

Johann Andreas Eisenmenger, Professor of Oriental Languages at the University of Heidelberg: Judaism Unmasked,

Or A Thorough and Truthful Account Of the Manner in Which The hardened Jews blaspheme and dishonor in a terrible fashion the Most Holy Trinity, God the Father, Son, and Holy Spirit; despise the Holy Mother of Christ; mock and ridicule the New Testament, the Evangelists and Apostles, and the Christian religion; and hold all of Christendom in the utmost contempt and curse it; Together with many other matters and great errors of the Jewish religion and theology hitherto either entirely unknown or only partially known among Christians, as well as many ridiculous and entertaining fables and other absurd things brought to light.

All of this powerfully demonstrated from their own books, indeed from very many such books read through with great effort and untiring diligence, with the extraction of the Hebrew words and their faithful translation into the German language,

And

Composed in Two Parts,

Each of which contains its proper chapters, each treating a particular subject in detail.

Prepared for all Christians as a faithful and well-meaning account, and furnished with complete indexes.

With His Royal Majesty in Prussia's Most Gracious *Special Privilege*.

Printed at Königsberg in Prussia, in the year after the birth of Christ, 1711.

We Frederick, by the Grace of God King in Prussia, Margrave of Brandenburg, Arch-Chamberlain and Elector of the Holy Roman Empire, Sovereign Prince of Orange, Neuchâtel, and Valengin, Duke of Magdeburg, Cleve, Jülich, Berg, Stettin, Pomerania, the Cassubians and Wends, Mecklenburg, and in Silesia of Crossen, Burgrave of Nuremberg, Prince of Halberstadt, Minden, Cammin, Wenden, Schwerin, Ratzeburg, and Moers, Count of Hohenzollern, Ruppin, der Mark, Ravensberg, Hohenstein, Tecklenburg, Lingen, Schwerin, Bühren, and Leerdam, Marquis of Veere and Flushing, Lord of Ravenstein, and of the Lands of Rostock, Stargard, Lauenburg, Bütow, Arlay, and Breda, etc. Make it known and hereby give notice: Whereas We, for compelling reasons, have most graciously seen fit to have the book on *Entdecktes Judenthum* by the former *Professor Lingu. Orient.* at Heidelberg, Johann Andreas Eisenmenger, printed at Königsberg in Our Kingdom of Prussia, and to furnish it with a *Privilegium*; We have accordingly hereby and by virtue of this instrument granted said work a *Privilege* to the effect that, for a period of twenty years, it shall neither in Our Kingdom of Prussia, nor in the Electorate of Brandenburg, nor in Our remaining provinces and territories be reprinted by any printer, nor, should it already have been printed elsewhere or should it hereafter be printed elsewhere, shall any *Exemplaria* be imported into Our lands, under penalty of confiscation of the copies and a fine of one hundred *Ducats* to be paid to Our *Fiscus*; and We do hereby most graciously command each and every one of Our governors, governments, court and chamber tribunals, and in general each and every one of Our high and low officials, but

most particularly the *Officia Fisci* in every locality, to observe this most obediently, to uphold this Our *Privilegium* with due force, and to proceed against *Contravenientes* with the penalty contained therein. In witness whereof, under Our own hand and appended Royal Feudal Seal; Given at Cölln on the Spree, the sixth of March, in the year one thousand seven hundred and eleven after the birth of Christ.

Frederick.

M. L. on Princes.

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Index of the Hebrew Books Cited in the First and Second Parts of This Work.

A.

Abarbenel. See *Isaac Abarbenel*.

אֲבָרְבֵּנֶל *Avkáth róchel*, was written by the Rabbi *Makkir*, and printed at Augsburg in quarto, in the year 300 according to the Jews' minor reckoning, that is, in the year of Christ 1540; and it treats of the sufferings to be endured at the time of the *Messiah*, as well as of death, hell, eternal life, and the resurrection.

Ahabbáth ólam: see *Sepher Ahabbáth ólam*.

עקדת יצחק *Akedáth Jizchak*, is written by *R. Isaac Aráma*, and printed in *folio* at Venice in the year 307, that is, 1547. It is a commentary on the Five Books of Moses.

Old *Nizzáchon*: see *Sepher Nizzáchon*, &c.

עמודי גולה *Ammúde gólah*, is written by *R. Isaac*, the son of *R. Joseph* of *Korbel*, and printed at *Cremona* in *quarto*, in the year 317, that is, 1557. It treats of the 613 commandments of the Jews.

עמודיה שבעה *Ammudèha schibba* or *schifa*, is written by *R. Bezáleel*, and printed at *Dürenfort* in *quarto*, in the year 453, that is, 1693. It is an allegorical commentary on many passages of the Old Testament.

ארבע טורים *Arba túrim* is written by *R. Jacob bar Ascher*, and printed at *Cracow* in *folio*, in the year 375, that is, 1615. It treats of the customs and laws of the Jews.

ערוך של רבי נתן *Aruch* or *Lexicon* of *R. Nathan*, is printed at Venice in *folio*, in the year 295, that is, 1535.

עשרה מאמרות *Asaráh maamaróth*, is written by *R. Asárja Mi-Ppáno*, and printed in *quarto*, with the *Commentario Jóel Mósche*, in the year 304, that is, 1544. These are Kabbalistic matters.

עבודת הקדש *Avodáth hakkodesch*, is written by *R. Meir ben Gábbai*, and printed at *Cracow* in *folio*, in the year 337, that is, 1577. It treats of the unity of God and His worship, as well as of the purpose of man and his creation, and the mysteries of the Law.

B.

Bábo Mose is written by *R. Moses bar Maimon* in Arabic with interspersed Hebrew, and printed in *quarto* at *Oxford* with the Latin translation of *Pococke*.

Bammidbar rábba: see *Rabbóth*.

פירוש ר' בחיי על התורה *Bechai*, commentary on the Five Books of Moses, printed at Venice in *folio*, in the year 306, that is, 1546.

בן דעת *Bén dáuth*, written by *R. Achselrad*, and printed in *quarto* at *Hanau*, in the year 376; it is a commentary on the Psalms.

באר הגולה *Beér haggóla*, written by *R. Jehúda Léva ben Bezáleel*, and printed in Prague in *folio* in the year 358, that is, a commentary on those matters in the Talmud which appear absurd.

Benschbuch: see *Bircháth hammáson*.

Bereschíth rábba: see *Rabbóth*.

ברית מנוחה *Beríth menúcha*, written by *R. Abraham Merimon*, and printed in Amsterdam in *quarto* in the year 408, that is, a Kabbalistic book.

Hebrew Bible with the Chaldean translation and the commentary of many rabbis, printed in large *folio* in Basel in the year 378, that is, 1618.

Hebrew Bible also with the Chaldean translation and the commentaries of many rabbis, printed in large *folio* in Venice in the year 285, that is, 1525, and in the year 307, that is, 1547.

Bircháth hammáson, called by the Jews the Benschbuch, is printed in Frankfurt am Main in *quarto* in the year 442, that is, 1682. It consists of prayers.

C.

Cad hakkémach, is written by *R. Bechai*, and printed in Venice in *folio* in the year 306, i.e., 1546. It is a spiritual and moral book.

Caphtor uphérah, is written by *R. Jacob*, and printed in Basel in *quarto* in the year 341, i.e., 1581. It is a commentary on Talmudic histories, narratives, and figurative discourses.

Chapters of Rabbi Eliezer: see *Pirke Rabbi Elieser*.

Chiddúsche aggadóth, is written by *R. Samuel Elieser*, and printed in Frankfurt am Main in *folio* in the year 442; this likewise concerns the Talmudic fables and narratives.

Chissuk emunáh, is a refutation of the Christian faith, written by *R. Isaac ben Abraham*, and is contained in the book of the most learned Doctor *Wagenseil*, which is called *Tela ignea Satanæ*, and was printed in the year 1681 in Altdorf in *quarto*.

Chóschen hammischpat: see *Schulchan áruch*.

Chumasch, or the 5 Books of Moses, with the threefold Chaldean translation and the commentary of *R. Solomon Jarchi*. Printed in Amsterdam in *quarto* in the year 433, that is, 1673.

Col bo, whose author is unknown, was printed in Venice in the year 307, that is, 1547. It deals with Jewish ordinances and laws.

Commentarius on the Machsor, which has not yet been printed, whose author is unknown; however, a Jew who currently lives in Wetzlar, by the name of *R. Veis Selhäußer*, lent it to me to read, when he had still been living in Frankfurt.

Cosri, was written by *R. Jehuda* and printed in Basel in 4to with *Buxtorf's* Latin translation in the year 1660. It is a dialogue on religion between the king of the Cosareans and *R. Isaac Sangari*.

D.

Devarim rabba, see *Rabboth*. *Dick'e Tephilla*, see *Tephilloth*. *Divre malke bajith Scheni*. Printed in Basel in octavo in the year 340, that is, 1580, following the booklet *Seder olam rabba*, and *Sota*, and *Kabbalath haraavad*. It is a history book.

E.

Echa rabbathi, see *Rabboth*. *Eldad haddani*, see *Sepher Eldad haddani*. *Emek hammelech*, was written by *R. Naphtali* and printed in folio in Amsterdam in the year 413; it is a key to the *Cabbala*. *En-Jisrael*, was printed in Amsterdam in octavo in the year 444, that is, 1684. It deals with the entertaining Talmudic stories. *Even haëser*, see *Schulchan aruch*.

H.

Hanhagath chasidim veansché maaseh, was printed in Frankfurt am Main in vigesimo quarto in the year 460, that is, 1700. It deals with the confession of sins and with the

prayer *Shema*. היכל הקדש *Hechal hakkodesch*, was written by *R. Mosche bar Majemon Albas* and printed in Amsterdam in quarto in the year 413; it is a commentary on the Jewish prayer book.

יד חזקה או משנה תורה *Jad chasáka* or *Mischnéh Thóra*, written by *R. Mosche bar Majemon*, and printed in Venice in folio, in the year 334, that is, 1574. Contains all the ordinances and laws that are found in the *Talmud*.

ילקוט חדש *Jalkut chádasch*, whose author is unknown, was printed in Amsterdam in quarto in the year 419, that is, 1659. Consists of *loci communes* drawn from many books.

ילקוט ראובני גדול *Jalkut Rubéni gadól*, was written by *R. Ruben*, and printed at Wilmersdorff in folio, in the year 441, i.e., 1681. Consists of all manner of things gathered from many books concerning the 5 books of Moses.

ילקוט ראובני קטן *Jalkut Rubéni Katon* was likewise written by the aforementioned *R. Ruben*, and printed at Prague in quarto, in the year 420, that is, 1660. Also consists of *loci communes* compiled together from many books.

ילקוט שמעוני *Jalkut Schimóni*, was written by *R. Simeon*, a Jewish native of Frankfurt, and printed at Frankfurt am Main in the year 447, i.e., 1687. It is an allegorical commentary on the entire Old Testament, drawn together from many books.

Jechiel's disputation, which he held with Brother *Nicolaus*, is found in the aforementioned book of Herr Doctor *Wagenseil*, which is called *Tela ignea Satanæ*, and was printed in the year of Christ 1681 at *Altdorf* in quarto.

יסוד שירים *Jesód Schirim*, which book is also called תפוחי זהב *Tappúche Sáhab*, was written by *R. Elieser*, and printed at *Thiengen* in quarto, in the year 320; that is, an exposition of the little book of Ruth.

אגרת בעלי חיים *Iggéreth baalé chajim*, was translated by *R. Klonymus* from Arabic into Hebrew, and printed at *Mantua* in octavo, in the year 317, i.e., 1557. It is a dialogue between human beings and tame and wild, as well as creeping, animals.

אגרת התימן *Iggéreth hattéman*, written by *R. Mosche bar Majemon*, and printed in Amsterdam in quarto, appended to his book called *Sepher mizvóth*, in the year 420, that is, 1660. Therein the Jews are exhorted to steadfastness in the faith and to endurance of the *exilii*, or exile.

אגרת היוכח *Iggéreth haviccúach*, written by *R. Schem Tof*, and printed in Prague in 8vo in the year 370, that is, 1610. It is a disputation on philosophy and theology.

אגרת ארחות עולם *Iggéreth orchóth ólam*, written by *R. Abraham Perizol*, and printed in Venice in octavo in the year 347; that is, a brief description of the world.

Joréh déa: see *Schylchan áruch*.

The commentary of Joseph, son of David Even Jachja, on the books of Ruth, Esther, the Song of Solomon, and Ecclesiastes, and the Lamentations of Jer., as well as the Hagiographa, is printed in Bologna in folio in the year 298, that is, 1538.

Josippon, or *Joseph ben Gorjon*, which is the Hebrew Josephus, printed in Basel with *Munster's* Latin translation in the year 1529, in octavo.

Ir gibbórim, written by *R. Ephraim*, and printed in Basel in folio in the year 340, that is, 1580. It contains sermons on the five books of Moses.

Isaac Abarbanel's commentary on the five books of Moses, printed in Venice in folio in the year 344, that is, 1584.

His commentary on the former prophets, printed in Leipzig in folio in the year 446, that is, 1686, as well as in Hamburg, likewise in folio, in the year 447, that is, 1687, together with the commentary of *R. Jacob Fidanki* on the same.

His *commentarius*, or commentary, on the latter prophets, is printed in Amsterdam in folio in the year 401, that is, 1641.

Kabbaláth haraavád was written by *R. Abraham ben David* and printed at Basel in octavo in the year 340, that is, 1580, after the booklet *Seder ólam rábba* and *súta*. It is a small historical book.

Kav venáki is a commentary on the Psalms, written by *R. Schallum*, and printed at Hanau in quarto in the year 381, that is, 1621.

Kizzur reschíth chóchma is also called *Sepher tappúche sahaf*, it is an abridgment of the book *Reschíth chóchma* in octavo. The year when, and the place where, it was printed are not stated within it.

Kol bóchím, which is also called *Kináth Setharím*, is a *Commentarius* on the Lamentations of Jeremiah, written by *R. Abraham Galante*, and printed at Prague in quarto in the year 381, that is, 1621.

L.

Lev arjéh is a *Commentarius* on the five books of Moses, written by *R. Löb*, and printed at Wilmersdorff in folio in the year 434, that is, 1674.

Levi ben Gerson's commentary on the five books of Moses was printed at Venice in folio in the year 307, that is, 1547.

Levusch malchúth was written by *R. Mordechai Jápheh* and printed in folio at Lublin in the year 350, that is, 1590. It treats of Jewish ordinances and laws.

Lipmann's Carmen, or poem, which is called *Sichron Sepher Nizzáchon*, was printed at Altdorf in the year 1681 in quarto, and is found in the book of Mr. *Doctor Wagenseil*, which is entitled *Tela ignea Satanæ*.

Lipmann's Sepher Nizzáchon: see *Nizzáchon*.

M.

Maamár techiáth hamméthim, written by *R. Mosche bar Majemon* and printed at Amsterdam in quarto, appended to his book entitled *Sepher mizvóth*, in the year 420, that is, 1660.

Maaréchet ha'elahúth was written by *R. Perez* and printed at Ferrara in quarto in the year 451, that is, 1691. It is a Kabbalistic book.

Maarich hammaarachóth is a Hebrew lexicon written by a Jew named *Michael*, who afterward became a Christian and called himself *Philippus Aquinas*. It was printed at Paris in folio in the year 1629.

Maaséh bereschíth was written by *R. Eliezer* and printed at Venice in folio in the year 343, that is, 1583. It treats of the work of creation, the deeds of the patriarchs, what took place in Egypt, and likewise of the Law.

Maaséh Jeruschálmí was printed at Venice in octavo in the year 304, that is, 1544, after the little book called *Sepher divré hajamím schel Mosche*; and it reports how a learned Jew married the daughter of the devil *Aschmedai*, and what transpired in connection with it.

Maaséh Thóra Rabbénu hakkadosch was printed at Amsterdam behind the little book *Ben Sira* in decimo sexto, anno 457, that is, 1697.

Machsor was printed at Prague, anno 373, that is, 1613, with a commentary in folio, and is the Jews' prayer book for their feast days.

Machsor, printed at Venice in folio, likewise with a commentary, in the year 314, that is, 1554.

Machsor, printed at Sulzbach in folio, likewise with a commentary, in the year 458, that is, 1698.

Machsor, printed at Wilmersdorf, likewise in folio with a commentary.

Machsor, printed at Frankfurt am Main in quarto in the year 450, that is, 1690, at the expense of *R. Seligmann Schuch*.

Machsor, also printed at Frankfurt am Main with the German translation in the year 446, that is, 1686, in quarto.

Maggen Abraham was written by *R. Abraham Perizol* and has never been printed; it was, however, lent to me in Amsterdam for four weeks by a Portuguese Jew by the name of *R. Joseph Franco*, who had been my teacher in the *Talmud*.

Maján chóchma was written by *R. Abraham* and printed in Amsterdam in *quarto* in the year 411. It is a Kabbalistic book.

Majené jeschúah was written by *R. Isaac Abarbenel* and printed in Amsterdam in *quarto* in the year 412. It is a *Commentarius* on the Prophet Daniel.

Máor hakkáton was written by *R. Meir Tranpel* and printed in Ferd in *folio* in the year 457. It is a *Commentarius* on the Five Books of Moses.

Markéveth hammischneh was written by *R. Isaac Abarbenel* and printed in Sabionetta in *folio* in the year 311. It is a *Commentarius* on the Fifth Book of Moses.

Maschmia jeschúah was written by the aforementioned *R. Isaac Abarbenel* and printed in Amsterdam in *quarto* in the year 407, that is, 1647. It deals with the prophecies concerning the future redemption.

Masseóth Rabbi Binjamín was printed in Amsterdam behind the little book *Mikvéh Jisraél* in *decimo sexto* in the year 458, that is, 1698, and is a travel account.

Massóreth hammassóreth was written by R. Elia and printed in Venice in *quarto* in the year 306, that is, 1546. It is a key to the Masora.

Mattéh Aharon was written by R. Aharon and is a *Commentarius* on the Haggáda.

Mechilta was written by R. Ismael and printed in Venice in *folio* in the year 310, that is, 1550. It is a very ancient *Commentarius* on a portion of the Second Book of Moses.

Medrasch neēlam was printed in Cracow in *quarto* in the year 363, that is, 1603, together with the *Sóhar chádasch*.

Médrasch Tillim, Mischlé, Schemuel was printed in Venice in *folio* in the year 306, that is, 1546. It is an allegorical commentary on the Psalms, the Proverbs of Solomon, and the two Books of Samuel.

Medrasch Vajóscha was printed in Constantinople in *quarto* in the year 284, that is, 1524. It deals with the deliverance from Egypt.

Megálléh amukkóth was written by R. Nathan Spira and printed at Fürth in the year 451, that is, 1691, in *quarto*. It is a manifold exposition of the prayer of Moses, Deut 3:24-25.

Mekór chájim, written by R. Samuel Zirza, printed at Mantua in *folio* in the year 319; it is a commentary on Aben Ezra's exposition of the five Books of Moses.

Menáchem von Rekanat, an exposition of the five Books of Moses, was printed in Venice in *quarto* in the year 305, that is, 1545.

Menáchem Zijóni, an exposition of the five Books of Moses, printed at Cremona in *quarto* in the year 320, that is, 1560.

Menórath hammáor was written by R. Isaac Abúhabh and printed at Frankfurt am Main in *folio* in the year 447; it is a moral work.

Menórath fáhabh was written by the aforementioned R. Isaac Abúhabh and printed at Cracow in *quarto* without indication of the year.

Meór enáim was written by R. Asaria and printed at Mantua in *quarto* in the year 334, that is, 1574. It contains various historical and philological matters.

Michlál jóphi is a commentary on the entire Old Testament, written by R. Solomon ben Mélech, but printed at Amsterdam in *folio* in the year 445, that is, 1685.

Michtäf hattechiah was written by R. Jehuda Sabdáas and printed in Venice in *octavo* together with R. Moses bar Maimon's little work *Maamár techiáth hammethím*. It deals with the resurrection of the dead.

Michtám le-David is a commentary on the 13 Jewish Articles of Faith, written by R. David bar Shlomoh, and printed in Venice in *octavo* in the year 307, that is, 1547.

Mikräë Kodósch was written by R. Joseph Samiga and printed in Venice in quarto in the year 346, i.e., 1586. It deals with the commandments, the fear and love of God, the mysteries of the Law, festivals, and customs.

Mikvéh Jisráël was written by R. Menasse ben Israel and printed in Amsterdam in decimo sexto in the year 458, that is, 1698. It deals with the future redemption.

Miphálóth Elohim was written by R. Isaac Abarbenel and printed in Venice in quarto in the year 352, i.e., 1592. It deals with the creation of the world in opposition to Aristotle.

Moréh nevochim was written by R. Mosche bar Majemon and printed in Venice in folio in the year 311. It is a theological and philosophical book.

Mosche bar Majemon Commentarius on the *Mischnajóth* was printed in Amsterdam in large quarto in the year 404, that is, 1644, in the Talmud.

Mosche bar Nachman Commentarius on the 5 Books of Moses, printed in folio in Venice in the year 305, that is, 1545.

Mosche de Mircádo Commentarius on the Pss., printed in Amsterdam in quarto in the year 413, that is, 1635.

Musaph áruch is a Hebrew lexicon written by R. Benjamin Musaphja and printed in Amsterdam in folio in the year 415, that is, 1655.

N.

Nachman's Disputation, which he held with Brother Paul. It is found in the aforementioned book of Herr Doctor Wagenseil, which is called *Tela ignea Satanae*.

Ner mizvah, is written by R. Jehuda Leva bar Bezaleel, and printed at Prague in folio in the year 360, that is, 1600, appended to a book by the same author entitled *Or chádasch*.

Nevéh Schalóm, is a philosophical, theological, physical, and metaphysical book written by R. Abraham Schalom, and printed at Venice in quarto in the year 335, that is, 1575.

Nézach Jisrael, is written by R. Jehuda Leva bar Bezaleel, and printed at Prague in folio in the year 359, that is, 1599. It treats of the certainty and necessity of redemption.

Nischmáth ádam is written by R. Aharon Schmuél and printed at Hanau in quarto in the year 377, that is, 1617. Therein the soul, reward, and punishment are treated.

Nischmáth chájim, is written by R. Menasse ben Israel and printed at Amsterdam in quarto in the year 412, that is, 1652. It treats of the immortality of souls.

Nizzáchon of R. Lipmann, as well as the old *Nizzáchon*, see *Sépher Nizzáchon*, &c.

Or chádasch, is written by R. Jehuda Leva bar Bezaleel, and printed at Prague in folio in the year 360, that is, 1600. It is a commentary on the little book of Esther.

Or chádasch is written by R. Chájim, and printed at Amsterdam in quarto in the year 431, that is, 1671. It treats of all manner of thanksgivings and blessings. *Orach chájim*, see *Schülchan áruch*.

Orchóth chájim, is written by *R. Elieser* the Great, and printed at *Amsterdam* in decimo sexto, appended to the little book *Ben Sira*, in the year 457, that is, 1697. It is an instruction that he gave to his son.

Orchóth Zaddikim, whose author is unknown, is printed at *Frankfurt am Main* in folio in the year 447, that is, 1687, and treats of all manner of virtues and vices.

Othióth Rabbi Akkiva, is written by *R. Akkiva*, and printed at *Kraków* in quarto in the year 344, that is 1584, as well as at *Venice* in the year 306, that is 1546, likewise in quarto. It is a Kabbalistic book.

P.

Pardes Rimmónim, is written by *R. Mosche Corduario*, and printed at *Kraków* in folio in the year 392, that is 1632. It is a Kabbalistic book.

Perusch hattóra schel Rabbi Jaacob, is a very brief commentary on the five books of Moses, written by *R. Jaacob*, and printed at *Venice* in quarto in the year 304, that is 1544.

Pesiktá rábbathi, is printed at *Prague* in quarto, without mention of the year.

Pesiktá sotárta, is a very ancient commentary on the third, fourth, and fifth books of Moses, and printed at *Venice* in folio in the year 306, that is 1546.

Petiráth Mosche, is printed at *Venice* in octavo in the year 304, that is 1544, following the booklet *Sepher divré hajamim schel Mosche*. It treats of the death of Moses.

Pirke Rabbi Elieser, or the Chapters of *R. Elieser*, printed at *Prague* in quarto without mention of the year, is a historical book.

Polish *Siddurim*: see *Tephilloth* etc.

Rabbóth, is written by *Rabba bar Nachmáni*, and printed at *Wilmersdorf* in folio in the year 433, that is 1673, with the *Commentario Mattenóth kehúnna*. It is an allegorical and historical commentary on the Five Books of Moses and the Five *Megillóth*, namely the little book of Ruth, Esther, Ecclesiastes, and the Song of Solomon, as well as the Lamentations of Jeremiah; and it is called, for the first book of Moses, *Bereschith rábba*; for the second, *Schemóth rábba*; for the third, *Vajikra rábba*; for the fourth, *Bamidbar rábba*; and for the fifth, *Elleh haddevarim* or *Devarim rábba*; and for the Lamentations of Jeremiah, *Echa rábbathi*; for the Song of Solomon, *Schir haschirim rábba*, etc.

Rasiel, is a manuscript book not yet printed, which was lent to me by the aforementioned Jew *Rabbi Veis Gelhäuser*, now residing at *Wetzlar*, when he still lived in *Frankfurt*; accompanying it is a tractate called *Segallóth*.

Segullóth ukemeóth mimmálach Rasiel. Is a Kabbalistic book which Adam is said to have received from the angel *Rafiel*.

Reschíth chochma, is written by *R. Elia de Vidas*, and printed at *Prague* in quarto in the year 354, that is 1694. It contains theological *loci communes* and other matters.

Rosch Amanáh, is written by *R. Isaac Abarbenel*, and printed at Venice in quarto in the year 305, that is 1545. It treats of the principal articles of faith.

S.

Schaaré órah, is written by *R. Joseph ben Gekatília*, and printed at Mantua in quarto in the year 321, that is 1561, and also at Riva de Trento in quarto. It is a Kabbalistic book.

Schaaré Zédek, is written by *R. Joseph ben Karnitoli*, and printed at Riva de Trento in quarto in the year 321, that is 1561. It is likewise a Kabbalistic book.

Schalschéleth hakkabbála was written by *R. Gedálja* and printed in Amsterdam in the year 457, that is 1697, in octavo. It is a chronological and historical book.

Schébhet or *Schevet Jehuda* was written by *R. Salomon ben Virga* and printed in Amsterdam in octavo in the year 415, that is 1655. It deals with the persecutions which the Jews have endured.

Schechecháth léket was written by *R. Nathan* and printed in Prague in quarto in the year 412, that is 1652. It consists of *loci communes* collected from many books.

Scheelóth utheschuvóth Rabbi Jacob Weil, that is, questions and answers written by *R. Jacob Weil* and printed in Venice in quarto in the year 309, that is 1549. They consist of legal matters.

Schéfa tal was written by *R. Scheftel Horwiz* and printed in Hanau in the year 372, that is 1612, and is a Kabbalistic book.

Schemáth rabba: see *Rabbóth*.

Schené luchóth habberíth was written by *Rabbi Jeschája* and printed in Wilmersdorff in folio in the year 446, that is 1686, as well as in Amsterdam in the year 413, that is 1653, also in folio. It deals with theological and moral matters.

Schir haschirim: see *Rabbóth*.

Schulchan árba was written by *R. Bechai* and printed in Venice in folio in the year 306, that is 1546. It treats of those things which a person ought to observe at eating, and of the great future banquet.

Schulchán aruch, written by *R. Joseph Karro*, printed at Amsterdam in small octavo in the year 421, that is, 1661, and consists of four parts, which are called *Orach chájim*, *Chóschen hammíschpat*, *Jóre dea*, and *Even haéser*. It deals with Jewish laws and ordinances.

Sebhach pésach, written by the aforementioned *R. Isaac Abarbenel*, and printed at Venice in quarto in the year 305, that is, 1545. It is a commentary on the *Haggadah*, or the historical lection of the Passover feast.

Séder chafrútha de kafránim, printed at Frankfurt am Main in the year 457, that is, 1697, in octavo, and consists of prayers of those appointed to the burial of the dead.

סדר עולם זוטא *Seder olam sóta*, is a chronological or historical booklet, and was printed at Basel in the year 340, that is, 1580, after the booklet *Séder olam rábba*.

Segullóth akemeóth mimmálach Rasiel, see *Rasiel*.

סליחות *Selichoth*, printed at Prague in folio in the year 347, that is, one of the prayer books of the Jews, arranged for the feast days.

סליחות *Selichóth*, printed at Frankfurt am Main in quarto in the year 425, that is, 1665.

ספר אמונה *Sepher amanáh*, was written by a converted Jew in defense of the Christian religion, and printed at Isna in quarto in the year 302, that is, 1542.

ספר בן סירה *Sepher ben Sira*, printed at Amsterdam in decimo sexto in the year 457, that is, 1697. It treats of *Ben Sira* and his wisdom.

ספר חסידים *Sepher chasidim*, written by *R. Jehuda*, and printed at Sulzbach in quarto in the year 445, that is, 1685. It is a theological and ethical book.

ספר דברי הימים של משה רבינו *Sepher divré hajamím schel Mosché Rabbénu*, printed at Venice in octavo in the year 304, that is, 1544. It is an account of Moses and of the events that took place in his time.

ספר אלדד הדני *Sepher Eldad hadáni* was also printed in Venice in the year 304, that is, 1544, in octavo, immediately after the aforementioned little book *Sepher divré hajamim*, &c. It deals with the Jews who are said to live beyond the river *Sabbatjon* and the surrounding region.

Index of the Hebrew Books Cited in This Work:

ספר גלגולים *Sepher gilgulim* was written by *R. Isaac Lurja* and printed in Frankfurt am Main in quarto in the year 444, that is, 1684. It deals with the transmigration of souls from one body or place into another.

ספר האגודה *Sepher haagudda* was written by *R. Alexander* and printed in Cracow in folio in the year 331, that is, 1571. It contains the Talmudic ordinances.

ספר הבהיר *Sepher habbahir* was written by *R. Nechumja ben Hakkanéh* and printed in Amsterdam in quarto in the year 411, that is, 1651. It is a Kabbalistic book.

ספר הכוונות *Sepher haccavvanoth* was composed by *R. Isaac Lurja* and printed in Venice in quarto in the year 384, that is, 1624; in it the mysteries of the prayers are explained.

ספר החיים *Sepher hachajim* was written by *R. Chajim ben Bezaleel* and printed in Prague in quarto without indication of the year. It treats of merit, of sustenance and preservation, of the good life, of forgiveness, and of redemption.

ספר האמונות *Sepher haemunoth* was written by *R. Schem Tof* and printed in Ferrara in quarto in the year 316, that is, 1556. It deals with matters of faith.

ספר האמונות והדעות *Sepher haemunoth Vehaddeoth* was written by *R. Saadia* and printed in Amsterdam in quarto in the year 413, that is, 1653. It deals with the one God, with the conduct of man, with the soul, with the resurrection, etc.

ספר הישר *Sepher hajaschar*, whose author is unknown, was printed in Prague in *quarto* in the year 428, that is, 1668. It deals with histories from Adam up through the time after the departure from Egypt.

ספר התרומה *Sepher hatteruma*, was written by *R. Baruch*, and printed in Venice in *quarto* in the year 283, that is, 1523. It deals with the statutes and laws of the Jews.

ספר התשבי *Sepher hattischbi*, was written by *R. Elia*, and printed in Basel in *quarto* in the year 361, that is, 1601. It is a dictionary.

ספר עקרים *Sepher ikkarim*, was written by *R. Joseph Albo*, and printed in Venice in *quarto* in the year 304, that is, 1544. It deals with the foundations of the Jewish faith.

ספר יורה חטאים *Sepher joreh chataim*, was printed at Fürth in the year 451, that is, 1691, in *duodecimo*, and it treats of sins.

ספר יוחסין *Sepher juchasin*, was written by *R. Abraham Sachuth*, and printed in Cracow in *quarto* in the year 340, that is, 1580. It is a history book.

ספר מתת יה *Sepher matthath jah*, was written by *R. Mattathja Libermann*, and printed in Frankfurt am Main in *folio* in the year 456, that is, 1696. It is a commentary on the books of Moses.

ספר מאיר תהילות *Sepher meir tehilloth*, is a *Commentarius* on the Psalms, written by *R. Meir Aráma*, and printed in Venice in *quarto* in the year 350, that is, 1590.

ספר מפרש חטאים *Sepher mepháresch chataim*, was printed at Fürth in *duodecimo* in the year 451, that is, 1691. It deals with sins.

ספר מישרים *Sepher mescharim*, was written by *R. Jerucham*, and printed in Venice in *folio* in the year 313, that is, 1553. It is a legal book.

ספר מקרא קדש *Sepher mikrae kodesch*, see *Mikrae kodesch*.

ספר מנהגים *Sepher minhagim*, was printed in Amsterdam in small *octavo* in the year 439, that is, 1679. It deals with Jewish customs.

ספר מצות של רמב"ם *Sepher mizvôth schel Rambam*, was written by *R. Mosche bar Majemon*, and printed in Amsterdam in *quarto* in the year 420, that is, 1660. It treats of the 613 commandments.

ספר מצות גדול *Sepher mizvôth gadol*, written by *R. Mosche Mikkózi*, and printed in Venice in *folio* in the year 307, that is, 1547. It also treats of the commandments.

ספר נצחון של רבי ליפמן *Sepher Nizzáchon* of *R. Lipman*, printed in Nuremberg in *quarto* in the year 1644, and written for the refutation of the Christian religion.

ספר נצחון של רבי מתתיה *Sepher Nizzáchon* of *Rabbi Mattátja*, which in this work is called the old *Nizzáchon*, printed in Altdorf in *quarto* in the year 1681, and found in the aforementioned book of Mr. Wagenseil, which is entitled *Tela ignea Satanae*.

ספר שרשים של רד"ק *Sepher Scharaschim*, written by *R. David Kimchi*, and printed in Venice in *folio* in the year 294, that is, 1534. It is a *Lexicon*.

ספר זרובבל *Sepher Serubábel*, printed in Constantinople in *quarto* in the year 284, that is, 1524, and contains a dialogue between *Serubabel* and the archangel *Michael*.

ספר תולדות אדם וחווה *Sepher toledóth Adam ve Chávva*, written by *R. Jerucham*, and printed in Venice in *folio* in the year 313, that is, 1553. It treats of Jewish laws and customs.

Sepher Váve ammudím, see *Vave ammudim*.

זרע אברהם *Sera Abraham*, written by *R. Abraham*, and printed in Sulzbach in *quarto* in the year 445, that is, 1685. Contains sermons on the Five Books of Moses.

Sichron Sepher Nizzáchon, see *Lipmanns Carmen*.

שפתי ישנים *Siphté jeschením*, written by *R. Sabbethai*, and printed in Amsterdam in *quarto* in the year 440, that is, 1680. It is a *Catalogus* of Hebrew books.

זהר *Sohar*, written by *R. Schimon ben Jochai*, and printed in Sulzbach in *folio* in the year 444, that is, 1684, and is a Kabbalistic commentary on the Books of Moses.

זהר חדש *Sohar chádasch* is printed together with the *Médrasch neélam*, and the *Tikkunim*, as well as with the *Medrasch Schir haschirim veécha*, at Cracow in *quarto* in the year 363, that is, 1603.

T.

טעמי מצות *Taamé mizvóth* was written by *R. Menáchem* of *Rekanat*, and printed at Basel in *quarto* in the year 341, that is, 1581. It treats of the reasons for the commandments of the Law.

תלמוד בבלי *Talmud Bavéli*, that is, the Babylonian Talmud, was printed at Amsterdam in large *quarto* in the year 404, that is, 1644.

תלמוד ירושלמי *Talmud Jeruschálmí*, that is, the Hierosolymitan Talmud, was printed at Cracow in *folio* in the year 363, that is, 1603.

תפוחי זהב *Tappúche Sáhaf*: see *Jesod Schirim*.

תפילות מכל השנה *Tephillóth miccól haschána*, that is, the prayer book used throughout the entire year by the German Jews, and called by them the thick *Tephilla*, was printed at Frankfurt am Main in *quarto* in the year 448, that is, 1688.

Tephillóth &c.: the same prayer book, which the Frankfurt Jews call the Polish *Siddúrim*, was printed at Amsterdam in *quarto* in the year 441, that is, 1681, with a commentary, and arranged according to the usage of the Jews in Poland, Russia, Lithuania, Bohemia, and Moravia.

Tephillóth &c.: prayer book of the German Jews, printed in the year 444, that is, 1684, in *sexto-decimo*, with the place of printing omitted; I believe, however, that it was printed at Hanau.

תקוני הזהר *Tikkúne hassóhar*, or *Tikkúnim*: see *Sohar chádasch*.

תשבי *Tischbi*: see *Sepher hattischbi*.

Toledóth Adam ve-Chavva: see *Sepher toledóth, &c.*

תולדות ישו *Toledóth Jeschu* was printed at Altdorf in quarto in the year 1681, and is contained in the aforementioned book of Herr Doctor *Wagenseil* entitled *Tela ignea Satanæ*.

תולדות יצחק *Toledóth Jizhak* was written by *R. Isaac Karro* and printed at Mantua in the year 318, that is, 1558, in *quarto*. It is a commentary on the Five Books of Moses.

תורת אדם *Toráth ádam* was written by *R. Mosche bar Nachman* and printed in the year 355, that is, 1595, in *quarto*. It teaches how a person is to conduct himself in times of illness, death, and mourning, as well as concerning retribution after this life.

טוב הארץ *Tuv haárez* was written by *R. Nathan Spira* and printed at Venice in *octavo* in the year 415, that is, 1655. It treats of the praise of the Land of Israel.

V.

Vajikra rábba: see *Rabboth*.

וה עמודים *Váve ammúdim* was written by *R. Scheftel* and printed at Wilmersdorf in folio in the year 446, that is, 1686. It treats of the Law, goodness, justice, truth, and peace.

Z.

צידה לדרך *Zeda ledérech* was written by *R. Bät* and printed at Prague in folio in the year 383, that is, 1623. It is an explanation of Rabbi Solomon Jarchi's commentary on the Five Books of Moses.

צמח דוד *Zémach David* was written by *R. David Gans* and printed at Frankfurt am Main in the year 492, that is, 1692. It is a chronicle and history book.

צרור המור *Zerór hammór* was written by *R. Abraham Seba* and printed at Cracow in folio in the year 295, that is, 1495, and at Venice in the year 326, that is, 1566; in the latter edition, however, much that is directed against Christians has been omitted.

Zijóni: see *Menáchem Zijóni*.

Index of the Judeo-German Books Cited in This Work.

Bible of the Old Testament, translated by *R. Joseph bar Alexander* and printed at Amsterdam in the year 437, that is, 1677, in folio.

Brandspiegel (also called ספר המראה *Sepher hammáreh*) was written by *R. Mosche Henoch* and printed in the year 362, that is, 1602, at Basel in quarto, and also at Frankfurt am Main in the year 437, that is, 1677, likewise in quarto. It deals with morals and how the soul defiled by sins ought to do penance.

Gelilóth érez Jisrael: see *Sepher gelilóth*, &c.

Jüdischer Theriack (Jewish Theriac) was written by *R. Salman Zevi* against the book of the converted *Samuel Friedrich Brenz*, entitled "Der Jüdische abgestreifte Schlangenbalg" (The Jewish Stripped Snakeskin), and was printed in the year 375, that is, 1615, at Hanau in quarto.

לב טוב *Lef tof* was written by *R. Isaac* and printed at Wilmersdorf in folio in the year 433, that is, 1673. It is a moral book concerning how a person ought to conduct himself.

Maaseh-Buch, whose author is unknown, was printed at Frankfurt am Main in the year 443, that is, 1683, in quarto. It is a book of stories.

Maaséh hariach minniklasburg, that is, the story of a spirit from Nikolsburg, namely how it entered into a Jew and was driven out of him. It was printed at Frankfurt am Main in the year 1698, but without mention of the place or the year, in octavo, because the Jews were embarrassed by it.

Maasióth Sippurim min malke Jisrael was written by *R. Gerson* and printed at Amsterdam in octavo without a date. It deals with the Jews who are said to dwell beyond the river Sambatyon.

Masseóth Rabbi Benjamin, that is, the travel account of Rabbi Benjamin, was printed at Amsterdam in octavo in the year 451, that is, 1691.

Mikvéh Jisráel was written by *R. Menasse ben Israel* in Portuguese, translated into German by another person, and printed at Amsterdam in octavo in the year 451, that is, 1691. It deals with the future redemption.

Selichóth, printed in Amsterdam in quarto in the year 435, is a prayer book.

Sepher gelilóth érez Jisrael was written by *R. Joseph* and printed in Ferd in the year 451, that is, 1691. It is a description of the land of Israel and other places, as well as of the land beyond the river Sambatjon.

Sepher minhagím was printed in Dürenfort in quarto in the year 452, that is, 1692. It deals with Jewish customs.

Zeénah ureénah was written by *R. Jacob* and printed in Frankfurt am Main in folio in the year 453, that is, 1693. It is a commentary on the five books of Moses.

Index of Those Books Written by Certain Jews Converted to the Christian Religion, Which Are Cited in This Work.

Antonii Margaritæ The Whole Jewish Faith. Printed in Frankfurt am Main in octavo in the year 1689.

Dietrich Schwaben's Jewish Cloak. Printed in Cologne in quarto in the year 1616.

Ferdinand Hessen's *Flagellum Judaicum*, or Jewish Scourge. Printed in Strasbourg in the year 1601.

Friedrich Samuel Brentzen's Jewish Stripped Snakeskin. Printed in Nuremberg in quarto, in Mr. Wülfer's Annotations on the Jewish Theriaca, in the year 1680.

Hieronymi de sancta fide libri duo contra Judæos. Printed in Zurich in octavo in the year 1552.

Johann Adrian of Emden's Epistle and Warning Letter to All Stubborn and Obstinate Jews. Printed in quarto in Wittenberg in the year 1610.

Johann Philip Bleibtreu's Enlightened *Meir*. Printed in duodecimo in Frankfurt am Main in the year 1687.

Victor of Carben's Little Jewish Book. Printed in octavo in the year 1550, though the place of printing is not noted therein.

As for the remaining books that are cited, I have deemed it unnecessary to include their index here.

The First Part of the Discovered Judaism.

Chapter I.

In which is shown what unseemly and in part very blasphemous things the hardened Jews teach and write concerning God the Father.

One reads in the fifth book of Moses, in the 28th chapter, that when Moses, the pious and faithful servant of God, earnestly and solemnly enjoined upon the children of Israel the keeping and observance of God's commandments, he gave them to understand that if they would diligently heed them and duly obey the most holy will of the Most High, they should be blessed in all places and in all things; but on the other hand, if they would not live according to the voice of the Almighty and would not submit themselves to His laws, they should be cursed in every manner and should be struck with madness, blindness, and hardness of heart. The wicked Jews, however, paid no heed to such sharp threats, but contemptuously rejected the word of God in their stubbornness; and from this it has come to pass that they have been visited with all manner of well-deserved punishments, of which blindness and the hardening of their hearts is the greatest. Concerning this their hardening and spiritual blindness, God speaks to the prophet Isaiah in Isa 6:9-10 as follows: "Go and say to this people: Hear and understand not, see and perceive not. Harden the heart of this people, and make their ears dull, and blind their eyes, that they may not see with their eyes, nor hear with their ears." And in the 29th chapter of the said prophet, Isa 29:10, it is said to the Jews: "The Lord has poured out upon you a spirit of deep sleep, and has closed your eyes; your prophets together with your rulers He has blinded." So also in the 42nd chapter of the aforementioned Isaiah, Isa 42:18-19, they are addressed thus: "Hear, you deaf, and look, you blind, that you may see. Who is so blind as my servant? And who is so deaf as my messenger?" For this reason Christ the Lord also calls the scribes and Pharisees blind, and leaders of the blind, in Matt 15:14.

This great spiritual blindness of the wicked Jews, which derives from God's curse, is still clearly evident to this day in many respects, and particularly in this: that they write and teach concerning God the Father, who is nonetheless the most perfectly complete and most holy Being, things so unseemly, mocking, irrational, and blasphemous, things that run directly contrary to the Divine Majesty and His attributes, things that could never have entered the mind of any reasonable person.

First, in their books, a certain measure and length is attributed to God which, although incomprehensibly great, is nonetheless highly demeaning to the Divine Being, since that Being is infinite and consequently cannot be measured. Concerning this, the following is read in the written and never-yet-printed book *Rasiel*, which is said to have been given by the angel Rasiel to the first man Adam: אמר רבי ישמעאל אמר לי מטטרן שריא רבא ושהדותא מעיד אני עדות זו ביהוה אלהי ישראל אלהא חייא וקיימא מרנא ורבוננא מבית מותב יקירה ולעילא ק"י רבבות פרסאות ומבית מותב יקירה ולמטה ק"י רבבות פרסאות רום גובהו של ימין ועד זרועו שלו של שמאל ע"ו רבבות. מן גלגל עין של עין ימין עד גלגל עין של שמאל ל' רבבות. גלגלתי ובראשיה

שלש רבבות. עטרות שבראשו ששים דבנור כנגד ששים רבבות של אלהי ישראל לפיכך נקרא האל הגדול הגבור והנורא. That is: Rabbi Ishmael has reported that Metatron, the great Prince of Testimony, said to him: I bear this testimony by Jehovah, the GOD of Israel, the living and everlasting GOD, our Lord and Ruler, that from the house (or place of the seat of His glory) upward there are one hundred and eighteen times ten thousand (or eleven hundred and eighty thousand) miles, and from the house (or place) of the seat of His glory downward there are one hundred and eighteen times ten thousand (or eleven hundred and eighty thousand) miles. His height is two hundred and thirty-six times ten thousand miles. From His right arm to His left arm there are seventy-seven times ten thousand (or seven hundred and seventy thousand miles). From the right eyeball to the left there are thirty times ten thousand (or three hundred thousand miles). The skull in His head is three times ten thousand (or thirty thousand miles) in length and breadth. The crowns which stand upon His head are sixty times ten thousand (or six hundred thousand miles long), in consideration of the sixty times ten thousand (Israelite souls) of the GOD of Israel; and for this reason He is called the great, mighty, and terrible GOD.

One page after this, the following continues there: אמר רבי ישמעאל אני ראיתי את מלך מלכי המלכים יושב על כסא רם ונשא וחיילותיו עומדים לפניו מימינו ומשמאלו. אמר לי מלאך שר הפנים ששמו מטטרון רבי ישמעאל אומר לך פמה שיעור של הק"ה שהוא מכוסה מכל הבריות. פרסות רגליו כל העולמים כולן שנאמר השמים כסאי והארץ הדום רגלי. גובה פרסותיו שלש רבבות אלפים פרסאות וגו'. מכף רגליו ועד קרסוליו אלף רבבות ות"ק פרסאות גובהו וגו'. מקרסוליו עד ארכובותיו תשעה עשר רבבות אלפים וארבע פרסאות גובהו וגו'. מארכובותיו עד ירכותיו שנים עשר רבבות פרסאות ואלף וארבע פרסאות גובהו וגו'. מירכותיו ועד צוארו עשרים וארבע אלפים רבבות פרסאות וגו'. צוארו שלשה עשר אלפים רבבות ות"ה פרסאות גובה צוארו וגו'. וקמ רבוא ואלק ות"ק פרסאות וגו'. שחור שבעין ימינו רבוא ואלף ות"ק פרסאות וכן של שמאל וגו'. ימינו שתים ועשרים רבבות ושתים פרסאות וכן של שמאל וגו'. משכמ ימינו ועד שכמ שמאלו ששה עשר אלפים רבבות פרסאות וגו' ממרפקו ימינו עד זרוע שמאלו שנים עשר אלפים רבבות פרסאות ככל that is: Rabbi Ismael has said: I have seen the King of kings of all kings, sitting upon a high and exalted throne, and His armies stood before Him, at His right and left sides. Then the angel, the Prince of the Countenance, who is called *Metatron*, spoke to me: *Rabbi Ismael*, I will tell you the measure of the Holy and Blessed God, which is hidden from all creatures. His soles of the feet are all the world, as it is said (Isa 66:1): Heaven is my throne, and the earth my footstool. The height of His soles is three times ten thousand (or thirty thousand) miles, &c. From His sole up to His heel is one thousand times ten thousand and five hundred miles, &c. From His heels to His kneecaps is nineteen times ten thousand and four miles in height, &c. From His kneecaps to His hips is twelve times ten thousand and four miles in height, &c. From His hips to His neck is twenty-four thousand times ten thousand miles, &c. The height of His neck is thirteen thousand times ten thousand and eight hundred miles, &c. His beard is eleven thousand and five hundred miles (long), &c. The black of His right eye is eleven thousand and five hundred miles (long), and likewise that of the left (eye), &c. His right hand is twenty-two times ten thousand and two miles (long), as is likewise His left, &c. From His right shoulder to His left shoulder is sixteen thousand times ten thousand (or one hundred and sixty thousand times a thousand) miles, &c. From His right arm to His left arm is twelve thousand times ten thousand (or one hundred and twenty thousand times a thousand) miles, &c. As for the fingers of His hands, they are all together twelve thousand times ten thousand miles long, &c. After this, the following continues there: אמר לי רבי ישמעאל לפני ה' המידיו אני ורבי עקיבא ערבים בדבר זה שכל מי שהוא יודע שיעור זה של יוצרנו ושכחו של הק"ה מבטח לו שהוא בן עולם

הבא (that is: Rabbi Ismael has said to me, before his disciples: I and Rabbi *Akkiva* are guarantors in this matter, that whoever knows this measure of our Creator and the praise of the Holy Blessed God may be assured that he will be a child of the world to come, that is, of eternal life).

Concerning the aforementioned length or measure of God, the following is also written in the little book *Othioth* (or *Otios*, as the German and Polish Jews pronounce it), Rabbi Akkiva, fol. 16, col. 3: קרוב ה' לנשברי לב שכל שבורי לב חביבין לפני הקב"ה יותר ממלאכי השרת שמלאכי השרת מרוחקים מן השכינה שלשים ושישה אלפים רבבות פרסאות שנאמר שרפים עומדים ממעל לו" בגימטריא שלשים ושישה אלפים הן מלמד שגופו של שכינה מאתים ושלשים ושישה רבבות פרסאות. ק' ושמונה עשר ממדני ולמעלה ומאה ושמונה עשר ממדני ולמטה ופרסאות הללו אינן כפרסאות שלנו אלא כפרכה שלו שהפרסה שלו אלף אלפים אמה ואמה שלו ד' זורות וטפה זורת שלו מסוף העולם עד סופו שנאמר מי מדד בשעלו מים ושמים בזרת תכן. ד' אשטים בזרת תכן מלמד שהשמים ושמי השמים זרת אחד ארכן זורת אחד רחבן זורת אחד קומתן וארץ וכל התהומות פרסת רגל אחד ארכה ופרסת רגל אחד רחבה ופרסת רגל אחד קומתה עד הרקיע הראשון. That is to say: (It is written in Ps 34:19:) The Lord is near to those who are of a broken heart; for all who have broken hearts are more pleasing before God than the ministering angels, since the ministering angels are removed from the Divine Majesty by thirty-six thousand times ten thousand (or three hundred and sixty thousand times a thousand) miles, as it is said (Isa 6:2): The seraphim stood ממעל לו *mimmaäl lo*, that is, above Him, where the little word לו *lo*, through the *Gematria* (which is a part of the *Cabbala*, by means of which the letters of one or more words are reckoned as numbers) yields thirty-six thousand. Behold, this teaches us that the body of the Divine Majesty is two hundred and thirty-six times ten thousand (or two thousand times a thousand, and three hundred and sixty thousand) miles in length. From His loins upward there are one hundred and eighteen times ten thousand (or a thousand times a thousand, and one hundred and eighty thousand miles), and from His loins downward there are one hundred and eighteen times ten thousand (miles). These miles, however, are not like our miles, but like His (namely, God's) miles; for His mile is a thousand times a thousand ells in length, but His ell measures four spans and one hand's breadth, and His span extends from one end of the world to the other, as it is said (Isa 40:12): Who has measured the waters in the hollow of His hand, and meted out the heavens with a span? In another sense, the words "and meted out the heavens with a span" teach that the heavens and all the heavens are only one span in length, and equally as wide and as high, and that the earth, together with all the abysses, is one foot-sole in length and one foot-sole in breadth, and likewise one foot-sole in height up to the first firmament. Something on this subject may also be read in the book *Schend luchôth haberrith* (or *luchos hábberis*), fol. 262, col. 1. Rabbi Akkiva, however, who was one of the Talmudic teachers, has greatly erred in the numerical value of the little word לו *lo*, for it yields only thirty-six, and not thirty-six thousand in number; yet the supremely wise rabbis may interpret Scripture however they please.

Second, they teach concerning God that He studies, even though no knowledge is hidden from Him and He is wisdom itself. On this subject, the following is written in the Talmudic tractate *Avôda sâra*, fol. 3, col. 2: אמר רבי יהודה אמר רב שתים עשרה שעות הוא היום שלש הראשונות הקב"ה יושב ועוסק בתורה. 2: אמר רבי יהודה אמר רב שתים עשרה שעות הוא היום שלש הראשונות הקב"ה יושב ועוסק בתורה. that is: Rabbi Jehuda says that Rav said: the day has twelve hours; in the first three, God sits and studies the Law. In the next three hours He sits and judges the entire world, etc. In the third set of three hours He sits and sustains the entire world, etc. But in the last three hours He sits and plays with the *Leviathan*. The very same is also to be found in the *Jalkut Schimóni* on Isaiah, fol. 50, col. 4, num. 316. But in

the Jerusalem *Targum*, or the Jerusalem *Chaldean* translation of the Five Books of Moses, it is read with a slight alteration in the Parasha or section *Haasinu* as follows: אמר משה נביא כד סלקית למרומא: that is: Moses the Prophet has said: when I had ascended on high, I saw there the Lord of all the world, who divided the day into four parts; three hours He studied the Law, and three hours He was occupied with judgment, and three hours He was busy sustaining the world, but in the three (remaining) hours He joined men together with women. And in the book *Rabboth* or *Rabbos*, it is read in *Bammidbar rabba*, fol. 224, col. 1, in the 19th *Parascha*: רבי אחא בשם רבי חנינא אמר בשעה שעלה משה למרום שמע: that is: Rabbi *Acha* says in the name of Rabbi *Channina* that Moses, at the time when he ascended on high (namely, into heaven), heard the voice of God, who was sitting and studying in the *Parascha* concerning the red heifer (that is, in the 19th chapter of the fourth book of Moses, where the red heifer is treated), and was delivering a ruling in the name of the one who had stated it. The very same is also found in the book *Ir gibborim*, fol. 70, col. 1, numero 212; and likewise in the *Targum*, or the Chaldean translation of Song 5:10, in the Venice edition, and in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, in the *Parascha Vajischma Jethro*, fol. 97, col. 3, it is written as follows: בכך שריאת כנשתא דישראל: למשתעי בשבחה דמרי עלמא וכן אמרת לההוא אלהא רעותי למפלה דעטיף ביממא באצטלא חור כתלגא ועסיק בעשרין משנה that is: Thus the Israelite congregation began to recount the praise of the Lord of the world, and said: I will serve that God who by day clothes Himself in a robe as white as snow, and studies in the twenty-four books of the Law, the Prophets, and the sacred Writings (that is, in the Bible of the Old Testament, which is divided into twenty-four books), but by night studies in the six orders (and parts) of the *Mishna* (that is, in the Talmud).

They also make God into a schoolmaster, and it is reported of Him in the *Jalkut Schimoni* on *Isaiah*, fol. 59, col. 4, numero 316, that since the Temple was destroyed He no longer plays; and it follows thereupon: ברביעית מאי קא עביד יושב ומלמד תינוקות של בית רבן מורה שנאמר את מי יורה דעה ואת מי יבין שמועה: that is, What then does He do in the fourth part (of the day, namely in the last three hours thereof?) He sits and teaches the schoolchildren the Law, as it is said (Isa 28:9): Whom shall He (namely the Lord) teach knowledge? Or to whom shall He give understanding of what has been heard? To those who are weaned from milk and taken away from the breasts.

Third, they teach that in the firmament of heaven there are high schools in which deceased rabbis and others, and even the devils themselves, diligently study; and that in those same schools a sharp disputation was once held against GOD, and that He was overcome in the disputation. Concerning these high schools, the following is written in the book *Jalkut Rubéni gadól*, fol. 159, col. 3, from the book *Peliah*: דע לך שאין ישיבה שלמטה שאין נגדה למעלה וכו' אחד מבני הישיבה יש לו למעלה כח וצל כנגדו. ואם אלף: that is: Know that there is no high school down here (on earth) that does not have one up there (in heaven) set over against it. Likewise, every one who is in the high school down here has up there (in heaven) a power and a shadow (by which an angel is understood) set over against him; and when there are a thousand high schools down here, there are also a thousand up there set over against them. So too, in the book *Emek hammélech*, under the title *Hakdamáth hammechabbér*, in the 2nd chapter, in the third preface, fol. 10, colum. 2., the following is written concerning Rabbi *Isaac Lurja*: וזכה שבכל לילה עלתה נשמתו ז"ל ומלמדו סתרי תורה:

בישיבה של מעלה ובאו גדודים של מלאכי השרת לשמרו בדרך עד שהכניסוהו במתיבתא דרקיעא והיו שואלין אותו באיזה ישיבה הוא בוחר לשבט ההוא בחר לו לפעמים בישיבת הרשב"י ולפעמים בישיבת רבי עקיבא ולפעמים בישיבת רבי ישיבה של מעלה ובאו גדודים של מלאכי השרת לשמרו בדרך עד שהכניסוהו במתיבתא דרקיעא והיו שואלין אותו באיזה ישיבה הוא בוחר לשבט ההוא בחר לו לפעמים בישיבת הרשב"י ולפעמים בישיבת רבי עקיבא ולפעמים בישיבת הנביאים that is: At times Elijah (of blessed memory) revealed himself to him and taught him the secrets of the Law. He was also so worthy that his soul (that is, he himself) ascended every night into the high school above, whereupon hosts of ministering angels came to guard him on the way, until they had brought him into the Academy of the Firmament. They then asked him which high school he chose to sit in; and he sometimes chose for himself the high school of *Rabbi Simeon ben Jochai*, sometimes the high school of *Rabbi Akkiva*, sometimes the high school of the great *Rabbi Eliezer*, and sometimes also the high school of the Prophets.

So also in the book *Médrasch Kohéleth* (or *Kohéles*) fol. 32. col. 2. the following is read: אמר רבי יוחנן כל מי שהוא יגע בתורה בעולם הזה לעולם הבא אין מניחין אותו לישון אלא מוליכין אותו לבית מדרשו של שם יוחנן כל מי שהוא יגע בתורה בעולם הזה לעולם הבא אין מניחין אותו לישון אלא מוליכין אותו לבית מדרשו של שם that is: *Rabbi Jochanan* has said, everyone who labors in the Law in this world will not be permitted to sleep in the world to come, but rather will be led into the school of *Sem, Heber, Abraham, Isaac, Jacob, Moses, and Aaron*. In the *Jalkut chadasch*, however, at fol. 115. col. 4. under the title *Maláchim*, numero 24, the following is taught from the *Sohar*: שתי ישיבות יש למעלה זו מזו חדא מתיבתא דרקיעא וחדא מתיבתא למעלה ממנה. בישיבה העליונה אין שם שום קשיא ופרכא אבל מתיבתא דרקיעא יש שם קושיא ופרכא. וכל מה שמקשים שם מתרצים בישיבה העליונה ולעתיד לבוא that is: There are above two lofty academies, one above the other. The first is the lofty academy of the firmament, but the other is the one that is above it. In the uppermost, no *objectiones* or objections and contrary questions arise, but in the lofty academy of the firmament such things do occur; and all the objections that arise there are resolved in the uppermost lofty academy. In the future, however, there will also be no more objections in the lofty academy of the firmament, and for this reason it is said (Ps 122:7): "May there be peace within your walls, and rest within your palaces."

Regarding the *Doctores* and teachers who are to teach in the aforementioned schools, these are to consist not only of deceased rabbis but also of angels. As concerns the deceased rabbis, it is written thus in the Talmudic tractate *Sanhedrin* fol. 92. col. 1: כל הלומד תורה בעולם הזה וזכה ומלמדה לעולם הבא : שנאמר ומרוה גם הוא יורה that is, everyone who teaches the Law in this world is made worthy to teach also in the world to come, as it is said (Prov 11:25): he who teaches shall also teach, as the Jews erroneously interpret it. For this reason *Rabbi Akkiva*, as well as *Rabbi Elieser* and others, are also to teach there, as has been noted in the preceding section. As regards the angels, however, it is read thus in the book *Jalkut chadash* fol. 170. col. 2. numero 43, from the book *Tikkune Sohar chadash*, under the title *Torah*: בית הלל ובית שמאי כנגד תרי אמוראי ברקיע דהיינו : מיכאל וגבריאל והמכריע ביניהם הוא : אוריאל that is, to the house of *Shammai* and the house of *Hillel* there are set opposite two teachers of the *Gemara* in the firmament, namely *Michael* and *Gabriel*, while *Uriel* pronounces the verdict between them.

What goes on in such schools of the firmament is something the Rabbis have much to write about. In the commentary of *Rabbi Menáchem* of *Rekanat* on the five books of Moses, it is written at fol. 97, col. 2, in the *Parascha Vajischma Jethro*, as follows: כשם שהוא שואל למטה כך למעלה : שנאמר : שנאמר למטה כן דנין למעלה במתניתא בחילא דמלכא that is, just as questions are brought forward here below (in the schools), so it also happens up above, as it is said (Dan 4:14):

“This matter is decreed by the council of the watchers.” Just as judgment is rendered here below, so also is judgment rendered up above. It is likewise written in the book *Jalkut Rubeni gadol*, fol. 159, col. 3, in the *Parascha Pinchas*, from the book *Peliah*, immediately following that which was already cited from it above: פה שלומדים למטה הוא שלומדים למעלה פי' חגורין אחורי להם וכו' אלו התנאים. ואמוראים המה ותלמידיהם ותלמידי תלמידיהם כולם היו בהר סיני במעמד כל ישראל וקודם מתן תורה כולם היו למעלה. והרבה פעמים עברה כל התורה כולה על פיהם וראה באמת כשיעלה משה למרום מצאו לרבי עקיבא ותלמידו עמו וזה הי' קודם מתן תורה. ואמר לך דבר גדול כמעלה משה למרום באו שלש ומאתים של בנות צלפחד ובקשו נחלת אביהן בארץ ישראל בעד הכנת נעשה ונחנו שם ואמר להם הקב"ה הדין וכאשר היה הדבר למעלה כך היה הדבר למטה לא שמשה היה שואל אלא היה מלמד מה שהיה למעלה כי כולה היה כתוב. וכן המגדף והמקושש וטמאים כיוצא בהם. דע כי בזמן דקא עסקי' למטה קא עסקי' כחות שכנגדם למעלה ועל אותו ענין ממש. ולפעמים הנפש וציורותיה למעלה ולפעמים הנפש למטה. that is, what is learned here below is also learned up above, for they have the very same Law. Moreover, all the Doctors of the *Mishna* and *Gemara* (in which two parts the entire *Talmud* consists), together with their disciples and the disciples of their disciples, were all present together at Mount Sinai when all Israel stood there, and they were all up above (in heaven) before the Law was given; the entire Law also passed through their mouths many times. The truth of this may be seen from the fact that when Moses ascended on high (namely, into heaven to receive the Law, as is reported below in the 8th chapter of this first part), he found Rabbi *Akkiva* and his disciple there with him, which occurred before the Law was given. I will also tell you a great thing: when Moses ascended on high, the shadows and powers of the daughters of *Zelaphead* (who are mentioned in Num 27) came and sought their father's inheritance in the land of Israel; this matter was also dealt with and deliberated upon there, and God pronounced judgment for them. Just as the matter proceeded up above, so also did it come to pass here below: not that Moses had to ask, but rather he instructed them in what had taken place up above, for it was all written down. So it is likewise with the blasphemer (of whom Lev 24:11, 14 is to be read) and him who gathered wood on the Sabbath (mentioned in Num 15:32), as well as the unclean, and so forth. Know also that when people here below engage in study, their powers (that is, their angels or spirits) above are certainly studying in that very same matter as well. Sometimes the soul and its shadow and power are above, but sometimes the soul is here below in the garment of the body, and the power is above.

