the first body, so that they may be recompensed according to their works, either with reward or with punishment, and that some (namely the righteous) may enter into eternal life, and others (namely the wicked) into shame and eternal contempt. But as for the bodies into which they (successively) entered, so that they might be made righteous in them or punished in them, how should judgment be exercised upon them, seeing that they were vessels of the divine will? Behold, the judgment with reward or punishment is thus certainly carried out upon the soul together with the first body, and not with the remaining bodies. Thus far are the words of the said Rabbi. But the ways of the Kabbalists are very far removed from him (that is, they are by no means in agreement with him). Consult the *Medrasch* of Rabbi *Schimon ben Jochai*, of blessed memory, on the first book of Moses, in column 311, and you will see how only that body in which a person became righteous and pious will rise at the resurrection of the dead, while with the remaining bodies it will be as though they had never existed. There Rabbi *Chiskia* stated: if you were to say that all bodies in the world shall rise again and be awakened from the dust, what then will become of those bodies that were planted (that is, created) on account of a single soul? Rabbi *Josi* said: those bodies that were not righteous and pious, and did not prosper, are as though they had never existed; and so it will be with them at that time as well. But the last body will rise again, which was planted and prospered and spread its roots as was fitting. Of it is written (Jer 17:8): He is

like a tree planted by the water, which stretches its roots toward the brook; it does not feel the heat when it comes, but its leaves remain green, etc. Of the preceding body, however, it is written (*ibid.*, v. 6 of the said 17th chapter): He will be like a heath (or, according to others, like a tamarisk tree, or like a tree that is entirely bare) in the wilderness (or plain), and will not see when good comes, which good is the resurrection of the dead. Thus far are the words of Rabbi *Schimon ben Jochai*. We must, however, make known that one may still object against this: if a person had some merit and observed some commandments from among all the commandments of God that are to be kept, in all the bodies, it seems that it would be unjust if not all the bodies that had (through their good works) acquired some merit were to rise. The answer to this, according to the opinion of those who understand the *Cabbala*, is entirely clear: they say that the soul is divided into sparks, and that such a division is altogether like lighting one candle from another; and also that each spark enters into a body according to the number of bodies that were built for that soul, and that all of them will rise at the time of the resurrection of the dead. According to this teaching, therefore, each and every body will receive its recompense according to its works, and in like manner each and every spark will experience its reward or punishment that befalls each one; and this is comprised within the mystery of *Ibbur* (which is a kind of transmigration of souls, of which treatment was also given in the first chapter of this second part), which I indicated in what preceded; and it appears that this is the opinion of the *Kabbalists*. For if you do not speak thus, how could it be possible that David and the Messiah should be found at one and the same time (given that the soul of Adam passed into David, and from David comes into the Messiah, and these three have only one soul)? For it is written in Mic 5:5: And we will raise up (or appoint) against him seven shepherds and eight princes of men. Our Rabbis, of blessed memory, however, said in the Talmudic tractate *Succa* (fol. 52, col. 2): Who are those seven shepherds? David is in the middle, Seth, Enoch, Methuselah at his right hand, and Abraham, Isaac, and Jacob at his left hand. But who are those eight princes of men? Jesse, Saul, Samuel, Amos, Zephaniah, Hezekiah, Elijah, and the Messiah. It is therefore certain that this will come to pass through the *Ibbur*. We see, then, from all of this that, according to *Abarbanel's* opinion, the first body, and according to Rabbi *Chiskia's* teaching the last body, which conducts itself righteously, will rise again, while according to others every body in which a soul has resided will rise.

The rabbis also teach that after the resurrection, people will eat and drink and perform other bodily functions. The aforementioned *Abarbanel* expresses himself on this matter in his frequently cited preface to his commentary on the Prophet *Esaiae*, fol. 3, col. 2, as follows: השרש השביעי שהקמים בתחייה יאכלו וישתו וישתמשו בחושיהם כדעת הרב המיווני כי לא יהיו איבריהם וחושיהם לבטלה. וכבר באר זה הנביא ישעיה בנבואה הל"ה באמרו למען תינקו ושבעתם מישור תנחומיה למען המוצו והתענגתם מזיו כבודו: ואמר וראיתם ויש לבבכם ועצמותיכם כדשא תפרחנה, That is: The fourth fundamental principle consists in this, that those who rise at the resurrection of the dead will, according to the opinion of

*Maimon*, eat and drink and make use of their senses, for their limbs and senses will not be in vain. The Prophet *Esaias* made this clearly known in his thirty-fifth prophecy, when he says (in chap. 66, v. 11): “For you shall suck and be satisfied from the breasts of her consolation; for you shall suck and delight yourselves from the brightness of her glory.” Rabbi *Saadias* also writes on this matter in his *Sepher haëmunóth vehaddeóth*, fol. 36, col. 3, under the title *Maámar schevúi Techíáth hamméthim*, in the following manner: והששית אם יאכלו וישתו וישאו נשים: ואומר כן כמו שבן הצרפית אשר החיהו הכורא על ידי אליהו ובן השונמית על ידי אלישע אכלו ושתו ויתכן שנשאו נשים, That is: The sixth (question consists in this) whether those (who rise from the dead) will eat and drink and take wives. I say yes, just as the son of the (widow) of *Zarpath* (of whom one may read in 1 Kgs 17:22), whom the Creator brought back to life through *Elias*, and the son of the *Shunammite* (who is mentioned in 2 Kgs 4:32 etc.), whom God raised up through *Elisa*, ate and drank and without doubt took wives.

The rabbis also dispute and argue greatly among themselves as to whether those who rise from the dead will die once more, or whether they will remain alive forever. Concerning this disagreement, Rabbi *Joseph Albo* in his *Sepher Ikkarim* fol. 152, col. 1., in the 35th chapter of the fourth *Maamar*, where he treats of the means by which the dead are to be raised, namely the aforementioned dew, provides the following instruction and writes: וזמנם יהיה זה על איזה דרך שיהיה אם אותן המתים אחר שיהיו יאכלו וישתו ויולידו וימותו כדרך העולם או לא יהיה כן כבר ביארנו שהדבר הזה נחלקו בו גדולי האחרונים כי הרמב”ם ז”ל ורבים אשר אתו מחכמי ישראל אומרים שהמתים אחר שיחיו ישתמשו בכל הרגשותיהם החושיות כמנהג העולם ואחר ימותו וישוּבו לעפרן. והר”ם והרמ”ב ז”ל אומרים שאחר התחייה יחיו המתים מה שאפשר להם לחיות כפי טבעם ואחר יזדכך גופם כאלהו ויתקיימו בגוף ונפש ומן אז והלאה לא ישתמשו במורגשיהם ולא יאכלו ולא ישתו ולא ימותו ויתקיימו תמיד בלי אכילה ושתייה וגם יראה שהוא דעת קצת רבותינו ז”ל שאמרו מתים שעתיד הקדוש ברוך הוא להחיות אינם חוזרים לעפרם. וזה הדעת גם כן אף על פי שיראה זר כבר אפשר שתבא האמונה בו כי כבר יצוייר מציאותו אצל השכל והעיד עליו הנסיון במשה שנתקיים ארבעים יום וארבעים לילה בלי אכילה ושתייה אף על פי שמשה לא נתקיים תמיד לחיות. That is: But let this come to pass in whatever manner it may (that the dead become alive again), and whether the dead, after they have risen, may eat and drink and beget children and die, according to the custom of the world, or whether it may not be so; we have already explained that the foremost among the later (rabbis) are in dispute on this matter; for Rabbi *Mosche bar Majemon*, of blessed memory, and many of the sages of *Israel* who agree with him, say that the dead, after they become alive again, will make use of all their sensory faculties according to the custom of the world, and will thereafter return to their dust (and die). But Rabbi *Mosche Hacohen* and Rabbi *Mosche bar Nachman*, of blessed memory, state that the dead after the resurrection will live as long as it shall be possible for them to live according to their nature; thereafter their body will be purified, as happened with *Elijah*, and they will remain steadfastly in body and soul. From that time onward, however, they will no longer make use of those things that fall under the senses, and will no longer eat, nor drink, nor die, but will remain forever without eating and drinking. It also appears that this was the opinion of some of our rabbis, of blessed memory, who said that the dead whom the Holy and

blessed God will raise will not return to their dust (and die). This opinion, though it may seem strange, can nonetheless be believed; for that it may be so, the understanding comprehends, and experience attests it in the case of *Moses*, who was forty days and forty nights (on Mount *Sinai*, as is to be read in Exod 34:28) without eating and drinking, even though *Moses* was not sustained in the body forever, for he died when his time had come.

Rabbi Bechai writes in his commentary on the five books of Moses, fol. 221, col. 3, in the Parashah *Nizzavim*, concerning the opinion of the aforementioned Rabbi Mosche bar Majemon, in the following manner: דעת הרמב"ם ז"ל בענין תחיית המתים כי בני תחיית המתים יאכלו וישתו ויולידו כי הכלים שבהם לא יהיו לבטלה ויחיו ימים ארוכים ואחרי התחייה ימותו ויבאו לחיי העולם הבא הוא שמזכירין ז"ל תמיד מזומן לחיי העולם הבא הוא עולם הבא שאחר התחייה שעליו אמרו ר"זל העולם הבא אין בו לא אכילה ולא שתייה אלא נפשות בלא גופות שאם היו גופות הנה הכלים לבטלה כיון שאין משתמשין בהן בפעולות גופניות שהן אכילה ושתייה ותשמיש ואם תאמר אין תימה בזה שהרי מצינו פליאה במשה ואליהו שעמדו זמן בגופות בלא אכילה ושתייה כן תהיה הפליאה בבני העולם הבא שיתקיימו בגופות כקיום משה בגוף בהר סיני או כקיום אליהו אי אפשר לומר כן לפי שאם נתבטלו הכחות הגופניות ממשה ואליהו היה זה לפי שעה ואין בזה כלים לבטלה שהרי קודם הפליאה הוצרכו לכלים גם אחר הפליאה הוצרכו להם לא שבו כליהם ריקם אבל בבני העולם הבא שאין שם לא אכילה ולא שתייה שיברא הקב"ה עולם חדש ויהיו שם בגופות והכלים פועל בטל זה מן הנמנע כי אין מפועל חכם שיפעל דבר לבטלה. ולכך יש לכל משכיל להאמין שאין בפני העולם הבא גופות אלא נפשות בלבד זה כלל דעת הרב ז"ל והעולה מתוך דבריו. אמנם לא כן דעת חכמי התלמוד ויודעי הקבלה כי הם סוברים שאין מיתה אחר התחייה מנה שכתוב בלע המות לנצח ומה שדרשו ר"זל מתים שעתיד הקב"ה להחיות שוב אינן חוזרין לעפרן. ועל העולם שאחר התחייה אמרו ר"זל בברכות מרגלא בפומיה דרב העולם הבא אין בו לא אכילה ולא שתייה ולא קנאה ולא תחרות אלא צדיקים יושבין ועטרותיהן בראשיהן ונהנין מזיו השכינה והמאמר הזה יורה בוראי שיש שם גופות וזהו שאמרו אין בו לא אכילה ולא שתייה שאם לא היו שם גופות אין צריך לומר שאין בו לא אכילה ולא שתייה לנפשות ועל כן נאמין שיהיו בני העולם בגופות יתבטלו מהם הכוחות הגופניות כהתבטל הכוחות ממשה ואליהו ותתעלה נפשם על גופם כענין במשה ואליהו. ואפ' תקשה עוד ותאמר שיהיו הכלים לבטלה אין לבטלה מאחר שהם מקבלים השכר והתענוג בגוף ובנפש יחדו כשם שהשתדלו בקיום המצוות וטרחו בהן כאחד בגוף ובנפש שהרי אין הקב"ה מקפח שכר כל בריה ואינו רואה שיהיה הגוף עשוק במשפטו אלא רוצה הוא שיגמלוהו שכר בתענוג שאין לו סוף ושיהיה נעתק מעולם התחייה אל העולם הבא בגוף ובנפש. וכן דרשו ר"זל הקב"ה משביעם מזיו שכינתו לעולם הבא שנאמר אשבעה בהקיץ תמונתך כלומר שיזכו להיותם שבעים מזיו השכינה בגופותם כקיום הנפש בעולם הזה באכילה ושתייה וכן דעת הרמב"ם ז"ל בשער הגטול וגו' That is: the opinion of Rabbi Mosche bar Majemon, of blessed memory, in the matter of the resurrection of the dead, consists in this: that those who are raised from the dead will eat and drink and beget children, since their vessels (that is, their bodily members) are not to be in vain, and that they will live for a long time, but after the resurrection will die again and enter the *olam habbá*, that is, the life of the world to come (and blessedness); and this is that of which the Sages, of blessed memory, continually make mention when they say of someone that he is appointed to the life of the world to come; and by *olam habbá*, or the world to come, is understood that life which will exist after the resurrection, concerning which our Rabbis, of blessed memory, have said: In the world to come there is neither eating nor drinking, but souls are without bodies; for if bodies were there at that time, the vessels would be in vain, since human beings will not use them for bodily acts, namely eating and drinking and

cohabitation. But should you wish to say (and object) that one need not wonder at this, since we find a miracle in the case of Moses and Elijah, who remained in their bodies for a time without eating and drinking, and that such a miracle would likewise occur with the children of the world to come, who would subsist in their bodies just as Moses subsisted in his body on Mount Sinai, or as Elijah (of whom one reads in 1 Kgs 19:8) was sustained: (to this I reply) one cannot speak thus, for when the bodily powers ceased in Moses and Elijah, this happened only for a time, and in this matter the vessels were not in vain, since they had need of them both before and after the miracle, and the vessels were not idle. But that the children of the world to come (in which there is neither eating nor drinking, since the Holy and Blessed God will create a new world) should be in that world with their bodies, and the vessels should be an idle work, is impossible; for a wise craftsman makes nothing in vain. Therefore every person of understanding must believe that the children of the world to come will have no bodies, but only souls. This is the substance of the opinion of Rabbi Mosche bar Majmon, of blessed memory, and that which follows from his words. But this is not the opinion of the Sages of the Talmud and of those who understand the Kabbalah, for they hold that after the resurrection there is no more death, since it is written (Isa 25:8): He will swallow up death forever. And because our Rabbis, of blessed memory, have taught that the dead whom the Holy and Blessed God will raise will not return again to their dust (and be transformed into it through death), our Rabbis, of blessed memory, have also said in the (Talmudic tractate) *Berachóth*: There was a pearl (that is, a splendid teaching) in the mouth of *Rab* (when he said): In the world to come there is neither eating nor drinking, neither envy nor strife, but the righteous sit with their crowns upon their heads and enjoy the radiance of the divine Majesty; and this saying teaches with certainty that bodies will be present therein. And this is what they mean when they say that there is no eating or drinking therein; for if bodies were not present therein, it would not be necessary to say that souls do not eat or drink therein (since it is well known that souls take neither food nor drink). Therefore let us believe that the children of the world to come will have their bodies, in which the bodily powers will cease, just as the bodily powers ceased in Moses and Elijah; and their soul will be exalted above their body, as happened with Moses and Elijah. But if you further object and wish to say that the vessels will be in vain, (I reply) that they will not be in vain, since they receive the reward and the delight with the body and the soul together, just as they strove together with body and soul to keep the commandments and labored therein; for the Holy and Blessed God cuts off the reward of no creature, and does not look on while the body is oppressed in His judgment, but wills that the reward be repaid to it with an endless delight, and that the person be translated with body and soul from the world of the resurrection into the world to come. Thus our Rabbis, of blessed memory, have also explained it (when they state): He satisfies them with the radiance of His Majesty in the world to come, as it is said (Ps 17:15): I shall be satisfied when Your image awakens; as if (David) wished to say that they (namely those who are raised) will be worthy to be satisfied with the radiance of the Majesty of God in their

bodies, just as the soul in this world is sustained by eating and drinking. And this is the opinion of Rabbi Mosche bar Nachman, of blessed memory, in his book *Toráth* (or *Tóras*) אדם *ádam*, in the chapter on recompense (which is called *Scháar hagemúl*). These are the words of Rabbi Bechai.

Regarding the teaching and opinion of the aforementioned *Rabbi Mosche bar Majemon*, it is to be found in his book *Jad chasáka*, in the first part, fol. 49, col. 2, under the title *Hilchóth* (or *Hilchos teschúva*, in the 9th chapter, numero 2), as well as in his little treatise on the resurrection of the dead, which is called *Máamar téchiáth hamméthím* (or *techiás hammélim*), fol. 128, col. 3, and fol. 129, col. 3, in the Amsterdam edition in *quarto*, printed at the back of the book of the aforementioned *Rabbi Mosche*, which is called *Séphers mizvóth*. His erroneous teaching is, however, also refuted in the book *Schené luchóth habberíth* (or *lúchos hábberis*), fol. 20, col. 3, 4, and in the book *Avodáth* (or *Avódas*) *hakkódesch*, fol. 55, col. 2, 3, in the 43rd chapter, under the title *Chélek haavóda*. Likewise, *Rabbi Saadías* also denies, in his *Sepher häëmunóth vehaddeóth*, fol. 36, col. 2, under the title *Máamar schevií teciáth hamméthím*, that those who rise from the dead will die again; the same is likewise to be found in the aforementioned book *Avodáth hakkódesch*, fol. 56, col. 2, in the cited 43rd chapter.

Those who rise from the dead shall also recognize their relatives and friends, concerning which Rabbi Isaac Abarbanel writes in his aforementioned preface to his commentary on the Prophet Isaiah, fol. 3, col. 2, as follows: השרש השמיני שהקמים בתחייה יכירו קרוביהם ואוהביהם כי להיות ההכרה מפועל הכחות הגשמיות הנה כשישובו לעולם בגופם ונפשם תומלם הכרתם וההכרה ההיא תהיה סבה להתפעלות בני האדם, That is: The eighth foundation consists in this, that those who rise at the resurrection shall recognize their relatives and friends; for since recognition derives from the operation of the bodily faculties, their recognition will be perfect when they return to the world in body and soul; and that same recognition will be the cause of a greater *affection* among men, for on that account they will rise with their defects (of the body, which they had previously), as has been explained. Rabbi Saadías likewise expresses himself on this matter in his *Sepher häëmunóth vehaddeóth*, fol. 36, col. 3, under the frequently cited heading *Máamar schevií teciáth hamméthím*, as follows: וה' אם יכירו אנשי ביהם וקרוביהם מן החיים ואומר כי הנביאים יהחייב לעמת זה שיכירו קצתם את קצתם וכשיתחייב שיכירו בני האדם קצתם את אדם, That is: The fifth (question) is whether those (who rise) will be recognized by their household members and their relatives who are still living; I answer that, if it is concluded (and held) that men will recognize the prophets, and shepherds, and princes, it follows thereby that they will also recognize one another, and that every man will be joined to his tribe.

At the time of the resurrection, there will also no longer be any kings and princes among men, concerning which *Abarbanel* in his aforementioned preface to *Esaiam* fol. 3, col. 2. teaches as follows: השרש הי"ב שבדור התחיה לא יהיו עוד מלכים ולא שרים בין בני אדם אבל יהיו כלם שווים כמו



שהיו בתחלת הבריאה כדור אדם כי לא יצטרכו למלכים לא לענין המלחמות לפי שיהיה שלום בארץ באין מחריד ולא לענין המשפט כי המשפט לאלהים הוא והיה ה' למלך על כל הארץ וכבר נבא גם זה ישעיהו באותה פרשה שנית באמרו כי מציון תצא תורה ודבר ה' מירושלים ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וגו' ולא ישא גוי אל גוי חרב ולא ילמדו: עוד מלחמה ואמר על זה בסוף הפרשה חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא: that is, the twelfth fundamental principle is that at the time of the resurrection there will no longer be any kings and princes among men, but they will all be equal to one another, as they were at the beginning of creation in the time of Adam; for they will have no need of kings, neither on account of wars (to conduct them), since there will be peace upon the earth and no one will frighten another, nor on account of judgment, since judgment will belong to God and the Lord will be King over the whole earth. This was also prophesied a second time by *Esaias* in that same *Parascha* (namely in the 2nd chapter), when he says (vv. 3-4): For from Zion the law will go forth, and the word of the Lord from Jerusalem. And He will judge among the heathen and rebuke many peoples; then they will beat their swords into plowshares and their spears into sickles, &c., for no people will lift up a sword against another, and they will henceforth learn war no more. Concerning this he also said at the end of the *Parascha* (or of the 2nd chapter), v. 22: Cease from the man who has breath in his nostrils, for of what account is he?

The bones of human beings shall also sing a hymn of praise to the LORD God at the resurrection, concerning which the following is taught in *Jalkut chadasch* fol. 14, col. 1. numero 51. under the title *Maschiach* from the *Sohar*: גדולה השירה שיאמרו עצמותיו של אדם בתחיית המתים יותר ממה שאמרו ישראל על הים שהרי ישראל לא הזכירו את השם אלא לאחר שלש תיבות סי' כמוך באלים ה' אבל: that is, the hymn of praise which the bones of man shall sing at the resurrection of the dead will be greater than that which the Israelites sang at the sea, for behold, the Israelites did not mention the name Jehovah until after three words (in that they said, as is read in Exod 15:11:) *Mi camócha baélim Jéhova*, that is, Who is like unto thee among the gods (or the mighty ones), O Jehovah? But concerning the time to come it is written (Ps 35:10): All my bones must say, *Jehova mi camócha*, that is, LORD, who is like unto thee? And this shall come to pass at the resurrection of the dead, when the bones shall come together.

## Chapter XVII. In Which Is Shown What the Jews Teach and Believe Concerning the Last Judgment.

The Jews teach that God the Lord judges mankind at three distinct times: first, every year on New Year's Day, which falls on the first day of the month of Tishrei, or September of the civil year; second, when the soul of a person is separated from the body by temporal death; and third, in the future, when the great and terrible day of the Last Judgment shall come. For this reason, Rabbi *Menasse ben Israel* writes in his book *Nischmáth chájim* fol. 44, col. 1. 2., in the 17th chapter of the first *Maamar*, in the following manner: יהיה גם כפי דעת הרמ"בן לאחר התחייה יהיה יום הדין הגדול והנורא וכפי מה שכתב בספר הגמול שלו יש לו להקדוש ברוך הוא שלשה מיני דינין בעולמו. הדין הראשון בכל שנה ושנה ביום ראש השנה אשר בו נדונין בני אדם איזו לחרב איזו לשלום איזו לרעב איזו לשובע ובריות בו יפקדו להזכירם לחיים ולמות. השני הוא לנשמה אחר פרידתה מן הגוף שאם זכתה יורשת גן עדן ואם לאו יורדת לגיהנם והעולם הזה נקרא מהרמ"בם עולם הבא ומהרמ"בן עולם הנשמות. השלישי יום הדין הגדול אחר שיחיו המתים שבו כל האדם נדון כפי מעשיו. עליו אמרו בפרק קמא דראש השנה בית שמאי ואומרין ג' כתות ליום הדין אחת של רשעים גמורים ואחת של צדיקים גמורים ואחת של בינוניים. צדיקים גמורים נכתבים ונחתמים לחיי העולם הבא. רשעים גמורים נכתבים ונחתמים לאלתר לגיהנם שנאמר ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות ולדראון עולם. בינוניים יורדים ומצפצפין ועולין שנאמר והבאתי את השלישית באש ועליהם אמרה חנה ה' ממית ומחיה מוריד שאול ויעל. ובית הלל אומרין ורב חסד מטה כלפי חסד ועליו אמר דוד אהבתי כי ישמע ה' וכו' עד דלותי ולי יהושע. וכן פירש רש"י ז"ל שלש כתות ליום הדין יום מועד הוא לדון הכל הוא שכתוב עליו יום ה' הגדול והנורא. וכן קיימו וקבלו הגאון רבי סעדיה ורבי חסדאי ושאר החכמים כלם שהתכלית הפלא העצום מהתחייה יהיה לעמוד בדין ולקבל כל אחד ואחד גמול מעשיו הטובים או ליענש על חטאתו: וזה זה שהיות העובד הגוף והנפש יחד בחבור אחד לא הסבול שורת הדין שהנשמה לבדה תקבל שכר עבודתה מבלי גוף. ולכן כאשר הנשמות ישובו להתקשר בתחיית המתים עם גופותיהם אזי יבאו ויראו אל פני האדון ה' צבאות ויעמדו לדין לתת לאיש חסידותו That is: According to the opinion of Rabbi *Mosche bar Nachman* as well, after the resurrection of the dead there shall be the day of the great and terrible judgment; and according to what he wrote in the treatise on *Gemul*, or retribution (in his book *Torath haadam* fol. 89, col. 3. 4.), the holy and blessed God has three kinds of judgments in His world. The first judgment is held every year on New Year's Day, and in it a verdict is pronounced over mankind: who shall be given over to the sword (and be subject to war), who shall enjoy peace, who shall suffer hunger, and who shall eat their fill; and in it mankind is visited, so that mention is made of them for life and for death. The second judgment is rendered over the soul after it has been separated from the body: for if it is worthy, it inherits Paradise; but if not, it descends into Hell; and this world (that is, such a state of souls) is called by Rabbi *Mosche bar Majemon* the world to come, but by Rabbi *Mosche bar Nachman* the world of souls. The third judgment is held on the day of the great judgment, after the dead are made alive again, in which every person is judged according to his works. Concerning this, it is reported in the first chapter of the Talmudic tractate *Rosch haschana* (fol. 16, col. 2.) as follows: those of the house (or school and sect) of *Schammai* say

that there will be three groups of people on the day of judgment: one of those who are entirely wicked (that is, who have done more evil than good, as can be seen in the *Tosephoth* at the last-cited place in the Talmud); another of those who are entirely righteous (that is, who have done more good than evil); and the third will consist of those who are middling (who are neither entirely righteous nor entirely wicked, but have done as much good as evil). The entirely righteous will be written up and sealed (or recorded) for the life of the world to come (that is, for eternal life). The entirely wicked will immediately be written up and recorded for Hell, as it is said (Dan 12:2): "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But the middling descend (into Hell) and cry out (over the punishment they must endure) and come back up again, as it is said (Zech 13:9): "And I will bring that third part through the fire." Of these also did Hannah speak (1 Sam 2:6): "The Lord kills and makes alive; He brings down to the grave and brings up again." But those of the house (and school) of *Hillel* say (that such middling persons do not descend into Hell) and that the very merciful God deals with them according to His mercy (and causes the scale, on which on one side the good works and on the other the evil works are weighed against each other, to tip and outweigh on the side of the good works). And of this did *David* speak (Ps 116:1-6): "I love the Lord, because He has heard my voice and my supplications, etc." down to (the words of v. 6): "I was brought very low, but He saved me." Thus also did Rabbi *Salomon Jarchi*, of blessed memory, interpret it: that on the day of the (great) judgment there will be three groups, and that such a day will be an appointed day to judge all (mankind); and this is the one of which it is written (Joel 2:31 and Mal 4:5): "(Before there comes) the great and terrible day of the Lord." This was also confirmed by Rabbi *Saadias*, together with Rabbi *Chaldai* and all the other sages, and they learned through *tradition* that the purpose of the mighty wonder of the resurrection of the dead is directed toward standing before judgment, and that each and every one shall receive the recompense of his good works, or be punished on account of his sins; for since the body and soul of the one who serves (God) are together in one bond, the order of judgment does not permit that the soul alone should receive the reward of its service without the body. Therefore, when the souls at the resurrection of the dead are reunited with their bodies (and joined together again), they will then come and appear before the face of the Lord, the *Jehovah* of hosts, and stand before judgment, in order to grant the pious person good things according to his works, but to repay the wicked person evil according to his wickedness. Shortly thereafter, the aforementioned Rabbi *Menasse ben Israel* expresses himself further at fol. 45, col. 1. as follows: והשני לנפש בלבד. והשלישי לנפש ולגוף יחד והוא הכליתי וכן קיימו כל המפרשים שהדין הראשון הוא לגוף בלבד בעולם הזה. והשני לנפש בלבד בעולם הנשמות והשלישי לנפש ולגוף יחד והוא הכליתי That is: Thus have all the other commentators also confirmed that the first judgment is held over the body alone (and over bodily matters) in this world; that the second is rendered over the soul alone in the world of souls; but that the third concerns both body and soul together, and that this is the purpose of the resurrection of the dead.