Furthermore, in the little book *Othi'oth* (or *Osios*) *Rabbi Akkiva*, fol. 22, col. 3, the following is read: דאמר משה מזלו של רבי עקיבא בפרגוד של מקום שחזה יושב ודורש אותיות של תורה על כל תגי כל אות ואות אומר עליו ג' מאות וששים וק' טעמי תורה מיד היה מסתוי ומתעזעז ואמר אין לי עסק בדברי תורה שנאמר ויאמר בי אדוני שלח נא ביד תשלח גלוי היה לפני הקב"ה מה בלבו של משה מה עשה הקב"ה שמין לסגנואל שר של כל החכמה והתבונה מה עשה תפשו למשה והוליכו למקום אחר והראהו בפרגוד של מקום דוכר דמכת של מזלות של חכמים ושל נבונים ושל סנהדרין ושל סופרים שיושבין ודורשין טעמי תורה ומקרא ומשנה ומדרש הלכות ואגדות ושמועות ותוספות הלכה למשה שנהדרין מיד נתקרה דעתו וכו' : that is, when Moses saw the *Massal* or spirit of Rabbi Akkiva behind the curtain of God, sitting and expounding the letters of the Law together with all the little strokes of each individual letter, and bringing forth three hundred and sixty-five meanings (or interpretations) of the Law, he trembled and shook, and said: I want nothing to do with the Law, as it is written (Exod 4:13): “Send whomever you wish to send.” Now it was not hidden from God what Moses had in his mind; but what did God do? He sent *Sangafel*, the prince of all wisdom and understanding, to him. What did this one do? He took hold of Moses and led him to another place, and showed him behind the curtain of God many tens of thousands of spirits of the wise and the discerning

of the *Synedrion* or high council, and of the scribes, who sat and expounded the meanings of the Law, of Scripture, of the *Mischna*, of the *Medrasch* (that is, of the allegorical explanations), of the *Halachóth* (or *Halóchos*, that is, of the legal decisions), of the *Haggadóth* (or *Haggadós*, that is, of the entertaining narratives), of the *Schemuóth* (or *Schemuos*, that is, of the traditions which are heard), and of the *Tosephóth* (or *Tósephos*, that is, of the additions to the *Talmud*), and declared that it was a legal decision of Moses from Mount Sinai; whereupon he immediately set his mind at rest, etc.

God the Lord is also said to bring forth a new *Halacha* (or *Halócho*, that is, a ruling) every day in the upper heavenly academy, concerning which it is written in the book *Bereschith* (or *Beräschis*) *rábba*, *fol. 44, col. 3*, in the 49th *Parascha*, and *fol. 57, col. 4*, in the 64th *Parascha*, as follows: אינין יום שאין הקב"ה מחדש הלכה בבית דין של מעלה; מאי טעמיה שמעו שמוע ברוגז קולו והגה מפיו יצא . חוק הנה אלא that is: There passes no day in which God does not bring forth a new ruling in the upper court of justice. From where is this proven: (because it is written in Job 37:2:) Hear attentively the stirring of His voice, and a *hegeh*, that is, a discourse, shall go forth from His mouth. The word *hegeh*, however, signifies nothing other than the Law, as it is said (Josh 1:8): *vehagitha bo jomám valájela*, that is, You shall meditate on it day and night. And in the Talmudic tractate *Chagiga* it is read at *fol. 15, col. 2*: אמר ליה קאמר רבי מאיר לא קאמר אמר ליה אמאי אמר ליה משום דקא גמר שמעתא מפומיה דאחר: that is: Rabba, the son of Shela, found Elijah and asked him what God was doing; whereupon he told him that He had brought forth a lesson from the mouths of all the rabbis, but from the mouth of Rabbi Meir He had said nothing. Rabba asked why. Elijah answered: because he had learned a lesson from the mouth of the other one (that is, of Elisha, the son of Abuja).

When a difficult question is sometimes brought before the upper academy, the rabbis on earth are also to be consulted about it, in order to give their opinion on the matter. Concerning this, the following is found in the aforementioned *Rabbi Menachem* of *Recanati*'s commentary on the Five Books of Moses, *fol. 129, col. 3*, in the *Parascha Vajikra*: רבי שמעון היה אזל לטבריא פגע ביה אליהו אמר ליה שלם למך במאי קא עסיק קדוש ברוך הוא. ברקיעא אמר ליה בקרבנות קא עסיק ואמר מלין דדתין משמך זכאה אנת ואתינא למנקום לך שלם וכלה חד בעינא למשאל מינך לאסכמא במתיבתא דרקיעא . שאלתא שאלו עלמא דאתי לית ביה אכילה ושתייה והא כתיב באתי לגני אחותי כלה אכלתי יערי עם דבשתי אמר ליה אכלתי יערי אמר אכלתי יערי שעייתי יני . that is, Rabbi Schimon once went to Tiberias, and when Elijah met him, he greeted him and asked him in what subject God was studying in the firmament of heaven. He told him that He was studying the subject of the sacrifices and had, on your account, brought forward new matters. You are righteous, and I have come to greet you beforehand, and I desire to ask you one thing, so that the high academy of the firmament may come to agreement. A question has been posed as to whether one also eats and drinks in the life to come. (In response to this it was answered:) Is it not written (Song 5:1): I come into my garden, my sister, my dear bride; I have eaten of my honeycomb. Should one who neither eats nor drinks say, I have eaten of my honeycomb, I have drunk of my wine? Thereupon Rabbi Schimon asked what God had then answered them in reply; and he said, God declared that Ben Jochai should give the answer to this: and that is why I have come to ask you.

What concerns those who during their lifetime did not study, but who did good to those who studied the Law: these shall be taught after their death, as is taught in the little book *Schechechath leket*, under the title *Gemiluth chasadim uzedaka* (or *gomilus chasodim uzedoko*), numero 4, from the book סוד ה' ליראיו, where it is written as follows: עם שהוא אע"פ שהוא ע"פ: that is, Whoever gives something to those who learn the Law, and shows them mercy, even if he is an idiot or unlearned man, shall nonetheless be taught after his death.

But since books are required for studying, such deceased persons shall also have books in which they study, and this is read in the *Sepher Chasidim*, numero 455, as follows: נשמות יש להם ספרים: that is, The souls have their books laid out ready on the table: just as they were accustomed to learning during their lifetime, so they learn also in their death. And immediately following, at numero 458: מעשה שעברו נכרים דרך בית הקברות: that is, A story occurred in which strangers passed by a place of burial and saw a Jew who had his book on the table and was reading in it.

That devils also come to the upper academy and are supposed to study there can be demonstrated from the Talmudic tractate *Gittin*, where at fol. 68, col. 1 it is reported that when someone once inquired after a certain worm called Schamir (which shall be discussed below in Chapter 8), asking where it had gone, the answer was given that Aschmedai, the king of the devils, would surely know. But when asked where he himself was to be found and located, the following answer was given: בטורא פלן כריא ליה כירא ומליא ליה מיא ומכסיא בטינרא וחממא בגושפנקא דכל יומא סליק לרקיעא ותמר מתיבתא דרקיעא ונחית לארעא ותמר מתיבתא דארעא וכו' that is, on Mount N. he has dug himself a pit and filled it with water, covered it with a stone, and sealed it with his signet ring, and he ascends every day into the firmament and studies in the academy there, after which he comes back down to the earth and studies in the academy of the earth.

How it once came to pass that there was sharp disputation against GOD in the heavenly academy of the firmament, and that He was contradicted by all the heavenly academies, is taught to us by Rabbi *Bechai* in his book *Cad hakkemach fol. 78. col. 1.*, drawn from the Talmudic tractate *Báva mézia, fol. 86. col. 1.*, under the title *Och Tov*, in the following words: רבה בר נחמני הוה וריש שמע דקא מיפלגי: במתיבתא דרקיעא אם בהרת קדמה לשער לבן טמא אם שער לבן קדם לבהרת טהור ספק הקב"ה אומר טהור וכולהו מתיבתא דרקיעא אמרי טמא. אמרי מאן נוכח דמה בר נחמני דאמר דמה בר נחמני אני יחיד בנגעים ואני יחיד באהלות שדר שליחא בתריה ולא הוה מצי מלאך דמותא למקרב לגביה דלא הוה פסיק פומיה מגירסא אדהכי נשב זיקא ואוש ברי קני סבר גונדא דפרשי דזון אמר תינח נפשיה דההוא גברא ולא נימסר בידא דמלכותא כי הוה ניחא נפשיה אמר טהור טהור יצתה בת קול ואמרה אשריך בר נחמני שגופך טהור ויצתה נשמתך בטהור: that is: *Rabba bar Nachmani* was reading and heard that those in the academy of the firmament were disputing with one another as to whether it is unclean when a blister comes before the white hair, or whether it is clean when the hair comes before the blister. This was uncertain. GOD said it was clean; but all the heavenly academies of the firmament said it was unclean. Thereupon the question was raised as to who should prove the matter and settle the dispute, and *Rabba bar Nachmani* was proposed, for *Rabba bar Nachmani* had said: I alone am the one who understands the plagues (of leprosy in men); I alone know the leprosy of dwellings. Thereupon a messenger was sent to him; but the Angel of Death could not draw near to him, because his mouth did not cease from reading. Meanwhile a wind began to blow and made a noise among the reeds (in which he was standing in the marsh), so that he thought it was

a troop of horsemen (who wished to take him captive), whereupon *bar Nachmáni* said: I must die and will not be delivered into the hands of the king (who pursues me). When he then died, he said: it is clean, thus siding with GOD and holding His opinion against all the heavenly academies of the firmament, whereupon a voice came from heaven and spoke: you, *bar Nachmáni*, are blessed, for your body is clean, and your soul has departed in purity. From this tasteless and godless fable of the Talmud it is evident that GOD, according to the opinion of all the heavenly academies, had erred and judged wrongly, and that He is not to be believed in all matters. And this accords with what is written in the book *Zéda laderéch*, in the *Parascha Ki tiffa*, fol. 85. col. 2., concerning Moses, namely that he too did not believe GOD, where the words read as follows: בשעה שאמר לו הק"ב להך : שעה אל המחנה שלא שבת עד שראה בעיני רד כי שחת עמך היה תופס בלוחות ולא היה מאמין שחטאו ישראל אמר אם איני רואה אין מאמין שנ' ויהי כאשר קרב that is: When GOD had said to him (namely to Moses) (Exod 32:7): Go down, for your people have corrupted themselves, he held onto the tablets and did not believe that Israel had sinned, but said: if I do not see it, I will not believe it, as it is said (Exod 32:19): But when Moses drew near to the camp. He therefore did not break them (the tablets) until he had seen it with his own eyes. As for the matter of GOD having been overcome in disputation, it is written thus in the Talmudic tractate *Báva mezía* fol. 59. col. 1. 2.: תנן התם חתכו חוליות ונתן חול בין חוליא לחוליא רבי אליעזר מטהר וחכמים מטמאים וזהו תנור של עכנאי מאי עכנאי אמר רב יהודה אמר שמואל שהקיפו דברים כעכנא זו וטמאווה . תנא באותו היום השיב רבי אליעזר כל תשובות שבעולם ולא קבלו הימנו אמר להם אם הלכה כמותי חרוב זה יוכיח נעקר חרוב ממקומו מאה אמה ואמרי לה ד' מאות אמרו לו אין מביאין ראיה מן החרוב . חזר ואמר להם אם הלכה כמותי אמת המים יוכיחו חזרו אמת המים לאחוריהם אמרו לו אין מביאים ראיה מאמת המים . חזר ואמר להם אם הלכה כמותי כותלי בית המדרש יוכיחו . הטו כותלי בית המדרש ליפול גער בהן רבי יהושע אמר להם אם תלמידי חכמים מנצחים זה את זה בהלכה אתם מה טיבכם . לא נפלו מפני כבודו של רבי יהושע ולא זקפו מפני כבודו של רבי אליעזר ועדיין מטין ועומדין . חזר ואמר להם אם הלכה כמותי . מן השמים יוכיחו . יצתה בת קול ואמרה מה לכם אצל רבי אליעזר שהלכה כמותו בכל מקום . עמד רבי יהושע על רגליו ואמר לא בשמים היא . מאי לא בשמים היא . אמר רבי ירמיה שכבר ניתנה תורה מהר סיני אין אנו משגיחין בכת קול שכבר כתבת בהר סיני בתורה אחרי רבים להטות . אשכחיה רבי נתן לאלהיה אמר ליה מאי עביד קודשא בריך הוא בהדיא שעתא אמר ליה קא חיך ואמר נצחוני בני נצחוני that is: It is taught there that they cut pieces of stone (when they made an oven and laid them in order) and placed sand between each piece. Rabbi Eliezer says that such an oven is clean; but the Sages say it is unclean; and this is an oven that is made in the manner of a serpent (just as a serpent when it coils itself in a circle and puts its tail into its mouth). What does "in the manner of a serpent" mean? Rabbi Jehuda reports that Rabbi Samuel said: they (namely the Sages) surrounded their words like a serpent (that is, they demonstrated by means of many proofs, which circle back upon themselves like a serpent, that such an oven is unclean). We learn that Rabbi Eliezer on that day brought forward all the arguments in the world (to uphold his opinion and assertion), but they were unwilling to accept them. He said to them: if the ruling is according to me (and I am right), then let this carob tree prove it; whereupon the carob tree was uprooted and moved one hundred cubits, and some say four hundred cubits, from its place. But they (namely the Sages) said to him: one does not bring proof from a carob tree. Thereupon he said again: if the ruling is according to me, then let this stream prove it; whereupon the stream flowed backwards. But they said to him: one does not bring proof from a stream. After that he said to them again: if the ruling is according to me, then let the walls of this academy prove it. Whereupon the walls of the academy bent as though they were about to fall; but Rabbi Jehoscha (or Joshua) rebuked them and said to them: when the

disciples of the Sages (that is, the learned and wise rabbis, who out of humility call themselves disciples of the Sages) overcome one another in a ruling, what concern is that of yours? They did not fall out of respect for Rabbi Jehoscha, nor did they right themselves again out of respect for Rabbi Elieser, and they still stand bent to this day. Thereupon he said to them again: if the ruling is according to me (and my assertion is true), then let this be proven from heaven; whereupon a voice went forth from heaven and spoke: what have you to do with Rabbi Elieser? The ruling follows him in all places. But Rabbi Jehoscha stood up on his feet and spoke (from Deut 30:12): **לא בשמים היא** (*It is not in heaven.*) What is this, **לא בשמים היא** (*It is not in heaven?*) Rabbi Jeremias says: the Law has been given to us from Mount Sinai; we pay no heed to the voice from heaven, for You (O GOD) have already written on Mount Sinai in the Law (Exod 23:2): one must follow the majority (and yield to it). When Rabbi Nathan then encountered Elijah, he asked him: what did GOD do in that very hour (when this came to pass)? Elijah said to him: I swear to you by your life that He said: my children have overcome me, my children have overcome me. From this Talmudic madness we see that GOD, although He is supposed to have confirmed Rabbi Elieser's opinion through such great miracles, was nevertheless ultimately compelled to confess that He had been in the wrong and had been overcome in disputation by the wise rabbis. And the Talmud reports, in what follows upon the above, that Rabbi Elieser was placed under the ban on account of his contumacy; concerning which one may also read chapter 135 in the Maase-Book.

Fourth, they teach concerning God that He has wept, and still weeps daily, and that this has occurred, and in part still occurs: first, on account of the destruction of the Temple in Jerusalem; second, on account of the *exilii*, or misery, of the Jews, in that they have been driven out of their land; third, on account of those who are able to study the Law and do not do so, and on account of those who are not capable of such study and yet do so anyway; fourth, on account of an arrogant leader of the congregation; and finally, fifth, on account of the death of *Mosis*.

Regarding the first cause of God's weeping, namely the destruction of the Temple, the following is written in the Talmudic tractate *Chagiga fol. 5. col. 2.* on the words of Jer 13:17: **ואם לא תשמעוהו**: *Veim lo tischmaúha bemistarim tifkéh nafschi mippené géva*, that is, "But if you will not hear it, my soul must weep in secret over such pride"; the passage reads as follows: מקום יש לו להק"ב (שבונה בו) ומסתירים שמו מאי מפני גוה אמר רב שמואל בר יצחק מפני גאותן של ישראל שנטלה מהם ונתנה לאומות העולם. רבי שמואל בר נחמני אמר מפני גאותה של מלכות שמים. ומי איכא בעיה קמיה דק"ב והאמר רב פפא אין עציבות לפני הק"ב שנאמר הוד והדר לפניו עוז וחדוה במקומו. לא קשיא הא בבתי גואי הא בבתי בראי. לא והא כתיב ויקרא אדני ה' צבאות ביום ההוא לבכי ולמספד ולקרחה ולחגור שק שאני חרבן בית המקדש דאפילו מלאכי שמים: that is, the Holy and Blessed God has a place in which He weeps (as is further noted in the book *Nézach Iisraél fol. 16. col. 4. in the 9th chapter*, and in the book *En Iisraél fol. 154. col. 1.*), which is called *Mistarim* (or *Mistórim*), that is, a hidden place. But what do the words **מפני גוה** *mippené géva* mean, that is, "on account of the pride" (or the glory)? Rabbi *Samuel*, the son of *Isaac*, says: on account of the glory of *Israel*, which has been taken from them and given to the nations of the world (does God weep). Rabbi *Samuel*, the son of *Nachman*, says: on account of the glory of God (which is despised on account of the captivity and misery of the Jews). What! Does the Holy and Blessed God weep then? For *Raf Papa* says that there is no sorrow before God, as it is said (1 Chr 16:27): "Splendor and majesty are before Him, and strength and joy are in His place." (In response to this objection it is answered:) This objection is

not valid, for the former (namely, that God weeps) is to be understood of the inner chambers, while the latter (that He does not weep) is to be understood of the outer dwellings (of heaven). What! Does God then not weep in the outer dwellings either? For it is written (Isa 22:12): "Therefore the Lord of Hosts shall call in that day for weeping and mourning, and for baldness and for girding with sackcloth." (To this the following answer is given:) The matter of the destruction of the Temple is a different case altogether, for even the angels of peace wept over it, as it is written (Isa 33:7): "Behold, their messengers (or mighty ones) cry out in the streets, and the angels of peace weep bitterly."

In the book *Rabboth* (or *Rabbos*), in *Peticháth écha rúbathi* (or *Pesichas écha rabbati*), the following is also read at *fol. 289, col. 4*: וכו' שני בתוכו כל זמן שאני בתוכו . אין אומות העולם נוגעים בו אלא אכבש את עיני ממנו ואשבע שלא אזקק לו עד עת קץ ויבאו האויבים ויחריבו אותו . מיד נשבע הקב"ה בימינו והחזיר אחוריו הדא הוא דכתיב השיב אחור ימינו מפני אויב. באותה שעה נכנסו אויבים להיכל ושרפוהו וכיון שנשרף אמר הקב"ה שוב אין לי מושב בארץ אסלק שכינתי ממנה ואעלה למכוני הראשון הה"ד אלה ואשובה אל מקומי עד אשר יאשמו ובקשו פני. באותה שעה היה הקב"ה בוכה ואומר אי לי מה עשיתי השריתי שכינתי למטה בשביל ישראל ועכשיו שחטאו חזרתי למקומי הראשון. חס ושלום שהייתי שחוק לגוים ולעג לבריות. באותה שעה בא מטטרון ונפל על פניו ואמר לפניו רבש"ע אני אבכה ואתה לא תבכה אמר לו אם אין אתה מניח לי לבכות עכשיו אכנס למקום שאין לך רשות ליכנס ואבכה שנאמר ואם לא תשמעוה במסותרים תבכה נפשי מפני גוה וגו' אמר להן הקב"ה למלאכי השרת בואו ונלך אני ואתם ונראה בביתי מה עשו אויבים בו. מיד הלך הקב"ה ומלאכי השרת וירמיה לפניו וכיון שראה הקב"ה את בית המקדש אמר בודאי זה ביתי וזהו מנוחתי שבאו אויבים ועשו בו כרצונם באותה שעה היה קב"ה בוכה ואומר אי לי על ביתי בני היכן אתם , כהני היכן אתם , אוהבי היכן אתם , מה אעשה לכם , הזהרתי בכם ולא חזרתם בתשובה. אמר הקב"ה לירמיה אני דומה היום לאדם שהיה לו בן יחיד ועשה לו חופה ומת בתוך חופתו. ואין לך כאב לא עלי ולא על בני. לך וקרא לאברהם ליצחק וליעקב ומשה מקבריהם שהם יודעים לבכות. אמר לפניו רבונו של עולם איני יודע היכן משה קבור אמר לו הקב"ה עמוד על שפת הירדן והרם קולך וקרא בן עמרם בן עמרם עמוד וראה צאנך שבלעום אויבים. מיד הלך ירמיה למערת המכפלה ואמר לאבות העולם עמדו שהגיע זמן שאתם מתבקשים לפני הקב"ה. אמרו לו למה , אמר להם איני יודע כפי שהיה מתיירא שלא יאמרו בימך היתה לבנינו זאת. הניחן ירמיה ועמד על שפת הירדן וקרא בן עמרם בן עמרם עמוד הגיע זמן שאתה מתבקש לפני הקב"ה. אמר לו מה היום מיומיים שאני מתבקש לפני הקב"ה. הניחו משה הלך אצל מלאכי השרת שהיה מכיר אותן משעת מתן תורה אמר להם משרתי עליונים כלום אתם יודעים מפני מה אני מתבקש לפני הקב"ה אמרו לו בן עמרם אי אתה יודע שבית המקדש חרב וישראל גלו. והיה צועק ובוכה עד שהגיע לאבות העולם. מיד אף הם קרעו בגדיהם והניחו ידיהם על ראשיהם והיו צועקים ובוכים עד שערי בית המקדש. כיון שראה אותם הקב"ה מיד ויקרא ה' אלוהים צבאות ביום ההוא לבכי ולמספד ולקרח ולחגור שק. ואלמלא מקרא שכתוב אי אפשר לאמרו. והיו בכין והולכין משער ודן לשער זה בשעה זה גואם שמתו מוטל לפניו , והיה הקב"ה that is: At the time when God wished to destroy the Temple, He said: as long as I am within it, the nations of the world will not touch it; but I will hide My eyes from it and swear that I will not concern Myself with it until the time of the end, and the enemies shall come and lay it waste. Thereupon God immediately swore by His right hand and turned it behind Him; this is what is written (Lam 2:3): He has drawn back His right hand before the enemy. At that same time the enemies entered the Temple and burned it; and when it was burned, God said: I have no dwelling on earth any longer; I will withdraw My divine presence (or *Majesty*) from it and betake Myself up to My first place; this is what is written (Hos 5:15): I will go and return to My place, until they acknowledge their guilt and seek My face. At that same time God wept and said: Woe is Me! What have I done? I had caused My *Majesty* to dwell below for the sake of Israel; but now that they have sinned, I have returned to My first place, and have become (which God forbid) a laughingstock to

the heathen and a mockery to the creatures. At that same time *Metatron* came, fell upon his face, and spoke before Him: O Lord of the world! I will weep, but You shall not weep. Thereupon God said to him: If you will not let Me weep, I will immediately betake Myself to a place where you have no power to go, and will weep there, as it is said (Jer 13:17): But if you will not hear it, my soul shall weep in secret. Then God said to the ministering angels: Come, let us go together, you and I, and see in My house what the enemies have done therein; and straightway God went forth, and the ministering angels, as well as *Jeremiah*, went before Him. And when God had seen the Temple, He said: Surely this is My house and this is My resting place, into which the enemies have entered and dealt according to their pleasure. At that time God wept and said: Woe is Me because of My house! Where are you, My children; where are you, My priests; where are you, My friends; what shall I do for you? I warned you, but you did not repent. Thereafter God said to *Jeremiah*: I am today like a man who had an only son, for whom he held a wedding, but who died in the midst of the wedding; and you concern yourself neither on My account nor on account of My children. Go and call *Abraham*, *Isaac*, and *Jacob*, and *Moses* from their graves, since they know how to weep. He, however, said to Him: Lord of the world, I do not know where *Moses* is buried. Then God said to him: Go and stand on the bank of the Jordan and raise your voice and call: O son of Amram! son of Amram! arise and see your flock, which the enemies have swallowed up! Straightway thereafter *Jeremiah* went to the double cave (which is mentioned in Gen 23:17) and said to the fathers of the world: Arise, for the time has come that you are summoned before God. They asked him: Why? But he answered: I do not know, since he was afraid they might say to him: This has befallen our children in your days. *Jeremiah* departed from them, and when he stood on the bank of the Jordan, he called: O son of Amram! son of Amram! arise, the time has come that you are summoned before God. But he asked: What has now occurred more than at other times, that I am called before God? *Jeremiah* said to him: I do not know. Then *Moses* left him and betook himself to the ministering angels, whom he had known from the time when the Law was given, and said to them: You servants of the Most High, do you not know why I am summoned before God? They answered him: Son of Amram, do you not know that the Temple is destroyed and the children of Israel have been led away into captivity? Thereupon he cried out and wept until he came to the fathers of the world, who also immediately tore their garments, laid their hands upon their heads, and cried and wept all the way to the gates of the Temple. And when God saw them, (there came to pass what is written in Isa 22:12:) Therefore the Lord GOD of hosts called in that day to weeping and mourning, to baldness and to girding with sackcloth. And if this verse were not written, one would not be permitted to say it. They wept and went from one gate to another, like a man whose dead lies before him; and God lamented and said: Woe to the king who was prosperous in his youth but unfortunate in his old age. This same fable is also found in the *Jalkut Schimoni* on the Lamentations of *Jeremiah*, fol. 165, col. 2, 3, 4, and in the book *Zeéna ureéna*, fol. 108, col. 4, under the title *Chorban*, where yet more fables are added to it.

On fol. 290, col. 3 of the aforementioned book *Pethicháth echa rábbathi* (or *Pesichas écha rábbati*), the following is further written on this matter: עשר מסעות נסעה השכינה, מכרוב לכרוב, ומכרוב למפתן הבית, מן הכרובים לשער הקדמוני, משער הקדמוני לחצר, מן החצר לגג, מן הגג למזבח, מן המזבח לחומה, מן החומה לעיר, מן העיר להר הזיתים וגו'. משהיתה שכינה יוצאת מבית המקדש חוזרת ומנשקת ומחבקת בכותלי בית המקדש ובעמודי בית המקדש ובוכה ואומרת הי' שלום בית מקדשי, הי' שלום בית מלכותי, הי' שלום בית יקרי, הי'

הי' שלום מן כדון, הי' שלום וגו': that is, the Divine Majesty made ten journeys back and forth: from one *Cherubh* to the other, and from the *Cherubh* to the threshold of the House; from the threshold of the House to the *Cherubim*, from the *Cherubim* to the gate facing east, from the gate facing east into the outer court, from the outer court onto the roof, from the roof to the altar, from the altar onto the wall, from the wall into the city, from the city onto the Mount of Olives, &c. But when God departed from the Temple, He turned back, embraced and kissed its walls and pillars, wept, and said: Alas for the peace of the house of my sanctuary! Alas for the peace of my kingdom! Alas for the peace of the house of my glory! Alas for the peace from this time forth! Alas for the peace! &c.

Furthermore, it is reported in the aforementioned *Jalkut Schimoni* on the Lamentations of Jeremiah, fol. 166, col. 4, num. 1000, that when God the Lord wept over Israel on account of the destroyed Temple, the angels came to Him and wished to comfort Him, but He would not allow Himself to be comforted; and the words read as follows: באותה שעה נכנסו מלאכי השרת לנחמו ולא רצה לקבל תנחומין על כן אמרתי, that is: At that same time the ministering angels entered (to God) to comfort Him, but He would not receive any comfort; (and of this it is written in Isa 22:4:) "Therefore I say: Depart from me, let me weep bitterly; do not press upon me to comfort me concerning the destruction of the daughter of my people." Furthermore, it stands in the aforementioned *Jalkut Schimoni* on the Lamentations of Jeremiah, fol. 168, col. 27, numero 1026, that when the Temple was set on fire, God was urged to go out, with these words: בשעה שנכנסו גוים והציתו את האור בבית המקדש והיה הק"ב יושב ובוכה אמר מה אעשה נכנס אסף אצלו וא"ל רב"ש האור דולק ואתה יושב קום צאו מביתך שנא' הרימה פעמך למשאות נצח כל הרע אויב בקדש באותה שעה חזירים ומתכנשים כל הנביאים והולכים אצל ירושלים לנחמה, that is: In the hour when the heathens entered and kindled the fire in the Temple, God sat and wept, and said: What shall I do? Then Asaph stepped in to Him and said to Him: O Lord of the world, the fire is burning in Your house and You sit still! Rise up and go out of Your house, as it is said (Ps 74:3): "Lift up Your feet (or steps) to the eternal desolations: the enemy has done all manner of evil in the sanctuary (or Temple)." At that same hour all the prophets gathered together again and went to the city of Jerusalem to comfort her. Concerning this weeping of God over the destroyed Temple, more is also to be read in the preface of the book *Kol bochim*, drawn from the *Sohar*, in *Megillath Echa*, numer. 11.

As for the claim that God is supposed to have cried out, "Woe is me!" the following is read in the Talmudic tractate *Bava bathra* (or *Bafra*) fol. 74. col. 1. and in the book *En Iifrael* fol. 96. column. 2.: אמר רבה בר בר חנה זימנא חדא הוה אזילנא באורחא אמר לי ההוא טייעא תא אחוי לך טורא דסיני אזלי וחזיתי ליה : that is, Rabba, the grandson of Channa, relates: once an Arab merchant said to me, come here, I will show you Mount Sinai. When I went there, I saw the mountain surrounded on all sides by scorpions, which stood there like white donkeys; but I heard a voice from heaven, which said, woe is me that I have sworn! but now that I have sworn, who will release me from my oath. In the Talmud, however, it is reported in what follows at the aforementioned place that when Rabba came to others and told them this, they called him a donkey and a fool, because he had not released God from His oath and vow, which He had made on account of the destruction of the Temple (of which mention was made above).

But if GOD had wished to be released from His oath, as those believed who called *Rabba* an ass and a fool, He could surely have commanded the angel who is said to be called *Mi* to do so, since that angel is supposed to be able to annul the vow, the oath, and the sworn word of God; for in the book *Megalleh amykkoth* (or *amykkos*), fol. 1. col. 4., in the third *ofan*, it is written thus: מלאך אחד י"ש בין שמים וארץ ושמו מי והוא מפר נדרו של הקב"ה כאשר ה' צבאות יעץ אבל מלאך אחד ששמו מי הוא מפר that is, there is an angel between heaven and earth who is called *Mi*, and who annuls the vow of the holy and blessed GOD. When the LORD of Hosts has resolved something in counsel, the angel who is called *Mi* makes it as nothing, whenever GOD repents of having done it. Hence it is read in the book *Ammudeha Schifa* fol. 57. col. 1. that GOD swore that Moses should not enter the Promised Land. And in the second *column* it is written there that, even though GOD had sworn that He would never again part the sea, He nonetheless parted the Red Sea for the Israelites so that they could pass through it. Thereupon the following further passage occurs in that place: לפיכך כאשר שמע משה זאת אמר מי יתגני כירחי קדם ר"ל מי יתגני שהקב"ה יתנהג עתה עמי כמו שנהג בירחי קדם בזמן קריעת ים סוף שאז התיר השבועה ומי יתן שגם עכשיו יתיר לו שבועתו ולכך אמר מי יתגני כי מביא בעל סגלה עמוקות באופן ג' שהמלאך המתיר שבועתו של הקב"ה נקרא בשמו מי וזש מ' יתגני כירחי קדם פי' דייקא ל מלדאך הנקרא מי הוא יתגני עכשיו כמו שעשה בירחי קדם שהתיר השמעה להקב"ה וגם עתה יתיר שבועת ק"בה שנשבע שלא להכנס לארץ ישראל. וצריך לומר שרמז זה הוא גם כן לדברי בת קול הנ"ל שאמר אוי לי שנשבעתי ועכשיו שנשבעתי מי מפר לי מי דייקא ר"ל מלאך הנקרא מי that is, therefore, when *Moses* heard this (namely, that he should not enter the Promised Land), he said: O that the holy and blessed GOD would now deal with me as He dealt in the former months, at the time of the parting of the Red Sea; for at that time He allowed Himself to be released from His sworn oath: O that He would also now allow Himself to be released from His oath! For this reason he said (from Job 29:2) *Mi jittenéni*, that is, Who will give me (that I were as in the months of old?); for the one who wrote the book *Megalléh amykkóth* reports in the third *Ofan* that the angel who releases the holy and blessed GOD from His sworn oath is called *Mi*. And this is what is written (Job 29:2): *Mi jittenéni kejarche kedem*, that is, Who will give me that I were as in the months of old? Consider the word *Mi*, which signifies the angel who is called *Mi*: may he now do for me what he did in the former months, when he released the holy and blessed GOD from His oath. May he also now release the holy and blessed GOD from His oath, by which He swore that I should not enter the land of Israel. One must also say that this passage (from the cited place in Job) likewise bears a meaning with respect to those aforementioned words that were spoken by a heavenly voice, which said: Woe to me that I have sworn! but now that I have sworn, *Mi méfer li*, that is, who releases me from my oath: consider the word *Mi*; and this signifies as much as: the angel who is called *Mi* will annul my oath. These are the words of the book *Ammudéha Schifa*. Now, if the angel *Mi* is appointed to release God from His oath and sworn word, then those who scolded *Rabba* as an ass and a fool because he had not released God from His oath and freed Him from it had no cause to do so. But all of this is Jewish madness; and these fools wish to make an angel out of the word *Mi*, which is a *pronomen interrogativum personæ* and means "who."

Regarding the words "woe is me, but to return again," which God is said to have spoken, the following is also written in the Talmudic tractate *Berachóth* (or *Beróchos* fol. 3. col. 1.): אמר רב יצחק בר שמואל משמיה דרב שלש משמרות הוי הלילה ועל כל משמר ומשמר יושב הק"בה ושואג כארי ואומר אוי שהחרבתי that is: Rabbi Yitzchak, the son of Samuel, says in the name of Rav: the night has three watches, and at each and every watch God sits and roars like

destroyed, not a single day passes in which a wicked wrath is not found (that is, in which God is not wrathful). What is the reason for this? Because we learn that *Rabbi Jodai* said that *Rabbi Jesu* reported that God swore He would not enter the upper *Jerusalem* until the *Israelites* return to the lower *Jerusalem*, and therefore a wrath is found in the world.

Since the destruction of the Temple, GOD is also said to have very little room in the world, concerning which the *Talmud* in *Tractate Berachoth* (or *Beróchos*) fol. 11. col. 1. teaches as follows: מיום שחרב בית המקדש אין לו להק"ב בעולמו אלא ארבע אמות של הלכה בלבד: that is, since the Temple was laid waste, GOD has no more than four cubits of space in which to move about in His world.

The Jews are also of the opinion that the destruction of the Temple and their misery is a cause of earthquakes, concerning which it is reported in *Schemóth* (or *Schemòs*) *rábba* in the 29th *Parascha*, fol. 118. col. 3. and in the book *Méor Enáim* fol. 6. col. 1. as follows: שאל פליצא את ר' עקיבא א"ל מהיכן הרעש נעשה אמר לו בשעה בשעה שהק"ב מסתכל בבתי עכ"ם ובע"כום היאך נתונים בשקט ובשלוה בעולם ורואה ביתו חרב ונתון בידם של ע"כום כביכול הוא מקנא ושואג ומיד השמים והארץ רועשים שנ' מציון ישאג ומירושלים יתן קולו: that is, *Belza* asked *Rabbi Akkiva* from where earthquakes arise. To this he answered: when GOD sees the houses of the idolaters and the idolaters themselves, how they sit quietly and in peace in the world, and sees on the other hand that His house is laid waste and given into the hands of the idolaters, He grows jealous, so to speak, and roars; whereupon heaven and earth immediately tremble, as it is said in Joel 4:16: "From Zion He roars, and from Jerusalem He lets His voice be heard."

Regarding the second cause of God's weeping, namely the misery of the Jews, because they were driven out of their land and led away into captivity, the following is read in the Talmudic tractate *Berachoth* (or *Beróchos*) fol. 59. col. 1.: בשעה שהק"ב זוכר את בניו ששרויים בצער בין אומות העולם : That is: In the hour in which God remembers His children, that they dwell in pain among the nations, He lets two tears fall into the great sea, the sound of which is heard from one end of the world to the other, and this is the earthquake. Furthermore, it stands in the Talmud in the tractate *Chagiga* fol. 5. col. 2., as also in the *Jalkut Schimóni* on *Isaiah*, fol. 63. col. 4. numero 299., on the words of Jer 13:17, "My eyes must flow with tears, for the LORD's flock is taken captive" (in which, in the Hebrew text, the word for weeping is found three times, namely דמוע *damó'a*, דמעה *tidma*, and דמעה *dimah*), written thus: אמר רבי אליעזר שלשה דמעות הללו למה אחת על מקדש ראשון ואחת על מקדש שני ואחת על ישראל שגלו ממקומן: that is, *Rabbi Elieser* says: why is a threefold weeping (or crying) mentioned here? (And he gives as his answer:) the first tear is on account of the first Temple, the second on account of the second Temple, and the third on account of the Israelites who have been driven out of their place and land.

Regarding the third cause of God's weeping, it is written in the Talmud, in the aforementioned tractate *Chagiga* fol. 5. col. 2., as well as in the *Jalkut Shimon* on *Isaiah*, fol. 63. col. 4. numero 292., in the following manner: תנו רבנן שלשה הק"ב בוכה עליהן בכל יום על שאפשר לעסוק בתורה ואינו עוסק: That is: Our rabbis teach that God weeps daily over three kinds of people: over one who is able to study the Law and yet does not study it; over one who is not able to study it and yet studies it (that is, one who gladly wishes to study but is not capable of it); and over a leader who exalts himself above the congregation (which last is the fourth cause of God's weeping). Concerning the fifth cause of God's weeping, it is read in the book

Rabboth (or *Rabbos*) fol. 247. col. 4. in the *Parascha Vesoth habberacha* (or *vesós habberócho*) that when Moses refused to die through the angel of death, Sammael, God Himself came down from heaven and, after speaking kindly to him, took his soul from him; and thereafter it follows: באותה שעה נשקו הק"ב ונטל נשמתו בנשיקת פה והיה הק"ב בוכה מי יקום לי עם מרעים מי יתיצב לי עם פועלי און ורוח הקדש אומר ולא קם נביא עוד בישראל כמשה : that is, in that same hour God kissed him and took away his soul through the kiss of the mouth, and God wept and spoke (from Ps 94:16): "Who will stand up for me against the wicked? Who will take a stand for me against the evildoers?" But the Holy Spirit spoke (from Deut 34:10): "And there arose no prophet since in Israel like Moses." Let this suffice concerning God's weeping.

Furthermore, it is also read in *Bereschith rabba* fol. 25. col. 3. at the end of the twenty-seventh *Parascha*, that God mourned before the Flood, and the words there read as follows: אמר רבי יהושע בן לוי שבעה ימים נתאבל הקדוש ברוך הוא על עולמו קודם שלא יבא מבול לעולם מאי טעמיה ויתעצב אל לבו ואין עוצבה אלא אבילות היך מה דאת אמר נעצב המלך על בנו : that is, Rabbi Josua, the son of Levi, said: the holy blessed God mourned for seven days over His world before the Flood came into the world. From where is this proven: (since it is written in Gen 6:6) and it grieved Him in His heart. But grief is nothing other than mourning, just as it is said (2 Sam 19:2): the king grieved over his son.

Fifth, the Jews teach concerning God that, because they have been driven from their land and banished into misery, God is also in *exilio*, or in misery. For this reason, Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, fol. 26, col. 1, in the *Parascha Bereschith*, as follows: גלות שכינה עם גלותנו, that is, the exile or misery of the Divine Majesty is at the same time present in our misery. That God finds Himself together with the Jews in *exilio* or in misery is what the book *Maór hakkáton*, fol. 6, col. 2, in the *Parascha lech lechá*, seeks to prove from the words of 2 Sam 7:23: אשר פדית לך ממצרים *Aschér paditha lechá mimmizrájim*, that is, "which Thou hast redeemed for Thyself out of Egypt," where it is written: אתה מוצא כל זמן שישראל משועבדים שכינה משועבדת עמהם שנאמר ויראו את אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכשנגאלו מהו אומר בעצם השמים אָמַר רַבִּי עֲקִיבָא אֱלֹהֵי הַדָּבָר כְּתוּב אִי אֶפְשָׁר לְאֹמְרוֹ אֶמְרוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא עֲצָמָהּ פְּדִיתָ, that is: You find that at all times in which the Israelites were placed in bondage, the Divine Majesty was likewise subjected to bondage together with them, as it is said (Exod 24:10): "And they saw the God of Israel, and under His feet there was as it were a pavement of sapphire stone." But after they were redeemed, what does Scripture say of this? (It says, immediately following the preceding words:) "And like the very heaven when it is clear." Rabbi Akiva said: if the matter were not written in Holy Scripture, one would not be permitted to say it. The Israelites said to the holy and blessed God: "Thou hast redeemed Thyself." The aforementioned words, *aschér paditha lechá mimmizrájim*, must therefore, according to this foolish opinion, be interpreted as follows: "Thou who hast redeemed Thyself out of Egypt," just as if the little word *lechá* signified the accusative "Thee" and not the dative "for Thee." And in the *Jalkut Schimóni* on the Fourth Book of Moses, one reads at fol. 257, col. 4, num. 788: גָּלוּ לְמִצְרַיִם שְׁכִינָה עִמָּהֶם שְׁנָאֲמַר הַנִּגְלִיָּה נִגְלִיתִי לְבֵית אַבְיָה. גָּלוּ לְכַבֵּל שְׁכִינָה עִמָּהֶם שְׁנָא לְמַעַנְכֶם שׁוֹלַחֲתִי בְּכֻלָּהּ. גָּלוּ לְעֵילָם שְׁכִינָה עִמָּהֶם שְׁנָא וְשִׁמְתִּי כִסְאִי בְּעֵילָם. גָּלוּ לְאַדָּם שְׁכִינָה עִמָּהֶם שְׁנָא מִי זֶה בָּא מֵאַדָּם. וְכִשְׁהוּ חוֹזְרִין שְׁכִינָה חוֹזֶרֶת עִמָּהֶן שְׁנָא וְשָׁב יְיָ אֱלֹהֶיךָ וְגוֹ' הַשִּׁיב לָא נֶאֱמַר אֱלֹהֵי אֲבֹתֵינוּ, that is: The Israelites are beloved, for wherever they are banished into misery, God is with them. When they were in misery in Egypt, God was with them, as it is said (1 Sam 2:27): "I revealed myself to your father's house when they were still in Egypt." When they were in misery in

Babylon, God was with them, as it is said (Isa 43:14): “For your sake I was sent to Babylon.” (In the Hebrew text, however, it reads: “For your sake I have sent to Babylon,” and not “I was sent,” as the Jews interpret it.) When they were in misery in Elam, God was with them, as it is said (Isa 49:38): “I have set my throne in Elam.” Now, since they are in misery in Edom (that is, in Christendom), God is also with them, as it is said (Isa 63:1): “Who is this that comes from Edom?” And when they shall return (back to the Promised Land), God will also return with them, as it is said (Deut 30:3): “Then the Lord your God will return,” etc. It does not say *וְהָשִׁיב* *veheschif*, that is, “He will cause to return,” but rather *וְשָׁב* *veschaf*, that is, “He will return.” This is also found in the book *Menoráth* (or *Menóras*) *hammáôr*, in the 1st chapter, under the title *Ner schelischi kelâl revij chélek revij*, fol. 37, col. 1, though in place of the final words, the following is read there: *ואף כשהם עתידים ליגאל שכינה*, that is: Yes, even when they shall be redeemed, the Divine Majesty will likewise be redeemed together with them, as it is said (Deut 30:3): “Then the Lord your God will return with your captivity.” It does not say “He will cause to return,” but rather “He will return.”

So it is also written in the *Sepher haccavanóth* (or *haccavónos*), which Rabbi *Isaac Lurja* composed, fol. 28, col. 2, as follows: *דע כי מצרים היא ארץ טמאה מכל הארצות והשכינה היתה בגלות עם ישראל ואותו הגלות* That is: Know that the land of Egypt is the most unclean of all lands, and that the Divine Majesty was in captivity together with Israel; but that same captivity had come about through a wondrous wisdom of sorcery which the Egyptians had employed, so that the Israelites could not go out from there, as is reported in the *Sôhar*. Rabbi *Abraham* also writes in his book *Zerôr hammôr*, in the *Paráscha ki téze*, fol. 144, col. 3, concerning the captivity of God, as follows: *אין חבוש מתיר עצמו מבית האסורים שהוא הקב"ה שהוא* חבוש וקשור ואסור בשבילנו כאמרו מלך אסור ברהטים בשביל התפילין שהם בריטי דמוחא וזהו פארך חבוש עליך כי תפארת ישראל חבוש בבית האסורים. עליך בשבילך לפי שאין אנו עושים תשובה ואם היינו עושים תשובה היינו מתירים *that is: A prisoner does not free himself from prison. This prisoner is God, who is bound and fastened on our account, as it is said (Song 7:6): The king is bound to the galleries (or passageways); on account of the Tephillin, or prayer-straps, which are at the channels of the brain (that is, at the skull on the forehead). And this is the meaning of the words (Ezek 24:17): Your ornament is bound on your account; for the glory of Israel is bound in prison, because we do not repent. But if we were to repent, we would set God and His Majesty free from prison.*

Concerning this liberation of God from captivity through the repentance of the Jews, Rabbi *Meir* also writes in his book *Avodáth* (or *Avódas*) *hakkódesch*, in the 2nd part, which is called *Chélek haavóda*, in the 43rd chapter, fol. 56. col. 2., as follows: *אין הקב"ה בא בירושלים של מעלה עד שיבאו* בירושלים של מטה וגאולה זו שתמצא בשמות ישראל כי השכינה עמהם בגלות כי אין האב עוזב את בניו ובכל מקום שגלו היא עמהם וכמו שהם גרמו להוציא אותה ואותם בין האומות בגלות שהוא בית האסורים כן צריכים לגהנם לגרום שובה *that is, the holy and blessed GOD does not come into the upper Jerusalem until He first comes into the lower Jerusalem (which words also appear, though somewhat altered, in the little book Tuf haäretz fol. 38. col. 4.); the redemption, however, is delayed (and deferred) on account of the sins of Israel, since the Divine Majesty is with them in captivity, for the mother does not forsake her children: she is also with them in all the places to which they are led away as captives. Now just as they themselves were the cause that both she (namely, the Divine Majesty) and they themselves were driven out*

Then it rained as was proper, until the Israelites went out from Jerusalem to the Temple Mount on account of the rain. When they then came to him, they said: just as you prayed that it should rain, so pray now also that it may cease again. But he said to them: go out and see whether the Stone of the Lost (which was a large upright stone in Jerusalem, to which those who had lost something or found something would go, where the one who had found something would announce it, and the one who had lost something would describe the lost item with certain identifying marks so that he might recover it, as may be seen in the Talmudic tractate *Bava Mezia fol. 28. col. 2.*) is covered by water. In the meantime, Rabbi Shimon ben Shetach sent word to him and had him told: if you were not Chonai, I would place you under the ban; but what am I to do with you, since you take your pleasure before God and He does your will: of you also does Scripture (Prov 23:25) say: Let your father and your mother rejoice, and let her who bore you be glad. This story, or rather fable, also appears at *fol. 23. col. 1.* of the aforementioned Talmudic tractate *Taanith*, but at greater length and with the addition of a great lie, namely that when it rained so heavily, the drops were as large as a *Log* (which is a measure equal in size to six hen's eggs). Thus God was compelled to send rain on account of the oath sworn by Chonai.

have permitted him to be created. Rabbi Schimon says that at the time when God was about to create the first man, the ministering angels divided themselves into factions and parties: some of them said he should not be created, and that is what is written (Ps 85:11): Lovingkindness and truth have met each other, righteousness and peace have kissed. Lovingkindness said he should be created, because he will show acts of kindness; but truth said he should not be created, because he will be full of lies. Righteousness said he should be created, because he will practice righteousness; but peace said he should not be created, because he will be full of strife. What did God do in response to this? He took truth and cast it to the ground, and that is what is written (Dan 8:12): And it cast truth to the ground. But the ministering angels said to God: O Lord of the world, why do You thus despise the ornament of Your seal (that is, truth, which according to the teaching of the rabbis is called the seal of God, as may be seen in the Talmudic tractate *Sanhédrin fol. 55. col. 1.* and *Schábbath*, or *Schábbas fol. 55 col. 1.*); let truth rise up again from the earth, and that is what is written (Ps 58:12): Truth shall spring up from the earth. The same may also be read in the *Jalkut Schimóni* on the Psalms, *fol. 90, col. 1. num. 519*. It is thus supposed that God was unwilling to reveal to the angels that wicked men would also descend from Adam, so that they would not be an impediment to his creation.

In this manner, the ministering angels sought to prevent God from receiving and accepting King Manasseh in grace, who was bearing repentance and penitence on account of the sins he had committed. Concerning this, the following is written in the book *Schené luchóth habberith* (or *Schené lúchos hábberis*) *fol. 180. col. 2.*: ר' יהושע אומר תדע לך כה התשובה , בא וראה במנשה בן חזקיה , ש'עשה כל תועבות רעות שבעולם והרבה לעשות הרע בעיני ה' להכעיסו וכו' עד ובאו שרי גדודי אשור והזידו אותו בבבלה וכו' ושם קרא לכל אלהים אחרים שזבח להם ואין אחד מהם קורא אותו ולא עונה אותו ומצילו. אמר אקרא לאלהי אבותי בכל לבי אולי יעשה ה' לי ככל נפלאותיו וכשקרא לאלהי אבותיו ונעתר לו ושמע תפילתי שנאמר ויתפלל אליו ויעתר לו וכו' באותה שעה עמדו מלאכי השרת וסתמו כל החלונות של מעלה ואמרו לפניו רבונו של עולם אדם שהעמיד צלם בהיכל אתה מקבל בתשובה וכו' אמר להם אם איני מקבלו בתשובה הריני נועל דלת בפני כל בעל תשובה מה עשה הק"ב חתר לו אתה That is: Rabbi *Jehóschua* (or *Josua*) says: Know the power of repentance, and consider it in the case of Manasseh, the son of Hezekiah, who committed all the evil abominations that exist in the world, and (as may be seen in 2 Chr 33:6) did much evil in the eyes of God to provoke Him to anger, etc., until (the words of v. 11) the commanders of the army of Assyria came and brought him to Babylon, etc. There he called upon all the foreign gods to whom he had sacrificed, but not one of them called out to him, or heard him, or delivered him. Then he said: I will call upon the God of my fathers with my whole heart; perhaps the Lord will deal with me according to all His wonders. When he called upon the God of his fathers, He allowed Himself to be entreated and heard him (as may be read in v. 13). At that same hour the ministering angels arose and stopped up all the windows above, and spoke before Him (namely, God): O Lord of the world, will You receive a man who does penance, who has placed an image in the Temple, etc.? Then He answered them: If I do not receive him with his repentance, behold, I am shutting the door before all the penitent. What did God do? He dug a hole beneath the throne of His glory, in a place where no angel can have power. This is what is written in v. 13: And he prayed to Him, and He was entreated of him, and heard his prayer and his supplication. This is taken from the Talmudic tractate *Sanhedrin fol. 103. col. 1.*, where the words read as follows: אמר ר' יוחנן משום ר' שמעון בן יוחי מאי : כתיב וישמע אליו ויחתר לו ויעתר לו מיבעי' ליה ליה מלמד שעשה לו הק"ב כמין מחתרת בריקע כדי לקבלו בתשובה : that is, Rabbi *Jochanan* has said in the name of Rabbi *Schimon ben Jóchai*: What is

that which is written (2 Chr 33:15), *vajechatër lo*? It ought to read *vajeutër lo* (for *vajechatër* means “and it was dug for him,” or “a hole was made,” and *vajeutër* means “and He allowed Himself to be entreated”). This teaches us that God made a hole in the firmament for him, on account of the attribute of justice, in order to receive him with his repentance. Rabbi *Salomon Jarchi* writes upon these words of the Talmud in his commentary thereon as follows: פני מלת הדין היתה מעכבת שלא להקביל פני : מנשה בתשובה ועשה הק"ב מהתרת ברקיע ופשט ידו וקבלו בלא ידיעה מלת הדין had held it back, so that the face of Manasseh was not to be received with his repentance; therefore God made a hole in the firmament, stretched out His hand, and received him, without the attribute of justice knowing of it.

Therefore, the Jews also have in their large daily prayer book, which they call the thick *Tephilla*, a prayer at *fol. 37. col. 2. 3.* under the title *Schacharith* (or *Schácharis*), which reads as follows: אֲנִי יְיָ אֱלֹהִי שָׁמַע אֶל תְּפִלַּת עַבְדְּךָ וְאֶל תַּחֲנוּנָיו וְקַבַּל אֶת תְּשׁוּבָתִי וּבִקְשָׁתִי וִיְהִי לִפְנֵי כִסֵּא כְבוֹדְךָ מְלִיצִי יוֹשֵׁר לְהַלִּיץ בְּעַדִּי לִפְנֵיךְ וּלְהַכְנִיֵס תְּפִלָּתִי בְּאָזְנֶיךָ. וְאִם בְּעוֹנוֹתַי הָרַבִּים אֵין מְלִיצִן בְּעַדִּי וְאֵין מְלַמֵּד עָלַי זְכוּת חַתָּר נָא לִי מִתַּחַת כִּסֵּא כְבוֹדְךָ : that is: I beseech You, LORD my GOD, hear the prayer of Your servant and his supplication, and accept my repentance, my prayer, and my petition, and let them be righteous advocates before the throne of Your glory, to speak before You on my behalf, and to cause my prayer to come into Your ears. But if, on account of my manifold sins, there is no advocate for me, and no one to justify me, then dig a hole for me beneath the throne of Your glory, and do not let me return from before You empty-handed, for You hear prayer.

Seventh, it is taught in an impious manner concerning GOD that He created the יצר הרע *Jézer hará*, that is, the evil inclination, by which is understood not only the corrupt nature of man that clings to him by nature, but also the unclean spirits and devils, as being just as evil and perverse from the very beginning as they are now; whereas in Gen 1:31 it is said: “And GOD saw everything that He had made, and behold, it was very good.” It is likewise reported that He is a cause of sins.

That He created the יצר הרע *Jézer hará*, that is, the evil nature in man, is taught in the Talmudic tractate *Berachóth* (or *Beróchos*) *fol. 61. col. 1.* as follows: וַיֵּצֵר אֱלֹהִים אֶת הָאָדָם בְּשֵׁנֵי יוֹדִין שְׁנֵי יִצְרִים בָּרָא וַיֵּצֵר הָרָע וַיֵּצֵר טוֹב וַיֵּצֵר הָרָע *Vajizer Jehova*, that is, “And the LORD formed (or made) man” (as is read in Gen 2:7), and the word *vajizer* has two *Jod*, signifying thereby that He created two kinds (or natures), one good kind and one evil kind. The same is also to be found in the book *Ammúde haggóla numero 53.*

That the unclean spirits are also called *Jézer hará*, and that they were created with an evil nature, can be gathered from what stands in the book *Schéva tal fol. 41. col. 3.* in these words: קִבְּלָהּ בָּרָא יִצְרָ טוֹב וַיֵּצֵר הָרָע כְּדָא צִד טַהֲרָה בָּרָא צִד הַטּוֹמָאָה כִּי זֶה לְעוֹמָתָא זֶה עָשָׂה אֱלֹהִים צִד הַטּוֹהָרָה הֵם הַסְּפוּרוֹת הַקְּבָלָהּ בָּרָא יִצְרָ טוֹב וַיֵּצֵר הָרָע כְּדָא צִד טַהֲרָה בָּרָא צִד הַטּוֹמָאָה כִּי זֶה לְעוֹמָתָא זֶה עָשָׂה אֱלֹהִים צִד הַטּוֹהָרָה הֵם הַסְּפוּרוֹת that is: It is known that God created the good inclination and the evil inclination; He created the side of purity, and He created the side of impurity, for He made one against the other. The holy *Sephiróth* (or *Sephiros*), whose holiness extends from the uppermost points down to the lowest, are the side of purity; the side of impurity, however, are the *Keliphóth* (or *Kelifos*, that is, the husks, by which the unclean spirits are understood). For this reason the supreme devil *Sammaël* is also called יצר הרע *Jézer hará*, as will be sufficiently demonstrated below in the 18th chapter of this first part. When, however, Satan was created is to be seen in the 8th chapter of the second part, where it is indicated that he is said to have

been created together with Eve. Moreover, God is said to greatly repent that He created the *Jézer hará*, that is, the evil inclination, and this is indicated in the *Jalkut Schimóni* on Job, fol. 149. col. 2. num. 906., in the following words: ארבעה מתחרט עליהם הק"ב בכל יום שבראן ואלו הן כשדים וישמעאלים that is: There are four things of which God repents every day that He created them: the Chaldeans, the Ishmaelites, the *Exilium* or exile, and the *Jézer hará*, that is, the evil inclination.

That it is taught blasphemously that God is the cause of sin is written in the Talmudic tractate *Berachóth* (or *Berúchos*) fol. 32. col. 1. as follows: אמר ר' חמא ברבי חנינא אלמלא שלש מקראות הללו נתמוטטו רגליהם של שונאי ישראל חד דכתיב אשר הרעותי וחד דכתיב הנה כחומר ביד היוצר כן אתם בידי ישראל נתמוטטו רגליהם של שונאי ישראל, וחד דכתיב והסירותי לב האבן משרכם, that is: Rabbi *Cháma*, the son of Rabbi *Channína*, has said: were it not for these three passages, the feet of the Israelites would waver. The first is written (Mic 4:6) (and reads as follows:) "And those whom I have made evil" (as it is wrongly understood in the Talmud, whereas it actually means: those whom I have held harshly, or afflicted, namely on account of their sins). The second is written (Jer 18:6) (and reads:) "Behold, as the clay is in the potter's hand, so also are you, O house of Israel, in my hand." The third is written (Ezek 11:19) (with these words:) "And I will take away the heart of stone from your flesh." Concerning the words of Mic 4:6, Rabbi *Salomon* writes there in the *Talmud*, in his commentary, that God thereby means to say: יצרנו ולהסיר יצר הרע ממנו נתמוטטו רגלינו במשפט אבל עכשיו יש לנו פתחון פה שהוא גרם שברא יצר הרע אלמלא שלש מקראות הללו שמעידין שיש ביד הק"ב לתקן, that is: I am the cause of it, since I have created the *Jézer hará*, or the evil inclination; and he further states there: יצרנו ולהסיר יצר הרע ממנו נתמוטטו רגלינו במשפט אבל עכשיו יש לנו פתחון פה שהוא גרם שברא יצר הרע, that is: were it not for these three passages, which testify that it lies within God's power to improve our inclination and to remove the evil nature from us, our feet would waver in judgment (that is, we would not be able to stand before God's judgment). But now we have an excuse, namely that He is the cause of it, since He has created the *Jézer hará*, or the evil inclination. This is likewise found in the book *Zerór hammor* fol. 151. col. 2. in the *Parascha Nizzafim*, where the following is also read: האדם כמעט שחוייב לחטוא לפי שייצר הרע גובר עליו ובורח האדם נותן התנצלות על חטאו באמרו כי יצר לב האדם דע מגעוריו מורכב מדברים הפכים בשעת יצירתו וגו', that is: man is almost compelled to sin, since the evil inclination has the upper hand over him (and rules over him). With this, however, man excuses himself on account of his sin, for (Gen 8:21 states:) the inclination and the imagination of the human heart is evil from his youth, and at the time of his creation it was composed of contrary things.

Elsewhere, yet another excuse for sins is found in the *Talmud*, where in the tractate *Shabbath* (or *Shabbas*) fol. 88, col. 1, concerning the words of Exod 19:17, "And they (the children of Israel) stood at the foot of the mountain," it is written as follows: אמר ר' אבדימי בר חמא בר חסא מלמד שכפה הק"ב עליהם את ההר כגיגית ואמר להם אם אתם מקבלים את התורה מוטב ואם לאו שם תהא קבורתכם. אמר רב אחא בר יעקב מכאן מודעא רבא לאורייתא, that is: Rav *Abdimi*, the son of *Chama*, the son of *Chasa*, has said: this teaches us that God covered the mountain over them like a tub (so that they were covered by it, just as one is accustomed to cover something with a tub or other vessel), and said to them: if you accept the Law, it is well; but if not, your grave shall be there beneath the mountain, which God is said to have torn out and lifted into the air above them, as may be read in Exod 19:17 in *Jonathan's* Chaldean translation, and I will let it fall upon you. Rav *Acha*, the son of *Jacob*, has said: hence there is a great acknowledgment of guilt regarding the Law (or, as I have heard Jews interpret it, a great compulsion toward the Law.) Concerning these words of the Talmud, *Rabbi Solomon Jarchi* writes in his commentary as follows: מודעא רבא שאם יזמינם לדין למה לא קיימתם מה שקבלתם עליכם יש להם

תשובה שקבלוה באונס, that is: it is a great acknowledgment of guilt (or, as others interpret it, a great compulsion): for when He summons them before a court of judgment and asks why they did not do that which they had taken upon themselves, they can give as their answer that they were compelled to take it upon themselves by force. That the mountain was held over the Israelites is also read in the Talmudic tractate *Avoda Zara fol. 2, col. 2*.

Against this, however, *Rabbi Levi ben Gerson* expresses himself in his commentary on 1 Kgs 17:1 as follows: *השם יתברך לא יכריח האדם שיחטא ושמחו בעל בחירה כדי שימלט מהרעות הנפשיות והגופיות כמו שבארנו*: that is, the blessed GOD does not compel man to sin, but has given him free will so that he may deliver (and preserve) himself from spiritual and bodily evil, as we have explained in the third part of the book *Milchamóth Adonái*. For behold, if he could not deliver himself from it, he would not be worthy of punishment, since he would have been compelled to commit the sin.

Eighth, it is taught in a senseless manner concerning GOD that He Himself is supposed to have sinned. Concerning this, it is written in the *Jalkut Shimoni* on the Lamentations of *Jeremiah, fol. 168. col. 3. numero 1025. 1026. and 1027.*, that when the Temple in Jerusalem was destroyed and all the prophets had assembled and gone to Jerusalem to comfort that city, GOD addressed the prophets thus: *מי שמו אליכם לבא לנחם תחלה לי או לירושלם מי שמת לו בן למי מנחמין לא לאב למי שנשרף ביתו למי מנחמין*: לבעליו לא כל שכן שאני צריך לתנחומין תחלה אע"פ לכו ופייסוהו. מתכנסין כולם והולכים אצלה וכיון שהיא רואה אותם אומרה להם לכו לכם אני צריך לתנחומין של בני מיד הולכים לפני הק"ב ואומרים לפניו רב"שע אינה מקבלת פיוסין שלנו אמר להם אין ראוי לילך אלא אני בעצמי ואפייסנה מפני שעברתי על הדין. כתבתי בתורת אל תעבור בכבוד שותף ולישראל קרבותי להם בני בכורי ישראל ואמרתי להם הכיאו עטריכם בעול מלך בבל כתבתי בתורתי לא תשנא את אחיך בלבבך ואני שנאתיה לפיכך אני ראוי לפייסה מיד הולך הק"ב אצלה ואומר לה כעס זה למה אמרה לפניו רב"שע ולא : that is, Whom do you need to comfort first: me or Jerusalem? When someone's son dies, whom does one comfort: is it not the father? When someone's house is burned down, who is comforted: is it not the lord of that house? Do I not have far greater need to be comforted first? Yet be that as it may, go, speak to her, and appease her. Then they all assembled and went to her; but when she saw them, she said to them: go away, I have no need of my children's comfort. Thereupon they immediately went before GOD and said to Him: O thou Lord of the world, she will not accept our consolation. Then He said to them: it is not fitting that anyone go to her but I myself; I will speak to her and set her at peace, since I have transgressed the law. I have written in my Law (Deut 15:19): You shall not work with the firstborn of your oxen, and I have called Israel (Exod 4:22) my firstborn son, and yet (Jer 27:12) said to them: Submit your necks under the yoke of the king of Babylon. I have written in my Law (Lev 19:17): You shall not hate your brother in your heart, and yet I have hated her; therefore it is fitting that I appease her. Thereupon GOD immediately went to her and said to her: why are you so grieved and vexed? Then she said: O thou Lord of the world, should I not be grieved that you have driven me into exile among the nations of the world and cursed me with evil curses, so that my face has become (as black) as the rim of a pot, etc. Thus GOD has, as shown by the above, Himself confessed that He transgressed the law and acted contrary to His own commandment. This foolish fable also appears in the book *Pesikta Rabbati fol. 53. col. 2.*, and still more extensively in the aforementioned *Jalkut Shimoni* on the prophet *Isaiah, fol. 48. col. 4. numero 307.*, where it is reported that GOD, on account of the law transgressed by Him, further said: *כתבתי בתורתי לא תסגיר*

עבד אל אדוניו ואני מסרתים לאומות העולם שנאמר אם לא כי צורם מכרם וי' הסגירם. כתבתי בתורתי לא תכלה פאת שדך ואני כליתי חמתי שנאמר כלה יי' את חמתו כתבתי בתורתי שלום ישלם. המבעיר את הבערה ואני הצתי באש שנאמר that is, I have written in my Law (Deut 23:15): You shall not deliver the servant back to his master, but I have given them into the hands of the nations of the world, as it is said (Deut 32:30): that their Rock sold them, and the LORD delivered them up. I have written in my Law (Lev 19:9): You shall not wholly remove the corner of your field, but I have wholly accomplished my wrath (that is, done everything that served to extend my wrath), as it is said (Lam 4:11): The LORD has fully accomplished His fury. I have written in my Law (Exod 22:6): He who kindled the fire shall make full restitution; but I have kindled the fire, as it is said (Lam 1:13): He has sent a fire from on high.