As for what concerns the judgment over physical things, which, as mentioned, is to be held on New Year's Day, the following is written about it in the aforementioned Talmudic tractate *Rosch haschana* fol. 16, col. 1.: בראש: that is, בארבעה פרקים העולם נדון בפסח על התבואה בעצרת על פירות האילן. At four fixed times the world is judged: at Easter over the grain; at Pentecost over the fruits of the trees; on New Year's Day all who come into the world pass before Him (namely, GOD the LORD) like lambs (that is, as can be seen in Rabbi Solomon's commentary on the aforementioned tractate *Rosch haschana*, fol. 18, col. 1., like sheep when they are counted so that the tithe may be taken from them, which pass one after another through a small gate so that they cannot run out all at once, concerning which the said Rabbi Solomon's exposition on Lev 27:32 may also be read); but at the Feast of Tabernacles they are judged concerning water. Shortly thereafter, the following further appears in the same place: תניא הכל נידונים בראש השנה וגזר דין שלהן נחתם ביום הכפורים. דברי רבי מאיר. רבי יהודה אומר הכל נידונים בראש השנה וגזר דין שלהן נחתם כל אחד ואחד בזמנו. בפסח על התבואה בעצרת על פירות האילן בחג נידונים על המים ואדם נידון בראש השנה וגזר דין שלו נחתם ביום הכפורים. רבי יוסי אומר אדם נידון בכל יום שנאמר ותפקדנו לבקרים. רבי נתן אומר אדם נידון בכל שעה שנאמר: that is, We have learned in a *Barajetha* that all (people) are judged at the beginning of the year, and that the decree of judgment is sealed on the Day of Atonement. These are the words of Rabbi Meir. Rabbi Jehuda says that all (people) are judged at the beginning of the year, and that each decree of their judgment is sealed at its appointed time: at Easter (they are judged) over the grain, at Pentecost over the fruits of the trees, at the Feast of Tabernacles over water; but man is judged at the beginning of the year, and the decree of his judgment is sealed on the Day of Atonement. Rabbi Jose says that man is judged every day, because it is said (Job 7:18): Thou visitest him every morning. Rabbi Nathan says that man is judged every hour, because it is said (in the aforementioned chapter 7, v. 18): Thou triest him every moment.

Regarding the future day of the great and terrible judgment, the aforementioned *Rabbi Menasse* proves from many ancient books that it will certainly come to pass, when he, in the cited passage, fol. 44, col. 2 and fol. 45, col. 1, breaks forth into these words: וכאשר עיינתי בדברי רבותינו זכרונם לברכה למצוא חפץ האמת יגעתי ומצאתי מורגל בפיהם היום הדין הזה. וכן יונתן בן עוזיאל על פסוק שופך דם האדם באדם דמו ישפך תרגם מרי עלמא עתיד לאתפרעה מיניה ליום דינא רבא וכל. גם על פסוק כי לא ינקה ה' את אשר ישא את שמו לשוא ותרגם ארום לא מזכי ה' ביום דינא רבא ועל פסוק נקה לא ינקה פוקד עון אבות וכו' תרגם ודלא הייבין לא מזכי ביום דינא רבא גם בספר קהלת על פסוק מה שהיה כבר הוא וגו' תרגם מה דהוה מן קדמת דנא כבר הוא דאומי מה דעתיד למהוי בסוף יומיא כבר הוא וליום דינא רבא דעתיד ה' למהבע חשיכא ומסכנא מן ידוהי דרשיעא דדדיף ליה. ועל פסוק כי את כל מעשה האלהים יביא במשפט על כל נעלם תרגם ארום ית כל עובדא ה' יעיל ליום דינא רבא וכו'. ובספר תהלים על פסוק לא יקומו רשעים במשפט תרגם לא יזכון ביום דינא רבא. וכן רבו מלספור המקומות אשר בהם מזכיר יום הדין הגדול והנורא הזה. גם במדרשי רבותינו תמצא מפורש ומבואר באר היטב ענין האמונה הזאת. הם אמרו במסכת חגיגה פרק א' על פסוק ויאמר שמואל אל שאול למה הרגתני להעלות אותי. רבי אלעזר כי הוא מטי להאי קרא בכי ומה שמואל הנביא היה מתיירא מיום הדין אנו על אחת כמה וכמה. וכן פירש ידידיה האלכסנדרי שחשב שהגיע זמן התחייה והגמול. עוד אמרו במדרש

בראשית רבה אמר רבי שמעון בן אלעזר אוי לנו מיום הדין אוי לנו מיום התוכחה. בלעם חכם של גויים לא היה יכול לעמוד בתוכחת אתונו שנאמר ההסכן הסכנתי לעשות לך כה ויאמר לא. יוסף קטון של שבטים היה ולא יכלו אחיו לענות אותו כי נבהלו מפניו. לכשיבא הקדוש ברוך הוא ויוכיח עם כל אחד ואחד לפי מעשיו על אחת כמה וכמה שנאמר אוכיחך ואערכה לעיניך. גם במדרש שוחר טוב על פסוק לא יקומו רשעים במשפט גזרו אומך אלה הם ארבע מלכיות שאין להם הקמת רגל ליום הדין. ובמזמור ל"א על פסוק יבושו יובחלו מאור כל אויבי אמר רבי יוחנן לעתיד לבוא הקב"ה דן את הרשעים ומחזירן לגיהנם לכך נאמר ישובו יבושו. וכן במזמור ק"ט על פסוק על כן אהבתי תורתך מזהב ומפז אמרו כך אמר דוד אוהב אני תורתך יותר מכל זהב ופז למה לפי שאין עומד לא הממון והזהב והפז ביום הדין. ובמזמור ק"נ פן יאמר זכיתי לבי וגו' מי יוכל לומר ביום הדין זך אני טהור אני מעונוי אין אדם יכול לעמוד וכה"א ומי מכלכל את יום בואו ומי העומד בהראותו ומי יוכל לעמוד ביום הדין. גם במדרש משלי אמר רבי ישמעאל בא וראה כמה קשה יום הדין שעתיד הקדוש ברוך הוא לדון את כל העולם בעמק יהושפט וכיון שתלמידי חכמים באים לפניו ואומר לפניו כלום עסקת בתורה אמר הן אמר לו הקדוש ברוך הוא הואיל והודית אמור לפני מה שקרית ומה ששנית. מכאן אמרו : כל מה שקרא אדם יהא תפוש בידו ומה ששנה יהא תפוש בידו שלא תשיגהו כלימה ליום הדין. היה רבי ישמעאל אומר אוי לאותה בושה אוי לאותה כלימה וגו'. וכן דעת הרמב"ן הוא שמזה הדין הגדול אמרו במשנה בפרק חלק דור המבול אין להם חלק לעולם הבא אבל עומדין בדין. ובמכילתא אמרו אם תזכו לשמור את השבת אמרו : *that is, after I had also looked into the words of our Rabbis, of blessed memory, in order to find the pleasing truth, I applied myself with diligence and found that they are accustomed to make much mention of this day of judgment.* Thus *Jonathan ben Uziel* also translated the words (Gen 9:6), "Whoever sheds man's blood, by man shall his blood be shed," in his Chaldean rendering as: "The Lord of the world will take vengeance upon him on the day of the great judgment," etc. Likewise he translated the words (Exod 20:7), "For the Lord will not hold him guiltless who takes His name in vain," as: "For the Lord will not hold him guiltless on the day of the great judgment." And the words (Num 14:18), "He leaves no one unpunished, and visits the iniquity of the fathers," etc., he rendered as: "And those who do not repent He will not hold guiltless on the day of the great judgment." In the book of Ecclesiastes he also translated the words (Eccl 3:15), "That which has been is now," etc., as: "That which was before this time is now that which is to come; what will happen at the end of days has already happened, and on the day of the great judgment the Lord will require an account from the wicked man who has oppressed the poor and needy." And the words (Eccl 12:14), "For God will bring every work into judgment, including every hidden thing," he rendered as: "For the Lord will bring every work before the day of the great judgment," etc. Likewise in the book of Psalms he translated the words (Ps 1:5), "The wicked shall not stand in the judgment," as: "They shall not be found innocent on the day of the great judgment." And thus there are countless passages in which he makes mention of the work of this day of the great and terrible judgment. You will also find the matter of this article of faith set forth wholly clearly and plainly in the *Midrashim* (that is, the allegorical or figurative expositions) of our Rabbis. They said in the (Talmudic) tractate *Chagiga*, in the first chapter (fol. 4, col. 2.), concerning the words (1 Sam 28:15), "But Samuel said to Saul, Why have you disturbed me by bringing me up?", that Rabbi *Eliezer*, when he came to this verse, wept and said: "If the prophet Samuel feared the day of judgment, how much more must we fear it." And *Jedidja* of Alexandria explained it in the same way, that

Samuel had thought the time of the resurrection and of recompense had arrived, and that this was why he was afraid. Furthermore, they report in the *Midrash Bereshit Rabbah* that Rabbi *Simeon* the son of *Eliezer* said: אֵי לָנוּ מִיּוֹם הַדִּין אֵי לָנוּ מִיּוֹם הַתּוֹכַחָה (woe to us because of the day of judgment! woe to us because of the day of reproof!). *Balaam*, the wisest among the Gentiles, could not withstand the reproof of his donkey, as it is recorded (Num 22:30) that she said to him: "Have I ever been accustomed to do this to you?" and he said, "No." Joseph was the youngest among the tribes, and his brothers could not answer him, for they were dismayed before his face. When then the Holy One, blessed be He, shall come and reprove every single person according to his works, how much more shall each one be dismayed, as it is said (Ps 50:21): "I will reprove you and set it in order before your eyes." In the *Midrasch Schochar Tov* (which is a figurative exposition of the Psalms) it is also recorded, concerning the words (Ps 1:5), "The wicked shall not stand in the judgment," that by these wicked ones the four Monarchies are to be understood, which on the day of judgment will not be able to stand upon their feet. And in the 31st Psalm (there in the said book *Midrasch Schochar Tov*, fol. 25, col. 3.), concerning the words (Ps 6:11), "Let all my enemies be put to shame and greatly terrified," it is recorded that Rabbi *Jochanan* said: "In the time to come the Holy One, blessed be He, will judge the wicked and cause them to be turned back into hell; therefore it is said: they shall turn back and be put to shame." Likewise it is recorded there in the said *Midrash*, in the 119th Psalm, concerning the words (Ps 119:127), "Therefore I love your commandments above gold and above fine gold," that *David* spoke thus: "I love your commandments more than gold and fine gold. Why? Because wealth, and gold, and fine gold cannot stand on the day of judgment." And in the 143rd Psalm (there) it is recorded, concerning the words (Prov 20:9), "Who can say, I have made my heart clean?" as: "Who can say on the day of judgment, I am pure, I am clean from my transgression? No man can stand." And thus the Scripture says (Mal 3:2): "But who can endure the day of His coming? And who can stand when He appears? And who will be able to stand on the day of judgment?" Rabbi *Ishmael* also said in the *Midrasch Mischle* (which is a figurative exposition of the Proverbs of Solomon): "Come and see how severe the day of judgment is, on which the Holy One, blessed be He, will judge the entire world in the valley of *Jehoshaphat*. And when the disciples of the wise come before Him, He will say to each one: 'Did you also study in the Law?' and he will answer yes. Then the Holy One, blessed be He, will say to him: 'Since you have done so, tell me what you have read and what you have repeated.' From this they (namely the Rabbis) have said: whatever a man has read, by that he will be held accountable; and whatever he has repeated, by that he will be held accountable, so that no shame may befall him on the day of judgment." Rabbi *Ishmael* said: "O woe to that shame! O woe to that disgrace!" etc. Likewise Rabbi *Moses bar Nachman* is of the opinion that mention is made of this great judgment in the Mishnah (of the Talmudic tractate *Sanhedrin*), in the chapter *Chelek* (which is the eleventh chapter), where it is said: "The generation of the flood (that is, the people who lived at the time of the flood) have no share in the world to come (or eternal life) and do not stand in the judgment.

The people of Sodom have no share in the world to come, but they do stand in the judgment.” And in the book *Mechilta* it is said: “If you are faithful to observe the Sabbath, you will be delivered from the decree of punishments, and from the day of Gog, and from the birth-pangs of the Messiah (that is, from the sufferings which one must endure at the time of the Messiah), as well as from the great judgment.”

Although all of the foregoing makes it clear that the ancient Jews taught that God will hold a great day of judgment in the future and will judge all people without distinction, Rabbi Isaac Abarbanel is nevertheless of an entirely different opinion, and he expresses himself in his book *Májene jeschúa*, fol. 47, col. 4, and fol. 48, col. 1, 2, 3, 4, under the title *Májan schemini, támar schevií*, on the words of Dan 7:10, “The judgment was held (or seated itself), and the books were opened,” to the following effect: לביאור זה ראוי לדעת שהרמב"ן כתב בשער הגמול אשר לו שיש אצלנו ג' דינים הדין האחד הוא בעולם הזה ביום ראש השנה מדי שנה בשנה ועליו אמר שלשה ספרים נפתחים בראש השנה אחד של צדיקים גמורים ואחד של רשעים גמורים ואחד של בינוניים וגו' והדין הזה הוא בלבד לגוף בעיניים הגשמיים והרעב והדבר והחרב כמו שנזכר בתפלת מוסף של אותו היום. והדין השני הוא בצאת הנשמה מן הגוף שהיא נידונה כפי מעשיה אשר עשה אם לזכות לירש גן עדן ואם לחובה לרשת גיהנם. ואם היה בינוני יהיה נטרד מן העונג ימים אחדים עד אשר יזכך נפשו מעונותיה מתוך היסורים אז השם יתברך יטה כלפי חסד וירחמול עליה וידינה לכף זכות. והדין ג' הוא לעתיד לבוא למתים שיקומו בהחייה וישפוט ה' כל הקמים מי הוא חייב ומי הוא זכאי וישכיר את הצדיקים ויעניש את הרשעים והוא יום הדין הגדול שקרא הנביא יום ה' הגדול והנורא ועליו אמר הכתוב כי ידין ה' עמו. והנביא אמר נצב לריב ה' ועומד לדין עמים ושמואל היה מתיירא כשהעלהו הבעלת אוב שמה היה נקרא לדין וכמו שדרשו חז"ל על למה הרגזתני להעלות אותי. ואמרו במכילתא על זה אם תזכו לשמור את השבת תנצלו מגזירת פורעניות ומיומו של גוג ומגוג ומחבלו של משיח ומיום הדין הגדול. ומזה הדין אמרו בפרק קמא של ראש השנה בית שמאי שנאמר אומרים שלש כתות ליום הדין של צדיקים גמורים ושל רשעים גמורים ושל בינוניים וגו' ושעל דין זה אמר כאן דניאל דינא יתיב וספרין פתיחו זהו דעת הרמב"ן והוא עצמו דעת הגאון רבי סעדיה שקדמו ברעות האלה וגם רבים מחכמי עמנו שהיו לפניו ולאחריו. אבל אחרי בקשת המחילה מכבוד תורתם אין רוחי נוחה בדבריהם ואין דעתי סובל דבר זה לפי שאם רצו בדין השלישי הזה בענין שאד הדינין שישב הקב"ה ופלוס ומאזני משפט בידו לשקול ולפלוס זכויות כל אדם ועונותיו ולפסוק הדין זה זכאי וזה חייב הנה לא ידעתי דין הג' שהוא כי כיון שכבר בשעת המיתה נדון וגזר אם לזכות אם לחובה בין שיהיה מתן שכרו וענשו מיד בעולם הנשמות כדעת הרב הגדול המיימוני שהוא הטוב והיושר בעיני אלהים ואדם או שנאמר שתהיה נפשו ערוכה בכל ושמורה בגן עדן ולא תקבל שכרה עד אלף דור לזמן התחייה ולא נתקיים בה ביומו תתן שכרו כדעת הרמב"ן אין ספק בין להא ובין להא שכבר נגמר הדין לכל אדם במותו אם לגמול אם לעונש ולמה אם כן יכנס באחרית הימים פעם אחרת בדין שלישי ואם אחרי הדין הג' שהוא עשה מצוה או עבירות לשידון עליהם. או אם אפשר שמי שנמצא זכאי באותו דין השני אחרי מותו ימצא חייב באותו דין השלישי האחרון. או בהפך שמי שנתייב בשני יזכה בשלישי. זה בלתי אפשר כי הם הימים אשר אין בהם חפץ לא לזכות ולא לחובה כדבריהם ז"ל ומלבד שהסברא לא תסבלהו הנה עוד לא נמצא בכתוב ולא בדבריהם ז"ל דבר מורה עליו לפי שמה שאמר כי ידין ה' עמו עינינו שינקום נקמתן מאויביו וכן נצב לריב ה' ועומד לדין עמים כבר באר הדין ההוא שהוא הריב שיריב את קובעיהם נפש וביאור זה הדין ומשפט פעמים יאמרו על פסק דין וגזרת המשפט אשר יגזור הדיין כמו דנני אלהים. דין לא דנו. ושפטתי בין איש ובין רעהו. ופעם יאמר דין ומשפט על העונש אשר יענש בו הרשע. כי לפי שהוא נמשך משורת הדין וגזרת המשפט יקרא בשמו וכבר זכרו זה המדקדקים והביאו מזה השמוש לא ידון רוחי באדם. ויהי כל העם נדון. ובענין המשפט ובאלהיהם עשה ה' שפטים. כאשר נשפטתי את אבותיכם ורבים ככה. ומזה המין הוא מה שנבא יואל וקבצתי את כל הגוים והורדתי אל עמק יהושפט ונשפטתי שם עמהם על עמי ועל נחלתי ישראל אשר פזרו בגוים ואת ארצם חלקו וגו' וכענין הייעוד הזה שבזמן ביאת

משיחנו יעשה ה' ית' נקם בכל הגוים אשר הרעו לישראל וגם המתים יקיצו ויעורו משנתם כדי שיקבלו עונשם לעיני החיים ואחשוב שלכן אמר אל עמק יהושפט לא שכל הגוים מכל פנות העולם יבאו ויתחברו שמה כי לא תכיל אותם הארץ אבל לפי שהיה המשפט הזה שזכר קבלת העונש המופלג באיזה מקום שיהיה יקרא עמק יהושפט מפני שיעמיק שם משפטן וענשן וזהו יום הדין הגדול הנזכר בדבריהם ז"ל במאמר הנביא הנה יום בא בוער כתנור וקראו יום ה' הגדול והנורא לפי שבו יתגלה משפטו וענשו לא שישב על כסא דין לראות איזהו זכאי ואיזהו חייב. אמנם מה שאמרו שממואל היה מתירא שמא נקרא לדין לא כווננו על הדין הגדול לעתיד לבוא כי הוא היה נאמן נביא לה' ולא נפל מכל דבריו ארצה ואיך יטעה בחשבוננו בהיות מן הזמן ההוא עד התחייה כשלושת אלפים שנת. וגם כי לדעת הרב התנחני יהיה יום הדין אחר התחייה ואם שמואל עדיין לא חיה ולא קם מקברו בתחייה איך יחשוב שהיה נקרא לדין. אבל הם כווננו לומר כי לפי שהיה זה בתוך שנים עשר חדש לקבורתו חשב שמא נקרא לדין באותו דין שני שהאדם נידון בהפרד נפשו מגופו שהוא באותם שנים עשר חרש ואמנם הבריאה שבא בפרק קמא של ראש השנה ג' כתות ליום הדין שפירשן והרמב"ן גם כן על אותו הדין השלישי אשר אמרו חוץ ממעלת כבוד תורתם לא נאמרה הבריאה הזאת כי אם על הדין שנעשה לכל אדם במותו. וכן פ"י הדבר טורדוס הלוי בחדושו למסכת ראש השנה שכתב ז"ל שלש כתות ליום הדין זהו מיד אחר המות הנה שכר אדם נתן כפי סעיפי וכן פירשה בעל הספר המכתב בפרושו לאותה גמרא. והמופת החותך על זה שונה בימינו ז"ל לא מצאנו כי אם שניהן ב' דינין הא' של ראש השנה באותם ג' ספרים הנפתחים והשני בבריאה הזאת. ואם יפרשוהו על הדין הג' לא יהיה לנו אם כן לדבריהם פסק באותה ליום הדין ליום הדין השני הנעשה להם אחר המות והוא זה מאד. ושוב שנאמר שהב' דינין אשר זכרו הם הראשון והשני אשר זכרתי לפי שלא קיימו 'שזנה' ה"ס אנה האדם אחרי מותו כי אם פעם אחר ולא ישנה לו ואמנם החיין העתיד לבוא יגיש קצת שמי שבעה התחיה ה יחפץ למען צדקו שיראו בני אדם כולם בעוניהם הגשמיים שכר הצדיקים ועליהם אמר המלאך לדניאל והמשכילים יזהירו כזוהר הרקיע להגיד שאותם הקמים יהיו פניהם נארים ומזהירים כספירים לאות על דביקותם בזיו השכינה וסיראו גם הרשעים בעונשם דעליהם אמר ישעיה ויצאו וראו בפגרי האנשים הפושעים בי וכו'. ועל שתי הכתות נאמר לדניאל ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות ולדראון עולם וכמו שיתבאר עוד אחרי זה. ולא נזכר בזה שום דין ולא במקום אחר שוכרה התורה התחייה נזכר בכתוב בלשון דין ומה שקראוהו חז"ל יום הדין ענינו יום המשפט והנקמה אשר ועשה ה' לעיני כל בשר באופן שיכירו וידעו כל יושבי תבל ושוכני ארץ כי יש אלהים שופטים בארץ ויאמרו דא צדיק כי טוב כי פרי מעלליהם יאכלו. אוי לרשע רע כי גמול ידיו יעשה לו. זאת היא אמתה הפנה הזאת וכבר הרחבתי בה המאמר בביטול כל הטענות אשר זכר הרמ"בן בזה המאמר צדק עולמים אשר לו. ותצא לנו מזה שאמר כאן דניאל דינא יתיב וספרין פתיחו לא כיון לדבר מתחיית המתים כי עדיין לא נתבארה לו ענינה כי אם במראה הרביעית וכמו שיתבאר בעזרת השם אבל הדין שזכר כאן הוא העונש שיעניש הק"ב את האומות ויבטל ממשלתם בזמן ביאת משיחנו. והשלטנות והממשלה שתקבל האומה כי כל זה נכלל בשם הדין. וכן תמצא שאמר אחרי זה עד די אתה עתיק יומיא ודינא יהיב לקדישי עליונים כי אמר דינא יתיב על השלטנות והכבוד שיתן לישראל ואותו קרא בשם דין. והוא המוכיח שענין הדין הוא השכר וגם כן העונש אשר יבא על האויבים ולפי שיהיה ביום ועונשם כפי מעשיהם ודבריהם הרעים לכן אמר דינא יתיב וספרין פתיחו רוצה לומר הנה עתה בעולם כל האלים גבר ולית דין ולית דיין לפי שאין ה"ב משגיח בעולמו בהשגחתו הפרטית ועזב את הארץ להנהגת השרים העליונים. אבל כי יקום אל האחד במשפט ידו ימשכו עניני העולם כפי שורת הדין וספרי המעשים הראשונים יפתחו לפניו והוא על דרך וכל מעשיך בספר נכתבים. או שיהיו הספרים ספר הזכות וספר החובה וימשך מזה מה שיזכור אחריו מהרבן האומות והשחתתם