That GOD commanded a sin-offering to be sacrificed on His behalf is written in the *Jalkut Shimoni* on the first book of Moses, *fol. 4. col. 1. numero 8.* as follows: רבי שמעון בן עזאי רמי כתיב ויעש אלהים את שני המאורות הגדולים וכתיב ואת המאור הקטן. אמר ירח לפני הקב"ה רבוננו של עולם אי אפשר לשני מלכים שישתמשו בכתר אחד אמר לו הקב"ה לכי ומעטי את עצמך אמרה לפניו רבוננו של עולם הואיל ואמרת לפניך דבר הגיון אלה ואמעט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה לפניו דבבו של עולם שרגא בטיהרא מאי מהני אמר לה לכי וימנו בך ישראל ימים ושנים דידה נמי לא סגי דלא אימי ביה דכתיב והיו לאותות ומופְּעִידים אמר לה לכי ויִקְרְאוּ צִדִּיקִים על שמה יעקב הקטן שמאֵל הקטן דוד הקטן לא הוה מיתבבא דעתה אמר הקב"ה הִבִּיאוּ כִפָּרָה עָלַי שְׁמַעְטִי אֶת הַיָּרֵחַ וְהִינֵנוּ דֹאֹמֵר רִישׁ לְקִישׁ מִה נִשְׁתַּנָּה שְׁעִיר שֶׁל רֹאשׁ חֹדֶשׁ שֶׁנֶּאֱמַר בּוֹ לֵי אֲמַר הַקָּב"ה שְׁעִיר זֶה יְהִי כִפָּרָה עַל שְׁמַעְטִי אֶת הַיָּרֵחַ That is: Rabbi *Simeon*, the son of *Asai*, raises an objection and says: it is written (Gen 1:16), "And GOD made two great lights," and it is also written there, "and a lesser light." The moon spoke to GOD: "O Lord of the world, it is not possible for two kings to share one crown." Then GOD said to it, "Go and make yourself smaller." But it spoke: "O Lord of the world, since I have spoken a just matter before You, should I therefore go and become smaller?" Then GOD said to it, "Go and rule by day and by night." But it answered, "O Lord of the world, what use is a lamp at noon?" GOD said to it, "Go; Israel shall count its days and years by you." The moon thereupon said, "It is also not enough, for I am not counted therein, since it is written (Gen 1:14), 'And they shall be for signs and for seasons.'" GOD said further to it, "Go; the righteous shall be named after your name: Jacob the small, Samuel the small, David the small." But when the moon would not be satisfied, GOD said: "Bring an atonement-offering" (namely עלֵי *alai*, that is, for me, which little word stands in the Talmud printed at Venice, in the tractate *Chullin*, *fol. 60. col. 2*, and in Rabbi *Bechai's* commentary on the Five Books of Moses, *fol. 184. col. 2*, in the Parashah *Pinchas*, as also in the book *Menorat hammaor fol. 35. col. 1*, under the title *Ner shelishi, kelal revii, chelek*

rishon, in the first chapter, in which latter two books this foolish fable is described in greater detail) “because I have made the moon smaller.” And that is what *Resh Lakish* said: “How distinguished is the goat that is sacrificed at the new moon, of which it is said (Num 28:15), ‘to the LORD.’” GOD said, “This goat shall be an atonement-offering” (for me, as is clearly stated in Rabbi *Bechai*’s commentary and the book *Menorath hammaor*, mentioned above) “because I have made the moon smaller.” In the book *Rabboth* (or *Rabbos*), in *Bereshit* (or *Bereshis*) *Rabbah*, in the fifth Parashah, *fol. 5. col. 4*, the following is also read: אמר רבי פנחס בכל הקרבנות כתיב שעיר עזים אחד חטאת ובראש חדש כתיב שעיר עזים אחד חטאת ל' אמר הק' בה הביאו כפרה עלי שמעטתי את הירח שאני הוא שגרמתי לו להכנס בתחומי של חבירו That is: Rabbi *Pinchas* said, “In all the offerings it is written, ‘one male goat as a sin-offering’” (as may be seen in Lev 23:19, Num 7:16, and elsewhere); “but at the new moon it is written (Num 28:15), ‘one male goat as a sin-offering to the LORD.’” GOD said, “Bring an atonement-offering for me, because I have made the moon smaller, for I am the one who caused it to enter into the boundaries of its companion” (the sun). This godless fable also appears in the Talmudic tractate *Shevuot* (or *Shevuos*) *fol. 9. col. 1*, as well as in the 51st chapter of the Chapters of Rabbi *Eliezer*, and some Jews take great pains to explain how the aforementioned little word עלי *alai*, that is, “for me,” is to be interpreted, so that no sin might be attributed to GOD in this matter, as may be seen at length in the above-cited passage of Rabbi *Bechai fol. 184. col. 2*, as well as in the book *Maarechet haelahuth* (or *Maarechet Elohut*) *fol. 130, 131, 132, and 133*. Indeed, much has been altered in the Talmud printed at Basel and Amsterdam, in the aforementioned tractate *Chullin, fol. 60. col. 2*. But however they may choose to interpret and seek to twist the matter, Rabbi *Bechai* nonetheless writes in his said commentary *fol. 134. col. 4*: אין לשון כפרה אלא על החטא, that is, “The word *Kapparah* (or *Kappore*), that is, atonement, is used of nothing other than sin.” Since they now attribute this to GOD, it follows from this, in a blasphemous manner, that GOD is supposed to have sinned, which is, however, directly contrary to His most holy being.

Beyond the above, GOD is also accused of injustice, namely that He does not judge rightly; concerning which, in Rabbi Moshe de Mircado’s commentary on the words of Ps 9:2, *fol. 18, col. 4*, the following is read: פעם אמרת אין הכסא שלם כי בגלות נראה שאין הק' בה כביכול דן דין אמת שהרשעים שהם האומות מוצלחים וישראל הצדיקים בערכם שפלים ונדים that is: the reason that they (our sages) say that the throne (of God) is not complete is because in the *exilio*, or exile, it has the appearance that GOD, so to speak, does not judge rightly, in that the wicked, who are the nations, prosper, while the Israelites, who in comparison to them are righteous, are lowly and despised.

Furthermore, in the Talmudic tractate *Sanhedrin fol. 110. col. 2.*, a false oath is attributed to GOD by Rabbi *Eliezer*, where the words read as follows: דור המדבר אין להם חלק לעולם הבא שנאמר במדבר הזה יתמו ושם ימותו יתמו בעולם הזה וימותו בעולם הבא ואמר אשתי נשבעתי באפי אם יבאון אל מנוחתי דברי ר' ע' רבי אליעזר אומר הן באין לעולם הבא שנאמר אספו לי חסידי כורתי בריתי עלי זבח אלא מה אני מקיים אשר נשבעתי באפי that is: Our Rabbis teach that the generation of the wilderness (meaning those who went out of Egypt into the wilderness) has no share in the world to come (that is, in eternal life), as it is said (Num 14:35): In this wilderness they shall perish (and come to nothing) and there they shall die; they shall perish in this world, and there they shall die in the world to come (or in the life to come). And (GOD) says (Ps 95:11): I have sworn in my wrath, they shall not enter into my rest; these are the words of Rabbi *Akiva*. But Rabbi *Eliezer* says: they do come into the world to come (or the future eternal life), as it is said (Ps 50:5): Gather my saints together unto me, those

that have made a covenant with me by sacrifice. But how then is that fulfilled (which GOD has said): I have sworn in my wrath? I have sworn in my wrath, but I retract (my oath) and repent of it. According to *Rabbi Eliezer's* opinion, then, GOD is supposed to have sworn that the Israelites who wandered in the wilderness should have no share in the life to come, but that He afterward repented of this oath, such that He had no desire to keep it.

Ninth, they teach that God also concealed the truth and told a lie, in order to preserve peace and harmony between Abraham and Sarah, even though, as can be read in Num 23:19 and 1 Sam 15:29, He cannot lie. Concerning this, in the book *Zeéna ureéna*, in the Parascha *Vajéra*, fol. 12, col. 2-3, in the Judeo-German, on the words of Gen 18:12, **and my lord is also old**, it is written as follows: זיא זאגט איין הער אברהם איז אלט וואו וואו קינדער האבן ווען זיא איז אלט אונ' הקדוש ברוך הוא האט אנדרשט גיזאגט וואו אברהם וואו שרה גיזאגט האט דען שרה האט גיזאגט וואו זאל איך קינדער האבן ווען איין מיין מאן אלט אונ' הקדוש ברוך הוא האט גיזאגט הער אברהם וואו שרה האט גיזאגט זיא ווער אלט צו קינדער צו האבן. דר תרוץ (הא) רר וואלט קיין שנאה זכין צווישן אברהם אונ' שרה דען אברהם העט פר איבל גיזאגט וואלט שרה גיזאגט האבן וואו אברהם ער וואר זוא אלט צו האבן דען איטליכר איין מאן ווען ער אלט אונט ער זיך יונג גגן זיין וייב שלופ' דאז ואיז מויך. דארום וואלט הקדוש ברוך הוא מיט זאגן צו אברהם דס שרה זאלט האבן גירעט מו' אברהם ווען ער אלט צו קינדער צו האבן. that is: She (Sarah) said, my lord Abraham is old, and how should I have children with an old man. Then He (namely God) said to Abraham, why has Sarah mocked, saying, how shall she have children when she is old? And God said something different before Abraham than what Sarah had actually spoken, for Sarah had said, how shall I have children when my husband is old; but God said, hear, Abraham, how Sarah has spoken, that she would be too old to have children. The resolution (and explanation of this matter) is: God did not want to create hatred between Abraham and Sarah, for Abraham would have taken it ill if Sarah had said of him that he was too old to have children, since every man, even when he is already old, still presents himself as young toward his wife, and the wife likewise. Therefore God did not want to tell Abraham that Sarah had spoken of him as being too old to have children. From this our sages learn that one may well lie for the sake of peace. This is taken from the Talmudic tractate *Báva meziá*, fol. 87, col. 1, as can be seen in the text and in Rabbi Solomon's commentary.

Tenth, they teach that God was once enclosed in a ban, and this is said to have been done by the nine brothers of Joseph, when they sold him to the Ishmaelites in the absence of Reuben, for the purpose of preventing God from revealing to their father Jacob how they had dealt with Joseph. Concerning this, it is written in the little book *Pirke Rabbi Eliezer*, in the 38th chapter, as follows: אמרו נחרים בינינו שאין אחד ממנו מגיד הדבר ליעקב אבינו עד שיהיה ברשות כולנו אמר להם יהודה ראובן אינו כאן ואין החרם מתקיים אלא בעשרה מה עשו שיתפו למקום עמהם והחרימו. וירד ראובן בלילה להעלות את יוסף מן הבור ולא מצא אותו שם אמר להם הרגתם את יוסף ואני אנה בא אני הגידו לו את הדבר שעשו החרם שהחרימו, ושמע ראובן that is, They (the brothers of Joseph) said, let us establish a ban among ourselves, so that none of us shall disclose the matter to our father Jacob until it is permitted to us all (to reveal the deed). Then Judah said to them, Reuben is not here, and the ban cannot hold except with ten persons. What then did they do: they included God in the fellowship of the ban. When Reuben went down by night and wished to draw Joseph out of the pit, but did not find him there, he said to them, you have killed Joseph, where shall I now go: then they told him the matter, that they had made a ban. When Reuben heard of this ban, he was silent, and

God was also silent, and did not reveal the matter to Jacob on account of the ban. This ban is treated at length in the book *Zeda laderech*, fol. 23, col. 3, 4, and fol. 24, col. 1, in the *Parascha Vajeschef*, and it is mentioned among other things that God had consented to it, concerning which the words read as follows: ידוע הודאי מתחלה הסכים הק"ב עמהם שכן עלתה לפני יתברך שמו שיצטער יעקב כ"ב שנים כנגד: that is, It is known that God most certainly agreed with them from the very beginning (and entered into the ban), since it was His will that Jacob should be tormented and afflicted for twenty-two years, because during those twenty-two years (which he had spent with Laban) he had not honored his father and his mother. After this, the following is further stated in the same place: ולמה לא גילה לו הק"ב לפי שהחרימו וקללו כל מי שיגלה ושיהפך לה"קנה עמתם באותו החרם: that is, Why then did God not reveal it to him (to Jacob)? Because they had placed under the ban and cursed everyone who would reveal it, and God was also included in the fellowship of this ban: which is to be understood as follows, since God had entered into the fellowship of this ban, and everyone who would disclose the matter was to be accursed, He was therefore like one who had been bound by an oath not to reveal it. Whoever desires to read more on this subject may consult the book *Tanchuma*, fol. 15, col. 4, and the commentary of *Bechai* on the Five Books of Moses, fol. 47, col. 4, in the *Parascha Vajeschef*, as well as the commentary of Rabbi *Solomon Jarchi* on Gen 37:34, together with the book *Ze'ena ure'ena*, fol. 27, col. 1, in the aforementioned *Parascha*.

Eleventh, they teach that God was defiled when He buried Moses, and that He washed off such defilement in fire. Concerning this, the following is written in the Talmudic tractate *Sanhedrin fol. 39. col. 1.*: אמר ליה ההוא מינא לרבי אבהו אלהיכם כהן הוא דכתיב ויקחו לי תרומה כי קבריה למשה במאי: טביל וכי תימא במיא והכתיב מי מדד בשעלו מים אמר ליה בנורא טביל דכתיב כי הנה ה' באש יבא וכי סלקא טבילותא: that is, that heretic said to Rabbi *Abhu*: your God is a priest, as it is written (Exod 25:2): "That they bring me a heave offering." Now when He buried Moses (and, by touching his corpse, defiled Himself according to Num 19:11, 13), with what did He wash Himself? If you wish to say with water, then it is written (Isa 40:12): "Who has measured the waters in the hollow of his hand?" (so that He could not wash Himself entirely therein, because the water is too small.) To this he gave him the answer: He washed Himself in fire, as it is written (Isa 66:15): "For behold, the Lord will come with fire." What! (said the heretic,) is a washing then also performed in fire? Whereupon Rabbi *Abhu* said: on the contrary, the washing takes place chiefly in fire, as it is written (Num 31:24): "Everything that cannot pass through fire" (that is, what cannot endure it but would be burned) "you shall pass through water."

Twelfth, they teach that GOD shaved the beard and shaved the head of Sennacherib, the Assyrian king. Concerning this, the following is written in the aforementioned Talmudic tractate *Sanhedrin fol. 95. col. 2. and fol. 96. col. 1.*: א"ר אבהו אלמלא מקרא כתוב אי אפשר לאמרו דכתיב ביום ההוא יגלה ה': בהער השכירה בעברי נהר המלך אשור את הראש ואת שער הרגלים וגם את הזקן תספה אתא קודשא בריך הוא ואדמי ליה כגברא סבא א"ל כי אזלת לגבי מלכי מזרח ומערב דאייתיהו לבנייהו מאי אמרת להו א"ל ההוא גברא בההוא פחדא נמי יתיב א"ל היכי נעביד א"ל זיל ושני נפשך במאי אישני א"ל זיל אייתי לי מספרא ואיגזיך מהיכא אייתי אמר ליה על לההוא ביתא אייתי אזל אשכחינהו אתו מלאכי השרת ואידמו ליה כגברי והוו קא טחני קשייתא א"ל הבו לי מספרא טחון חד גרויא דקשייתא ונתן לך טחון חד גרויא דקשייתא ויהבו ליה מספרתא עד דאתא איחשך א"ל זיל אייתי נורא אזל ואייתי נורא בהדי דקא נפח ליה איתלי ביה נורא בדיקניה אזל גזייה לרישיה ודיקניה אמר היינו דכתיב וגם את הזקן תספה אמר: רב פפא היינו דאמרי אינשי גירדתיה לארמאה באפיה שפיר ליה אחלי ליה נורא בדיקניה ולא שבעת חוכא מניה: that

is, Rabbi *Abhu* said: if this passage (Isa 7:20), “In that day the Lord shall shave with a hired razor beyond the river, by the king of Assyria, the head and the hair of the feet, and shall also take away the beard,” were not written, one would not be permitted to say it. The Holy and blessed GOD came (to King *Sennacherib*) and disguised Himself as an old man, and said to him: when you go to the kings of the east and west, to lead their sons away (into your service), what do you say to them? He answered Him: I too stand in fear and anxiety on that account, and said: how shall I manage it? Thereupon GOD said to him: go, and disguise yourself, so that no one may recognize you. But he asked: with what shall I disguise myself? Then He (namely GOD) said to him: go and bring me a razor, and I will shave you. *Sennacherib* asked: where shall I fetch one? But GOD said to him: go into that house and bring one. When he had gone there, he found one. Then ministering angels came in the form of strong men and were grinding date-pits. He said to them: give me your razor. (They said to him:) first grind a measure of date-pits, and then we will give it to you. And he ground a measure of date-pits, and they gave him the razor. But by the time he came (back to GOD), it had grown dark. Then GOD said to him: go and bring fire. He went and brought fire. But as he blew on it, the fire caught hold of his beard (having leapt into it), whereupon (GOD) proceeded to shave his head and his beard, and said: this is what is written (Isa 7:20): “the beard also shall be taken away.” *Rab Papa* said: this is what people are accustomed to say: if you singe a Syrian’s face and he finds it pleasing, then throw fire into his beard as well, and you will not be able to get your fill of laughing at him.

Thirteenth, they teach that God created other worlds before this world, but because they did not please Him, He destroyed them again; as if they had been made incorrectly, even though God is wisdom itself and does nothing without deliberation. Concerning this, the following is written in the book *Rabboth* (or *Rabbos*) in *Bereschith* (or *Bereschis*) *rabba*, in the third *Parascha fol. 4. col. 1.*: א”ר יהודה בר סימון יהי ערב אין כתיב כאן אלא ויהי יהי ערב מכאן שהיה סדר זמנים קודם לכן : אמר רבי אבהו מלמד That is: Rabbi *Jehuda*, the son of *Simon*, has said, it is not written (Gen 1:5) “let there be evening,” but rather “and there was evening”; from which it is to be concluded that the order of times had already existed before. Rabbi *Abhu* has said: this teaches us that he (namely God) created worlds and destroyed them again, until He created these and said: these are useful to me and please me, but those did not please me. And in the book *Medrasch Tillum*, it is written concerning this at fol. 26. col. 2. on the 34th Psalm as follows: א”ר תנחומא בעונתו ברא הק”ב את העולם מלמד שהיה הק”ב בורא עולמות ומחריבן שלא היו ראויין להבראות אלא that is: Rabbi *Tanchúma* has said, the holy blessed God created the world at the right time. This teaches us that God created worlds and destroyed them again, because they were not worthy of being created; therefore He said, those do not please me and are not useful to me, but these are useful to me.

Fourteenth, they teach that God braided Eve’s hair, adorned her, led her to Adam, and danced with her, and that in the time to come He will also dance with the Jews. That God braided Eve’s hair and adorned her is read in the Talmudic tractate *Berachóth* (or *Beróchos*) fol. 61, col. 1, where the words read as follows: מאי דכתיב ויבן יי’ את הצלע מלמד שקלעה הק”ב לחוה הביאה לאדם הראשון שכן בכרכי הים קורין : that is, What is it that is written (Gen 2:22): “And He built the rib”? It teaches us that God braided Eve’s hair and led her to the first man, for in the coastal cities the act of braiding is called *binjetha*, that is, building, &c.

But Rabbi Jeremias, the son of Eliezer, says it teaches us that God was the first man's groomsman. The same is also found in the Talmudic tractate *Schabbáth* (or *Schábbas*) fol. 95, col. 1, and in the tractate *Erúvin*, fol. 18, col. 1-2, and in the tractate *Nidda*, fol. 45, col. 2. In the little book *Othioth* (or *Osios*) of Rabbi Akkiva, however, it is written concerning this at fol. 6, col. 2, as follows: צדיק זו צלע אחד שלקח הימנו מצלעותיו ובנאה לאשה וההיצה וסיכה ופרקסה וקלע לה שער וזיווגה לאדם שנ' ויבן יי' אלהים את הצלע : that is, The letter Zaddik (or Zade) signifies the rib which He (namely God) took from his (Adam's) ribs and built into a woman, washed her, anointed her, put a garment on her, braided her hair, and joined her in marriage to Adam, as it is said (Gen 2:22): "And God the Lord built the rib," &c.

That he also danced with her is to be seen in the German-Hebrew book *Brandspiegel*, in the 34th chapter, fol. 122, col. 2, where it is taught how one is to conduct oneself with a bride, and where the following is written:

חזן אן מר ביר זינגן ורש ה"ה האט חוה זעלברש געפֿלוקטן אונ' געטאנצט מיט איר הק גן עדן דו רסן דיא חכמים בוס פסוק ויביאה ה' האדם דאו וואו טייטש אונ' ער בראכט זיא צו אדם דא געבן זיא צו ורשטין ער בראכט זיא וויא אן שווי אונ' כלה פֿלעגט צו ברנגן הייסט חן געמאכט אונ' געפֿלוקטן אין טנצן אונ' שפֿרינגן. אין פרקי רבי אליעזר סטייט דאסט הקב"ה האט זעלברש גדינט חן אונ' כלה אונ' האט דיא חופה זעלברט געמאכט אונ' דייא מלאכים האבן געטנצט. אונ' הקב"ה האט דיא ברכה געזאגט אן עס סטייט ויברך אותם אלהים דאסט איז טייטש אונ' ער בנטט זיא גוט. דרום זול זיך קיינער צו קוסטיג האלטן זונד' אל ריין חתן אונ' כלה אונ' טאנצן אונ' שפֿרינגן בדור המצוה כלה פֿונ' אנוה וועגן מיט בק צייחה וואולוסט זאגן:

that is: One should also sing to her of how God Himself braided Eve and danced with her in Paradise. The sages expound this from the verse (Gen 2:22), "And He brought her to Adam," understanding it thus: He brought her as one customarily brings a bride, beautifully adorned and braided, with dancing and leaping. In the chapters of *Rabbi Eliezer* it is stated that God Himself served the bridegroom and the bride, and that He Himself made the wedding canopy, or the covering which is carried on poles and is called *Chuppa* (beneath which the bridegroom is customarily joined together with the bride), while the angels danced; and that God spoke the blessing, as it is written (Gen 5:2): "And God blessed them." Therefore no one should consider himself too distinguished, but rather should attend upon the bridegroom and the bride and dance and leap before them, for the sake of the commandment, and not for the sake of pleasure. For this reason the dance that takes place with the bride is called the *Mizva* dance, that is, the commanded dance.

Now, who played music and performed at this dance is indicated in the little book *Othioth* (or *Osios*) *Rabbi Akkiva fol. 6. col. 2.*, where one reads: וי"ו ו' שהביאו כתבות אלפין של מלאכי השרת אל אדם הראשון: בקול רנה ושירה שנ' ויביאה אל האדם ומהו פ"ה מלמד שכל פמליא של מעלה ירדו עמהם לגן עדן מקצתם היו אחוזים בידם נבלים ומצלתיים וכנורות ומשחקין לפניו ככתולדות חמה ולבנה וככבים ומזלות היו מרקדים לפנייהם כנעורות : that is, the letter *Vau* signifies that He (namely, GOD) led her (Eve) to the first man (Adam) with ten thousand times ten thousand ministering angels, with a voice of rejoicing and song, as it is said (Gen 2:22): And He brought her to Adam. What then does the letter *Pe* signify? It teaches that the entire heavenly household descended with them into Paradise. Some of them held in their hands fiddles, cymbals, and harps, and played before him (Adam) like maidens; and the sun, as well as the moon and the stars, danced before him like young girls. And in the little book *Pirke Rabbi Elieser*, in the 12th chapter, it is written on this matter as follows: עשר חופות עשה הק"ב לאדם הראשון בגן עדן וכולן של :

אבנים טובות ומרגליות ושל זהב. והלא לכל חתן אין עושין לו אלא חופה אחת ולמלך אין עושין אלא ג' חופות ולחלוק כבוד לאדם הראשון עשה הק"ב עשר חופות בגן עדן שנאמר בגן עדן אלהים היית כל אבן יקרה וגו' והי' אלו י' חופות *that is, the Holy and Blessed GOD made ten wedding canopies (or coverings) for the first man in Paradise, all of which were fashioned from precious stones, pearls, and gold. Is not only one wedding canopy made for every bridegroom, and are not only three made for a king? How is it then that so many were prepared for him? This was done in order to honor the first man; therefore GOD arranged ten for him in Paradise, as it is said (Ezek 28:13): You were in the garden of pleasure (or Paradise) of GOD, adorned with all manner of precious stones. See, that signifies the ten wedding canopies. The angels beat the drums (or kettledrums) and danced just as women do, as it is said (in the aforementioned passage, Ezek 28:13): On the day that you were created, your timbrel-work and your pipes had to be ready with you.*

That He will also dance with the Jews in the future is written in the book *Médrasch Tillim*, fol. 29. col. 2., on the 48th Psalm, as follows: עתיד הק"ב להעשות חולה לצדיקים לעתיד לבא והק"ב חל עמהן והן מראין *that is, GOD will in the future arrange a dance for the righteous, and will dance with them, and they will point to Him with the finger, as it is said (Isa 25:9): Behold, this is our God, upon whom we have waited. This is also found, though with somewhat altered words, in the Talmudic tractate Táanith (or Táanis) fol. 31. col. 1. So also in the book Rabbóth (or Rábbos), in Vajikra rábba, in the eleventh Parascha, fol. 145. col. 2., it is read as follows: עתיד הק"ב להיות ראש חולה לצדיקים לעתיד לבא וה"ה שיתו לבבכם לחילה לחולה כתיב *that is, The holy and blessed God will in the future be the head of the dance of the righteous, and that is what is written (Ps 48:14): Set your heart to lachéla, that is, to their outer wall (or to their fortress); but it is written lochóla, that is, to the dance. In the Commentario, or the exposition thereon, which is called Mattenóth (or Máttenos) kehúnna, this is explained as follows: that is, he (namely GOD) will go, and dance at their head, and lead them. This same thing is also found in Schir haschirim rábba fol. 172. col. 4. and in Médrasch kohéleth (or kohéles) fol. 13. col. 3.**

Where, however, this dance will be held is indicated in the book *Avodáh (or Avodás) hakkódesch*, in the 43rd chapter, under the title *Chélek hattáchlith*, fol. 31. col. 4., with these words: אמרתי והוא המחול המזכר שעתיד הקב"ה לעשות לצדיקים עום חיים במחול זה והוא ועיין ונפלא בעיני השכלים לחומר הפנה ולכן *That is: in the little book Othioth (or Othios) Rabbi Akkiva, we are taught that Isaiah, at the banquet of the righteous in Paradise before God, at the time when He (namely God) will dance before them, will say: "Thou Lord of the world, Thy hand is lifted up; the wicked shall not see the prosperity of the righteous," etc. From this it is evident that this dance is to take place in Paradise at that time when the great and glorious banquet, of which mention is made below in the 15th chapter of this second part, will be held. Concerning this, it is also read in the aforementioned little book Othioth Rabbi Akkiva fol. 18. col. 3., where the joy that will be in Paradise is described, as follows: וכמה אֱלִפִּים מְלָאכֵי הַשָּׁרֵת עוֹמְדִים לְפָנֵיהֶם וּבִידֵיהֶם נְבִלִים וּמְצִלְתִּים וְכָל שִׁיר וּמִנְגִּנִים לְפָנֵיהֶם בְּסֻעֻדַת הַקֶּב"ה עֹצְמוֹ וּבְעֻצְמוֹ הַקֶּב"ה בְּכִבּוּדוֹ יַעֲמֹד לְפָנֵיהֶם בְּסֻעֻדָּה וְהַחֲמָה וְהִלְכָּנָה וְהַמְזִלוֹת פְּלוֹטִין וּמִרְבָּדִין לְפָנֵיהֶם *that is, thousands upon thousands of ministering angels will stand before them (namely the pious in Paradise), holding pipes, fiddles, cymbals, and all manner of musical instruments in their hands, and will play music before them at the banquet; and the holy blessed God will rise of His own accord at the banquet and dance; but the sun and the moon, as**

well as the stars and planets, will be at His right and left sides, and will leap before them (namely the righteous) together with Him.

Yes, at that time Hell shall also be cleansed and sanctified, and because it borders directly on Paradise, it shall be united with it; moreover, the partition wall that stands between them shall be broken down, so that the dance may also be held therein, as is reported in the book *Jalkut chadasch fol. 55. col. 4. num. 24.* under the title *Gan éden vegehinnom*, from the book *Asarah maamaroth* (or *Asóro maamóros*) *fol. 85. col. 1.*, where the words read as follows: אָמְרוּ חֲזוּ לְאֵין גִּיהֶנֶם לְעֵתִיד לְבֹא פִירָשׁ: אִשׁוּר שֶׁל גִּיהֶנֶם שְׁנֵבֶרֶא בְּשָׁנֵי אָבֶל חָלַל שְׁנֵבֶרֶא קוֹדֶם הָעוֹלָם עֵתִיד לְהִתְקַדֵּשׁ בְּקִדּוּשֵׁת הַנֵּן וְשָׁם יִהְיֶה מְחוּל לְצַדִּיקִים הַקֶּבֶ"ה רָאשׁ חוֹלָה וְעַל כֵּן כְּתִיב תָּם הוּא לְמִלְחָה הַכִּין. That is: Our sages, of blessed memory, say that in the future there will no longer be any Hell, that is, no fire of Hell, which was created on the second day; but the hollow space thereof, which was created before the world, will be sanctified just as Paradise is holy, and there the righteous will dance, and God will be the head of the dancers (that is, He will dance at the fore); for this reason it is written ("Yea, he also is prepared for the king," Isa 30:33): that is, that very place (namely the place called Tophet, which signifies Hell) is also prepared for the King. That Hell shall in the future be cleansed and joined to Paradise will be demonstrated more fully below in the 8th chapter of the second part.

Regarding the holy angels: they are said to have danced before Jacob as well, of which mention is made in the book *Rabboth* (or *Rabbos*) in *Schir haschirim rabba fol. 272. col. 4.* as follows: ר' ברכיה בשם ר' לוי אמר ששים רבוא מלאכים היו מרקדים לפני אבינו יעקב בצאתו מבית לבן ורבנן אמרי מאה ועשרים ריבוא דא"ל ויאמר יעקב כאשר ראם מחנה אלהים זה הרי ששים רבוא ותקרא שם המקום ההוא מחנים הרי מאה ועשרים רבוא that is: Rabbi *Berachja* said in the name of Rabbi *Levi* that sixty times ten thousand (that is, six hundred thousand) angels danced and leaped before our father Jacob as he departed from the house of Laban; but our Rabbis say there were one hundred and twenty times ten thousand (that is, a thousand times a thousand and two hundred thousand); this is what is written (Gen 32:1-2): "And when Jacob saw them, he said, this is God's host"; behold, that signifies sixty times ten thousand (that is, six hundred thousand), and he called that place *Machanaim* (which word means "two hosts" and thus indicates twice as many). Behold, that makes one hundred and twenty times ten thousand (that is, a thousand times a thousand and two hundred thousand). Likewise, in the book *Avodath* (or *Avodas*) *hakkodesch*, in the fourth part, which is called *Chelek Sithre hattora*, in the first chapter, fol. 110. col. 3., it is recorded that they leaped before Rabbi *Elieser* and Rabban *Jochanan*, the son of *Saccai*, where the words read as follows: בירושלמי אמרו כיון שפתח רבי אלעזר במעשה מרכבה ירד לו רי"מ בן זכאי מן החמור אמר אינו כדון שאהא שומע כבוד קוני ואני רוכב על החמור יהלכו ושבו להם תחת אילן וירדה אש מן השמים והקיפה אותם היו מלאכי השרת מקפצין לפנייהם כבני חומה שמחין לפני חתן וענה מלאך אחר מתוך האש That is: in the Jerusalem Talmud it is reported that when Rabbi *Elieser* had begun to speak of the Work of the Chariot (which is treated in the first chapter of the prophet Ezekiel), Rabbi *Jochanan*, the son of *Saccai*, dismounted from his donkey and said: it is not fitting that I should hear the honor of my Creator while riding upon a donkey. When they had then walked on and seated themselves beneath a tree, fire came down from heaven and surrounded them; and the ministering angels leaped before them as wedding guests make merry before the bridegroom; and an angel spoke from the midst of the fire and said: the Work of the Chariot is exactly as you, *Elieser*, son of *Erech*, have said.

Fifteenth, they teach that GOD prays, concerning which the following is written in the Talmudic *Tractate Berachoth (or Berachos)* fol. 7, col. 1: אמר ר' יוחנן משום ר' יוסי מנין שהקב"ה מתפלל שנ' . . . מאי מצלי אמר והביאותים אל הר קדשי ושמחתים בבית תפילתי תפלתם לא נאמר אלא תפילתי מכאן שהקב"ה מתפלל . . . רב זוטרא בר טובית אמר רב יהי רצון מלפני שיכבשו רחמי את כעסי ויגולו רחמי על מדותי ואתנהג עם בני במהת הרחמים רב זוטרא בר טובית אמר רב יהי רצון מלפני שיכבשו רחמי את כעסי ויגולו רחמי על מדותי ואתנהג עם בני במהת הרחמים That is: *Rabbi Jochanan* says in the name of *Rabbi Jose*: From where is it proven that GOD prays? From the fact that it is written (Isa 56:7): "Them will I bring to my holy mountain, and will make them joyful in the house of my prayer" (that is, in my house of prayer); it does not say "of their prayer" (that is, in their house of prayer), but rather "of my prayer" (that is, in my house of prayer); from this it is proven that GOD prays. What then does He pray? *Raf Sutra, the son of Tobid*, says that *Raf* said that He prays thus: "May it be the will (before me) that my mercy overcome my wrath, and that my mercy unfold all my attributes, and that I deal with my children according to the attribute of my mercy, and that I not execute my judgment upon them according to the full rigor of the law." The very same thing is also found in the *Jalkut Schimoni* on the Prophet Isaiah, fol. 54, col. 4, numero 146.

It is also written in the *Jalkut chadasch*, fol. 5, col. 3, no. 32, from the aforementioned *Jalkut Schimoni* on the Psalms, no. 25, fol. 113, col. 3, under the title *Chorban*, the following: אמר רבי ברכיה מתחלת בריאתו של עולם עשה לו הקב"ה סוכה בירושלים כביכול היה מתפלל בתוכה ואומר יהי רצון שיעשו בני רצוני כדי שלא אחריב ביתי ומקדשי וכיון שחרב הוא מתפלל ואומר יהי רצון שיעשו בני תשובה שאקרב בנין ביתי תדע לך שכן דכתיב ושמחתים בבית תפילתי תפלתם לא נאמר אלא תפילתי מלמד שהקב"ה מתפלל that is, *Rabbi Berachja* says: God made for Himself, from the beginning of the creation of the world, His tabernacle (or booth) in Jerusalem, in which He, so to speak, prayed and said: May it be My will that My children do My will, so that I need not allow My house and My sanctuary to be destroyed. But after the Temple was destroyed, He prayed thus: May it be My will that My children repent, so that I may cause My house to be rebuilt soon. Know, however, that it is thus written (Isa 56:7): I will make them joyful in My house of prayer; it does not say "in their house of prayer," which teaches us that God prays. According to the words cited from the *Jalkut*, God is said to have prayed in Jerusalem. But in the book *Chiddusche haggadoth*, fol. 3, col. 1, on the above-mentioned words of the Talmudic tractate *Berachoth*, from fol. 7, col. 1, it is written as follows: עלינו בית תפלתו הוא המקדש שלמעלה המכוון: נגד מקדש שלמטה כדאמרן פרק אין דורשין וכל שבו ז' רקיעים וכו' וזבול הוא שבו י"ה ומזבח וכו' that is, by His house of prayer is understood the upper Temple (which is in heaven), which stands directly opposite the lower Temple (which was in Jerusalem); as we say in the chapter *En dorschin* (that is, in the second chapter of the Talmudic tractate *Chagiga*), that in the heaven which is called *Sebhul* there is a Temple, in which an altar is built, before which the great prince Michael stands and upon which he offers sacrifice.

Sixteenth, they teach that GOD not only puts on the prayer straps, which are called *Tphillin*, which they bind around their heads and hands every morning and which are described in detail in Buxtorf's *Judenschul* in the fourth chapter, but also puts on a *Talles* (which is that woolen cloth they place over their heads in their synagogues), and has allowed Himself to be seen dressed like a sexton or bell-ringer. Concerning the *Tphillin* or prayer straps, the following is read in the Talmudic tractate *Berachoth (or Beróchos)*, fol. 6. col. 1.: א"ר אבין בר רבא א"ר יצחק מנין שהקב"ה מניח תפילין שנ' נשבע ה' בימינו ובזרוע עזן בימינו זו תורה שנא' מימינו אש דת למו, ובזרוע עוזו אלו תפילין שנ' ה' עוז לעמו יתן That is: *Rabbi Abbin*, the son of *Raf Ada*, reported that *Rabbi Isaac* said: from where is it proven that GOD

puts on the *Tphillin* or prayer straps? From the fact that it is said (Isa 62:8): “The LORD has sworn by His right hand, and by the arm of His strength.” The words “by His right hand” signify the Law, as it is said (Deut 33:2): “At His right hand was a fiery law unto them.” The words “by the arm of His strength” signify the *Tphillin*, as it is said (Ps 29:11): “The LORD will give strength unto His people.” The very same is also found in the *Jalkut Schimoni* on Isaiah, fol. 58. col. 1. numero 366, where, however, the following is additionally included: אמר ליה ר' נחמן בר יצחק לרב חייא בר אבין תפילין דמרי עלמא מה כתיב בהו ס' כעמך ישראל ומי משתבח קב"ה בשבחו דיישראל אמר ליה אין דכתיב את ה' האמרת היום וה' האמירך היום אמר להם הקב"ה לישראל אתם עשיתוני חטיבה אחת בעולם דכתיב שמע ישראל ה' אלהינו ה' אחד ואני אעשה אתכם חטיבה אחת בעולם שנ' ומי כעמך ישראל גוי אחד בארץ. That is: Raf *Nachman*, the son of *Isaac*, said to Rabbi *Chija*, the son of *Abbin*: what is written upon the *Tphillin* of the LORD of the world? Rabbi *Chija* said: (written upon them are the words of 2 Sam 7:23): “Who is like Your people Israel?” How, said Raf *Nachman*, is GOD then also praised through the praise of Israel? To this Rabbi *Chijah* answered: certainly, as it is written (Deut 26:17-18): “You have exalted the LORD today, and the LORD has exalted you today.” GOD said to Israel: you have made me into an everlasting praise in the world, as it is written (Deut 6:4): “Hear, O Israel, the LORD our GOD is one GOD”; therefore I will also make you into a singular praise in the world, as it is said (2 Sam 7:23): “And who is like Your people Israel, a singular people upon the earth.”

Regarding the *Talles*: it is reported in the book *Rabbóth* (or *Rabbos*) in *Schemóth* (or *Schemós*) *rabba*, in the 22nd *Parascha*, fol. 128. col. 1, that God makes use of it, and the following is read there: א"ר יצחק בשעה שאמר לו הקב"ה לך רד חשכו פניו של משה ונעשה כסומא מי הצרות ולא היה יודע מאיזה מקום לירד והיו מלאכי השרת מבקשים להרגו אמרו הרי השעה להרגו ידע הקב"ה מה המלאכים מבקשים לעשות לו מה עשה הקב"ה אמר רבי ברכיה בשם רבי חלבו בשם רב חנן בר יוסף בשם ר' אבא בר איבו פתח לו הקב"ה טפשפש מתחת כסא הכבוד ואמר לו לך רד שנא' ויאמר יי' אלי קום רד מהר מזה ר' עזריה בשם ר' יהודה בר סימון בשם ר' יהודה בר אלעאי אמר כיון שבא משה לירד באו המלאכים להרגו מה עשה אחז בכסא של הקב"ה ופרש הקב"ה טליתו עליו שלא יחבלוהו that is: Rabbi *Isaac* said: At the time when God spoke to Moses, “go down,” his face became darkened and, on account of his anguish, he became as one blind, so that he did not know at which place he should descend; and the ministering angels also sought to kill him and said, “now is the time to slay him”; but God knew well what they desired to do to him. What did God do? Rabbi *Berachja* says, in the name of Rabbi *Chelbo*, in the name of *Rab Chanan*, the son of *Joseph*, in the name of Rabbi *Abba*, the son of *Ibbo*: God opened for him a small door beneath the throne of glory and said to him, “go, descend,” as it is said (Deut 9:12): “Arise, go down quickly from here.” Rabbi *Asaria* says in the name of Rabbi *Jehuda*, the son of *Elai*: When Moses came to descend, the angels came to kill him. What did he do? He seized the throne of glory, and God spread His *Talles* over him so that they should do him no harm, as it is said (Job 26:9): “He holds His throne and spreads His clouds over him.” What does the word פרשו, *Parsches*, mean, that is, “he spread out”? By *Notaricon* (which is a kind of Kabbalistic interpretation, according to which each letter of a word signifies a separate word), it signifies (with its four letters *Pe*, *Resch*, *Schin*, and *Sain*, these four words, namely *Parsches rachum schaddai siv*, that is): the merciful, almighty Radiance spread His clouds over him.

That God allowed Himself to be seen dressed like a cantor is evident from the Talmudic tractate *Rosch haschana* (or *haschono*) fol. 17. col. 2. and the book *Col bo*, fol. 77. col. 3. numero 70., as well as from Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 168. col. 2., in the

Parascha *Schelach lecha*, where, concerning the words of Exod 34:6, “And the Lord passed before his face,” the following is written: אמר רבי יוחנן אלמלא מקרא כתוב אי אפשר לאומרו מלמד שנתעטף הק”ב כשליח ציבור והראה לו למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה ואני מוחל להם: that is, Rabbi Jochanan said: if this passage were not written, one would not be permitted to say it. It teaches, however, that He (namely, God, wrapped in a *Talles*) was dressed like a cantor, and that He showed Moses the order (or manner) of prayer, and said to him: as often as the children of Israel sin, they shall do before Me according to this manner, and I will forgive them. After this, Rabbi Bechai continues: הכוונה במאמר זה שבא ללמדנו סדר תפלה ובקשה איך נתחנן לפניו ונתעטף בטלית: that is, the purpose of this account is that He (namely, God) came to teach us the manner of prayer and supplication, how we are to pray before Him.

Seventeenth, they teach that the souls of the Jews are a part of God, even though the Godhead is indivisible and cannot be divided. Concerning this, the following is read in the book *Schefa tal*, in the preface, on the second folio, in the 1. col. or page: הנשמה היא חלק אלוה ממעל that is, The soul is a part of God from above. And in the second col. or page it states: ישראל הם חלק אלוה ממעל ועצמותו: that is, The Israelites are a part of God from above, and of His substance, or His essence. Further, the following is read in the same place: כל נפש ונפש בפני עצמה מישראל חביבה וחשובה בעיניו יותר מכל ע’ אומות וכענין שנאמר רק באבותיך חשק ה’ לאהבה ויבחר בזרעם אחריהם בכם מכל העמים ולמה באמת חבבם כל כך ומפורש הפסוק מעצמו מטעם כי חלק יי’ עמו ר”ל נפשות האומות המה מכחות חיצוניים פחות הקלפות מפני כן חלקם התחילם ולמטה מעלה אבל הנשמות של אומ’ ישראלית אצולות מקדושת האצילות ב”ה חלק יי’ עמו חלק ממש בניו ממש: that is, Every individual Israelite soul is, in His (namely God’s) eyes, more beloved and more precious than all seventy nations, as it is said (Deut 10:15): He had delight only in your fathers, to love them, and He chose their seed after them; you above all peoples. But why did He truly love them so greatly? The Scripture explains the reason from itself (Deut 32:9): For the LORD’s portion is His people. It means to say: the souls of the nations are from the outermost powers, the powers of the *Kelifóth* (or *Keliphós*, that is, the husks, by which the unclean spirits and devils are understood); for this reason He distributed them and gave them as an inheritance to the upper princes (that is, the devils who rule in the air, as will be demonstrated below in the 18th chapter of this first part). The souls of the Israelite people, however, flow forth from the emanation of the blessed God; the LORD’s portion is His people, His portion properly speaking, His children properly speaking. In the third col. or page, however, the following is written concerning the words (Gen 2:7), And He breathed into his nostrils the breath of life: כיון שהק”ב בעצמו ובכבודו נפח באפי של אדם הראשון נשמת חיים אם כן נשמתו מעצמותו בא: that is, Since God Himself breathed the soul of life into the nostrils of the first man, it follows that his soul is from God’s *substance* or essence. And in that same col. it continues further: פירשנו למעלה: that is, We have explained above that the soul is a part of God from above, and of His *substance* and His essence, just as a son is of the *substance* and essence of his father.

This is supposed to be the reason why the damned are able to endure such terrifyingly great torments, concerning which the book *Emek hammélech*, fol. 15, col. 3, under the title *Scháar tikkúne hateschúva*, in the first chapter, reads as follows: אתה בני המעין בספר זה אל תתמה שיש לרשעים כל כך כח להענשים האלה ולא ימותו לגמרי ויבוטלו כשם שהק”ב נותן כח בצדיקים לקבל טובתם כך נותן כח ברשעים לקבל פורענותם וכל זה מפני שיש בהם ניצוץ קדושה נשמת אלוה ממעל שהוא נצחי שנאמר ויפח באפיו נשמת רוח חיים ואח”ל: that is, You, my son, who are engaged in your

reflections in this book, do not marvel that the wicked have such great strength to endure these punishments (mentioned previously). Does it not say in the *Medrasch néeelam* that, just as God grants the righteous strength to receive their good, so too does He grant the wicked strength to receive and endure their punishment? And all of this comes about because within them there is a spark of glory, the soul of God from on high, which is eternal, as it is said (Gen 2:7): And He breathed into him the breath of life. Our rabbis, of blessed memory, have also said that whoever breathes, breathes from his own *substance* and his own being. And it is said (Deut 32:9): The LORD's portion is His people, which is to be understood in its literal sense. This matter will be treated further in the first chapter of the second part.

Eighteenth, they teach that God taught the entire Talmud to Moses on Mount Sinai. Concerning this, it is written in the *Jalkut Schimoni* on the second book of Moses, fol. 111, col. 1, numero 405, and in the *Rabboth* (or *Rabbos*) in *Schemoth* (or *Schemas*) *rabba*, fol. 151, col. 2, in the 47th *Parascha*, as follows: בשעה שבא הקב"ה ליתן את התורה אמרה למשה על סדר המקרא והמשנה והאגדה והתלמוד שנאמר וידבר That is: When God came to give the Law, He communicated it to Moses according to the order of the *Mikra* (that is, the Scripture and the books of the Old Testament), the *Mishna* (that is, the Talmudic text), the *Aggada* (that is, the narratives, or rather fables and fairy tales, which encompasses everything indicated above from the Talmudic books concerning God's weeping, misery, praying, putting on the *Tphillin* and the *Talies*, studying, dancing, etc.), and the Talmud (that is, the *Gemara*, or *Gemoro*, which is the commentary on the *Mishna*, or the Talmudic text), as is stated (Exod 20:1): "And God spoke all these words"; yes, even everything that a devout disciple would ask his teacher. Likewise, in the *Medrasch Koheleth* (or *Koheles*), fol. 313, col. 2-3, on the words of Deut 9:10, "And the Lord gave me the two stone tablets written with the finger of God, and upon them according to all the words, etc.," it is read that the following is written there: that is, to teach you that the *Mikra* or Scripture, the *Mishna*, the *Halachoth* (or *Halachos*, that is, the rulings), the *Tosephoth* (or *Tosephos*, that is, the additions which the disciples of Rabbi Solomon Jarchi appended to the Talmud), and the *Haggadoth* (or *Haggodos*, that is, the fabulous narratives, as mentioned shortly before), yes, even everything that any devout disciple will teach in the future, had already existed and was given to Moses as *halacha*, or ruling, from Mount Sinai. This is also taught in *Bamidbar rabba*, in the eighteenth *Parascha*, fol. 122, col. 3.

The same is also found in the little book *Othioth* (or *Osios*) *Rabbi Akkiva*, where the words at fol. 11. col. 2, where the angel *Metatron* is treated, read as follows: הלכה נקרא שמו מטטרון מפני שכל גנזי החכמה כולן מסורין בידו וכולן נפתחו למשה מסיני עד שלמדו לו בארבעים ימים כשהיה עומד בהר החורה בשבעים פנים של שבעים לשון. נביאים וכתובים הלכות ואגדות שמועות תוספות וכולם בשבעים פנים של שבעים לשון נביאים בע' פנים של ע' לשון. כתובים בע' פנים של ע' לשון. הלכות בע' פנים של ע' לשון. וכיון שעלו לו סוף מ' יום נשתכחו לו כולם בשעה אחת עד שקרא שקרא לו הקב"ה לשמיה שד של התורה ונתן לו למשה כמתנה שנ' ויתנם ה' אלי וחזר כן נתקיימו בידו זמין שנתקיימו לו שנ' זכרו תורת משה עבדי אשר צויתי אותו בחורב על כל ישראל חוקים ומשפטים. חזת אלו תורה נביאים וכתובים, חזקים אלו הלכות ושמועות משפטים אלו אגדות ותוספות וכולם נאמרו לו למשה בסיני That is: Why is he (the angel *Metatron*) also called *Segansugel*? Because all the treasures of wisdom have been placed into his hand, all of which were opened to Moses from the mountain (Sinai), so that he was instructed therein over 40 days while he stood upon the mountain. The Law was taught to him in seventy manners of the seventy languages (to be understood). The Prophets, the Hagiographa,

the Halachoth (or Halochos, that is, Decisions), the Aggadoth (or Aggodos), the Schemuoth (or Schemuos, that is, histories which one hears), as well as the Tosephoth (or Tosephos), he learned all of them in 70 manners of the 70 languages. The Prophets (I say, he learned) in 70 manners of the 70 languages, as also the Hagiographa in 70 manners of the 70 languages, likewise the Halachoth (or Halochos) in 70 manners of the 70 languages. When this was done and had gone well, at the end of the 40 days he forgot everything again in a single hour, until the Holy and Blessed GOD called upon (the angel) Jefifia, the Prince of the Law, and the latter gave it back to Moses as a gift, as it is said (Deut 10:4): “And the LORD gave them to me.” After this it remained with him permanently. But from where is it proven that it remained with him permanently? Because it is said (Mal 4:4): “Remember the Torath (or Toras) of the Law of Moses my servant, which I commanded him on Mount Horeb for all Israel, together with the Chykkim,” that is, statutes or commandments, “and the Mischpatim,” that is, rights. By Torath (or Toras), the Law, is understood the Law (of Moses) together with the Prophets and the Hagiographa. By Chykkim (the statutes or ordinances) are understood the Halachoth (or Halochos), that is, decisions, as well as the Schemuoth (or Schemuos), that is, histories which one hears; but by the Mischpatim, or rights, the Aggadoth (or Aggodos) and the Tosephoth (or Tosephos) are to be understood: and all of this was said to Moses on Mount Sinai.

It therefore follows from this senseless doctrine of the hardened Jews that God taught Moses on Mount Sinai all manner of fairy tales, lies, and even shameful obscenities; for much of this kind is found in the Talmud, as will be demonstrated in detail below in the eighth chapter of this first part, which to say of God is highly blasphemous. Notwithstanding this, however, a Jew is bound and obligated to give credence to such foolish fairy tales and gross lies, however absurd they may be, as can be clearly seen in the book *Menórath* (or *Menóras*) *hammáor*, fol. 12, col. 4, under the title *Ner schéni, Kelàl ríschon, chélek schéni*, in the second chapter, where the following is taught: כל מה שאמרו ז"ל במדרשות ובהגדות חייבין אנו להאמין בו כמו בתורת מרע"ה ואם נמצא בו דבר שהיא דרך צחוק או חזק מן הטבע יש לנו לתלות החסרון בדעתנו אבל לא במאמרם. והמלעיג על שום דבר מכל מה שאמרו ז"ל נענש כדגרסינן במסכת עירובין פ' עושין פסין דף כ"א אמר רב פפא משמיה דרבא בר רב עולא כל הלועג על דברי חכמים נידון בצואה that is: Everything that our rabbis, of blessed memory, have said in the *Medraschóth* (or *Medróschos*, that is, allegorical expositions, among which are included those fairy tales that have hitherto been brought forward from the *Rabbóth* or *Rabbos*) and in the *Haggadóth* (or *Haggódos*), we are obligated to believe just as firmly as the Law of Moses our teacher, upon whom be peace. And when something is found therein that seems strange or unnatural to us, we must attribute this to our own limited understanding, and not to their words. Moreover, whoever mocks any single thing of all that our rabbis, of blessed memory, have said, shall be punished, as we learn in the Talmudic tractate *Erúvin*, in the second chapter, fol. 21, col. 2, where it is written: *Raf Papa* says in the name of *Rabba*, the son of *Raf Ula*: Everyone who mocks the words of the sages shall be punished in boiling excrement (which is said to be a certain place in hell, as will be indicated below in the eighth chapter of the second part).

Someone might, however, raise an objection to this and say that the above-mentioned *Haggadóth* (or *Haggódos*) are not understood by the Jews according to the letter, and literally, as they read according to the words, but are interpreted differently. To this I give the answer that I know very well that various rabbis have labored strenuously to present them as being understood in another way, and one has invented and written this interpretation over them, another that one, as can be

seen in the books *Cáphthor uphérach*, *Nézach Jisraël* (or *Jisróel*), *Béer haggóla*, and others. I am also aware that Rabbi Moses bar Maimon, in his book *Mòre nevochim*, in the first part, in the 70th chapter, fol. 52, col. 2, states that the *Haggadóth* are not to be understood according to the letter, where he writes about this as follows: והסוכל אין אלו העניינים והמשלים האמיתיים אשר אלהים הגיע עיין המעולים שמחוסרים פקחים במדרשות כשיעין בהם הטפש והחכם שאינו משהו על האמת עתיק יחשוק מהם למה שהוא כפשוטים מההבל.

Consider also how these wonderful and truthful things, upon which the most excellent *Philosophi* have meditated, are scattered throughout the *Medraschóth* (or *Medróschos*, that is, the allegorical expositions), over which a clever man who does not acknowledge the truth laughs right at the beginning of his examination, because he sees them, taken according to their literal sense, to be separated from the truth; the entire reason for this being that they (our sages) have spoken in riddles about such matters as the common people cannot comprehend. These are the words of *Rabbi Mosche bar Majemon*. Be that as it may, however, it is entirely godless and blasphemous that such mocking, disparaging, and most offensive things are reported and taught concerning the most perfect and most holy Divine Majesty; and however one may choose to explain and expound them, in whatever way one will, can, or might, God is thereby dishonored in the highest degree, and His holy Word is shamefully twisted and perverted, as the examples adduced confirm this more than sufficiently. Moreover, when one carefully goes through all that is brought forward in the aforementioned books to explain the impious teachings of the ancient rabbis concerning God, one finds that it is nothing but absurd fantasies. Indeed, if one were to teach such improper things about God and then seek to excuse them in this manner, saying they are to be understood *metaphoricè*, that is, in an allegorical sense, and *ἀνθρωποπαθῶς*, that is, according to the human manner of speaking, just as in Holy Scripture eyes, hands, and the like are attributed to God the Lord after the human manner of speaking, then there would be nothing so absurd, so shameful, and so terrible to conceive of that could not be written about God and excused in such a fashion.

Although Rabbi Moses bar Maimon himself did not understand these passages literally, and others whom he had made wiser wished to interpret them differently than the words indicate, the majority of Jews nonetheless believe them literally. Indeed, even many among their scholars, who consider themselves very clever and learned, are of the opinion that everything is to be understood according to the plain sense that the words convey. Rabbi Moses bar Maimon also laments this in his book called *Bâb Mûse*, that is, the Gate of Moses, on pp. 144 and 145, and writes about it mostly in the Arabic language with Hebrew letters as follows: ופמא יגב אן תעלמה אן כלאם החכמים ע"ה אנקסמו: פי חל חיל פי' פיה אלקוף אלאולי והי אכתר מן ראיתה ומן ראית מואלפה ומן סמעת בה תתמלה על פארה ולא תתאולד בונא ותצר ענדא אלממנעאת כלהא ואגבה אלחגד ואנמא פעלהא דלך לתהלהם לנהלהם באלעולום ובעודקהם מן אלמעארף וליס הם מן אלכמאל מן חית זתהון מן חלקא אלפסאד ולא וגדו מנבהא ינבהם פלא ידע אן לא ירודו אלככמים במיע אקאלהם אלמחכמה אלא פי קדמא הם מחא ואנהא עלי פנארהא ואן באטן שיהאד בעין כלאמהם מן אלשנאעה עי חיי לא ידע עלי אעתקאדהא וקאלו כדא זמן פי אלדינא שפד יחביל והוא ידויהא דאשא עחיקא פארק ען אמותתאמנה וזאת אלטאיפה אלמסכנה ידדו לנהלהא לאנה עטפת אלככמים ביעמהא והי קד אסתהת גאהה פלוחסאת וזי לא תשעד זאן באן לעמר אללה הדא אלטאיפה תדהב במחאפן אלדין ותטלה בהנתה ותעל רין אללה פי עבס מא אריר בה לאן אללה יקול פי מחכם אלמנזיל אשר ישמעון את כל החקים וכו' והדא אלטאיפה תסרוד מן טאהר פלאמ אלככמים מא אדא סמעתהא אלמלל קאלו רק עם סכל ונבל הגוי הקטן הזה ואכתר מן יפעל הדא אלדדשין אלדין יפסרון אלנאס מא לא יפקמו הם פי אנפסהם או לא יפקמו לו שכינא פי זמן ההוש ותדישין וחות לכם לתקמה או באן יקדון מא נעלם מא אלט אלככמים

בְּדוֹרָא אֱלֵלָהֶם, that is: Now, what you need to know is this: that people divide themselves into three sects (or factions) with regard to the words of the Sages, upon whom be peace (in respect of their interpretation). The first sect (to which the majority belong, of those I have seen and whose writings have come before my eyes, or of whom I have heard) consists of those who wish to understand these words externally and literally, and do not interpret them at all, so that all impossible things appear to them as though they were actually present in reality. They have done this because they are entirely without understanding in the sciences and are remote from the disciplines, and they do not possess the perfection to admonish themselves, nor have they found anyone to admonish them. They hold that the Sages in all their wise sayings intended nothing other than what they themselves understand from them, and that these sayings are to be understood according to their outward nature and plain sense, even though the outward appearance of some of their sayings is utterly absurd, so that if one were to examine them closely according to what they seem to indicate, one might say: how can there be anyone in the world who would imagine this and hold it for a true opinion? Far from praising it. The foolishness of this wretched sect is to be lamented, for in supposing that they are exalting the Sages, they cast them down entirely, without knowing it. Indeed, truly, this faction robs religion of its honor and darkens its splendor, and twists the Law of God in a manner wholly contrary to the purpose for which it was given. For when God says in the Law (Deut 4:6): “When they (the nations) shall hear all these statutes, they shall say, surely this great nation is a wise and understanding people,” etc., this faction assembles from the outward appearance of the sayings of the Sages such things that the nations who hear them would say: surely this small people is a foolish and unreasonable people. Those who do this most of all are the preachers, who explain to the people such things as they themselves do not understand. And would to God they kept silent, since they do not understand these things (as may be read in Job 13:5): “Would that you kept silent, for that would be wisdom for you”; or that they would at least say, we do not know what the Sages intended by these sayings. The very same thing is also to be found in the aforementioned Rabbi Moses bar Maimon’s commentary on the Mishnah of the Talmudic tractate Sanhedrin, fol. 119, col. 2 and 3, in the Talmud printed at Amsterdam, at the back of the tractate Sanhedrin. Such senseless fools are the Jews even to this day, to whom nothing in their rabbis’ books appears so absurd that they should not understand and believe it literally, as I myself have heard from them on many occasions. And a Jew in Mannheim once told me that he had learned from an old rabbi that just as the written Law, that is, the Five Books of Moses, is to be understood literally, so too must the oral Law, that is, the Talmud, be understood literally.

Chapter II.

In which it is demonstrated how the godless, hardened Jews revile, blaspheme, and curse the Son of God, our only Savior and Redeemer, JESUS Christ, in many ways, and what shameful and contemptuous names they give him.

The Jews have at all times been a stiff-necked and malicious people, who wickedly and willfully opposed God the Lord and His servants the prophets and teachers whom He sent to them to instruct them in His holy Word and will, and who refused all due obedience, as can be clearly seen in Exod 32:9 and 34:9, Deut 9:6, 7, 13, 24 and 31:27, 2 Kgs 17:14, 15, Jer 7:26 and 19:15, Mal 3:7, Acts

7:51, and also 2 Cor 3:14. When Moses led them out of harsh Egyptian bondage at God's command and sought to bring them into the Promised Land of Canaan, they murmured against him many times along the way, as can be read in Exod 14:11, 16:2, and 17:1, 2. They also quarreled with him so severely that he said to God that it would not be long before they stoned him, Exod 17:2, 4; and they wanted to turn back entirely and return to Egypt, Num 14:2, 3, 4, and even to stone those who advised them against it, Num 14:10. The prophet Jeremiah was beaten and thrown into prison because he made known to them the punishments of God that would come upon them on account of their sins, Jer 19:15 and 20:1, 2. He was also seized outright by the priests and false prophets because he had declared to them what God had commanded him, and they said he must die, Jer 26:7, 8. Afterward he was again beaten by the princes and cast into prison, Jer 37:15, 16, and on account of his prophecy was thrown into a pit of mud, and the princes demanded that he be put to death, Jer 38:2, 3, 4, 6. The prophet Micah was struck on the cheek because he had advised King Ahab against marching to Ramoth in Gilead, 1 Kgs 22:24. Amos was regarded as a rebel when he prophesied against King Jeroboam, Amos 7:10. One of the prophetic disciples who had been sent by the prophet Elisha to Jehu was called a madman, 2 Kgs 9:11. Indeed, they put many of them to death altogether: Uriah was killed because he had prophesied against Jerusalem, Jer 26:20, 23. They stoned Zechariah because he exhorted the people in Jerusalem to turn back to God, 2 Chr 24:19, 20, 21. Likewise, many other prophets were also put to death, 1 Kgs 18:4, 13, Matt 23:34, 37, and Luke 13:24.

In precisely the same manner, and indeed far worse, the hardened, godless Jews dealt with the Son of God, our most precious Savior Jesus Christ, the highest Prophet and Teacher. For when He, in the fullness of time, took on human nature in order to accomplish the work of redemption, and desired to lead them out of the spiritual Egypt and from the power of the hellish Pharaoh, and also to show them the way to the heavenly Canaan through His faithful admonitions and instructions in the divine Word and will, alongside zealous reproof of all the sins that were rampant, they became His bitterest enemies. The Pharisees and scribes murmured against Him because He received sinners (Luke 15:2). Others who followed Him also murmured because He had lodged with a sinner (Luke 19:7). Those of Nazareth thrust Him out of the city and wanted to throw Him down from the brow of a hill (Luke 4:16, 24, 28-29). The inhabitants of Jerusalem took up stones to stone Him, because He said that He and the Father are one (John 10:30). Although He was Wisdom itself, He was nonetheless regarded as a madman (Mark 3:21 and John 10:20). And after the unclean spirits had been compelled to yield to His holy and almighty command, they said of Him in a blasphemous manner that He cast out devils through *Beelzebub*, the prince of the devils (Matt 12:24 and 9:34 and Luke 11:15), and in a godless fashion alleged that He had *Beelzebub* (Mark 3:22; John 7:20 and 10:20). Indeed, they did not rest until, out of a savage and bitter hatred, they had accused Him through false witnesses (Matt 27:59 and Mark 14:55-57), laid their violent hands upon Him, falsely charged Him with blasphemy (Matt 27:65 and Mark 14:64), spat upon Him (Matt 27:30), struck Him with their fists (Mark 14:65), and brought Him to the cross with all manner of insults (Mark 15:17 etc. and John 19:15 etc.). Yet with all of this they were still not satisfied that they had treated Him so wickedly; rather, they additionally implanted in all their descendants the abominable and unspeakable hatred which they had conceived against Him without cause, in such a manner that to this very day they despise, insult, blaspheme, and curse Him in the most extreme fashion, as is

set before them by the converted Jew *Ferdinand Hessen* in his little book called the *Juden-Geissel* (Jews' Scourge), in the first part, in the fourth chapter, after he has adduced much proof that Jesus is the true *Messiah*, in these words: Take it to heart and take good heed, dear Jews, when you so horribly and blasphemously spit upon, curse, and execrate the Son of God, and cry Him out as the most despised, most godless man upon the earth. This will also be shown fully and clearly from their own books in what follows.

Because such terrifying things will appear here, at which every upright and pious Christian may rightly be horrified, those who read it will thereby have cause to call upon GOD fervently and to pray that He would look upon the blinded Jewish people with the eyes of His mercy, illuminate their perverse and darkened hearts, graciously deliver them from the dreadful error in which they are mired, and bring them to the true, solely saving knowledge of the one Savior and Redeemer Jesus Christ. The high Christian authorities, moreover, will thereby find occasion to consider means by which the dreadful blasphemies and cursing against *Christ* that circulate in the midst of Christians may be earnestly and forcefully suppressed.

In this chapter, all the mocking names which the godless Jews give to *Christ* the *LORD* shall be set forth, and in doing so a great many dreadful blasphemies against Him shall at the same time be revealed to the worthy Christian world. If they were to call Him merely נצרי *Nózeri*, or הנצרי *haannózeri*, that is, the Nazarene, or ישוע הנצרי *Jeschúa hannózeri*, that is, *Jesus* the Nazarene, as occurs in some of their books, we would have no cause to complain against them, for He Himself is called Nazarene at Matt 2:23, and *Jesus* of Nazareth at Matt 21:11, Mark 1:24, Acts 2:22, and in several other places as well. But they give Him many other names, and indeed shameful ones, and call Him first of all ישו *Jéschu*, or יֵשׁוּ *Jíschu*. In the Hebrew language, *Jesus* is called ישוע *Jeschúa*, that is, a Savior and Redeemer; but the godless Jews drop the last letter, the *Ajin*, and call Him in a malicious manner *Jéschu*, or rather *Jíschu*, which is done by them for five different reasons.

The first reason is given by *Rabbi Elias* in his *Tischbi*, under the word *Jeschu*, in these words: לפי שיהודים אינם מודים שהוא היה המשיע לפיכך אים רוצים לקראו ישוע בהפילו העין וקורין לו ישו; that is, because the Jews do not acknowledge that He was the Savior and Redeemer (namely, the promised *Messiah*), they do not wish to call Him *Jeschúa*, but instead discard the letter *Ajin* and call Him *Jeschu*.

The second reason is shown by *Rabbi Abraham Perizol* in his book *Mág-gen Abraham*, in the 59th chapter, where he writes as follows: ז"ל בהלכות תשובה ובהלכות מלכים ואע"פ שבכל התלמוד לא נמצא אלא ישו שמא בכוונה חיסרו העין כיון שלא הושיע את עצמו; that is, His name was *Jeschúa*, as *Rabbi Moses*, the son of *Majemon*, of blessed memory, wrote in his (book *Jad Chasaká*, or *Mischnéh Toráh*, in the) *Tractate* on Repentance, as well as in the *Tractate* on Kings; although throughout the entire *Talmud* only *Jeschu* is found. They have, however, perhaps deliberately omitted the letter *Ajin*, because He did not redeem Himself (from the hands and power of His enemies).

The third reason: because they are not only permitted to mock false gods, whom they also consider *Christ* to be, but are also commanded to alter their names and to call them by shameful designations. That they are permitted to mock false gods is taught by the *Talmud* in *Tractate Megilla*, fol. 25. col. 2. in these words: כל ליצנותא אסירא ב' מליצנותא דעבודת כוכבים דשריא

that is: All mockery is forbidden, except the mockery of an idol, which is permitted, as it is written (Isa 46:1): Bel is bowed down, Nebo has fallen (or has crouched). So also it is written (Isa 46:2): They bow themselves, they crouch, and cannot carry away the burden.

That they are commanded to alter the names of such figures and to mock them through such alteration is clearly shown by Rabbi Bechai in his commentary on the Five Books of Moses, fol. 198, col. 1, in the *Parascha Ekef*, on the words (Deut 7:26) “You shall utterly detest it and utterly abhor it,” where he writes as follows: למדך הכתוב שחייב האדם לשקץ ע”ז להוציאה בלשון גנאי אם היה שמה בית גליא שהוא לשון גובה קורין אותה בית כריא שהוא לשון עומק ושפלות שכן אמרו עוד כל ליצנותא אסירא חוץ מליצנותא דע”ז דשריא ותו’ וכן שם ספר שלהם שבו נשבעין היה שמו בלשון פרס אנגלי שהוא לשון גל וגובה וכן כשם מרקוליס היה שמו קילוס אצל עובדיו הוא לשון שבח וכבוד והחליפוהו רבותינו ז”ל והחליפוהו בשם מרקוליס ומר לשון תמורה וקילוס בשם קוליס והוא לשון קלון וחירוף וכן החליפו קלוס בקוליס שהוא לשון לעג וקלון that is, the (holy) Scripture teaches you that a person is obligated to feel disgust and abhorrence toward an idol; and when a temple of an idol is called *beth galja* (or *bes galjo*), that is, a high house, one calls it *beth carja* (or *bes carjo*), that is, a low house. Our rabbis likewise say that all mockery is forbidden, except for the mockery of an idol, which is permitted, etc. The same applies to their (namely the Christians’) book (the Gospel, or New Testament) by which they swear, which was called *Angeli* in the Persian language (in the Arabic language it is called *انجيل* *Ingil*), which signifies a height. The same holds true for the name *Marcolis* (of the idol Mercury), who was called *Killus* by those who served him, which word signifies praise and honor; but our rabbis altered it to *Marcolis*, and the little word *Mar* signifies an alteration. In the same way they transformed *Killus* (which means praise) into *Kolis*, which signifies mockery and insult. This is also read in the Talmudic tractate *Bava mezia* (or *Bovo mezio*), fol. 25, col. 2, in the *Tosephoth*, concerning the word *Marcolis*. Likewise, in the book *Jore dea*, fol. 118, numero 147, at the end, it is commanded that one should give an idol a mocking name. Since they regard Christ as an idol, as will be demonstrated below in connection with the fifth, sixth, and seventh mocking names they give Him, it is no wonder that they have altered His holy name in such a manner, and instead of *Jeschua*, by dropping the last letter, call Him *Jeschu* in order to mock Him, because He, according to their claim, was not able to save Himself.

Indeed, their wickedness and their hatred toward the most precious name *JESUS* is so great that in their *Selichoth* (or *Selichos*, which are prayers they customarily recite on their feast days), printed at Prague in folio anno 347, that is, in the year of Christ 1587, fol. 12, col. 1, in a prayer for the second New Year’s Day, they call Him שם טומאה *schem túmah*, that is, an unclean name. The prayer reads from the beginning as follows: אני יום אירא : אלך אקרא, בל יעשקוני דים עזבי יקרה, גמול להשיב שב לבקרה, דין רשע תעול סלה: יקרא, החושבים להשכיה שם קדש הנכבד, ולהרגיל שם טומאה נקלה ונעבד זה דרכם טובים עז ואז that is, I call to You in the time when I am afraid, so that the arrogant ones (that is, the Christians, who are called arrogant, as can be seen below in the sixteenth chapter of this first part, at the twenty-fifth name they give to Christians) who have forsaken Your precious (law) may not oppress me. Sit in judgment and visit them, so that they may be repaid. Let the wicked and unrighteous have their measure full, those who intend to cause Your glorious name to be forgotten and the unclean name of the Despised and Worshipped One (by which *JESUS* is meant, whom we Christians worship) to be brought into common use. That is their custom, that they bring the best among our people to their deaths. However, in the *Selichoth* (or *Selichos*) printed at Frankfurt in the year 425, that is,

in the year of Christ 1665, in place of the word *tumah* stands the word אליל *Elil*, which means an idol, in the following manner: ולהרגיל שם אליל נקלה ונעבד, that is, And the name of the despised and worshipped idol be brought into common use. Christ is also called *Elil* by the Jews, as can be seen below at the fifteenth mocking name they give Him.

The fourth reason why Christ is called *Jeschu* or *Jischu* is that it is written in Exod 23:13: “You shall not mention the names of other gods.” Therefore, in the Talmudic tractate *Sanhedrin fol. 114, col. 2, numero 122*, in the *Piske Tosephoth* (or *Tósephos*), one reads: אסור להזכיר שם עבודה זרה, that is, it is forbidden to mention the name of an idol. This is also to be found in the book *Col bo, fol. 108, col. 3, numero 97*. Since they regard Jesus, as already noted, as a false god, they likewise refuse to pronounce His name correctly.

The fifth reason is so that they may curse this holy name, in which, as can be seen in Phil 2:10, all knees in heaven and on earth and under the earth shall bow, with their blasphemous tongues. For they form from the three letters *Jod, Schin, Vau*, in the Kabbalistic manner already mentioned above, which is called *Notaricon*, three complete words, namely שמו וזכרו ימה *jimmach schemo vesichrono*, that is, “May His name and memory be blotted out.” Hence in the diabolically inspired blasphemous little book *Toledoth* (or *Toledos*) *Jeschu p. 6*, one reads: ויקראו שמו ישׁו ראשי תיבות ימה שמו וזכרו, that is, “And they (those who were in the high council at Jerusalem) called him ישׁו *Jeschu*, which are the three initial letters of the three words שמו וזכרו ימה *jimmach schemo vesichrono*, that is, (as already noted) May His name and memory be blotted out.” The very same thing is also found in the written copies of Rabbi Moses bar Maimon’s book *Jad chasaka*, in the treatise on kings, in the eleventh chapter, which has been omitted from the printed editions out of fear of the Christians. And the highly learned Mr. Johannes Wülffer, duly appointed preacher and professor at Nuremberg, notes in his annotations on a little book called *Jüdischer Theriack*, p. 39, that in the Dillherrian copy held at Nuremberg, in the said passage, after the name ישׁו *Jeschu*, there expressly stands ימה שמו וזכרו *jimmach schemo vesichro*, that is, “May His name and His memory be blotted out.”

From all of this it is thus clearly to be seen that the godless villain, Rabbi Salman Zevi, in his little book filled with lies, the aforementioned Jewish Theriac, which he wrote against the converted Samuel Friedrich Brenz’s little book, the Jewish Stripped Snakeskin, stated in the first chapter, *numero 2*, against his better knowledge and conscience, that it means nothing improper when our Savior is called *Jeschu* by the Jews; and that, on the contrary, the converted Ferdinand Heß, in the third part, in the third chapter of his Jewish Scourge, sets forth the plain truth when he says: when they (the Jews) are among others, they may well call our Savior *Jeschu*, but they always add these two words alongside it: ימה שמו *jimmach schemo*, that is, may his name be blotted out. This blasphemy has also been exposed and truthfully revealed to Christendom by the converted Dieterich Schwabe in his Jewish Cloak, in the second part, in the fourteenth chapter, p. 141, and by Anthonius Margarita in his little book called The Whole Jewish Faith, p. 109, as well as by the baptized Johann Adrian in his Epistle and Letter of Warning, p. 29. Johannes Buxtorfius likewise attests to this in his *Abbreviaturis Hebraicis*, pages 101 and 102, where he additionally reports that a Jew with whom he once spoke on this matter told him that the said three letters signify not only, as mentioned, *jimmach schemo vesichrono*, but also ישׁו שקר ותועבה *Jeschu Scheker vetoeba*, that is, Jesus is a false god and an abomination. This is not to be wondered at, since they regard Him as a

false god, and the word *Scheker*, as well as *Toëfa*, sometimes denotes an idol. The word *Scheker* is indeed taken in this sense in Rabbi Jacob Phidanki's commentary on Aburbanel's commentary, or exposition, on the Second Book of Kings, *fol. 66, col. 2*, where he writes as follows: עבודה זרה הוא שקר, that is, an idol is called *Scheker*, as Scripture (Jer 16:19) states: and they shall say, our fathers have had (*Scheker*, that is) false gods. The word *Toëfa*, however, which properly means an abomination and a detestable thing (Deut 32:16, Isa 44:19, Ezek 11:21, and in other places besides), denotes a false god before whom one ought to feel abhorrence; hence in the little book *Othioth* (or *Otios*) of Rabbi Akkiva, *fol. 16, col. 3*, it is read: אין תועבה אלא עבודה זרה, that is, the word *Toëfa* means nothing other than an idol, as it is said (Deut 7:26): you shall bring no *Toëfa* (that is, no abomination or idol) into your house.

To return to the previous words, however, "jimmach schemó veschichronó": the Jews do not readily say "Jéschu," but for the most part, as I myself have frequently heard, indeed among themselves, whenever they make mention of Christ, they always customarily say י"ש, so that the "ji" in the word "jimmach" may thereby be clearly indicated, which the aforementioned Buxtorf has also noted in the passage cited above. Therefore, in the *Sèpher amunáh* (or *amunoh*), p. 24, numero 14, the following is read: חכמינו קוראין אותו בלשון קצר הד ביון וקצף ר"ל ישו כדי למחוק זכרונו, that is: Our sages call him briefly (namely, without the letter *Ajin*) in a contemptuous and wrathful manner "Jischu," so that they may blaspheme and curse him.

Now, if someone were to ask whether such cursing is permitted to them, I give the answer that it is certainly not merely allowed to them, but indeed commanded; as is read in the book *Médrasch Schmuël*, *fol. 50, col. 1*, and in the *Jalkut Schimóni* on the Five Books of Moses, *fol. 24, col. 2, numero 82*, as well as in *Bereschith rabba*, *fol. 44, col. 1*, at the beginning of the forty-ninth Parashah: כל המזכיר רשע ואינו מקללו עובר בעשה שנ' ושם רשעים ירקב, that is, whoever makes mention of a wicked man and does not curse him transgresses an affirmative commandment, as it is said (Prov 10:7): The name of the wicked shall rot. On the other hand, it is also read there: כל מי שהוא מזכיר צדיק ואינו מברכו עובר בעשה דכתיב זכר צדיק לברכה, that is, whoever makes mention of a righteous man and does not bless him transgresses an affirmative commandment, as it is written (Prov 10:7): The memory of the righteous is a blessing. Now, since they blasphemously regard Jesus as a wicked man, as will be demonstrated in the following third chapter, even though He was able to say openly to the Jews (John 8:46): Which of you can convict me of sin? And He never committed any sin, as is read in 1 Pet 2:22, and as is also said in Isa 53:9 concerning the Messiah (who is Jesus, as will be thoroughly established with firm arguments below in the fifth chapter) that He did no wrong to anyone, nor was there any deceit in His mouth: they nevertheless hold that they do God an acceptable and pleasing work when they obey their Talmud in this matter and curse Christ in such a godless manner.

Since the Jewish cursing is mentioned here, I do not consider it unnecessary to indicate what formulas the Jews have for cursing those whom they hate. It should be known that there are five of them. The first consists of the words already mentioned above, from Prov 10:7: "The name of the wicked shall rot," and the use of this formula against the wicked is commanded in the Talmudic tractate *Taanith* *fol. 28, col. 1*. In this manner, some are cursed in the *Jalkut Schimoni* on the Proverbs of Solomon, *fol. 136, col. 3, numero 946*, and it follows thereupon: מאי ושם רשעים ירקב, that is: What do the words "the name of the wicked shall rot"

mean? Rabbi Eliezer says (they mean as much as): may rottenness come into their bones. And in the aforementioned Dillherrian copy of the book *Jad chasaka* or *chasoko* (in the tenth chapter of the tractate on idolatry), Christ together with His disciples and others (as is indicated in Mr. Wülffer's annotations on the Jewish Theriaca, mentioned in the preceding section, p. 205) is also cursed in this manner, where it is written: מצוה להרגו והמיניים והאפיקורוסין הנתונים לישראל מצוה להורדן עד לבאר שחת מפני שהן מצרין לישראל ומסירין את העם מאחרי ה' כיהושע הנצרי ותלמידיו וצדוק ובייתוס ותלמידיו ותחק שחיק טמא ושם רשעים ירקב, that is: It is commanded to him (the Jew) to kill with his own hand the traitors of Israel, as well as the heretics and Epicureans, and to cast them into the pit of destruction, because they afflict the Israelites and turn the people away from GOD, as Jesus the Nazarene and his disciples, and also Zadoc and Bajethus together with their disciples have done, whose wicked names must rot. Likewise, it is also read in the *Sepher juchasin* fol. 151, col. 2: יהודה בן טבאי קטל להווא רע שעזר שמו ושם רשעים ירקב ותלמידים של רב יהודאי וקבלו עליו זול קבלות, that is: Behold, the wicked Anan and his son Saul, whose wicked name shall rot, were disciples of Rabbi Jehudai Zakkai, and they fought against him and his Kabbala (that is, his teaching, which he had learned from his teachers) and set themselves against it.

The second curse formula is contained in the aforementioned words *jimmach schemo*, which they frequently use against Christians, as *Ferdinand Heß* reports in his *Juden-Geissel*, in the first part, in the fourth chapter. Likewise, in the book of the most learned Doctor *Wagenseil*, entitled *Tela ignea Satanae*, in *Rabbi Nachman's* disputation which he held with Brother *Paul*, it can be seen at p. 25 that *Rabbi Nachman* writes as follows: אז פתח בידור פול ימה שמו את פיהו, that is: "Then Brother *Paul*, whose name be blotted out, opened his mouth." And at p. 25 of the same work it again reads: פול ימה שמו ענה, that is: "*Paul*, whose name be blotted out, answered." This is likewise found there at p. 24, 33, and 39. And in the book *Nischmath chajim*, at fol. 98, col. 2, in the 27th chapter of the second part, it is said of a wicked woman: שמה זכרה מן העולם, that is: "Her name and memory are blotted out from the world."

The third curse formula is called, when speaking of only one person, *tippach rucho*, that is, "His spirit must burst or shatter"; but when two or more are spoken of, *tippach ruchan*, that is, "Their spirit must burst." In the *Sepher juchasin*, fol. 158, col. 1, where the author speaks with praise of King Herod, this curse is used against Emperor Titus Vespasian, where the words read as follows: והוא היה גם כן גבור חיל והצליח במלכותו ונלחם בכל אויביו ומצאו ישראל מנוחה בימיו הוא חדש, בנין בית המקדש לכבוד ולתפארת ומלכו בניו ובני בניו עד שחרב הבית על ידי טיטוס הרשע תיפח רוחו תשמתו ביהנם, that is: He (Herod) was also a valiant hero and was fortunate in his reign; he waged war against all his enemies, and Israel found rest in his days. He also renewed the building of the Temple to honor and glory, and his sons and grandsons reigned after him for so long until the Temple was laid waste by the godless Titus, whose spirit may burst, and whose soul may be in hell. Concerning those who inquire into the time of the Messiah, in which he is supposed to come, it is also written in the book *Ir gibborim*, fol. 28, col. 1, numero 54: אסור לחקור ולדרוש אחר ביאת הגואל כאז"ל תיפח רוחן של מחשבי קצין, that is: It is forbidden to inquire and search after the coming of the Redeemer, as our rabbis, of blessed memory, have said: "The spirit of those who calculate the end must burst." Likewise, in the aforementioned book called *Tela ignea Satanae*, in the old *Nizzachon*, p. 46, concerning the words of Num 17:23, or according to others v. 8, "And behold, the staff of Aaron had blossomed before the house of Levi," it is written: ז"ל מריה שהייתה בתולה כשילדה את ישו ח"מ

כי טח מראות עיניהם, that is: the heretics (namely the Christians) say that the words carry a meaning referring to *Charja*, by which I mean *Maria*, that she was a virgin when she gave birth to Jesus. Her face must burst, for their eyes are plastered shut so that they cannot see. As for the shameful word *Charja*, it means, with all due respect, filth or dung, and the holy Virgin Mary is frequently called this by the Jews in a godless manner, through a transposition of the word *Maria*, as will be shown in greater detail below in this chapter, at the twenty-fifth mocking name they give to Christ.

The fourth curse formula reads נשמתו לגיהנם *Nischmatho* (or *nischmáto*) *legehinnom*, or *begehinnom*, that is: his soul must be in hell. This can be seen in the preceding third curse formula, in what was reported from the *Sepher juchasin* concerning the Emperor Titus, where the words בגיהנם, that is, his soul must be in hell, are found. Likewise, in the aforementioned *Sepher juchasin*, fol. 131. col. 2., it is written of one by the name of *Ben Altiras*: ומת בן אלתירס לגיהנם, that is, and *Ben Altiras* died into hell. From this it is evident that Friedrich Samuel Brenz, in his *Jüdischer abgestreiffter Schlangen-Balg* [Jewish Stripped Snakeskin], p. 17, in the fourth chapter; and Ferdinand Heß, in his *Juden-Geissel* [Jews' Scourge], in the first part, in the fourth chapter; as well as Dietrich Schwabe, in his *Jüdischer Deck-Mantel* [Jewish Cloak], in the first part, in the seventh chapter, have written the solid truth when they report that, whenever a Christian dies, the Jews are accustomed to say *nischmóto begehinnom*, that is, his soul must be in hell.

The fifth curse formula consists of the words שחק טמא *Schechik timja*, or *Schechik azamoth* (or *azómos*), by which is meant one whose bones are ground to dust; and the Jews intend thereby to convey that the bones of the one upon whom they curse in such a manner shall be ground to dust, lost, and decayed in hell for eternity, and that he shall never rise again from the dead, but must remain accursed. With the words *Schechik timmája*, the Emperor *Adrianus* is mocked in the *Rabboth* (or *Rabbos*) in *Bereschith* (or *Beréschisch rabba*), in the 78th *Parascha*, fol. 70. col. 3., where it is written: יהושע בן חנינה אמר ליה אתם אומרים אין גוף של מעלה למטה: that is, *Adrianus*, whose bones must be ground to dust, asked Rabbi *Jehoschua*, the son of Channina, and said to him: you say that up above (in heaven) no company (of angels) praises (God) twice, but rather that the holy and blessed God creates each day a company of new angels who sing before Him, and thereafter they pass away again, etc. The like is also to be found in the book *Pesikta rabbetha* fol. 36. col. 1. And likewise these words are also used in the book *Emek hammélech* fol. 139. col. 3. against a Roman Emperor, and in the *Jerusalem Talmud*, in the *Tractate Megilla*, at the end of the third chapter, against King *Nebuchadnezzar*. With the words *Schechik azamóth* (or *azómos*), however, the Emperor *Adrianus* is also cursed in *Bereschith rabba* fol. 70. col. 3. in the seventy-eighth *Parascha*, as well as in *Echa rabbathi* (or *rabbati*) fol. 306. col. 2., and King *Nebuchadnezzar* in the *Médrasch megilla*. In place of these words, however, in the *Sépher juchasin*, fol. 131. col. 2., as well as in the little book *Kabbaláh* (or *Kabbólos*) *Haráavad* fol. 78. col. 1., against a Jew by the name of *Abulphárag*, who had been placed under the ban as a heretic, the words יחוקקו עצמותיו *jischtachaku azmotháv* (or *azmósav*) *begehinnom* are read, which mean: His bones must be ground to dust in hell. And such words are also mentioned in the book *Nischmáth chájim*, fol. 89. col. 2., in the 27th chapter of the second *Maamar*, with reference to another person. That the bones of the wicked shall be ground to dust in hell is treated in the book *Nischmáth chájim* fol. 32. col. 2., in the 12th chapter of the first *Maamar*, upon the words of Ezek 32:27: Shall they not also lie with

the heroes who fell from among the uncircumcised? etc. Whose iniquity is upon their bones, where it is read as follows: ראה איך יחזור מיהתם אומר שעון חטאתם ועונם תהיה על עצמותם שישחקו בגיהנם: that is, See how he (namely the prophet) says that after the death of those (uncircumcised ones) their sin also, and their punishment, shall come upon their bones, in that they shall be ground to dust in hell.

On the other hand, when they wish someone well, they say, after mentioning that person's name, זכרונו לברכה *Sichróno lifrachá* (or *lifrócho*), that is, "May his memory be in blessing," or "be blessed"; or they say זכור לטוב *Sachúr letóf*, that is, "He is remembered for good"; or they say זכרונו הבא *Sichróno lecháje haólam hábba*, that is, "May his memory be unto the life of the world to come" (that is, unto eternal life); or they say זכר צדיק לברכה *Sécher Záddek lifrachá* (or *lifrócho*), that is, "May the memory of the righteous be in blessing" (that is, be blessed); or they say עליו השלום *aláf haschólam*, that is, "Upon whom may peace rest"; or they also say נוחו עדן *Nuchó Eden*, that is, "May his rest be Paradise"; or נשמתו עדן *Nischmathó* (or *Nischmathó*) *Eden*, that is, "May his soul be in Paradise"; or נחתו תהא בגן עדן *Menuchathó* (or *Menuchóso*) *tihjó begán Eden*, that is, "May his rest be in Paradise"; or also נפשו תהיה בגן עדן *Nafscho tihjé begán Eden*, that is, "May his soul be in Paradise," as can be seen here and there throughout their books.

Second, Christ is mockingly called אלהי הערלים *Elohé haarélim*, that is, "the God of the uncircumcised," and by the uncircumcised, Christians are understood, as will be demonstrated below in the 16th chapter of this first part. This expression is found in Rabbi *Aben Esra's* commentary on the words of the prophet Daniel, Dan 11:14, "And in those times many shall stand up against the king of the south; also the robbers of thy people shall exalt themselves," where he writes as follows: אלהי הערלים, that is, "These (apostates or transgressors) lived in the time of that man who is the God of the uncircumcised." By the transgressors, however, he understands the holy Apostles, as will be demonstrated in the 7th chapter of this first part.

Third, He is called אלהי אדום *Elohé Edom*, that is, the God of Edom, or the Edomite God, as can be seen in *Abarbanel's Commentario*, or commentary on Isa 34:9, fol. 53, col. 2, where he makes mention of the downfall of the city of Rome (which he understands by *Bozra*, the former capital city of Edom) and writes as follows: במקום שבעיר היא רומי היתה קדושת אלהי אדום ועצביהם תהיה עתה מקום שדים ורוחות, that is: Instead of *Bozra*, that is, Rome, having been the sanctuary of the Edomite God and of their idols, it will now become a place of devils and unclean spirits. The very same thing is also found in the book *Maschmia jeschuah*, fol. 18, col. 1. By *Edom*, however, Christendom is understood, as can be read at length below in the 18th chapter of this First Part.

Fourth, they call Him אלהי נכר *Elohé néchar*, that is, a foreign god. This is found in the little book *Afkáth* (or *Afkas*) *róchel*, at the end of the third part, where it is attempted to be proven, in a foolish manner through a Kabbalistic method called *Gematria*, that Christ is a foreign god, and it is written: אלהי נכר בגימטריא ישו *Elohé néchar begematria Jéshu*, that is: The words *Elohé néchar* amount by *Gematria* to as much as *Jéshu*, namely 316; for *Elohé néchar* yields 316, and *Jéshu* the same. So also writes *Abarbanel* in his book *Majene Jeschuáh*, fol. 75, col. 4, as follows: אמרו בעלי גמטריאות, שרמז באמרו אלהי נכר הארץ אמונת ישוע ומרים שאלהי נכר עולה בגימטריא ישו והארץ מרים הנזכרם אמר, that is: Those who understand the *Gematria* say that through the words (Deut 31:16) אלהי נכר הארץ *Elohé néchar haárez*, that is, foreign gods of the earth, the faith in Jesus and Mary is signified, inasmuch

as much as *Elohé néchar* amounts to as much as *Jéschu* (namely 316), and *haárez* amounts to as much as *Mirjam* (namely 296) in number, and the words of those persons are true.

It is indeed undeniable that false gods in Holy Scripture are called *Elohé néchar*, that is, foreign gods, as can be seen in Gen 35:2, Josh 24:20, Jer 5:19, and many other places; however, Jesus is not a foreign but a true God, as will be demonstrated in what follows. As for the proof by means of *Gematria*, foolish Jews do indeed frequently bring forward something in this manner, but it is entirely absurd and laughable, which shall here be confirmed with only a few examples. In the book *Jalkut chadasch*, fol. 140, col. 2, 3, num. 313, under the title *Mófche*, it is written from the book *Megálle amukóth* (or *amúkos*), fol. 14, col. 4: משה היה מוכן מברית העולם לקבלה התורה הוא שאמר: משה רבינו שהוא כולל תריג מצות עכן משה במלואו מ"ם ש"ן ה"ה that is, Moses was ordained from the creation of the world to receive the Law, and that is what the Scripture (Gen 1:4) says: And God saw, את האור *eth* (or *és*) *haór*, that is, the light; for *éth haór* amounts by *Gematria* to the same number as משה רבינו *mósche rabbénu*, that is, Moses our teacher (namely 613), which number contains the 613 commandments; and the word *Mosche* amounts to the same, when it is written in full as *Mem, Schin, He*. In the aforementioned *Jalkut chadasch* there further stands, fol. 118, col. 2, numero 47, under the title *Schabbáth* (or *Schábbas*) *verasché chodafchún*, as follows: בערב שבת בכניסת כלה אז היה משתה לנישואי לאה שנדזוג עמה יעקב: ליל שבת סימן לדבר מ"ש"ה: that is, on the evening of the Sabbath, when the bride (that is, the Sabbath, which is called a bride by the Jews) drew near, the wedding feast of Leah was held, for Jacob was wed to her on the Sabbath evening; this is signified by the word משתה *mischteh* (which means a meal), for it amounts by *Gematria* to the same as שבת גדול *Schabbáth gadól* (or *Schábbas gôdel*), that is, the great Sabbath (namely 745) in number. Such foolish proofs are also found in the Talmud, in whose tractate *Jóma*, fol. 76, col. 1, it is written as follows: כסא דדוד לע"מא דאתי מאתן ועשרין וחד: that is, David's cup in the world to come holds two hundred and twenty-one measures, as it is said (Ps 23:5): *Cosí*, my cup *revájuh* is full; for the word *revájuh* amounts by *Gematria* to that much (namely 221). Are these not great weaknesses, that one should bring forward such foolish proofs, over which every person who has sound reason must justly laugh? Therefore Rabbi *Aben Ezra* also very well rejects them in his commentary on *Dan. II. v. 31*. when he thus writes: כל החושבים המלות או האותיות בחשבון גימטריא הכל הבל ורעות רוח: that is, All those who calculate the words or letters by *Gematria* according to numbers do a vain thing and one that torments the mind.

But if the Jews will believe that this manner of proving something is valid, then it is easy to demonstrate to them thereby that JESUS Christ is the true promised Messiah, and not a stranger, but the eternal GOD; for in the book *Zerór hammór* it stands fol. 37. col. 2. in the *Parascha Vajéze*, thus written: מלת משיח עולה כמנין ש"נה ובו כלול ש"ילה שהוא עולה ה"שם: that is, The word משיח *Maschiach* (that is, Messiah) makes in number 358, and therein is comprehended the word שילה *Schiloh* (of which mention is made in *Gen. 49:10*, whereby the Messiah is understood), which yields as much in number as השם *Haschéme* (which among the Rabbins also signifies GOD, namely 345). In such wise it could also be maintained that by the aforesaid word *Schiloh* in *Gen. 49:10* JESUS is to be understood, because the words שילה עד כי יבא שילה ad ki javo *Schiloh*, that is, until *Schiloh* or the Hero comes, make just as much in number as ישוע בן דוד *Jeschúa ben David*, that is, JESUS the Son of David, namely 462. And that the words of *Isa. 9:6*, פלא יועץ אל גבור, *Pele, joëz, El gibbor*, that is,

Wonderful, Counselor, the mighty GOD, signify JESUS Christ, because they have the same number with the words ישוע בן אלהים Jeschúa ben Elohim, that is, JESUS the Son of GOD, which consists in 529. As also, that the words of *Ps. 72:17*, ינון שמו Jinnon Schemó, that is, His name shall be continued from child to child, aim at Christ, because their number, namely 462, agrees with the number of the above-mentioned words ישוע בן דוד Jeschúa ben David, that is, JESUS the Son of David; like examples more could be set down here against the Jews. But as little as they accept these as binding and irrefutable, just as little are their proofs, which they bring forth in such manner against the Christian Religion, to be regarded.

Fifth, they call Christ טעות Taüth (or *Tóüs*), that is, an idol. This word comes from טעה taah, which in the Hebrew language signifies to err, and besides in the Chaldean language, to commit whoredom, and to forget; and an idol, or false GOD, is therefore called Taüth (or *Tóüs*) because he who serves it errs, commits spiritual whoredom, and forgets the true GOD. Since they now hold Christ, notwithstanding that He is the Lord from Heaven, as is to be seen in 1 Cor 15:47, and has created heaven and earth, as is to be read in John 1:3 and Heb 1:2, for a false GOD, they also give Him this scornful name, as is to be seen in Rabbi Solomon Jarchi's commentary on *Isa. 9:7* (which verse we interpret of our Savior and Redeemer), according to the testimony of the Bible printed at Venice anno 285, that is, according to our number, 1525, in folio, with some Rabbins' commentaries, where he thus writes: לתשובת המינים האומרים שם לטעיהם יש להשיבם מהו מעתה והלא לא בא אותו טעות עד לסוף שלש מאות שנה: that is, But to the heretics who interpret these words of their Täuth or idol (that is, JESUS), one must answer: did not that same Täuth or idol first come at the end of 300 years? So is read in the little book *Rosch amana* (or *amôno*) fol. 15, col. 1, of the Christians: כל עוד שיאמינו בטעות ובאמונה: that is, So long as they believe in the Täuth or idol, and persist in the false faith, they are heretics and deniers of GOD, and have no part in the world to come, that is, in eternal life.

Sixth, they call Him יראה *Jirah* (or *Jiroh*), which word properly signifies a fear, and in its divine sense, but means an idol which is improperly honored and feared. And thus it is used in the *Jalkut Schimoni* on the Psalms, fol. 127, col. 3, numero 879, where it is read: אומות העולם עושים יראתם של: that is, The nations of the world make their *Jirah*, that is, their idol, of gold and silver. It also stands in Rabbi Mosche bar Majemon's *Sepher Mizvóth* (or *Mizvos*) fol. 82, col. 4, thus: לא תשביעו הגוי ביראתו והוא אמרו יתעלה ושם אלהים אחרים לא תזכירו: that is, You shall not cause a heathen to swear by his *Jirah*, or his idol, and that is what the praised GOD (Exod 23:13) says: You shall not mention the names of other gods. In like manner the word *Jirah* is taken in the said Rabbi Mosche bar Majemon's book *Jad chasaka* (or *chasôko*) in the first part, in the treatise on idolatry, cap. 5, numero 10, and in the *Talmud*, in the tractate *Sanhedrin*, fol. 63, col. 2. But the blinded Jews call Christ thus because we, according to their erroneous opinion, worship Him in an idolatrous manner, and fear Him as a GOD. Therefore Rabbi Bechai writes in his book *Cad hakkémach* fol. 34, col. 2, 3, and in his commentary on the Five Books of Moses, fol. 195, col. 1, in the Parascha *Vaethechannán*, on the words of Deut 6:4, "Hear O Israel, the LORD our GOD is one GOD," thus: אלו אמר שמע ישראל: that is, If he (namely Moses) had said, "Hear O Israel, the LORD is one," then the nations of the world (the Christians) would have had occasion to say that Scripture speaks of their *Jirah*, that is, their idol, in such terms, which in their view is called *Jehóva* or the Lord. So also in Rabbi Lipmann's *Sepher*

Nizzáchon, p. 151, numero 276, on the words of Ps 34:9, “O taste and see how gracious the Lord is,” the following is written: כאן דברו הנוצרים דברים שאי אפשר לשמוע ופרשו טעמו לשון אכילה ואומרים שאוכלים: that is: Here the Christians speak things which it is not possible to hear, and they interpret the word טעמו *taamu* (taste) as “eat,” and say that they eat their *Jirah*, that is, their idol, which reason cannot bear or endure. And in the old *Nizzáchon*, p. 135, on the words of Isa 45:20, “they that carry their wooden idol,” the following is read: זהו שתי וערב ופסל מצויר עליו שהם נושאים את העץ ומתפללים אל אלוה אשר שתי וערב זה עשוי בדמותו והוא לא יושיע ואין לך לומר שבאומה אחרת שנושאת עץ פסלם ומתפללים לעץ עצמו הכתוב מדבר דאם כן הנושאים עץ פסלם ומתפללים לו היה לו לומר אלא בודאי על אומת זו של אמתת ישו הכתוב מדבר לפי שהם נושאים העץ והצלם להראות דמות יראתם, that is: This signifies the warp and weft (that is, the cross, which the Jews call by this name because the warp and weft in a piece of cloth are made crosswise by the weaver), together with the image formed upon it. They (the Christians) carry the wood and worship that God in whose likeness this cross is made, who nevertheless cannot redeem. You must not say either that Scripture speaks of another people which carries its wooden image and worships the wood itself; for if that were the case, it would not have said “they that carry their wooden idol” and worship it (but would have said in the plural “their wooden idols,” etc.). It is therefore entirely certain that Scripture speaks of that people which believes in Jesus, since they carry the wood and the cross in order to display the image of their *Jirah*, that is, of their idol. In the aforementioned old *Nizzáchon*, p. 237 and 238, on the words of Exod 23:2, “one must follow the majority,” the following is written: וכן מנהג העולם ללכת אחר הרוב והנה אחרי אמתת ישו לא טעו כי אם י”א: that is: And thus it is the custom of the world to follow the majority; but see, in the faith of Jesus only eleven peoples of the world have erred, and all of them together do not amount to as much as the single Ishmaelite people (in number and multitude). There are therefore still 60 peoples together with the Ishmaelites, all of whom testify that their *Jirah*, that is, their idol, is sheer vanity. Just as we Israelites also bear witness that the hanged one (Christ) was a human being, born of father and mother.

Seventh, they call Him זרה עבודה *Avoda sara* (or *Avódo sóro*), which properly denotes a foreign service by which a false god is worshipped, and in an improper sense also signifies an idol, in which latter meaning it is named in the *Sepher mizvot* (or *mizvos*) of *Rabbi Mosche bar Majemon*, fol. 83. col. 1., where it is written thus: מצוה כ”ב שהזהירנו שלא ליהנות בתכשיטין שקישטו בהן לעבודה זרה והוא אמרו: that is, The twenty-second commandment is that He (namely God) has warned us that we shall not make use of the ornament of an *Avoda sara*, that is, of an idol, for our own benefit; and that is what the blessed God says (Deut 7:25): You shall not covet the silver or gold that is on it. That they call Christ *Avoda sara*, however, is clearly to be seen in the book called *Tela ignea Satanae*, in the old *Nizzachon*, p. 146., on the words of Zach 14:9, “At that time the Lord shall be one, and His name one,” where the following is read: וגם עכשיו בודאי הוא אחד אבל שמו איננו אחד שאין הכל קורין אותו יהו”ה אבל המינים הארורים קורין אותו ישו וכן כל אומה ואומה קורין את האלוהות שלהם בשם עבודה זרה: that is, He is also certainly one at this present time, but His name is not one, for He is not called *Jehova* by all, since the accursed heretics (meaning the Christians) call Him *Jeschu* or Jesus; and thus every people calls the Deity by the name of its *Avoda sara*, or its idol. So also writes *Rabbi Salomon Jarchi*, in his commentary on Exod 23:14: לא תעשה שותפת עם כותי וישבע: לך בעבודה זרה שלו: that is, You shall not enter into partnership with any *Cuther* (that is, Christian, as

will be demonstrated below in the 16th chapter) such that he swears to you by his *Avoda sara*, or his idol (namely Jesus). And in the book *Emek hammelech*, it is recorded at *fol. 20. col. 4.* in the 32nd chapter, under the title *Schaar olam hattohu*: זרה עבודה זרה that is, That same man (namely Jesus, who is mentioned there in the preceding passage) has made himself into an *Avoda sara*, or an idol. Furthermore, in the said book *Emek hammelech*, *fol. 135. col. 4.* in the 19th chapter, under the title *Schaar rescha diser anpin*, the following is written concerning the soul of Christ: *היא ממש עבודה זרה אל אחר לכן עשה עצמו עבודה זרה*: that is, That same soul is properly the *Avoda sara*, or the idol, the other (or foreign) God; therefore He made Himself into an *Avoda sara*, or an idol. In precisely the same way Christ is also named in the Talmud, where in the tractate *Avoda Avóda sára*, *fol. 27. col. 2.* the following is read: *לא ישא ויתן אדם עם המינים ואין מתרפאין מהן מתרפאין*: *מהן אפילו לחיי שעה מעשה בבן דמא בן אחותו של ר' ישמעאל שהכישו נחש ובא יעקב איש כפר סכניא לרפאותו ולא* *הניחו ר' ישמעאל*: that is, A person shall have nothing to do with heretics and shall not let himself be healed by them, not even insofar as this temporal life is concerned. Thus it came to pass that when the son of *Dama*, the nephew of Rabbi *Ismael*, was bitten by a serpent, and *Jacob*, who was from the village or hamlet of *Sechánja*, had come to heal him, Rabbi *Ismael* would not permit it. In the *Tosephóth* (or *Tósephos*), however, the following is written on this matter: *לא אמרו אלא ברפואה*: that is, This prohibition (namely, of being healed by heretics) applies only to a healing in which mention is made of an *Avóda sára*, or an idol; and it follows from this that the Apostle *Jacob*, the nephew of Rabbi *Ismael*, had intended to heal in the name of his teacher Jesus, which is why Rabbi *Ismael* had not been willing to permit it, because it was to have been performed through the invocation of the name of Jesus. On this matter one also reads in the *Sépher hatterúma* of Rabbi *Baruch*, numero 153, the following: *לא ישא ויתן . אדם עם המינים ואין מהרפאין מהן ומעשה בבן דמא בן אחותו של רבי ישמעאל שהכישו נחש ובא יעקב איש כפר סכניא לרפאותו ולא הניחו ר' ישמעאל* *וטעמא משום שרצה לומר לחש של ע"ז וכן איתא בירושלמי פרק שמונה שרצים מעשה אלעזר בן דמא בן אחותו של ר' ישמעאל שהכישו נחש ובא יעקב איש כפר סכניא משמו של ישו בן פנדירא תל*: that is, A person shall have no fellowship with heretics and shall not let himself be healed by them. Such a story we have in the case of the son of *Dama*, the nephew of Rabbi *Ismael*, who had been bitten by a serpent, and when *Jacob*, who was from the hamlet of *Sechánja*, had come to heal him, Rabbi *Ismael* did not permit it for the reason that he had intended to do so through the invocation of an *Avóda sára*, or an idol. So also it stands in the Jerusalem Talmud, in the fourteenth chapter of the tractate *Schabbáth* (which begins *Schemonáh scherazim*): It came to pass with *Elieser*, the son of *Dama*, the nephew of Rabbi *Ismael*, that a serpent bit him, and *Jacob*, who was from the hamlet of *Sechánja*, came to heal him in the name of Jesus, the son of *Pandira*, etc.

Eighth, they call Him מולך *Mólech*, which was the name of the Ammonite idol, as can be seen in 1 Kgs 11:7. This is found in Rabbi *Jechiel*'s disputation with *Nicolaus*, page 5, where Rabbi *Jechiel* makes mention of an assembly that took place in Paris on account of the Jews, and writes as follows: *ביום ב' פרשת בלק בביתן המלך נתקבצו כולם המהתהללים במולך* *in which the Parascha (or portion of the Law) Balak (Num 22:2) was read, there assembled in the palace of the King all those who glory in the Molech (meaning Christ). He is likewise called by this name in the prayer book known as Selichoth (or Selichos), in the old Prague printing, fol. 56, col. 2, under the title Lejóm resischébén rosch haschána vejóm hakippur, in a prayer that begins אוכל לבא Ech úchal lavó, and which is prayed on the fourth day between New Year's Day and the Day*

איך אוכל לבוא עדין ועובדי זולתך ; והמה בקשו להפרידי ; ואני לא עזבתי מייחודך , ואני לא עזבתי גלותי ואלף בכל לא יועלוני לעבדך , והמה בקשו להפרידי מייחודך , ואני לא עזבתי גלותי ואלף בכל הארץ ומלכו עלי ממליכים למולך ; איך גלותי ואלך בכל הארץ ומלכו עלי ממליכים למולך ; that is: How can I come before You, seeing that those who serve another rather than You do not permit me to serve You, but seek to separate me from Your unity (that is, they wish to persuade me that You alone are not God, and to compel me to adopt their faith), yet I have not forsaken Your commandments. How wretched am I, driven out and wandering through all lands, and those who hold the Molech as their king rule over me.

Ninth, they call Him בעל *Baal*, בל *Bel*, and בעל פעור *Baal Peor*, which are idolatrous names, as can be seen in Judg 2:13, Isa 46:1, Jer 50:2, and Num 25:3, 5. The name *Baal* is given to Him in the aforementioned *Selichóth* (or *Selichos*) printed at Prague, fol. 35, col. 2, under the title לערב ראש *Eth* (or *Es*) *hakkól kol Jaacóf*, where great lamentation is made over the terrible persecutions that have befallen them at the hands of Christians, who partly put the Jews to death by the sword and partly hanged them; and thereafter follows: טומנים פה ללכוד כשך יוקשים ייחודך להמיר בבעל להאשם ; that is: They secretly lay a snare, that they might catch us as with a fowler's snare, so that we would exchange your unity (and You, who are the one God) and thereby be made to sin against *Baal*.

The name *Bel* is given to Him in the great prayer book called *Machsor*, under the title *Schacharith schel rosch haschána jom échad*, in the prayer that begins אדירת ממלכה *Addéret mamlachá* (or *Addéret mamlócho*) fol. 15. col. 1. in the Prague edition, in the first part, where they pray as follows: אדורת ממלכה על מה הושלכה ועוד לא מלכה לכל המלוכה ואהיו זולכה ; שלא כהלכה עלה המולכה גברת ממלכת עד הופיע מלוכה, that is: Why has the royal glory (of Israel) been cast away, so that it no longer reigns? To Bel the dominion has been given, and it (the royal glory) follows after him, which is not right. The mistress of the kingdom (that is, Christendom, as will be shown below in the 17th chapter of this first part, at the nineteenth name that the Jews give to it) holds dominion over them (namely, the Israelites), until the kingdom (of the Messiah) shall shine forth. In the *Commentario*, however, over the words לכל המלוכה, that is, "To Bel the dominion has been given," it states: שמוסרים עלינו ; עובדי עבודה זרה הנקראת בל, that is: For those who serve the idol called Bel rule over us. Since the Jews now stand under the power of the Christians, and the Christians serve and venerate Christ, it follows clearly that by this name Bel is meant. They also pray further in the aforementioned *Machsor* fol. 31. col. 2. of the first part, in a prayer that begins אנסיכה מלכי *Ansicha málki*, under the title *Músaph schel rosch haschána jom rischon*: הבל המומלך על מה מלך וגו' ; that is: Why does Bel, to whom the royal dominion has been given, reign? And in the *Commentario* upon it, the following is taught: הבל המומלך כלומר מלכות הרשעה: שעובדה עבודה זרה שנקראת בל, that is: By Bel, to whom the dominion has been given, is to be understood *Malchuth harescháa*, that is, the godless kingdom (that is, Christendom, as will be shown below in the 17th chapter of this first part, at the ninth name that the Jews give to Christendom), which serves the idol that is called Bel.

What concerns the shameful name *Baal Péor*, it is used under this designation in *Abarbanel's* preface to the book *Májene jeschúa*, fol. 5, col. 1, where the following is written concerning Christians: פושעים ומורדים פכילי אלהיהם עובדים ולבעל פעור נצמדים המה מקטירים לבעל : תחת היותם איבי יי' ; that is, Because they are enemies of God, they are transgressors

(or sinners) and rebels; they serve the idols of their God, and cleave to *Baal Péor*; they burn incense to Baal, and bow down before the man who is clothed in linen.

Tenth, they call him הבל וריק *Héfel varik*, that is, a vanity and nullity, and this occurs every day twice in their synagogues or schools, in a prayer which begins *Alénu (or Olénu) leschabbéach*, and reads as follows: עלינו לשבח לאדון הכל לתת גדולה ליוצר בראשית שלא עשנו כגוי הארצות ולא שמנו כמשפחות וגו' : that is, It is our duty to praise the Lord of all things, to glorify the Creator of the world, that He has not made us like the heathens of the earth, and has not placed (or made) us like the families of the earth; that He has not appointed our portion like their portion, nor our lot like their lot, etc. After this follow certain words against Christ and the Christians, which are found in the old prayer books, as can be seen in the *Machsor* printed at Prague in the year 373, that is, 1613 by our reckoning, Part I, fol. 31, col. 1; but in the new ones they have been omitted out of fear of the Christians, in whose place either an empty space is found, so that what was omitted may be written in, or a small circle stands there, to indicate that something has been left out. Those words, however, read as follows: שהם כורעים ומשתחוים להבל וריק ומתפללים אל אל : That is, Who bow down and prostrate themselves before the *Hefel varik*, that is, before the vanity and nullity (or before the vain and null), and worship that God who cannot redeem. Or, as it reads in the aforementioned Prague *Machsor*: שהם משתחוים להבל וריק ומהפללים ללא יושיע : That is, Who bow down before the vanity and nullity, and worship him who cannot save.

The word *Hefel* properly means a vanity; in its improper sense, however, it denotes an idol, which is a vain thing. In this latter sense it is used in 2 Kgs 17:15 as well as in Jer 2:5, in the words: וילכו אחרי ההבל, that is, "They walked after the *Hefel*," that is, after vanity; concerning which Rabbi Levi ben Gerson writes in his commentary: ההבל הוא עבודה זרה, that is, *Hefel* means as much as *Avoda sara*, that is, an idol. Likewise, the false gods are also called *Hafalim*, that is, vanities, in Deut 32:21, where it is said: כעסוני בהבליהם, that is, "They have provoked me to anger through their *Hafalim* or vanities" (namely, their idols). Now, since they regard Christ as a false god, they also give Him this name out of contempt. Hence, in the written *Selichoth* (or *Selichos*), in the copy held at Nuremberg, as Mr. *Wülffer* indicates in his aforementioned annotations on the Jewish *Theriack*, page 40, in a prayer for the second New Year's Day, which begins *Jisraël ammecha techinna brechim*, the following is read: טמאים האומרים נחלתך לחבל להמיר ואחר הבלם להתנכל נצר נתעב לאלוה לקבל, that is, "The unclean ones (Christians) intend to destroy your inheritance, to alter your honor, and that we should defile ourselves with their *Hefel* or their vanity, and accept the abominable Branch (*Jesus*) as a God." As for the word וריק *Varik*, they understand by it (through the already frequently mentioned Kabbalistic method of *Gematria*) the name ישו *Jeschu*, that is, *Jesus*, because these two words yield the same numerical value, namely 316.

That the Jews understand by *Hefel varik* our most precious Savior is attested not only by the highly learned *Buxtorf* in his *Jews' School*, in the tenth chapter, but is also unanimously confirmed by several converted Jews, namely *Friedrich Samuel Brentzen* in his *Jewish Stripped Snakeskin*, in the 5th chapter, and *Dietrich Schwaben* in the 14th chapter of his *Jewish Cloak of Concealment*, and *Ferdinand Hessen* in the 3rd chapter of the 3rd part of his *Jews' Scourge*, as well as *Antonio Margarita* in his complete *Jewish Faith*, p. 306; and it is further noted by *Buxtorf*, as well as

Ferdinand Hessen, together with *Antonio Margarita*, in the aforementioned places, that when the Jews pronounce the said blasphemous words, they spit against Christ and His believers.

It might be objected against this, however, that Christ is not thereby intended, since Rabbi *Salman Zevi*, in his Jewish *Theriack*, in the 5th chapter, *numero 4*, denies this and accuses *Friedrich Samuel Brentzen*, who had written about this in his aforementioned work *The Jewish Shed Snakeskin*, of an outright lie; he also indicates therein that *Joshua* composed this prayer against the peoples in the land of *Canaan*, who had been given over to idolatry, and that it has nothing whatsoever to do with Christ and the Christians, of whom no one had even thought at that time, with the further addition that in the said prayer there immediately follows: ומושב יקרו ממעל, that is, “And the seat of *Jokaro*” (or *Jekoro*), that is, “of His glory, is above” (in Heaven), and that the word יקרו *Jekaro* would also have to mean ישו *Jeschu*, because it likewise, as does the latter, yields the number 316 by *Gematria*, whereby they would indeed be confessing that JESUS is in the highest Heaven, which no Jew does. Furthermore, the objection could also be raised that Rabbi *Lipmann*, in his *Sepher Nizzachon*, *numero 348*, p. 192, likewise does not concede that the words *Hebel varik* concern Christ; for when this was once put to him by a convert, he replied to him, among other things, as follows: ואשר אמרת ישו בגימטריא הבל וריק אמרתי לו הנוצרים לא קראו לאלהיהם ישו כי בלשונם נקרא ישו: “As for your saying that *Jeschu* yields, by *Gematria*, the same number as *varik*, I reply: the Christians do not call their GOD *Jeschu*, for in their language He is called JESUS, but in our language He is called ישוע *Jeschua*, etc.” By this he thus intended to convey that JESUS cannot be understood by the word *Jeschu*, because ישוע *Jeschua* yields 386, whereas *varik* yields only 316.

To this I reply that Rabbi *Salman Zevi* was a desperate villain who, in his Jewish *Theriack*, sought to deny and distort even the most well-known facts; as is indeed the custom of the Jews, to excuse themselves with all manner of invented false pretexts when their godless conduct is held up before them. And they can rejoice greatly among themselves and exult when they are able to deceive one or more Christians into accepting their false and cunningly fabricated excuses as true. In this manner Rabbi *Salman Zevi* likewise writes falsehood here, against his better knowledge; for even though it is read in certain Jewish books that the prayer cited, *Oleni leschabbéach*, was composed by *Joshua* against the idolatrous peoples in the land of *Canaan*, this has nevertheless not yet been proven. But even granting that they could prove it, it would still be entirely certain that they directed it against Christ after His time, as can be seen as clear as the sun in Mr. *Wülffer's* annotations on the Jewish *Theriack*, pp. 311 and 312, where, from the aforementioned written *Commentary* on the *Machsor* and the *Selichóth* (or *Selichos*), found in the Nuremberg library, the following terrible words, inspired by the hellish dragon, appear over the words *Hébel varik* of the said prayer: ור"ק בגימטריא ישו זהו כל בגימטריא ז"ל ומהו"ל הוא ישו טמא That is, *Varik* yields by *Gematria* the same value as *Jeschu* (namely 316), and *Hébel* by *Gematria* likewise the same value as *Sal* (namely 37), which signifies the contemptible and impure JESUS. From these diabolical words it follows irrefutably that such blasphemy is directed against Christ. Now the godless person who composed that *Commentary* called Him contemptible and impure who is the most glorious and altogether pure Son of GOD, to whom such splendid honorific titles are given in the Old Testament: for He is called the shepherd of the LORD's sheep in Isa 40:11 and Ezek 34:23, the prince over the people of GOD in John 5:14-15 and likewise in Isa 55:4, and the sun of righteousness in Mal 4:2. How then should He

be contemptible and impure? You godless blasphemer ought to have known that whoever despises Christ JESUS also despises the One who sent Him, as is seen in Luke 10:16; and that whoever does not honor the Son does not honor the Father either, as is read in John 5:23; and that whoever denies the Son does not have the Father either, as is taught in 1 John 2:23. Had you considered this rightly, you would have refrained from such abominable blasphemy, for which, however, you will have to render account at the Last Judgment before the strict and terrible judgment seat of GOD.

Regarding the word יקרו *jekaró* (or *jekóro*), which corresponds in numerical value to JESCHU, and from which Rabbi *Salman Zevi* seeks to prove that the prayer is not directed against Christ: it should be noted that this word is not found in many copies; rather, in place of the words ומושב יקרו *umóschaf jekaró* (or *jekóro*), the words וְכִסֵּא כְבוֹדוֹ *vekisse kefódo*, that is, “and the throne of His glory,” appear instead, as can be seen in the aforementioned old Prague *Máchsor*, fol. 6. col. 2. and fol. 56. col. 1. of the first part, and in the *Máchsor* printed here in Frankfurt am Main in the year 436, that is, 1676, with the German translation in *quarto*, fol. 13. col. 1., as well as elsewhere, so that the correspondence of the numerical value is avoided. Indeed, there are Jews who do not want the word *jekaró* to remain in the prayer, as is noted in the aforementioned written *Commentario* on the *Máchsor*, of which the words in Mr. *Wülffers* annotations on the Jewish *Theriac*, p. 311. read as follows: ויש שנוהרים מלומר ומושב יקרו כי בגימטריא שי' וריק אלא אומרים ומושב כבודו, that is: there are people who take care not to say *umóschaf jekaró* (or *jekóro*), because *jekóro* amounts to the same numerical value as *Varík*, but instead say *umóschaf kefódo*, which agrees with the words *umóschaf jekóro* in meaning, but not in numerical value. This alteration is therefore made so that, on account of the matching numerical value of the word *jekóro* and *varík*, it should not be implied that Jesus is in heaven.

As for what Rabbi Lipmann gave as an answer to a converted Jew, it is entirely absurd to claim that Jesus cannot be understood by *Varík* because He is called not יהושע *Jéshchu* but ישוע *Jeschúa*; for it has been shown in detail above that Jesus is called by them not *Jeschúa* but only *Jéshchu* out of sheer malice, so that *Jéshchu* and *Varík* do indeed yield the same number. It is, however, to be observed that, just as Rabbi Lipmann in several other places (which are to be indicated in this book) did not bring the truth and his real opinion to light, but sought out partly absurd and partly sophistical evasions in order to instruct the Jews as to what they should answer the Christians when called to account by them, so he has done the same here as well: and therefore, after having put forward as much as was possible to him in order to cover up his untruth, he writes in the passage cited as follows: ותשובה זו שייכת לומר להם על כל הגנות שנאמר בתלמוד על ישו יאמר להם שאין זה ישו: that is, this answer is useful for giving to them (the Christians) concerning all those mocking things that are said of Jesus in the Talmud; and one should tell them that this person (*Jeschu*, of whom the Talmud makes mention) is not Jesus.

The remaining words, namely ומתפללים אל אל לא יושיע, that is, “and they pray to a god who cannot save,” are found in Isa 45:20, and the Jews likewise understand by אל לא יושיע, *El lo joschía*, that is, the god who cannot rescue or save, our Lord *Jesus*; as can be seen in the old *Nizzáchon*, page 135, where the cited words of the prophet Isaiah are expounded, and where the impious author, Rabbi *Mattátja*, writes as follows: בוודאי על אומת זו של אמונת ישו הכתוב: מדבר לפי שהם נושאים העץ והצלם להראות: דמות יראתם אבל אינם מתפללים לעץ ולצלם עצמו אלא למי שנעשה זה העץ אחרי דמותו ובצלמו: והנה הנביא מעיד

that is, “Certainly, Scripture speaks of the people who believe in *Jesus*, since they carry the wood and the cross to display the image of their *Jirah*, that is, of their idol. But they do not pray to the wood and cross themselves, but rather to the one in whose likeness the wood and cross were made. Behold, the prophet thus testifies that he (namely *Jesus*) is the *El lo joschia*, that is, the god who cannot save.” And on page 141 of the aforementioned old *Nizzáchon*, it is written as follows: אל תבטחו בישו שהוא בן אדם ותלהו כי לא יושיע פי לא יכול להושיע את עצמו ואיך יכול להושיע את אחרים : that is, “Do not trust in *Jesus*, for he is a son of man and was hanged, and he cannot save: he could not even save himself, so how could he have the power to save others and help them?” But the hardened Jews are greatly mistaken in imagining that *Jesus* could not help himself and could not save himself from the hands of his enemies and from death; for He, as the almighty Son of God, lacked no power to free Himself from it. However, since it was thus ordained in the divine counsel that the second Person of the most holy Trinity, the eternal Son of God, should in the fullness of time take on human nature and accomplish the work of redemption, of which the prophet Isaiah had so clearly prophesied in chapter 53, He willingly submitted Himself in this matter to the Father’s will, as can be seen in Matt 26:29, and gladly endured the shameful death of the cross, as is read in John 10:17-18, Phil 2:7-8, and Heb 2:2. For this reason He is also introduced as speaking in Ps 40:7-9 as follows: “Sacrifice and grain offering you did not desire, but you have opened my ears; you do not require burnt offering or sin offering. Then I said, behold, I come; in the scroll it is written of me: I delight to do your will, my God.” For otherwise the poor, sinful human race could not have been rescued from hell. He therefore lacked no power whatsoever. He also said to *Peter*, who, as can be seen in Matt 26:51-53, had cut off the ear of the high priest’s servant with a sword and thus wished to defend himself and fight on behalf of Christ: “Do you think that I could not ask my Father, and He would at once send me more than twelve legions of angels?” From all of this it may be rationally concluded that Christ willingly suffered death and did not seek to save Himself from it.

Regarding the aforementioned spitting directed at Christ and the Christians, which is done by the Jews upon the utterance of the above-cited words of blasphemy: in a prayer book printed here in Frankfurt in quarto, in the year 497 according to the Jewish calendar, that is, in the year of Christ 1697, which is called *Seder tephilla derech jeschara* and was published by Rabbi Jechiel Michael, fol. 73, col. 2, it is denied that this takes place against Christ and the Christians, and the words there read as follows: עלינו לשבח וכו' מיין גרוסר שיר ושבח וכו' ווען מען זאגט ואנחנו כורעים ומשתחוים וכו' אונן זיך בוקן דען עלינו האט יהושע בן נון געמאכט ווען ער האט ארץ ישראל איינגענומען / אונן אין דער זעלבגן צייט האבן דיא אומות העולם פאלשן גלויבן געווען אונן דיא הימלשה העיר אן דיא זון אונן לבנה אונן דיא סטערין דיא זייגן הבל וריק דיא גאר קיין גאט זיין. זא זאגן מיר זענען שולדיג השי"ת צו לובן דא ער וונס ניט בימטיג הויט אלז וויא דיא זעלביגה אומות דיא עבודה זרה געדינט האבן וגו' : פיין טייל לייט שפייאן דא אויס דיא טוען ניט רעכט דראן דארום עס שטעט אונז איין גרוסרה סכנה דארהוף דען דיא אומות קען דען דורות מעכטן מיינען עס געט אויף מירן אמונה דרום שפייאן מיר אויס עס גייט אבר אין אמת געט עס גאר ניט אויף איהרן אמונה דען יהושע בן נון האט עלינו געמאכט אונן אין דער זעלביגה צייט איז דער אמונה פוך דיא אמונה נאך ניט געווען דרום אופהאק פון דיין דורות מעכטן זיין אן דען שורש האמונה וואו הקב"ה איז אלהים קדמון שחדש הכל ומשגיה וכל יכול ובורא עולם גם אין שחר ועונש ואת חן תחיית המתים דאסין זיין פו פערג זענר עבודה זרה אונן גיבט פילא נארי המינים הכל סבן וסיס דיא כולו קיין לעגן חקירה פאיר סטיק אויף קלן לאו אונן That is: *Olénu leschabbéach* is a great song and praise, etc. When one says: “We, however, bow and prostrate ourselves,” one should bow, for Joshua, the son of Nun, composed the prayer *Olénu* when he took possession of the land of Israel, and at that same time the peoples of the world believed in

the heavenly host, in the sun, and the moon, and the stars, which are *Héfet varik*, that is, a vanity and a nullity, and no God whatsoever. Thus we say that we are obliged to praise the blessed God that He did not create us like those same peoples who served idols, etc. Some people spit there, but they do not act rightly in doing so, for in the first place a great danger thereby falls upon us, since the peoples (meaning the Christians) in these times might think that it is directed at their faith, and that is why we spit: but in truth it is not directed at their faith at all, for Joshua, the son of Nun, composed the prayer *Olénu*, and at that same time the (Christian) faith did not yet exist. Furthermore, because the peoples (namely the Christians) in these times believe the chief article of faith, that the holy blessed God is eternal, renews all things, knows all things, and provides for all things through His providence, and is also almighty and the Creator of the world: they likewise believe in a reward (of the good) and a punishment (of the evil), and in a resurrection of the dead, and therefore they are not called *ovde avoda sara*, that is, idolaters. There are also many common (and ignorant) people, and how many more women, who understand no Hebrew at all, yet who know very well where they are supposed to spit. But when one recites the prayer *Olénu* with devotion, it redounds to the great glory of the holy and blessed God.

These are the words drawn from the aforementioned prayer book, which were inserted there for the purpose of dissuading the Jews from the said spitting, since this frivolous practice is known among Christians, and it is known that it occurs out of contempt for Christ and for Christians, so that they might not come to harm if any Christian should happen to see it; not, however, because they otherwise consider it wrong, for their hatred, as has already been sufficiently demonstrated from what precedes and will be further revealed in what follows, against Christ and against Christians is so unspeakably great that they seek to shame and revile Him and us in every possible way. Moreover, the cited words are a frightful piece of work, inserted by way of deception, and indeed only in a few copies, through the printing of some new complete sheets; for I have seen copies in which not a single word of it appears. Therefore, let no one allow himself to be persuaded by the Jews that this spitting occurs for any other purpose than contempt for Christ and all Christians, for otherwise he will certainly be deceived. I have heard it myself from converts who have attested that they were taught by their Jewish teachers that one must spit during this prayer. But for what purpose, then, is it supposed to be done by them? Certainly not on account of the idolatry that was formerly practiced by the Canaanites, for today's Jews concern themselves little with that. Since they, as has been clearly demonstrated, understand by *Hebel varik* Jesus, and mention is made therein of those who worship Him, it is irrefutably true that the spitting occurs against Christ and Christians; whereas, on the other hand, everything that is objected against this is false and fabricated for the purpose of deception.