That is: For the explanation of this, one must know that Rabbi Moses bar Nachman (in his book *Toráth adam*) wrote in the chapter on retribution that there are three kinds of judgment. The first judgment is in this world, every year at the beginning of the year, and that he (namely the prophet Daniel) spoke of it when he said that three books are opened at the beginning of the year: the first is for the entirely righteous, the second for the entirely wicked, and the third for those of middling conduct, etc.; and this judgment concerns only the body, in bodily matters, and hunger, and pestilence, and the sword, just as is to be



seen in the additional prayer of that day (which is called in Hebrew *Músaph schel rosch haschána*). The second judgment is when the soul departs from the body, and it is judged according to its deeds: either it is declared innocent (or righteous) and inherits Paradise, or it is held guilty (and wicked) and inherits Hell. But if the person was of middling conduct (and did as much good as evil), he is kept away from the delight of Paradise for a certain time and withheld from it, until he purifies his soul from its sins through punishment; whereupon the blessed God deals with that soul according to His goodness, has mercy upon it, and judges it on the side of innocence. The third judgment, however, will come in the future upon the deceased, who will rise again at the resurrection of the dead; and the Lord will judge all who rise, which of them is guilty or innocent, and will reward the righteous but punish the wicked; and this is the day of the great judgment, which the prophet called the great and terrible day. Of this same day the Scripture also said (Deut 32:36): “For the Lord will judge His people.” And the prophet (Isaiah) reported (Isa 3:13): “But the Lord stands up to contend, and has risen to judge the peoples.” And that Samuel feared, when the sorceress brought him up (as is to be seen in 1 Sam 28:7 etc., since he was of the opinion) that he might perhaps have been summoned before the judgment, just as our sages of blessed memory interpreted the words (v. 15 of the same passage): “Why have you disturbed me by bringing me up?” Of this it is also said in the book *Mechilta*: If you are righteous and keep the Sabbath, you will be delivered from the decree of punishment, and from the day of Gog and Magog, and from the sufferings which must be endured in the time of the Messiah, as well as from the day of the great judgment. Of this judgment it was also said in the first chapter of the Talmudic tractate *Rosch haschána* (fol. 16, col. 2): those of the house (and school) of Shammai say that there will be three groups of people on the day of judgment, namely the entirely righteous, and the entirely wicked, and those of middling conduct, etc.; and that Daniel here made mention of this judgment (when he says): “The judgment seated itself, and the books were opened.” This is the opinion of Rabbi Moses bar Nachman; and it is likewise the opinion of the excellent Rabbi Saadia, who preceded him (Rabbi Moses) in these views, as well as of many sages of our people who lived before and after him. But, begging pardon of the honor of their learning, my mind is not at ease with their words, and my understanding cannot tolerate this matter: for if by this third judgment, in the manner of the other judgments, they meant that the Holy Blessed God will sit with the scales of justice in His hand to weigh and balance every person’s merits and sins against one another, and to pronounce the verdict that this one is righteous and that one is guilty, then I do not know how such a third judgment could be; for since the person has already been judged at the hour of death, and the verdict has been passed over him, whether he is declared righteous or guilty, whether his reward or punishment is given immediately in the world of souls, according to the opinion of the great Rabbi Moses bar Maimon, which is the best and most upright in the eyes of God and men, or whether we should say that his soul is well ordered in all things and preserved in Paradise, and does not receive its reward until the thousandth generation, at the time of the resurrection, and the

commandment (Deut 24:15) “You shall give him his wages on the same day” is not fulfilled in him, according to the opinion of Rabbi Moses bar Nachman: there is no doubt in either case that the judgment over every person at his death, whether to reward or to punishment, has already been concluded. If that is so, why should he enter again in the last days into a third judgment for a second time? Does he then, after the second judgment, perform a commandment of God or commit sins, that he should be judged for them? Or is it possible that one who was found righteous in that second judgment after his death should be found guilty in that third and final judgment? Or conversely, that one who was condemned in the second should be acquitted in the third? This is impossible, for in those times one has no inclination either toward righteousness or toward wickedness, as our rabbis of blessed memory say. Beyond the fact that reason cannot tolerate it, nothing is found either in Scripture or in the words of our rabbis of blessed memory that teaches such a thing: for what Scripture says (Deut 32:36), “For the Lord will judge His people,” means that He will take vengeance on His enemies. Likewise (the words of Isa 3:13 are to be understood when he says): “The Lord stands up to contend, and has risen to judge the peoples”; and he (namely the prophet Isaiah, in vv. 14-15 of the same passage) has already explained that judgment, that it is the contention with which He will contend against those who rob their souls. To explain this: the words *Din* and *Mischpat* (which otherwise mean judgment) are sometimes used of the verdict of the court, or the judicial sentence which the judge pronounces; thus (Gen 30:6 reads that Rachel said): “God has judged my cause” (that is, He has settled the dispute between me and my sister). And (Jer 5:28 is written): “They do not plead the cause.” And (Exod 18:16 records that Moses said to his father-in-law Jethro: when they have a matter, they come to me) “that I may judge between a man and his neighbor.” Sometimes the words *Din* and *Mischpat* also mean the punishment with which the wicked person is punished, for since the punishment proceeds from and follows upon the order of the court and the judicial sentence, it is also called *Din* and *Mischpat*. The grammarians have already noted this, and have cited from this usage (of the word *Din* or *Dun*) the words (Gen 6:3): לא ידון רוחי באדם *Lo jadón ruchí baádam*, that is, “My spirit will not punish mankind.” And the words (2 Sam 19:9): ויהי כל העם נדון *Vajehí col haám nádon*, that is (as it is understood here), “And all the people were punished.” And in this sense the word *Mischpat* is found (Num 33:4, where it is read): “And the Lord had also executed שפטים *Schephatím*, that is, judgments or punishments, upon their gods.” (As also Ezek 20:36, where it is written): “As I pleaded (that is, punished) your fathers”; and there are many such passages (in which the words *Mischpat* and *Schaphát* are taken in this sense). Of this kind is also what Joel prophesied (Joel 3:2, when he says): “Then I will gather all the nations and bring them down into the עמק *émek*, that is, the valley of Jehoshaphat, and I will contend with them there (that is, punish them) on account of my people and my heritage Israel, whom they have scattered among the nations, and have divided their land,” etc. And the substance of this promise is that the blessed God, at the time of the coming of our Messiah, will take vengeance on all nations that have done evil to Israel,

and that the dead also will awaken and be roused from their sleep, so that they may receive their punishment before the eyes of all the living. I also hold that he (namely the prophet Joel) said “into the *émeke* or valley of Jehoshaphat” for this reason: the word *émeke* comes from עמק *Amák*, meaning “to be deep,” because God will there search out their judgment and their punishment deeply (that is, exercise it sharply). And this is the day of the great and terrible judgment, of which mention is made in the words of our rabbis of blessed memory, in connection with the declaration of the prophet (Mal 4:1): “Behold, a day comes that shall burn like an oven”; and he called it (v. 5) the great and terrible day of the Lord, because on that day the Lord’s judgment and punishment will be revealed: not, however, that He will sit upon the throne of judgment to see who is righteous or who is guilty. As for what was said (by our rabbis) that Samuel feared he might perhaps have been summoned to judgment, they did not thereby have in view the future great judgment, for he was a faithful prophet of the Lord, and none of all his words fell to the ground (that is, he said nothing that was not fulfilled); how then could he have erred in his reckoning, when from that time until the resurrection of the dead there were some three thousand years? And even if, according to the opinion of Rabbi Moses bar Nachman, the day of judgment were to come after the resurrection, and Samuel had not yet come back to life or risen from his grave at the resurrection, how could he have thought that he would be summoned to judgment? But their (namely the aforementioned rabbis’) intent was to say that, since this occurred within the twelve months after his burial, he thought he might perhaps have been summoned to judgment, namely to that second judgment by which a person is judged when his soul is separated from his body, which takes place within those twelve months (immediately after a person’s death). As for the *Barajetha* that appears in the first chapter of the Talmudic tractate *Rosch haschána*, namely that there will be three groups on the day of judgment, which *Barajetha* Rabbi Solomon Jarchi and Rabbi Moses bar Nachman also interpreted as referring to that third judgment of which they make mention, I say, without prejudice to the honor of their learning, that this *Barajetha* speaks of nothing other than that judgment which befalls every person when he dies. Todoros Levi, of blessed memory, also explained the matter thus in his novellae and annotations on the tractate *Rosch haschána*, where he wrote that the three groups on the day of judgment are those immediately after death, when every person is judged according to his works. The author of the book *Michtam* likewise interpreted it thus in his commentary on that Gemara. This is also a clear proof of the matter, that in the words of our rabbis of blessed memory we find nothing other than that a person is judged in two judgments: one at the beginning of the year through those three opened books, and the other as mentioned in this *Barájetha*. But if they wish to interpret it as referring to the third judgment, then, given that interpretation, there is according to their words no proof in the faith for the second day of judgment that is exercised upon them after death, which is highly absurd. It is therefore better to say that the two judgments of which they (namely the rabbis) make mention are the first and the second that I have described, since they have affirmed that the Holy Blessed God judges a person

after his death only once and not twice. As for the future judgment, I hold it to be true that God, at the time of the resurrection, will, for the sake of His righteousness, have willed that all people see with their bodily eyes the reward of the righteous; and of these the angel said to Daniel (Dan 12:3): “But the wise shall shine like the brightness of the firmament,” meaning thereby that the faces of those who rise will shine and gleam like sapphires, as a sign of their cleaving to the radiance of the divine Majesty; and that they will also see the wicked in their punishment, of whom Isaiah said (Isa 66:24): “And they shall go forth and look upon the corpses of the men who have transgressed against me,” etc. Of both these groups it is also said to Daniel (Dan 12:2): “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,” as will be further explained hereafter; and no judgment is mentioned therein, nor is any mention of judgment in Scripture made in any other place where the law of the resurrection is spoken of. That our sages of blessed memory called that day (the day of the resurrection) a day of judgment means a day of punishment and vengeance, which God will exercise before the eyes of all flesh, in such a way that all inhabitants of the world and dwellers on earth will recognize and know that God is a judge on earth, and will say (from Isa 3:10-11): “See that it is well with the righteous, for they enjoy the fruit of their works. Woe to the wicked, it goes ill with him, for he is repaid according to his works.” This is the truth of this principal matter, and I have already refuted at length in my book *Zédek olamim* all the arguments that Rabbi Moses bar Nachman adduces on this subject. It follows from this that when Daniel says here (Dan 7:10): “The judgment was held (or seated itself), and the books were opened,” he did not intend to speak of the resurrection of the dead, for its nature was not explained to him until the fourth vision, as will be elucidated with God’s help; rather, the judgment of which he here makes mention signifies the punishment with which the Holy Blessed God will punish the nations at the time of the coming of our Messiah and will destroy their dominion, as well as the rule and sovereignty that the (Jewish) people will receive, for all of this is comprehended under the name of judgment. Thus you also find that he says further on (in the said seventh chapter, v. 22): “Until the Ancient of Days came, and judgment was given to the saints of the Most High”; for he used the word “judgment that was given” of the dominion and glory that God will give to Israel, and called it by the name of judgment; and this proves that the word “judgment” signifies both the reward (of the Jewish people) and the punishment that will come upon the enemies. And because their judgment and their punishment will be according to their evil works and words, he therefore says: “The judgment was held (or seated itself), and the books were opened,” meaning thereby: behold, now in this world whoever is the strongest has the upper hand, and there is no judgment and no judge, because the Holy Blessed God exercises no particular providence in His world and has left the earth to the governance of the supreme princes. But when God rises up and His hand takes hold of judgment, then the affairs of the world will proceed according to the order of justice, and the books of the earlier deeds will be opened before Him; and this is in the manner of (that which is written): “And all your deeds

are written in a book." Or the books may be the book of innocence and the book of guilt; and from this it follows what he will mention afterward concerning the destruction of the nations and their ruin, and the deliverance of the (Israelite) people, which shall not be destroyed. These are the words of Rabbi *Isaac Abarbanel*, which were also cited by Rabbi *Menasse ben Israel* in his book *Nischmath chajim*, in the above-mentioned seventeenth chapter of the first *Maamar*, fol. 45, col. 1-2 and fol. 46, col. 1, with the exception of a few things that stand at the end.

We see, therefore, from this teaching of *Abarbanel*, that he was of the erroneous opinion that by the day of the Last Judgment nothing else is to be understood than the punishment and the vengeance which God will cause to befall all peoples who are outside of Judaism, and the glory into which He will then place the Israelites; likewise that he held the false belief that God would at that time judge no one, and would not pronounce sentence either to eternal life or to eternal damnation according to the works done in this world, and that the punishment at that time would fall only upon the peoples of the world, but not upon the Jews. However, Rabbi *Menasse ben Israel* rejects this opinion of *Abarbanel* in his oft-mentioned book *Nischmath chajim*, in the last-cited chapter, fol. 46, col. 1-2, and maintains that on the day of the Last Judgment not only the peoples who were not adherents of the Jewish religion, but also the Jews themselves, shall be judged and sentenced either to salvation or to damnation; and that it will be a universal day of judgment, and he expresses himself on this matter as follows:

ויוצא לנו מדברי הרב שאין יום הדין אחר הדין שאחר התחיה ומה שנקרא יום הדין ר"ל יום המשפט והנקמה כאמור . והוא הדעת השני שמצאתי בזה הענין . וגם רוחי לא נוחה הימנו כי היום הדין הזה מקובל באומה וכך נקרא בפי הכל כאילו טבע האמת יכריח לאמתו . והגם שפירש כפי דעתו ענין שמואל הנביא למה הרגתני והמקומות שזכרתי מכל מקום דברי רבי ישמעאל הנזכרים למעלה כמה קשה יום הדין שעתידי הק"ה לדין את כל העולם כולו בעמק יהושפט וכו' אינם סובלים פירוש אחר . אשר על כן יצאתי בעקבי המקובלים ומצאתי בספר הכוונות להר"צחק לוריא ז"ל . ואם תאמר מאחר שעברו על הנשמה הזאת יום הכיפורים ויסורים ממרקים ושבעה ערוון עלוהי כדאיתא בזוהר פרשת נשוא ואחר כך גלגולים למה לה לחזור ולהיותה נידונת ביום הדין הגדול . וישלומר כי יום הדין הגדול אינו אלא לאומות העולם . ואם תאמר אם הוא לאומות העולם איך נתרגז שמואל כאשר העלהו בעלת אוב . ואמרו ז"ל שההרגזה היתה שהלך להביא משה רבינו עליו השלום שיבא ויעיד שלא מרד על התורה וזה אלהים ראיתי עולים מן הארץ . ויש לומר כי אותו מעשה היה תוך י"ב חדשים וחשב שמאחר שלא עברו עליו י"ב חדשים בי עדיין לו לתת איזה דין וחשבון ולכך הלך והביא משה רבינו ע"כ . והוא דעת זר מאד שיום הדינא יהיה אלא לבד לאומות העולם לא שערותיה הראשונים ואם קבלה נקבל . אבל הוא נגד מה שהרשיעונו ח"ל שהוא יום מועד לכל חי . וכן אמר רבי ישמעאל עתיד הקדוש ברוך הוא לדין את כל העולם ולהת לאיש כדרכיו וכפרי מעלליו . וכן יונתן בן עוזיאל אשר כמוהו כמעט לא היה ולא נברא העיר על המצוות אשר לבני ישראל נתנו ודלא תייבין לא מזכי ליום דינא רבא כנזכר . אשר על זאת לבי אומר לי שיום הדין הגדול והנורא אמת הוא ואין ראוי להכחישו וכך מקובל באומה ובו יענשו סתי העולם ופושעי ישראל ועליו העיד מלאכי באמרו אמרתם שוא עבוד אלהים וכו' אז נדברו יראי ה' איש אל רעהו וכו' והיו לי אמר ה' צבאות ליום אשר אני עושה סגולה וכו' ושבחתם וראיתם בין צדיק לרשע וכו' כי הנה היום בא בוער כתנור והיו כל זרים וכל עושי רשעה קש ולהט אותם היום הבא ועסותם רשעים כי יהיו אפר תחתות כפות רגליכם וכו' זכרו תורת משה עבדי וכו' ולמדנו מאלו הפסוקים שיום הדין יהיה כללי לכל בני העולם . ולכן כפל ועתה אנחנו מאשרים זרים גם נבנו עושי רשעה חזר וכפל ושבחתם That is: והזדים הם אומות העולם הנקראים מלכות זרון ועושי רשעה הם פושעי ישראל בגופך . וכן

וְרֵאיוֹתָם בֵּין צָדִיק לְרָשָׁע בֵּין עוֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עָבְדוּ וְגו' : From the (cited) words of the Rabbi (*Abarbanel*) it follows that after the resurrection there is no day of judgment; and that the day which is called the day of judgment signifies a day of punishment and vengeance, as has been stated; and this is the second opinion which I have found on this matter. My mind, however, is not satisfied with it, for this day of judgment is known among the (Israelite) people through tradition, and is so called in the mouths of all, as though the nature of truth compelled them to believe in its truth. And even though *Abarbanel* interpreted the affair of the prophet Samuel (who, as is to be read in 1 Sam 28:7, said to Saul) "Why have you made me restless?" and the passages of which I made mention, according to his own opinion, the above-mentioned words of Rabbi *Ismael* (which read as follows): "How severe is the day of judgment, on which the Holy One, blessed be He, will in the future judge the entire world in the Valley of Jehoshaphat, etc." nevertheless admit of no other interpretation. For this reason I have followed in the footsteps of the Kabbalists, and have found in the book *haccavvanôth* (or *haccavvónos*) of Rabbi *Isaac Luria*, of blessed memory, (that it is written therein as follows:) If you wish to say, why should the soul (of a Jew) be judged again on the great day of judgment, seeing that the Day of Atonement (on which all sins are forgiven) and the chastisements which wash away (transgressions), and the seven times (of which Dan 4:13, or according to some v. 16, is to be read), as it stands in the *Sohar* in the Parascha Naso, have passed over it, and after this it has been transferred from one body into another (whereby it has also been cleansed of the transgressions committed)? I answer that the day of the great judgment will be only for the peoples of the world (and not for the Jews). But if you wish to object: if it is only for the peoples of the world, why then was Samuel so disturbed when the sorceress had caused him to come up? Know then that our Rabbis, of blessed memory, have said that the disturbance was this: that he went to fetch our teacher Moses, upon whom be peace, so that he might come and bear witness that he had not rebelled against the Law, and this is what the words (1 Sam 28:13) אֱלֹהִים רָאִיתִי עֹלִים מִן הָאָרֶץ (*I saw gods ascending out of the earth*) signify. One must also say that this event took place within the twelve months (after his death), and that he thought, since the twelve months had not yet elapsed, that he still had to render some account; for this reason he went and caused our teacher *Moses* to come. Thus far are the words of *Rabbi Isaac Luria*. It is, however, a strange opinion that the day of judgment should be only for the peoples of the world, to which the earlier (teachers) did not assent and give their approval, if we accept the tradition; rather, it is contrary to what our sages, of blessed memory, have instilled in us, that it is an appointed day for all the living. Thus also *Rabbi Ismael* said: the Holy One, blessed be God, will in the future judge the entire world, and give to each one according to his ways and according to the fruit of his works. In this same manner *Jonathan ben Uziel* also, whose equal has scarcely existed nor been created, bore witness (and wrote) concerning the commandments which were given to the children of *Israel* (in his Chaldean translation of the words of Num 14:18, as follows:) And those who do not repent, He does not hold guiltless on the day of the great judgment, as has (already) been

stated above. So that my heart tells me, above all of this, that the day of the great and terrible judgment is true and is not to be denied; and thus it has been learned among the (Israelite) people through tradition. On that day the people of the world and the sinning Israelites will also be punished, of which *Malachi* bears witness when he says (in ch. 3, v. 14): It is in vain that one serves God, etc. (And v. 16:) Then those who fear the LORD spoke with one another, etc. (And v. 17:) And they shall be, says the LORD of Hosts, on the day on which I will make (only) a special possession, etc. (And v. 18:) And you shall return and see what difference there is between the righteous and the wicked, etc. (And ch. 4, v. 1:) For behold, the day comes which will burn like an oven, and all the proud, together with all those who act wickedly, shall be (like) stubble, and the coming day will set them ablaze. (And v. 3:) And you shall tread down the wicked, for they shall be (like) dust under the soles of your feet, etc. (And v. 4:) Be mindful of the Law of *Moses*, my servant, etc. From these verses we learn that the day of judgment will be common to all people of the world. For this reason (namely, the prophet *Malachi* in ch. 3, v. 15) indicated the matter in a twofold manner (and said:) And now we call the proud blessed; even those who act wickedly are built up. The proud, however, are the peoples of the world, who are called the proud kingdom; and those who act wickedly are the Israelites who sin with their bodies. Thus he also repeated it a second time (v. 18, saying:) And you shall return and see what difference there is between the righteous and the wicked; and between him who serves God and him who does not serve Him, etc.

That God will also judge the Israelites in the future is likewise taught in the *Médrasch Tillim*, on the thirty-first *Psalms*, fol. 25, col. 4., with the following words: רבי יהושע בן לוי אמר לעתיד הקדוש ברוך הוא דן את ישראל ומזכן ונותן לצדיקים דימוס שיכנסו לגן עדן ומכניס את הרשעים לגיהנם. וחוזר ומוציא אותן ומכניסן לגן עדן ואומר להם הרי מקום לצדיקים ועוד מקומות פנויים שלא תאמרו אלו היינו עושים תשובה לא היה לנו מקום פנוי בגן עדן עם הצדיקים. ומוציא את הצדיקים מגן עדן ומכניסן לגיהנם ואומר להם הרי מקום הרשעים ועוד מקומות פנויים שלא תאמרו אלו נתחייבנו לא היה לנו מקום פנוי בגיהנם אלא הרשעים ירשו גיהנם שלכם ושלחם והוא שאמר הכתוב תחת בשתכם משנה ירשו ואתם יורשים גן עדן שלכם ושלחם. ולפי שהן מתביישין אמר דוד אל אבושה. ולמי היא הבושה That is: Rabbi *Jehóscha ben Levi* said: the holy and blessed God will in the future judge the Israelites and acquit them, and will give the righteous a *decree* that they may enter Paradise, but the wicked He will cause to go into Hell; after that He will cause them to come out again and enter Paradise, and will say to them: see, this is the place of the righteous, and in it there are still empty places, so that you may not say: if we had done penance, we would have had no empty place in Paradise among the righteous. He will also cause the righteous to go out of Paradise and lead them into Hell, and say to them: see, this is the place of the wicked, and there are still empty places in it, so that you may not say: if we had been wicked, there would have been no empty place in Hell; but the wicked shall possess your place and their place in Hell, and this is what Scripture says (Isa 61:7): Instead of your shame they shall possess a double portion, and you shall inherit your place and their

place in Paradise. And because they will be ashamed, David said (Ps 31:2): Let me not be put to shame. Who then are those who must be ashamed? The wicked, as is stated (in the aforementioned Ps 31:18): The wicked must be put to shame and be silenced in Hell.

To return now to *Rabbi Menasse ben Israel*: shortly after the foregoing, at fol. 47, col. 1, 2. and fol. 48, col. 1., he resolves certain doubts raised by *Abarbanel*, in these words: ועתה אחרי אשר יצאנו מהמבוכה הזאת והוכחנו שיום הדין יהיה כללי לכל בני העולם ראוי להתיר הספקות אשר העיר הרב יצחק אברבנאל ודרכי יצחק לוריא בספר הכוונות שלו וזהו כי אם הנפשות כבר קבלו עונשם בדין השני ועברו שבער גיהן על הנשמה ואחר כך כמה גלגולים למה לה לחזור להיותה נדונת ביום הדין הגדול. ואשיב ואומר כי הדין הכולל הזה והדרישה והחקירה לא יכון באלו שכבר מימים רבים שהו וקבלו שכרם או עונשם אבל מאלו שקרוב ליום התחיה נפטרו לעולםם שיאחר דינם.

That is: Now that we have emerged from this confusion and have demonstrated that the day of judgment shall be common to all people of the world (and shall concern them all), it is fitting that I resolve those doubts which Rabbi Isaac Abarbanel, as also Rabbi Isaac Luria in his book called *Sepher haccavvanóth*, have raised, which consist in this: if the souls have already received their punishments in the second judgment, and the seven times have passed over the soul, and it has thereafter been transferred many times from one body (or place) into another, why should such a soul be judged again on the day of the great judgment? To this I answer and say that this general judgment, and the examination and inquiry which shall take place therein, is not to be understood of those who died long ago and have already received their reward or punishment, but of those who shall die close to the day of the resurrection, so that their judgment shall be deferred until the resurrection, so that all may see the righteousness of divine judgment. And our sages of blessed memory have informed us that even while the wicked are still upon the earth, the second judgment of the twelve months is decreed against them. Just as after death it is immediately sealed and decreed over the wicked that they shall receive their punishment in Hell for twelve months, so too shall all those who die shortly before the day of judgment be judged and punished there in body and soul before the eyes of all people, and the punishment of the wicked in Hell shall last twelve months; but the righteous shall straightway be appointed to eternal life and separated from the wicked, those to eternal life, but these to shame and disgrace. Those, however, who have already received their punishment or their reward on the day of the second judgment after death shall certainly not come a second time into the third judgment, for the holy and blessed God is very merciful, and proceeds according to mercy, and does not plague and grieve the children of men of His own will. Hereby the mighty question which these two Rabbis have raised is quieted and settled (that is, resolved and answered). That our Rabbis of blessed memory have said that those Israelites who sin against their bodies, and the transgressing nations of the world, descend into Hell and are punished therein for twelve months, is certain and true, and they speak of the day of the resurrection; and of them it is said (Mal 4:3): “And you shall tread down the wicked, etc.”