Eleventh, they call Him תלוי *Talui* (or *Tólui*) and התלוי *hattalui* (or *hattólui*), that is, the Hanged One, because He was nailed to the cross and hanged upon it. Hence it stands in the book *Maggen Abraham*, in the 74th chapter: אינם עובדים אלא את התלוי, that is, the Christians serve none other than the *Talui*, that is, the Hanged One. And in the old *Nizzáchon*, it is written at p. 19, concerning the words of Gen 22:2, “Take now your only son,” as follows: גם אומרים המינס שזה רמז על התלוי שהעלה נפשו למות לכפר עליהם כמו שנאמר ויעלהו לעולה תחת בנו. וכן אומרים בפסח ויקחו לכם איש שה לבית אבות גם זה רמז על התלוי : וכן הרבה פסוקים שמהפכים על התלוי. that is, the heretics also say that this passage contains an allusion to the *Talui*, that is, the Hanged One, who, in order to atone for them, gave His soul

unto death, as it is said (Gen 22:13): “And he offered him” (namely the ram) “as a burnt offering in place of his son.” They likewise say that the words concerning the Passover (Exod 12:3), “Let every man take a lamb, according to the house of his father,” contain an allusion to the slaying of the *Talui*, that is, the Hanged One; and that there are many verses in Holy Scripture which they twist to refer to the *Talui*, that is, the Hanged One. So also at p. 151 of the said book, concerning the words of Ps 2:7, “The LORD has said to me, You are my Son; this day have I begotten You,” one reads: פסוק זה פותרין ואומרים על התלוי, that is, they (the Christians) interpret this verse as referring to the *Talui*, that is, the Hanged One. Now it is altogether common for them to call Christ by this name, and it is also found in the handwritten *selichóth* (or *selichos*), as Mr. *Wülffer* demonstrates in his aforementioned *Remarks on the Jewish Theriaca*, p. 37, from the Nuremberg copy, noting that in the prayer which begins, אֵיהָ כָּל נִפְלְאוֹתֶיהָ *Aje col nifleotécha* (or *nikleosécha*), that is, “Where are all Your wondrous works,” the following is read: סְבִרָה לְהַמִּיר בְּתֵלֵי נָצְרִי, that is, “The *Zórer* or enemy” (that is, Christendom) “presses and afflicts Your possession, and supposes that we should fall away and adopt faith in the Hanged Nazarene”; upon which the commentary contains this explanation: זה ישו הנוצרי שהיה מנצרת, that is, “This is Jesus the Nazarene, who was from Nazareth.” In the printed copies, however, it reads only: סְבִרָה לְהַמִּיר בְּכַחַשׁ, that is, “She” (Christendom) “presses Your possession, so that Your commandment is not kept; her intention is to alter Your honor.”

When this shameful name is held up to the Jews, they immediately know an escape route, and claim that the word *Talui* means here not a hanged man, but a doubtful one, one who is doubted. Thus the frivolous scoundrel, Rabbi *Salman Zevi*, in his *Jewish Theriac*, in the first chapter, num. 1, contrary to his better knowledge and according to his custom, puts this forward and says: because the Christians hold Jesus to be a God, but the Turks dispute this, so that the matter is doubtful and contested among them, whether He is God or not, He is therefore called *Talui*. This is also deceitfully taught by Rabbi *Lipmann* in his *Sépher Nizzáchon*, num. 350. I answer this, however, by saying that while the word *talui* does, in a loose sense, also mean “doubtful” among the Rabbis, this is very rare, and occurs almost only when it is joined to the word אֲשָׁם *áscham*; hence אֲשָׁם וְדָדַי *áscham váddai* means a certain guilt-offering, and אֲשָׁם תְּלִי *áscham tálui* means an uncertain and doubtful guilt-offering, as can be seen in *Bereshith rábba* (or *Bereshis rábbo*) in the 43rd *Parashah*, as well as in the Talmudic tractate *Horajóth fol. 11, col. 1*, and *Zevachim fol. 54, col. 2*. That the Jews, however, take it in this sense with respect to Christ is fundamentally false, and has been fabricated to cloak their wickedness. The word תִּלָּה *talá* (or *toló*), which means “to hang,” from which *talui* derives, is used very frequently in Jewish books with reference to Christ, as it is also read in the Talmudic tractate *Sanhédrin fol. 43, col. 1*, where it is written: בַּעֲרַב פֶּסַח תִּלְאוּהוּ לִישׁוֹ, that is, on the Passover eve, *teläúhu lejšechu*, they hanged Jesus. Likewise, shortly before, in connection with the tenth name given to Christ, it was shown from page 141 of the old *Nizzáchon* that it is written there concerning Christ: Do not rely upon Jesus, for he is a son of man, *venithla*, that is, and was hanged. So also in the large daily prayer book printed here at Frankfurt am Main in the year 448 according to the Jewish reckoning, that is, 1688 according to our reckoning, which the Jews call the thick *Tephilla*, *fol. 42, col. 2*, under the title *Leschábbath lifne Schevuóth* (or *Leschábbas lifne Schevíos*), in a prayer which begins אֹתָהּ כָּל הַיּוֹם קִיְנוּ *Othechá col hajóm kivvinu*, our Savior is called תְּלִי בַמָּגוֹד *Talui bemágod*, that is, the one hanged on the nail, where God is addressed by the Jews against

ועד מתי יי' בורע-לתלוי במגוד. מכריע כך לנגד. לכול עץ יסגד. למה תביט בוגד שופה. Christendom as follows: בזה וסוגר ביט עמך מנגד. That is: How long, O Lord, shall he who bows before the *talui bemágod*, that is, the one hanged on the nail, have the upper hand to sin against You; and shall worship the growth of wood (that is, wooden idols): Why do You look upon the transgressor, the robber, the despiser, and the adversary, at the time when You stand opposite? And shortly thereafter He is called נתלה *Nithleh*, which means a hanged one, where the words read as follows: הם קנאוני בלא אל ועד מתי יי' קראו: גומרים שפך דם ולא שפוך אלהים לנגדם. ומה לך נרדם ראים שמך חוללו. עלילות ברשע יעלילו. ועד מתי יי' שאון נתלה: That is: They (understand: the Christians) have moved me to jealousy through one who is not God. How long, O Lord, shall the Christians cry out that blood should be shed, and not have You before their eyes: what are You doing, You who sleep so soundly: You see that they desecrate Your name, and in a godless manner seek occasion against us through false deeds. How long, O Lord, shall the raging of Your adversaries ascend on high (against You into heaven), (who seek to compel us) to exchange Your honor with the *Nithleh*, that is, the Hanged One, and the praiseworthy (that is, You, who are the praiseworthy God) with the *Nikleh*, that is, the contemptible (*Jesus*), and to accept him as God in Your place? Here we see clearly that *Talui* and *Nithleh* are taken in one and the same meaning, and it cannot be otherwise, for they both derive from the aforementioned root word *tala*, and the former is the *Participium Praeteritum* in the first *Conjugation*, which is called *Kal*, while the latter is the *Participium Praesens* in the *Passivo Niphal*, both of which mean a hanged one; and the word *Nithleh* is found nowhere to mean "doubtful." So also Christ is called in the Polish *Siddurim fol. 77, col. 1*, in a prayer which begins אֱלֹהֵי בָּךְ *Elohai bechá chasákti*, under the title *Józer leschábbas revíi ácher happésach*, *Talui bemágod*, that is, the one hanged on the nail. Beyond this, Rabbi Bechai writes in his book *Cad hakkémach fol. 29, col. 4*, on the words of Ps 80:14, יִכְרְסֶמְנָה הַיָּזִיר מִיָּעַר *Jecharsémenna Chasir mijáar*, that is, a wild boar from the forest will root it up (namely the vine), as follows: הֵעַן תְּלוּיָהּ כִּי הֵם עֹבְדֵי הָעֵץ תְּלוּיָהּ, that is, the letter *Ayin* is (in the word מִיָּעַר *mijáar*) *telúja*, that is, suspended up above (and does not stand in a straight line as the other letters do), because they (namely the Christians) worship the *Talui*, that is, the Hanged One. From these words it is as clear as sunlight that *Talui* means a hanged one and not a doubtful one, for here a comparison is drawn between the letter *Ayin*, which hangs above the three other letters of the word *Mijáar*, and Christ the Crucified, such that just as the *Ayin* is suspended, so also was Christ hanged. Just as little as *telúja* means "doubtful" here, so little can *Talui* be interpreted in that way. Indeed, in the aforementioned Polish *Siddurim, fol. 71, col. 1*, under the title *Meóra leschábbath scheníá*, in the commentary on a prayer which begins אֵל חַי אַחָנֶנּׁן *El chai achánnen*, where Christ is likewise called *Talui*, it is clearly taught: תְּרֵעוּם תְּלוּיָהּ, that is, *Talui* means a crucified or hanged one.

Who would then be so simple-minded as to let himself be persuaded that the godless Jews, who pour out all manner of blasphemies, shameful and abusive words against Christ, do not also take it here in a contemptuous sense? Especially since, in place of the word *Talui*, they sometimes use the word צְלוּי *Zalúb* (or *Zalub*), which means one who has been hanged on the cross, as can also be seen in the old *Nizzáchon*, p. 117, where, over the words of Isa 54:1, "Rejoice, thou barren one who dost not bear," it is read thus: כאן פוקרים המינים ואומרים שהיא אם הצלוב, that is: Here the heretics bring forward a false interpretation, and say that this is to be understood of the mother of the Crucified One. Now just as *Nithleh* or *Zóluf* unambiguously means what it means, so it is likewise not true that the malicious

enemies of Christ, the wicked Jews, by the word *Talui* mean someone of doubtful identity, as Rabbi *Salman Zevi* and Rabbi *Lipmann* have deceitfully claimed. It is indeed very offensive to them that Christ was hanged on the cross, which is why the holy Apostle Paul says in 1 Cor 1:23, “We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.” But we are not ashamed on that account to acknowledge Him as the true Savior and Redeemer; rather, we rightly glory in Him, and every upright Christian may say with the aforementioned Apostle Paul from Gal 6:14: “God forbid that I should glory, save only in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” And from 1 Cor 2:2: “For I determined not to know any thing among you, save Jesus Christ, and Him crucified.”

Twelfthly, they call Him המקולל *Hammekúllal*, that is, the Accursed, as may be read in the old *Nizzáchon* at p. 249, where, alongside many other gross lies which, according to false pretense, are supposed to stand in the Gospel, the following is also stated: כתוב שאמר פילאטוס לישו למה אתה עושה : והשיב לו המקולל ודאי הם אחיי שנולדו מאמי אבל אני לא נולדתי את עצמך בן אלהים והלא אחיך אינם עושים כן : that is: It is written (in their Gospel) that *Pilatus* said to Jesus, why do you make yourself the Son of God (and present yourself as such)? Your brothers certainly do not do so. To which the *Mekúllal*, that is, the Accursed, replied: they are certainly my brothers, who were born of my mother, but I was not born from a drop of seed as they were, nor am I flesh and blood as they are. And in the book *Chisuk emunáh*, at p. 470, over the words of the Apostle Paul in Gal 3:13, “Christ has redeemed us from the curse of the law, having become a curse for us, for it is written” (Deut 21:23): “Cursed is everyone who hangs on a tree,” the following malicious words are found: יצא אמת במקרה מפיו that is, the truth has gone out of his mouth by chance; as if the author, Rabbi *Isaac*, wished to say: what the Apostle has written here by chance and without due consideration is certainly true. He ought, however, to have known that Jesus took upon Himself, who was without any sin, that curse which lay upon the sinful human race, but abolished it through His bitter suffering and death, so that after His victorious resurrection it no longer lay upon Him but was entirely blotted out. Yet it is nothing new among the wicked Jews that they blaspheme our most holy Savior in such a godless manner, out of an unspeakable hatred in which they are raised from childhood. Thus, in the month of March of the past year 1699, at Celle, a Jew by the name of Jonas Meyer, having been brought to the gallows to receive his deserved reward for many thefts he had committed, and already having the rope around his neck, cried out aloud these dreadful words: he cursed Jesus, and all who had a vein in their body that believed in Him, whereupon he was strangled. When, however, the High Princely Government learned of this, it was ordered that on the following day he be taken down from the gallows, and his blasphemous tongue cut from his accursed throat and burned in the public marketplace; the carcass of his body was then dragged by the feet through the city to the gallows and hung there beside a dog. What this blasphemer against God did openly without shame, because he knew that he had to die regardless, other Jews do secretly among themselves, since out of fear of the Christians they dare not do it openly.

Thirteenth, they call Him, in a blasphemous manner, שוטה *Schóteh*, or נבל *nával*, that is, a fool. The blasphemous name שוטה *Schóteh* is found in the Talmudic tractate *Schábbath* (or *Schábbas*) fol. 104. col. 2., where the words read as follows: תניא אמר להם רבי אליעזר לחכמים והלא בן סטרא הוציא כשפים : ממזרים בסריטה שעל בשרו אמרו לו שוטה היה ואין מביאין ראיה מן השוטים : that is: We learn in a *Barájetha* that Rabbi *Elieser* said to the sages: Did not the son of *Stada* (that is, Christ, as will be demonstrated

below in this chapter) bring sorcery out of Egypt in the incision he made in his flesh? But they answered him: he was a *Schóteh*, that is, a fool, and it is not customary to bring proof from fools. This same passage is also interpreted of our Savior *Jesus* by *Rabbi Abraham Perizol* in the 59th chapter of his book *Maggen Abraham*, whose words are to be cited below in the 6th chapter of this first part.

As for the blasphemous name נבל *náfal* (or *nóvol*), it is applied to Christ in the old *Nizzáchon* p. 67., where, concerning the words of Jer 17:11, “The cuckoo” (as the Jews interpret it) “hatches what it has not laid; so is he who acquires wealth, but not by right. In the midst of his days he shall leave it, and in the end he shall be a fool,” it is written as follows: מדמה הנביא את ישו בן חריא לעוף שמו קורא ומנחתו לאסוף ביצים של עופות אחרים ויושב עליהם כדי לחממן כאלו הם שלו וכשיצאון האפרוחין רואה שאינם דומין לו פורח מעליהם ועוזבן לאבד. וזהו ובאחריתו יהיה נבל ר”ל או יבין כי נבלה עשה. כן ישו הסית והטעה ואסף אליו את הבריות ועשה עומר זה בלא משפט ושלא כדין וגו’ ובאחריתו יהיה נבל כאשר יחזיבו בו יאמרו אך שקר נחלנו אבותינו וגו’ that is: The prophet compares *Jesus*, the son of *Chárja*...

Charja (that is, with all due respect, “of filth,” and the holy mother of Christ is thus mockingly called this instead of Mary, as has already been indicated above) is compared to a bird called the cuckoo, which has the habit of gathering the eggs of other birds and sitting upon them to hatch them. But when the young hatch and it sees that they are not like itself, it flees away and lets them perish. And that is the meaning of the words: “And in the end he becomes a fool,” for at that point he realizes that he has committed an act of foolishness. Thus *Jesus* also led the people astray, misled them, and gathered them to himself, and acquired this wealth wrongfully and unjustly, &c. Therefore he will be a fool when they (namely, the Christians, in the future) will hold him in abhorrence and (from Jer 16:19) will say: “Our fathers had vain and false gods.”

But, O you godless blasphemers! Shall you call him a fool of whom it was prophesied in Isa 11:2 that the Spirit of the Lord would rest upon Him, the Spirit of wisdom and of understanding, the Spirit of counsel and of strength; who is also called “Counsel” in Isa 9:6, and consequently must have been wise; indeed, who, as may be seen in 1 Cor 1:30, was made wisdom for us by God, and as the true Son of God is wisdom itself? You will, on account of such horrible blasphemy, be tormented in hellfire for all eternity, and on account of such dreadful foolishness as you have committed, you will have to endure the well-deserved punishment.

Your own historian *Flavius Josephus* bears a completely different witness to the most innocent *Jesus*, when he writes in the 4th chapter of the 18th book of his *Antiquities* in the Greek language as follows: Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή. ἦν γὰρ παραδόξων ἔργων ποιητὴς, διδάσκαλος ἀνθρώπων τῇ ἀληθείᾳ σὺν ἡδονῇ δεχομένων. καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ ἑλληνικοὺς ἐπηγάγετο. ὁ χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων τῶν ἀνδρῶν παρ’ ἡμῖν σταυρῷ ἐπιτετιμηκότος πλάτου, οὐκ ἐπαύσαντο οἱ γε πρῶτον ἀγαπήσαντες. ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. εἰς ἔτι νῦν τῶν χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φῶλον. That is: At that same time (namely when *Pilate* was governor in *Judea*) there was *Jesus*, a wise man, if indeed it is fitting to call Him a man; for He was a doer of wondrous works, and a teacher of men who received the truth with gladness, and He drew many Jews and Gentiles to Himself (who adhered to His teaching): this was Christ. And after He had been punished with the

cross (and hanged thereon and put to death) by *Pilate*, at the accusation of the foremost men among us, those who had loved Him did not cease (to cleave to Him): for He appeared to them on the third day alive again, as the divine prophets had foretold this and countless other wondrous things concerning Him. And the race of Christians, who are named after Him, has not ceased to this day. These are the words of *Josephus*, which stand in direct opposition to your diabolical blasphemy; for JESUS is called by him a wise man. This *Josephus* lived shortly after the time of the suffering of JESUS, for he was present at the destruction of the city of Jerusalem, at which time everything that had occurred with Christ was still fresh in memory; therefore this testimony of *Josephus* is rightly to be accepted, while your great book of lies, the Talmud, which was only compiled and forged long afterward, is to be rejected along with its diabolical blasphemy.

Fourteenth, they call him ואפיקורוס מין *Min veepicúrus*, that is, a heretic and *Epicurean*. This is read in the handwritten Dillherr book *Jad chasaká* (or *chasóko*) of Rabbi *Mosche bar Majemon*, held at Nuremberg, in the 10th chapter of the tractate on idolatry, as Mr. Wülffer reports in his aforementioned annotations on the Jewish *Theriaca*, p. 205, where the words read as follows: מוסרי ישראל והמינים והאפיקורוסין מצוה ליה לאבדן בידו ולהורידן עד לבאר שחת מפני שהן מצרין לישראל ומסירין את העם: מאחרי יי' כיהושע הנצרי ותלמידיו וצדוק ובייתוס ותלמידיהם ושם רשעים ירקב: that is, it is commanded of him (the Jews) to kill with his own hand the traitors of Israel, as well as the heretics and Epicureans, and to cast them into the pit of destruction, because they afflict the Israelites and turn the people away from GOD, as JESUS the Nazarene and his disciples, and also Zadok and Bajethus together with their disciples have done, whose wicked name must rot.

That Christ is called by such a blasphemous name happens for this reason: because He departed from their religion and founded a new one, and in doing so rejected the Pharisaic human ordinances and teachings not grounded in God's Word, as can be seen in Matt 15:1-2 etc. and Mark 7:1-2 etc., and furthermore commanded that one guard against the Pharisaic leaven contained in their supposed oral law, the Talmudic teaching, as is to be read in Matt 16:6 and Mark 4:15. For all those who abandon their religion and adopt another, or who reject their Rabbinic ordinances, are called heretics and Epicureans by them, since they hold their ordinances and Rabbinic teachings far higher than Holy Scripture, as can be gathered from the Talmudic tractate *Gittin* fol. 57, col. 1, where it is commanded: ההר בני אל דברי סופרים יותר מדברי תורה, that is: "My child, pay more heed to the words of the scribes than to the words of the Law (of Moses)." For this reason it is also stated in the book *Caphtor uphérah* fol. 121: רבא אמר תדע לך שדברי סופרים חביבים מדברי נביאים, that is: "The *Rubba* has said: you must know that the words of the scribes are more pleasing than the words of the prophets." But if the blaspheming Jews were not so thoroughly hardened, and were willing to reflect properly on the matter, namely that Jesus is the true promised Messiah, who, as shall be demonstrated below at the beginning of the seventh chapter, was to give a new law, and if they were also to consider what a holy life, teaching, and conduct He led, they would certainly refrain from such accursed blasphemies.

Fifteenth, he is called ישו הרשע *Jeschu harascha* (or *haróscho*), that is, the godless *Jesus*, and this is found in the aforementioned Nuremberg *Machsor*, as Mr. Wülffer indicates in his annotations on the Jewish *Theriack*, p. 41, where the words of the *Machsor* read as follows: צור נצורה היא ציון דכתיב: נותרה בת ציון עד כעיר מצורה וט"א צור נצורה העיר אשר ישבה איש צר ואויב ישו הרשע אשר פנה לבו מאחרי יי'

לפנה לבו מאחרי יי' ונעשה אליל: that is, by the words *Zur Nazóreth*, Zion is understood, as it is written (Isa 1:8): The daughter of Zion is left, etc., up to the words, like a devastated city. Others, however, understand by it the city in which the adversarial and hostile man, the godless *Jesus*, dwelt, who turned his heart away from God and was made into an *Elil*, that is, an idol. Likewise he is also called in the Polish *Siddurim* fol. 83, col. 2, under the title *Józer leschábbath schelifne schevíos*, in the commentary on the prayer that begins במחשך אלקי *Elohái ekraachá bemáchaschaf*, רשע *ráscha*, that is, a godless one. And in the Talmudic tractate *Gittin* he is called at fol. 57, col. 1, פושע *Poschéa Jifráel* (or *Jisróel*), that is, the sinning *Israelite*, and it is reported that when *Titus*'s sister's son, *Onkelos*, wished to adopt the Jewish faith, he caused *Balaam* to come up from hell; and finally he also caused *Jesus* to come forth; whereupon the words of the Talmud read as follows: אזל אסקיה בנגידא לפושע ישראל א"ל מאן חשיב בההוא עלמא אמר ליה ישראל מהו לאידבוקי בהו א"ל טובתם דרוש רעתם: that is, Then he (*Onkelos*) went and caused the sinning *Israelite* to come forth, and said to him: Who is held in high esteem in that life? He answered him: the *Israelites*. (He asked him further) should one attach oneself to them? And he gave him the answer: seek their good, and not their evil. That *Jesus* is to be understood here is evident from the book *Maggen Abraham* by *Rabbi Abraham Perizol*, cap. 59, where one reads: ובפרק נזקין אמרו שטוטס העלה לישו באת that is, And in the chapter *Nesakin* (or *nesokin*, which is the 5th chapter of the aforementioned Talmudic tractate *Gittin*, from which the words cited above from fol. 57, col. 1 are taken) our rabbis say that *Titus* (he meant to say *Onkelos*) brought *Jesus* up through sorcery. In the same manner *Jesus* is also called a godless and God-forsaking man in the Talmudic tractate *Sanhedrin*, fol. 105, col. 1, in *Rabbi Solomon Jarchi*'s commentary, on the second side, in the ninth line, where *Balaam* and *Jesus* are cited as examples of godless men. This slander, however, has already been briefly refuted above.

Sixteenth, He is called אדם בליעל *Adam* (or *Odom*) *beliáal*, and איש בליעל *haisch* (or *hoisch*) *habbeliáal*, that is, a worthless and dissolute person, or villain; and the terrible blasphemy appears in the book *Emek hammelech*, which was written by *Rabbi Naphtali Hirz* (who, as is indicated in the preface at fol. 7. col. 1. and also at fol. 148. col. 3. by himself, was born in Frankfurt am Main and lived there), where at fol. 20. col. 4. it appears this time, however, in veiled words, so that Christians might not so easily understand it; and this is accomplished through a Kabbalistic permutation of the alphabet called אתב"ש *Atbasch*, in which, as can be seen in *Buxtorf's Abbreviaturis Hebraicis* p. 41. and in his *Lexico Talmudico* under the word *Atbasch*, the letter *Aleph* or *A* is taken for a *Tau* or *T*, and the *Beth* or *B* for the *Schin* or *Sch*, with the same permutation applied to the remaining letters. The words of the aforementioned *Rabbi Naphtali Hirz* read as follows: האיש עש"כ מ"ך הלה פגם המצלת המחיצה על קברי התהום שנתקע בה השם המפורש המונחת על נוקבא דתהומא רבא שלא יצאו השור סמאל וגו' that is: And this *Isch habbeliáal*, that is, worthless man (namely *Jesus*, as is clearly evident from what precedes; the concealed word עשכ"מ *Zaschcámbach* signifies the same as *Habbeliáal* through the aforementioned *Atbasch*) has torn the covering which covered the grave of the abyss, upon which the *Schem hammephórásch* (that is, the declared Name, namely *Jehova*) was written, which was laid over the opening of the great abyss, so that the ox *Sammael* (or *Sammoél*) and his companion might not come out of the opening, which is full of serpents and scorpions. After this, the following continues there: ומי גרם כל אלה התמיה: הרביעית על: ח"ף ב"ץ ח"ק שכ"מ שעשתה עצמה זג"ץ שנ' דרך גבר בעלמה כך חז' אשה מנאפת אכלה ומחתה פיה ואמרה לא פעלתי און that is: But who caused all of this? The fourth wonder (over which King *Solomon* marveled)

concerns the mother of *Adam beliaál*, that is, of the worthless man (for the words ח"ף ב"ץ ח"ק שכ"מ *tif bach saki schachmebach* signify, in the manner described above, the same as אמו של אדם בליעל, that is, the mother of the worthless man, by which *Mary* is understood), who presented herself as a virgin (for זג"ץ *Sachiz* is placed in the position of the word עלמה *álma*, which means a virgin), as it is said (Prov 30:19): And a man's way with an *álma*, or virgin. In *folio* 135, however, *col.* 3 of the aforementioned book *Emek hammelech*, in the 19th chapter, under the title *Scháar réischa difer ánpin*, Christ is also called האיש הבליאל *haisch habbeliaál* in unveiled words, and the passages cited therewith will be indicated in the following third chapter. But how can this blasphemer, Rabbi *Naphtali Hirz*, call the Lord Christ a villain or worthless man, when He taught nothing other than what can serve to attain eternal salvation? He truly sought, and made it His concern, to destroy the kingdom of the devil, to deliver poor people from its terrible hostile power, and through His sincere exhortations to repentance and His fervent teaching to bring them to God. But Satan gives the Jews no rest; they must blaspheme Christ; and even when there is no cause for it, they still sharpen their impure and venomous tongues and pens against Him.

Seventeenth, He is called עשו *Esav*, that is, Esau. Concerning this, it is written in Abarbanel's commentary on the Prophet Isaiah, *fol.* 54. *col.* 3. 4., as well as in his book *Maschmia jeschúa fol.* 19. *col.* 4., as follows: חכמי האמת קבלו שנפש עשו נתגלגלה בישוע הנוצרי ולכן היה במדברות איש שדה והיה איש ריב ומדון לחכמי הפרושים ואולי שעל זה נקרא ישוע שאותיותיו הם אותיות שם עשו במלואו ומפני זה כל המחזיקים בדתו that is: The theologians, or divines, have received through tradition that the soul of Esau passed into Jesus the Nazarene, and that He therefore dwelt in the wilderness and was a man of the field, and also quarreled and disputed with the wise men of the Pharisees. Perhaps He is also called for this reason ישוע *Jeschúa*, that is, Jesus, because His letters (namely, the letters of the name ישוע *Jeschúa*) are the letters of עשו *Esav*, that is, Esau, when Esau is written in full (namely, with the addition of the letter *Jod*). It is therefore fitting that all those who have adopted his religion and faith and serve him should be called children of Edom, because Jesus is Esau, and Esau is Edom. The method of proof that Abarbanel employs here is Cabalistic, and is called תמורה *Temúra*, according to which the letters of a word are transposed, and through this transposition another word emerges, just as here ישוע *Jeschúa* and עשו *Esav* have the same letters in Hebrew, which are however transposed, and from *Jeschúa* comes Esau.

So that this Jewish blasphemy may be brought to light all the more clearly, I must here indicate where Esau's soul, according to Rabbinical teaching, came from, and from whom he received it. It is to be known, then, that the soul of the wicked Cain is said to have passed into Esau, as is taught in the book *Séra Abraham, fol.* 14. *col.* 2. with these words: דאמרינן ראוי היה להבל הבכורה לפי שהחנוך כו' : שיצא הזוהמא עמו לפי שהוא מזוהמא דנחש כפי עשו שהיה גלגול קין that is, it was certainly fitting that Abel should have had the right of the firstborn, for Cain had to be born first, so that the impurity (which is mentioned in what follows) might come out with him, for he was of the side of the serpent (that is, of the devil), just as Esau was, into whom the soul of Cain had passed. And in the third *columna* of the same place it is stated: לפי שעשו ומצרי וקרה הם חלק רע ויתרו היו חלק טוב מקין לכך הרגו משה : that is, since Esau and the Egyptian (whom Moses slew, of whom one may read in Exod 2:12, 14) as well as Korah were the evil portion, whereas Aaron together with Jethro were the good portion of Cain, Moses therefore killed him (namely, the Egyptian).

Concerning this abominable blasphemy, the following is also read in the aforementioned book *Emek hammelech fol. 135. col. 4.*, in the 19th chapter, under the title *Schäär réscha disëir ánpin*: הוא היה זוהמת נפש קין הורג נפש זוהמת אל אחר שגלגולו קין מ"כפ טפ"הגם ד"ת קין והיא נפש המקלל שרגמו אותו באבנים במדבר שהיה מברך את השם והיא זוהמת הנחש שבא על חוה ויצא ממנה קין קנא דמסאבותא והיא חלק זוהמא של נפש קין שלא יטהר לעולם אף על פי שכמה ניצוצות ממנו נתקנו והוא ממש ע"ז אל אחר לכן עשה עצמו ע"ז that is: He (namely *JESUS*) is the impurity of the soul of Cain, the murderer of men, the impurity of *El ácher*, that is, of the other or foreign God (namely of *Sammael*, who is called *El ácher*, as has already been seen above, and will be further demonstrated below in the 18th chapter of this first part); for

his *gilgöl*, or transmigration of souls, is מ"כר טפ"הגם Kain, Mabaf, Tafhagam, that is, when the two words altered by *Atbasch* are restored to their proper form: קין יש"ו נוצרי Kain, *Jeschúa Nózeri*, Kain, *Jesus Nazarener*, in which three words the initial letters K., J., N., that is, Kain, are formed. This soul (the soul of Cain) was the soul of the blasphemer (Lev 24:10 etc.) who was stoned in the wilderness, because he had blasphemed the name of God. That same soul was also the filth of the serpent who lay with Eve, from whom Cain, the nest of impurity, sprang forth. It was the portion of the filth of the soul of Cain that will never be purified in eternity, although many sparks of it have been set right; and that same soul is properly the idol, the *El ácher*, or the other and foreign God, and for this reason he made himself into an idol.

To refute these accursed blasphemies, it must be noted that the proof which *Abarbenel* adduces by means of the Kabbalistic method of *Temúra*, namely that ישוע *Jeschúa* means the same as עשו *Esau*, is just as foolish and irrational as the proof he put forward in the preceding section by means of *Gematria*. This mode of proof is, to be sure, very common among the presumptuous rabbis, but that it is entirely absurd and tasteless is plain as the sun from what follows. In the small *Jalkut Rubéni*, under the title *Mabbul*, numero 6, it is proven from the book *Tikkúnim* in this manner that Noah's soul had passed into Moses, and the words read as follows: משה גלגול נח וכו' לכן אמר משה מחני נא ר"ל כבר בימי המבול לא התפללתי אבל עכשין אזמור נפשי וזהו שנאמר מה"נ אותיות מ' נ"ה that is, *Moses* was Noah's *gilgöl* (that is, Noah's soul had passed into Moses, etc.); therefore *Moses* said (Exod 32:32): מחני *Mechéni*, that is, "Blot me out," by which he intended to convey: I did not pray during the time of the Flood (namely, on behalf of the people), but now I will give my soul for it. And that is what is written: מחני *mechéni*, "Blot me out," which consists of the letters of the words מי נח *me Nóach*, meaning "the waters of Noah." Is this not a senseless proof that Noah's soul had passed into Moses, simply because the transposition of the letters of the word מחני *mechéni* yields מי נח *me Nóach*? By this same subtle method, it is demonstrated in the *Jalkut chádassch fol. 139. col. 2. numero 290.*, under the title *Mosche*, that Moses deserved to be driven into exile because he killed the Egyptian, where it is written: משה שהרג את המצרי היה חוטא כדו ונתחייב גלות וזהו אשר ינוס שמה אותיות: משה, that is, *Moses* sinned because he killed the Egyptian, and therefore became guilty of exile; and this is signified by the words (Exod 21:13) אשר ינוס שמה *ascher janús schámma*, that is, "to which he shall flee," because the word שמה *schámma*, meaning "thither," yields (through transposition of its letters) the name משה *Mosche*, that is, *Moses*. From this one can see how subtle and sharp-witted the rabbinical blockheads are.

In this manner, one could also maintain that Laban's soul passed into Nabal, and the soul of שם *Schem*, or Shem, the son of Noah, passed into מש *Masch*, or Mas, who is mentioned in Gen 10:23; and that the soul of משך *Méschech*, or Mesech, of whom one may read in Gen 10:2, passed into שכם *Schéchem*, or Shechem, who is mentioned in Gen 34:2; and likewise that the soul of נדב *Nadab*, the son of Aaron, passed into בן *Bedan*, of whom one may read in 1 Sam 12:11, since by the transposition of the letters called consonants, from לבן *Laban* one can read נבל *Nabal*, from שם *Schem* one can read מש *Masch*, from משך *Méschech* one can read שכם *Schechem*, and from נדב *Nadab* one can read בן *Bedan*. One could likewise prove by this method that Cain was innocent when he killed his brother Abel, because from קין *Kain* the word נקי *náki*, which means "innocent," arises through the same transposition of letters; and also that Lamech was a king, because from למך *Lémech* the word מלך *Mélech*, which means "a king," can be formed; and no less, that *Moses* was

God Himself, since the word *השם* *Hasché*m, which among the rabbis often signifies God, and the name *משה* *Mosche* contain the very same letters, which are merely transposed. But as foolish and unreasonable as it would seem to the Jews if one were to prove to them in this fashion that Cain was innocent, Lamech a king, and Moses God Himself, just so senseless is what *Abarbenel* puts forward concerning *Jeschua* and *Esav*. Indeed, there is a further wanton wickedness involved, for the word *עשו* *Esav* is never written in Holy Scripture with the letter Yod as *ישעו* *Esav*, but always without it as *עשו* *Esav*, so that from *ישעו* *Esav* *Jeschua* cannot possibly be derived, since the former has only three letters while the latter has four.

Regarding the transmigration of souls, this is a foolish doctrine originating from the pagan philosopher *Pythagoras*, the worthlessness of which shall be addressed more fully below in the first chapter of the second part. That the Jews teach so blasphemously concerning the most holy soul of JESUS Christ, namely that it came from the chief devil *Sammael* and was given to *Cain*, then passed from him into *Korah* and *Esau*, and finally entered into JESUS, this was instilled in them by the chief devil, as the father of all slanderers and blasphemers and the sworn enemy of Christ, who makes the most innocent JESUS hateful to them in this manner, so that they might not believe in Him and acknowledge Him as their Savior. Whoever is of the devil does the devil's work, and earnestly applies himself to enlarging the devil's kingdom; but Christ led a holy and blameless life, as the Jewish historian *Josephus* himself bears witness, which was cited in the preceding text at p. 94, and through the conversion of men He destroyed the devil's kingdom. Indeed, the Messiah is called *Isa 7:14, Immanuel, that is, GOD with us, and Isa 9:6, El gibbor, that is, Mighty GOD, and אבי עד* *Abi ad, that is, Father of Eternity, as also Jer 23:6, The Jehovah or LORD, who is our righteousness;* how then can they so abominably blaspheme JESUS, who is the true promised Messiah, as shall be demonstrated below in the fifth chapter, and ascribe to Him such impurity of soul, seeing that He is not only a holy man but also at the same time God?

Likewise, the proof through *Notarikon* that the letters of the word *קין* *Kain*, namely K, I, N, carry the aforementioned meaning, and that through the *Koph* or K the names *Kain* and *Korach* are indicated, while through the *Jod* and *Nun*, or I and N, the words *Jesus Nazareus* are signified, is just as foolish and absurd as that which is derived through *Gematria* or *Temura*, for it is founded on nothing other than a foolish fantasy and fabrication. One could equally say that the *Jod* or I in the word *Kain* has a reference to the patriarch *Isaac* or *Jacob*, and the *Nun* or N to *Naphtali* the son of *Jacob*, or to *Nun*, the father of *Joshua*: but these are nothing but Rabbinical ravings.

Since it is also evident from the words cited above from *Abarbanel's* book *Maschmia Jeschua fol. 19, col. 4.* that Jesus quarreled and disputed with the Pharisees for the reason that the soul of Esau had entered into Him, this too must be noted here, along with what is to be found on this subject in their books: whereby it is to be observed that they teach that Christ was born under the planet *Mars*, whose power and soul is the chief devil *Sammael*, and that those who receive an *influence* or influx from the said planet are prone to quarreling and strife.

That *Christ* was born under *Mars* is found in the said *Abarbanel's* commentary on the prophet *Isaiah fol. 54, col. 4.*, as well as in his book *Maschmia Jeschua fol. 19, col. 4.*, in these words: *להיות ישוע* *להיות ישוע* *הנוצרי תחת מאדים היה דמו בראשו ומהר הוא ותלמידיו ושלוחיו ועמים רבים מהנמשכים אחריו* *that is, Because*

Jesus the Nazarene was under the planet *Mars*, his blood was upon his head, and he, together with his disciples, apostles, and many peoples who had followed him, was put to death.

That the supreme devil *Sammael* is the power and soul of *Mars* is written by *Rabbi Bechai* in his commentary on the Five Books of Moses, fol. 79, col. 4, in the *Parascha Beschallach*, as follows: אין אומה נופלת עד שתיפול שרה תחלה והגלגל הזה הוא גלגל מאדים שבו היו המצריים ראויים לנצח ולהגבור לולי השם that is: No people falls before its prince (meaning that devil who rules over it in the air, as will be seen below in the 18th chapter of this first part) falls. This *sphaera*, or sphere, however, is the sphere of *Mars*, through which the Egyptians would have been capable of overcoming and gaining the upper hand, had not GOD fought on behalf of us Israelites; but the power and force of this sphere is *Sammael*, and the word אָפֶן *ofan* (which means a wheel), written without *Vau*, yields through *Gematria* the same numerical value as סמאל *Sammael*, namely 131. This is likewise found in the book *Toledóth*, or *Toledos Jizchak*, fol. 52, col. 1, in the aforementioned *Parascha Beschallach*.

That those who are born under *Mars* are quarrelsome is taught in the book *Cad hakkémach*, fol. 24, col. 3, with these words: זה המלאך נברא להשטין ולהזיק ואולי כי מאצילות כחו הוא לאדם שטנה כי הוא סנה that is: This angel (*Sammael*) was created to hate and to cause harm, and perhaps because from the influence of his power hatred comes to mankind; for he is the cause of the stars of destruction, of bloodshed, of the sword, of wars, of blows, of wounds, of quarrels, and of all division, and, to put it briefly, he is the soul of *Mars*. This is also found, in nearly the same words, in *Rabbi Menachem of Recanati's* commentary on the Five Books of Moses.

Bücher Mosis in the *Parascha achare moth* (or *mos*), fol. 141 c. 2. 3. All those who receive an influx or influence from him shall also be lost; concerning which, in the small *Jalkut Rubéni* under the title שְׁקֵר *Schéker*, numero 3, the following is read: ספירה ה' בטומאה נקרא סמאל כל הנאצלים ממני כולם שְׁקֵרָנִים ואינם עומדים בדבורם that is: the fifth Sephira in impurity is called *Sammael*, and all those who receive an influence from him are liars and do not stand by their words. From all of this, when one reflects carefully on the matter, a further judgment may be drawn as to what the godless Jews mean when they say that the soul of Cain has entered into Christ.

Eighteenth, they blasphemously call Him ממזר *Mámser*, that is, a bastard child, or מְזֻמָּר בֶּן הַנְּדָה *Mámser ben hannidda*, that is, a bastard child and son of an unclean woman, who was conceived by his mother during the time of her female impurity. This, as well as the reason for such an opinion, is set forth in detail in the accursed, hellish little book *Toledóth* (or *Tóledos*) *Jeschu* (which is to be found in full, from beginning to end, in this chapter as well as in the following third, fourth, and seventh chapters, wherein the devil has poured out all his malice and poison against our Savior), where the words from the beginning up to p. 6 thereof read as follows: בשנת תרע"א לאלף הרביעי בימי ינאי מלכא היתה צרה גדולה על שונאי ישראל אשר קם אחד רועה זונת איש רע ובליעל מגזע יהודו שבט יהודה ושמו יוסף פנדירא והוא היה בעל קומה וגבור מלחמה ויפה תואר ורוב ימיו בנאוף וזימה וזול ומרס היה שוכן בבית להם יהודה וקרוב לביתו היתה שוכנת אלמנה אחת ולה בת ושמה מרים והיא מרים מגדלת נשייא הנזכרת בתלמוד וכשגדלה קידשה אמה לבחור אחד ושמו יוחנן והיה הבחור עניו ושפל רוח וירא אלהים. ויהי היום ויעבור יוסף על פתח מרים וירא אותה ויבער בו יצה"ר והיה הולך וחוזר. ותאמר לו אמן מדוע אתה ככה דל וענין ויאמר לה את מריט הכה אגי אוהב ותאמר לו אל ירע לבבך על זה אך רוח החזק בה יעשה בה כרצונך. ויעש יוסף פנדירא כך וילך תמיד אצל פתח ביתה של מרים ולא

מצא לו שעת כושר עד מוצאי שבת אחד וימצא את מרים יושבת על פתח ביתה ויבא עמה בבית בחדר סמוך לפתח וישכב עמה והיא סבורה שהוא יוחנן ארוס שלה: ותאמר לו אל תגע בי כי פרסתי נדה והוא לא שמע לה ויעש בה כרצונו וילך לביתו. ובחצי הלילה בער בו עוד יצרו הרע וקם משנתו ויעל דרך בית מרים ויבא בחדרה ויחזיק בה שנית ותחרד הגערה למאד. ותאמר אליו מה זה אדוני כי באת אלי שני פעמים בלילה אחת אשר לא נסיתי מימ' שקדשתי ובשתיקה כפל ולא ענה דבר. ותאמר לו מרים עד מתי אתה מוסיף חטא על פשע הלא כבר אמרתי לך נדה פרסתי ולא שמע לקולה ויעש בה כרצונו וילך לדרכו. ויהי במשלוש חדשים ויגד ליוחנן הנה ארוסתך הרה ויחרד יוחנן מאד וילך אצל שמעון בן שטח רבו ויגד לו הדבר ושאל לו מה יעשה ויאמר לו רבו בני שמע לעצתי ושתוק אם הוא בא עליה פעם אחת אי אפשר שלא יבא עליה פעם אחרת. עשה בחכמתך ועשה עליה עדים והביאו לבית דין הגדול. ויצא הבחור וילך לביתו ויתאבל מאד וכאשר נתפרסם הדבר שהיא מעוברת ויאמר יוחנן עתה יאמרו שממני היה ומרוב בושה וחרפה יצא מארץ ישראל והלך לבבל ויהי שם. תלד פרץ בן ותקרא שמו יהושע אחר וזה אחי אמו.

That is to say: In the year 671 of the fourth thousand (that is, in the year 4671 after the creation of the world), in the days of King *Jannai*, a great misery had come upon *Israel*; for there arose a whoremonger, a wicked and worthless fellow, from the cut-off branch of the tribe of *Judah*, by the name of *Joseph Pandira*, who was of great bodily stature, a capable *soldier*, and of handsome appearance, and who had spent most of his days in adultery, shameful deeds, robbery, and wrongdoing. He dwelt in *Bethlehem of Judah*, and close to his house there lived a widow who had a daughter named *Maria*, and this is that *Maria* who braided the hair of women, of whom mention is made in the *Talmud* (in the tractate *Sanhedrin*, fol. 67, col. 1, and *Shabbath* or *Shabbas*, fol. 104, col. 2, as well as *Chagiga*, fol. 4, col. 2, as is clearly to be seen in the *Tosephoth* therein). Now when she had grown up and come of age, her mother betrothed her to a young man named *Jochanan*, and this young man was humble, of gentle spirit, and God-fearing. It came to pass, however, that when *Joseph* once walked past *Maria's* door and looked upon her, an evil lust and desire was kindled in him, on account of which he gradually wasted away (in body). His mother said to him: why are you so thin? He answered: I have fallen in love with *Maria*, the betrothed. Thereupon his mother said: do not let your mind be tormented on that account; rather, see to it that you seize her and deal with her according to your pleasure. Thereupon *Joseph Pandira* did accordingly, and went continually to *Maria's* door; but he found no convenient opportunity until one *Sabbath* evening, when he found her sitting before the door of her house, and went with her into a chamber of the house near the door, and lay down with her. She, however, supposed it was *Jochanan*, to whom she was betrothed, and said to him: do not touch me, for I am unclean. But he would not listen to her, and had his way with her, and then returned to his house. In the middle of the night, however, the evil lust was kindled in him again, and he therefore rose from his sleep and went to *Maria's* house; and when he came into her chamber, he seized her a second time. The girl was greatly alarmed at this and said to him: what is this, my lord, that you have come to me twice in one night? I have not experienced this since the time you were betrothed to me. But he remained silent, did it again, and answered not a word. Then *Maria* said to him: how long will you heap one sin upon another? Have I not already told you that I am unclean? But he did not listen to her, did his will, and went his way. It came to pass, however, after three months, that *Jochanan* was informed: your betrothed is with child. He was greatly alarmed at this, went to *Schimon ben Schetach*, his teacher, told him the matter, and asked him what he should do. His teacher, however, answered him (and asked): whom do you suspect? He said: no one is suspect to me except *Joseph Pandira*, who is a whoremonger and lives close to her house and in her neighborhood. Thereupon his teacher said to him: my son, follow my counsel and

keep silent; if he has come to her once and lain with her, it cannot be that he will not come to her a second time. Act according to your prudence, and set witnesses against her (that is, against *Maria*), and bring him, *Joseph Pandira*, before the high court (which is called the great *Synedrion*). After this the young man went out to return to his house, and was very sorrowful. But when the matter became known that she was with child, *Jochanan* said: now people will say that she is with child by me; and so, out of great shame and disgrace, he departed from the land of Israel and went to Babylon, and remained there. After this *Maria* bore a son and called his name *Jehoscha*, after her kinsman, her mother's brother. When the boy had grown up, his mother hired and engaged for him a teacher named *Elchanan*, who taught the boy, and he had a good understanding for grasping things. It came to pass, however, that the boy once walked past the *Synedrion*, or great council, in Jerusalem, and it was the custom at that time that everyone who passed before them covered his head and bowed and inclined himself before them. But this boy walked past them, uncovered his head, and bowed with an impudent brow only before his teacher. Then they all said: since he is so impudent, he is perhaps a *Mamser*, or bastard child. But one among them answered and said: he is certainly a *Mamser uben nidda*, that is, a bastard child and the son of an unclean woman. Thereupon *Schimon ben Schetach* answered and said: I recall today that many years ago my disciple *Jochanan* came to me and said to me: woe to me on account of the shame and disgrace! For *Maria* my betrothed (who was the mother of this boy) is with child by another man and not by me, and this is that very boy. But when I had asked him whom he suspected on that account, he said: *Joseph Pandira*, who is her nearest neighbor. After it became known that she was with child, *Jochanan* immediately departed out of shame to Babylon, where he still is. Thereupon they all said: if that is so, then he is certainly a *Mamser* and *ben nidda*, that is, a bastard child and son of an unclean woman; and they blew 300 trumpets and proclaimed against him that he was a *Mamser*, or bastard child, and unfit to enter the congregation (the Temple); they also called his name יֵשׁוּעַ *Jeschu*, which are the initial letters of the words שְׁמוֹ וְזִכְרוֹנוֹ *jimmach schemo vesichróno*, that is: may his name and memory be blotted out. Thus far are the words of the diabolical blasphemous pamphlet *Toledoth Jeschu*.

In the Talmudic tractate *Cálla*, however, it is written thus at *fol. 18, col. 2*: עז פנים רבי אליעזר אומר: ממוזר בן הנדה ר' יהושע אומר בן הנדה ר' עקיבא אומר ממזר וממוזר וכן הנדה. פעם אחת היו זקנים בשער ועברו לפנייהם שני תינוקות אחד כסה את ראשו ואחד גילה את ראשו רבי אליעזר אומר ממזר ר' יהושע אומר בן הנדה ורבי עקיבא אומר ממזר וממוזר וכן הנדה. אמרו לו לרבי עקיבא היאך מלאך לבך לעבור על דברי חבריך אמר להן זה אני מקיימנו. הלך אצל אמו של תינוק וראה שהיתה יושבת ומוכרת קטנית בשוק אמר לה בתי אם את אומרת לי דבר שאני שואלך אני מביאך לחיי עולם הבא. אמרה לו השבעה לי היה רבי עקיבא נשבע בשפתיו ומבטל בלבו אמר לה בנך זה מה טיבו. אמרה לו כשנכנסתי לחופה נדה הייתי ופירש ממני בעלי ובא עלי שופכני והיה לי בן זה נמצא תינוק ממזר וכן הנדה. אמרו גדול היה רבי *That is to say*: Rabbi Eliezer says that an impudent person is a *Mamser*, or bastard child; Rabbi Jehoshua says he is a *Ben nidda*, or son of an unclean woman; but Rabbi Akkiva says he is a *Mamser* and a *Ben nidda*. Once, when the elders were sitting at the gate, two boys passed before them; one covered his head, and the other uncovered his. Rabbi Eliezer said that the one who had uncovered his head was a *Mamser*, or bastard child; Rabbi Jehoshua said he was a *ben hannidda*, or the child of an unclean woman; but Rabbi Akkiva said he was a *Mamser* and a *ben hannidda*. Then they said to Rabbi Akkiva: how do you dare to have the heart to pass over the words of your colleagues (that is, to be of a different opinion from them and to contradict them)? He answered: I will prove it. He

therefore went to the boy's mother, who was sitting in the marketplace selling legumes, and said to her: my daughter, if you tell me what I am about to ask you, I will bring you into the life to come (that is, eternal life). She said to him: then swear it to me. Thereupon Rabbi Akkiva swore with his lips, but in his heart he annulled the oath, and asked her: what is the nature of your son? She said to him: when I was married, I was unclean, and my husband separated himself from me; but the one who had led me at the wedding lay with me, and from him I have this son. It was thus found that this boy was a *Mamser* and a *ben hannidda*. Thereupon they said: Rabbi Akkiva is great, in that he has proven his rabbis to be in error. At that same time they said: blessed is the Lord, the God of Israel, who has revealed His secret to Rabbi Akkiva, the son of Joseph. That this passage is also to be understood as referring to Jesus Christ is evident, among other things, from the fact that the boy mentioned here is said to have been a disciple of Rabbi Jehoshua; and because it is reported of Jesus in the Talmudic tractate *Sanhedrin fol. 107, col. 2*, and in the tractate *Sota fol. 47, col. 1*, that the aforementioned Rabbi Jehoshua was His teacher.

Thus our most beloved Savior is also called a *Mamser* in the Talmudic tractate *Shabbath* (or *Shabbas fol. 104, col. 2*, in Rabbi Solomon Jarchi's commentary), where it is written: בעל סטדא בעל פנדירא that is, The husband (of Mary) was called *Stada*, but he who lay with her was called *Pandira*: He (Jesus), however, was named after the name of his mother's husband (*ben Stada*, or the son of *Stada*), although he was a bastard child. Beyond this, the renowned *Buxtorf* also reports in his Talmudic *Lexicon*, in the *Radice* משר *Mesar*, in col. 1184, that when once a Jew of great standing and great learning was requested and called upon to present a *halacha* (or *halócho*), that is, a ruling from the *Parascha*, or section of the Law of Moses, which was read that day in the synagogue, the same man said in a blasphemous manner: The *Parascha* of today begins (Lev 26:3) אִם בַּחֲקֵי חֻלּוֹ *Im bechykothái thélechu* (or *bechykkosái sélechu*), that is, If you will walk in my statutes. The first word אִם *Im* is explained through *Notarikon* (the Kabbalistic mode of proof, of which mention has already been made above) as follows: אומות משאלים איה מלככם אנו משיבים that is, The nations (understand: the Christians) ask, where is your God? We answer them, our God is our King; your God is a *Mamser*, or bastard child. From this it is once again plainly to be seen that Rabbi Salman Zevi, in the first chapter of his Jewish Theriac, *numero 3*, denied against his better knowledge and conscience that our Savior Jesus is called *Mamser ben hannidda* by them.

Are not all of these terrible blasphemies, which the hellish dragon pours out against Christ through his faithful servants, the godless Jews? If a common man were to give another such shameful and contemptuous names, or were to drag him through the mud in so slanderous a manner and cut off his honor, as the malicious Jews do to our Savior, then that person, if he were to be brought before the authorities, would rightly be punished for it. Indeed, a Christian would not go unpunished before Christian authorities if he were to attack and disgrace a Jew in such a manner. How much more reason, then, does the high Christian authority have to visit well-deserved punishment upon the insolent Jews on account of such and similar other grievous blasphemies, by which our most precious Savior Christ Jesus, God and man in one person, is so greatly reviled and despised by them, and to apply every possible rigor to curb in every way this rampant evil, so that our dearest Savior may not be so greatly blasphemed in the very midst of Christendom, and God's righteous wrath be further kindled against us?

Against the above diabolical blasphemy, by which our most precious Redeemer is called a *Mamser* and *Mamser ben hannidda*, God's Word teaches us in the New Testament, Matt 1:18 etc. and Luke 1:26 etc., that He was conceived and born not of a lewd woman, but of a chaste and pure virgin; and not through carnal union with a man, but through the working of the Holy Spirit and the overshadowing of the power of the Highest, which accords with what had long before been prophesied in Isa 7:14 in these words: Behold, a *עלמה Alma* (or *Almo*), that is, a virgin, is with child and will bear a son, and she will call him *Immanuel*; where the word *Alma*, which derives from *עלם Alam* or *נעלם Néelam*, that is, "to be hidden," signifies nothing other than a pure virgin, who is called by this name because she keeps herself hidden at home in chaste and modest conduct and in the performance of domestic duties, and does not run about much among people; just as a virgin in the Hebrew language is also called *בתולה Bethulá* (or *beßula*), which derives from the lost root word *בתל batál*, still to be found in the Arabic language, in which *בתל batala* means "to separate," because she is separated from other people and does not go out much into the public streets, but remains at home; whereas in the Chaldean language a harlot is called *נפקת ברא nafkath bára* (or *nafkas bóro*), that is, "a street-runner," because she is accustomed to running about here and there. For this reason, *Abarbanel* writes in his little book *מפעלות אלהים Miphaloth* (or *Miphalos*) *Elohim*, fol. 37, col. 1, where he treats of the aforementioned word *Néelam*, not incorrectly when he says: *כתבו המדקדקים אשר לנו שמה הלשון נקרא הנער צעיר הימים עלם ועלמה מצד שענינם נעלם אם יהיה בעתיד חכם או סכל טוב או רע וגם שבפי המנהג ועל הרוב העלם והעלמה מתעלמים ונסתרים בבית:* that is: Our *Grammatici* write that from this word *Néelam*, a young person is called *Elem* and *Alma*, because his nature is hidden, as to whether he will turn out wise or foolish, good or evil; and also because, according to custom and for the most part, an *Elem*, or young boy, and an *Alma*, or virgin, keep themselves hidden and secluded at home. It is likewise evident from 2 Macc 3:19 that virgins in former times kept themselves hidden in their houses and did not go out among the people, for it is read there that when a great lamentation arose in Jerusalem because Heliodorus had been sent there by King Seleucus to take the treasure from the Temple, even the virgins, who otherwise did not go out among the people, ran to the gates and onto the walls. Furthermore, it is also clearly to be seen from Gen 3:15 that the Messiah, who is Jesus, was not to have had a bodily father, where God the Lord addressed the serpent, that is, Satan, in these words: I will put enmity between you and the woman, and between your seed and her seed; he shall crush your head. For here only the seed of the woman is mentioned, and no mention is made of the seed of a man.

Regarding that which has been drawn from the accursed little book *Toledoth* - - - or *Tóledos Jéschu*, it is very easy to see from it that it was inspired by the Devil, the father of lies, inasmuch as so many palpable, gross lies appear in it that nothing surpasses them; moreover, there are also things contained in it which are presented in an entirely different manner by other Jews, which is a sure sign of their diabolical slanders. For, firstly, it is stated that *Jesus* was born in the time of King *Jannæi*, whereas this king, who is called *Alexander Jannæus* in the historical records and was of the *Hasmonean* lineage, was made king in the year 3863 after the creation of the world, and thus 10 years before the birth of Christ, and long before the time of the Roman Emperor, as can be read in the Jewish historian *Josephus* in the 13th chapter; and he died in the year 3890 after the creation of the world, that is, 74 years before the birth of Christ, as the aforementioned book of *Josephus* shows in the 23rd chapter.

Second, it is alleged that *Joseph Pandira*, who was a great man, could find no suitable opportunity to come to *Mary* except once on a Sabbath evening, when she was sitting before her door, and that he went straight inside with her into a chamber and committed fornication with her, but that she believed it was her betrothed, *Jochanan*, who is said to have been a God-fearing man. Likewise, that *Joseph Pandira* went to her again from his house in the middle of the night and took his pleasure with her, but spoke not a word. But how could it have been that *Mary* went straight with *Pandira* into the house and into her chamber and allowed herself to be lain with by him? If it was completely dark, why would she have been sitting before her door? But if it was still a little light, she could surely have seen immediately that it was not her betrothed. Suppose, however, that it was completely dark: she would surely have spoken to him, and if he had not answered her, she could easily have noticed that something was not right and that *Jochanan* was not with her. But if he had answered, the deception would have been discovered immediately by the unfamiliar voice. Furthermore, it is written of *Jochanan* that he was a pious and God-fearing man, and *Mary* could therefore have gathered at once from the improper conduct and behavior of *Joseph Pandira*, especially because he refused to listen to her when she told him not to touch her, since she was afflicted with her womanly impurity, that it could not be the pious *Jochanan* but must be another, and indeed a godless villain. Moreover, *Mary*'s house and chamber would surely not have stood open at night such that *Pandira* could have come to her again in the middle of the night; but if he had knocked, or called out to *Mary* to open for him, then in response to the knocking the question would have been asked: who is there? And if he had answered, or, as suggested, had called out to *Mary* without knocking, the deception would likewise have been revealed by the unfamiliar voice. To say nothing of many other absurd and unreasonable things that can be concluded from this.

Third, it is said that *Mary* had been slept with by *Pandira* and had become pregnant by him; likewise, that her betrothed, *Jochanan*, had complained of this to his teacher, Rabbi Shimon ben Shetach, and that *Jochanan* thereafter, once the matter had become publicly known, went away to Babylon. Had the matter been true, Rabbi Shimon ben Shetach would have reported it to the High Council, and certainly both *Pandira* and *Mary* would have been stoned, or, if *Mary* had been found innocent because she was under the impression that it had been her betrothed, then at the very least *Pandira* would have been stoned according to the Law of Moses: "If a young woman is betrothed to someone, and a man finds her in the city and lies with her, then you shall bring them both out to the gate of that city and stone them both to death." Deut 22:23-24. But since this did not happen, it is clear and plainly evident that it is an accursed lie and blasphemy.

Fourth, it is alleged that *Mary* had intercourse at a time when she was afflicted with her menstrual impurity. Had this been true, both *Mary* and *Pandira* would have forfeited their lives, and what the law requires in Lev 20:18 would infallibly have been carried out against them, where it is written: "If a man lies with a woman during her illness, and uncovers her nakedness, and uncovers the fountain of her blood, and she uncovers the fountain of her blood, both of them shall be cut off from among their people." For if they did not spare the one who gathered wood on a Sabbath, as can be seen in Num 15:32 etc., the Jews would have spared these two far less; indeed, after the matter came to light and they became the bitterest enemies of Christ, they would, out of hatred toward Christ, have very quickly brought *Mary* to punishment, and yet they let her go free until her death.

Fifth, it is reported that Mary lived in Bethlehem and gave birth to Jesus there; afterward it is said that he went to school in Jerusalem, whereas he was in fact raised in Nazareth, as is to be read in Matt 2:22, and accordingly went to school there. Finally, sixth, it is blasphemously claimed that Jesus was a *Mamser*, or son of a whore. The falseness of this diabolical lie and slander is, however, irrefutably demonstrated by the fact that Jesus taught very often and for long periods of time in the Temple at Jerusalem. Had this blasphemy been true, he would not have been permitted to enter it, nor to come before the congregation of God, for it is expressly written in Deut 23:2: “No bastard shall enter the congregation of the Lord.” Indeed, the scribes and Pharisees, who were his declared enemies, would not have permitted him to enter, but would rather have seized upon this as further grounds to persecute him and to make him hated by everyone. Yet we read nowhere in the history of the New Testament that such a charge was ever brought against him, even though many other blasphemous matters, which were mentioned above at the beginning of this chapter, are found therein, and the Evangelists would not have kept silent about it.

It is also well worth noting, in addition to the above, that according to the testimony of the Talmud, no bastard was permitted to go to Jerusalem, or to sit among the boys who were learning and studying, as is read in the tractate *Avóth Rabbi Náthan (or Ovos Rabbi Nóson) fol. 5. col. 1.* as follows: מי שעבר עברה והוליד ממזר אומרים לו ריקה חבלת בעצמך חבלת בי היו יושבין ושונין בירושלים והיה הממזר יושב עד שמגיע באשדוד ואומר אוי לי אלו לא הייתי ממזר כבר הייתי יושב ושונה בין התלמידים עכשיו שאני ממזר איני יושב עד שמגיע באשדוד ואומר אוי לי אלו לא הייתי ממזר כבר הייתי יושב ושונה בין התלמידים שנאמר וישב ממזר באשדוד that is: To the one who commits a transgression and begets a bastard, it is said, you have wronged yourself and wronged me. They (namely the schoolboys) sat and learned in Jerusalem, but the bastard sat until he came to Ashdod, and said: Woe is me! If I were not a bastard, I would now also sit and learn among the disciples; but now, since I am a bastard, I do not sit and learn among the disciples, for no bastard enters Jerusalem, as it is said (Zech 9:6): And the bastard sat in Ashdod. Now if these words of the Talmud are held by the Jews to be true, how could it have come to pass that Jesus came to Jerusalem and went to school there? How also could he have passed before the council in Jerusalem and bowed to no one among them except his teacher, if no bastard was tolerated in Jerusalem or admitted to the school? His teacher, Rabbi *Jehoschua ben Perachja*, is expressly stated, as noted in the book *Emek hammelech fol. 135. col. 3.* in the nineteenth chapter cited above, under the title *Scháar réscha dífer ánpin*, to have also been a member of the great council; how then would that man have accepted a bastard as his pupil? That the said *Rabbi Jehoschua ben Perachja* is supposed to have been his teacher is found in Abarbanel's book *Májene jeschúa fol. 67. col. 1.* in the tenth *Májan*, in the eighth after Tamar, in these words: וספק אחר יש לבני עמנו בדבר הזה במה שאמרו שישוע הנצרי מת ס"ב שנה קודם: Our people also have yet another doubt in this matter, inasmuch as they (the Christians) say that Jesus the Nazarene died forty-two years before the destruction of the Temple, for we find in the Talmud that he was a disciple of Jehoschua ben Perachja. As for the Talmud that Abarbanel mentions, it is read therein in *Tractate Sanhedrin fol. 107. col. 2.* and in *Tractate Sota fol. 47. col. 1.* that when King Jannai had the Rabbis killed in Jerusalem, the said *Rabbi Jehoschua ben Perachja* fled to Alexandria in Egypt, and his disciple Jesus went there with him; and this is also stated in the book *Chisuk emuna*, p. 435, as well as in the book *Maggen Abraham* in the fifty-ninth chapter. Since, therefore, according to the teaching of the Talmud, no bastard was permitted to come to Jerusalem, go to school, and study there, and yet

Jesus, according to the testimony of the Talmud, studied in Jerusalem and is even said to have had a member of the great council as his teacher, it follows from this that he was by no means a bastard.

Because those who deal in frivolous lies are always inconsistent and do not agree with one another in their fabrications, the same thing happens here, in the same manner, with the godless Jews driven by the father of lies, the wretched Devil, who do not agree with one another in what they write about *Jesus*, as will be seen as clear as the sun from what follows. First, it is to be observed that the one who wrote the accursed little book *Toledoth (or Toledos) Jeschu* states that *Joseph Pandira* was an inhabitant of *Bethlehem* and was of the tribe of *Judah*, from which it follows that he was a Jew. Moreover, the name *Joseph* also indicates that he must have been a Jew, since the pagans at that time gave no one among them such a name. Rabbi *Abraham Perizol*, however, writes in his book *Maggen Abraham*, in the 59th chapter, as follows: ואו פנדירא כתב הרמב"ם ז"ל גוי היה, that is: Concerning this *Pandira*, Rabbi *Moshe bar Maimon*, of blessed memory, writes that he was a pagan.

Second, it is reported in the little book *Toledoth Jeschu* that Mary's bridegroom was named *Jochanan*, while *Joseph Pandira* was a soldier who spent his life in robbery and wrongdoing. Rabbi *Abraham Perizol*, on the other hand, writes in the aforementioned 59th chapter that Mary's bridegroom was named *Joseph*, while *Pandira* was a carpenter, and his words read as follows: וזה מנהג לישראל שהיו קידושים לארוס עם ארוסתו וכן עכר בפרק א' מכתובות ועל כן לא היה יכול לטעון טענת בתולים וזה יוסף היה רגיל להתייחד עמה בכל לילה בצאתו מבית הועד ולילה אחד בא פנדירא וחשבה שהוא ארוסה ונתעברה הימנו וזה: that is, it had been the custom in *Israel* to leave the bridegroom alone with his bride, as is reported in the Talmudic tractate *Kethuvóth (or Kesúvos)* in the first chapter, and for this reason he could not bring a complaint regarding her virginity. This *Joseph*, however (Mary's bridegroom), was accustomed, whenever he went out from the synagogue or school, to be alone with her (with *Mary*). But one night *Pandira* came, and she supposed it was her bridegroom, and she became pregnant by him; and this *Pandira* was a carpenter.