This, however, as I have said, is to be understood as referring to the transgressing Israelites who will die shortly before the resurrection, and not, as *Rabbi Mosche bar Nachman* supposed, that those who died long ago and have already received their punishment should come into hell a second time; for this would be contrary to the justice and mercy of God, which is mighty over us. This opinion in this matter seems to me to be true, and worthy that every one who is called by the name of an Israelite should receive it with a cheerful countenance. According to this, then, the purpose of the resurrection is that the righteous, with body and soul, with their bodily senses, shall see the retribution of the wicked; and this is what he (the prophet Malachi) says: “And you shall return and see what a difference there is between the righteous and the wicked” (Mal 3:18). And just as Isaiah said: “And they shall go forth and look upon the corpses of the men who have transgressed against me” (Isa 66:24). The wicked shall also see with their bodily eyes the reward of the righteous and their recompense, and among those (righteous) the spiritual reward shall be fulfilled, of which they spoke together in this world. My heart also tells me that at that time every one shall know his children, and relatives, and acquaintances, and that they shall rejoice together over their great prosperity. May the merciful God, who (as is read in 2 Sam 14:14) considers that the banished one should not be utterly banished from Him, be pleased to cleanse and wash away the stains of sins through the transmigration of souls from one body into another, and through purgatory, so that nearly all of them may be set aright before the coming of the great and terrible day, and that all may rejoice and delight themselves, just as our Sages, of blessed memory, have said that all Israelites have a share in the world to come (that is, eternal life). For how could a father rejoice when he sees his dear son amid flames of fire in severe punishment (or torment)? And how could he not have compassion on him, or on his wife, whom he loved as himself, when those who love one another during their lives are not separated from one another in their death? It is, however, true that the holy blessed God, according to His great mercy, will cleanse and purify nearly all souls, so that they may become worthy of eternal life, and of this it is said that all Israelites have a share in the world to come. From this sum, however, those three kinds are excluded of whom our Sages, of blessed memory, make mention, namely the transgressing Israelites, just as *Isaiah* said in the aforementioned 66th chapter, v. 24: “Who have transgressed against me,” etc. But since I know that the wisdom of *Rabbi Isaac Lurja* has overcome nearly all the high mountains (that is, that he was almost wiser and more learned than all the greatest and most eminent rabbis), and I have already sworn by the words of the Kabbalists, whose eyes have seen all that is worthy, I have resolved in my heart that my opinion, which I hold in my thoughts, is precisely the same true opinion that *Rabbi (Isaac Lurja)* held when he said that the day of judgment would be only for the nations of the world, and not for the Israelites; and by this he meant to say that at that time the Israelites, through the transmigration of souls (from one body into another) and the purifying chastisements (through which sins are washed away), will be in a fit condition to be worthy of some portion of the portions of the world to come; therefore their

spirit will not be punished for eternity, since they have already received their punishment. And thus the judgment and the vengeance shall come upon the nations of the world, but the few among the transgressing Israelites who died in their wickedness and did not repent of their sins, but persisted in their rebelliousness, shall be regarded as though they had never existed, and therefore he made no mention of them. But if you were to ask and say how it will go with those who will die shortly before the resurrection, and who have not yet received their punishment through the transmigration of souls or through chastisements, and are not counted among the transgressing Israelites, I answer that justice requires that, in place of the long duration of their judgment, they shall receive so intense and singular a punishment in a short time that the *quality* or nature of the punishment shall stand in place of the *quantity* or length of time, so that they may become worthy of the world to come (or blessedness). These things, however, are hidden and sealed, and blessed is he who knows them. My words, however, are correct and right, and worthy that every upright and understanding person should receive them. Here end the words of Rabbi *Menasse*.

Because he had said that the soul shall be judged together with the body, which is also true, I must here report what kind of parable on this subject is written in the Talmudic *Tractate Sanhedrin* fol. 91, col. 1. 2., and the words there read as follows: אמר לו אנטונינוס לרבי גוף ונשמה יכולין לפטור עצמן מן הדין כיצד גוף אומר נשמה חטאת שמיום שפירשה ממני הריני מוטל כאבן בקבר ונשמה אומרת גוף חטא שמיום שפירשתי ממנו הריני פורחת באויר כצפור. אמר לו אמשול לך משל למה הדבר דומה למלך בשר ודם שהיה לו פרדס נאה והיו בו בכורות נאות והושיב בו שני שומרין אחד חגיר ואחד סומא. אמר לו חגיר לסומא בכורות נאות אני רואה בפרדס בא והרכיבני ונביאם ונאכלם. רכב חגיר על גבי סומא והביאום ואכלום. לימים בא בעל פרדס אמר להן בכורות נאות להיכן הן אמר לו חגיר כלום יש לי רגלים להלך בהן. אמר לו סומא כלום יש לי עינים לראות. מה עשה הרכיב חגיר על גבי סומא ודן אותם כאחד אף הק"ה מביא נשמה וזורקה בגוף ודן אותם כאחד שנאמר יקרא אל השמים מעל ואל הארץ לדון עמו, That is: Antoninus said to the Rabbi: the body and the soul can free themselves from judgment. How can they do so? The body can say: the soul has sinned, for from the time it departed from me, I have lain like a stone in the grave. But the soul can say: the body has sinned, for from the day I departed from it, I have flown through the air like a bird. Then the Rabbi answered him: I will set before you a parable, to what the matter is comparable. It is comparable to a king of flesh and blood who had a beautiful garden, in which there were fine early-ripening fruits, and he placed two guardians in it, one of whom was lame and the other blind. Then the lame man said to the blind man: I see fine early-ripening fruits in the garden; come here and let me sit upon you, and we will fetch them and eat them. Thereupon the lame man sat upon the blind man's back, and they fetched them and ate them. Some days later the master of the garden came and said to them: where have the fine early-ripening fruits gone? Then the lame man said to him: do I then have feet with which I can walk? But the blind man said: do I then have eyes with which I can see? What did the master do? He had the lame man sit upon the blind man's back and judged them both together. So too will the Holy and Blessed God cause the soul to come and place it in the body, and judge them both together, as

is stated in Ps 50:4: He will call to the heavens above, and to the earth, that He may judge His people. The words “He will call to the heavens above” signify the soul (since the soul has come from heaven), and the words “and to the earth, that He may judge His people” signify the body, because the body was created from the earth.

Regarding the time at which the Last Judgment is to be held, the Rabbis teach that it will occur shortly after the resurrection of the dead. For this reason, Rabbi *Joseph Albo* writes in his *Sepher Ikkarím*, in the 31st chapter of the fourth *Máamar*, fol. 147, col. 1, in the following manner: שלשה כיתות ליום הדין וכו' צדיקים גמורין נכתבים ונחתמים לאלתר לחיי העולם הבא שמזה יורה היות העולם הבא מדרגה באה לאדם אחר יום הדין הגדול שהוא אחר תחיית המתים לפי המקובל באומה That is: There are three groups on the day of judgment, etc. The wholly righteous are immediately inscribed and sealed unto the life of the world to come (that is, of eternal blessedness), which teaches that the world to come is a degree or step to which a person attains after the day of the great judgment, which, as the Israelites have learned through *tradition*, comes after the resurrection of the dead. Likewise, at the beginning of this chapter, from what has been drawn from the book *Nischmáth chájm*, it may be seen that Rabbi *Mosche bar Nachman* was also of this opinion.

Regarding the place in which the Last Judgment is to be held, the Jews are of the opinion that it will take place in the valley of *Josaphat*, since it is written in the Prophet *Joel*, Joel 3:12: “The nations will rise up and come into the valley of Josaphat, for there I will sit to judge all the heathen round about.” Hence it is written in the book *Médrasch Mischle*, fol. 68, col. 4, as follows: עתיד הקדוש ברוך הוא לדון את כל העולם כולו בעמק יהושפט that is, “The holy, blessed God will judge the entire world in the valley of Josaphat”; and it follows thereupon how God will examine the Jews concerning that which they have studied in the Law. How Rabbi *Isaac Abarbanel*, however, interprets and wishes to understand the words of the Prophet *Joel* is to be seen from what has been set forth above in this chapter from his book *Májene jeschúa*, fol. 48, col. 2.

In what manner God will judge the nations of the world in the future is read in the book *Pesíkta rábbetha*, fol. 61, col. 4, where, concerning the words of Zech 10:8, “Rejoice and be glad, O daughter of Zion,” the following is written: אמר רבי חנינה בר פפא אין הכתוב מדבר אלא כנגד אותה שעה שהקדוש ברוך הוא דן את כל אומות העולם לעתיד לבוא באותה השעה מביא הקדוש ברוך הוא את כל הגרים שנתגיירו בעולם הזה ודן את כל האומות בפניהם ואומר להם מפני מה הנחתם אותי ועבדתם את עבודה זרה שאין בה ממש ואומרים לפניו רבוננו של עולם אם באנו לפתחך לא קבלתנו. אומר להם יבאו הגרים שנתגיירו מכם ויעידו בכם. מיד מביא הקדוש ברוך הוא את כל הגרים שנתגיירו והם דנים אותן ואומרים לפניהם מפני מה הנחתם אותו ועבדתם עבודה זרה שאין בה ממש ואומרים לפניו רבוננו של עולם יתרו לא כומר של עבודה זרה היה וכיון שבא לפתחו של הקדוש ברוך הוא קיבלו ואנו לא עובדי עבודה זרה היינו וכיון שבאנו לפתחו של הקדוש ברוך הוא קיבלנו. מיד מתביישים כל הרשעים מהתשובה הגדולה (Jer 10:8). שנאמר ובאחת יבערו ויכסלו מוסר הבלים עץ הוא that is, as it is said: ונפטרין והולכים מן העולם Therefore it is said: “Rejoice and be glad.”

Rabbi *Chananja*, the son of *Papa*, said: Scripture speaks (here) of nothing other than that time in which the holy blessed God will judge all the nations of the world in the future. At that same time, the holy blessed God will cause all foreigners who have accepted the Jewish faith in this world to come, and before them He will judge all the nations, and say to them: Why have you left me (unhonored) and served idols, in which there is nothing? Then they will speak to Him: O Lord of the world! If we had come to your door, you would not have received us. But He will answer them: Let those among you who have accepted the Jewish faith come and bear witness against you. Then the holy blessed God will immediately cause all those who have accepted the Jewish faith to come, and they will judge them, and say to them: Why have you left him (unhonored) and served idols, in which there is nothing? And they will say to him (namely God): O Lord of the world! Was not *Jethro* a priest of idolatry? But after he came to the door of the holy blessed God, He received him. Have we then not also served idols? And when we came before the door of the holy blessed God, He received us. Thereupon the wicked will immediately be put to shame by the answer of those who have accepted the Jewish faith, and judgment will be rendered, and they will depart from the world, as it is said (Jer 10:8): In this one thing they (namely the idolaters) are senseless and foolish, for wood is a vain instruction. Therefore it is said (in the aforementioned passage, Zech 10:8): Rejoice and be glad.

How Esau will conduct himself, and what shall befall him when he is judged, is found in the *Jalkut Schimoni* on the prophet *Obadiah*, fol. 80, col. 2. numero 1, where, concerning the words of Obad 1:4, "Though thou exalt thyself as the eagle," the following is read: לעתיד לבוא כשהקדוש ברוך הוא דן את עשו הרשע מה עשו עושה מתעטף בטליתו ובא ויושב אצל יעקב שנאמר ואם בין כוכבים שים קנך ואין כוכבים אלא יעקב שנאמר דרך כוכב מיעקב וכתוב הבט נא השמימה וספור הכוכבים ויעקב אומר אחי לא תהא כיוצא בי שנאמר אחי דברך מות אחי קטבך שאול גזירות שהיית גוזר עלי לעבוד אלילים אלו הייתי עושה נתחייבתי מיתה בידי שמים ואם אעבוד אתה הורג אותי כיון שירד עשו לשאול נשתייר יעקב לעצמו שנאמר והיה בכל הארץ נאם ה' פי שנים בה יכרתו ויגועו והשלישית יותר בה ואין שלישית אלא ישראל שנאמר ביום ההוא יהיה ישראל שלישית. אך נחפשו עשו *That is: When the holy, blessed God shall in the future judge the wicked Esau, what will Esau do? He will cover himself with his Talles ( by which is understood that cloth which the Jews wrap around their heads in their synagogues or schools ) and go and sit beside Jacob, as it is said (Obad 1:4): "And though thou set thy nest among the stars." By the stars, however, no one is understood but Jacob, as it is said (Num 24:17): "There shall come a star out of Jacob." And it is written (Gen 15:5): "Look now toward heaven, and count the stars." Then Jacob will say to him: "My brother, thou must not be like me," as it is said (Hos 13:14): "O death, I will be thy pestilence; O grave, I will be thy destruction." If I had complied with those severe decrees which thou didst issue against me, that I should practice idolatry, I would have been guilty and God would have punished me with death. But if I did not comply with them, thou didst kill me. Now when Esau had descended into hell, Jacob alone remained, as it is said (Zech 13:8): "And it shall come to pass, that in all the land, saith the Lord, two parts therein*

shall be cut off and die; but the third part shall remain therein.” By the third part, however, no one is understood but Israel, as it is said (Isa 19:24): “In that time shall Israel be the third part.” (And it is written in Obad 1:6:) “How are the things of Esau searched out?” (And in v. 7 it is read there: “They shall make thy bread a wound under thee. The same thing is also to be found in the aforementioned *Jalkut Schimóni* on *Jeremiah*, fol. 68, col. 2, numero 333, and by the names of Esau and Jacob, Christians and Jews are understood. As for how things will go in the future judgment for the Roman Empire and the other kingdoms that preceded it, this can be seen in the aforementioned *Jalkut Schimóni* on *Isaiah*, fol. 50, col. 3, numero 316, as well as in the Talmudic tractate *Avóda sára*, fol. 2, col. 1, 2.

A person must also give an account when he torments an irrational animal, and concerning this it is written in *Sépher chasidim*, fol. 11, col. 3, numero 44 as follows: אם עשה צער לבהמה בחנם כגון שמשים עליה משאוי יותר מכדי הראוי ומכה אותה והיא אינה יכולה ללכת בא לדין על שצער בעל חיים. וכן המושכים אזני החתולים להשמיע צעקתם הם חוטאים. גם דרשו חכמים ביום הוא אכה כל סומ בתמהון ורוכבו בשגעון ורכב בעורון עתיד הקדוש ברוך הוא לתבוע עלבון סוסים מרוכביהם על שהכו אותם במגפיים שקורין ספורוני בלעז: that is, if someone inflicts pain upon an animal without cause, as for example when one loads upon it a greater burden than it can bear, and strikes it, and it cannot go forward, that person comes before judgment, because he has tormented an animal. Likewise, those who pull cats by the ears so that their cries may be heard also sin. The Sages have also interpreted the words (Zech 12:4), “On that day I will strike all horses with bewilderment and their riders with madness,” as follows: the Holy, blessed God will demand satisfaction for the dishonor done to horses from those who ride upon them, because they have spurred them with their spurs. Concerning this, the cited *Sépher chasidim*, fol. 56, col. 3, numero 666 may also be consulted.

In *Bereschíth rábba*, fol. 25, col. 1, in the twenty-sixth Parashah, it is read that wolves and dogs, as well as barren trees, will also have to give an account at the Last Judgment. Concerning the wolves and dogs, the following is written there: רבי נתן אומר אפילו זאב וכלב that is, Rabbi *Nathan* says that a wolf and a dog too (will have to give an account). And this is explained in the commentary on it, which is called *Matténóth kehúnna*, as follows: אם פגעו באדם שופן ליתן חשבון that is, when they attack a person, and this does not happen according to the judgment of God, then they must give an account. As for the barren trees, the following is read concerning them in the passage that follows: אמר רבי אחא אף אילני סרק עתידין ליתן חשבון that is, Rabbi *Acha* has said that barren trees too will in the future have to give an account, and our Rabbis prove this from the fact that (since it is said in Deut 20:19:) for man is like a tree of the field. Just as man must give an account, so too must the trees give an account. From this one can once again observe the subtle understanding of the highly enlightened Rabbis.

## **Chapter XVIII. In which the reason is reported why the Jews show themselves so steadfast in their religion and accept the Christian faith so little, and how one ought to proceed with them so that they may be converted in greater numbers than has hitherto occurred.**

Though very many Jews live here and there among Christians, it nevertheless happens very rarely that any of them converts to the Christian faith, as experience attests. Indeed, even among those few who do come over to us, there are sometimes such ill-bred and wicked people that, after they have stayed among us for a time, they fall back into their former blindness and take up again the Jewish error and false faith, which could be demonstrated with sufficient examples if necessity required it. That so very few Jews acknowledge the crucified Jesus as the true Messiah, Savior, and Redeemer, and are willing to believe in Him, has many causes that hold them back and hinder them, some of which originate on the part of the Jews, and some on the part of the Christians themselves.

As for the causes and impediments that are found on the side of the Jews, there are in particular four of them that keep the Jews in their great unbelief. The first is their great, unspeakable hatred toward Christ the Lord, the holy Evangelists and Apostles, the New Testament, the Christian religion, and all Christians, to which they are instructed, trained, and raised from childhood. The second is their great stubbornness, blindness, and hardness of heart in spiritual matters. The third is the contempt among the Jews and the cursing with which they are accustomed to curse those who convert. And the fourth is the danger that they may be killed by the Jews.

Regarding the first cause, namely the great hatred toward our most beloved Savior *Christ*, it has been reported in detail in the second, third, fourth, and fifth chapters of the first part, in what manner the most holy and most innocent *Jesus* is blasphemed, dishonored, and reviled in the most terrible fashion by the godless Jews, and that the *Talmud* and other accursed Jewish books teach of Him that He was conceived through adultery, and that He committed great idolatry and sorcery, and is said to have led people into idolatry, but that finally after His death He descended into the abyss of hell, which is called צואה רותחת (*Zoah rotháchath*), that is, the boiling filth, where He must endure unceasing torment. Through such accursed and damnable teaching, originating from the father of all lies and sworn enemy of *Christ*, the Devil, which is instilled sharply into the Jews from their youth with particular earnestness and zeal, they conceive such a bitter hatred toward *Christ* that they cannot even bear to hear His name. How much less, then, will they acknowledge and receive Him as the true *Messiah* and Savior of the world, and honor Him as such? Hence it is also no wonder that they hold the

holy Evangelists and Apostles, and the New Testament which was written by them, in the utmost contempt and disparagement, as reported in the seventh chapter of the first part, and drag the Christian religion through the mud so mockingly and shamefully, as was shown in the tenth chapter of the aforementioned first part. It has likewise been reported at length in the fifteenth, sixteenth, seventeenth, and eighteenth chapters of the aforementioned first part, as well as in the first and fourth chapters of this second part, how greatly the malicious Jews hate all Christians and dishonor and revile them in manifold ways; and that they teach that the chief Devil *Sammaël* is our ruler and overseer, from whom we have our souls, and likewise that we are damned. How then should the Jews, who hold all of this to be true, easily come to desire and long to embrace our religion and join themselves to us, so long as they remain stuck in this erroneous delusion and are not convinced of the untruth of their lying rabbinical teaching?

Regarding the second cause, namely the great stubbornness, blindness, and obduracy of the Jews, one reads here and there in Holy Scripture that they have always been a stiff-necked people, as was demonstrated above at the beginning of the second chapter of the first part. They are also called blind in Isa 42:18-19, and in Jer 5:21 they are addressed as follows: “Hear, you foolish people, who have no understanding; who have eyes and see not; who have ears and hear not.” Just as the Jews of former times were stubborn and blind, so too have their descendants followed in their footsteps in this regard, and have at all times sufficiently demonstrated their stubbornness, to the extent that they have endured great adversity, indeed even the most painful death, rather than embrace the Christian religion.

So that my account may be sufficiently proven, I will confirm it from the Jews' own books. In the little book *Schévet Jehuda*, at fol. 32, col. 2, and fol. 33, col. 1, in the 28th chapter, the following story is described: בערי יון כפי מה ששמעתי מקדמוניב יצאה גזרה מאת המלך להעבירם על דת ועמדו כלם קטנים ונערים שלשה ימים ולא ימצא להם שם שום מזון ולא מים לשתות ועמדו כלם ולא אכלו ולא שתו שלשה ימים לבד קטנים ונערים שלא יכלו לסבול והיו בורחים מבית אבותיהם והולכים לבתי היונים וכי לא יכול המלך להביאם לדהו וראה גבורתם להעמיד אמונתם נכמרו רחמיו ולפייס את העם גזר עליהם גזירות אחרות וצוה שלא ידורו בתוך העיר קוסטאנטינא אלא שידורו בעיר that is: ' כנגדה נקראת פירא וגזר על מקצתם שלא יהא להם אומנות אלא עבור עורות ושיעשו חנויות סביבות הים לאומנות וגו' : as I have heard from the ancients, there was (on one occasion) in the cities of Greece a decree issued by the king that the people (namely the Jews) should be brought to the (Christian) religion; but they all, from the smallest to the greatest, remained steadfast in the sanctification of the name of God (and in their faith). When the king saw that he could not overcome them, he took counsel as to what should be done, and it was resolved that they should be driven from their houses for three days into the open field, where they would find no food and no water to drink. But they all remained steadfast and ate and drank nothing for three days, except for the young children and boys who could not endure it and took to flight, leaving the houses of their fathers and going into the houses of the Greeks. But since the king

could not bring them to his religion, and saw their courage in maintaining their faith, he took pity on them, and, in order to pacify the people, issued other *decrees*, and commanded that they should not dwell in the city of Constantinople but should reside in the city opposite it, which is called Pera; and he ordained concerning some of them that they should practice no other trade than the tanning of leather, and should set up their workshops for that trade around the sea.

Further, in the aforementioned book *Schevet Jehuda*, fol. 44, col. 1. numero 34, the following is read: באחת מערי אשכנז קמו הנוצרים וקבצו היהודים ואמרו להם שאם יקבלו עליהם תוך ג' ימים דת ישו הרי טוב ואם לאו דעו נאמנה כי כולם ימותו בחרב אין המלט נקבצו היהודים ובשק ואפר ותענית צעקו אל ה' ואחר ג' ימים ראו שלא נענו מן השמים הסכימו כולם למות אמרו הבחורים שבהם אנחנו נבקש להנקם מצרינו ואחר כך נמות על קדושת השם הגדול ובבוקר נקבצו כל הנוצרים למקום ועד שופטיהם והיו ממתנים שם שיבאו היהודים להתנצר ויקח לו כל אחד מהם אחד אל ביתו ללמדו הותם ועיקרם קסו אנשים בחורים מבחורי ישראל וחרבם תחת לבושם והלכו לפתח מקום הועד ולא השאירו מן הנוצרים פליט וקודם בואם צוו לנשותיהם שידליקו אש בד' מקומות העיר וכי אין איש מכבה הבערה כי כלם בבית הועד היו: That is: The Christians once rose up in a city in Germany and had all the Jews assembled, and said to them that if they were willing to accept the faith in *Jesum* within three days, it would be well; but if not, they should know for certain that they would all perish by the sword and would not escape. Thereupon the Jews gathered together and cried out to the Lord with sackcloth and ashes and fasting. But when, after three days, they saw that they had not been heard by God, they all agreed together that they would die. And the young men among them said: we will seek to take revenge upon our enemies, and thereafter die for the sanctification of the great name of God. Now when all the Christians, down to their judges, had assembled in the place of meeting and were waiting there for the Jews to come in order to become Christians, and for each one of them to take one of the Jews into his house to teach him their religion and their principal articles: the young men from among the youths of *Israel* set out, with their swords concealed beneath their garments, and went to the gate of the place of assembly, and left not a single one of the Christians alive. But before they had gone there, they had commanded their wives to set fire to four places in the city; and since there was no one to extinguish the blaze, for they were all in the place of assembly, the entire city was burned, and the Jews along with those Christians.

There follows in the cited folio 44, col. 1. 2, numero 35 another story, with these words: גם מפי חכם מקובל בא מצרפת שמעתי כי בעיר אחת נקראת בודון נגזרה גזרה והוא כי הדליקו אבוקה של שעה ושמן אותה ברחוב העיר והכריזו ואמרו כל יהודי שיבא ויתנצר קודם כבוי האבוקה יקבלו אותו וכל מי שיבא אחר כך ישרף באש וכולם עמדו על קדושת השם ונשרפו הם ובניהם והיה ביניהם איש גבור חיל וחכם ואהוב מאד לשר העיר ושלח השר לקרוא לו ולבקש ממנו שיתנצר ויעשה לו כבוד ושררה אשר כמוה לא נשמע אמר לו האיש היהודי ומה כבוד העשה לי שידמה ויערוך למה שיעשה לי אדון הנשמות כאשר לא אתנצר והשר כעס מאד והתחיל לחרף לו ולדתו אחר הדברים אמר לו האיש היהודי אין לבי להתנצר אבל אפשר שבראותי האש הגדולה אשר בו ישרפוני אפחד ואשוב מדרכי לכן אדוני השר צוה ויעשו ברחוב אש גדולה ולך עמי סמוך לאש אולי בעת ההיא יתן האל בלבי את אשר ברצונך אמר השר טוב הדבר מאד וצוה שידליקו אש גדולה מאד והלך עמו שם והאיש היהודי כי ראה עצמו סמוך למדורה והוא איש זרוע תפש השר והשליכו באש והוא עליו ומתו



שניהם, That is: I have also heard from the mouth of a wise *Cabbalist* who had come from France, that in a city called *Bodon* a decree had been issued (once against the Jews), and that they (namely the Christians) had lit a wax torch and set it up in the street of the city, and had proclaimed and declared that they would receive any Jew who came and became a Christian before the torch had burned down, and that all those who came only afterward should be burned; yet they all remained steadfast in the sanctification of the name of God (and in their religion) and were burned together with their children. There was, however, among them a strong and clever man who was greatly beloved by the prince of the city, and the prince sent for him and demanded of him that he become a Christian, promising to give him great honor and authority, the like of which had never been heard of. Then the Jewish man said to him: what honor will you do me that will be equal to what the Lord of Souls (namely God) will do for me if I do not become a Christian? At this the prince was very angry and began to revile him and his religion. After this the Jewish man said to him: it is not my intention to become a Christian; yet it might well happen that when I see the great fire in which I am to be burned, I might become afraid and turn away from my way of life (and my religion). Therefore, let my lord the prince command that a great fire be made in the street, and let him walk with me close to the fire: perhaps God will then put into my heart that which the prince desires. The prince answered him: that is very good, and commanded that a great fire be made, and went there with him. Now when the Jewish man, who had very strong arms, saw that he was close to the burning pyre, he seized the prince and threw him into the fire, and himself upon him, and they both died.

Further, in the aforementioned little book *Schévet Jehúda* fol. 44, col. 22. numero 36, immediately following the preceding account, the following story is read: באחד מערי אשכנז גזרו 'גזירה שכל היהודים ימירו דת תוך ג' ימים ואם לאו שישרפו כלם נאספו העניים והתענו ב' ימים והסכימו שאם לא יענו תוך ג' שיבאו כלם לבית הכנסת וישחטו זה לזה ולא מיד ערלים וכל מי שלא יהיה לו אכזרות לב יתחנן לשמש הקהל שישחטנו הוא וכן נעשה והם שחטו נשיהם וילדיהם ראשונה ונשאר השמש לבדו והעביר סכין על צוארו ומת בבוקר יום רביעי באו הנוצרים לפתחי היהודים לדעת מה כוונתם ולא מצאו איש ולא אשה בבית כלם לכם לבית הכנסת ומצאום כלם שחוטים הלכו אל המלך והגידו לו הדבר והוא צוה שלא ינתנו לקבורה אלא שישליכום לכלבים על פני השדה ויש לקצת אשכנזים בקבלה שכפה עליהם That is: In a city in Germany it was once decreed that all Jews must change their religion within three days and become Christians, or else, if they refused, they would all be burned. Thereupon the poor gathered together and fasted for two days, and unanimously resolved that if they were not heard within three days, they would all go together into their synagogue or school and cut one another's throats, and not be put to death by the hands of the uncircumcised (Christians); and that anyone who did not have the heart to do this should ask the servant of the congregation to cut his throat for him. And so it came to pass; they first killed their wives and children, and the servant (of the synagogue) remained alone at the last, and drove the knife through his own throat so that he died. On the morning of the fourth day the Christians came to the doors of



came also to the elders and dealt with them in the same manner. Many of them, however, threw themselves into pits, ditches, and caves, and died in various ways, and killed one another themselves, so that they would not have to apostatize.