Third, it is said in the aforementioned poisonous slander-book *Toledóth Jeschu* that when *Pandira* had lain with *Mary*, she had supposed it was her bridegroom *Jóchanan*; whereas in the aforementioned Talmudic tractate *Calla fol. 18. col. 2.* it is reported that, because her husband had separated himself from her at their wedding on account of her menstrual impurity, the one who had escorted her at the wedding came to her and lay with her.

Fourth, it is stated in the aforementioned booklet *Toledóth Jeschu* that it was proclaimed with three hundred trumpets and announced that Jesus was a *Mamser* and unfit to enter the congregation. In the Talmud, however, a different reason is given for why the trumpets were blown, and not with three hundred but with four hundred, where in the tractate *Sanhédrin, fol. 107. col. 2.* it is written as follows: כי קטלינהו ינאי מלכא לרבנן אזל ר' יהושע בן פרחיה וישו לאלכסנדריא של מצרים כי הוה שלמא שלח ליה שמעון בן שטח מיני ירושלים עיר הקדש ליכי אלכסנדריא של מצרים אחותי בעלי שרירי בתוכך ואנכי יושבת שוממה קם אתא לאתרמי ליה ההוא אושפיזא עבדו ליה יקרא טובא אמר כמה יפה אכסניא זו אמר ליה רבי עיניה טרוטות אמר לו רשע בכך אתה עוסק אפיק ארבע מאות שיפורי ושמתי, אתא לקמיה כמה זמנין אמר ליה קבלן לא הוה קא משגח ביה יומא חד הוה קא קרי קריאת שמע אתה לקמיה סבר לקבוליה אחוי ליה בידיה הוא סבר מדחא דחי ליה אזל זקף לבינתא והשתחוה ליה: that is, when King *Jannai* killed the Rabbis, Rabbi *Jehóscha ben Peráchja* went with Jesus to *Alexandria*

in Egypt. But when there was peace, *Schimon ben Schétach* sent him a letter with the following content: From me, *Jerusalem* the holy city (herewith comes a greeting) to you, *Alexandria* in Egypt. O my sister, my husband dwells within you, but I sit desolate (or devastated). Thereupon he (Rabbi *Jehóscha ben Peráchja*) set out with his disciple Jesus to return to *Jerusalem*, and came to an inn where great honor was shown to him, and he said: how beautiful is this *achsanja*, that is, inn. Then (Jesus, who understood this to refer to the innkeeper, since *achsanja* also means an innkeeper) said to him: her eyes are oblong and round (and she is therefore not so very pretty). At this the Rabbi *Jehoscha* became angry and said to him: you godless man, do you pay attention to such things? He also had four hundred trumpets brought (and blown with them) and placed him under the ban. Jesus, however, went to him frequently and begged him to receive him back; but he paid no attention to him. One day, however, when Rabbi *Jehoscha* was reading the words (Deut 6:4) “Hear, O Israel,” etc., he came before him, and the Rabbi *Jehoscha* had it in mind to receive him again and beckoned to him with his hands; but he (Jesus) supposed that he had been entirely dismissed and rejected by him (with such a beckoning), and therefore went away, set up a baked brick, and bowed down before it (or worshipped it). When Rabbi *Jehoscha* then told him that he should turn back and repent, he said to him: I have been taught by you that when someone sins and causes many others to sin, the power to repent is not granted to him. This blasphemy appears in almost the same words also in the Talmudic tractate *Sota fol. 47. col. 1.* and in the disputation of Rabbi *Jechiel* which he held with *Nicolaus*, p. 19. Instead of four hundred trumpets, however, only three hundred are given by the aforementioned *Jechiel*, as in the booklet *Toledoth Jeschu*.

Since it has been mentioned here that Christ was placed under the ban through the blowing of trumpets, I cannot refrain from noting in this connection that it was formerly customary among the Jews, when someone was placed under the ban, to blow trumpets, so as to strike all the greater terror both into the one upon whom the ban was laid and into the congregation. This is confirmed in the book *En Jisrael*, fol. 66, col. 1, from the fourth chapter of the Talmudic tractate *Kidduschin*, fol. 70, col. 1, with these words: *ההוא גברא דעל לבי מטבחיא בפומהדיתא אמר להו הבו לי בשרא אמדו ליה*: that is, Once a man came into the butcher's stall in *Pumbeditha* and said to them (namely, the butchers): give me meat. They said to him: wait until the servant of Rabbi *Jehuda*, the son of *Jechekeel*, has received his portion first, and then we will give to you as well. To this he replied: who is Rabbi *Jehuda*, the son of *Schaviskal* (that is, of the roast-devourer, thus mockingly altering the name *Jechekeel*, which means *Ezekiel*, into the name *Schaviskal*, which signifies a devourer of roasts), that he should go before me and receive before me? They then went and told Rabbi *Jehuda*, and he became angry and had the trumpets blown and placed him under the ban. So also in the Talmudic tractate *Sanhedrin*, fol. 7, col. 2, it is read: *רב הונא*: that is, When *Raf Huna* went to court, he would speak thus: bring me the instruments of my workshop, a staff and a strap, and a trumpet, as well as a shoe. And Rabbi *Salomon Jarchi* writes in his commentary on this passage in the following manner: *מקל למכה מרצועה לרצועה למלקות*: שופר לשממתא תנדל: סנדל לחליצה: that is, the leather strap was for flogging; the staff for the blows of chastisement, so that he (namely, the one who had done wrong) might repent; and the trumpet for the pronouncement of banishment (which is called *Schammata* and *Niddui*); and the shoe for the drawing off, namely when a widow drew

off the shoe of her deceased husband's brother who refused to marry her, as is commanded in Deut 25:9. From this it is thus evident that the judges made use of trumpets for the ban. In this same manner the Samaritans are said to have formerly been placed under the ban by the Jews, as may be read at the end of the 37th chapter of the chapters of Rabbi *Elieser*, where it is reported that the Samaritans waged war against the Jews while they were engaged in the rebuilding of the city of Jerusalem and sought to kill *Nehemiah*, whereby the work was hindered for two years; and it then follows: מה עשה עזרא וזרובבל בן שאלתיאל ויהושע בן יהוצדק קבצו את כל הקהל אל היכל יי' והביאו שלש מאות כהנים ושלש מאות תינוקות ושלש מאות שופרות ושלש מאות ספרי תורה בידם והיו תוקעים והלויים משוררים ומזמרים לו ומנדים את הכותיים בסוד שם המפורש ובכתב הנכתב על הלוחות ובחרם בית דין העליון ובחרם בית דין התחתון שלא יאכל אדם מִישראל פת כותי עד עולם מכאן אמרו כל האוכל פת כותי כאלו אוכל בשר חזיר. ואל יתגייר אדם כותי ואין להם חלק בתחיית המתים שנ' לא לכם ולנו לבנות בית אלהינו לא בעולם הזה ולא בעולם הבא ועוד שלא יהיה להם חלק: that is, What did *Esra* and *Serubabel*, the son of *Schealtiel*, as well as *Josua*, the son of *Jehozadak*, do? They assembled the entire congregation in the Temple of the LORD and brought three hundred priests, together with three hundred boys and three hundred trumpets, and held three hundred books of the Law in their hands; and they blew (with the trumpets), while the Levites sang and made music, and they placed the Cutheans (or Samaritans) under the ban through the mystery of the *Schem hammephorasch* (that is, of the name of GOD, *Jehova*), and through the writing inscribed upon the tablets, as well as through the ban of the supreme court (in heaven) and the ban of the lower court (on earth), so that no person among the Israelites should ever eat of the Cutheans' bread: wherefore they said, whoever eats of a Cuthean's bread does as much as if he were eating swine's flesh. (They further pronounced the ban upon them thus:) that no Cuthean should be received as a fellow believer; and that they should have no share in the resurrection of the dead, as it is said (Ezra 4:3): it is not fitting that you and we should build the house of our GOD, neither in this world nor in the world to come. And furthermore, that they should have no part nor any inheritance in Jerusalem.

Just as people were put under the ban by the blowing of trumpets, so it is also read in the Talmudic tractate *Schebuoth* fol. 36. col. 1. and in the tractate *Moéd Káton* fol. 16. col. 1. that the city of Meros, which is mentioned in Judg 5:23, was banned in this manner, since it is written there as follows: אמר עולא בארבע מאה שיפורי שמתיה עוולא למרוז: that is: Ula said that Barak put the city of Meros under the ban with four hundred trumpets.

Regarding the ban by which a person is punished, it should be known that among the Jews there are three kinds of it, concerning which Rabbi Elias writes in his little book *Tischbi*, fol. 92, col. 2, under the word *Schammáta*, as follows: שלשה מיני חרמות הן נדוי חרם ושמטא ומאי היא הריחוק ואם לא היה שם מיתה בר מן that is: There are three kinds of ban, *Niddui*, *Cherem*, and *Schammáta*; and the word *Niddui* signifies a separation (or rejection); and when the one who has been placed under the ban *Niddui* does not repent, he is placed under the (second) ban *Chérem*, which is called חרם *Chérem* (a word whose letters sum to 248) because it (through the curse that thereby befalls the person) penetrates into his 248 limbs. If, however, he still does not repent, he is placed under the (third) ban *Schammáta*, and the word *Schammáta* means as much as *scham mitha*, that is, death is there, which may be far from us. The aforementioned Elias also expresses himself on this matter in the said little book, fol. 56, col. 2, under the word *Niddui*, as follows: נדוי חרם that is: The words *Niddui*, *Chérem*, and *Schammáta* all three signify a

ban, but each one is greater than the other. Concerning the first two bans, the following is taught in the book *Schylchan aruck*, in the section *Jore dea*, numero 334, §. 2: אין נדוי פחות משלשים יום ואם אינו חוזר בו שונים לנדותו: לאחר שלשים יום ואם אינו חוזר בו מהרימס לו עד שלשים ומהרימין אותו: that is: The ban *Niddui* lasts no fewer than thirty days; and if he does not repent, he is placed under this ban for a further thirty days. But if he does not repent, one waits yet another thirty days, and he is then placed under the *Cherem*, which ban is more severe than the ban *Niddui*. By means of this ban *Niddui*, which word derives from נדה *Nada*, that is, to withdraw, to step back, and *Nidda*, that is, to separate and exclude, a person is separated and excluded from human society, so that no one may sit within four cubits of him, as may be seen in the cited passage of the book *Jore dea*, and he is excluded from the synagogue. By the ban *Cherem*, however, which is more severe than *Niddui*, the transgressor is expelled from the community and the synagogue with curses pronounced over him. By the ban *Schammáta*, however, which is the most severe of all, he is completely and forever excluded from all human society, both in civic life and in the synagogue, and is surrendered to divine judgment, in such a manner that he can no longer be reconciled with men. As for what causes there are for which a person is placed under the ban, and how one otherwise proceeds further with him in such a state, this may be sufficiently seen in the aforementioned passage of the book *Jore dea*. With this, however, enough has been said about the ban; we must now return to the previous subject, namely the disagreement among the Jews in their fabrications concerning Jesus.

Finally, fifth, it is read in the satanic little book *Toledoth Jeschu* that, when Jesus had passed before the *Synedrio*, or High Council in Jerusalem, and had shown honor only to his teacher and had bowed before him, it thereby came out and came to light that he was a child of a whore. The converted Dietrich Schwabe, however, recounts in the first part, in the first chapter of his *Jüdischer Deckmantel*, p. 28 and 29, the matter from a book called מעשה תלוי *Maase Tolui*, that is, the Story of the Hanged One, in an entirely different manner, which he had learned during his time in Judaism, and reports that the following is written therein: There had been in the Second Temple a loose, worthless rogue who had thrown or struck a ball before the Temple, so that the ball had run into the Temple under the table where the *Sanhedrin*, that is, the seventy most learned men, had taught and passed judgment. This runaway rogue (by whom they mean Christ) had run into the Temple after the ball, בפריעת ראש *bifrias rosch*, that is, with uncovered head, which the scholars regarded as a great evil and sin; and one among the seventy scholars, by the name of *Schómma*, had said: see what a חוצף *chózuf*, or עז פנים *as pánim*, that is, what a shameless youth this one is. Another rabbi, by the name of *Hillel*, had said: see what a *Mamfer*, or child of a whore, this one is. Likewise the third had spoken, saying he was a *Mamfer* and *ben hannidda*, that is, a child of a whore, who had been conceived in his mother's uncleanness. Now it came to pass on the next following day that the aforementioned rabbi had come to the market to buy a pot of milk, and had gone to a woman by the name of *Maria*, who had the milk; whereupon the people said to this rabbi: Rabbi, why would you buy from this whore? Thereupon the rabbi asked the woman whether this was true. She, however, answered: Rabbi, it is true; it once came to pass that my husband was not at home, and a blacksmith came to me and had his way with me, from which this son came, whom you yesterday called *Mamfer ben hannidda*. Then the rabbi spoke: ברוך המקום *bóruch hammókom*, blessed be GOD, who has put the true truth into my mouth. Thus far are the words of Dietrich Schwabe. When one now holds this fabricated blasphemy against what was presented above from the little book *Toledóth Jéschu*, p. 3,

4, 5, 6, and from the *Tractate Cálá* found in the *Talmud*, fol. 18, col. 2, one finds that most of it does not agree with one another at all, which is an infallible mark of diabolical lies. Various such blasphemous books have been written against our Savior, and the wretched devil has inspired and breathed into one person to write this, and into another to write that; hence the matter is presented yet differently in Samuel Friedrich Brentzen's little book, *Der Abgestreiffte Jüdische Schlangen-Balg*, namely as he had learned it from his rabbis during the time when he was still a Jew, where at p. 2 in the first chapter he writes as follows: In a book called *Máase tólui*, which is not printed but written in Hebrew cursive script, and which the Jews read secretly in their homes on Christmas night, it is openly stated that Christ was a child of a whore, who had studied exceedingly well. Once he had gone out of school and had thrown a ball onto a roof, whereupon his rabbi, or schoolmaster, called out: who threw onto the roof? Some of his schoolmates answered that *Jeschu* had done it, whereupon the rabbi cried out: stop throwing, you Mamser ben hannidda, that is, you son of a whore, who were conceived in uncleanness. Thereupon Jeschu immediately ran to his mother and asked her where his father was; his mother said he had died, with which he would not be satisfied, but pressed her so long until his mother told him that he was a Mamser, or son of a whore. These are the words of Samuel Friedrich Brentzen. It is therefore from all of the above more than sufficiently evident that Rabbi *Salman Zevi*, in his little book *Der Jüdische Theriack*, in the first chapter, number 3, once again shamelessly and against his better knowledge accused the aforementioned converted *Friedrich Samuel Brentzen* of lying, in that he denied against him that the Jews call Jesus a Mamser and Ben hannidda.

So that the godless Jews may be all the more convicted of their accursed lies and terrible blasphemy, I will set down here from *Suidas* what took place in the time of Emperor *Justinian*, who reigned in the year of Christ 528, between a silver merchant who was a Christian and was called *Philippus*, and a Jew by the name of *Theodosius*, who was the foremost among the Jews. The words read as follows, p. 1228. &c. of the Geneva printing from the year 1619, under the entry *Ἰησοῦς Jesus*, in the Greek language:

Ἐν τοῖς χρόνοις τοῦ εὐσεβεσάτου βασιλέως Ἰουστινιανοῦ γέγονεν ἄνθρωπός τις ἀρχηγὸς τῶν Ἰουδαίων, Θεοδόσιος ὄνομα αὐτῷ, ὃς πλείστοις τῶν χριστιανῶν γνωστὸς ὑπῆρχε, καὶ αὐτῷ τῷ μνημονευθέντι πιστῷ βασιλεῖ. κατὰ δὲ τοὺς χρόνους ἐκείνους ἦν τις ἄνθρωπος χριστιανός, Φίλιππος ὄνομα αὐτῷ, τὴν μέθοδον ἀργυροπράτης. οὗτος γνωστὸς ἔχων τὰ πρὸς τὸν Θεοδόσιον, καὶ πολλὴν πρὸς αὐτὸν σῶζων τὴν γνησιότητα προετρέπετο αὐτὸν, καὶ ἐνεθέτει γενέσθαι χριστιανόν. ἐν μιᾷ οὖν τῶν ἡμερῶν ὁ προλεχθεὶς Φίλιππος πρὸς τὸν λεχθέντα Θεοδόσιον τοιαῦτά τινα ἔλεγε. τί δήποτε σοφὸς ἀνὴρ ὑπάρχων, καὶ ἀκριβῶς ἐπιστάμενος τὰ τοῦ νόμου καὶ τῶν προφητῶν κεκηρυγμένα περὶ τοῦ δεσπότου χριστοῦ, οὐ πιστεύεις αὐτῷ, καὶ γίνῃ χριστιανός; πέπεισμαι γὰρ περὶ σοῦ, ὅτι οὐκ ἀγνοῶν τὰ τῶν θεοπνεύστων γραφῶν προλεχθέντα περὶ τῆς κοινῆς ἡμῶν δεσπότου χριστοῦ παρουσίας, παραιτῇ τοῦ γενέσθαι χριστιανός. σπεῦσον οὖν σῶσαι τὴν σεαυτοῦ ψυχὴν, πιστεύων εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν Ἰησοῦν χριστόν, ἵνα μὴ ἐπιμένων τῇ ἀπιστίᾳ, κρίσει αἰωνία ὑπεύθυνον σεαυτὸν καταστήσῃς.

That is to say: In the time of the most pious Emperor Justinian, there was a man who was the chief of the Jews, Theodosius by name, who was known to very many of the Christians, and also to the aforementioned faithful emperor. Now in those times there was a certain Christian man,

Philippus by name, a silversmith by trade. This man, being well acquainted with Theodosius and maintaining great genuine affection toward him, urged and encouraged him to become a Christian. On one of those days, then, the aforementioned Philippus said something of the following sort to the said Theodosius: Why is it that you, being a wise man and knowing precisely what the law and the prophets have proclaimed concerning Christ the Lord, do not believe in Him and become a Christian? For I am persuaded concerning you that it is not out of ignorance of what the God-breathed scriptures have foretold concerning the coming of our common Lord Christ that you refuse to become a Christian. Make haste, therefore, to save your own soul by believing in our Savior and Lord Jesus Christ, lest by persisting in unbelief you render yourself liable to eternal judgment.

Having heard these things spoken to him by the Christian, the Jew received him, offered him verbal expressions of thanks, and replied to him as follows: "I accept your love according to God, because, being zealous for the salvation of my soul, you strive to persuade me to become a Christian. Therefore, as before God, who knows and beholds the hidden things of hearts, I will speak my words to you without deceit, without hypocrisy, and with all truth. That the Christ proclaimed beforehand by the Law and the Prophets, the one worshipped by you Christians, has indeed come, I am fully persuaded and confess boldly, as to a genuine friend who is always zealous for my benefit. But, held fast by human reasoning, I do not become a Christian, and in this I condemn myself. For now, being a Jew, I am a leader among the Jews, and I enjoy great honor and many gifts of all things necessary for this life. And I suppose that even if I were to become patriarch of the catholic church, or were to receive greater offices and positions of eminence from you, I would not be deemed worthy of such great esteem. So, in order not to fall away from what seems to be pleasant in this life, I despise the life to come, doing this wrongly. But in order to demonstrate to your love that my words are true, I will confide to you a mystery which is kept hidden among us Hebrews, from which we know with certainty that the Christ worshipped by you Christians is himself the one proclaimed beforehand by the Law and the Prophets, not only from those things written above, but also from the mystery recorded and kept hidden among us."

The account of the mystery is as follows. In ancient times, when the temple in Jerusalem was being built, it was the custom among the Jews to appoint priests in the temple equal in number to the twenty-two letters of our alphabet. For this reason we also count the divinely inspired books as twenty-two. A register was therefore kept in the temple, in which the name of each of the twenty-two priests was recorded, along with the name of his father and his mother. When one of the priests died, the remaining priests would assemble in the temple and by vote appoint another priest in place of the deceased, thus filling out the number of twenty-two priests; and it was recorded in the register that on such and such a day such and such a priest had died, the son of so-and-so and so-and-so, and that in his place such and such a person had been appointed, the son of so-and-so and so-and-so. While this custom prevailed among the Jewish people, it came to pass in those times when Jesus was residing in Judea that one of the twenty-two priests died, before Jesus had begun to reveal himself publicly and to teach people to believe in him. The remaining priests therefore assembled to appoint another priest in place of the deceased, and as each one proposed the person he considered worthy of the office, the others rejected him as lacking in the virtue required of one who is to be appointed priest. For if a man was wise and of good character and conduct, yet happened to be ignorant of the law and the prophets, he was judged unfit for the priesthood. After many priests

had thus been nominated and all had been rejected, one priest rose and stood in the midst of the assembly and said to the rest: "Behold, many whom you have named have been found unsuitable for the priesthood. Hear me also, then, as I speak of one man who ought to be appointed in place of the deceased priest. For I believe that none of you will be displeased with the nomination I am about to make." When the other priests gave their consent, he spoke: "I wish that in place of the deceased priest, Jesus the son of Joseph the carpenter should be appointed, who is young in age but adorned with eloquence, conduct, and good character. And I believe that no man has ever been seen who is his equal in speech, in manner of life, or in character. And I think this is known and undeniable to all of you who dwell in Jerusalem." When the other priests heard these words, they accepted the man and confirmed the resolution, declaring Jesus to be more fit for the priesthood than any other man. Some, however, objected that he was not of the tribe of Levi but of the tribe of Judah, since they assumed him to be the son of Joseph; for so he was known among the Jews. And all testified that Joseph was descended from the tribe of Judah, not from the tribe of Levi. For this reason, on the grounds that he appeared not to be of the Levitical tribe, they opposed his appointment as priest. But the priest who had nominated him replied to them that his lineage was of mixed descent; for long ago, in ancient generations, there had been an intermingling of the two tribes, and from that intermingling the family of Joseph was descended. When the other priests heard this, they consented to the resolution, and it was the common decision of all the priests assembled that Jesus should be appointed in place of the deceased priest.

Since it was the custom to record not only the name of the one being made a priest in the register, but also the names of his father and his mother, some of them said that they ought first to summon the parents and learn their names from them, and also to receive their testimony as to whether the one being appointed to the priesthood was indeed their son. And this pleased everyone. The one who had proposed that Jesus should become a priest said that Joseph, the father, had died. They all therefore agreed to bring his mother before the council, to learn from her whether she was the mother of Jesus and whether she had borne him, and to hear the name of her husband by whom she had borne Jesus. And since this pleased everyone, they summoned the mother of Jesus and said to her: "Since a certain priest, the son of so-and-so and so-and-so, has died, and we wish to appoint your son Jesus in his place, and since it is the custom to record the name of the father and the mother, tell us whether Jesus is your son and whether you bore him." Mary, upon hearing this, answered and said to the priests: "That Jesus is my son I confess, for I bore him, and the men and women who were present when I gave birth to him bear witness to me. But as for his having no father on earth, receive from me whatever assurance you wish. For when I was a virgin, staying in Galilee, an angel of God, while I was awake and not asleep, entered the dwelling where I was and brought me the good news that I would bear a son by the Holy Spirit, whose name he commanded me to call Jesus. Being therefore a virgin, and having seen this vision, I conceived and bore Jesus, remaining a virgin until this day, even after having borne him." When the priests heard this, they ordered trustworthy midwives to come, and they permitted them to examine carefully whether Mary was truly still a virgin. These, having received confirmation from the facts, affirmed that she was indeed a virgin. There also came the women who had been present and had seen her giving birth, bearing witness that Jesus was her son. The priests, being utterly astonished at what Mary had said and at those who had testified concerning her, answered and said to Mary: "Tell us openly, so that we may hear from

your own mouth whose he is and whose son he is, so that we may thus register him. For whatever parents you name to us, those and no others we will register.” She answered and said: “In truth I bore him, knowing no father of his on earth; but from the angel I heard that he is the Son of God. He is therefore the son of me, who am called Mary, and the Son of God; and I remain a virgin who has not married.” When the priests heard this, they brought the register and wrote as follows: “On this day a certain priest, the son of so-and-so and so-and-so, died; and in his place, by the common vote of all of us, Jesus has become a priest, the Son of the living God and of Mary the Virgin.”

And thus the codex was saved from the temple through the diligence of those who held the foremost rank among the Jews, at the time of the capture of the temple and of Jerusalem, and it lies stored away in Tiberias. And this mystery has become known to very few and faithful members of our nation, wherefore it was also revealed to me as a ruler and teacher of the nation of the Jews. For we have been fully persuaded not only from the Law and the Prophets that the Christ worshipped by you Christians is Himself the Son of the living God, who came upon the earth for the salvation of the world, but also from the census record, which has been preserved to this very day and lies stored away in Tiberias.

When the Christian heard these things spoken to him by the Jew, he was moved by divine zeal and said to the Jew that he would immediately and without delay report to the faithful and pious king what had been said by him, so that he might send to Tiberias and bring to light the codex of which he spoke, as a refutation of the unbelief of the Jews. But the Jew said to the Christian: why do you wish to bring judgment upon your own soul, and to bring this matter before the king, and yet fail to obtain what you are striving for? For if any such thing were to happen, a great war is likely to break out, and killings will follow. And then, if they see themselves being overpowered, they will burn the place in which the codex is stored. And we shall have labored in vain, failing to achieve what we are striving for, becoming merely the cause of the shedding of blood. For I have made these things plain to your love as to a genuine friend, in order to persuade you that it is not out of ignorance that I am holding back from Christianity, but out of vainglory.

When the Christian heard these things from the Jew and believed what was said by him to be true, he did not make this account known to the faithful Emperor Justinian, lest that faithful and great emperor, moved by divine zeal, should bring about a shedding of blood, and that without even the desired goal being accomplished. But he made this account known to many of his acquaintances and friends; and we, having learned it from those who heard it from the aforementioned Philip the silversmith, took no small care, wishing to know whether the Jew had truly spoken these words concerning such a registration. We therefore found Josephus, the writer of the capture of Jerusalem, of whom Eusebius of Pamphilus makes frequent mention in his ecclesiastical history, plainly saying in his memoirs of the captivity that Jesus sanctified in the temple together with the priests. Having found Josephus, an ancient man who lived not long after the apostles, saying this, we sought to find this same account confirmed also from the divinely inspired scriptures. We therefore found in the Gospel according to Luke that Jesus entered into the synagogue of the Jews, and a book was handed to him, and he read from Isaiah the prophet, who says: “The Spirit of the Lord is upon me, because of which He has anointed me; He has sent me to preach good news to the poor.” And we reasoned that if Christ Jesus had not held some liturgical office among the Jews, a book would not

have been given to him in the synagogue to read aloud to the hearing of the people. For not even among us Christians is it permitted for just anyone to read to the people in church from the books of the divinely inspired scriptures, unless one is enrolled in the clergy. And from what was written by Josephus, and from what was recorded by the evangelist Luke, we came to know that Theodosius the Jew, in telling the aforementioned account to the said Philip the silversmith, did not fabricate it, but truly, as to a genuine friend, entrusted to Philip the mystery that had been kept hidden among the Jews.

That is: In the times of the very pious Emperor Justinian, there was a man, a chief of the Jews, by the name of Theodosius, who was known to most Christians, and indeed also to the aforementioned believing Emperor. Now at that same time there was a Christian by the name of Philippus, a silversmith by trade. This man had knowledge of Theodosius's conduct and manner of life, and maintained great sincerity toward him, and warned and admonished him that he ought to become a Christian. For this reason, the aforementioned Philippus said one day to the said Theodosius these words: Since you are a wise man, and are well aware of what is proclaimed in the Law and in the Prophets concerning the Lord Christ, why then do you not once believe in Him and become a Christian? For I am assured by you that it is not out of ignorance of that which has been foretold in the God-given Scriptures concerning the presence of our common Lord Christ that you refuse to become a Christian. Hasten therefore to save your soul, and believe in our Savior and Lord Jesus Christ, so that you do not, if you persist in unbelief, make yourself subject to eternal judgment (or eternal damnation).

When the Jew had heard these words spoken to him by the Christian, he praised him and thanked him for his speech, and answered him in the following manner. I accept your love, which comes from God's prompting, that you apply diligence to bring about the salvation of my soul, and that you take pains through admonition that I should become a Christian; for this reason I wish to speak with you, as before God, who knows and sees the hidden things of hearts, without deceit and hypocrisy, and with pure truth. That the Christ proclaimed in the Law and the Prophets has come, who is worshipped by you Christians, this I know with complete certainty, and I confess it in confidence, as to my sincere friend, who always applies himself to acts of kindness toward me; but since I am overcome by human thoughts, I do not become a Christian, and I condemn myself in this. For since I am now a Jew, I am a chief among the Jews, and am greatly honored, and receive many gifts, and enjoy all that is serviceable to this life. I hold, however, that even if I were to become a Patriarch of the Catholic Church, or were to receive greater dominion and dignities from you, I would still not be deemed worthy of such honor as befalls me among the Jews. So that I may not, in this life, be deprived of those things which are held to be pleasures, I disregard the life to come, and do ill in this. But in order to make my words true to you, as my dear friend, I entrust to you a secret which is kept hidden among us Hebrews, from which we know precisely that the *Christ* who is worshipped by you Christians is the very one who was proclaimed in the Law and the Prophets, not only from what has been written above, but also from the secret transcribed and kept hidden by us.

This mystery, however, has the following nature. In ancient times, when the Temple in Jerusalem was being built, it was the custom among the Jews to appoint as many priests in the Temple as we have letters, which are twenty-two; hence we also count twenty-two divinely inspired books (in the

Old Testament). Now there lay a book in the Temple, into which the name of each of the twenty-two priests was written, along with the name of his father and his mother; and when one of the priests died, the remaining ones gathered together in the Temple and, by common agreement, appointed another in the place of the deceased, thus restoring the number of twenty-two priests to its full count, and it was written in the book that on such and such a day, the priest N. N., son of N. N. and of N. N., had died, and that in his place N. N., son of N. N. and of N. N., had been chosen (and received). Now, while this custom was in use among the Jewish people, it came to pass in those times when Jesus was residing in the Jewish land, that one of the twenty-two priests died, before Christ had begun to reveal Himself and to teach that men should believe in Him. For this reason the remaining priests gathered together, so that they might place another priest in the place of the deceased; and when each one proposed the person he deemed worthy of becoming a priest, the others rejected him as one who did not fully possess the virtue required for a priest to be appointed. For if a man was already wise and good in his conduct and life, but had no knowledge of the Law and the Prophets, he was judged unfit for the priesthood. Now when in this manner many priests had been proposed and all had been rejected, one priest rose up and placed himself in the midst of them, and spoke to the others: behold, many of you have been named and found unfit for the priesthood; so receive (and hear) me now as well, as I speak of a man who ought to be chosen in the place of the deceased priest, for I hold that none of you will take displeasure at the proposal I am about to make. And after the remaining priests had urged him to speak his mind, he said: I wish that Jesus, the son of Joseph the carpenter, who is indeed still young in years but is adorned with words, with life, and with good conduct, should be placed in the deceased priest's stead; and I believe that no man has been seen who is so constituted in speech, in life, and in conduct as this one is; and I hold that this is known to all of you who dwell in Jerusalem, and cannot be contradicted. Now after the remaining priests had heard this speech, they received the man and confirmed his proposal, and declared that Jesus was more fit for the priesthood than any other man. Some, however, said of him that he was not of the tribe of Levi but of the tribe of Judah, and supposed that he was the son of Joseph; for so he was called by the Jews. That Joseph had come from the tribe of Judah and not from the tribe of Levi, all attested; and therefore, because it was held that he was not of the Levitical tribe, they prevented him from being made a priest. But the priest who had named (and proposed) him answered them and said that his lineage was mixed, for in former times, among the ancient genealogies, a mingling of these two tribes had occurred, from which Joseph's lineage descended. When the remaining priests heard this, they assented to his judgment, and it was determined by the common counsel of all the assembled priests that Jesus should be placed in the deceased priest's stead.

Since it was customary that not only the name of the one who was to become a priest, but also the name of his father and his mother, should be entered into the book, some among them said that one would first have to summon his parents and obtain their names from them, as well as their testimony as to whether the one chosen for the priesthood was indeed their son; and this pleased everyone. But the one who had first named Jesus to become a priest said that Joseph, the father of Jesus, had died, and that his mother alone was living; whereupon they all agreed that his mother should be brought before the council, and that one should inquire of her whether she was the mother of Jesus and whether she had borne him, and that one should hear the name of her husband by whom she had borne him. When this had pleased everyone, they summoned the mother of Jesus and spoke to

her: since the priest N. N., son of N. N. and of N. N., has died, and we wish to receive your son Jesus into his place as priest, and since the custom is that the name of the father and the mother be recorded, tell us whether Jesus is your son and whether you have borne him. When Mary heard this, she answered and said to the priests: I do indeed confess that Jesus is my son, for I have borne him, and the men and women who were present when I bore him can testify to this; but as for his having no father on earth, receive a certain account of this from me, if you will: for when I was a virgin and was staying in Galilee, the angel of God came, while I was awake and had not been sleeping, into the house in which I was, and announced to me the joyful tidings that I would bear a son by the Holy Spirit, whose name he had commanded to be called Jesus. Since I was a virgin and had seen this vision, I conceived and bore this Jesus, and remained a virgin to this very day, even after I had given birth.

After the priests had heard this, they summoned trustworthy midwives and commanded them to examine carefully whether Mary was still certainly a virgin. And when these had obtained certainty from the matter, they confirmed that she was a virgin. There also came those women who had been present and had watched when she gave birth, and they testified that Jesus was her son. And the priests were astonished at what was said concerning Mary and those who gave testimony regarding her birth, and they said to Mary: "Now speak freely, so that we may hear from your own mouth whose he is and whose son he is, so that we may thus record him (in the book); for whomever you declare to have no parents, those and no others shall we record." But she answered and said: "I have indeed borne him, and I know of no one who is his father on earth; rather, I have heard from the angel that he is the Son of God. Therefore he is my son, I who am called Mary, and the Son of God; and because I have had no husband, I am a virgin." When the priests had heard this, they brought the book and wrote in it as follows: "On the day N. N., the priest N. N., son of N. N. and of N. N., died, and Jesus, the Son of the living God and of the Virgin Mary, by the common consent of us all, was made priest in his place."

This book was carefully preserved from the Temple by those who were the most prominent among the Jews at the time of the conquest (and destruction) of the Temple and the city of Jerusalem, and it lies in the city of Tiberias. This secret is known to very few of the faithful among our people, and for this reason it has also been revealed to me as a chief and teacher of the Jewish people; for we are assured not only from the Law and the Prophets, but also from the copy (of the aforementioned book) which has been preserved to this day and lies at Tiberias, that the Christ who is worshipped by you Christians is the Son of the living God, who came to earth for the salvation of the world.

When the Christian had heard such things said to him by the Jew, he was moved by a divine zeal and spoke to the Jew: I will immediately, and from this very hour, bring before the faithful and pious king what you have said, so that he may send to *Tiberias* and bring to light the book of which you speak, as proof of Jewish unbelief. But the Jew said to the Christian: why do you wish to bring damnation upon your own soul, and also to lay such a burden upon the king, and yet not obtain that which is sought with all diligence? For if this happens, a great war will arise, and acts of murder will follow upon it; and then when they (namely, the Jews of *Tiberias*) see that they are exhausted, they will burn the place in which the book lies; and we labor in vain if that which is earnestly sought should not succeed, and we were only the cause of a bloodshed. This I have made known to

you, as my dear and sincere friend, so that I might prove to you that I reject Christianity not out of ignorance, but out of a vain delusion.

After the Christian had heard this from the Jew and had believed that what had been said by him was true, he did not, to be sure, make this account known to the King (or Emperor) Justinian, so that this believing and great King would not be moved by a divine zeal to bring about a bloodshed, since that which is so earnestly desired would not proceed successfully; however, he did make this account known to many acquaintances and friends. And when we learned it from those who had heard it from the aforementioned Philipppo, the silver merchant, we applied no small care, since we wished to know whether the Jew had spoken these things truthfully concerning this copy; therefore we found Josephus, the chronicler of the conquest of the city of Jerusalem, of whom Eusebius Pamphilus makes frequent mention in his *Ecclesiastical History*, who in the *Commentarii* or books of his captivity (and of the destruction of the city of Jerusalem) clearly states that Jesus performed divine worship in the Temple with the priests. Now when we had found that Josephus, who was an old man and had not lived a long time after the Apostles, had said this, we also searched in the divinely inspired Scriptures to find this account confirmed, and found in the Gospel of Luke (Luke 4:16-18) that Jesus had gone into the synagogue of the Jews, and that a book had been given to Him, and that He had read from the prophet Isaiah, who (Isa 61:1) says: The Spirit of the Lord is upon me, therefore He has anointed me and has sent me to proclaim the Gospel to the poor. We also concluded among ourselves that, if Christ Jesus had not held a priestly office among the Jews, no book would have been given to Him in the synagogue for Him to read before the people; for it is also not permitted among us Christians in the churches for anyone to read to the people any books of the divinely inspired Scriptures unless he belongs to the number of those who are appointed to the spiritual offices. We therefore know, from what has been written by Josephus and from what has been reported by the Evangelist Luke, that the Jew Theodosius did not fabricate what he recounted to the aforementioned Philipppo, the silver merchant, but rather entrusted to Philipppo, as an upright friend, the secret kept hidden among the Jews, and did so truthfully. These are the words from the *Suidas*.

From this, today's Jews can sufficiently see what the nature of Christ is, namely that He was conceived by the Holy Spirit and born of an undefiled virgin, and was thus the Son of God and of the Virgin Mary; likewise, that He was received into the number of the priests in the Temple, which testimony a chief man among the Jews was himself compelled by the prompting of his conscience to give Him, according to the contents of a book that had been kept in the Temple at Jerusalem, rescued from it before its destruction, and preserved in the city of Tiberias. If they were to consider this properly, as well as the aforementioned splendid testimony that Josephus gives concerning Christ, they would refrain from the abominable blasphemies and abusive words which, out of their great obduracy and blindness, they are accustomed to pour out against Him in a malicious manner, and would not call Him a *Mamser*, that is, a whorson, as they do in a God-blaspheming fashion; nor would they attribute such shameful things to His holy and most innocent mother as is customary among them, of which matter partial account has been given in the preceding section, and further report will be rendered in what follows.

Nineteenth, they call Him *ben Stada* or *Ben Pandira*, that is, the son of Stada, or the son of Pandira. Concerning this, the following is read in the book *Maggen Abraham*, chapter 59: *נתעברה מפנדירא על כן היו קורין למרים סטדא כלומר סטות דא מבעלה*, that is, She (the *Maria*) became pregnant by Pandira, and for this reason she is called Stada, as if one wished to say, *Sethath da mibbaalah*, that is, this one has strayed from her husband. So too it has been reported at length above, from the accursed little book *Toledos Jeschu*, that the Jews allege that Pandira lay with *Mariam*, and that JESUS was begotten by him. This devilish blasphemy, however, is taken from the Talmudic tractate *Sanhedrin fol. 67. col. 1.* and *Schabbath (or Schabbas fol. 104. col. 2.)*, where JESUS is called the son of Stada, the son of Pandira; and it is disputed there whether Stada was the name of the husband of *Maria*, or rather the name of *Maria* herself. In the old *Nizzachon*, however, *Joseph*, the foster-father of Christ, is called at page 142 *Ben Pandira*, or the son of Pandira, where the following is read: *כתוב להם בספר אלכסנדרוס לכשילדה חריא את בנה ישו בבית לחם בחור אחד ושם היה חשכה גדולה יותר מן*, that is, It is written in the book of Alexander, among them, that when Charja (that is, to avoid giving honor, “the filth,” which is set in place of *Maria* mockingly, as has already been noted more than once) had given birth to her son *Jesus* in Bethlehem in a cave in which there was more darkness than light, *Joseph*, the son of *Pandira*, took the infant and laid him in a manger. From this it is clearly to be gathered that Rabbi *Jechiel*, in his disputation which he held with *Nicolaus*, as mentioned above, frivolously denied at page 18 that the mother of *Christ* is to be understood by the said *Mariam* who is alleged to have strayed from her husband.

Twentieth, they call him *עול הזימא Ul hassimma*, that is, a child of vice or shame, who was begotten through a committed act of vice, namely adultery (just as in Ezek 23:44, *Oholah* and *Oholibah*, on account of committed adultery and fornication, are called *הזמה Ischoth hassimma*, that is, women of vice or shame, or vicious and shameful women); as also *זיחום הזימא Jichum hassimma*, that is, one conceived in a vicious manner. The word *Jichum*, however, properly means an inflammation or heating, and Isaac is called in the first part of the old Prague *Machsor*, fol. 118, col. 2, in the prayer that begins *אמיץ כוח Ammiz coach*, under the title *Musaph schel jom Kippur*, *זיחום וזקוניו*, that is, a heating of his (Abraham's) advanced age, because Abraham begot him in his old age; and in the *Commentario*, or the exposition thereon, it is explained by *זיחום הזרע Chimmum hassera*, that is, a heating of the seed. Both of the aforementioned blasphemous names are found, however, in the already frequently mentioned Nuremberg manuscript *Machsor*, in the prayer that begins: *הגוים חשובים אפס ותהו נגדך חשובים Haggójim ofes vatohu negdecha chaschuvim*, under the title *Schacharith (or Schacharis) schel jom Kippur*, or *Jozer lejom Kippur*, which prayer, as Mr. Wülffer indicates in his annotations on the Jewish *Theriack*, p. 42, reads in its entirety as follows: *בחוניך בדודים ועמם לא נחשבים מגזם נעולים מעשה העתוע והבלימ דבך כדודים ממוגדי לעז בולימ הזימ הכין פסל מבקשים חרשים ונתיקין בהשכם נהערב ייחודך פורישים הגוים והבם לאפדת מסכה מכינים ובירו דבך לעובדך ביראה מוכינים הגוים טוענים בכתף יתר צליהם ידועך כורעים לך בפקוק תליותם הגוים כסף מצפים עץ פסלם לקוחך בחביון עוזך ישימו פסלם חגים מכנים קדושתך לעול הוסרו נשואים משקצט יחום אשת הזינוה הגוים סמל תמונת גאלת מאלוהיהם עמך מעידס אדונותך אלהי האלהים הגוים פגר מוכס פזות תכלתם צבאיך אתה קדוש יושב תהלותם הגוים קוראים ללא That is: מושיע ומועיל דיניך נשענים בך סלמך להועיל הגוים שקר נסכם ולא אמן תמימך אומן אמונתך מעולס תאמן* The *Gojim* (understand: the Christians) are counted as absolutely nothing before You; Your proven ones (that is, the Jews) are separated from them and are not reckoned among them. The *Gojim* are

(to You) an abomination on account of their erroneous and vain works; but we, who cleave to You, are separated from those who bow before a wooden block. The *Gojim* seek craftsmen to prepare images; but Your pious ones declare (and recount) early and late Your oneness (that You alone are God). The *Gojim* prepare their gold as a covering (or cladding) for the cast images; but we, who tremble at Your word, are ready to serve You with fear. The *Gojim* carry upon their backs that wood which remains to them as a surplus from what they use for roasting (in the kitchen) (understand: the image that is carved from the wood, whose hewn-off shavings were thrown into the fire); but we, Your acquaintances, bow before You with the locking of the joints of the spine (that is, deeply, and with a very bent and curved body). The *Gojim* overlay their wooden idols with silver; but those whom You have received (into Your people) place their trust in the hiddenness of Your strength. The *Gojim* give the name of Your holiness (that is, the name Jehovah and God) to the child of vice (by which the godless Jews understand Christ); Your carried ones (that is, the Israelites, of whom it is said in Isa 46:3, “you who have been carried from the womb”) have an abomination before the conception of the vicious woman (that is, before him who was conceived of the vicious woman, by which, in a most blasphemous manner, Christ the Lord and His most innocent mother are understood). The *Gojim* make a God out of the image of the likeness of the Stinking One (by which Christ is also understood, because He, according to the error of the Jews, is supposed to have rotted and decayed in the earth); but Your people bear witness that You are the Lord and God of gods. The *Gojim* (worship) a trampled dead body, which is a frivolity of their corruption; but Your hosts (namely the Jews, say to You:) You are holy, and (for their sake) You sit (and wait) upon their praise (when they praise You in their prayers). The *Gojim* call upon one who can neither save nor be of use; Your friends (namely the Israelites) rely upon You, who teach how to be of benefit. The cast images of the *Gojim* are false (that is, false gods) and there is nothing true in them; but Your upright ones speak the truth of faith in You in their assembly (that is, in their synagogues and schools). These are the words of the aforementioned blasphemous prayer.

That this hellish blasphemy concerns our most precious Savior is clearly evident from the commentary on it, in which it is stated that by *Ul hassimma*, that is, the child of vice, is to be understood *ישו הנוצרי שהוא בן הזימה*, that is, *Jesus the Nazarene*, who is a son of vice. There also, over the words *Jichum escheth* (or *elohes*) *hassimma*, the following is written: *הוא ישו הנוצרי שחטאו אמו שהיתה אשת*, that is, *This is Jesus the Nazarene*, whom his mother, who was a licentious woman, conceived, and who was born through a committed act of vice. In the printed Jewish books of the Machzor, however, out of fear all the lines beginning with the word *haggójim* are omitted, with the exception of the first line, which the Jews know well by heart, or which they write alongside it, or on a separate piece of paper placed beside it, the like of which I myself have seen. And in the aforementioned printed books, in place of the words *הזימה אשה יהום משקצים*, that is, *Your bearers abhor the conception of the licentious women*, stand the words *יהום ערת הזימה*, that is, *Your bearers abhor the conception of shame and vice* (that is, him who was conceived through shame and vice), as may be seen in the Machzor printed here at Frankfurt am Main in the year 450 according to the Jewish reckoning, that is, *anno* 1690 according to our calendar, *in quarto*, fol. 71, col. 2, and in the aforementioned old Machzor published *in folio* at Prague, in the first part, fol. 98, col. 2, as well as in the second part of the Machzor printed *in folio* with a commentary at Wilmersdorf, fol. 185, col. 1, under the title *Schacharith* (or *Schacharis*) *schel jom kippur*, or *Józer*

le jom kippur. Likewise, in the old *Nizzachon*, p. 87, over the words of Isa 9:6, “A child is born unto us,” the following is written: אומרים אומרים המינים כי זה נאמר על יחום הזימה, that is, The heretics (namely the Christians) say that this is spoken of him who was conceived through an act of vice. And at p. 136 of the same work one reads: בפסוק אחד כתיב ולמשוח קדש קדשים ובפסוק שלישי למטה ממנו: הם עושים משני פסוקים פסוק אחד ואומרים לכשיבא יחום כתיב ואחרי השבועים ששים ושנים יכרת משיח ואין לו. הזימה יפסוק מלכות מבית דוד ויהודה: that is, In one verse (Dan 9:24) it is written: And to anoint the Most Holy; and in the third verse below this (that is, v. 26) it is written: And after the sixty-two weeks the Messiah shall be cut off and shall be no more. But they (the Christians) combine these two verses into one and say that (the purport of these words is) that when the *Jichum hassimma*, that is, he who was conceived through an act of vice, would come, the royal dominion of the house of David and Judah would then cease. This devilish blasphemy, however, has already been sufficiently refuted above.

Twenty-first, he is called נצר נאפוף *Nezer Naafuf*, that is, a branch of adultery, or adulterous branch, and this appears in the *Selichoth* (or *Selichos*) found in the Nuremberg Library, as the honorably remembered Mr. *Wülffer* indicates in his oft-cited annotations on the Jewish Theriaca, p. 40, where in a prayer beginning אנון תחן *Esón táchan*, on the fifth New Year’s Day, the following is prayed: ליבטום קמים ובה שוחת מערימים פה סמך להדיחם ומכבידים עול להכשיל כוחם. נואקים אליך בהתעטף רוחם. נחת למצוא מכובד שחוחם. שיה עקים במעמד צפוף וסליחה מבקשים בקדקד כפוף. עושקיהם יקניאוס בנצר נאפוף: that is: The enemies (namely the Christians) want to make them (Your children of Israel) fall, and dig a pit. They proceed 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 pressed close together in their synagogues), and ask for forgiveness with bowed head. Their oppressors (the Christians) provoke them with the adulterous branch (that is, with the תלוי *Talui*, as it is explained in the *Commentario* on this passage, which means “the hanged one” and signifies the crucified Christ). The aforementioned blasphemous words also appear in the prayer book of the Jews of Poland, Russia, Lithuania, Bohemia, and Moravia, printed at Amsterdam in the year of Christ 1681, in *quarto*, fol. 31, col. 1, under the title *Selichoth le jôm schéni* in *erm. sdte*, in the prayer *Esón táchan*; but in the other printed prayer books that I have been able to examine, the final words have been altered out of fear, as follows: עושקיהם יקניאום, that is: Their oppressors provoke them and deliver them up to be torn apart.

Twenty-second, he is called נצר נהעב *Nézer Nitaf*, that is, a horrible or abominable branch. These two words *Nézer nitaf* appear in Isa 14:19, where the king of Babylon is thus named. The godless Jews, however, also apply this mocking name to our most precious Savior JESUS, and this occurs in their *Selichóth* (or *Selichos*), in a prayer for the second day of the New Year, which begins: ישראֵל עֲמֵךְ תַּחֲנֶה עוֹרְכִים *Jisraél ammechá techinna órechim*, where the words in the aforementioned copy held in the Nuremberg Library, as can be seen in Mr. *Wülffer*’s frequently cited annotations on the Jewish Theriaca, page 40, read as follows: טְמֵאִים הַזֵּמִימִים נִחְלָתָה לְחַבֵּל כְּבוֹדְךָ לְהַמִּיר וְאַחַר הִבֵּל / נִצֵּר נִהְעָב לְאַלֵּה לְקַבֵּל יְרֵאָתְךָ הַקְדוּשָׁה לְנִטּוֹשׁ וְלַחֲבֵל, that is: the unclean ones (*Christians*) intend to corrupt your inheritance, to alter your honor, and that we should defile ourselves with their vanity, accept the abominable branch as a God, and abandon and corrupt your holy fear. These blasphemous words have been omitted from the printed copies out of fear; in the Polish *Siddúrim*, however,

this diabolical blasphemy stands at *fol. 67, col. 2*, under the title *Józer leschábbath rischón ácher happésach*, in a prayer which begins *אין כמקרבאליים En camócha baillemím*, expressed quite plainly with these words: *הבו : מה היהודים האמללים : הבו : לך עצה • פן תהיו לשמצה הן לריב ומצה : זאת תהיו במותנו • לנצר נתעב תפנו : לעם אחד והיינו : ועקו לוקים וייעט • לא נשוב ולא נעבדה • שקץ תשקצנו • ותעב תתעבנו • חי זקינו גאלנו • אותו נעבד ונתשכנו*, that is: your haters, (O God,) who consult the spirits of soothsayers and idols, lift up their heads. Our enemies, who are judges, say (to us:) what are you doing, you feeble Jews? Give yourselves counsel, lest you become a disgrace. Behold, there shall be strife and contention among us. But if you become such people as we are, and turn to the *נצר נתעב Nézer nitaf*, that is, the abominable branch (that is, as can be seen in the commentary thereon, accept as God him who came from the city of Nazareth, namely JESUS), then we shall be one people. Thereupon, however, those who are struck (by the Christians) cry out and answer: we will not apostatize, and will not serve him, (for it is written in Deut 7:26:) you shall hold it in utter abhorrence and loathing. Our Redeemer lives and is immortal; Him we will serve and praise.

It should also be mentioned here what *Abarbenel* writes in his book *Májene jeschúa* in the eighth *Majan*, in the fifth *Tamar*, fol. 44, col. 1, on Dan 7:8, after he has, at fol. 43, col. 4, interpreted the little horn as referring to the Pope of Rome and his clergy, and noted that the same speaks and acts against God's law, calling Christ *Ben Nezer*, and then breaks out into the following words: *אתה דע : לך שפירוש המראה הזאת כאשר הגעתי לפניו ער חמש עשרה שנה והעתיקה הקדוש ברוך הוא בשם אמר הז"ל כבר והיו עיני בו לפי שהיא פעלה הזות אמת המראה כפי מה שפירשתה. אני זה לשונם מסתכל היות בקריא ואלו קרן אחרי זעירא סלקת ביניהן זו בן נצר ותלת מן קדמיתא אתעקרו מן קדמיה זה מוקדון וקרים וקירום. ואלו עינין כענין אנשא בקדניא דא ופום ממלל רברבן זו מלכות הרשעה כו' ראה גם ראה איך פירשו אותו דקון אחרי זעירא על כן נצר שהוא ישוע הנוצרי ומידו בעינינו כפי המשך הכתוב מלכות הרשעה שהיא אדום כי היא אבותינו*, that is: You must know that the interpretation of this vision, as I have set it forth, came to my mind fifteen years ago; but see now, God has caused something to come before me which our sages, of blessed memory, had already said, whereby my eyes have been enlightened, since it brings to light that the truth of this vision is constituted just as I have explained it. This, however, is their statement: I observed the horns, and behold, another little horn broke forth between them, that is the *Ben Nezer* (or, that signifies the *Ben Nezer*). And three of the foremost horns were uprooted by it, that is (or signifies) *Mokedon*, and *Kerus*, and *Kerirus*. And behold, this horn had eyes like human eyes, and a mouth that spoke great things; this signifies the godless kingdom (that is, Christendom, as will be shown below in the seventeenth chapter of this first part, &c.). Take careful note of how they have interpreted that same little horn as referring to the *Ben Nezer*, who is Jesus the Nazarene, and have, in this matter, according to the sequence of Scripture, added thereto the godless kingdom, which is Edom and his people. This is also found, though somewhat altered, in *Bereschith rabba* (or *Bereschis rabbo*), fol. 69, col. 3, in the 76th Parascha, and in the *Jalkut Schimóni* on the prophet Daniel, numero 65, fol. 156, col. 3. *Buxtorf* also notes in his Chaldaic and Talmudic Lexicon, at column 1383, that he found in a handwritten *Aruch*, or Jewish lexicon, under the word *Nezer*: *נצר המקולל*, that is, *Nezer* is the accursed Nazarene.

That the godless Jews dishonor Jesus Christ in such a highly punishable manner comes from their dreadful obduracy, because they will not recognize and accept Him as the true Messiah; otherwise they would consider that He, as the true Messiah, is called *נצר Nézer*, that is, a branch (Isa 11:1); and

צמח *Zémach*, that is, a shoot or sprout (Zech 3:8); and צמח צדיק *Zémach zäddik*, that is, a righteous shoot (Jer 23:5); and צמח צדקה *Zémach zedaká* (or *zedóko*), that is, a branch of righteousness (Jer 33:15); as also מטעו לשם *Mátta leschém*, that is, a renowned plant, or a plant which shall become a name, that is, a glory (Ezek 34:29); and that therefore He cannot, without great blasphemy, be called *Nèzer nifaf*, that is, an abominable branch.

Twenty-third, He is called תיעוב שקוץ ילוד החסימה *Tiuf schikkuz jelúd hassiomma*, that is, a horrible and abominable son of vice, and this blasphemy is found in the aforementioned Nuremberg copy of the Jewish prayers called *Selichóth*, in a prayer that begins על שאנו מודים לך *Al scheánu modim lach*, in which, as Mr. Wülfer indicates in his oft-mentioned annotations on the Jewish *Theriack*, p. 171, the following is read: אלהים באו גוים בנחלתך נפלו פתאום על קהילת הקודש בה' לעומר בעשרים לחדש: שנת הת"ק לפרט קטון הרגו ושרפו והשו חדש עד יום האחד ועשרים לחדש וגו' בגלל התיעוב שיקוץ ילוד חסימה לבלתי שנת הת"ק לפרט קטון הרגו ושרפו והשו חדש עד יום האחד ועשרים לחדש וגו' (That is: O GOD, the heathens, that is, the Christians, have come into Your inheritance; they suddenly fell upon the holy congregation on the fifth day of the *Omer*, that is, of the sheaves, of which mention is made in Lev 23:15-16, on the twentieth day of the month of *Nisan*, in the year 907 according to the minor reckoning, that is, in the year of Christ 1147; they killed, burned, and trampled until the twenty-first day of the month, etc., on account of the horrible and abominable son of vice, because they did not wish to accept him as GOD, they chose rather to endure a dreadful death.)

Twenty-fourth, He is called תועבות אלהי *Elohé toëfôth* (or *toëfos*), that is, a God of abominations, or an abominable and detestable God, and this blasphemy is found in the old *Nizzáchon* p. 83, where, concerning the words of Isa 5:20, "Woe to those who call evil good and good evil, who make darkness light and light darkness," the following is written: אותם שמחלפים את אלהי השמים באלהי: תועבותם שמים חושך לאור ר"ל שמים את יש"י שיר' לגיהנם לאור אותם שמחלפים את אלהי השמים באלהי: תועבותם שמים חושך לאור ר"ל שמים את יש"י שיר' לגיהנם לאור that is, these (namely, the Christians) are those who exchange the GOD of Heaven for their abomination-God, who make darkness out of light, that is, who place Jesus, who descended into Hell, in the light (and say of Him that He is and sits in Heaven), or who regard and acknowledge Him as the light.

Twenty-fifth, He is called בן חריא *Ben Chárja*, that is, a Son of the Filth, and this derives from a malicious alteration of the name *Maria*, which in Hebrew is מרים *Mirjam*, into the mocking word *Chárja*. This appears very frequently in the old *Nizzáchon*, of which some indication has already been given in the preceding pages, and therein on p. 66, over the words of Jer 17:9, "The heart is a deceitful and yet wicked thing; who can know it?", it is written thus: עקבות מיליהם שאומרים את אלהי השמים אנו יראים. ואף בפיהם נכונה כי סוף סוף המה אומרים שאלהיהם ר"ל ישו נולד מחריא הנה אנוש הוא ואני יי' חוקר לב וגו' ר"ל מכל מקום אני יודע שמאמינים בישו שהוא בן חריא: that is, **The words of those (understand: the Christians) who say we fear the God of Heaven are deceitful, and there is no truth in their mouths; for in the end they say that their God, namely Jesus, was born of the Chárja: behold, then He is a man. (From this follows in verse 10:) I the LORD can search the heart, etc., that is to say, I know nonetheless that they believe in Jesus the Son of the Chárja.** The like is also to be seen on p. 96 and elsewhere. So also on p. 46, concerning the holy Virgin *Maria*, over the words of Num 17:8, "And behold, the staff of Aaron of the house of Levi had budded," it is written thus: אומרים המינים שזה רמז על חריא ר"ל מריה שהיתה בתולה כשידה את: ישו תיפח רוחם כי טוח טח את עיניהם ומהשכיל לבותם כי חריא משבט לוי לא היתה: that is, **The heretics say**

that this has a signification pointing to the Chárja, that is, Maria, who was a virgin when she bore Jesus. May their spirit burst asunder, for their eyes are sealed so that they cannot see, and their hearts so that they cannot understand, inasmuch as the Chárja was not of the tribe of Levi.

Twenty-sixth, he is called חלאה *Chélah*, that is, a scum or filth; for in the Polish *Siddurim*, fol. 71, col. 1, under the title *Meóra leschábbath schenia*, in a prayer which begins אל אל חי ארנני *El chai arannén*, the following is prayed: הוגוני מוני בחלאה פנפוני: that is, **My oppressors oppress me with affliction, and wish to defile me with much Chela, that is, scum or filth, and say: see what kind of affliction this is; you are reviled on account of the committed sin of the crucifixion (of Christ).** And in the *Commentario* on this, over the words **and wish to defile me with much scum or filth, the following is written:** חלאה לשון זהם וכנא' לטנפני בבאוש וחלאה פירוש שהאומות רוצים לטנף אותי: that is, ****The word Chélah signifies a filth.** In another book, however, (in place of the words: and wish to defile me with much *Chelah*, that is, scum or impurity) one reads: (and wish to) defile me with stench and scum or impurity, which means as much as: the nations (understand: the Christians) wish to defile me with the stinking and filthy idolatry. Or by this is understood the one who was born in impurity, namely the *Nazarene* (by whom Christ is meant, as has been indicated above in this second chapter). This blasphemous prayer is also found in the prayer book printed here in Frankfurt, the thick *Tephilla*, fol. 41, col. 2, under the title י"ז בתמוז *Józer leschábbath ríschon achár Jod Sain betámmus*.

Twenty-seventh, he is called טמא ומת *Tamé uméth* (or *Támé uméth*), that is, an Unclean and Dead one, and this appears in all their printed *Selichóth* (or *Selichos*) in a prayer which they recite on the sixth New Year's Day, and which begins as follows: אלך נקרא איום ונורא אל תסתר פניך מראות בצרה. גואלנו יי' שמו צבאות. דודי צה ואדום בקום עלינו בעלי מארה. בהוסדם יחד עצה נבערה. גזרים עלינו אדון מלקרות. גואלנו יי' שמו צבאות. דודי צה ואדום דגול מרבבות. דברו להבזות ואותו להלאות. העצב נבזה לקבל אלוה השתחוות לסמל לפניו לעלוח לבלתי הקדיש המרבה לסלוח. וגם לא לירא איום אלוה. זאת בשמעי יחרד לבי ואת אשיבה תשובה למריבי. חלילה לשכוח ולעזוב הטיבות אל *that is: We call upon You, O You terrible (God,) hide not Your face from beholding the misery, when the accursed people (namely the Christians) rise up against us, when they take counsel together like brute beasts and pronounce judgment against us, that we should not call upon the Lord our Redeemer, the Jehovah whose name is called Zebaoth, our Friend who is white and red and surrounded by many tens of thousands (of angels), that we should despise His word and cause Him vexation, that we should accept the contemptible idol (by which they mean Christ, as the aforementioned Mr. Wülfer demonstrates in his annotations on the Jewish Theriack, p. 142) as a God, bow before the image, and serve before it, so that He who forgives abundantly (that is, the true God) should not be sanctified, and the terrible God should not be feared. 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 due for the beneficence of God, the God of my fathers, and forsake Him. The unclean and dead (god) is new and has come but recently (and is therefore not the ancient and eternal God.) What is his nature, that I should mingle him with God (that is, forget God, and likewise regard him also as a God)? I will declare of the Creator of all things that He is the one God, etc.* These are the words of the prayer.

Therefore, it stands in the old *Nizzáchon*, p. 143, that a Jew once answered an emperor who wanted to compel him to adopt either the Christian or the Turkish faith as follows: חלילה לי שאניח אלהי מחוללי: that is, Far be it from me that I should forsake my GOD, my Creator, my Rock, the living GOD, and eternal King, and cleave to faith in a carcass and a dead man. And in the *Correctionibus Lipmannianis* of the highly learned, excellent, and renowned Doctor and Professor at Altdorf, Mr. Wagenseil, it is reported at p. 35 that in a *Sēpher Nizzáchon* of Rabbi Lipmann the following is written: אַם בְּהַקְטִי תִּ: אֹמֹת מְקַנְטְרִין אֵיָה מְלַכְכֶּם אָנוּ מְשִׁיבִים אֱלֹהֵינוּ מֶלֶךְ: that is, (the letters of the two words) אַם בְּהַקְטִי *Imbechykkothäi* (which stand in Lev 26:3) are the initial letters (of the words:) The nations mock and say: Where is your King? We answer: our GOD is a King in Heaven, who lives, endures, and reigns at all times; but your GOD, whose mother is called Mary, has died, was put to death by a grievous death, and has also been devoured by worms. Therefore it stands in the Polish *Siddirim fol. 80, col. 2*, under the title *Józer lèschábbath chamíschí ácher happésach*, in the *Commentario* of a prayer which begins: אֱלֹהִים לֹא אָדַע זִוְלָתָךְ *Elohīm lo ēda zulathēcha*, written thus: אֹמֹת הָעוֹלָם אֹמְרִים עַל הַתְּלוּי שֶׁהוּא אֱלֹהֵינוּ כֵּן אָבֵל מֵת כְּמוֹת נָבֵל: that is, The nations of the world (understand: the Christians) say of the Hanged One (namely Christ the Crucified) that He is GOD; but it is not so, rather He died like a fool. The hardened Jews ought, however, to consider that the Messiah must have been not merely a simple man but also GOD at the same time, and that He did indeed die according to His human nature, but yet rose victoriously from the dead on the third day and was therefore not subject to corruption.