In the purely Hebrew booklet *Mikvéh Jisraël*, printed in Amsterdam, the following is written at fol. 51, col. 2, numero 62 concerning the Jews who in Spain allowed themselves to be put to death on account of their religion:

ומה נאמר מהגלות הגדול מאנשי ספרד גוי אכזרי שמעתים בכל יום ומיום המימים חקנים ונערים ולא ישאו פנים לזקן אהה על רשעה כזאת. אהה על אכזריות בלתי טבעית כזאת. וכל זה הוא בעבור ששומרים ומקיימים תורת משה הנתונה בנסים ונפלאות. על כן הם ממיתים אותם בכל מקום אשר דבר המלכות האכזרית מגיע. וגם בשאר מדינות אנו רואים בכל יום דבר That is: What shall we also say of the great *exilio*, or misery, which exists among the Spaniards, a cruel people? who every day kill poor innocent old and young alike, and hold the old in no regard. Ah, what manner of godlessness is this! Ah, what manner of unnatural cruelty is this! And all of this comes to pass because they (namely the Jews) observe and keep the Law of Moses, which was given through signs and wonders. For this reason they are put to death in every place to which the cruel command of the King reaches. Likewise we see in the remaining lands every day a wondrous thing, at which people marvel: that they are burned alive for the sanctification of the blessed name of God.

From all of this it is thus clearly to be seen, and rationally to be judged, how deeply the Jewish faith is rooted in the hearts of the Jews, such that they would rather endure the most painful death, indeed even put themselves and their children to death in the most cruel manner, than forsake their religion and adopt the Christian one. For this reason one ought not to wonder when they persist so stubbornly in their error and refuse to depart from it.

Regarding the third reason why so few Jews accept the Christian religion, namely because converts are greatly despised and cursed by the Jews, a converted Jew has written the following in his book, written in the Hebrew language and called *Sépher amana*, at the beginning of the ninth chapter, *pagina 115 and 116*: זהו דבר זה מונע וגורם שאין היהודים מאמינים במשיח הנשלח לפי שהיהודים קוראים לאותו איש או אשה המאמינים במשיח ומקבלין עליהן בריתו ותורתו משומד או משומדת כלומר אין לאותו איש חלק בעולם הבא ואין לנשמתו כפרה לעולם ועד. וטוקים לפניו וקורין לבניו ממזרים ולאשתו טמאה ונדה. ואין אוכלין עמו ואין שותין עמו ומחרימין ומנדן אותו ומקללין אותו בכל יום ערב ובוקר ג' פעמים כמין ולמשומדים אל תהי תקוה ומדמין אותו למין ואפיקורוס ומבזין אותו ואת בני משפחתו ואין מתחתנין לו ולבני משפחתו אם לא שיש לו ולבני משפחנו ממון ביותר וגומר:

That is: Behold, this is what hinders and causes the Jews not to believe in the sent Messiah, because they call any man who believes in the Messiah and accepts his covenant and law a *Meschúmmad*, that is, one who is destroyed, and any woman who does the same a *Meshummedet*, that is, one who is destroyed, by which they mean to say that such a person has no share in eternal life and that his soul shall receive no atonement for all eternity. They

also spit upon him and call his children *Mamserim*, that is, bastards or whoreson children, and his wife they call *teméa venídda*, that is, an unclean woman who has her monthly infirmity. They neither eat nor drink with him, and they place him under the ban and curse him daily, morning and evening, three times, in the prayer (which begins:) *Velammeschümmadím al tehi thíkva*, that is, the Meshummadim, or the destroyed, shall have no hope; and they regard him as a heretic and *Epicurean*, and despise him and those who are of his kindred, and they do not intermarry with him, nor with those who are of his kindred, unless he or his relatives happen to be very wealthy, etc. These are the words of the aforementioned book, which is called *Sepher amaná*. That a Jew who accepts the Christian faith is called a *Meschúmmad* has been shown above in the 16th chapter of the first part, *paginâ* 725 and 726. That such a person is likewise cursed daily three times by the Jews has been noted in the second chapter of this second part, *paginâ* 107 and 108.

That they also call the children of a convert *mamsérim*, that is, whoreson children, is entirely certain and true, and a convert told me that a Jew had come to him in a town hall, in a city where he lives, which I may not name, and had asked him how many *mamsérim*, or whoreson children, he had with his wife, while also otherwise greatly insulting him; and when that same man brought charges against the Jew before the mayor on account of such grave injuries and slanders, the Jew denied everything, and although the good convert had two Christians as witnesses who had heard it, the Jew nonetheless got away unpunished. So far do the Jews sometimes go in their utmost contempt for the Christian religion, that they boldly dare to do whatever they please.

Regarding the fourth reason, namely the danger to life, on account of which Jews are prevented from embracing the Christian religion: it has been demonstrated above in the third chapter of this second part, from page 194 to 201, with sufficient testimonies, that it is not only permitted but also commanded to Jews to put to death anyone who falls away from their religion; indeed, that they are also accustomed to kill anyone who merely lets it be known that he wishes to become a Christian, and this has been confirmed there with the citation of various examples. Concerning such desperate godlessness of the Jews, and their murderous disposition toward one who has converted, and how they further conduct themselves toward such a person, the following is also read in the *Sepher amana* cited just previously, immediately following what came before: ועומדין על נפשו ומתירין את דמו כלומר מי שיהרוג אותו אין לו דסין ואין צריך לתשובה ומעלין עליו כאלו הביא קרבן ומברכים אותו ואומרים עליו זכר צדיק לברכה. אבל על זה המאמין במשיח 'הנשלה אומרים עליו לאחר מותו שם רשעים ירקב. ואם יארעו לו שום פגיעות רעות אופרים עליו כן יאברו אויבי יי ומשמחים במפלתו ומפקירין את ממונו וכהאי גוונא בזיוים וזלזולים עושים לו הרבה עד אין מספר: וכשזוכרין אותו אומרים ימח שמו וזכרו. כפרתנו יהיה זה המשומד. אוי לו ולנשמתו. אוי לאביו ולאטו שגידלו גדולה זו. אוי לאמזו שהרתה אותו. אוי that is, they (namely the Jews) also seek his life, and permit his blood (to be shed), so that whoever kills him incurs no blood-guilt or charge of murder, and that person has no need to do penance for it, and it is reckoned to him as though

he had offered a sacrifice. That person is also given a blessing, and (when mention is made of him) it is said of him (from Prov 10:7): “The memory of the righteous shall be a blessing.” But of the one who believes in the sent Messiah, they say after his death (the following words from the same passage, Prov 10:7): “The name of the wicked shall rot.” And when any evil misfortunes befall that person, they say of him (from Judg 5:31): “So must the enemies of the Lord perish,” and they rejoice over his downfall, and declare his money and goods forfeit (so that anyone who wishes may take them), and inflict upon him many such acts of contempt and disparagement that are beyond counting. And when they make mention of him, they say: “May his name and memory be blotted out. This *Meshummad* shall be our *cappóro*, that is, our atonement (and shall bear our sins). Woe to him and to his soul! Woe to his father and his mother who raised him! Woe to his mother who conceived him! Woe to his teacher who taught him the Law!” And all their thoughts toward that person are directed to evil and not to good. Since, therefore, one who wishes to convert from Jewish unbelief to the Christian religion is in great danger of his life, it is easy to appreciate how difficult it is for anyone among them to venture to come over to us.

That it is accepted by the one who kills such a person as though he had offered a sacrifice to God is irrefutably true from what was reported above in the third *Cap.* of this second part, *paginâ* 203, where it was proven from Jewish books that they teach: כל השופך דמן של רשעים כאילו הקריב קרבן, that is, whoever sheds the blood of the wicked does just as much as if he were offering a sacrifice. Likewise, in the second *Capitel* of the first part, from *paginâ* 68 to 72, it was shown in what manner the malicious Jews curse the one whom they hate, and say of him: the name of the wicked shall rot; or, his name and memory shall be blotted out. And in the 15th *Capitel* of this second part it was given to be understood how they are accustomed to say that this or that person shall be their כפרה *Cappóro*, that is, their atonement, and shall take upon himself their sins and the damnation thereby deserved. Therefore there is all the less reason to doubt what the one who wrote the aforementioned book, which is called *Sepher amanâ*, brings forward and sets forth against the Jews. But with this, let enough be said concerning the reasons on the Jews’ side as to why so few of them convert to the Christian religion.

Regarding the causes and obstacles found on the Christians’ side, on account of which so few Jews convert and embrace the Christian religion, there are six of them: first, the great disunity in religion that exists among Christians themselves; second, the scandalous and godless life that prevails among many Christians; third, their negligence and sluggishness in instructing Jews toward their conversion; fourth, the excessive freedom that is granted to the Jews; fifth, their promotion to positions of honor and office; and finally, sixth, the abandonment of those who have converted, in that one does not come to their aid with the necessary assistance.

Regarding the first cause, namely the disunity in religion that is, alas, found in such manifold forms among Christians, it is entirely certain that this constitutes no small obstacle to the Jews' placing themselves under the banner of Christ. And it has been given to me as an answer, when I myself have spoken with Jews concerning their conversion, that the Christians ought first to come to agreement among themselves on their disputed points of religion and become of one mind, and thereafter they would also see what they had to do; for as long as Christians differ so greatly from one another in their doctrine and are opposed to one another, and one party condemns the other, they cannot know which party they ought to embrace, even if they were already willing to adopt the Christian religion. Although I do not doubt that such an answer was given to me for no other reason than to throw in my face the great controversy in religion that hovers among Christians, it is nonetheless reasonable to judge that the discord found among us causes the Jews much reflection and a great doubt concerning the truth of the Christian religion, and consequently turns them away from it.

Regarding the second cause, namely the godless and offensive life of many Christians, it is cause for lamentation that such great and terrible vices are rampant among Christians, of which the Turks, and even the idolatrous heathens still dwelling in darkness, would be ashamed. For this reason, a Jew in his disputation, which he held with the learned *Arminian*, *Philippus van Limborch*, did not hesitate to write concerning the Christian religion and Christians: *Quinimò nulla religio, nulla secta, quæ tot vitiis conspurcata sit*, that is, "Indeed, there is no religion, nor sect, which is besmirched with so many vices," as may be seen on *paginâ* 313 of the aforementioned *Philippus van Limborch's* book, printed at Gouda in the year 1687, which is entitled *Amica collatio de veritate Religionis Christianæ cum erudito Judæo*, that is, "A Friendly Conversation with a Learned Jew concerning the Truth of the Christian Religion." For this reason, the Jews also commonly call Christians האומה הרשעה *haúmma harescháa*, that is, the godless people, and אומת אדום הרשעה *Ummáth Edom harescháa*, that is, the godless Edomite people, or רשעים *reschóim*, that is, the godless; but the whole of Christendom they call מלכות הרשעה *Málchuth harescháa*, that is, the godless kingdom, and אדום מלכות הרשעה *Málchuth Edom harescháa*, that is, the godless Edomite kingdom, etc., as has been reported above in the 16th chapter of the first part, *paginâ* 689, under the seventeenth name which they give to Christians, and in the 17th chapter of the aforementioned first part, from *paginâ* 756 to 762, under the eleventh, twelfth, and thirteenth names by which they designate Christendom. They also call us enemies of God and of His law, as has been demonstrated in the 15th chapter of the said first part, *paginâ* 604. Since the Jews, alas, still see daily that all manner of godless conduct is carried on among Christians, it is easy to appreciate that they are thereby greatly offended, and conceive an aversion to the Christian religion, which they judge by the life and conduct of Christians, and are on the other hand hardened and confirmed in their false faith. But those people who give such offense to the obdurate Jews ought to take to heart the words of our most precious Savior Christ in Matt

18:7, where He says: “Woe to the man through whom offense comes!” and to consider the teaching of the holy Apostle Paul, where he says in 1 Cor 10:32: “Give no offense, neither to the Jews nor to the Greeks.” If this were to happen, the Jews would, through the observation and contemplation of our pious conduct, gradually be moved to let go of the bitter hatred which they bear toward us, and would be far more inclined to embrace the Christian faith. The Jews, however, ought to consider that, even though great sins and vices are practiced among Christians, and many godless people are found among them, not all are of such a mind, since there are many pious Christians; and just as one cannot say that the teaching of Moses was therefore false and untrue because many of the children of Israel acted contrary to it and did not live according to it, so too one cannot say that the teaching of Christ is false, nor attribute to it the fact that many sins and vices occur among Christians; and therefore they must not allow themselves to be deterred from the solely saving teaching of Christ and the Christian religion by the wicked lives of many nominal Christians.

Regarding the third cause, namely the laziness of Christians in instructing Jews toward their conversion, it is undeniable that if capable, learned men, skilled in the Hebrew and Chaldean languages and well-versed in theology and the rabbinical books, were appointed to instruct the Jews in a pleasant and friendly manner, to set before them clearly and thoroughly the terrible errors found in their religion, and conversely to convince them of the truth of the teaching of the New Testament with powerful proofs, then by such means many could be brought to the knowledge of Christ and of saving faith. In this manner, *Raymundus Martini*, as can be seen in the preface to his *Pugio fidei*, converted several thousand in Spain and Africa, among whom were many rabbis; and *Hieronymus de Sancta Fide* converted even more in Italy to the Christian faith. Likewise, through this same means, under the Visigoth king *Sisebut*, some 90,000 were brought to faith in Christ and to the acceptance of His teaching. Through this means as well, the highly learned Mr. *Edzardi*, *Licentiatu Theologiae*, in Hamburg, has for many years moved no small number, through his Christian and most praiseworthy zeal and his forceful teaching, to join themselves to the Church of Christ.

Regarding the fourth cause and obstacle, namely the excessively great freedom that is granted to the Jews, it is certain that through this freedom they not only attain great arrogance and wealth, but are also further hardened and strengthened in their false faith. Their excessively great freedom consists, first, in the fact that they are permitted to engage in trade with all manner of goods, which is, of all the ways of life that people are accustomed to pursue and sustain themselves by, the most profitable and advantageous of all, and at the same time the most comfortable, through which they scrape together great sums of money and property with little effort and in almost pure idleness, while in the process deceiving Christians, as much as is ever possible for them, in a shameful and unconscionable manner. In this way they live splendidly, eat and drink the best of everything, and boast among themselves that they are great lords, while Christians are their servants, who must provide

their sustenance through their own bitter sweat. That trade yields the greatest profit is taught by the Talmud itself, in the tractate *Jevammoth*, fol. 63, col. 1, where it is written as follows: אין לך אומנות פחותה מן הקרקע, That is: there is no meaner occupation than agriculture. And shortly thereafter it follows: מאה זוזי בעיסקא כל יומא בשרא וחמרא מאה זוזי בארעא מלחא וחפורא, That is: if someone has one hundred half quarter-thalers (that is, twelve and a half thalers) in trade, he can enjoy meat and wine every day. But if he applies one hundred half quarter-thalers to the land (and to agriculture), then he must content himself with eating only salt and cabbage.

Secondly, their excessive freedom consists in this: that they are permitted to lend money at usury, by which means they bring many a Christian to ruin in all his possessions and goods, draw these to themselves, and thereby become rich and are confirmed in their erroneous faith. For since it is read in Deut 28:1 etc. that if the Israelites would obey the voice of God and keep His commandments, they would then be blessed in all manner of ways, and among which blessings is also included that which is mentioned in verse 12 concerning lending, in these words: “And you shall lend to many nations,” they draw from this the following erroneous conclusion: that they must be obeying God’s will and commandments, and must be pious people and pleasing to God, because they lend to other nations, and consequently that they must possess the true faith, from which they ought not to depart.

Therefore, the convert *Antonius Margarita* expresses himself in his little book, which is called *The Whole Jewish Faith*, in the 15th chapter, *paginâ* 132 and 133, after he has stated that it is not right to permit the Jews to practice usury, as follows: Since, however, usury is permitted to the Jews, they only grow more and more arrogant with each passing day, boasting with their stiff-necked pride and saying: “We must surely still be to this day the chosen people of God, yes, His most beloved people, as it stands in the 2nd book of Moses at chapter 19 (vv. 5-6), and it is not true what the Christians say, that God has rejected and forsaken us; the Christians must themselves bear witness to us that we are the true children of God, because they give us idle sustenance and usury. Moreover, all their authorities willingly submit themselves to our servitude, and thereby confess that they, together with their subjects, are strangers and not children of God as we are; for all those who deal with us in usury give such testimony of themselves.” And this is certainly and truly the case, that the blessing of God from usury still rests upon us, as God speaks in the 5th book of Moses at chapter 28 (v. 12): “You shall lend to many peoples,” etc. For this reason I wish to admonish a Christian authority, and to entreat it most earnestly before God to uphold the Christian faith, that it should henceforth no longer be of assistance to the Jews in such usury, giving them neither protection nor shelter, indeed neither letter nor seal, nor rendering them any legal support; for otherwise they boast greatly against us and our faith, that the Christians must be their servants, etc. If this is further overlooked, what does one do other than make oneself guilty of the blasphemy of *Christ* and of the Christian faith, which is committed by the Jews daily, and that one only strengthens them in their blindness and hardness of heart? I know



this for certain: if one were only to abolish usury among the Jews, as has been stated, which cannot in any case be sustained from Scripture but is knowingly contrary to nature, God, and one's neighbor, and were to drive the Jews to labor, dealing with them out of mercy and brotherly love, yet without usury, and not according to the Law and their transgressions from the 5th book of Moses at chapter 28, but as the *Gospel* allows, yet so that they would have to work, then they would for the first time truly recognize their long captivity and the wrath of God, and reflect: "How is it now that we are such a poor people before all other peoples? We have no scepter, no כֹהֵן *Cóhen*, priest, or prophet, indeed not a single village, but must sustain ourselves by heavy labor." They would thus come to themselves and gradually arrive at a knowledge of the Christian faith. These are the words of the aforementioned *Antonius Margarita*.

Further, the same author writes in his aforementioned book, *paginâ* 229 and 230, where he describes how difficult it is to convert a Jew, on this matter in the following manner: I have presented only one such proposal, by which one might entice and move the Jews toward the Christian faith, namely, if God would grant that a Christian authority would take from them the freedom to practice usury and compel them to work, which two things are the cause of all their hardheartedness and blindness; for they boast greatly of these two things and say: in these two things we have certain experience and knowledge that we are still God's chosen people and have not been entirely forsaken by Him, as the Christians claim; rather, He still confirms His blessing upon us, so that all peoples serve us, the idle sustain us, indeed all must acknowledge us as God's chosen people and must regard themselves as strangers who are not God's people, for the reason that they borrow from us and allow us the usury. If one were to deal with the Jews according to the content of the curse in Deut 28, and above all were to put into practice upon them these two aforementioned things, then I know that they would come to themselves, look rightly into the Scripture, open their eyes, and would rightly behold the cornerstone which is the foundation of all the prophets, which they and their fathers have rejected, according to Ps 118. Then a Christian sermon and admonition would accomplish more benefit among them than all the aforementioned extensive writing.

Thirdly, their excessively great freedom consists in this: that they are permitted to build synagogues, to assemble in them, and to practice their supposed worship, in the course of which they engage in a most ungodly manner, with cursing of the Christian high authorities and of all Christians, and indeed with dreadful blasphemy against our most gracious Savior Christ, as has been reported at length above in the entire second chapter of this second part, and in the second chapter of the first part, *paginâ* 81. *etc.*, under the tenth mocking name that is given to Christ.

Fourthly, their excessive freedom consists in this: that they are permitted to write, teach, and even publish in print all manner of godless things against Christ, the Christian religion, and Christians, as this my work clearly demonstrates in many places, whereby they are

powerfully strengthened in their unbelief and in their hatred of the Christian religion. Beyond this, they are also, fifthly, granted permission to have their own judges among themselves, who must be rabbis, and who pass judgment on all disputes and legal proceedings arising among them, settling, resolving, and laying them to rest, which occurs to the utmost disgrace and contempt of the Christian authorities; for they do not regard those authorities as worthy enough that judgment over their disputes should be rendered by them, and they consider it a desecration of the name of God and an exceedingly grave sin when one Jew brings charges against another before those authorities, as has been reported in detail above in the ninth chapter of this second part, *pagina 472 etc.* This also causes them to persist stubbornly in their false faith, and they conclude from it that, because they are permitted and allowed to have their own judges even in the midst of their worst enemies the Christians, this is an infallible sign of the continuing and steadfast grace and love of God toward them, and that God has not entirely cast them off, even though He has driven them out of the promised land on account of their sins and scattered them here and there throughout the world.

Over such freedom of the Jews, Uriel Acosta, who was descended from parents forced from the Jewish into the Christian religion in Portugal, was himself raised in the Christian religion and in scholarly studies, was advanced to a church office, but subsequently apostatized to Judaism, and who at Amsterdam took his own life out of despair on account of the many tribulations caused him by the Jews, expressed the very greatest astonishment. For in his posthumous writing, which he called *Exemplar humanæ vitæ*, that is, a model of human life, and which is printed after the aforementioned Philippus van Limborch's well-known friendly conversation on the Christian religion that he held with a Jew, he writes at p. 353 as follows: *Unum inter multa miror, & verè mirandum est, quomodo possunt Pharisæi inter Christianos agentes uti tantâ libertate, ut etiam judicia exerceant; & verè dicere possum, quòd si Jesus Nazarenus, quem Christiani adeò colunt, hodie concionaretur Amstelrodami, & placeret Pharisæis illum denuò flagris cædere, propterea quòd traditiones illorum impugnaret, & hypocrisim objiceret, hoc liberè facere possent:* that is, among many things I marvel at one, and it is indeed truly very much to be marveled at, concerning the Pharisees (that is, the Jews who hold the traditions or oral teachings and the Talmud as the Word of God alongside the books of Moses), who, dwelling among Christians, enjoy such great freedom that they even exercise judicial authority; and I can say in truth that if Jesus the Nazarene, whom the Christians so greatly venerate, were preaching today in Amsterdam, and it pleased the Pharisees to scourge him again because he spoke against their ordinances and held their hypocrisy before them, they could do so freely. This Jew himself, therefore, expressed great astonishment at the freedom of the Jews, that they are permitted their own judges; yet he went too far against the city council of Amsterdam and slandered it here, as though it did not concern itself with defending the honor of Christ, which is, however, untrue.

Sixth, their excessive freedom consists in this: that they are permitted to receive and circumcise Christians who come over to them and wish to become Jews, which, as far as I know, occurs nowhere in all Christian lands except in *Holland*. And in the year 1681, during which time I resided in *Amsterdam*, there were three such godless scoundrels there, one of whom was a *Studiosus* from Prague, whom the Jews of said Prague had without any doubt led astray in his faith and seduced into such an abominable act. Through such permission, however, the Jews are also strengthened in their erroneous faith, in that they draw from it the conclusion that Christians must be convinced in their consciences that the Jewish faith is good, for otherwise they would not permit such a thing. One may also be assured from this, they say, that God still holds the Jewish religion in esteem, since He so arranges it that even among Christians, in the very midst of Christendom, there are found those who adopt it without hindrance. Finally, seventh, their excessive freedom consists in this: that they are permitted to take on Christians who perform all their necessary work for them on their Sabbaths and feast days, on which even the most trivial task is forbidden to them, and who serve them during such times. For through this they come to the arrogant notion that they are great lords and that Christians are their servants; as indeed they regard all Christians, of high and low estate, as their servants. Indeed, the one who wrote the old *Nizzáchon* did not scruple to state at *pagina* 243 that those Christians who do not serve them are deserving of death, and to prove this from Isa 60:12, as was indicated above in the 14th chapter of the first part, *pag.* 576 and 577. Beyond this, they are also hardened in their Jewish unbelief through such service rendered by Christians, in that they persuade themselves that their religion must be good, since God grants them the grace that they are served in such a manner while they themselves are permitted to be idle.

Regarding the fifth cause and obstacle, namely their elevation and advancement to positions of honor, it is entirely certain and true that the Jews conclude from this as well that they are still loved by God and are His cherished people. This is clearly evident from the words of the Jew in the above-cited *amica collatione de veritate Religionis Christianae*, that is, the friendly conversation on the truth of the Christian religion, which the Arminian *Philippus van Limborch* held with a learned Jew in Amsterdam, at *paginâ* 103, which read as follows: *Quod si aliquando in aliquâ regione præter solitum patimur, id nostris actualibus peccatis imputandum, præsertim quando ob nimium luxum captivitatem obliviscimur, superbire incipimus, ab legis amore paulatim deficere, gentium mores præter rationem affectare, horum poenis, adauctis laboribus luere oportet: aliter uno vel altero seculo gentibus permifceremur, nostri generis obliti. Cum hoc tamen ut filii à Deo semper tractamur, nec sumus semper adeo abjecti, ut plurimi Christiani non nobis invideant. Ferè omnes Reges Christiani nostris hominibus pro principalioribus officiis agendis utuntur, ficuti Turcarum atque Persarum Imperatores, & omnes eorum Proreges, qui absque Judæis nihil efficiunt: & quotquot magna ibi negotia ab Regibus, suis legatis agenda sunt, non nisi*

*Judæorum interventione, optatum finem obtineant. Tandem singuli Judæi pro ratione vel divitiarum, vel officii autoritatis, vel alterius ordinis dignitatis, in toto orbe terrarum suam habent æstimationem; & ne longiùs abeamus, in hac civitate satis cum honore, Regum Hispaniæ, Portugalliæ, Daniæ, Ducis Hanover, & aliorum Principum, Judæi Legati, quos Residentes appellant, existunt. Non igitur est semper adeò miseranda captivitas, quo ad temporalia pertinet, ut in Ægypto: nec sumus servi emptitii, neque in toto orbe alicui nationi infervimus; sed Deus nos ut filios protegit &c.* That is: When we at some point suffer in some region beyond the usual measure, this is to be attributed to our actual sins, especially when, on account of excessive abundance, we forget our captivity and begin to grow proud, to gradually fall away from love of the Law, and to desire the customs of the nations without reason; for these things we must pay the penalty through increased hardships. Otherwise, forgetting our lineage, we might within one or another century become mingled among the nations. Yet despite all this, we are always treated by God as children, and we are not at all times so despised that very many Christians would not envy us (on account of our good fortune). Nearly all Christian kings make use of our people for the performance of the most distinguished services, just as the Turkish and Persian emperors, together with all their viceroys, do, who accomplish nothing without the Jews. All great royal affairs as well, which are to be transacted there by their ambassadors, reach their desired end by no other means than through the mediation of the Jews. Finally, all Jews individually, throughout the entire world, have their honor, whether according to their wealth, or their distinguished service (with great lords), or some other rank of dignity; and that we need not go far afield, in this city (Amsterdam) there are Jews who, with sufficient honor, serve as envoys of the King of Spain, Portugal, Denmark, the Duke of Hanover, and other princes, and who are called Residents. The captivity is therefore not always so pitiable, as regards temporal matters, as it was in Egypt; and we are not purchased slaves, nor do we serve any nation throughout the entire world, but God protects us as His children, &c. These are the words of the aforementioned Jew.