Twenty-eighth, He is blasphemously called הַכֶּלֶב הַמֵּת *hakkēlef hamméth* (or *hammēs*), that is, “the dead dog”; and this diabolical insult appears in a small book printed at Prague in the year 1590, composed by Rabbi Schem Tof and called *Iggéreth* (or *Iggères*) *havicuach*, in a prayer arranged according to the alphabet, whose title is *Bakkaschá al dērech Aleph beth*. And because this book contains many abominable blasphemies, I have wished to set it down here in its entirety, and it reads as follows:

אל אלהי הרוחות לכל בשר היד יי' תקצר בורא עולם איה נפלאותיך על מי נטשת צאן מרעיתך זכרו וצעקו קוני הייטב בעיני יי' זובים ואריות אכלונו וכל העמים דלקונו היינו לבז ולשסה ואין אנו יודעים על מה ואני ביי' אצפה ואשאלה ממנו דבר פה זדים עלי קמו וכוס התרעלה בידי שמו חופרו בורות לנפשי ואין לי מנוס לצאת חפשי טבעתי ביון מצולה יהי חשך אפלה יעצו כהני הבמות לעמוד להתפלל בין העצמות כל אחד ואחד יניה יבנה לנו שם ויביע למה הרגחת לעז ורש גם דמו הנה נדרש מידכם ננקום נקמה כי על כל פה שומה נגד יי' ונגד משיחו חרם בחרם יריחו סומכים על קנה רצוץ העצב הזה נכזה נפוץ עצבו את איש בליעל אחחם חריבון לבעל פושע מבטן כולו יתום היה ואין עוזר לו צבאות ישראל נעשו כסיני הנה הוא כתוב לפני עד מתי עמך ביד צר להחיותנו כיום הזה וקנאתך וגבורתך במדבר הגדול הזה מפולו בחרב בני להמית את כל הקהל הזה קובלכים עדי נפש סבבוני אלה מזה ואלה מזה לכל קצוי האדמה גלות המל הזה כי אין זולתו רופא האחת מחלי זה לקחת נפשי וזמנו מלא מסך ויגר מזה נלכדתי בפח מוקשי גדר מזה וגדר מזה נלכדתי בשבי ובעולה ולא קרב זה אל זה להדיח את כל האומות בין המרצח הזה ושקר זכוב יפיח הכלב המת הזה ומבית מנוחתו נגרש אבל כבר זה בימינו ובניכם מלחמה אם יכופר העון הזה השם בשר זורעו ובחו אשר יאמר כי הוא זה שאכל ושתה ויבא לחוץ הרגו את האיש הזה גלמדו מרדכי ירובעל מה המעשה הזה לא הראנו כבודו וגדלו מדוע עשיתם הדבר הזה לא יבא כזה בקהל יי' כתבו את האיש הזה קראים לאבן דומם אשר אין לה תקומה נמשל כבהמה ובא העגל והיה ראה כי ילד אשה אשר היא סוטה מטה ועתה נפשנו יבשה פה ישמעו גיה שמעו זאת כל העמים העובדים לצלמים נגש מהגלהם ממישים מי הוא זה ואיזה עתה רח לא ידעתם ואלהי עולם עזבתם ובשר הים עברתם בעצם היום הזה

That is: O GOD, thou GOD of the spirits and of all flesh, how long shall thy people be in the power of the enemy (namely the Christians, as will be demonstrated below in chapters 16 and 17 of this first part)? Is the hand of the LORD shortened, so that He cannot keep us alive this day? O thou Creator of the world, where are thy wondrous works? Where is thy zeal and thy power? Why hast thou forsaken the flock of thy pasture in this great wilderness? My oppressors have grown mighty and strong, and have put my children to death by the sword. Is it then pleasing to the LORD that this entire congregation should be destroyed? The bears and lions devour us, and the savage dogs have surrounded us; all nations persecute us, these on this side and those on the other. We have become a prey and an abomination to all the ends of the earth, and we do not know why we are in misery under this host (namely the Christians). But I will place my trust in the LORD, for apart from Him there is no physician, and I will ask Him whether I shall recover from this sickness. The arrogant ones (that is, the Christians, as may be seen below in chapter 16 of this first part) rise up against me and intend to take my soul, and they place in my hand the cup of abomination, which is full of mingled drink and overflows. They have dug pits for my soul; I have also been caught in the snare of my bonds and can flee nowhere to go out free, for there is a wall on every side. I have sunk into deep mire, and am entangled in captivity and misery. There is thick darkness, and no one comes to another. The priests of the idolatrous altars have taken counsel to lead all nations astray, so that one should stand and pray among the bones, among this murderer. Each one among them brings forward lies and false things, gives us a name (namely the name of JESUS), and babbles about this dead dog, and says: why have you killed the wretched and the poor? Why has he been cast out from the place of his rest? Behold, we will demand his blood. This is a grievous affliction. We will take vengeance upon you; there shall be war between us. (By this, there is doubtless a reference to what is read in the book *Zémach-David*, first part, fol. 37, col. 2, that in the year 4856 according to the Jewish reckoning, the Christians marched from all lands with more than six hundred thousand men toward Jerusalem, and everywhere persecuted and killed the Jews, and declared that they wished to avenge themselves upon them on account of the Messiah. The like is also to be found in the small book *Schevót Jehúda*, fol. 28, col. 2, and fol. 45, col. 2, and fol. 62, col. 2, as well as in the book *Schalschéleth hakkabbála*, fol. 95, col. 2. And one may also consider what was cited above in connection with the twenty-second title given to Christ, drawn from the Polish *Siddúrim*.) For it is resolved in every mouth (that we wish to make war upon you), whether perhaps the sin (which you committed against Jesus) can be atoned for. Whoever holds flesh to be his arm and his strength is opposed to the LORD and His Anointed, and must be placed under the ban like Jericho. They (the Christians) lean upon a broken reed, which has eaten and drunk and (what it has eaten and drunk) has let pass from itself. This contemptible idol is shattered. They (our forefathers) killed this man; they tormented the *Isch beliál*, that is, the worthless man (so too is Christ called in the book *Emek hammelech*, fol. 20, col. 4, in chapter 32, under the title *Schäär ólam hattóhu*, as has been noted above in this chapter), and learned the manner of Jerubbaal (who, as may be seen in Judg 6:25ff., destroyed the altar of Baal). Do you (Christians) wish to fight for Baal? What kind of deed is this? He (namely Jesus) was a sinner from his mother's womb, and has not let us see his honor and his glory. He was an orphan and had no one to help him. Why have you done this? The hosts of Israel were commanded on Mount Sinai that one such as this shall not enter the congregation of GOD. (Understand: one who is a bastard shall, as commanded in Deut 23:2, be excluded from

the congregation.) Behold, it is written of me (Jer 22:30): "Write this man." (Here the following words of the verse are also to be considered, in order to grasp the purpose of these words correctly.) They (the Christians) call upon the dumb stone (namely Christ), which cannot raise itself up. He is likened to a beast, and this calf has come of it. Behold, he was born of a woman who was covered with shame. Now that our soul is dried up, how can this one help us? Hear all this, ye nations, who serve images. Are there also among their idols (namely those of the said nations) any that can cause rain to fall? You do not know who this one is who wanders astray in spirit, and you have forsaken the eternal GOD and serve flesh and blood (that is, Jesus, who is nothing but a mere man) even on this very day. Here end the dreadful words of Rabbi Schem Tof.

But if this godless blasphemer had considered that the Messiah necessarily had to suffer, die, and be buried in order to redeem mankind from the power of the devil and from eternal damnation, as can be seen in Isa 53, and that he, as is written in Ps 16:10, was not to decay in the grave but rather to rise again, and that after having overcome his enemies, namely death, sin, the devil, and hell, as was prophesied in Ps 68:19, and having ascended into heaven, he was to sit in triumph at the right hand of his heavenly Father, as can be seen in Ps 110:1; then it would not have seemed so strange and peculiar to him that Jesus, the true Messiah, was crucified and treated so mockingly in this world. He would especially have had different thoughts, had he also considered that the rabbis interpret the words of Isa 53:5, "He was wounded for our transgressions," as referring to the Messiah, as can be read in the Talmudic tractate *Sanhedrin* fol. 98, col. 2, and in the book *Medrasch Ruth rabba* (or *Rus rabbo*) fol. 283, col. 2, as well as in *Jalkut chadasch* num. 29, fol. 154, col. 4; and that the Messiah had to endure a great deal on account of sinners, which is treated at length in *Jalkut Schimoni* on Isaiah, numero 359, fol. 56, col. 3-4, and in the book *Pesikta rabbetha* (or *rabbesu*) fol. 62, col. 1-2, all of which, God willing, is to be set forth in detail in another book in which I intend to demonstrate the truth of the Christian religion from the Jews' own books. Finally, in the twenty-ninth place, they call him *Otho haïsch*, or *האיש ההוא* *Haïsch hahu*, or *ההוא גברא* *Hahu gabra*, that is, "that same man" or "that certain man," or else *פלוני* *Ploni*, which among the Hebrews signifies as much as N. N., and this occurs at times when they do not wish to mention his name and want to write about him in a concealed manner, so that Christians should not know whom they mean by it. By the words *Otho haïsch* he is signified in Rabbi Lipmann's *Sepher Nizzachon*, numero 112, where it is written as follows: *מה שייחסו אותו האיש למשפחתו של דוד המלך עליו השלום את אותו האיש*, that is: They (the Christians) attribute *Otho haïsch*, that is, that same man, to the family of King David, upon whom be peace, and indeed also with regard to his mother. Rabbi Isaac Abarbenel likewise writes in his commentary on Isaiah, fol. 78, col. 1, on the words of Isa 52:13, "Behold, my servant shall deal wisely," in the following manner: *הנוצרים פירשהו על אותו האיש שחלו בעד עונותינו וכאז בעונותינו*, that is: The Christians have interpreted this passage as referring to *Otho haïsch*, that is, that man who was hanged at the end of the Second Temple in Jerusalem, and who, in their opinion, was the Son of the blessed God, and who also took on a body in the womb of the Virgin. As for the words *Hahú isch*, in Aben Ezra's commentary on Gen 27:40, in the Basel edition, it is said of the Emperor Constantine that he had brought the Christian religion into currency, and the following passage comes after it: *ושם על דגלו צורת האיש ההוא*, that is: And he placed upon his banners the image of that man. By the words *hahu gabra* he is signified in the Talmudic tractate *Gittin* fol. 57, col. 1, and in the book *Nezach Jisráel* (or *Jisróel*) fol. 10, col. 3. As for the word *Plóni*, he is indicated by

it in the Talmudic tractate *Chagiga* fol. 4, col. 2, in the *Tosephóth*, as well as in the book *Medrasch Kohéleth* (or *Kohéles*) fol. 312, col. 4.

Chapter III.

Herein is shown what our most precious and most holy Savior JESUS is alleged, according to the blasphemous pretenses of the godless Jews, to have committed and contrived, by means of which he performed his miracles, how he fell into the hands of his enemies, and why he is said to have been condemned to death.

When one looks up in the Old Testament what is written therein concerning the Messiah, one finds that glorious titles of honor are given to Him; for He is called in Joel 2:23 a teacher of righteousness, and in Mal 4:2 the Sun of Righteousness, and in Isa 40:11 as well as Ezek 37:24 a shepherd of the sheep of the Lord, and in Isa 49:6 the light of the Gentiles and the salvation of God. These excellent titles of honor we rightly ascribe to our dearest Savior Jesus Christ, the true promised Messiah, as one who has powerfully demonstrated in deed that He is the one to whom they belong. He taught sinful mankind the way of righteousness and showed them in what manner they can be righteous before God; indeed, He Himself was made unto us by GOD wisdom, righteousness, sanctification, and redemption, as may be seen in 1 Cor 1:30. He rightly shepherded the sheep of the Lord and even laid down His life for them, as is read in John 10:11, 14-15; and He also caused the Gentiles, who had previously been mired in the greatest darkness and had served idols, to be brought to the light of the saving knowledge of GOD through His holy apostles, whom He sent into all the world to preach the Gospel. He diligently instructed mankind in the practice of all manner of virtues and in the fear of GOD, and earnestly warned them away from the works of darkness through His zealous preaching, and sought nothing other than that the kingdom of the devil might be destroyed and the church of GOD increased, as the history of the New Testament demonstrates with the clarity of the sun and in manifold ways. Moreover, He never committed any sin, as may be seen in 1 Pet 2:22, 1 John 3:5, and 2 Cor 5:21, so that He was also able to say boldly to the scribes and Pharisees in John 8:46: "Which of you can convict me of a sin?" The wretched devil, however, who is a father of lies and slanders, teaches through the godless Jews the complete opposite, inasmuch as they blasphemously allege that He was a godless, wicked man defiled with sins, as may be read in the Talmudic tractate *Sanhedrin* fol. 107, col. 1, and in the commentary of *Rabbi Solomon Jarchi*, and in the tractate *Gittin* fol. 57, col. 1; and they teach that He was punished with death on account of the grave misdeeds He had committed.

Concerning now the sinful nature that is attributed to the most innocent Jesus by the wicked Jews, at the instigation of Satan, it is supposed to consist in this: that He learned sorcery and subsequently practiced such sorcery, seduced the people, turned them away from God, and committed idolatry.

Regarding the sorcery, it is written thus in the Talmudic tractate *Shabbath* (or *Shabbas*) fol. 104, col. 2: הלא בן סטדא הוציא כשפים ממצרים בסריטה שעל בשרו that is, "Did not the son of Stada (that is, of Mary, as has been demonstrated in the preceding second chapter) bring sorcery out of Egypt by means of an incision that he made in his flesh?" The reason, however, why this is supposed to

have occurred by means of an incision in the flesh is explained by Rabbi Solomon Jurchi in his commentary on the cited words of the Talmud, where he states: שלא היה יכול להוציאן מכשפים שבמצרים: that is, (it happened for this reason,) because he would not have been able to bring them out in writing (namely, out of Egypt), since the (Egyptian) sorcerers searched all those who departed, so that they might not bring the sorcery out of the country and teach it to the people of another land.

According to the blasphemous Talmud, Jesus is supposed to have learned sorcery in Egypt and brought it back from there, having been in that country with his teacher, Rabbi Jehoscha, the son of Perachia. But just as it was indicated in the preceding chapter that the Jews do not agree with one another in their godless slanders which they employ against Christ, so here too two mutually contradictory statements are to be found. For Rabbi Naphtali, in his book *Emek hammelech*, fol. 135, col. 3, in the 19th chapter under the title *Schaar peschia di seir anpin*, reports that Jesus learned sorcery from his aforementioned teacher, Rabbi Jehoscha, the son of Perachia, who had been a member of the *Synedrium*, or High Council, at Jerusalem; which High Council had received the patriarch Abraham's *Maschichta*, or treatise on sorcery, through an oral tradition and had been well versed in it. His words on this matter read as follows: המנהיגין הם תלמידיו של אברהם אבינו ע"ה הם אשר קבלו המסכתא ההיא והספר יצירה בקבלה איש מפי איש כולם נקראים תלמידיו מפני שנמשכים אחר קבלתו הם פועלים לידע הכישופים כיצד נעשו כדי שידעו להבין ולהורות לדון דין המכשפים ואף על פי שפועלים בכישוף אודות פסק הלכה וכן להחיות כישוף הגחוק על ידיהם לא ידי לגיהנם על ידי זה כי אם לגן עדן והיה אהוב בעיני המקום וכעניי הבריות ולא כמו האיש הבליעל שכשף והסית והדיח את ישראל מאביהם שבשמים וכל זה קבל מרבו ר' יהושע בן פרחיה שהיה גם כן אחד מן הסנהדרין, that is: Those who sat in the *Synedrium* (or High Council) had been disciples of our father Abraham, upon whom be peace. They were those who had received that same treatise (which Abraham wrote concerning sorcery), as well as the book *Jezira* (which was likewise composed by the said Abraham), from mouth to mouth through a tradition, and they were all called his disciples because they followed his tradition. They had applied themselves to knowing the sorceries, how they were performed, so that they might understand them and be able to teach others how to pass judgment upon sorcerers. And although they practiced sorcery on account of a ruling and the formulation of a judgment, or in order to dissolve a sorcery by which someone had been harmed, through their hands, none of them was therefore consigned to hell (or condemned), but rather they all came into paradise and were pleasing both in the eyes of God and of His creatures; and it was not with such a one as it was with the *Isch habbeliaal*, that is, the worthless man (by which, as was demonstrated above in the second chapter, Christ is meant), who practiced sorcery and seduced and led Israel away from their heavenly Father. All of this, however, he learned from his teacher, Rabbi Jehoscha, the son of Perachja, who was also a member of the High Council. But since, according to the Talmud, he is supposed to have learned sorcery in Egypt from the Egyptian sorcerers, how could he have learned it from his teacher, Rabbi Jehoscha? In any case, both accounts are a diabolical lie.

That in the *Synedrium*, or High Council, there were nothing but people who were able to practice sorcery is written thus in the Talmudic tractate *Sanhedrin fol. 17. col. 1.*: אמר רבי יוחנן אין מושיבין בסנהדרין אלא בעלי קומה ובעלי חכמה ובעלי מראה ובעלי זקנה ובעלי כשפים ויודעים בשבעים לשון שלא תהא סנהדרין שומעת מפי המתורגמן that is: Rabbi *Jochanan* said, one places in the High Council none but people who are tall of body, wise, distinguished, old, and sorcerers, and who understand seventy languages, so that the High Council need not hear anything from the mouth of an interpreter. In Rabbi *Salomon*

Jarchi's commentary on this passage, the following is stated: בעלי קומה ומראה שיהא אימתן מוטלת על הבריות ובעלי כשפים להמית לכשפים והבוטחים בכשופיהם להנצל מידי בית דין ולגלות על המכשפים המטיתים ומדיחים בכשופיהם ומן דאינו that is: they had to be of great stature and distinguished in appearance, so that the people would fear them; but they had to be sorcerers as well, so that they might put to death those sorcerers who trusted in their sorcery to escape the court, and so that they might expose those sorcerers who led the people astray through their sorcery and turned them away from God, as the Nazarene (that is, Jesus) had done. Since, however, in Rabbi *Menachem* of *Rekanat's* commentary on the Five Books of Moses, *fol. 37. col. 2.*, in the *Parascha Bereschith*, it is written, as is indeed the truth: המעשה הכשפים ושדין יש להם השפעה מצד המדה הנקראת רוח מסאבא that is: sorceries and the works of devils have an influence, or influx, from that *Middah*, or quality, which is called the unclean spirit; it follows from this that all members of the High Council must have received their influence from the devil.

Concerning this terrible blasphemy against our most holy Redeemer, one must marvel at how the godless Jews could have devised such abominable things against Him. Those who learn sorcery and practice it renounce GOD, give themselves over to the Devil, have great fellowship with him, do everything that is pleasing and agreeable to him, and defile themselves with all manner of terrible sins, doing evil wherever and to whomever they possibly can. But Christ held fast to His heavenly Father, resisted Satan mightily, and drove the evil spirits out of those who were possessed; for which reason those spirits also addressed Him, as can be seen in Matt 8:29, in these words: "Ah, Jesus, thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time?" We likewise read in Mark 1:23-25 that an unclean spirit addressed Him thus: "Hold, what have we to do with thee, Jesus of Nazareth? Thou art come to destroy us: I know thee who thou art, the Holy One of God." From all of this it is evident that Jesus was the Devil's greatest enemy; how then could He have had any fellowship with him? Furthermore, He led a holy life and a pious walk, such that no one could truthfully charge Him with any sin, as has been demonstrated shortly before, and as the Jewish historian Josephus, whose words were cited above in the second chapter, himself attests. Therefore everything is manifestly false that the depraved Jews, driven by the impulse of unclean spirits, say about this matter and put forward out of sheer hatred.

Regarding the claim that Jesus is supposed to have led the people astray and turned them away from God, it is written in the Talmudic tractate *Sanhedrin fol. 107. col. 2.* and *Sota fol. 47. col. 1.* as follows: ישו כישף והסית והדיח את ישראל, that is, Jesus practiced sorcery, and led Israel astray, and turned them away (from God). This slander is also to be seen in what was cited shortly before from *fol. 135. col. 3.* of the book *Emek hammelech*. But how could Christ have turned the people away from God and led them astray, seeing that everything He did was directed solely and exclusively toward converting them to God, as the history of the New Testament clearly demonstrates? One reads in Matt 22:36, etc., that when a scribe tempted Him and asked which was the foremost commandment in the Law, He answered: You shall love God your Lord with all your heart, with all your soul, with all your mind. This is the foremost and greatest commandment. Here He plainly directed people toward fervent love of God, and gave them to understand that this is the chief duty of man. How then can one say of Him that He turned the people away from God?

Regarding the idolatry which he is said to have committed: it is read in the Talmudic tractate *Sanhedrin fol. 107, col. 2* (which words have already been cited above in the second chapter) that when his teacher, Rabbi *Jehoscha* the son of *Perachja*, had beckoned to him with his hands and by this gesture had intended to make known to him that he wished to receive him back as a penitent, Jesus misunderstood this and supposed that by such a beckoning he had been rejected; and therefore he had erected baked bricks and committed idolatry with them. The words of the Talmud read as follows: יומא חד הוה קא קרי קריאת שמע אתא לקמיה סבר לקבוליה : אחווי ליה בידיה הוא סבר מדחא דחי ליה אזל : that is: On one day, as he (Rabbi *Jehoscha* was reading the words of Deut 6:4) “Hear, O Israel,” etc. (the reading or recitation of which by the Jews is called *Keriäs Schema*), he (Jesus) came before him; then Rabbi *Jehoscha* had it in mind to receive him back again and beckoned to him with his hands; but he (Jesus) supposed that he had utterly repelled and rejected him (by such a beckoning), and so went away, erected a baked brick, and bowed down before it. This frivolous lie and blasphemy also stands, in these very same words, in the Talmudic tractate *Sota, fol. 47, col. 1*, as well as on p. 19 in the *Disputation* of Rabbi *Jechiel* which he held with *Nicolaus*. It is also written on this matter in the book *Maggen Abraham* by Rabbi *Abraham Perizol*, in the 59th chapter, as follows: לפי דברי ז"ל לא עשה עצמו אלוה אלא שזקף לבינה והשתחוה לה והטעה הרבה : that is: According to the statement of our rabbis, of blessed memory, he (Jesus) did not make himself out to be a God (or present himself as such), but rather he erected a baked brick and bowed down before it, and also led many of Israel astray through the worship (or veneration) of *Markolis*, that is, of *Mercury*, as is mentioned in the chapter *Chélek* (namely *Sanhedrin fol. 107, col. 2*) and in the chapter *Egla arufa* (or *Eglo arufo*, namely *Sota fol. 47, col. 1*).

What kind of idolatry this was, however, can be seen from the Talmudic tractate *Bava mezia, fol. 25, col. 2*, where the following is read: מציא מעות מפוזרות הרי אלו שלו : כאבני בית קולים חייב להכריז . ואלו : that is: if someone finds scattered money, it is his; but if he finds it lying in the manner of the stones of the place *Kólis* (that is, in which *Markolis* is served), he must have it proclaimed (so that it may be learned to whom it belongs).

The stones of the place of *Markólis*, however, are arranged such that one lies on this side, another on that side, and one lies on top of them. By the aforementioned word *Kólis*, however, *Markólis* is understood, as Rabbi *Salomon Jarchi* writes in his commentary thereon, and as can be seen in the *Tosephoth* (or *Tósephos*) alongside it. In the Talmudic tractate *Sanhedrin*, however, it stands at *fol. 60, col. 2* as follows: הזורק אבן למרקולים זו היא עבודתו : that is: he who throws a stone at *Markólis* commits idolatry, for this is that by which it is served. It is therefore evident from this that the idolatry of *Markólis* was performed with stones.

That Christ should have committed such idolatry is yet another diabolical fabrication, for he, as may be read in Luke 4:8, said to Satan: “You shall worship the Lord your God, and Him alone shall you serve.” Likewise, the Evangelist and Apostle John said in 1 John 5:22: “Little children, keep yourselves from idols,” which he learned from Christ. Indeed, idolatry is presented in the New Testament, which contains the teaching of our Savior that he gave to his disciples, as an abominable sin; and the spirit of Paul was provoked when he saw the city of Athens so thoroughly given over to idolatry, as may be read in Acts 17:16. So too did Paul forbid in 1 Cor 5:11 that one should eat

with any idolater; and in 1 Cor 6:10 he teaches that idolaters shall not inherit the kingdom of God. How then should Christ himself have practiced idolatry, when he declared that one must worship God and serve Him alone, and when those who followed his teaching forbade idolatry so earnestly and under penalty of the loss of eternal salvation?

We must now also examine by what means Christ, according to the teaching of the godless Jews, is supposed to have performed his miracles; and here it must be known that they divide themselves on this point into two opinions. For some teach that he performed and accomplished them through the שם המפורש, *Schem hamphorasch*, that is, the name of God, which is called the declared or separated name; but others say they came about through sheer sorcery.

Since the *Schem hamphorasch* is mentioned here, I must take this opportunity to report what the Jews write about it. In some places in those books it is taught that the name *Jehóva* is to be understood by it. In the book called *Sepher habbáhir*, it is written at *fol. 6. col. 3.* concerning it that it has twelve letters, in these words: פניו אליך ויהנך ישא י' פניו אליך מאי דכתיב יברכך י' וישמרך יאר י' פניו אליך ויהנך ישא י' פניו אליך that is: What is that which is written (Num 6:24-26)? "The LORD bless thee and keep thee. The LORD make His face shine upon thee and be gracious unto thee. The LORD lift up His face upon thee and give thee peace." This is the *Schem hammphorasch* (that is, the declared name) of the holy and blessed God, and it is the name of twelve letters, because יהוה יהוה יהוה *Jehova, Jehova* is written there. (These three words have twelve letters in the Hebrew language.) On this matter one may also consult Rabbi Bechai's commentary on the Five Books of Moses, *fol. 157. col. 3.*, in the *Parascha Tissa*. Elsewhere it is found that the *Schem hammphorasch* has 42 letters, and this is read in the aforementioned Bechai's commentary, *fol. 64. col. 1.*, in the *Parascha Schemoth*, where it describes the manner in which Moses killed the Egyptian, and what follows thereafter: ו' ושם המפורש ת"ש ז"ל שהרגו בשם המפורש ות' ו' ושם המפורש that is: Our rabbis, of blessed memory, have taught that he killed him with the *Schem hammphorasch*, etc., and that it was the *Schem hammphorasch* of 42 letters. In other places it is found that it also has 72 letters, and this is to be demonstrated from Exod 14:19-21, because each of those verses has 72 letters. For this reason *Aben Ezra* writes as follows in his commentary on that passage: בעבור שאלה הא' פסוקים דבקים זה עם זה תל אחד יש בו ע"ב אותות על כן מצאנו בספרים כתוב סיכון סוד that is: Because these three verses stand together and each has 72 letters, we find it written in books that this is a mystery of the *Schem hammphorasch*. More on this matter can also be found in the book *Zeror hammór*, *fol. 37. col. 1.*, in the *Parascha Vajeze*. This is what I wished to report on this subject, and it is also to be noted here that, according to the book *Caphtor uphérah*, Moses is said to have performed all his miracles through the power of the *Schem hammphorasch*. But I must return to my previous purpose.

Concerning the first opinion, that Christ performed His miracles through the *Schem hammphorasch*: in the accursed blasphemous booklet *Toldoth Jeschu*, on pages 6, 7, and 8, immediately following what was reported above in chapter 2, page 108, regarding the excommunication and exclusion of Christ from the congregation by the High Council at Jerusalem, the following is read: וכששמע ישו הדבר שמחל לבוא בקהל ולידעו ועבר וילך לו אל גליל העליון ויהי שם כמה שנים ובעת ההוא היה שם מפורש חקוק בבית המקדש על אבן שתייה שכשכרה דוד המלך את העפר מצא שם אבן אחת על פי התהום ועליו היה חקוק השם העלה אותו והניחו בקדשי הקדשים והיו החכמים יראים מן הבחורים שלא ילמדו את השם ויחריבו את העולם חס ושלום

ועשו שני אריות של נחשת ותלו אותם על פתח קדשי הקדשים אחד מימין ואחד משמאל וכל מי שנכנס ולמד את השם מיד כשיצא היו נובחים בו האריות ומרוב פחד ובהלה היו השמות פורחים מלבו ושכח אותם וכשנגלה הקול עליו שהוא ממזר יצא מגליל העליון ובא בהבא לירושלים ונכנס להיכל ולמד שם האותיות הקדושים וכתב השם על הנייר והזכיר השם שלא יכאב לו וחתך את בשרו והחביא בו את הנייר עם השם והחזיר שנית את השם וחזר הבשר למקומו ועל ידי כישוף ושם טומאה נכנס למקדש דאם לא כן איך הניחו הכהנים בני אהרן הקדושים ליכנס אלא ודאי בשם הטומאה וכישוף פעל את הכל וכשיצא מן הפתח נבחו בו האריות ושכח את השם. אז הלך חוץ לעיר וחתך את בשרו והוציא את הכתב וצירף האותיות ולמד את השם והלך לבית לחם יהודה מקום לידתו וצעק בקול גדול מי הם אתם המושומדים שאומרים עלי שאני ממזר ופסול הם הממזרים ופסולים הלא ילדתי אמי בתולה ודין קדקדח נכנסתי בה ואני בן אלהים ועלי נבא ישעיה הנביא הנה העלמה הרה וגו' הלא אני בראתי את עצמי ובראתי את השמים ואת הארץ ואת הים וכל אשר בם. ויענו ויאמרו לו תן לנו אות ומופת שאלוה אתה ויען ויאמר הביאו לי מת אחד ואחיה אותו ורצו ויחפרו קבר אחד ולא מצאו בו דקי עצמות ויבואו ויגידו לו לאמור לא מצאנו רק עצמות ויאמר הביאום לי ויביאום לו ויצרף העצמות עצם אל עצמו וקדם עליהם עור ובשר וגידין ויקם ויעמוד על רגליו וחי וראו האנשים את הדבר ויחממו ויאמר להם הזאת תימה הביאו לי מצורע אחד וארפא אותו וריפאו לו מצורע ורפא אותו גם כן בשם המפורש והי בראותם כן ויפלו וישתחוו לו

(that is: After Jesus had heard that he had been declared unfit by the High Council to enter the congregation of God, he was greatly distressed, took to flight, and went into upper Galilee, where he remained for many years. At that same time, however, the *Schem hammaphorasch* was engraved in the Temple upon the *Even Schetija*, that is, upon the foundation stone of the Temple. For when King David had dug the foundation of the Temple, he found there a stone upon the abyss, upon which that same Name was engraved; he took it away from there and laid it in the Holy of Holies. But since the Sages feared that the students, or young men, might perhaps learn this Name and thereby destroy the world, God forbid, they made, through the *Schem* (through which miracles are performed), two bronze lions and hung them above the door of the Holy of Holies, one on the right side and one on the left. As soon as anyone had gone in and learned that Name, the lions would bark at him when he came back out, whereupon the Name, on account of the fear and consternation that had come upon him, flew from his mind and memory, so that he forgot it. After it had become publicly known and manifest concerning Jesus that he was a Mamser, or bastard, he departed from upper Galilee and came secretly to Jerusalem, entered the Temple, learned the holy letters, wrote the Name upon parchment, and after he had spoken the Name, so that he would feel no pain, he cut open his flesh and concealed the parchment with the Name therein; and when he spoke the Name a second time, the flesh returned to its place and grew back together. He entered the Temple, however, through sorcery and through an unclean Name, that is, through the name of an unclean spirit; for if it were not so, how would the priests, who were of the holy lineage of Aaron, have permitted him to enter? Therefore it is certain that he accomplished everything through an unclean Name and through sorcery. But when he went out through the door, the lions barked at him and he forgot the Name. Thereafter he went out of the city, cut open his flesh, and after he had taken out the writing, assembled the letters, and learned the Name, he went to Bethlehem in Judah, to the place where he was born, and cried out with a loud voice: What sort of wanton fellows are these who declare of me that I am a bastard and unclean? They are the bastards and the unclean ones. Did not my mother bear me as a virgin? I entered into her through the crown of her head, and I am the Son of God. Of me also did the prophet Isaiah prophesy (Isa 7:14): Behold, a virgin is with child, etc. Did I not create myself? Did I not create heaven and earth and all that is therein? They answered him, however, and said: Give us a sign and a wonder that you are God. He then answered and said: Bring

me a dead man and I will make him alive. They ran off, dug up a grave, but found nothing in it but dry bones, and reported this to him, saying: We have found nothing but bones. He, however, said: Bring them here. And when they had brought them to him, he laid them together, fitting bone to bone, and covered them with skin, flesh, and sinews. Thereupon the one who had been dead rose up, stood upon his feet, and was alive again. When the people had seen this, they marveled. He, however, spoke to them: Do you marvel at this? Bring me a leper and I will heal him. Then they brought him a leper, and he healed him as well through the *Schem hammphorasch*. After they had seen this, they fell down and worshipped him, and said to him: You are assuredly the Son of God. These are the words of the blasphemous booklet *Toledoth Jeschu*.) It is likewise written on page 11 of the aforementioned booklet that when Jesus appeared before Queen Helena, before whom he had been accused by the Sages as a sorcerer, he likewise performed miracles through the *Schem hammphorasch*, cleansed a leper, and raised a dead man back to life.

From this it can be seen that the godless villain who wrote the little book had, here and there, set his sights on something from the *New Testament*, which he sought to distort and pervert, and to apply in his diabolical slanders. Just as it is, however, a palpable lie that lions made of bronze should bark, and moreover that lions are not accustomed to bark but to roar, so too is all the rest an untruth instilled by the hellish dragon, which is not worthy of refutation. This much, however, is to be noted: that the Jews do not even agree among themselves as to whether *Jesus* presented Himself as a God or not. In the words of the blasphemous little book *Toledoth Jeschu* cited above, it is clearly stated that He presented Himself as the Creator of heaven and earth; whereas Rabbi *Abraham Perizol*, in his book *Maggen Abraham* (or *Abrohom*), in the 59th chapter, as has already been indicated above, writes that this is not the case, when he says: לפי דברי ז"ל לא עשה עצמו אלוה, that is, according to the testimony of our rabbis, he did not present himself as a God.

Since mention has also been made of the foundation stone, which is called *Even Schatja*, I do not consider it unhelpful to indicate as well what foolish dreams the Jews have about it. It is to be noted that some of them hold that it was the stone mentioned in Gen 28:11, which Jacob placed under his head and slept upon, but which God afterward sank into the earth. Therefore, in the *Jalkut Schimoni* on the Five Books of Moses, *numero 120. fol. 35. col. 4.*, over the words “and he took a stone of the place, etc.,” it is written thus: ויקח את האבן אשר שם מראשותיו מה עשה הקב"ה מגדל ימינו הטביע האבן עד עמקי תהום ועשה אותו סניף לארץ כאדם שהוא סניף לכיפה לפיכך נקרא אבן שתייה שמשם הוא טבור הארץ ומשם נמתחה : כל הארץ ועליה היכל עומד שנאמר והאבן הזאת אשר שמתי מצבה יהיה בית אלהים that is, “And he (namely Jacob) took the stone of the place and laid it as his pillow. What did the holy and blessed God do: He trod the stone with His right foot down to the depths of the abyss, and made it an appendage of the earth, just as a man makes an appendage for a vault; therefore it is called *Even Schatja*, that is, the stone of the foundation, because there is the center of the earth, and from there the entire earth was spread out, upon which the Temple also stands, as it is said (Gen 28:22): ‘And this stone, which I have set up as a pillar, shall become a house of God.’” This little fable also appears in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 38. col. 4.*, in the Parashah *Vajeze*, and in the commentary of Rabbi Moshe bar Nachman on the said Five Books of Moses, *fol. 25. col. 4.*, in the last-mentioned Parashah, as well as at the end of chapter 35 of the Chapters of Rabbi Eliezer, and in the *Midrash Tillim* on Ps 91, *fol. 40. col. 4.*

Others, however, are of the opinion that God sank this stone into the abyss at the very beginning, at the creation of the world. In the *Jalkut chadasch fol. 35. col. 2. numero 23*, under the title *Beriath haolam vechaadam*, the following is read from the *Sohar* on this subject: בשעה דק"ב"ה את העולם השקיע: בתוך התהום אבן אחד חקוק עליו כשמו והשקיע בתהום וכשהמים רוצים לעלות רואים שם הקודש חקוק על ההוא צרור ושבבים לאחוריהם ועד היום הזה ההוא צרור חקוק כשמו גו התהום וכשבני האדם נשבעין באמת האי צרור עולה ומקבל השבועה זו בתוך לחון התהום ומקיים העולם וכשנשבעין לשקר האי צרור עולה לקבל השבועה ומיד חוזר לאחוריו המים נגרים ונצצים ומחיות החקוקים על הצרור פוזדים לתוך התהום ונסתריין ומיד המים רוצים לעלות ולהציף העולם עד ששולה הק"ב"ה מלאך ששמו יעזריאל שיש בידו מפתחות ברזא דשמא קדישא וחקק על ההוא צרורא האתייא כבתחלה ומרן העולם מתקיים: that is, when the Holy and Blessed God created the world, He sank a stone into the midst of the abyss, upon which His name is written. Now when the waters wish to rise up, they see the holy name (namely the *Schem hammphorasch*) that is written upon the stone, and they turn back. And to this very day that same stone, upon which His name is written, remains in the midst of the abyss; and when people swear an oath in truth, this stone rises upward and receives that oath, and thereafter returns back into the midst of the abyss and sustains the world. But when they swear a false oath, this stone rises up and receives that oath, and immediately turns back again; the waters, however, pour out and overflow, and the letters that are written upon the stone scatter apart in the midst of the abyss and disperse. Thereupon the waters immediately wish to rise up and flood the world, until the Holy and Blessed God sends an angel by the name of *Jasariël*, who holds in his hand seventy keys according to the mystery of the holy name, and writes the letters back upon that stone as they stood upon it before, and thus the world is preserved. And at the end of the little book printed in Prague, *Iggéretz (or Iggéres) haviccuach schel Rabbi Schem Tof*, half a sheet is printed at the end, in which the following is stated on this matter: ה' בחכמה יסד ארץ כונן שמים בתבונה ללמדך: שכתב רא הקב"ה את עולמו כילד אשה בראו מה ילד אשה מתחיל מטבורו ופוחת לכאן ולאכענה עדדין כך התחיל הקב"ה לברוא את העולם מאבן שתייה ומקדש הקדשים ומשם הושתת העולם ולכך נקראת אבן שתייה שממנה התחיל הקב"ה לברוא את עולמו וברא בית המקדש למעלה בשמים ובית המקדש למטה בארץ זה לעומת זה שנאמר תביאמו ותטעמו בהר: that is, (it is written Prov 3:19:) The LORD founded the earth by wisdom and established the heavens by understanding. This teaches you that when the Holy and Blessed God created His world, He created it as a child that is born of a woman. Just as a child begins to form from its navel and spreads outward in all four directions, so God began to create the world from the *Even schetija*, that is, the Foundation Stone, and from the Holy of Holies of the Temple; and from that same stone the world was laid and founded. For this reason it is called *Even schetija*, or the Foundation Stone, because God began from it to create His world. And He created a Temple above in heaven as well as a Temple below upon the earth, and indeed created the one directly opposite the other, as it is said (Exod 15:17): Bring them in and plant them on the mountain of Your inheritance, the *machon*, that is, the place of Your dwelling. Read not *máchon*, that is, the place, but rather *mecuvvan*, that is, directed over against Your dwelling, one opposite the other. In the Chaldean translation of Jonathan, Exod 28:30 is also read as follows: וחקק ומפרש בשמן: שתייה דביה חתם מרי עלמא פום תהומא רבא מן שרוייא: that is, it was also (the *Schemhamphorasch*, as may be seen from what precedes) written and explained upon the Foundation Stone, with which the Lord of the world sealed the mouth of the great abyss from the beginning. In the Talmudic tractate *Joma*, however, this stone is mentioned at *fol. 54. col. 2.* as follows: ראשונים ושתיה היתה נקראת גבוהה מן הארץ ג' אצבעות: that is, after the Ark was taken away, there was

a stone there from the times of the first prophets, which was called Schetija and was three fingers' breadth above the ground. In the *Gemara*, however, following upon this, it stands at *fol. 54. col. 2.*: תנא שממנה הושחת העולם: that is, we learn that from that same stone the earth was founded. And shortly thereafter it follows: רבי יצחק נפחא אמר אבן ירה הקדוש ברוך הוא בים ממנו נשתת העולם: that is, Rabbi Isaac the Smith said: the Holy and Blessed God cast a stone into the sea, and from it the earth was founded. These are the rabbis' dreams concerning such a stone.

From what has been cited from the defamatory little book *Toledoth Jeschu*, however, a gross lie is plainly visible: in the words quoted above, it is stated that when King David had the foundation of the Temple dug, he found that stone upon the abyss, which the sages are then supposed to have placed in the Holy of Holies of the Temple. For how can it be possible that the foundation was dug so deep as to reach the middle of the earth and into the very midst of the abyss of the sea? Indeed, since that stone, according to the content of what has been cited from *Jalkut chadasch, fol. 35. col. 2.* and taken from the *Sohar* (which is held in very high esteem by the Jews), was sunk into the abyss at the very beginning of the creation of the world and is supposed to remain there to this very day, how then can it be that it was ever dug out and placed in the Temple, and that Christ learned the *Schem hammphorasch* from it?

Returning now to the matter of the performance of miracles: these are said to be possible not only through the *Schem hammphorasch*, but also through other holy names. Hence in the book *Nischmath* (or *Nilchmas*) *chajim* by Rabbi Menasse ben Israel, in the 30th chapter of the third part, *fol. 147. col. 1. 2.*, the following is written: כי עם השמות הם ככלי אומנתו של מקום מהם כרצונו או לכבודו של מקום: כשהדין הוא אהוב למעלה ונחמד למטה ואינו מת בחצי ימיו ואינו נופל ביד שונאיו. אמר השם ליסמה ע"ה ונלחמו אליך ולא יוכלו לך כי אתך אני להצילך. אבל מי שישתמש בהם מרעת עצמו ושלא לכבודו של מקום הוא נכרת בחצי ימיו ונופל ביד שונאיו וסוף שיחתם ברעה אמרו רז"ל דאשתמש בתגא חלף והרי זה כמי שגנב טבעתו או כליו או חותמו של מלך ומשתמש בהם שהוא חייב מיתה. ואפילו ישעיה שהיה נביא אמת לפי שהזכיר שם מן השמות להנאת עצמו כמו שאח"ל במפכת יבמות אמר שם ונתבלע בארז נענש ונפל ביד שונאיו והרגוהו כפי שזכר שם והבן זה מאד כי בדבר הזה יבחנו that is: the names are, as it were, the instruments of God's art, for He has placed within their power that signs and wonders shall come to pass through them. Moreover, he who makes use of them according to God's will, as the prophets (did), or employs them for the honor of God, as the pious (are accustomed to do), is beloved above (in heaven) and pleasing here below (on earth), and does not die in the middle of his years, nor does he fall into the hands of his enemies; for this reason God said to the prophet Jeremiah: "Though they fight against you, they shall not prevail against you, for I am with you to deliver you" (Jer 1:19). But whoever uses them according to his own mind and not for the honor of God shall be cut off in the midst of his days, and shall fall into the hands of his enemies, and shall in the end come to a wretched end. Hence our Rabbis, of blessed memory, say: whoever makes use of the crown shall pass away and die; for such a one is like someone who has stolen the king's ring, or his vessels, or his seal, and makes use of such things, whereby he becomes guilty of death. Indeed, even Isaiah, who was a true prophet, and of whom our Rabbis, of blessed memory, report in the Talmudic tractate *Jevamóth* (or *Jevómos*) that he pronounced a name and was swallowed up by a cedar tree, was punished and fell into the hands of his enemies, who killed him, as is mentioned there in the Talmud, because he had used one of the holy names for his own benefit. Take careful

number; and the mighty hand of the LORD was also upon the rest, so that their masts were broken. And the plague of God likewise came upon the soldiers who were on dry land, so that they could not stand on their feet for frost and hunger, and there was a great cry at that time on water and on land, the like of which had never occurred before, for the hand of the LORD was against them to afflict them and bring them to ruin. Some of them perished by the sword, some by hunger, and some went down alive into the pit. And when the Emperor saw that he was being fought against from heaven, he set out again and returned to his own land. All the chroniclers have recorded this event in this manner. But you must know that a certain wise man and Kabbalist, who is called by his surname *Dorange*, was the cause of this great storm; for when he saw the great danger before his eyes, how all the Jews would lose their lives, he cast certain holy names that were written upon a tablet into the sea, whereby its waves roared and moved violently, and the ships sank like lead in the mighty waters, as you have already heard. For this reason the king (of Algiers) also gave him a place of residence in the forecourt of the innermost royal palace and received him as his counselor.

Regarding the *Schem hammaphorasch*, the following is also written about it in the book *Rasiel*: זה שם המפורש שהזכיר משה רבינו עליו השלום בסנה בי : שיזכור אותו על השד יברח ועל האש יכבה ועל החולי יתרפא ועל החורף יתגרש ואם יזכור אדם שמו ויכתוב אותו על דפתנא ימפ ועל השלטון יאהב אותו והדור שלא תקרא אותו that is: This is the *Schem hammaphorasch*, of which our teacher Moses, upon whom be peace, made mention in the bush. When someone invokes it over a devil, the devil takes flight; over a fire, it is extinguished; over an illness, it is healed; over thoughts, they are driven away. When someone also makes mention of it and writes it upon an enemy, that enemy will die; written upon a ruling regent, he will come to love him. Take care, however, that you do not read it unless you are pure and clean of all filth, for whoever reads it and is not pure and clean will surely die. By this name, *Moses* is also said to have slain the Egyptian (who is mentioned in Exod 2:12), as can be read in *Rabbi Solomon Jarchi's* commentary on that passage and in the book *Zerór hammór fol. 64. col. 4.* (because in v. 14 an Israelite said to Moses: "Do you say this to strangle me?") Just as if he had meant to say: do you also wish to kill me through the utterance of certain words, as you did the Egyptian?), where it is written: מכאן אנו למדים שהרגו בשם המפורש, that is: "From this we learn that he killed him through the *Schem hammaphorásch*." Likewise, in the book *Zeena ureéna fol. 6. col. 1. 2.*, in the Parashah *Nóach*, it can be read from the *Jalkut Schimoni* that a maiden named *Ischtahar*, with whom the angel *Schamchas* had wished to commit fornication, ascended into heaven by means of the *Schem hammaphorásch*. And in the little book *Ben Sirá*, at *fol. 9. col. 2.*, mention is made of *Lilith* (or *Lilis*), Adam's first wife, that she likewise flew up into the air by means of it, as will be shown in greater detail below in the 8th chapter of this first part. Likewise, it will be reported below in the 8th chapter of this first part how *Abishai*, through the utterance of a name, caused King *David*, whom *Ishbi* of *Nob* had intended to kill, to remain suspended between heaven and earth, in the air. But let this suffice for now regarding the performance of miracles through the *Schem hammaphorásch* or other holy names.

Concerning the other opinion of the godless Jews, namely that the miracles of Christ did not occur through the *Schem hammaphorásch* but through sorcery: on this matter the following is read in the old *Nizzáchon p. 41*: כל מעשיו כשוף היו that is, All his works were sorcery. And *p. 90*, where his miracles are mentioned, it is written: הא לך אשר כי על ידי כישוף עשה כמו שעושין חוברים וקסמים ומעוננים

that is, Say that he performed them through sorcery, as sorcerers, soothsayers, and black magicians are accustomed to do. So also at p. 239 of the same work it is reported of him thus: דעו כי מכשף that is, Know that he was a sorcerer, and that he performed all his miracles through sorcery. And p. 34, on the words of Exod 8:7, "Then the magicians did likewise," it is written: מכאן אמר רבי אברהם הגר שלא ידע ישו שם המפורש שהרי אפילו בימי משה שהיו דור קדוש לא ידעו: כ"ש אחרי כן אלא כל מה שעשה עשה על ידי כישוף כי כתוב בעוון גיליון שהיה במצרים ב' שנים ושם למד חכישוף : *that is, Therefore Rabbi Abraham the proselyte, who adopted our faith, says that Jesus did not know the Schemhamphorasch; for consider that even in the time of Moses, which was nonetheless a holy generation, they did not know it, how much less then was it known after those times; therefore he accomplished everything he did through sorcery; for it is written in the Gospel that he was two years in Egypt, and there he learned sorcery, as we say (in the Talmudic tractate Kidduschin fol. 49, col. 2) that ten measures of sorcery came down into the world, and Egypt took nine measures, while the rest of the world took only one measure.* So also in the book *Chissuk emuna*, p. 452, it is said of Simon that through sorcery he deceived people to such a degree that they regarded him as a divine man, and the following is added: מכאן ראיה גם לאותות ישו שהיו נעשים בכישוף ולפיכך הפתאים והפתיים אחריו חשבוהו כמו כן לאלוהי כאשר אתה רואה : *that is, From this we also have proof against the miracles of Jesus, that they occurred through sorcery; for this reason the simple-minded who were led astray after him (so that they believed in him) likewise regarded him as GOD, as you see to this day.*

From this and the preceding discussion, it is thus evident what godless things the senseless Jews teach concerning the most holy and innocent Savior Christ. For this reason, in the Talmudic tractate *Sanhedrin fol. 103. col. 1.*, the question is also raised as to what the words of Ps 91:10, "And no plague shall come near your dwelling," mean, and the answer given is: שלא יהי לך בן או תלמיד שמקדיח : *that is, that you may have no son or disciple who burns his food publicly (that is, who strays from the right path, practices heresy and idolatry, and spreads such teaching publicly,) as Jesus the Nazarene did.* We can also reasonably conclude from this that what the converted Dietrich Schwabe indicates in his work "The Jewish Cloak," in the 2nd chapter of the first part, must be true, where he writes as follows: They (namely the Jews) misuse the name of JESUS to such a degree, and hold it in such contempt, that when they become angry with their children and wish to call them by the most shameful names, just as one might say "you ill-bred rascal" or "you arch-villain," they call them *Jeschu Nozeri*, that is, JESUS of Nazareth, as a term of contempt, as if they wished to say: you are as wicked a rascal or knave as Jesus of Nazareth was. This is also confirmed in the converted Ferdinand Hesse's "Jewish Scourge," in the second part, in the fourth chapter, where he likewise holds this up to the Jews and says: When you have children who are wicked knaves and refuse to behave, you call them Jesus, in this manner: "Oh, what a *Jeschu* you are!" And in the third chapter of the third part he writes as follows: When the Jews call Jesus by the most honorable name they can, which they may sometimes be compelled to do on account of Christians, they call him *Jeschu*. Likewise, when they are angry with their own children, or wish to call some wicked and dissolute rascal and knave by a name, they say *Jeschu Nozeri*, that is, Jesus of Nazareth, as a term of contempt, as if they wished to say: you are just as much a rascal and knave as Jesus of Nazareth. This is likewise attested by the converted Jew Samuel Friedrich Brenz, in his little book which he entitled "The Jewish Shed Snakeskin," where in the first chapter he breaks out

into these words: When a Jew wishes to insult another in the most extreme manner, he calls him *Jeschu Nozeri*, or “you *Tolui*.” When one among them refuses to behave properly, the Jews have this proverb among themselves and say he acts like the *Tolui*, that is, like the Hanged One.

All of this is to be believed all the more because in the *Sepher chasidim*, number 1103, it is commanded to give the name of a wicked person to one who does not behave well, where the words read as follows: אִם צָדִיק יֵשׁ לוֹ בֶן רָשָׁע מְצֻנָה לְקָרָא לוֹ שֵׁם אוֹתוֹ פְּלוֹנִי כְמוֹ עֵשָׂו בֶן יַצְחָק עֵשָׂו בֶן נִמְרוֹד וְאִם לְאוֹתוֹ אֶחָז רָשָׁע קָטָן רָשָׁע יִקְרָא אוֹתוֹ בֶּן מְנַשֶּׁה בֶּן אֶחָז, that is: when a righteous or pious man has a wicked son, it is commanded to call him Esau the son of Jacob, Esau the son of Nimrod. But when that same wicked son has had a wicked forefather, one must call him Manasseh the son of Ahaz. Now, since they are supposed to call an ill-bred son Esau, because Esau was a wicked man, as will be demonstrated at length from their books below in the 16th chapter of this first part, there is no room for doubt whatsoever that they also call such an ill-bred son Jeschu, since they regard JESUS, in the most blasphemous manner, as a wicked man.

The two aforementioned opinions of the Jews, driven by the hellish spirit, must be briefly yet thoroughly refuted; and they must therefore know that Christ performed His miracles neither through the *Schem hammephorash*, nor through sorcery, but through His own divine power and might, which He possessed as the only Son of God and the true *Messias*. For He is called in Isa 9:6 אֲבִי עֵד *avi ad*, that is, Father of Eternity, or Eternal Father; from which it is clearly to be seen that He, as the mighty and eternal God, was to be wonder-working. So also, as the uncreated Angel of the Lord, who manifested Himself many times during the period of the Old Testament, when He appeared to *Manoah* (as is to be seen in Judg 13) and was asked what His name was, He gave this answer: Why do you ask after my name, which is indeed פֶּלִי *Péli*, that is, wonderful or wonder-working? That the words of Isaiah are also to be understood as referring to the *Messias* is attested by Rabbi Moses bar Maimon in his letter called *Iggereth* (or *Iggeres*) *hattéman*, which is printed at the back of his *Sepher mizvôth* (or *Mizvos*) at Amsterdam, where at fol. 127, col. 1, his words read as follows: קָרָא לוֹ הַקָּדוֹשׁ שֵׁשׁ שִׁמוֹת כְּאֵמָרוֹ כִּי יֵלֵד יוֹלֵד לָנוּ בֶן נָתַן לָנוּ וְתֵהִי הַמְשָׁרָה עַל שְׁכֵמוֹ וִיקְרָא שְׁמוֹ פֶּלִי אֶל גְּבוּר אֲבִי עֵד: שֶׁר שְׁלוֹם וְזֶה שֶׁקְּרָאוּ אֶל עַל דֶּרֶךְ הַהִפְלָגָה לְהוֹדִיעַ שֶׁמַּעֲלָתוֹ מַעֲוֵלָה מִמַּעֲלָת כָּל אָדָם: that is, The holy blessed God has named him (the *Messias*, as the preceding words clearly indicate) with six names, when it is said: Unto us a child is born, a son is given unto us, whose government is upon his shoulder, and he has called his name wonderful or wonder-working, Counselor, mighty God, Eternal Father, Prince, Peace. That he calls him *El*, that is, God, however, is done *hyperbolicè*, that is, in a manner of excessive speech, in order thereby to give to understand that his glory will be more excellent than the glory of all men. The said words are likewise expounded of the *Messias* in the book *Rabbôth* (or *Rabbos*) in *Devarim rábba* (or *Devorim rabbo*), fol. 235, col. 1. In this, however, Rabbi Moses bar Maimon errs, in holding that he is called *El*, that is, God, by way of excessive speech; for this name properly belongs to Him as the eternal Son of God, which is proven by the fact that He is also called Father of Eternity, and it is said of Him in Mic 5:2 that His going forth has been from eternity. So also the name *El gibbor*, that is, mighty God, is given in Holy Scripture to the Lord alone, as is to be seen in Deut 10:17, Neh 9:32, Isa 10:21, and Jer 32:18. That the word *El* here does not mean “mighty,” as it sometimes has this meaning elsewhere in Holy Scripture, but rather means “God,” is confirmed by the Chaldean translation, in which the words *El gibbor* are rendered אֱלֹהָא גְּבוּרָא, which

sufficiently demonstrates this. If this is indeed the case, then He performed all His miracles through His own divine power, as the wonderful and mighty God, and not, as the devil alleges through the Jews, through the *Schem hammephorash* or sorcery.

But this too is an accursed slander, that Christ performed His miracles through sorcery, since no sorcerer, and no devil either, can raise a dead person, as Christ the Lord did, even according to the testimony of that infernal little book *Toledóth Jéschu*, and I prove this from the book *Nischmáth* (or *Nischmas*) *chájim fol. 148. col. 1.*, where Rabbi Menasse ben Israel, in the third chapter of the third *Máamar*, writes as follows: אמרו ח"ל שלשה מפתחות לא נמסרו ביד שליח ובמערבא אמרי ד' וסימנם מפ"תח: רצוני : לזכר מטר פרנסה תחיה חיה רמזו לנו שלא יש כח בשום שד או רוח שהם שלוחי השם לפעול הפעולות הללו ולכן לא תמצא שום מכשף אשר נאמר עליו שהיה לו כח להוריד מטר להחיות זרע ופרנסה בעולם להחיות מתים או לפתוח רחם העקרות זולת הנביאים הקדושים היו פועלים אותם דמיון משה שמואל אלישע אליהו ודומיהם על ידי תפלה והתנוגים להשם יתברך כי אין יכולת בשום בריה לפעול אותם מבלעדי השם ובמעלה הזאת יבחנו הנביאים מפועלי האון that is, our Rabbis, of blessed memory, say (in the Talmudic tractate *Taanith* (or *Taanis*) *fol. 2. col. 1.* and in the tractate *Sanhedrin fol. 113. col. 1.*) that there are three keys which are not given by God into the hand of one who is sent by Him; in the land toward the setting of the sun, however, it is said there are four, which are indicated by the word מפתח *maphtéach* (which means "a key" and consists of the letters M, P, T, and Ch), and the first letter M signifies *Mátar*, that is, rain; the second P signifies *Parnása*, or *parnóso*, that is, sustenance or nourishment; the third T signifies *Techija*, that is, the resurrection of the dead; and the fourth Ch signifies *chája*, that is, childbearing, or birth; and by this they have indicated that no devil or spirit, which are God's messengers, has any power whatsoever to perform such works. Therefore you will also find no sorcerer of whom it is said that he had the power to bring down rain, to bring forth seed and nourishment, to raise the dead to life, or to open the barren womb; and the holy prophets, such as Moses, Samuel, Elisha, Elijah, and others like them, performed such things only through their prayers to God, for no creature has any power to bring these things to pass except God, and the true prophets are distinguished from those who do evil by this very prerogative. These are the words of the aforementioned Rabbi Menasse.

Those, therefore, who dared to say in a godless manner of Christ that He performed His miracles through sorcery, and consequently also raised the dead through sorcery, were incompetent asses who did not even know that, according to their own *Talmud*, this could not be true; or else the Devil, the sworn enemy of Christ, had so hardened their minds that they could not think of it. It is also well worth noting that *Rabbi Menasse ben Israel* reports that none but the true prophets of God had done such things, and that by this means the false prophets and wicked men are distinguished from the true prophets; from which it then irrefutably follows that Jesus, who, as is reported in the little book *Toledoth Jeschu* itself, raised certain dead persons, must at the very least have been a pious and true prophet. Since, moreover, it is said of God in Ps 72:18 that He alone does wonders, and He would therefore have had to have performed those miracles that are attributed to Christ, it would follow from this, in a blasphemous manner, that God had thereby helped Christ to carry out his seductions away from the paths of righteousness, to introduce all manner of errors, and to bring a shameful idolatry into circulation, which wicked deeds are blasphemously imputed to our most innocent Savior by His sworn enemies, the Jews.

Having now seen from the foregoing what abominable vices the godless Jews, at the instigation of the devil, attribute to Christ the Lord, we also wish to consider at this point what they further write about Him from such an impulse, and how He is supposed to have fallen into the hands of His enemies. The history of the New Testament teaches us that when the time of His suffering, which had been appointed from eternity, drew near, Satan entered into Judas Iscariot, who was one of His disciples, and who betrayed Christ, whereupon He was seized and led away as a prisoner, as may be read in Luke 22. The devil, however, presents this matter in the blasphemous little book inspired by him, the *Toledoth Jeschu*, mixed with horrible lies and in a manner altogether different, so that he might only cast suspicion upon the New Testament, as though the matter were presented therein in a completely different way than it actually is. But so that the devil's shameful tricks therein may be seen, I will set down here everything that is found therein on this subject; from page 8 to page 17 the words read as follows:

ויהי ביום החמשי ותבא השמועה רעה לירושלים : ויהי בבואם לעיר הקדש ויגד להם : את כל אשר עשה ישו ושמחו הפריצים שמחה גדולה : אבל הזקנים והחסידים געו בבכי מאד וסנהדרי גדולה וסנהדרי קטנה אכלו אבל גדול : ויאמרו לשלח אליהו אחריו כי אמרו בלבבם אולי ננצח אותו בעבור ה' להפילו בדין ומשפט מות וישלחו אחריו את ענניה ואת אחזיה אנשים חשובים מסנהדרי קטנה ויבאו לפניו וישתחוו לו למען הרבות מכשוליו והוא היה סבור שהם גם כן מאמינים לו ויקבלם בסבר פנים יפות ויושיבם בראש סיעתו הרשעה ויאמרו לו הנה החסידים והחשובים שבירושלים הם שלחוני אליך שתבא אליהם כי שמעו עליך שהן אלהים אחר : ואמר להם ישו האמת שמעו והנה כל אשר תאמרו אעשה ובתנאי זה שיצאו כולם לקראתי סנהדרי גדולה וקטנה ואותם שפסלוני אותי ויקבלוני פני עמרם שמקבלים אדוניהם אבוא אליהם. ויענו השלוחים לירושלים ויגידו להם את כל אשר דבר ויענו ויאמרו הזקנים והחסידים את כל אשר דבר נעשה. וישבו הנשים ויגידו לישו את כל אשר דברו וישמח ישו ויאמר להם ישו אני אלך עמכם ויהי כאשר בא ישו לנוב סמוך לירושלים ויאמר להם ישו היש לכם פה חמור אחד יפה וטוב ויאמרו יש ויאמר הביאוהו לפני ויביאו לו חמור יפה וירכב עליו לירושלים ויהי כאשר בא לעיר ותהם כל העיר לקראתו ויד ישום את קולו ויאמר להם עלי נביא זכריה הנביא הנה מלכך יבא לך צדיק ונושע עני ורוכב על חמור ועל עיר בן אתונות וכאשר שמעו כן כבו בפיה גדולה ויקרעו בגדיהם ויבאו החסידים אל המלכה היא הלנה המלכה אשת ינאי המלך הנזכר והיא מלכה אחרי מות אישה והיא נקראת גם כן אוליניא ובנה היה מונבז המלך הנקרא הורקנוס שהרגו הורדוס עבדו ואמרו אליה האיש הזה בן מות הוא שמתעה את הבריות אחריו תן לנו רשות ונלכדהו אותו בשחיתותינו : והגן המלכה להם שלחור אחריו ואדע שענייני ה' היא תשבח זאת להציל אותו מידם כי היא היתה קרוב לה : ויבינו החכמים את מחשבתה ויענו פה אדוניתנו המלכה אל תעלה על דעתך לדורשו לשלומו וטובתו כי הוא מכשיל ומטעה את הבריות בכשוף. ויספרו לה גם כן המעשה משם המפורש. ויאמרו עליך להוציא לאור משפטו כי בן מות הוא והוא ממזר בן הנדה ויספרו לה המעשה מיוסף פנדרה וחמץ להם המלכה גם לדבר הזה אשמע לכם הביאוהו לפני ואשמע מה ידבר ומה יעשה כי כל העולם מספרים לי על הנוראות הגדולות אשר הוא עושה : ויענו לה החכמים נעשה כדברך וישלחו אחר ישו ויבא לפני המלכה. ותאמר לו המלכה שמעתי עליך מעשים נוראים אשר אתה עושה לפני בן ויעילה ישו כל אשר תאמר אעשה רק בבקשה ממך שאל תסטרי ביד אותם הרשעים שאומרים עלי שאני ממזר. ותאמר לו המלכה אל תירא ויאמר ישו הביאו לי מצורע אחד וארפאהו. ויביאו לו מצורע וישם ידו עליו ויזכור שם הגדול וטהר את האיש וישב כבשר הנער. ויאמר עוד ישו הביאו לי מת ויביאו לו מת אחד וישם ידו עליו ויזכור את השם ויהי ויעמוד על רגליו ויאמר ישו עלי ניבא ישעיהו אז ידלג כאיל פסח וגו' ותאמר המלכה לחכמים איך אמרתם עליו שזה האיש מכשף הוא והלא ראיתי בעיני שהוא עושה מעשים מבין אלהים : ויענו לה חכמים ויאמרו אל יעלה על לבך המלכה לומר כן כי בודאי מכשף הוא ותאמר המלכה לחכמים צאו מלפני ואל תדברו עוד סברים האלה לפני. ויצאו החכמים מלפני המלכה נמחי נפש ויאמר איש אל רעהו הבה נתחכמה לו שיפל בידנו. ויען חכם אחד מהם אם טוב בעיניכם ילמוד אחד מאתנו גם הוא את השם ויעשה מעשים במותו אולי נלכוד אותו. וייתב הדבר בעיני החכמים ויאמרו האיש אשר ילמוד השם ויכחיש אותו שמור בן הזהו יהיה שכרו כפול לעולם הבא. ויקם אחד מן החכמים ושמו יהודה ויאמר אליהם אם תקבלו עליכם העוון שאזכיר את השם הגדול אני אלמוד אותו אולי יעשה אלהים כרחמי וכרוב חסדיו וימסור בידי אותו המסור בן הנדה. ויענו כולם ויאמרו עלינו העוון אך עשה והצלח. אז הלך הוא גם כן לקדשי הקדשים ויעש גם כן מה שעשה

ישו וילך בתוך העיר ויקרא בקול גדול מי הם האומרים על זה הממזר בן הנדה שהוא בן אלהים הלא אני בשר ודם אעשה ככל אשר עשה ישו. ויבא הדבר לפני המלכה והשרים ויבא יהודה לפני המלכה וילכו אחריו זקני ירושלים וחמיה ותשלח המלכה אחר ישו ותאמר אליו עשה לנו כאשר עשית בראשונה ועש האותות לפני העם ויאמר ויאמר יהודה אל המלכה ולכל העם אל יעלה על לבבכם מכל אשר עשה הממזר כי אם בין הכוכבים יעשה קינו משם אוריד אותו ויאמר ישו אל כל העם הלא מעולם הייתם עם קשה עורף מיום דעתי אתכם ויאמר אליו יהודה עורך מחזיק בטומאתך אתה ממזר בן הנדה הלא עליך אמר משה רבינו כי יסיתך אחיך בן אמך לאמור וגו' והוצאת את האיש ההוא וסקלתם אותו באבנים ומת ובערת וגו' ויען אותו ממזר בן הנדה ויאמר הלא עלי נבא ישעיה ודור זקני ה' אמר אלי בני אתה היום ילדתיך וגו' ועוד פסוק אחר אומר נאם יי' לאדוני שב לימיני ועתה אעלה אל אבי שבשמים ואשב לימיני ועיניכם רואות ואתה יהודה אל תבא שמה. ויפרוש ישו את השם הגדול ויבא הרוח ויוליכנו בין שמים וארץ ויפרוש יהודה ג"כ את השם ויבא הרוח ויוליך אותו גם כן בין שמים וארץ והיו פורחים באויר העולם ויתמהו כל הראים מאוד ויבא יהודה ויזכור את השם ויתפוש את ישו להשליכו לארץ וישו זכר גם כן את השם לבקש להשליך את יהודה לארץ והיו נאבקים זה עם זה. ומראת יהודה שלא יכול לקלקל את מעשיו של ישו השתין על ישו ויטמאו שניהם ונפלו לארץ ולא יכלו עוד להשתמש בש השם עד שיטבלו. ויתפשו את ישו משפט מות ויאמרו לו אם תרצה להנצל עשה לנו כבראשונה וירא ישו כי לא יכול לעשות ויען את קולו בבכי ויאמר עלי נבא דוד זקני כי עליך הורגנו כל היום וגו' והיה כאשר ראו תלמידיו וסיעתו הרשעה וימסרו את נפשם למות וילחמו עם זקני ירושלים וחכמים ויבריחו את ישו מהם חוץ לעיר וימהר ישו וילך הירדנה. וילך עוד ויקח שני אבני דחיים וינצם אותם על פני המים וישב עליהם וידוג דגים לפני סיעתו ויאכלו. ותבא השמועה לירושלים ויתאבלו החסידים והחכמים ויאמרו מי האיש אשר יפשוט נפשו בכפו וילך ויסיר את השם הגדול מאותו ממזר בן הנדה ואנחנו ערבים לו להביא אותו לחיי עולם הבא ויאמר יהודה אני אלך ויאמר לו לשלום. וילך יהודה ויתנגר בין הרשעים ודומה ויהי בחצי הלילה ויפול אלהים תרדמה גדולה על אותו ממזר כי יהודה השביע את המלאך הממונה על השינה. ויבא יהודה אל אהל הממזר ויקח סכין ויקרע את בשרו של ישו ויוצא ממנו את פת כתב הקדש. ויקץ ישו משנתו ותנהם רוחו מבעית וחרד ישו מאד ויאמר לתלמידיו דעו לכם שאבי שבשמים רוצה לקחת אותי אצלו כי אמר אלי אין כבודך בין אנשים. ויאמרו לו תלמידיו ואנו מה תהא עלינו ויאמר להם אשריכם ואשרי חלקיכם אם תשמעו לקולי כי תשבו לימיני אצל אבי שבשמים וישאו את קולם ויבכו. ויאמר להם ישו אל תבכו כי יש שכר לפעולתכם אך אל תמרו את פי. ויענו ויאמרו כל אשר תצוה נעשה וכל איש אשר ימרה את פיך יומת. ויאמר להם ישו אם תשמעו בקולי עשו עמדי חסד ואמת לבוא עמי לירושלים ואני אתחפש ואבוא בתוכם למען לא יכירוני אנשי ירושלים. ודבר ישו את הדברים בערמה כדי לבוא לירושלים בהחבא ולגנוב אל המקדש ללמוד את השם, והם לא ידעו את מחשבתו הרעה ויענו כולם כל אשר תצונו נעשה לא נטה ימין או שמאל. ויאמר להם השבעו לי וישבעו לו סקק ועוד גדול והמה לא ידעו כי יהודה בתוכם כי לא הכירוהו. אחר זאת ויאמר יהודה לתלמידיו נעשה לנו מלבושים שונים פן יודע מי אדוננו וייטב הדבר בעיניהם ויעשו כן. וכינו את דרכם לבוא לירושלים לתת את חג המצות ויהי באשר דאו החסידים את יהודה וישמחו מאוד ויאמרו לו דבר ותא לנו את כל אשר נעשה כי הוא יצא מהם בהחבא אל זקני העיר וחכמיה. ויגד להם יהודה את כל אשר נעשה ואיך העביר את השם מאותו הממזר. וישמחו מאוד. ויאמר להם יהודה אם תשמעו בקולי אמסור אותו הממזר בידיכם כעת מחר. ויאמרו לו החכמים אדעת את טענא וסופא ויאמר יהודה יודעתי וזהו הוא יבא כעת מחר להיכל לזבוח את זבח חג הפסח ואני נשבעתי לו בעשרת הדברים שלא למסרו בידיכם ועמו עשרים מאות איש כולם מלובשים מלבוש אחד ואתם תחללו כעת מחר והוא האיש אשר אשתחוה ואכרע לו הוא הממזר. ואתם עשו כבני חיל והלחמו כנגד סיעתו ותפשו אותו. ושמעון בן שטח וכל החכמים הוקמט שפתו שמהה גדולה ויאמרו לעשות בדברי יהודה וישמחו.