Rabbi Menasse ben Israel also writes about this in his little book *Mikvéh Jisraël*, written in the Portuguese language and thereafter translated into German, which was translated from German into Hebrew at Amsterdam in the year 1698 and printed in *sedecimo*, in chapter 18, fol. 54, etc., from number 66 to 68, in the following manner: ועוד יש לנו דבר טוב וקיים ויסוד חזק: והוכחה גדולה על מה שיש לנו צרות רבות שהוא לטובתנו ולהצלחתנו כי משהו אמר בספר ויקרא כ"ו פסוק מ"ד ואף גם זאת בהיותם בארץ אויביהם לא מאסתי ולא געלתים לכלותם להפר בריתי אתם כי אני ה' אלהיהם. ודבר זה אנו רואים בעין שאנחנו נמאסים בעיני הגוים על שיש לנו השם יהודים אף על פי כן רבים מאתנו יש להם חן וחסד בעיני שרים ומלכים ורוכסים והיה להם כבוד גדול ועושר רב בשפניא ופורטוגאל ואינגלטירא. בראשון השרים היהודים משפחת אברבנאל שהיו בחצר המלך שפניא. כמו השר שמואל אברבנאל ואשתו היקרה בענפ"ענירא היו בחצר משנה המלך דון פיטרו ד'ע טול"עדו בעיר נאפ"ליש והיו אומנת את בת משנה המלך ד'אנא לענור ד'ע טול"ערו ער שנשאה להרוכס הגדול כא"סמוס ד"ע מיר"יקיש דוכס טושקאני והרוכסת ההיא כבדה לאשת אברבנאל לעיני כל השרים והיועצים וקראה אותה בשם אם. וגם אברהם קא"לויני

הייה נכבד בארץ איטליא כאחד מן השרים כמו שנמצא סזה בספר ימות עולם שחבר ט"אמש נאר"סוני. וגם אצל הישמעאלים היו גדולים מיהודים כמו יעקב אב"נאיש שהיה שר ופקיד על העיר טיב"אריא. וגם בענ"יאסי קוס"טוס אנא"גאש ושאר השרים אשר היו נכבדים בין הגדולים. וגם במצרים היו יהודים נעשים ס'ראף בא"שים שהוא כמעט שר ופקיד על כל המדינה. והברית והשלום האחרון אשר נעשה בין סול"טאן סע"לים ובין ווענעציאני שהוא כהיום ע"ה שנה נעשה על ידי השר דון שלמה רופא שהיה משולח לענ"ציאה בשרררה גדולה ובכבוד גדול ונתקבל בחבורת שרי וענ"ציאה אישר לא נראה ככבוד הזה עד היום ההוא מעולם. ואיזה כבוד וגדולה נדמה אל כבוד השר יוסף נאס"י כהיום מאה שנים שירוע לכל אדם שנעשה דוכס על נאס"יא ושר על מ"ילא ושבעה האיים. ומזה השר ודוכס יוסף נאס"י כתב הסופר פאמ"יאנו סטר"אדא בספר מלחמות ארצות וגליות התחתיות ( ר"ל ארצות הולנד"דיא ). ובארץ באר"בריאה היו השרים רו"טעס לעולם עסק"עועס מן פע"ס ושארור"אנטע וזשארור"אנטע (והם מיני שררה) ובשנת שס"ט לאלף הששי בימינו היה השר שמואל פאלעצע שלוח מן מול"אי ס'דאן מלך מארו"קא לשרי הולנד"יא. וכאשר בא אל עיר ה'אג ומת שם: וילך אחריו השר מו"ריץ עם כל שרי המדינה לבית הקברות. וגם במלכות הגדולה מלכות פרס היה חדש מקרוב יהודי אחד וקראו אותו השר אליעזר והוא היה פ'זיר והוא שני למלך. וגם אחיו נקרא יעקב ה'יאי. וזה כ"ד שנה בא לעיר ה'עפא בשבעים גמלים טעונים משי ואחר כך נסע לירושלים והיה מחלק צדקה הרבה לעניים. ועוד היום כבוד הנזכר הוא אל דור יאן כל כך עד שהדוכס פרי"דריך ממדינת הולשטיין שלח אלו"טו ברי"גמאן באגרת שלום אל השר היהודי דור יאן שישתדל מן המלך פרס למלא את שאלתו אם יצטרך לאיזה דבר. והיהודים קבלו את השליח בכבוד גדול ובאהבה יתירה ומתנות רבות וכתבו תשובה על אגרת הדוכס ה'נל והיו החתומים עליו י"ב יהודים וכולם היו מכונים בשם ה'יאי שהוא שם שררה בלשונם והעתק הכתב ההוא הראה לי החכם הרופא מוס"פאי. וחדוש היותר גדול הוא שכבודם נתפשט והולך עד אי'נדיא כמו שכתב הסופר דיר'עט בספרו הנקרא ספר האוצר שחבר בלשון צרפת בדף ש"ב שאותם היהודים יש להם סוחרים בעיר קו'שין הקונים שם סחורות בעבורם ושולחין אותן להם. וגם הסופר יאן הוגענס לינש'אט בספרו צורת אי'נדיא פרק מ"ך כתב שיש שם ר"ל בקו'שין בתי כנסיות ליהודים ויש מהם יועצים למלך. וגם מרדכי מי'זיל מפראגא נעשה לשר מהקיסר מט'אס ונשא חותם הקיסר. וגם היה אחד יעקב בר שבע שמ'ילס שר ונכבד גדול בעיני הקיסר פרדיננדעס. וגם אני המעתיק לא אחשה מלספר שבימינו שנת ת'ל לאלף הששי שלח המלך סולט'אן סאל'ימון אל שרי מדינות הולנד"יא את הארון משה בר יהודה ב'יבירי עם בנו יהודה ב'יבירי לדבר עם שרים ה'נל בעבורו דברי שלום ולכרות עמהם ברית בעבורו. וקבלוהו שרי הולנד"יא בעיר ה'אג בכבוד גדול ומשם נסע לכאן אמשטרדם ועשו לו יועצי המקום כבוד גדול ובימים מועטים נפטר והלך לעולמו וכבוד גדול עשו לו במותו ויקבר בבית החיים של ק"ק ספרדים. וגם שרי המלחמה הממונים על המלחמות הים עשו לו כבוד גדול וישלחו שלש ספינות מלאות שרים וחשובים לבושי בגדים שחורים וילכו אחר המטה זוגות זוגות עד קברו. ואחריו לקח יהודה ביבירי את ממשלת אביו והיה שתי שנים בהולנד"יא אחרי מות אביו ואחר נסע לקונשט'נטיןא וימת שם בימים מועטים. וגם הארון גר'ונימוס נו'ניש ד'ע קא'שטע והיה נקרא שמו בישראל משה קו'ריעל ז"ל והיה לו כבוד גדול בין שרי הולנד"יא ועל פיו יצאו כאן כל עסקי המלך פור'טוגאל. וגם הפחת עמנ'ואל ד'ע בעלמו'נטי י"צ על פיו יוצאים כל עסקי המלך שפ'ניא. ואף שבפורט'וגאל ובשפ'ניא אין יהודי אחד יושב בפרהסיא עם כל זה מנשאים המלכים האלה את היהודים וזו ודאי השגחת השם ב"ה היא. וגם איש אחד ושמר רבי יוסף ברבי דניאל טול'עדאני בא לכאן משולח מן הקיסר מא'רוקא אל שרי המדינות רול'נדיא ועל פיו יצאו כל עסקי הקיסר ה'נל ואביו רבי דניאל היה לו ליועץ. וכהיום נתן הקיסר ה'נל ממשלה הזאת להשר חיים טולע'דאני אחיו של רבי יוסף ה'נל ושלח אותו למלך ברי'טנייא היא אינגלא'טירא ולשרי מדינות הולנד"יא בעבור עסק גדול. וגם ידוע מהכבוד הגדול אשר היה להשר וארון יצחק דישי'ידא ז"ל בק"ק המ'בורג שעל פיו יצאו כל עסקי המלך שווי'דא. וגם ידוע מהכבוד הגדול שהיה להקצין רבי אליה עמ'ריך ז"ל בחצר הדוכס הגדול והחסיד של ברנר'נבורג בעיר קל'יווא והכבוד שהיה לו בין יועצי הול'נדיא. והארון חביב הכבוד הגדול של הקצין והחסיד זקן ונשוא פנים רבי ל'פמן שיש לו אצל דוכסי ושרי הנובר ועוד כהנה וכהנה אשר כמעט אין שר ודוכס קטן או גדול שאין מקורב אצלו יהודי להועץ עמו על עניניו ועסקיו. מכל ה'נל ניכר לעין כל שהוא מעשה ה' והשגחתו הפרטית עלינו לקיים מרן שהבטיחנו ואף גם זאת וגו' ; ומה אושר מאותם שעלו לגדולה על- על ידי תורתם וחכמתם כי רבים המה. הא' היה הרמב"ם ז"ל שהיה רופא נאמן למלך מצרים סאלא"דינו. ואחריו היה משה אמן רופא למול"ראן בא"יאזוה. ואליה מונ'טלטו היה רופא

'להמלכה צרפת מא"ריא ד'ע מע"דיקים ואצל היועץ שהיה לה בעיר פא"רובא היה מלמד פילוסו"פא. אליהו קרע"טנעס ר  
 אליהו הבחור ורבי אברהם ד'ע באל"מאס למדו עם הממונים לשון הקודש. וספרי הדקדוק של אליהו ה"נל היו חשובים בעיר  
 רומא מאד. דוד ד'ע פ'אמים היה חשוב ונכבד מאד בעיני אפיפיור סיק"סטוס החמישי ברו"מא. פי"קא מעראנ"דולה לקח לביתו  
 מלמדים יהודים כי היה מודה שנפשו קצרה. ובפרט מצרכי הבית שהיו מוטלים עליו. ועוד בכל יום אנו רואים שרבים ונכבדים  
 מהאומות יש להם אהבה וחשק פנימי לשאול וללמוד ממנו דת תורתנו הקדושה. שמיזה נראה לעין שהקדוש ברוך הוא לא עזב  
 אותנו. ואם אחד רודף אותנו בא אחר שהוא חכם ומבין הדבך ביותר ואוהב אותנו ומקרב ומכבד אותנו, ומעולם לא היו בני  
 ישראל בלי ישועה ה' בכל צרתם כמ"ש ויעקב לישועתך קויתי ה'. ואם רוכס או מלך אחד שונא אותם ומגרשם יש אחר שאוהב  
 אותם ומקרב. כמו שעשו הרבה משרי אי"טליא. והמלך הגדול של מדינה דענ"מרק והרוכס של סא"פייאן כי יודעים הם על ידי  
 That is: We also have yet further a  
 good and firm matter, and a strong foundation, and a great proof that the many tribulations  
 which we endure happen for our benefit and for our deliverance; for Moses said in Lev 26:44:  
 "And yet for all that, when they are in the land of their enemies, I will not cast them away,  
 neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I  
 am the Lord their God." We also see this with our own eyes, that we are despised among the  
 nations because we bear the name Jews. Yet even though this is so, there have been many  
 among us who have enjoyed grace and favor with princes, kings, and dukes, and who have  
 enjoyed great honor and possessed much wealth in Spain, Portugal, and England. First there  
 were the great lords, the Jews of the Abarbanel family, who resided at the court of the King of  
 Spain, just as the Lord Samuel Abarbanel and his excellent wife Benvenida were at the court  
 of the Viceroy Don Pedro de Toledo in the city of Naples, where the lady (of the Abarbanel  
 household) served as nurse and guardian of the Viceroy's daughter, Donna Eleonora de  
 Toledo, until she was married to the great Duke Cosimo de' Medici as Duke of Tuscany; and  
 that same Duchess honored Abarbanel's wife before all the great lords and councillors, and  
 called her mother. Abraham Kalorne was also honored in Italy as one of the foremost lords, as  
 is found recorded in the book which Thomas Garson wrote, entitled the Description of the  
 World. Likewise among the Ishmaelites (that is, the Turks) there were distinguished Jews,  
 such as Jacob Abnias, who was a prince and commander in the city of Tiberias, as well as  
 Benjasi, Susinus, Anagas, and the other prominent persons who were honored among the  
 great. In Egypt too, Jews were made Sherif Bassis, which signifies nearly the same as a  
 commander over an entire country. The last treaty and peace concluded between Sultan Selim  
 and the Venetians, 75 years ago, was brought about through the distinguished Don Solomon,  
 who was a physician, and who was sent to Venice with great magnificence and honor, and was  
 received by the company of the great lords of Venice in a manner such as had never been seen  
 until that time. And what honor and magnificence can we compare to the honor that befell the  
 distinguished Lord Joseph Nasi a hundred years ago, as is known to all men, who was made  
 Duke of Naxos and Prince of Melos and the seven islands, concerning which prince and duke,  
 Joseph Nasi, Famianus Strada wrote in his book on the wars of the Low Countries, that is, the  
 provinces of Holland. In Barbary there were also the lords Rotes Exeques of Fez, and  
 Scharodante (which are kinds of distinguished offices). And in the year 369 of the sixth

millennium (that is, in the year 1609 A.D.), in our own time, the Lord Samuel Paleze was sent by the King of Morocco, Mulai Sidan, to the Lords States of Holland; and after he arrived at The Hague, he died there, and Prince Maurice together with all the great lords of the land accompanied him to the place of burial. In the great kingdom of Persia there was also, not long ago, a Jew who was called the Lord Eliezer; he was a Vizier, which is the second rank after the king. His brother was likewise called Jacob Haja. Twenty-four years ago he came to the city of Aleppo with seventy camels laden with silk, and thereafter traveled to Jerusalem and distributed much alms among the poor. Even to this day the aforementioned David Jan holds such great honor (in Persia) that Duke Frederick of Holstein sent an envoy by the name of Otto Brigmann with a letter of greeting to the Jewish lord David Jan, requesting that he endeavor to assist his envoy, should he have need of anything, in obtaining the fulfillment of his request from the King of Persia; and the Jews received that envoy with great honor, exceptional affection, and many gifts, and wrote a reply to the said Duke's letter, which was signed by twelve Jews, all of whom bore the name *Haja*, which in their language is a princely title; and the learned physician Musaphia showed me a copy of that letter. An even greater novelty is this: that their honor has spread and extended as far as India, as Duret wrote in his book called the Treasury, composed in the French language, at page 302, that those Jews have their factors in the city of Cochin, who purchase goods there on their behalf and send them to them. Jan Hugens Lindschot also writes in his book on the Description of India, in chapter 44, that there, namely in Cochin, the Jews have synagogues, and that some of them are councillors to the king. Furthermore, Mordechai Meisel of Prague was made a great lord by Emperor Matthias and bore the Emperor's seal. There was also one named Bar Sheba Schmiils, who was a distinguished lord and greatly honored by Emperor Ferdinand. Nor can I, the translator of this little book, remain silent about the fact that in our time, in the year 430 of the sixth millennium (that is, in the year 1670 A.D.), the Emperor Sultan Solyman sent the Lord Moses, son of Jehuda Biberi, together with his son Jehuda Biberi, to the Lords States of Holland, to speak with the said Lords States on his behalf concerning peace, and to conclude a treaty with them on his behalf; and the Lords States of Holland received him at The Hague with great honor. From there he traveled here to Amsterdam, and the city council showed him great honor; but he died within a few days, and great honor was shown to him after his death, and he was buried in the burial ground of the Spanish (or Portuguese Jewish) congregation. The high military officers appointed over the war at sea also showed him great honor, and sent three ships full of distinguished lords dressed in black garments, who walked in pairs after the coffin all the way to his grave. After him, Jehuda Biberi assumed his father's authority and remained in Holland for two years after his father's death, whereupon he traveled back to Constantinople, where he died after a short time. The Lord Hieronymus Nunes de Costa, of blessed memory, who was called Moses Kuriel among the Israelites, also enjoyed great honor among the Lords States of Holland, and all the affairs of the King of Portugal (whose resident he was) were conducted here in Amsterdam through him. Likewise,

all the affairs of the King of Spain are conducted through the word (or command) of the Lord Immanuel de Bellmonte (whom his Rock and Redeemer preserve); and although not a single Jew lives openly in Portugal or Spain, these kings nonetheless elevate Jews, which certainly comes about through the providence of the blessed God. There also came here one named Rabbi Joseph, son of Rabbi Daniel of Toledo, as an envoy from the Emperor of Morocco to the Lords States of Holland, and the said Emperor's affairs were conducted through him, while his father Rabbi Daniel served as the Emperor's councillor. To this day the said Emperor has given this authority to the Lord Chaim of Toledo, the brother of the said Rabbi Joseph, and has sent him to the King of Britain, that is England, and to the Lords States of Holland, on account of an important matter. The great honor is also well known that the Lord Isaac Descheira, of blessed memory, enjoyed in the holy congregation of Hamburg, through whom all the affairs of the King of Sweden were conducted. It is likewise known what great honor the Lord Rabbi Elias Emmerich, of blessed memory, enjoyed at the court of the great and pious Elector of Brandenburg in the city of Cleves, and how he was honored by the councillors of Holland. What has most recently come to pass is pleasing, namely the great honor which the pious, aged, and highly esteemed Lord Rabbi Lipmann enjoys with the dukes and princes of Hanover. There are yet more such instances, so that there is scarcely a small or great prince or duke who does not have a Jew come to him to take counsel with him concerning his affairs and business. From all that has been stated, it is plain before everyone's eyes that this is a work of God and of His particular providence over us, in order to confirm what He promised us (when He says in Lev 26:44): "And yet for all that, when they are in the land of their enemies, I will not cast them away," etc. What shall I also say of those who have become great through their learning and wisdom? For there are many of them. First there was Rabbi Moses bar Maimon, of blessed memory, who was the faithful physician and personal doctor of Saladin, King of Egypt. After him, Moses Amon was the personal physician of Sultan Bajazet. Elias Montalto also served as physician to the Queen of France, Maria de' Medici, and at her council which she held in the city of Padua he taught philosophy. Elias Krentens, the student Elias, as well as Rabbi Abraham de Balmis, taught certain cardinals (or bishops) the Hebrew language, and the books of grammar of the said Elias were held in high esteem in the city of Rome. David de Pomis was very highly regarded and honored by Pope Sixtus the Fifth in Rome. Pico, Count of Mirandola, took Jewish teachers into his house, for he acknowledged that he was too weak (to advance in the matter without assistance), particularly on account of the necessary affairs of his household that lay upon him. Moreover, we see daily that many distinguished persons among the nations have an inner love and desire to ask us about our holy law and to learn it from us; so that from this it is clearly evident that the holy blessed God has not forsaken us. And when one persecutes us, another comes who is wise and understands the matter better, who loves us and draws us near and honors us. The children of Israel have also never, in all their distress, been without the salvation of the Lord, just as Jacob said (Gen 49:18): "Lord, I wait for your salvation." And when a duke or king hates them



and drives them from his land, there is another who loves them and receives them, just as many princes in Italy have done. The great King of Denmark and the Duke of Savoy have also done this, since they know through experience and proof that in all the lands where the Israelites dwell, great commerce is carried on. These are the words of the aforementioned little book *Mikvéh Jisraël*, from which, as also from what the Jew who entered into a friendly disputation with Philippo von Limborch brought forward, as mentioned previously, it is as clear as sunlight that the elevation and advancement of the Jews to positions of honor, and indeed the great intercourse of Christians with them, strengthens them in their unbelief and error, and that they are thereby kept from inquiring whether the Christian religion might not be better than their own, and are hindered from conversion.

As for the sixth cause and impediment, namely the abandonment of converts and the refusal of necessary assistance, it is no wonder that a Jew who might otherwise have an inclination toward the Christian religion is deterred by this as well, when he considers how miserably this or that person who has adopted the Christian religion must get by, and in what great poverty and affliction he must spend his life together with his family. It is well known to everyone that Jews do not learn trades, nor do they otherwise accustom themselves to hard labor by which they might support themselves; and there are also many among them who have no means to carry on a business or a trade from which they might earn their necessary livelihood. As long as they remain Jews, alms are distributed to them abundantly by the wealthy Jews, so that they need not suffer hunger. But when such a poor wretch becomes a Christian and does not know how to support himself, he must often endure hunger and hardship together with his wife and children, and there is no one who seeks to lend him a hand as a suffering brother in need and to help him from their abundance. I myself know such a poor man who is a good, devout, and zealous Christian, and who has often complained to me with great sorrow that things go very badly and miserably for him, that he often has no bread for himself and his many poor children at home, and that he knows no way to earn any, since no one gives him any work by which he might obtain a piece of bread. He also gave me to understand that he would gladly work from morning until evening, as much as he possibly could, if only he could receive two batzen or half a kopfstück in wages for the day, but that he knows of no opportunity to find even that. How then should the Jews, who hear of this and similar things, not be moved to aversion toward the Christian religion, when they learn that Christians are so merciless, and when they consider by contrast that among the Jews no one is left in want and distress?

Now that the obstacles have been identified up to this point, explaining why so few Jews convert to the Christian religion, we also wish to consider how the matter might be remedied, so that more of them than has hitherto been the case may be moved to accept the teaching of the Gospel. To bring this about, however, one must not compel them through threats of fire and sword, or other cruel acts of violence, as has happened here and there in former times; for

by such means their hatred toward the Christian religion and toward Christians is only increased, and they come to think that the faith of the Christians must be worthless and wrong, since Christians commit such cruelties, and in this way our faith is dishonored and *Christ* is disgraced. Our most beloved Savior says, “Blessed are the meek” (Matt 5:5). And the holy Apostle *Paul* says in the Epistle to the Galatians: “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, gentleness” (Gal 5:22). And in the same Epistle he teaches: “Dear brothers, if a person should be overtaken by a fault, help him back to the right path with a spirit of gentleness” (Gal 6:1). Furthermore, he says in the Epistle to the Colossians: “Put on therefore, as God’s chosen, holy, and beloved, heartfelt compassion, kindness, humility, gentleness, patience” (Col 3:12). The same is likewise read in the First Epistle to Timothy (1 Tim 6:11) and in the Epistle of James (Jas 3:13). For this reason, one must deal with the Jews with friendliness, gentleness, and patience, so that one may win them over thereby. But should anyone fall into the mistaken notion that such commanded friendliness and gentleness need not be practiced toward the Jews, that person must know that they cannot be excluded from it; for the aforementioned Apostle *Paul* writes thus in the Second Epistle to Timothy: “A servant of the Lord must not be quarrelsome, but friendly toward everyone, apt to teach, able to bear with the wicked; and with gentleness to instruct those who are contrary, in case God might perhaps grant them repentance leading to the knowledge of the truth” (2 Tim 2:24-25). The aforementioned Apostle *Paul* also exhorts *Titus*, in the Epistle to him, with these words: “Remind them (namely, the hearers) to be subject and obedient to rulers and authorities, to be ready for every good work, to slander no one, not to quarrel, to be gentle, showing all meekness toward all people” (Titus 3:1-2). From this it is clearly seen that one ought to be friendly toward all people, with no one excepted, and to instruct the contrary with gentleness, and in this way bring them to conversion and to the knowledge of the truth. Therefore it is entirely wrong, and contrary to the teaching of the holy Apostle, when one wishes to compel them by force, indeed by fire and sword, to embrace the Christian faith.

The great injustice of such violent proceedings was also sufficiently acknowledged by Pope Innocent III himself, when the Jews, who had been persecuted and oppressed in this improper manner, came to him with humble entreaties for protection and assistance. In response, as can be seen in Mr. Wülfer’s annotations on the *Jüdischer Theriak*, page 171, he issued the following decree: *Ex Christianae pietatis mansuetudine, praedecessorum nostrorum, felicitis memoriae, Calixti, Eugenii, Alexandri, Clementis, & Coelestini, Romanorum Pontificum, vestigiis inhaerentes, ipsorum petitionem admittimus, eisque protectionis nostrae clypeum indulgemus. Statuimus enim, ut nullus Christianus invitos, vel nolentes eos ad Baptismum per violentiam, venire compellat. Sed si eorum quilibet sponte ad Christianos fidei causa confugerit, postquam voluntas ejus fuerit patefacta, sine qualibet efficiatur calumnia Christianus; veram quippe Christianitatis fidem habere non creditur,*

*qui ad Christianorum Baptisma non spontaneus, sed invitus cognoscitur pervenisse, &c.* That is: Out of the gentleness of Christian piety, we follow in the footsteps of our predecessors, Calixtus, Eugenius, Alexander, Clement, and Celestine, former Roman Popes of blessed memory, and we receive their (namely, the Jews') petition and shield them with the buckler of our protection. For we decree that no Christian shall compel them, against their will, by force to be baptized. But if any one of them should voluntarily, for the sake of the faith, come over to the Christians, then, once his will has been made manifest, he may be made a Christian without any reproach; for it is not believed that he who is known to have come to Christian baptism not of his own free will but under compulsion truly holds the Christian faith, &c. Likewise, Pope Clement III forbade the coercion of Jews into the Christian religion in nearly the same words, as can be found in the *Jus Canonicum*, in the *Decretals* of Pope Gregory IX, Book 5, Title 6, Chapter 9. And in the said *Jus Canonicum*, in the first part of the *Decretum*, at Distinction 45, cap. 5, it is recorded that the Fourth Council of Toledo issued the following ordinance: *De Judaeis autem praecipit sancta Synodus, nemini deinceps ad credendum vim inferri (cui enim vult Deus miseretur, & quem vult indurat.) Non enim tales inviti salvandi sunt, sed volentes, ut integra sit forma justitiae:* That is: Concerning the Jews, the holy synod commands that henceforth no one shall be compelled by force to believe (for God has mercy on whom He will, and whom He will He hardens). For such people are not to be brought to salvation against their will, but with their will, so that the form of justice may be complete. Thus the coercion of Jews into accepting the Christian religion is declared unjust and earnestly forbidden, even according to the praiseworthy pronouncements of the aforementioned Popes Innocent and Clement, as well as of the aforementioned Council.

It is indeed true that through harsh persecutions, very many Jews in former times adopted the Christian religion, for in the aforementioned little book *Schévet Jehúda*, fol. 29, col. 2, numero 19, the following is written: בשנת הגירוש הנזכר באנסו ב' קהלות גדולות באפוליש וטראנה לשימירו דת : 'והמירו רובם וסבת השמד לא מצאתיו וגו' : that is, in the year of the aforementioned expulsion (of the Jews from England), two large communities at Naples and Trana were compelled to change their religion, and the majority of them apostatized; the cause of the persecution, however, I have not found, etc. And at fol. 31, col. 1, numero 21, the following is read in the same place: שנת חמשת אלפים וארבעים ושש ליצירה קם מלך אכזר ושמו פיליפו בן פיליף וגרש כל היהודים אשר במלכותו ונתאכזר מאד נגד היהודים ולקח כל אשר להם בכסףם וזהבם וטלטל וקרקע ונתגרשו בערום ועריה וחסר כל. והיו היהודים רבים כחול : באותם מלכיות עד שאמרו שהיו כפלים כיוצאי מצרים וגומר. וקצת המירו דת אבל מעטים היו מאד וקהל טולושא המירו כלם : that is, in the year 5046 after the creation of the world (that is, in the year 1286 A.D.), there arose (in France) a cruel king by the name of *Philippus (pulcher)*, son of *Philippus*, who expelled all the Jews who were in his kingdom and showed himself exceedingly fierce toward them, and took all their silver and gold and all their movable goods, so that they were driven out naked and bare, in the most extreme want. There were in those kingdoms as many Jews

as the sand, so that it was said there were twice as many of them as had gone out of Egypt, etc. Some of them, but very few, apostatized from their religion; the community of Toulouse, however, apostatized entirely.

In addition, at fol. 45, col. 2, and fol. 46, col. 1, number 39, the following account is found:

בעיר רומא קמו פתאום יושבי הארץ וחרב פיפיות בידם וקהל גדול והשוב היה שם בימים ההם ויאמרו להם אם תקבלו דת הנוצרים אחינו אתם ותקבלו ממנו בכל יום כבוד ותועלת ותחיו עמנו חיים ערבים גם כגן עדן נשב יחדיו ואם לאו תדעו נאמנה שהעברה כלכם בחרבותינו אלה ואין מציל מיהינו היהודים נפלו לפניהם והתחננו מאד ונתנו ונדרו להם כל ממונם ונכסיהם שיניחום בדתם ולא הועיל ובשלשה ימים יצאו מכלל הדת מרומי ומן הסביבות חמשה עשר אלף נפשות ולא נמלטו כי אם יחידים אשר ברחו למרחקים כי שמעו בהיותם בסביבות רומי את כל אשר נעשה בעיר ואחרים נמלטו בשוחד עצום בהחבא That is: In the city of Rome, the inhabitants of the land had (at one time) suddenly risen up, with sharp swords in their hands, at which time a great and distinguished community of Jews was there, and they said to them: if you are willing to accept the Christian religion, you shall be our brothers and shall receive honor and benefit from us every day, and shall also lead a pleasant life with us; we shall sit together in Paradise as well. But if you are unwilling to do so, you shall know for certain that you shall all be put to death by these swords of ours, and no one shall rescue you from our hands. Then the Jews fell down before them and pleaded earnestly for mercy, and offered them all their money and goods so that they would leave them in their religion, but it was of no avail; and within three days, 15,000 souls had fallen away from their faith in Rome and the surrounding localities, and only a few individuals escaped, those who had fled far away, since they, while still in the vicinity of Rome, had heard everything that had taken place in the city. Others, however, had been saved secretly through large gifts, and they fled to the great city of Naples, where they were comforted on account of their enemies. But after a short time, the misery came upon them there as well. More of the same kind can also be found in the aforementioned little book *Schevet Jehuda*, fol. 59, col. 2, number 46, and fol. 60, col. 1, number 48, as well as fol. 77, col. 1.

Nevertheless, nothing was accomplished by this compulsion that would have redounded to the honor of Christ or the growth of the Christian Church, for all such forced converts remained fervent Jews in their hearts, even though outwardly and with their mouths they presented themselves as Christians, so that nothing was made of them but sheer hypocrites and mouth-Christians, as can be judged from what is read in the aforementioned little book *Schévet Jehúda* fol. 23, col. 1. 2. numero 11., where the words read as follows: שנת חמשת אלפים ומאתים וחמשים היו גזרות כוללות בארץ שאבוייה ופיאמונטי ולונברדיא ושיזיליה ולא נמצא כתוב פרטי הגזירות וסבתם. גם בפלורנציא היה שם שמד וגירוש ויצאו מן הכלל עם רב מן היהודים וגם אחר שיצאו לא נחו במאמר האל ובגוים ההם לא הגיעו ואחר בקשו רבים ללכת אחר ה' למלכויות אחרות וכאשר הבינו שכוונתם ללכת להתייחד קמו עליהם לאלפים ולרבבות ולקחו נכסיהם וממונם למלך. ומהיהודים אשר בסרדיניא נהרגו רבים בדרך ומאותם הנשארים בפלורנציא אחר השמד נוהגים היו יהדות בהצנע ובפרט הנשים. אבל היה ענין הנשים במקרה כי שואלין להן למה ידליקן נר ערב שבת וכן שמביאין ירקות

In the year 5250 (after the creation of the world, that is, in the year 1490 A.D.), the Jews in Savoy and Piedmont, and in Lombardy, as well as in Sicily, were generally persecuted; however, nothing particular or specific is found concerning those persecutions and their causes. Likewise, the Jews in Florence were persecuted and expelled, and a great many of them fell away from their religion. But after they had fallen away, they had, by the command (and dispensation) of God, no rest or peace among those peoples, and many of them thereafter sought to follow God the Lord into other kingdoms. When it became known, however, that their intention was to depart and to take up the Jewish faith again, the Christians rose up by the thousands and tens of thousands and took their money and goods before the king. Of those Jews who were in Sardinia, many were killed along the way. And of those who remained in Provence after the persecution, many, and especially the women, kept the Jewish religion in secret. The women, however, explained what they had done as though it had happened by chance. When they were asked why they lit candles on the eve of the Sabbath, and brought herbs and varieties of delicacies to the table on the Sabbath night, they gave the answer that they had seen their mothers accustomed to doing it in that manner.

Thereupon the following continues in that same place: באותם ארצות היה בשנה ההיא שנה השמד דבר כבד מאד בכל אותם העמים ומהאנוסים לא מת אחד. זכו ראו הגוים הדבר ההוא הכבד אמרו בלבם כיון שהדבר עלינו הוא ולא על האנוסים נצרה שילכו למקום אשר יחפצו. אז יצאו מהאנוסים עם רב להציל את נפשם אבל רבים נשארו באותם ארצות כי היו יראים שמא התחבולה היא מן העמים לדעת מה שבלבם ונשארו באותם ארצות לאלפים והם באותם מקומות נוהגים היו יהדות ואף על פי שהיו חוקרים עליהם לא נמנעו משמירת תורת משה עליו השלום כל אפשרותם - לימים קמו עליהם חוקרים והשחיתו והתחילו לשרוף ולקחת נכסיהם עד שקם מלך אחד וחמל עליהם וצוה שלא ימצא שום חוקר במלכותו ולא איש יהודי : That is: In those same (aforementioned) lands, in that same year in which the persecution took place, there was a very severe plague among all those peoples, yet among the forced converts not a single one died. When the *Gojim*, or Christians, had seen the severe plague, they said among themselves: since the plague is upon us and not upon the forced converts, we will therefore command that they may go wherever they wish. Thereupon a great multitude of people departed from those same lands to save their lives; many, however, remained therein, because they had feared that the peoples might be employing a cunning stratagem in this, in order to discover what they had in mind; and they remained in those same territories by the thousands, and practiced the Jewish religion in those same places. Although the *Inquisitores* (that is, those who conducted investigations in matters of religion and inquired whether anything was being done contrary to it) were set against them, they were nonetheless not deterred from observing, to the fullest extent possible, the Law of Moses, upon whom be peace. Some short time thereafter the *Inquisitores* rose up against them and dealt wickedly with them, and began to burn them and to seize their goods, until a king arose who took pity on them and commanded that no *Inquisitor* or examiner, nor anyone else who falsely accused them of a misdeed, should be found in his kingdom, since they (namely, those who had been forced) were acting faithfully.

Furthermore, the following is read concerning this matter in the oft-cited booklet *Schévet Jehúda*, fol. 32, col. 2, numero 27: שנת חמשת אלפים וק"ן היו גזרות כוללות ברוב ספרד וביותר גדולות בחכמה: ובמנין כי קמו גויי הארצות פתאום עליהם להרוג ולשלול שלל ולבזוז אם לא יצאו מכלל הדת ורבים מהשרירים עמדו על נפשם ודתם וקבלו עליהם לעמוד על כל מה שיגזרו עליהם ותורת אמת במקומם והדרה ונהרגו רבים על קדושת השם. וכן היה במלכות ארגון ליסיא מאיורקה ברצלונה לירידה. ובאותם מקומות מקצת מהם יצאו מכלל הדת מרוב המצוקות והאימות כי נלאו מאד ועם כל זה נצח ישראל לא ישקר ולא יכזב וכל אותם האנוסים שמו פניהם לבקש דרך להציל את נפשם וגזרו עליהם that is, in the year 5150 (after the creation, and in the year 1390 A.D.), there were general persecutions against the greatest, the wisest, and the most numerous (communities of Jews) in Spain; for the common people of the land rose up suddenly against them, to kill and to plunder them, if they would not apostatize from their religion. Many of those who remained, however, stood firm in their hearts and in their faith, and resolved to endure everything that might be decreed against them, and that the true Law (of Moses) should remain in its place and in its honor; and many of them were killed for the sanctification of the name of God. It went likewise in the Kingdom of Aragon, Lisle, Majorca, at Barcelona, and Lirida. In those same places, however, some fell away on account of the many tribulations and the fear, for they had been made very weary.

"Yet the Strength of Israel (namely God) will not lie, nor repent" (as is to be read in 1 Sam 15:29), and all of those compelled ones resolved among themselves to seek a way to save their souls, and appointed the misery upon themselves that they would go in the lands of their enemies from one people to another until they found a secure place to keep their Law, and God helped them, etc.

Furthermore, it is read in the aforementioned little book *Schévet Jehúda* fol. 65, col. 2. that one by the name of *Verlorius*, who was presumably someone who had voluntarily become a Christian, addressed a king of Spain who intended to compel the Jews to the Christian religion in the following manner: שמעתי שכוונת אדוננו להכריחם על דת הנה מה טוב ומה נעים אם היה עולה ותדע אדוננו כי האנוסים יותר יעבדו את דתם הראשונה אחר האנוס ממה שהיה קודם האנוס. ושמעתי כי אנוס אחד כשהיה בא לבית תפלתו והיו מרימים גויית מושיענו היה מכה על לבו ואומר אוי מי שרואה וזה ואוי מי שמאמין בזה. ובעיר שביליא אמר חוקר אחד אל הדוכס אם הקצר.. אדוננו לדעת איך האנוסים שומרים שבת נלך ונעלה אל המגדל. עלו אל המגדל ואמר לו שא נא עיניך וראה בית פלוני היא בית אנוס ובית פלוני בית אנוס וכן רבים ולא הראה מאחד מהם עם כל היקף החורף שיצא משם עשן והוא מפני שלא הדליקו אש להיותו יום השבת. עוד נודע אצלנו כי אנוס היה בספרד שהיה אוכל כלי השנה לחם שלא תחמיץ כדי שיוכל לאכול כן בספרד ולא יקומו עליו והיה אומר שאסטומכא שלו אינה סובלת חמץ. ויום טוב שתוקעין שופר הולכין אל השדה ובתוך הקנים וקוצים חוקעין כדי שלא ישמע הקול חוצה. ואיש מוכן יש להם ששוחט ומוליך לבתיהם. ומהם מי שימול בהחבא ומהם מי שמל את עצמו כי לא בטח באדם מיראה הדבר. ומהם מי שמביא ספר תורה של משה בתוך שק של פלפלין וכן בשאר מצות שלהם. ומה יועיל לאדוננו ומלכנו כאשר ישפוך על היהודים מים קדושים ויקראוהו בשמנו פידרו או פאבלו והם שומרים את דתם כעקיבא וטרפון אין תועלת בהתנצרם אלא שמנהגים על הנוצרים האמתיים ולא יראו כי כבר That is: I have heard that our Lord has resolved to compel the Jews to the (Christian) religion. Oh, how good and how pleasant it would be if it turned out well! But let our Lord know that the

compelled Jews will practice their religion after the compulsion more than they did before the compulsion; and I have heard that one who was compelled, when he came into our church and the body of our Savior was elevated, struck his breast and said: Woe to him who sees this, and woe to him who believes in this! An inquisitor or investigator in the city of Seville also said to the Duke: if the Lord wishes to know how the compelled ones keep the Sabbath, let us go up to the tower. When they had gone up to the tower, he said to him: See, this house is the house of a compelled one, and that house is the house of a compelled one, and there are many such houses, and you cannot see smoke coming from a single one of them, even though it is a hard winter; and this comes from the fact that they have made no fire, because it is the Sabbath day. Beyond this, it is known among us that there was a compelled one in Spain who ate unleavened bread the whole year through, so that he might eat it thus in Spain and no one would rise up against him, and he gave as his excuse that his stomach could not tolerate leavened bread. On the feast day (namely the new year's day) on which they blow the horn, they go out into the field and blow on the hills and in the valleys, so that the sound cannot be heard outside. They also have an appointed man who slaughters and brings (the meat) to their houses. Some among them are circumcised in secret; others circumcise themselves, for they trust no one, out of fear that the matter might be revealed. Some of them carry the book of the Law of Moses in a pepper sack, and in the same manner they handle their remaining commandments (keeping them secretly). What good will it then do our Lord and King when holy water is poured over the Jews (and they are baptized) and a Jew is called by our name Peter or Paul, if they nonetheless keep their religion like *Akkiva* and *Tarpon*? There is no benefit in their becoming Christians; rather, they raise themselves up arrogantly above the true Christians and have no fear, since they are already regarded outwardly as Christians. Let our Lord also know that, beyond all doubt, Judaism is one of the incurable diseases.

Although the Jews were expelled from Spain in the year 1492 A.D. and from Portugal in the year 1496, and those who remained were compelled to convert to the Christian religion, those who were thus forced to convert nevertheless continued to propagate the Jewish religion among themselves, and instructed their children in it and held them to it, so that even to this day many secret Jews are found among them, some of whom from time to time quietly leave the country and betake themselves either to Holland or to other places where they can openly practice their religion without fear. I myself saw some such people in Amsterdam in the year 1680, who had at that time come there from Portugal. For this reason, that Jew who, as mentioned above, held a conversation with *Philippo von Limborch* concerning the Christian religion, writes on *pagina* 102 concerning those who are descended from ancestors forced from the Jewish to the Christian faith and who dwell in Spain and Portugal, in the following manner: *Omnia monachorum claustra atque monialium Judæorum plena: Canonici, Inquisitores, Episcopi plurimi ex Judæis procedunt: non pauci in corde judaizant, & propter ea bona temporalia, Christianismum simulant, ex quibus aliqui resipiscunt, & ut*

*possunt, effugiunt. In hac civitate, & plurimis aliis regionibus, monachos habemus, qui idololatriam rejecere, Augustinianos, Franciscanos, Jesuitas, Dominicanos. Sunt in Hispania Episcopi, & gravissimi monachi, quorum parentes, fratres, & sorores, in hac, & aliis civitatibus, ut Judaismum servare possent, inhabitant,* That is: All the cloisters of monks and nuns in Spain and Portugal are full of Jews; the majority of canons, *Inquisitores*, and bishops are of Jewish descent, and there are not a few who are Jews in their hearts and pretend to be Christians on account of the temporal goods they enjoy, among whom some repent and take flight as best they can. In this city (Amsterdam) and in many other lands, we have monks who have rejected idolatry, namely Augustinians, Franciscans, Jesuits, and Dominicans. In Spain there are bishops and distinguished monks whose parents, brothers, and sisters dwell in this and in other cities so that they may be able to maintain the Jewish religion.

From all of this it is plain to see how little was accomplished by such compulsion in former times, and from this it may be reasonably judged that, if one were to try at the present time to force the Jews into the Christian religion by such means, the matter would not turn out any better or more successfully; rather, out of sheer stubbornness, they would either prefer to take one another's lives themselves, or allow themselves to be killed by Christians, than become Christians. Or, if they were already to outwardly profess the Christian faith out of fear of death and other adversity, they would nonetheless remain Jews in their hearts, and thus all the effort and labor expended would be in vain and for nothing. One need not be at all surprised at this, however, for how can it be possible that a person could so quickly adopt another religion, of whose truth he is not convinced in his conscience by compelling grounds? Conscience is a delicate thing, which cannot be compelled but must be persuaded. The one who is to be converted must be shown by clear and irrefutable grounds that his religion is false, but that the other, which he is to adopt, is true and built upon the word of God. When this is done, and he truly grasps the truth of the matter that is set before him to believe, and accepts it, then one may be assured that one will have in him a true and steadfast Christian, and not a hypocrite. Faith comes from preaching, as the holy Apostle *Paul* teaches in the Epistle to the Romans, Rom 10:17, and those who are to be brought from their erring ways onto the right path of salvation must be kindly instructed, not compelled by cruelty.

That kindness must be used toward the Jews for their conversion is also commanded in the *Jus Canonicum*, in the first part of the *Decretals*, in the 45th *Distinction*, cap. 3, with these words: *Qui sincera intentione extraneos à Christiana religione ad fidem cupiunt rectam perducere, blandimentis, non asperitatibus debent studere, ne quorum mentem reddita ad planum ratio poterat revocare, pellat procul adversitas:* that is, those who with sincere intention desire to bring to the true faith those who are not devoted to the Christian religion must endeavor to deal with them in a gentle and not in a harsh manner, so that adversity does not drive away the mind of those whom the clearly presented reason (on



account of which they ought to convert) could have turned away (from their error). In this, Christ the Lord, as well as the holy Apostles, shone forth by their example, for through their gentle, gracious, forceful, and penetrating teaching, and not through compulsion (which, however, would have been very easy for Christ, as the eternal and almighty Son of God, to carry out), they brought the unbelieving to conversion and to the true faith, of which the history of the New Testament gives sufficient testimony.

Now if one wishes, as is right, that more Jews be converted than has hitherto been the case, one must seek and endeavor to clear out of the way all the aforementioned obstacles, as much as is ever possible; and it would be desirable, first of all, that the divisions in religion among Christians could be settled, for thereby a great obstacle to the conversion of the Jews would be removed from their path, since they conclude from such discord and from the mutually contradictory teachings of the Christians that the religion must be false.

Secondly, it would be highly necessary that the godless life of many Christians, among whom all manner of abominable sins and vices openly run rampant, be abolished and brought to an end, so that the Jews might no longer be offended thereby, as has happened hitherto, and provoked to hatred against us. For as long as this does not occur, and they see all manner of evil taking place, they form the impression that the Christian religion must be worthless, because such great godlessness is practiced among Christians.

Thirdly, it is necessary that learned theologians, well-versed in the Hebrew language and the Rabbinical books, be appointed, who may engage in diligent and gentle discourse with the Jews concerning religion, present to them forcefully and emphatically, and demonstrate from the Holy Scripture of the Old Testament, as well as from the Rabbinical books themselves, that the Christian religion is true and the Jewish religion, on the other hand, false: for in the books of the Jews many things are found which serve to uphold the Christian faith and to refute Jewish errors, as may be seen in *Raymundi Pugione fidei*, and in *Galatinus's* book *de arcanis veritatis Religionis Catholicae*, as well as in *Philippus Mornaeus's* book *de veritate religionis Christianae*. One must, however, not place too much trust in what stands in such books, but rather open the Rabbinical books themselves and look to see whether this or that passage is actually to be found therein, for here and there in *Galatinus* and *Mornaeus* one reads things that I have not been able to find in the Rabbinical books in which they are supposed to appear. If one were now to present such a matter to a Jew and could not prove it, one would be laughed at.

In such a religious dialogue with the Jews, one must thoroughly demonstrate to them that Christ the Lord, whom we Christians confess, is the true Messiah promised by God, and true God and man in one person, and that everything evil which is read about Him in the *Talmud* and other Jewish books consists of nothing but slanders and blasphemies that were fabricated against Him out of pure hatred. Furthermore, one must also set before their eyes all the

remaining principal articles of the Christian religion, as well as the worthlessness of the *Talmud* and the teachings of their rabbis that run contrary to ours, in such a manner that they are convicted in their consciences of the truth of our doctrine and may assent to it. In addition, one must also make clear to them that everything evil which their rabbis teach about Christians, namely that we are governed by the chief devil *Sammaël* and receive our souls from him, along with other things they assert about us, is false and untrue. For such a task, however, no persons should be appointed other than those who, as mentioned above, are well educated; otherwise nothing whatsoever will be accomplished, and all those who know from experience what disputing with Jews entails will agree with me on this point: for when a Jew has studied even a little, and there are many such people among them, he will give so much trouble to one who is not versed in the Hebrew language, and will bring forward so many evasions against that person's proffered proofs, that the latter cannot hold his ground against him. If, moreover, someone who understands little disputes against them and advances poor and wretched proofs in support of this or that point against them, as has happened in the past, as is found in the Jews' books, such as in Rabbi Lipmann's *Sepher Nizzáchon* and the old *Nizzáchon* and other books of that kind, this only serves to bring the Christian religion into contempt: for the Jews thereby come to think that no better proofs can be produced on our side, and that consequently our religion is false.

Fourthly, it is necessary that one deprive them of the aforementioned excessive freedoms, by which they are strengthened in their unbelief. Instead of the trade which they carry on with their shops and the selling of all manner of goods, whereby they lead a soft and easy life and acquire great sums of money and property through the deception of poor Christians, almost in idleness, one ought to compel them to all manner of labor and let them earn their bread in the sweat of their brow. For why should such avowed enemies of Christ and of all Christians lead a more comfortable life than most Christians? Let them, in order to earn their bread, till the fields, hew wood and stone, and perform other heavy labor; thus their arrogance, to which they are now so greatly given, will pass away. *Georgius Nigrinus* gives, in his book which he calls *Judenfeind*, at *pagina* 164, the advice that one should make them chimney-sweeps and *cloaca*-cleaners, knackers, and flayers; but such work might be altogether too disgusting for the delicate and pleasure-loving Jews, and contrary to their sense of *respect*, since they imagine themselves to be the foremost people among all peoples, and all of them together to be royal children and great lords, as has been demonstrated above in the 14th chapter of the first part from *pagina* 569 to 578; why, then, should one treat them in so contemptible a manner? *Nigrinus* must not have been acquainted with the Jews' distinguished lineage, otherwise he would have written very differently.

Concerning the abominable usury which they practice without shame: it has indeed been earnestly forbidden in the Imperial Recesses, for in the *reformation* of good *Policey* established at Augsburg in the year 1530, *titulo* 27, the following is written: Whereas in

certain places in the Empire of the German Nation, Jews practice usury and lend not only against high bonds, sureties, and personal pledges, but also against stolen and pilfered goods, and through such usury burden the common, poor, needy, and unwary people more than anyone can sufficiently reckon, ruining them miserably and grievously: we set, ordain, and will that Jews who practice usury shall be housed, kept, or protected by no one in the Holy Empire; that likewise they shall have neither peace nor safe conduct within the Empire, and that no court shall assist them in collecting such debts, under whatever guise the usury may be concealed. Yet so that they may still have sustenance for their bodies, whoever wishes to tolerate Jews among him shall keep them only on the condition that they refrain from usury and forbidden usurious trade, and support themselves through honest commerce and manual labor. These are the words of the ordinance established in the Imperial Recesses. But where is a Jew who abides by it? They oppress poor Christians with their practiced usury so severely that they flay the marrow from their bones, and they deceive them in all their dealings. Likewise there is not one among them who performs even the least manual labor, and one will never see a Jew who chops or splits so much as a single log of wood in his own house; rather, all their work must, to the shame and mockery of the Christian religion, be done by Christians.

When one reads the 28th chapter of the 5th book of *Moses*, one finds that it is not fitting for Christians to pay usury to Jews, but rather that, on the contrary, the Jews ought to pay usury to the Christians: for from the 15th verse to the end of the chapter it is declared how it was proclaimed to them that they should be cursed in all places if they would not obey the voice of God; among which curse is also contained that which is written in the 43rd and 44th verses, in these words: “The stranger that is among you shall rise up above you higher and higher, and you shall come down lower and lower. He shall lend to you, and you shall not lend to him.” And in the 64th verse it is read: “For the Lord shall scatter you among all peoples, from one end of the earth to the other.” Since now God the Lord has driven out the wicked and stiff-necked Jews from their land on account of their disobedience and their abominable sins, and has scattered them throughout the entire world, and has allowed the curse that was threatened against them to come upon them all, it is therefore not right that they should, among the Christians with whom they dwell as people cast out by God, rise up above them and lend them money at usury, and in such a manner pass their time in idleness and conduct themselves like great lords, while the Christians are oppressed by their manifold extortions and must borrow money from them against the payment of a shameful rate of usury; for such a thing is directly contrary to what stands in the aforementioned words of God (Deut 28:15, 43-44, 64).

The converted Ferdinand Heß also makes mention, in his *Juden-Geissel*, in the third part, in the 5th chapter, of the aforementioned words of Deut 28:44, and states that if things were now going as they should, the Jews would have to borrow from others; and he continues as

follows: It would therefore be well for a proper authority to be obligated to uphold this pronouncement more earnestly, and not to permit the godless Jews to engage in the terrible usury practiced upon poor Christians, by which poverty is so greatly sucked dry and ruined. Should they not rightly be driven to learn a trade? For where they are permitted to continue thus in their hardened way of life, they will, the longer it goes on, become ever more arrogant and proud. And shortly after this he writes further: It would therefore be useful and necessary, indeed godly, to eradicate the godless usury from all lands and cities, to clip the wings of the stubborn Jews somewhat thereby; perhaps, if they were not thus kept in their roguish way of life, some among them might then well convert and become godly Christians.

Regarding the freedom of the Jews with respect to their synagogues or schools, it would be desirable that this not be permitted to them, since in these places they blaspheme Christ the Lord in a most horrible manner, and this occurs three times every day in a prayer which begins: עלינו לשבח לאדון הכל וגוי *Olénu leschabbéach liádon haccól*, etc., that is, “It is our duty to praise the Lord of all things,” etc., in which He is called הבל וריק *Héfel varik*, that is, a vanity and a nullity, and אל לא יושיע *El lo joschía*, that is, a God who cannot redeem, as has been reported in detail above in the first part, in the second chapter, *pagina* 81, etc., under the tenth mocking name which they give to Christ. Likewise, in their prayers contained in the *Selichóth* and the *Machsor*, they mockingly call Him *Molech*, *Bel*, and *Baal*, which are names of pagan gods, and *Talui*, that is, one who was hanged, and יחוס ערוה וזמה *Jichum érvah vesimmah*, that is, one who was conceived through shame and vice, as well as נצר נאפוץ *Nézer náafuf*, that is, an adulterous branch, and נצר נתעב *Nézer nitaf*, that is, an abominable branch, as has been clearly demonstrated above in the aforementioned first part, in the second chapter, under the eighth, ninth, eleventh, twentieth, twenty-first, and twenty-second blasphemous names given to Christ. Furthermore, all Christians are cursed in the most terrible manner in manifold ways in the Jews’ synagogues, as has been shown in detail and with more than sufficient proof in the second chapter of this second part. The legal scholar *Brunnemannus* teaches in his *Commentario in Codicem*, *lib. 1. tit. 9. de Judæis & cælicolis* on *legem* 11 as follows: *Judæi jubentur ritus suos citra contemptum Christianae Religionis observare, alias amissuri permissa, nisi ab illicitis temperaverint*: that is, “The Jews are commanded to observe their customs without contempt for the Christian religion; otherwise they shall forfeit that which is permitted to them, if they do not refrain from unlawful things.” But what greater contempt of the Christian religion can there be than when our Savior Christ, as the foundation of our faith, is blasphemed in so horrible a manner? Therefore I give all pious Christians cause to consider whether the Jews have not, through such blasphemies, forfeited the great grace which the high Christian authorities have hitherto shown them by permitting the construction and maintenance of their synagogues; and whether for this reason all of these ought not to be taken from them, and their public so-called divine worship

entirely and forever forbidden? If this were to happen, they would better reflect that they are in *exilio*, or misery, and would consider that the curse of God hangs over them, and would in this way be more readily moved to abandon their error.

Regarding the fact that the Jews, in such an impudent manner, write, teach, and publicly release in print whatever they wish against our most precious Savior, the Christian religion, and Christians, consisting of all manner of blasphemous and defamatory things, right in the midst of Christians: it would not only be very necessary that all of this be forbidden to them under penalty of the severest punishment, but it would also be praiseworthy and beneficial that one take away from them all those books in which such things are contained, and not leave a single one of them in their hands; and furthermore, that one compel them to compose entirely different prayer books, since their current ones, which they use, contain, as mentioned above, blasphemies against Christ and the Christian religion, as well as a great many horrible curses against all Christians. For as long as they retain such books in their hands and read them, they will be incited and stirred up to hatred against Christ and everything Christian, more and more with each passing day. In particular, one ought to tear from their hands all books in which the Christian religion is disputed against and the Jewish religion is in turn confirmed; and one should appoint people who understand the Hebrew language to inspect the houses of the Jews from time to time in a completely unexpected manner, and to search diligently whether any such books might still be found among them, which would likewise need to be observed in their synagogues, in which they also always keep books.

Regarding the freedom that is granted to the Jews, namely that they are permitted to have their own judges among themselves, who pronounce their verdicts on the disputes and legal proceedings arising among them, and settle and resolve these where possible: it would be desirable that this not be allowed, since it is a *species dominii*, that is, a kind of lordship, and it only makes them proud and hardens them in their unbelief. For this reason, *Brunnemannus* writes very aptly in his aforementioned *Commentario* on the *Codicem*, lib. 1. tit. 9. *De Judæis & cælicolis, über legem 15.*, when he breaks out in the following words: *Judæi non debent habere proprios judices, scilicet seniores, sed adire debent ordinarios judices; non enim ipsis permittendum est, ut propriam rempublicam habeant, sed sunt subditi & servi Imperii Romani. Præstaret igitur eos ita tractare, ut sentirent se servos esse.* That is: the Jews shall not have their own judges, namely the elders, but must go before the ordinary judges; for one must not permit them to have a commonwealth of their own, but they are subjects and servants of the Roman Empire. It would therefore be better to deal with them in such a way that they would feel that they are servants.

Regarding the freedom that is permitted to Jews in Holland, namely to circumcise someone who wishes to convert from the Christian faith to Jewish error and to receive him into the Jewish community: it would be good if this were not allowed there, because, as

mentioned above, the Jews are in this way confirmed and hardened in their false faith. And it is praiseworthy that this is otherwise knowingly permitted nowhere among Christians. Beyond that, it is also very commendable that the Jews are forbidden by Imperial Law from persuading a Christian to their religion, for in the 18th *lege Codicis de Judæis & cælicolis* it is written on this matter as follows: *Si Judæus pertrahere Christianum ad Religionem suam ausus fuerit, proscribitur, & sanguinis pœnam sustinet*: that is, if a Jew dares to draw a Christian to his religion, that person is declared an outlaw and must suffer the penalty of blood. Concerning which still more is to be found in the same place. Yet the Jews do this secretly nonetheless, seeking to lead Christians astray in their faith and to bring them over to their religion. And thus the Jews of Prague will also, without any doubt, have dealt in this manner with the aforementioned student, whom they subsequently sent to Amsterdam in order to have himself circumcised there. Likewise, a Jewish woman from Berlin came here to Frankfurt am Main in the year 1698, who had been fully resolved to become a Christian and had for that purpose received instruction from a distinguished and very learned gentleman of the clergy; but since she had acquaintances in the Jewish quarter, they did not rest until they had turned her away from her good intention and caused her to slip away secretly and abscond. For this improper act, those who instigated it would still have their well-deserved punishment to face.

Regarding the freedom that Jews enjoy, whereby Christians serve them on their Sabbaths and feast days, as well as at other times, it would be highly necessary to forbid this strictly and under penalty, so that no Christian henceforth performs even the slightest service for any Jew, at whatever time it may be; because through this the malicious Jews not only become ever more arrogant the longer it continues, and regard themselves as great lords while regarding Christians as their servants, in that they are permitted to be idle while poor Christians perform their work, but also because they are strengthened in their religion in this manner, in that they imagine themselves to still stand in great favor with God, since their enemies, among whom they dwell, must serve them.

This matter also, that Christians should serve the Jews, runs directly contrary to that curse which was laid upon the Jews in Deut 28, should they not obey God; for in verse 48 of that same passage it is written thus: "And you shall serve your enemy, whom the Lord shall send against you, in hunger and in thirst, in nakedness and in want of all things; and he shall put an iron yoke upon your neck, until he has destroyed you." The said enemy, however, is described in the following verses 49 and 50 thus: "The Lord shall bring a nation against you from far away, from the end of the world, as swift as the eagle flies; a nation whose language you cannot understand. A fierce nation," etc. And by this the Jews understand the Romans to be meant, concerning which Rabbi Mosche bar Nachman writes in his commentary on the Five Books of Moses, fol. 150, col. 2, in the *Parascha Tavó*, as follows: אמר ישא ה' עליך גוי מרחוק כי באו אספיינום וטיטום בנו עם חיל גדול מרומיים בארץ ולכדו כל ערי יהודה הבצורות והצר להם מאד כאשר ידוע בספרים

שלכדו גם חומות ירושלים ולא נשאר רק בית המקדש וחומה העזרה והיו אוכלים בשר בניהם ובנותיהם. וכאשר נלכדה גם היא או נתקיים ונסחתם מעל האדמה ואז שבו הרומיים לארצם ובידם גלות ירושלים וביד עמים רבים אשר אתם מיון ומצרים וארם That is: The Scripture says (v. 9): “The Lord shall bring a nation against you from far away,” for Vespasian came with his son Titus, with a great Roman army, into the land, and they took all the fortified cities of Judah and afflicted them greatly; just as it is known from the books that they also conquered the city walls of Jerusalem, and nothing remained except only the Temple and the wall of the forecourt, and that they (namely, the inhabitants of the city of Jerusalem, out of hunger) ate their sons and daughters.

After the forecourt (along with the Temple) was also taken, that which is written in v. 63 was fulfilled: “And you shall be driven out of the land.” Then the Romans returned to their own land, and the captive Jews of the city of Jerusalem were in their hands, and in the hands of many peoples who had come from Greece, Egypt, Syria, and many other nations, which had rendered aid to the Romans; and that which is read in v. 64 was confirmed: “The Lord will scatter you among all peoples.” Likewise, *Abarbanel* in his commentary on the five books of Moses, fol. 397, col. 2, in the Parashah *Favó*, as also in his book *Májene jeschúa*, folio 58, col. 3, explained the words “a brazen people” as referring to the Romans. By the Romans, however, the Jews understand Christians collectively, as was demonstrated above in the 16th chapter of the first part, at paginâ 632 and 633, under the second name by which Christians are called by the Jews. According to the aforementioned curse, then, the Jews are supposed to serve the Romans and all Christians among whom they dwell in hunger and thirst, in nakedness and every kind of want; but the matter has been turned upside down, for it is the Christians who serve the Jews in hunger, thirst, and want, while the Jews, through their godless usury and cruel extortions, find themselves in great wealth and abundance of all the necessities of life.

O how good it would be if that which is read and commanded in the *Jus Canonicum*, in the *Decretalibus Gregorii* of the ninth, in the 5th book, in the 6th title, in the 8th chapter, were observed, in these words: *Ad hæc omnibus Christianis, qui sunt in jurisdictione vestra, penitus interdicatis, & si necesse fuerit, districtione ecclesiasticâ compellatis eosdem, ne Judæorum servitio se assiduè pro aliqua mercede exponant &c.* That is: Furthermore, you shall utterly forbid all Christians who are under your authority, and if necessary compel them by ecclesiastical strictness, that they not continually expose themselves to the service of Jews for any wage, etc. How praiseworthy, and how supremely beneficial and useful for the preservation of the honor of the Christian religion and for all Christians, it would also be if one were to diligently and zealously abide by that prohibition which is found under the aforementioned title, in the 13th chapter, issued by Pope *Innocentius* the Third, and which reads as follows: *Inhibemus ergo distractè, ne Judæi de cætero nutrices vel servientes habeant Christianos, ne filii liberæ filiis famulentur ancillæ, sed tanquam servi à Domino*

*reprobati, in cujus mortem nequiter conjurarunt, se saltem per effectum operis recognoscant servos illorum, quos Christi mors liberos, & illos servos effecit*, That is: We therefore strictly forbid that Jews henceforth have Christian wet nurses or other Christians who serve them, so that the children of the free woman may not render service to the children of the handmaid, but rather that they, as servants rejected by the Lord, to whose death they wickedly conspired together, may recognize at least through the actual performance of their works that they are the servants of those whom the death of Christ made free, while making them servants. If Christians were restrained from all Jewish service by a renewed and severe prohibition, how quickly would the Jews, puffed up with their stinking pride, let go of their arrogance, and thereupon reflect that the curse of God rests upon them, and consider why this is so, and through such reflection be moved to conversion. But let this be enough on the subject of the excessive freedom of the Jews and how it is to be withdrawn from them.

Fifth, regarding the elevation and promotion of Jews to positions of honor, it would be desirable that this no longer take place, because, as has been demonstrated above in this chapter from their own books, they are thereby strengthened beyond measure in their erroneous religion, and regard this as an infallible sign that they are still God's beloved and dear children. Let one consider, for God's sake, what has been reported at length above in the first chapter of the first part concerning their horrible blasphemies against God the Father, and immediately thereafter in the second, third, and fourth chapters concerning their abominable slanders and blasphemies against God the Son, our sole Redeemer and Savior, and in the following sixth chapter concerning their dreadful blasphemy against God the Holy Spirit. Let one weigh how wantonly they dishonor, revile, and despise the New Testament, the holy Evangelists and Apostles, and all the Saints, the Christian religion, the holy Sacraments, the Christian Church, our feast and holy days, and Christians as a whole, as has been powerfully demonstrated in the seventh, ninth, tenth, eleventh, twelfth, thirteenth, and following chapters up to the nineteenth chapter of the aforementioned first part; likewise how unspeakably they curse and execrate us, according to the content of the second chapter of this second part, and let one then consider within oneself whether such a godless person, who in so shameful and malicious a manner strips all honor from God and His Christian Church, is worthy of being promoted to any position of honor, or of being honored in any way whatsoever. In the Imperial Recesses, in the *Reformation* of good *polity* established at Augsburg in the year 1530, *titulo 1, §. 5*, it is stated that whoever commits the blasphemy mentioned in the preceding *§. 1, 2*, namely blasphemy against God, the most holy humanity of Christ, Mary His mother, and the saints, and is not punished in body or life on that account, shall be considered dishonorable and shall be regarded as such by men, and may also be declared dishonorable on that basis. All of which was subsequently repeated, by virtue of the said Imperial Recesses, in the *Police* ordinance established at Frankfurt in the year 1577, *titulo 1, §. 7*. Now, there are surely no worse blasphemers of God, despisers of Christ and His



blessed mother, and of all the Saints, under the sun than the Jews. Therefore they are all to be regarded as dishonorable, and not worthy of being promoted to any positions of honor, or of having even the least honor shown to them by Christians. Hence it also follows that they are regarded in law as disreputable; on this account *Gilhaufen* writes in his *arbore judiciaria civili*, in the first chapter of the first part, numero 72, in the following manner: *Judæi sunt infames, viles, abjectæ, & humiles personæ*, that is, the Jews are dishonorable, base, contemptible, and lowly persons. If one now wishes that more Jews convert to the Christian faith and promote the honor of Christ and the Christian Church, as everyone is obligated to do, then it is highly necessary that those things be omitted by which the Jews, by their own admission, are confirmed and maintained in their erroneous faith, among which the promotion of them to positions of honor, and likewise the honor otherwise shown to them, is by no means the least.

Sixth, regarding the matter that Jews are deterred from accepting the Christian religion because converts are very often left entirely without support and in the deepest poverty among Christians: this is not very surprising, for enduring hunger and hardship is exceedingly bitter and unbearable to a person. If they had learned a trade, or were otherwise accustomed to heavy labor, or had the means to start and carry on a business or commerce, they could see to their own sustenance themselves. The first two of these things are entirely absent among them, and the third is to be found among only a few; therefore it is necessary that one lend such people a helping hand and assist them forward, so that they can begin and pursue something by which they may secure their livelihood. But so that no Christian need be burdened with contributing money toward this, although every person is obligated to contribute according to his means toward such a work that redounds to the honor of God, I would hold, without presuming to dictate, that the matter could be helped in the following manner. In the Imperial Recesses, as was already mentioned shortly before, in the *reformation* of good *Policey* established at *Augsburg* in the year 1530, *titulo 1*, on blasphemy, §§ 1 and 2, and *titulo 2*, § 1, the blasphemy of God, of the humanity of Christ, of the Virgin *Maria*, and of all the Saints is strictly forbidden, and it is commanded that such blasphemers shall be punished criminally with their lives or with the removal of certain of their members. The very same is also to be found in the aforementioned Imperial Recesses of the *reformation* of good *Policey* issued at the said *Augsburg* in the year 1548, *titulo 3*, § 1, and in the *Policey-Ordnung* established at *Frankfurt* in the year 1577, *titulo 3*, § 1, as well as in the criminal court ordinance of Emperor *Carolus* the Fifth, in the 106th *title*. Since, now, the Jews blaspheme, revile, and despise our most innocent Savior Christ Jesus, and His holy Mother, together with all the Saints, in the most terrible manner, as has been mentioned and sufficiently demonstrated above, they could therefore also well be punished in the aforementioned manner; as indeed Jews who have poured out blasphemies against Christ have already on several occasions been executed by the sword, concerning which *Carpzovius in pract. Crim.*

*part. 1. quæst. 45. numero 55.* may be consulted. It is also recorded in the ninth part of the *Theatri Europæi, pagina 995, col. 2.*, that a Jew at *Cracow* in the year 1663 was adjudged by the court to be worthy of death on account of blasphemous words poured out against the divinity of Christ.

Since all Jews would have to be executed in this manner, given that they can all be accused and convicted of blasphemy on the basis of their prayer books, I am of the opinion that their blasphemies must also be distinguished from those blasphemies committed by Christians, that is, by people who know that Christ is true God and man in one person, and who commit such acts willfully and against their own conscience. The Jews, by contrast, blaspheme out of pure ignorance, since from youth they are badly instructed, as though Christ the Lord had led a wicked life and defiled Himself with grievous sins, as has been shown in the second and third chapters of the first part, which is why they hate Him in the extreme. Christ the Lord Himself, moreover, when He hung on the cross, attributed the evil deeds committed against Him by the Jews to their ignorance and prayed for them, as may be read in Luke 23:34, where He said: "Father, forgive them, for they know not what they do"; and yet not only was He greatly blasphemed by them at that very moment on the cross, as may be seen in Matt 27:39 and Mark 15:29, but He had also previously been forced to hear many words of blasphemy and abuse from them, when they said of Him that He drove out devils through Beelzebub, the chief of the devils, as may be read in Matt 12:24 and Luke 11:15, and that He had Beelzebub, as is written in Mark 3:22 and John 7:20. I would therefore hold that one ought to proceed more leniently with the Jews in this matter, and that instead of punishing them in body and life, one should punish them in their goods and money, which they have scraped together through godless usury and shameful deceit, taking most of it from them, and applying a good portion of it toward the maintenance of those Jews who accept the Christian faith. In this way, the poor converts could be assisted, and all obstacles arising in this matter could be entirely removed from those who, out of fear that they would suffer want if they were to become Christians, might be deterred, and they could thereby be all the more encouraged toward their conversion.

Regarding the grave insults, humiliations, contempts, and curses, and indeed the very danger to body and life, which those who either wish to convert to the Christian religion or have already converted, as mentioned above, must fear from malicious Jews: there is indeed a sharp prohibition against this in the Imperial Laws, in the third *lex* of the *Codex de Judæis & Coelicolis*, in these words: *Judæis volumus intimari, quòd si quis post hanc legem aliquem, qui eorum feralem sectam fugerit, & ad Dei cultum respexerit, saxis aut alio furoris genere (quod nunc fieri cognovimus) ausus fuerit attentare, mox flammis dandus est, & cum omnibus suis participibus concremandus*, That is: We wish it to be made known to the Jews that if any one of them, after this law, dares to attack someone who has abandoned their destructive sect and turned to the service of God, with stones or in any other violent manner

(which we have learned is now occurring), that person shall immediately be thrown into the fire and burned together with all his accomplices. Yet the Jews, on account of their abominable hatred toward converts, are so brazen and reckless that they insult, despise, and revile them in every way they can and may, and indeed, in order to make them hated among Christians, speak all manner of evil against them. They also curse them, together with all of Christendom, daily in a prayer which is called ברכת המינים *Bircháth* (or *Birchas*) *hammínim*, that is, the cursing of heretics, and which begins as follows: *Velammeschummadím*, (or *Velammalschíním*) *al tehá tikvah*, *vechól hammínim keréga jovédu etc.*, That is: The apostates (or slanderers) shall have no hope, and all heretics must perish in an instant, *etc.* This matter has been treated at length above in the second chapter of this second part, *paginâ 107. etc.* It would therefore be necessary that the Jews be once again most strictly forbidden to injure or curse, in any manner whatsoever, whether secretly or openly, in word or deed, any of those who convert; and that they be earnestly commanded to omit henceforth the aforementioned curse-prayer entirely, along with other godless things in their prayer books. If this were done, and the first person who acted against it were punished in an exemplary manner, the others would take it as a warning and leave it off in the future; and thus this cause as well, which holds one or another back from conversion, could be averted and removed from the path.

To conclude this work, I wish from the bottom of my heart that the dear God (who, as may be read in Deut 7:6 and Ps 135:4, chose the Jewish people of old as a people of His own possession from among all the peoples that are upon the earth, and caused the Messiah and Redeemer of the human race to come forth from them, but afterward rejected and cast them off for a time on account of their unbelief, as it is written in Rom 11:20, through whose fall salvation came to the Gentiles, as is taught in Rom 11:11) would in grace have mercy upon the blind and hardened Jews, whose salvation and blessedness the holy Apostle Paul so fervently desired in Rom 9:3-4; that He would remove the veil of Moses which hangs before their hearts, take away from them, according to the prophecy of Ezekiel in Ezek 36:26, the heart of stone out of their flesh and give them a heart of flesh, illuminate their understanding, which is utterly and entirely darkened in spiritual matters, with the rays of His boundless goodness and mercy, and fulfill among them the words of the aforementioned holy Apostle Paul in the Epistle to the Romans, Rom 11:25-26; so that they may recognize Christ the Lord, as the sole Savior and Redeemer promised by God in the Old Testament and sent in the fullness of time, with true faith, receive the consoling teaching of the New Testament, and serve together with us the eternal triune Creator of Heaven and Earth, God Father, Son, and Holy Spirit, in this transient life, in the unity of faith, in such a manner that we here, as brothers in Christ, walk with one another in sincere conduct, and that after this earthly existence we may all in eternal blessedness praise and glorify God continually in unspeakable joy and glory.

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Deserts are beloved by devils as a dwelling place. 449. Winds will in the future bring together the scattered Jews. 715. Clouds shall in the future rise up, which will cause great plagues to Rome. 140. 141. One who dwells in the land of Israel is blessed. 287. Usury, how it is called in the Hebrew language, and why it is so named. 597. 598. One who lends money at usury has no share in eternal life. 599. It amounts to the same as if he denied the exodus from Egypt. 599. And as if he committed all the sins in the world. 599. 600. Those who take usury must in the future bite their own flesh. 599. Jews are not permitted to take usury from one another. 600. 601. Whoever takes no usury does as much as if he kept all the commandments. 600. What a Jew should do who has taken usury from another and has thereby sinned. 600. 601. The Jews would also do well if they took no usury from any *Goi* or Christian. 601. And usury is said to be driven by the instigation of the devil. 601. Notwithstanding the foregoing, the Talmud permits the Jews to take usury from one another, and the same is regarded as a gift. 602. So too it is permitted to them to take usury from Christians and other peoples. 602. 603. How *R. Bechai* interprets the words stating that the Jews do well when they also take no usury from a *Göi*. 603. The disagreement among the Jews in the interpretation of the words of Deut 23:20 concerning usury, in that some make it a voluntary matter while others make it a commanding precept. 603. 604. Why it is permitted to take usury from foreigners, and for what reason the law commanded this. 604. How much usury the Talmud permits the Jews to take from a *Goi* or Christian. 605. They do not, however, comply with it. 605. 606. An objection that can be made against the Jews regarding the usury they take from Christians. 606. Their answer thereto. 606. 607. 608. *Abarbanel* alone teaches that it is forbidden to the Jews to take usury from Christians. 610. The Jews, however, do not follow him in this. 610. 611. What wicked cunning the Jews employ to obtain great usury. 611. 612. Examples thereof. 612. 613. How greatly the permission of usury hinders the Jews from their conversion. 993. 994. 995. It ought to be forbidden to them according to the ordinance of the Imperial Recesses. 1019. 1020. Such usury is contrary to the curse that God has pronounced against the Jews. 1020. 1021.

## **Z.**

*Zaritha*, a she-devil, is said to have leprous children. 425. The lepers are said to be descended from her lineage. 425.

Sorcery, which devils teach to men. 439.

Magic knots, who made them in Egypt, and for what purpose they were made. 439.

Zedekiah, the king, is said to have been released by the high council at Jerusalem from the oath which he had sworn to King *Nebuchadnezzar*. 500. He was punished because he broke that same oath. 512.

The fingernails of those who have plagued the Jews, how long they will grow in the future. 765. 767.

Ten Tribes: see Tribes.

Signs of the coming of the *Messiah*: see *Messiah*.

The time for inquiring into the coming of the *Messiah* is forbidden to the Jews. 677. Yet many have done so: see *Messiah*.

No Jew may give testimony against another to the effect that he is indebted to a Christian, and this under penalty of the ban. 479. 480.

*Zidkiel*, the angel, is said to have been Abraham's teacher. 375.

A goat signifies *Esau*, that is, Christendom. 785.

*Zoah rothachath*, or boiling filth, what kind of place it is in Hell. 335. 336. What souls are therein. *ibid*.

Toll and tribute, which the Jews pay, saves them from death. 286. 287.

*Zor* without *Vau* signifies the godless empire, that is, Christendom. 792. 795. 797. And *Rome*. 796.

*Zora* is said to signify Hell. 266.

Chastisements are said to atone for sins. 282. 284.

The world to come, or the life to come, which is called *olam habbá*, what is to be understood by it. 236. 237. 238.

Compulsion of the Jews toward the Christian religion is worthless. 1007. to 1016.

Branch: the adulterous branch is called Christ. 126. 1021. As also an abominable branch. *ibid*.

FINIS.

עומד ספר הזה בעזרת השם יתן יהוה ויסיר המסוה למשה מעיני עורים במשיח בנו שנ' לפקח עינים עורים וכ