These are the words of the aforementioned diabolical blasphemy-pamphlet *Toledoth Jeschu*, from which one can see how the hellish dragon, through the one who wrote it, perverted and twisted the history of Christ's Passion, so that the Jews who read the New Testament and might find the matter described differently therein would regard it as false and untrue. One must also consider with what embittered spirit that same villain, damned for all eternity, called our most innocent Savior so often a whore's child and son of the unclean. But this accursed and blasphemous fabrication contains so many gross lies that all the Jews who accept it as pure truth ought to be ashamed of it. For first,

it is stated that what was narrated took place in the time of Queen *Helena*, who had assumed the government of the Jewish land after the death of her husband, King *Jannæi*; and that King *Munbas* or *Monobazus*, who was also called *Hyrchanus*, was her son, whom his servant *Herodes* had put to death. But the Jews must know that King *Jannai*, or *Alexander Jannæus*, had not *Helena* but *Alexandra* as his wife, who assumed the government after his death; and that Queen *Helena*, the mother of *Munbas*, was a queen of the *Adiabeni* and thus an entirely different person, who 25 years before the destruction of the Temple, and therefore long after the Passion of Christ, converted to the Jewish faith together with her son *Munbas*. Likewise, that *Hyrchanus* was never called *Munbas*, but that these two names belonged to two entirely different persons; and that Queen *Alexandra*, the wife of *Jannæi*, who is here called *Helena* through a gross error, lived before the Roman Emperor *Julius Caesar*, and therefore very long before the time of Christ; whereas Christ was born under Emperor *Augustus* and crucified under Emperor *Tiberius*. How then can the dull blockhead who, at the instigation of the devil, the father of lies, composed the accursed lying-pamphlet *Toledóth Jéschu*, write that Jesus was born in the time of King *Jannæi* and, after his death, during the reign of his wife *Helena*, was stoned and hanged, when in fact Queen *Alexandra*, as noted, lived so long before the time of Christ, and *Helena*, as a pagan queen who never ruled in Jerusalem, only converted to the Jewish faith after His Passion and death? But if the senseless Jews are unwilling to believe this, I will prove it to them clearly from their own books, and they must know that in the Jewish historian *Josephus*, in the thirteenth book of the *Antiquities*, in chapter 24, as well as in the first book of the *Jewish War*, in chapter 4, it is stated that after the death of King *Jannæi*, his wife *Alexandra* assumed the royal government and had two sons, the elder of whom, named *Hyrchanus*, she first made high priest and subsequently also elevated to royal dignity; the younger, however, who was called *Aristobulus*, she left in his former lowly station on account of his fierce temperament and hasty disposition. And it is to be noted here that this Queen *Alexandra* died in the year 3899 after the creation of the world, and 65 years before the birth of Christ. So too does Rabbi *David Gans* write in his history book *Zémach David*, in the first part, fol. 23, col. 1, *numéro* 668, as follows:

אלכסנדרא אשתו של המלך ינאי אלכסנדר המלכות השמיני לבית חשמונאי מלכה בשנת תר"פ היא היתה אשה חכמה ויראת חטא ותאהב את הפרושים ונתנה להם ממשלה על הצדוקים לעשות עמם כטוב בעיניהם : ולה שני בנים שם הגדול הורקנוס השלישי היה אוהב את הפרושים והמלכה נתנה לו את הכהונה : ושם השני אריסטובולוס השני אוהב את הצדוקים עשתה לשר צבא על הצדוקים :

that is: *Alexandra*, the wife of King *Jannæi Alexandri*, who held the royal government of the house or lineage of the *Hasmoneans*, reigned in the year 688 (of the fourth thousand of the world's chronology, that is, in the year 3688 after the creation of the world according to Jewish reckoning, which does not agree with ours, briefly mentioned just before); and she was a wise and pious woman, and loved the Pharisees, and gave them authority over the Sadducees to deal with them as they saw fit. She had two sons, the elder of whom was *Hyrchanus* the third, who held the Pharisees in esteem, and his mother gave him the high priesthood; the second, however, was called *Aristobulus* the other, who loved the Sadducees, and his mother made him a commander of the army over the Sadducees.

Regarding Queen *Helena* and her son *Munbas*, one finds in the aforementioned twentieth book of *Josephus*, in the 2nd chapter, that she was the queen of the *Adiabenes* and a pagan, but that in the

year 4009 after the creation of the world, that is, 49 years after the birth of Christ, she, together with her two sons, one of whom was called *Izates* and the other *Munbas* or *Monobazus*, adopted the Jewish faith; and it is further recorded there that she subsequently traveled to Jerusalem in order to see the Temple and to worship God there. The aforementioned Rabbi David Gans likewise writes of these same persons in his said book, *fol. 15. col. 2.*, in the second part, as follows: הילני מלכת, that is, *Helena*, the queen of the *Adiabenes*, and her two sons *Munbas* and *Izates* adopted the Jewish religion in the time of Emperor *Claudius*. On this same matter, Rabbi *Azariah* also writes in his book *Me'or enäim, cap. 51. fol. 162. col. 1.* as follows: עם אמרם ז"ל ביומא שהילני היתה אמו של מונבז לא אמרו שמונבז היה ממלכי חשמונאי ואיך יתכן זה כי מספר העתים לידידיה ומן היוספון לרומיים וליהודים וכל דסופרים מקצה ובפרט הראב"ד בזכרון דברי בית שני נודע לודאי שהאחרון במלכי חשמונאי היה הורקנוס בן ינאי המלך והמלכה אלכסנדרא ושנמשכה פעולתו ל"ד שנים עד קום הורודוס חתנו ויהרגהו וגו' תוכן הדבר שהילני ובניה היו גרי צדק מגיי הארץ וכמו שיתבאר בע"ה מן הפרק הבא אשר ממנו ידעו גלגולי סבותם איך באו לחסות תחת כנפי אלהינו בימי הקיסר קלאריאו כעשרים וחמש שנים קודם חרבן הבית. *that is: Although our Rabbis, of blessed memory, say in the Talmudic tractate Yoma that Helena was the mother of Munbas, they did not say that Munbas was descended from the kings of the Hasmoneans. How indeed could that be the case? For from the chronology, or the book of times, of Jedidja, and from Josephus, which the Romans (that is, the Christians) and the Jews possess, as well as from other writers, and in particular from the history of the Second Temple by Rabbi Abraham Ben David, it is certainly known that the last of the kings of the Hasmoneans was Hyrcanus, the son of King Jannaeus and Queen Alexandra, and that his glory and reign lasted thirty-four years, until Herod, his son-in-law, rose up and put him to death, &c. It is therefore clear that Helena and her sons converted from the pagans of the earth to the Jewish faith and adopted it fully and in all respects, as will be demonstrated in the following chapter, with God's help, from which the circumstances shall become known of how, in the time of Emperor Claudius, approximately 25 years before the destruction of the Temple, when Agrippa was king and Ishmael, the son of Phabi, was High Priest, they took shelter under the wings of our God. Thus far are the words of the said Rabbi Azariah. It is therefore evident from the testimonies adduced that everything reported in the little book Toledoth Jeschu as having supposedly occurred between Queen Helena and Christ is a presumptuous and gross lie, for this queen never saw him and did not come to the Jewish land until long after his death; from which one may also reasonably judge concerning all the rest, that it consists of nothing but diabolical lies.*

Second, it is mentioned therein that Jesus was a kinsman and blood relative of Queen *Helena*, and that she had therefore sought to save him; and the claim that he was her kinsman is taken from the Talmudic tractate *Sanhadrin fol. 43. col. 1.*, where one reads: קרוב למלכות היה, that is, He was a close relative of the royal authority. But how could he have been her kinsman, given that he was of Jewish descent and she of pagan descent?

Third, it is said that after *Judas* had likewise learned the *Schem hammphorasch*, he appeared before Queen *Helenam*, and Jesus was also summoned there, and that the two of them subsequently fought one another while flying through the air; from which it follows that they must have come to know each other quite well, and since Jesus had his disciples with him everywhere, *Judas*, the adversary of Christ, must also have become sufficiently known to them. How then could it be possible that *Judas*, so shortly after this, could have presented himself as such a stranger to Christ and all his disciples

that they would not have recognized him immediately when he mingled among their company, proposed the scheme of making and wearing the same kind of clothing, and went with them into the city of Jerusalem? Should they not, having previously seen in many places that he was Christ's declared enemy, who had so fiercely persecuted and publicly reviled Him, have driven him away from themselves? It is therefore easy to conclude from all this that the whole affair is likewise a palpable lie.

Fourth, it is reported that, after JESUS had healed the *Schem hammphorasch* into his flesh in the Temple at Jerusalem, he subsequently, once he had left Jerusalem, took it out again and thereby performed his miracles; and nowhere is it mentioned that he put it back into his flesh. Yet notwithstanding this, it is said that Judas, when Jesus had fallen into a deep sleep, cut open his flesh and took out the Name, after which *Jesus* could no longer perform miracles. But how could he have cut it out of the flesh, seeing that it was no longer in there, but was supposed to have already been cut out by *Jesus* himself beforehand? How also could he have taken the Name away from *Jesus*, since through much practice he must have learned it so thoroughly by heart and impressed it so firmly into his memory that it would have been impossible to deprive him of it? Indeed, how could *Judas* even have known where *Jesus* had healed the Name into his body, so that he could have found it so readily? How also could such a thing have been done so secretly, given that *Jesus* always had so many disciples around him, and indeed, when *Judas* was with him and had disguised himself, there were supposed to have been as many as two thousand men with him? Would not someone have noticed it?

Fifth, it is stated that *Jesus* was first stoned to death and only then hanged, which is, however, a gross untruth, for he was nailed to the cross alive, in accordance with Roman custom.

Sixth, it is alleged that Jesus had conjured the wood, while he still possessed the *Schem hammephorásch*, so that none of it would bear him, but rather broke beneath him; and that he was therefore hanged upon a large cabbage stalk, which Judas had brought from his garden. But this too is once again a senseless fabrication; for to what end should Christ, since he is supposed to have known that he would be hanged, have conjured the wood in such a manner, seeing that one could have hanged him on a stone, or on an iron bar fixed in a wall (although such a manner of hanging was not customary), or killed him in some other way, so that he would have gained no benefit from such conjuring? He would rather have had to conjure his adversaries, so that they could have undertaken and accomplished nothing against him. And just as it is an exceedingly great lie, what is read in the Talmudic tractate *Kethuvóth* (or *Kesúvos*) fol. III, col. 2, where it is written thus: אָמַר רַבִּי שִׁמְעוֹן בֶּן תַּחֲלִיפָא קָלָה שֶׁל כְּרוֹב הַנִּיחַ לָנוּ אָבָא הֵינּוּ עוֹלִים וְיורִידִים בּוֹ בַסּוּלָם, that is, Rabbi Shimon, the son of Chalafta, has said: my father left us a cabbage stalk, and we climbed up it with a ladder and climbed back down again; since no cabbage stalk of such a size is to be found anywhere in the entire world; so likewise it is a shameless untruth that Jesus, as is also reported in the old *Nizzáchon* p. 137, was hanged upon a cabbage stalk, which without doubt would have had to be no smaller than the one that Rabbi Shimon's father is supposed to have left behind. The author of the old *Sepher Nizzáchon*, p. 10 also contradicts the booklet *Toledóth Jeschu*, inasmuch as he writes that God had said that Jesus was to be hanged upon a piece of wood, as his own words, which will follow shortly, demonstrate: how then should he have been hanged upon a cabbage stalk? Finally,

Seventh, it is said that Jesus was stoned and hanged by the Jews, with no mention whatsoever of the Roman governor *Pontius Pilate* and his subordinate soldiers, even though *Pilate* had Him nailed alive to the wood and crucified at the Jews' urgent insistence, as can be seen in Matt 27:26 etc. and John 19:13 etc. That Christ was crucified by order of *Pilate*, however, can be seen from the pagan historian *Cornelius Tacitus*, who writes thus in the 15th book of his Histories: *Auctor nominis ejus Christus, qui Tiberio imperante, per Procuratorem Pontium Pilatum supplicio affectus erat*. That is: the originator of that name (namely of the Christians, as the preceding words make clear) was Christ, who, during the time when *Tiberius* was Emperor, was executed by the governor *Pontius Pilate*. There are indeed many other shameful lies contained in the cited words of the oft-mentioned little book, but since they are not worthy of a response, I have chosen to remain silent about them.

Since it has also been mentioned in the foregoing that Jesus was condemned to death and executed, we wish, in conclusion to this chapter, to examine as well for what reasons this is supposed to have occurred, according to the Jews' diabolical teaching; and it is to be known that three such reasons are found in their books.

The first reason is supposed to be that He, according to their damnable opinion, practiced sorcery. Concerning this, the following is written in the Talmudic tractate *Sanhedrin fol. 43. col. 1.*: בערב הפסח תלאוהו לישו והכרו יוצא לפניו מ' יום יצא ליסקל על שכישה והסית והדיח את ישראל כל מי שיודע לו זכות יבא וילמד עליו ולא מצאו לו זכות ותלאוהו בערב פסח: that is, On the eve of the Passover feast, Jesus was hanged; but a crier had gone out before him forty days, and declared that he was to be stoned, because he had practiced sorcery and led the people astray and turned them away (from the true faith); but anyone who knows something in his defense should come forward and make it known. Nothing, however, was found to justify him, and therefore he was hanged on the eve of the Passover feast. And in the old *Nizzáchon*, the following is read at p. 139: וכן תלהו כי כשף והדיח

that is, Know, however, that he (namely *Jesus*) was a sorcerer, and that all his miracles were performed through sorcery; therefore he was, as is right and proper, and as God commanded us, condemned to death.

The second reason is supposed to be that he practiced idolatry and thereby also led the people into that same idolatry, namely the worship of *Markolis*, or *Mercurius*. Concerning this, the following is read in Rabbi *Abraham Perizol's* book *Maggén Abrahám*, in the 59th chapter: לפי דברי ז"ל לא עשה עצמו אלוה אלא שזקף לבנה והשתחוה לה והטעה הרבה מישראל בעבודת מרקוליס כמו שנזכר בפרק חלק ובפרק עגלה ערופה ובאון גליון לא נזכר מזה כלום אלא שהיה אומר על עצמו שהיה בן אלהים מ"מ מפני הטיה זה נדחו ישראל להריגה, that is: According to the statement of our rabbis, of blessed memory, he did not present himself as a God, but rather he erected a baked stone and bowed down before it, and also led many of Israel astray through the worship of *Markolis*, as is indicated in the chapter *Chelek* (of the Talmudic tractate *Sanhedrin fol. 107, col. 2*) and in the chapter *Egla arúfa* (of the tractate *Sota fol. 47, col. 1*). In the Gospel, however, not the slightest mention is made of this; rather, (only the following is read,) that he said of himself that he was the Son of God; notwithstanding this, the Israelites condemned him to death on account of leading the people into idolatry.

The third reason is supposed to be that he led people astray and turned them away from God, and that he also, according to some opinions (for, as can be seen from the preceding section from the

book *Maggén Abraham*, not all agree on this point), presented himself as a God. Therefore it is written in the old *Nizzáchon*, page 239, as follows: שבן אלהים הוא והיהוהו למיתה: that is: After he (namely *Jesus*) had grown up and said that he was the Son of God, they condemned him to death as a seducer and one who leads others into apostasy. And on page 10 of the aforementioned *Nizzáchon* it is written: לפי שראה הקב"ה שעתיד ישו להטעות העולם ולומר שהוא אלוה: that is: After the holy and blessed God had seen that *Jesus* would lead the world astray and into error, and would say that he was God, God said it is better that people die and that *Jesus* be hanged on a tree and not eat from the Tree of Life, so that all those who come into the world may know that he is no God. Likewise, the words of Balaam in Num 24:23, אי מי יחיה משומו אל, that is, as the Jews interpret them: Alas, who will live on account of him who presents himself as a God? are understood by the blind Jews as referring to *Jesus*; hence in *Abarbanel's* book *Maschmia jeschua*, fol. 5, col. 1, the following is read: אי מי יחיה משומו אל פירושו בלא ספק אי מי יחיה באותם הימים שאידם ילוד אשה ישים עצמו אל שרמז בזה לישוע הנצרי שאמר על עצמו שהוא אלוה או שאמרם אחרים עליו כי לא מצאנו זולתו שישים עצמו אלוה ואע"פ שאמר נבוכדנצר אדמה לעליון אין זה מורה על האלהות בלתי השווי תם שהוא חרף וניא וישא מרום עיניו אל קדוש ישראל הנה לא אמר שיהיה הוא הסבה הראשונה בורא עולם כאשר עשה ישוע הנצרי או עשו עליו. ואולי אמר אי מי יחיה משומו אל על בני יהודה שהרגוהו בירושלים וסבבו לבני ישראל בגלות אדום צרות רבות ורעות: The interpretation of the words "Alas, who will live before him who presents himself as a God?" is without doubt this: Alas, who will live in that time in which a man born of a woman will set himself up as a God; by which *Jesus the Nazarene* is meant, who said of himself that he was God, or of whom others said this; for we find no other who presented himself as a God. And although *Nebuchadnezzar* (Isa 14:14) said "I will make myself like the Most High," this is nevertheless not to be understood as referring to divinity, for in wishing to be like Him, he did not make himself equal to Him. Even though he also blasphemed and reviled, and lifted his eyes on high against the Holy One of *Israel*, he nevertheless did not say that he was the first cause and the Creator of the world, as *Jesus the Nazarene* did, or as others did on his behalf. Perhaps he (*Balaam*) spoke the words "Alas, who will live before him who presents himself as a God?" concerning the children of *Judah*, who killed him in *Jerusalem* and thereby caused the children of *Israel* many and grievous afflictions in the *Edomite* exile or misery (in which they live among the Christians). In this sense the aforementioned words are also taken in the book *Majene jeschua*, fol. 49, col. 2, in the eighth *Majan*, in the eighth *Tamar*. So also in *Rabbi Lipmann's* *Sepher Nizzáchon*, page 14, number 8, it is written on this matter as follows: הלא על הנצרי ניבא בלעם אי מי יחיה משומו אל כי אי לכל אותם שיהיו מן אותו שישים עצמו אל אי לעולם הבא: that is: Did not *Balaam* prophesy of the *Nazarene*: "Alas, who will live before him who presents himself as a God?" For woe to all those who will be of him who will make himself a God! Yes, woe to them all! for they will afflict those who do not believe in him; but those who do believe in him will be lost in the world to come (that is, in eternal life).

These are, according to the godless teaching of the malicious Jews, the reasons why *Jesus* was supposedly condemned to death; but the claim that He was arrested and executed on account of sorcery, idolatry, and leading people astray is a diabolical falsehood. For He, as the eternal Son of God and true Savior of the world, could not have committed any sin, as has already been demonstrated above; how then could He have practiced sorcery and idolatry, and turned people

away from God? The testimony of the Jewish historian Josephus, cited above in the second chapter, teaches the exact opposite.

As for the matter of His having presented Himself as God, we read in Matt 26:63-64 that when the high priest had adjured Him to say whether He was Christ, the Son of God, He answered: "Thou sayest it," which means as much as "Yes, I am He," as is clearly seen from Mark 14:61; for which reason the high priest also tore his garments and said: "He has blasphemed God; what further need do we have of witnesses? Behold, now you have heard His blasphemy. What do you think?" And thereupon the answer was given: "He is guilty of death," as is seen in Matt 26:65-66 and Mark 14:63-64. Christ, however, spoke entirely rightly and well in this matter, for He is in truth the eternal Son of God, and consequently true God, as will be demonstrated with powerful proofs in the fourth chapter immediately following. But He did not wish, as already noted above, to deliver Himself from the hands of His enemies, although He, as an almighty God and Lord, could have done so with the greatest ease; rather, He willingly submitted to the suffering for the sake of which He had assumed human nature, so that the poor, sinful human race might thereby be redeemed from eternal damnation, and that which had been determined in the counsel of God, as is read in Acts 2:23 and 4:28, might be accomplished. Thus the holy Apostle Paul also writes of Him in the Epistle to the Hebrews, chap. 2:9-10, as follows: "But we see Jesus, who was made a little lower than the angels, crowned with honor through the suffering of death, so that by the grace of God He might taste death for all. For it was fitting for Him, for whom are all things and through whom are all things, who has brought many children to glory, that He should make the captain of their salvation perfect through suffering."

Chapter IV.

Therein is shown what, according to the accursed teaching of the godless Jews, is supposed to have happened to Christ after His suffering and death; and it is demonstrated that He is the true Messiah, and not merely a plain man, but also GOD; with an additional account of what the Turks' Quran says concerning Christ.

The history of the New Testament teaches us that after JESUS had given up His spirit on the cross and had died, Joseph of Arimathea, with Pilate's permission, laid His body in a new tomb hewn out of a rock, and rolled a great stone before the door of the tomb. But the next day the chief priests and Pharisees went to Pilate and asked him that the tomb might be secured by guards, so that no one could come and take the body of Christ out of it, and that His disciples might not have occasion to say He had risen from the dead; in which Pilate also complied with them, so that the tomb was well guarded and the stone upon it was sealed, as can be seen in Matt 27:57 ff. On the third day He rose again from the dead (Matt 28:1 ff.; Mark 16:1 ff.; Luke 24:1 ff.; John 20:1 ff.), and thereafter appeared to His disciples at various times and in different places, and spoke with them (Matt 28:16 ff.; Mark 16:14 ff.; Luke 24:13 ff.; John 20:19 ff.); and after He had restored Peter, who had denied Him, to his office (John 21:15), and had given His apostles the command to preach the Gospel throughout the whole world (Matt 28:19; Mark 16:15), He ascended visibly and publicly into heaven

before the eyes of His disciples (Luke 24:51; Acts 1:9-10), where He sits at the right hand of His heavenly Father (Eph 1:20; Heb 1:3), from whence He will come again to raise the dead (Phil 3:20-21 and 1 Thess 4:14) and to judge the living and the dead, as is read in Matt 25:30-31; Acts 17:31; Rom 2:16 and 14:10. But the wretched devil, who has at all times taken great pains to turn men away from the sole saving faith in Christ, teaches through his willing instruments, the Rabbis, something entirely different, so that he might not only keep the hardened Jews in that hatred toward Christ and the Christian religion into which they are raised and trained from youth, as well as in their abominable blindness, but might also lead astray the Christians as much as ever possible. For this reason, in the oft-mentioned blasphemous little book *Toledoth Jeschu*, breathed into existence by him, immediately following what was last extracted from it on p. 173, the following is written further concerning Jesus: ויהי לעת ערב ויאמרו החכמים לא נכון לבטל אות אחד מן התורה על הממזר הזה אע"פ שהיה מטעה את הבריות נעשה לו דין תורה ויקברו את הממזר במקום אשר נסקל שם. ויהי בחצי הלילה ההוא ויבאו תלמידיו וישבו על קברו ויבכו בכייה גדולה ויתאבלו עליו. וירא יודא את הדבר הזה ויקח את הפגר ויקבר אותו בגינתו במקום אמת המים כי העביר המים לדרך אחר ואחר שקברו העביר עליו אמת המים כבראשונה. ויהי כאשר באו למחרת וישבו ויבכו ויאמר להם למה אתם בוכים חפשו וראו את האיש הנקבר וחפשו ולא מצאוהו בקברו ויצעקו סיעתו הרשעה איננו אך עלה אל השמים כי כן ניבא על עצמו בחייתו חי יאמר כי יקחני סלה. ותשמע המלכה את הדברים האלה ותשלח אל חכמי ישראל ויבאו לפני המלכה ותאמר להם האיש אשר אמרתם מכשף הוא ומטעה את הבריות מה עשיתם לו ויאמרו לה קברנו אותו כדין תורה ותאמר להם הביאותו אלי וילכו ויחפשו אותו בקברו ולא מצאוהו ויבאו לפני המלכה ויאמרו לא ידענו מי לקח אותו מקברו ותען להם המלכה ותאמר בן אלהים הוא ויעל אליו אביו שבשמים כי כן ניבא על עצמו כי יקחני סלה. ויענו לה אל יעלו על לבך סוכים האלו כי מפשע הוא ואף החכמים העידו עליו כי ממזר בן נדה הוא. ותען המלכה מה אוסיף לדבר עמכם אך אם תביאוהו תהיו נקיים ואם לאו לא אניח מכם שריד ופליט ויענו כולם ויאמרו תנה לעיטין עד שנדע איך יפל הדבר אולי נמצא אותו שם ואם לאו עשה כטוב בעיניך: ונתן להם זמן שלשה ימים ויצאו החכמים והחסידים מן המלכה כאבי לב ויתאבלו כי לא ידעו מה לעשות ויגזרו צום ויהי כאשר קרב הזמן ולא מצאוהו יצאו רבים מירושלים לברוח מלפני המלכה ויצא גם כן זקן אחד ושמו ר' תנחומא ויהי הלך בשדה כה וכה מרוב צער ויבא את יודא יושב בגינתו ואוכל ויאמר לו ר' תנחומא מה זה יודא על מה אתה אוכל וכל ישראל מתעניין ושרויים בצער. ויחרד יודא ויאמר למה זה אדוני ועל מה מהתעניין: ויאמר לו ר' תנחומא על אודת הממזר שנתלה וקברתם בבית הקבורה ונאבד ולא נודע מי לקחו מקברו וסיעתו הרשעה אמרו שעלה לרקיע ותאמר המלכה להרוג את כל שונאי ישראל אם לא מצאתהו. ויען יודא ויאמר אם ימצא אותו הממזר בן הנדה אם יהיה תשועה לישראל ויאמר לו גבי תנחומא ודאי אכן נמצא יהיה תשועה לישראל. ויאמר בא ואראך את האיש אשר אתה מבקש כי אני גנבתי אותו ממזר מקברו וקברתי אותו בגינתי ואת אמת המים העברתי עליו וימהר ר' תנחומא וילך ויגד הדבר לחכמי ישראל ויבאו כולם כאיש אחד ויקשרו אותו בזנב סוסים ויסחבו אותו וישליכו אותו לפני המלכה ויאמרו הנה זה האיש אשר אמרת עליו שעלה לרקיע ותרא המלכה ותכלם כי לא ידעה להשיב דבר וכאשר הביאוהו משכוהו ועקרו בו שערות ראשו ועל כן מגלחים עתה יגלחו שערותם באמצע ראשם (That is: It came to pass toward evening, after Jesus had been hanged, that the wise men said: it is not fitting to transgress a single letter of the Law on account of this whorson; although he led the people astray, we will nonetheless let the law of the Law be done unto him; they therefore buried him at the place where he had been stoned. But it came to pass that his disciples came in the middle of that same night, and sat upon the grave, and wept bitterly, and mourned for him. When Judas saw this, he took the corpse and buried it in his garden, beneath a watercourse; for he had diverted the water elsewhere; and after he had buried him, he let the watercourse run again as before, back to its former place. Now when they had come again the following day, sat down, and wept, he said to them: why do you weep? Seek and look upon the buried man. But when they had sought him and had not found him in his grave, his godless assembly cried out: he is not in

his grave, but has ascended into heaven; for thus he prophesied of himself while he was yet alive, saying: for He (namely my heavenly Father) will take me (unto Himself), Selah! When the Queen had heard these things, she sent for the wise men of Israel, and they came before the Queen; and she said to them: what have you done with the man of whom you said that he was a sorcerer and led the people astray? They answered her: we buried him according to the law of the Law. Thereupon she said to them: bring him here to me. But when they had gone and sought him in his grave and had not found him, they came before the Queen and said: we do not know who has taken him from his grave. Then the Queen answered them and said: he is the Son of God, and has ascended to his Father in heaven, for thus he prophesied of himself: for He will take me, Selah! But they answered her: let not such things enter your mind, for he was a sorcerer; and the wise men also bore witness against him that he was a whoreson, the son of an unclean woman. The Queen, however, gave this answer: what more shall I say to you? If you bring him here, you shall be innocent; but if not, I will leave not one of you alive. Then they all spoke and said: give us time until we may know how the matter will fall out; perhaps we shall find him there; but if that should not be, deal with us as seems good to you. She thus gave them three days' time, and the wise men and the pious went out from the Queen with sorrowful hearts and were very sad, since they did not know what to do, and they proclaimed a fast. Now when the appointed time drew near and they had not found him, many went out from Jerusalem to flee from the Queen. There also went out an old man by the name of Rabbi *Tanchúma*, and he wandered back and forth across the field in great distress; and when he saw Judas sitting in his garden and eating, Rabbi *Tanchúma* said to him: what is this, Judas, that you are eating, while all the Israelites are fasting and are steeped in sorrow? Thereupon Judas was startled and said: how so, my lord? Why then are they fasting? Rabbi *Tanchúma* said: on account of the whoreson who was hanged and buried at the place of stoning, but has gone missing, and no one knows who has taken him from his grave; but his godless assembly claims he has ascended into heaven; and the Queen has said that she would have all the Israelites put to death if they do not find him. Then Judas answered and said: if this whoreson, the son of the unclean woman, were to be found, would Israel then be saved and suffer no harm? Rabbi *Tanchúma* said in reply: if he is found, then certainly Israel will be saved. Then he said: come here, and I will show you the man you are seeking, for I stole the whoreson from his grave, because I feared his godless assembly might take him out of it, and I buried him in my garden and caused a little stream to run over him. Thereupon Rabbi *Tanchúma* made haste and went and reported the matter to the wise men of Israel, and they all came together as one man and bound him to the tail of a horse and dragged him along and threw him before the Queen, and said: behold, this is the man of whom you said that he had ascended into heaven. When the Queen saw him, she was ashamed and could not answer a single word. But when they had brought him there, they had dragged him along and torn out the hair of his head; and for this reason the *Gallachím* (or גלוחים *Gallohim*, that is, the clergy among the Christians, as can be seen below in the 10th chapter of this first part) now shave the hair in the middle of their heads in remembrance of what happened to Jesus. These are once again the words of the accursed blasphemous little book *Toledóth Jeschu*.)

The falsity of this diabolical slander is immediately apparent. For how could it ever be that Judas, who, as shown above from that very same booklet, was also one of the sages and perhaps even a member of the high council, and who had previously revealed all his plans against Jesus, should

now, without the knowledge of the high council, have taken Him from His grave and secretly buried Him in his garden, without any person's knowledge? Should he not have made it known that the disciples of Jesus had gone to the grave at night, had sat there and wept, and that there was reason to fear they might take Him out and claim that He had ascended into heaven, whereby people could be strengthened in their faith in Him? Should he not also have disclosed his plan to remove Him from His grave and bury Him in his garden, so that nothing of the sort might come to pass? How, moreover, could he have told the disciples to seek Jesus in the grave from which he had already stolen Him, when he could surely have anticipated that they would immediately, upon not finding Him, publicly declare that He had risen, from which a great commotion would arise? Should he not rather have informed other people that he had made a fool of the disciples and had them search in vain? How can it also be true that the very man who had previously always associated with the high council, and had taken it so greatly to heart to deliver Christ into the hands of His enemies, should now have lived entirely cut off from all people, outside the city of Jerusalem, in his garden, so that he would have known nothing whatsoever of what had taken place after the burial of Christ, both within and outside the city, on account of which a general fast was proclaimed and everyone was in the greatest fear and peril of life because of the queen's threats? To put it briefly: the entire narrative of the accursed booklet *Toledoth Jeschu* is a crude, foolish, diabolical, and self-contradictory fabrication. Furthermore, Judas did not live beyond the death of Christ, since, when Christ was condemned to death, he repented of having betrayed innocent blood, and after returning to the chief priests and elders the thirty pieces of silver he had received as the reward for his betrayal, he immediately hanged himself, as can be seen in Matt 27:3.

The Hebrews are also accustomed to saying in a proverb: שקר אין לו רגלים, that is, a lie has no legs, by which it is meant that a lie is unstable, and that those who are given to lying do not remain consistent with one another or with words that agree among themselves. This is found to be entirely certain and true in this very place as well, for the godless blasphemer who wrote the little book *Toledoth Jeschu* claims, as mentioned, that *Judas* stole the body of Jesus from the grave and buried it in his garden; whereas, on the contrary, Rabbi *Abraham Perizol*, in his aforementioned book *Maggen Abraham*, which he wrote against the Christian religion, and which a Portuguese Jew in Amsterdam lent me to read through, and which has never yet been printed, writes as follows in the 59th chapter: תלמידיו גנבוהו ליל שבת שהיה לילה ראשון לפסח שהיו ישראל טרודים במועדיהם ומהעסוקים באכילת פסחים ולא יכלו לשמרו ותלמידיו חללו שבת והוציאוהו מהשוהה שהכניסוהו בה הנקראה שפילקרו כמו שכתוב באון גלין וקברוהו בתוך גן אחד וזה העידו כי ראוהו חי ודברו עמו, that is: His disciples stole him on the Sabbath night, which was the first night of the Passover feast, during which the Israelites were occupied with their solemn assemblies and engaged in eating the Passover lambs, and were therefore unable to guard him. His disciples consequently desecrated the Sabbath and stole him from the grave, which they call *sepulchrum*, as is written in the Gospel, into which he had been laid, and buried him in the middle of a garden; they also testified that they had seen him alive and had spoken with him. These are the words of Abraham Perizol, which are entirely inconsistent with what stands in the little book *Toledoth Jeschu*, and by this each one exposes the other's shameless and crude lies.

The sworn enemy of Christ, the wretched devil, was not satisfied with having inspired the Jews to write and teach the above blasphemous and mocking things about Christ; rather, he proceeded still further with his venomous blasphemies. In the book *Toledoth* (or *Táledos*) *Jizchak*, one reads at

is, Jesus the Nazarene, but rather ישו גרדא *Jéschu Geréda*, that is, *Jesus Geréda*; and that this *Jesus Geréda* not only despised the words of the Sages (that is, the oral law or the *Talmud*), but also led Israel astray and presented himself as a God, thereby denying the foundation of the faith; whereas, by contrast, Jesus the Nazarene only rejected the oral law or the *Talmud*, but accepted the written law, namely the five books of Moses, and for this reason is called merely a heretic; all of which is to be seen in the aforementioned *Disputation p. 15. and 16.*, where the words read as follows: ואמר כן: פתח איוב את פיהו ויוסף לשאול ויאמר זה העם הם פוחזים ומגופים את אלהי הגוים ואתם גלחות מה לכם לחוטם ביניכם: העם הזה מוכרים בידאתכם לאמור כי אלהיכם מרון בצואה ורותחת ויקרא בספרא דגולן דכתיב אונקלוס בעי לאגיוהי אסקיה לבלעם בנגידא פירוש על ידי אוב אמר לו דינא דגברא ההוא במאי א"ל בשכבת זרע רותחת. ויאמר המין על מי נאמד דינא דגברא ההוא במאי, ויען הרב על בלעם נאמר ועליו שאול כך, ואתה הן דעת למה נידון בשכבת זרע ולא צרע המין. ויאמר הרב אגיד לך לפי שהתחילו העם לזנות בשיטים בעצת בלעם לפיכך חטא ביהן נרון סאה בסאה כדכתיב בסאסאה בשלחה תריבנה במדה שאדם מודד מודדין לו. ויאמר המין ויקרא אחרי כן אסקיה לישו בנגידא א"ל דינא דגברא הוא במאי על מי אמר כן. ויען הרב על ישו ועליו שאל כך. אמר המין ומה ענה לו שנידון בצואה רותחת ואמר זה בלשק לעו לפני המלכה להבאיש את ריחנו. ויען הרב מים שנפרדת ממנו זה ט"ו שנה בלשת חואנה עלינו להתגולל בעלילות רשע ולא תצלה ובאמרי פיך נוקשת והנה אשיבך כדברייך כי הוא וככתב לא אכפור בשביל חרפתך. אמנם לא על אלהי הגוים דברנו ככה רק על ישו אחר שהלעיג על דברי חכמים ולא האמין לדבריהם כמותך רק לתורה שבכתב, וחדע שכן הוא שהרי אין כתיב ישו הנוצרי אלא ישו וגידא ועד אם אותו היה לא זו בלבד עשה אלא הסית והדיח את ישראל ועשה עצמו אלוה וכפר בעיקר. אלא that is: Thereupon the enemy (namely the converted *Nicolaus*) opened his mouth and continued to ask, and said: this people (namely the Jewish people) blasphemes and reviles the God of the Gentiles (that is, Christ, whom the Christians regard as a God); why do you clergy permit them to dwell among you? This people speaks against your God and says that he is punished in boiling filth. He (the converted *Nicolaus*) also read from the end of *Nesikin* (that is, from the 5th chapter of the Talmudic tractate *Gittin*, fol. 57. col. 1.), where it is written: When *Onkelos* wished to convert to the Jewish faith, he summoned *Balaam* (from hell) by means of sorcery and asked him what punishment he had to endure; whereupon he answered him that he was punished by the outpouring of boiling seed. The heretic (namely the converted *Nicolaus*) then asked: of whom are these (following) words spoken, "In what does that man's punishment consist?" The Rabbi answered him: they are spoken of *Balaam*, and it was of him that he (namely *Onkelos*) asked him. But do you know (said Rabbi *Jechiel* to *Nicolaus*) why he is punished by the outpouring of seed? Since he did not know, the Rabbi said to him: I will explain it to you; because the people (Israel) in Shittim had begun to fornicate through the counsel of *Balaam*, he is therefore punished thus, and measure is repaid with measure, as it is written (Isa 27:8): "In measure you contended with him, driving him away." With whatever measure a man measures, it shall be measured back to him. After this the heretic read on (further in the Talmud): He (*Onkelos*) also summoned Jesus up by sorcery, and asked him (namely Rabbi *Jechiel*) of whom these words, "In what does that man's punishment consist?" were spoken; whereupon the Rabbi said: they are spoken of Jesus, of whom the question was thus put. The heretic asked: what then did he answer him, that he is punished in boiling filth? And he said this in the language of the country (namely in the French language) before the queen, in order to make us stink. Thereupon the Rabbi answered him: from the day on which you departed from us, which is now fifteen years ago, you have sought occasion to bring evil upon us through godless intrigues, but it will not succeed for you; rather, you will be caught by your own words. See, I will answer you according to your own words: the

matter stands as you have said; what is written I will not deny, so as to put you to shame. We have spoken of this, however, not with reference to the God of the Gentiles (that is, Jesus, the God of the Christians), but with reference to another *Jesus*, who mocked the words of the Sages and did not believe them, as you do, but acknowledged only the written law. Know also that the matter is so constituted, for it does not say *Jesus* the Nazarene, but *Jesus Gereda*. Moreover, it is not the same one (in whom you believe), for he did not only do this, but also led Israel astray and turned them away, and presented himself as a God, and denied the foundation. It is therefore certainly the case that he (in whom you Christians believe) was a different one, who denied not the written law but only the oral law, and is called a heretic. These are the words of Rabbi *Jechiel*.

To this I reply that what he gave as an answer was nothing other than a cunning evasion, and that through such false pretense he sought only to conceal the godless teaching of the Jews and to turn away the zeal and hatred of Christians from them. The Jews have always had the custom that when one reproaches them with such things as are contrary to the Christian religion, they seek to slip away deceitfully through distortion and false interpretation of the matter, or else deny it in a thoroughly shameless manner, or maliciously keep silent about it, as is demonstrated here and there in my present work “Entdecktes Judenthum” with sufficient examples drawn from Rabbi *Salman Zevi*’s “Jüdischer Theriack,” Rabbi *Lipmann*’s “Nizzáchon,” as well as the little book “Schévet Jehúda,” and others. As regards the distortion of words, it is read in the book *Lefárjeh fol. 17. col. 4.* that Rabbi *Gamaliel* once held a conversation with a prelate and acted in precisely this deceitful manner, of which the words read as follows: כמך צער היה נצטער אותו צדיק דבי גמליאל עד שהשיב להגמון פירוש שיש פנים לכאן ולכאן (that is:) How greatly did the pious Rabbi *Gamaliel* torment himself until he gave the prelate such an interpretation as an answer, one which can be taken in this and that sense (that is, in a twofold sense), so that the prelate might not understand his true *intention* and meaning.

Concerning the secretiveness of the Jews, the converted Ferdinand Heß writes in the 9th chapter of the second part of his *Juden-Geissel* as follows: It is a practice among them that is kept in such great secrecy and concealed from Christians with such diligence and earnestness that not even many Jews, excepting the most prominent ringleaders, have any knowledge of it; and for that reason there are also few who reveal it to their children, since otherwise they would have to fear that they might perhaps fall away and be converted to the Christian faith. There is also a passage in the book *Zerór hammór, fol. 63, col. 4,* near the end of the *Parascha Vajechi Jaacóf*, stating that through the merit of four things, of which secretiveness is one, the Israelites were delivered from Egyptian bondage, and the words read as follows: בזכות ארבעה דברים יצאו ישראל ממצרים שלא שינו שמם ולא שינו את לשונם ולא גילו מסתוריהם ולא נפרצו בעריות, that is: Through the merit of four things the Israelites went out of Egypt, because they did not change their names, and did not change their language, and did not reveal their secrets, and did not multiply themselves through fornication. For this reason they will also keep themselves secretive among Christians, so that they may likewise be delivered from the *Exilium*, or misery, in which they find themselves among them.

The aforementioned Rabbi *Jechiel* also employed such a distortion of the true nature of the matter, and a suppression or concealment of the truth, before the Queen at Paris; for what he put forward concerning *Jeschu Gereda* was a pure fabrication, of which not the slightest trace is to be found in any Jewish book. But so that his false pretense in this matter may be clearly brought to light, I

will thoroughly expose the Jews' actual teaching on this subject from the oft-mentioned accursed book *Emek hammelech*, where at *fol. 20. col. 4.* in the 19th chapter, under the title *Scháar ólam hattóhu*, the words read as follows: סוף כל הנשמות והאילות להטהר ולהתקדש ועל כל חלק וחלק ממנו נפרו הזוהמא ולסוף כלה על הקצה האחרון שאינו יכול להטהר והולך לאבדון שיש שם צואה רותחת והוא מדור הזוהמא התחתון שבכולם שכל הזוהמא מהיכלות הטומאה שעליון נופלים בו מזוהמא הנפשית אשר בדם ולכן אותו האיש הנידון בצואה רותחת אינו יכול להטהר עוד והוא הקצה האחרון שבו הזוהמא קץ קנא דמסאבותא וזמרת הנחש שבאה על חוה והוא ע"ז של ניצוץ סמאל ממש שרצונו לעשות עצמו אלוה להשתחוות לו ולכן אותו האיש עשה עצמו עבודה זרה זה הוא הקבה האחרון שבנפשו של קין שהיה מקורס באיש נוקב חשם בנו של מצרי שהרג משה לכן גם כן אותו האיש היה משמש השם לעבודה זרה והוא נרמז במלת קין שהוא נוטריקון קרה סביב מטה נגס וג' האיש שסכ" סוך הלוח פגם במחצלת המחפה על קבר התהום שנתקן בין השום המפורש המונחת על נוקבא דתהומא רבה שלא יצאו השור סמאל ובור היא בת זוגו שיש בה נחשים ועקרבים שאו יבעה האדם בליעל בשדה אחר הוא השדה אשר ברכו ה' במתנותיה והיא חקל תפוחין קדישין והנבער הוא האיש שכ" סוך שקלקל המתקלא סא"ק ששם מתחיל הקלקול של שם המפורש והחסד והרחמים יתעלה למעלה וגו' ומזה הגיע החרבן ובפרט ססנערת סוזרין הוכרחו להשתמש בו להפילו וסקצתם להחזיק כחו ואמונתו בארץ תק"ס אע"פ שכונתם היתה מוסרחת לטובת הכלל על כל זאת גרמו עונות אותו הדור העניין הזה שהקליפה גברה that is: In the end, all souls and trees (by which trees souls are also understood, each of which is compared to a tree having seven branches, as may likewise be seen at *fol. 20. col. 4.* of the aforementioned book *Emek hammelech*) will be purified and sanctified, and from each part of them the filth will be removed, which in the end all falls upon the last part, which cannot be purified and goes to the place (of Hell) called *Aváddon*, or Perdition, where the boiling excrement is. And this place is the lowest dwelling of filth, which is the lowest of them all; for all filth falls into it from the palaces of impurity that stand above it, out of the impure souls that are within them. For this reason, that man (by whom Jesus is understood, as will be seen in what follows) who is tormented in the boiling excrement can no longer be purified. He is the last part, which is found in the filthiness of Cain, the nest of impurity, the uncleanness of the serpent that lay with Eve. He is properly the idol of the spark of Samaël (namely, the chief devil, as is to be read below in the 18th chapter of this first part), who wanted to make himself into a GOD so that he would be worshipped. For this reason, that man (namely, JESUS) also made himself into an idol, and he is that last part which was in the soul of Cain, which had previously been in that man (of whom one reads in Lev 24:10, etc.) who blasphemed the Name, the son of the Egyptian whom Moses killed. For this reason he also used the Name (that is, the *Schem hammephorásch*, of which so much is written in the little book *Toledoth Jeschu*) for idolatry. He is also signified by the word קין *Kain*, which by *Notarikon* (of which mention has already been made above at page 100) makes קרה ישו נצרי *Kórach Jéschu Nózeri*, that is, Korach, Jesus Nazarenus (for the two words מבה"ה מטה"נס *mabah tafhagam*, through the alphabet Atbasch, as has already been shown in the 2nd chapter, mean ינצו *Jéschu Nózeri*, that is, Jesus the Nazarene), etc. This worthless man also (for so the most holy JESUS is called, as has been reported above at page 97, and רשכ"מ *Zaschéamsach* signifies through the said alphabet Atbasch as much as הבליעל *Habbeliäal*) tore the covering that had covered the grave of the abyss, upon which the *Schem hammephorásch* was written, which had been laid upon the hole of the great abyss (by which is indicated what was reported above at page 175 from the little book *Toledóth Jéschu*, namely that JESUS is said to have learned the *Schem hammephorásch* from the stone that lay in the abyss but was afterwards dug up by King David and placed in the Holy of Holies of the Temple), so that the ox Samaël, and Bor, that is, the pit, which is his companion, wherein are serpents and scorpions,

of the words (Isa 28:8): “Vomit and filth, so that there is no place left clean”; of which it is said (Isa 30:22): “You shall say ‘filth’ to it.” This is that which is worthless and the impurity that falls from the souls and clings through sin. Whoever descends there has no spark of holiness, but only the impurity of the ancient serpent; therefore he does not come back up, and goes not out of hell for all eternity, not even on Sabbaths and feast days, because he did not observe them. And this is the impurity of the souls of Cain, the murderer of men, the uncleanness of the other god (that is, of *Sammael*, who is called אל אחר *El acher*, that is, the other god, and who, when he lay with *Eve*, caused such impurity to fall upon her, as may be seen below in the 18th chapter of this first part), whose *gilgul* (that is, the transmigration of the soul from one body into another, of which more is treated at length below in the first chapter of the second part) is קין ישו נצרי *Kain, Jeschu Nózeri*, that is, *Cain, Jesus the Nazarene* (for מנצ"פ טפה"ם *Mabap tafhagam* is, by *Atbasch*, as has already been noted more than once, equivalent to ישו נוצרי *Jéschu Nózeri*), and the three first letters of the three words *Kain, Jeschu, Nózeri* (namely K., J., N.) form the word קין *Kain*. This impurity is also the soul of that blasphemer who was stoned in the wilderness, who had reviled the name of God. It is the impurity of the serpent that lay with *Eve*, from whom *Cain*, the nest of impurity, came forth. It is also that portion of the uncleanness of the souls of *Cain* which shall never be purified for all eternity. So also is it to be found in the book *Megallêh ammykkóth fol. 23. col. 1.* at the end of the eighty-second *Ofan*, that such blasphemy against *Christ* is stated in the *Talmud*; and the words of that book are to be read below in the fourth chapter of the second part.

From all of this we can clearly see that Rabbi Jechiel reported nothing but falsehoods to the queen and the entire assembly before which he disputed with Nicolaus, in that he claimed that the aforementioned Talmudic passage does not treat of Jesus the Nazarene but of another person called Jesus Gereda: for here in the book *Emek hammélech* there is no mention whatsoever of the invented Jesus Gereda, but only of Jesus the Nazarene, and it is found in express words that such abominable blasphemy against our most precious Savior is taught by the Jews. In connection with this, however, it is to be known that Rabbi Naphtali, who wrote the book *Emek hammélech*, at fol. 40. col. 3., in the 69th chapter, under the title *Scháar olam hattóhu*, entreats the discerning reader not to reveal these and similar other matters to strangers, that is, to Christians, when he writes thus: וְאֲנִי נִפְתָּלִי מְחַבֵּר הַסֵּפֶר הַזֶּה בְּקוֹשְׁתִי מֵאֵת כָּל חָכָם הַמַּעֲיִין בְּסִפְרִי זֶה לְהַסְתִּיר דְּבָרִים אֵלּוּ וּכְיֵצָא בָהֶם שְׁהֵיוּ לוֹ לְבוֹז וְלֹא לְזָרִים אֹתוֹ: נִפְתָּלִי that is: I, Naphtali, the author or writer of this book, entreat every learned person who will apply his reflections to this my book to keep these and similar matters secret, so that he alone may possess them, and no stranger together with him. If one also had the remaining nine books which the said Rabbi Naphtali, according to his preface to the aforementioned book *Emek hammelech*, fol. 5. col. 1., has written, one would without doubt find therein still far more matters that are contrary to the Christian religion and are denied by the Jews.

It is truly astonishing with what brazen disposition and bold manner the malicious Jews dare to deny even the most well-known things; and I have observed this sufficiently among them, whenever I have on occasion confronted one or another of them with this or that matter. When I once reproached a Jew here in Frankfurt am Main for the fact that the little book *Toledoth Jeschu* contains such palpable lies and terrible blasphemies against our most innocent Savior, that same person had the audacity to answer me that it had not been written by any Jew, but that someone else had composed it out of spite against the Jews, in order to make them hated among Christians, even though he

knew perfectly well that it is a well-known Jewish booklet. And because other people might perhaps receive a similar answer from the Jews, such shameless liars can be refuted and convicted of falsehood by the fact that the greater part of what is contained therein is irrefutably to be seen, as is plain from what was cited from it shortly before, briefly comprised in the book *Emek hammelech*; where it is clearly pointed to that Jesus learned the *Schem hammphorasch*, which was written upon the stone of the abyss, and thereby caused great harm. As also that the high council was compelled to make use of that same name in order to bring Jesus to ruin. Beyond this, the converted *Ferdinand Hess* also reports the following concerning this little book in the 3rd chapter of the first part of his *Juden-Geissel*: I once heard from my mother's sister, who had an only son whom she loved, and told him these things of which I have spoken (namely, of the two lions made of brass, which roared in the Temple whenever someone had learned the *Schem hammphorasch*): alongside this she had a small booklet, comprising about four sheets of paper, which was written, and she called it *Toledos Jeschu*, that is, concerning the birth of Jesus; but after this booklet I spent much toil and labor throughout the days of my life, yet never managed to see it anywhere; for it is kept so secret among the Jews that scarcely one Jew in a hundred may get to see it, and the booklet is said to be full of all the vices which they have falsely written concerning the birth, life, and conduct of Jesus Christ. These are the words of Ferdinand Hess, from which it is evident what the nature of this booklet is and how secretly it is kept among the Jews. Had no Jew made it, they would not regard it.

Regarding the claim that *Jesus* flew through the air and fought with *Judas* therein, as is read in the booklet *Toledoth Jeschu*, this is also mentioned with few words in the old *Nizachon*, p. 239, where it is written: נפשו עד שבא יודש אישקרוטא ופרח עליו והפילו ארצה : ולמה היה פורח באויר למלט ממות : that is, Why then did he (*Jesus*) fly into the air to save his life from death, until *Judas Iscariot* came and flew over him, and cast him down to the earth against his will and intention, whereupon he was hanged? Likewise it stands at p. 86 of the aforementioned old *Nizzachon*: הלא יהודא סיכל את עצמו : that is, Did not *Judas* frustrate his plan? From all of which it may be rationally concluded that, since the contents of the accursed booklet *Toledoth Jeschu* are contained in the book *Emek hammelech* and in the old *Nizzachon*, as Jewish books, the same was most certainly composed by a wanton, vicious Jew at the instigation of the Devil. Not to mention that all converted Jews are able to give account of this accursed booklet, having learned something of its contents during their time in Judaism, as may be seen in *Dieterich's Jewish Cloak*, in the first and second chapters, where he calls it מעשה תלוי *Maase Tuluj* or *Tolui*; and in *Ferdinand Hess's Jewish Scourge*, in the third chapter of the first part. The celebrated *Buxtorf* also purchased a copy of this booklet from a Jew, as is read in his *Bibliotheca Rabbinica* p. 421.

Returning now to the Jews' terrible blasphemies, by which our most precious Savior is so greatly dishonored and reviled, the wicked Jews must know that He is the true Messiah promised in the Old Testament, and not merely a simple human being, but at the same time also the true, only-begotten Son of God, and that consequently they sin so grievously through their abominable blasphemy that, unless they convert, they will without fail be damned for all eternity. That He is the true Messiah, I prove to them from the fact that all the marks thereof are found in Him, and all the prophecies concerning Him have been fulfilled in Him. For, first, the Messiah was to be born in Bethlehem, since it is written in Mic 5:2: "And you, Bethlehem Ephrath, though you are small among the thousands of Judah, out of you shall come forth to me one who is to be ruler over Israel." That

by this ruler the Messiah is to be understood is evident from the Chaldean translation, where the words “out of you shall come forth to me one who is to be ruler over Israel” are rendered as follows: מנך קדמי יפוק משיחא למהוי עביד שולטן על ישראל, that is, “Out of you shall the Messiah come forth before me, to rule over Israel.” With this Rabbi *Salomon Jarchi* and Rabbi *Kimchi* also agree in their *Commentarii*, or expositions, since the former explains the said words thus: מנך לי יצא משיח, that is, “Out of you shall come forth to me the Messiah, the Son of David”; while the latter expounds them in this manner: מנך לי יצא שופט להיות מושל בישראל והוא מלך המשיח, that is, “Out of you shall come forth to me the judge, to be a ruler over Israel, and this is the King Messiah.” Jesus Christ, however, was born in Bethlehem, as is to be seen in Matt 2:1-2 and Luke 2:4 etc. And Rabbi David Gans also acknowledges this in his book *Zemach David*, in the second part, number 761, fol. 14, col. 2, where he writes as follows: ישוע נוצרי נולד בבית לחם יהודה ביום ומחצית ממילת מירושלים, משנת ג' אלפים תשס"א ליצירה והיא שנת מ"ב לקיסר אוגוסטוס, that is, “Jesus the Nazarene was born in the year after the creation of the world 3761, which is the forty-second year of the Emperor Augustus, in Bethlehem of Judah, one and a half miles from Jerusalem.”

Second, He was to be born of a virgin, according to the prophecy of Isa 7:14: “Behold, a virgin is with child and will bear a son, and she shall call his name Immanuel”; which is also why He is called in Gen 3:15 the seed of the woman, and not the seed of the man. But Jesus was born of a virgin, as may be read in Matt 1:18 etc. and Luke 1:26 etc., and as is demonstrated by the story cited above in the second chapter, p. 122 etc., drawn from *Suidas*, concerning the exchange between the silversmith *Philippus* and the Jew *Theodosius*.

Third, He was to be born at that time when the scepter would be taken from Judah, and the מחקק *Mechokek*, or lawgiver, that is, the *Synedrium*, or the high council, would be abolished, and the entire Jewish government in both civil and ecclesiastical matters would have to come to an end; for it is written in Gen 49:10: The scepter (in Hebrew it is called שבט *Schevet*, a word which also means a rod and a staff) shall not depart from Judah, nor the *Mechokek*, i.e., the lawgiver, from between his feet, until *Schiloh* (i.e., the Messiah) comes, and unto him shall the peoples cleave. Jesus, however, was born at that time after which Jerusalem was soon destroyed and the entire Jewish government was overthrown. But since the malicious Jews interpret the aforementioned passage in a completely different manner today, seeking in it all manner of evasions, and among other things presume to claim that the word *Schévet* here means not a scepter but a rod, and the word *Mechokék* means a staff, and insist that the Hebrew words must be interpreted as follows: the rod shall not depart from Judah, nor the staff from between his feet, until the Messiah comes, by which it is meant that the Jews shall remain so long in *exilio*, or misery, under the rod and staff of other peoples, and be plagued by them, until the Messiah comes who will redeem them from such misery: one can, when they say this, stop their useless mouths with the fact that in all three ancient Chaldean translations, which are called by them *Targum* or *Targumim*, the word *Schévet* is taken to mean a royal scepter, or civil dominion, and the word *Mechokék* to mean the lawgivers, or scribes; for in the Chaldean translation of *Jonathan* the son of *Uzziel*, they are translated as follows: לֹא פִסְקוּ מִלְכִּין וְשִׁלְטִין מִדְּבִית לְיְהוּדָה וְסֹפְרֵין מִלְפֵי אוֹרְיִיתָא מִזְרְעִיָּה עַד זְמַן דִּי יֵיתִי מֶלֶכָא מְשִׁיחָא וְדִילִיָּהּ הִיא מְלָכּוּתָא וְדִילִיָּהּ חִימּוּתָא, that is: the kings and rulers shall not cease from the house of Judah, nor the scribes who teach the law from his seed, until the time when the King Messiah shall come, and on his account the peoples shall melt away. In the Hierosolymitan Chaldean translation the words read as follows: לֹא פִסְקוּ מִלְכִּין מִדְּבִית

יהודה אף לא סָבְרִין מִלְפֵי אוֹרֵייתָא מִבְּנֵי בְנוֹהֵי עַד זְמַן דִּי יֵיתִי מִלְכָּא מְשִׁיחָא וְדִילִיָּהּ הִיא מַלְכוּתָא וְלִיהּ עֲתִידִין דִּישְׁתַּעְבְּדוּן
 לא יֵעָדִי עֲבִיד שׁוּלְטָן מַדְבֵּית יְהוּדָה וְסָפְרָא, that is: the kings shall not cease from the house of Judah, nor the learned who
 teach the law from the sons of his sons, until the time when the King Messiah shall come, to whom
 the kingdom belongs, and unto him shall all the kingdoms of the earth submit themselves. In the
 Chaldean translation of *Onkelos*, however, it reads as follows: לא יֵעָדִי עֲבִיד שׁוּלְטָן מַדְבֵּית יְהוּדָה וְסָפְרָא, that is: the ruler shall never depart
 from Judah, nor the lawgiver from the sons of his sons, until the Messiah shall come, to whom the
 kingdom belongs, and unto him shall the peoples be subjected. The Jews dare not contradict these
 Chaldean translations, for in the book *Schalschéleth hakkabála* it is written at fol. 20, col. 1: הַתְּרַגּוּם
 הַזֶּה הוּא הַתְּרַגּוּם הַזֶּה, that is: the *Targum*, or the Chaldean translation, was received
 (and delivered) from *Moses*, our teacher, upon whom be peace, from Mount *Sinai*. Likewise, in the
 book *Avodáh hakkódasch*, fol. 86, col. 3, in the 29th chapter, under the title *Chelek hattáchlith*, it is
 explained with regard to the words of Neh 8:8, “And they read in the book of the law of God,” that
 is, “distinctly,” thus read: אמר רב איקא בר אבין אמר רב חננאל אמר רב ויקראו בספר תורת האלהים זו מקרא.
 מפרש זה תרגום וכו' ותרצו שכתוב וחזרו ויסדום. הרי בארו שהתרגום מקובל בידם מימי הנביאים אשר אין ספק שהיו
 מקובלים בו מסיני אלא ששכחום ואחר כך חזרה עטרה ליושנה ויסדום על ידי אונקלוס הגר ע"ה
 that is: Rabbi *Ika* the son of *Abbin* says that *Raf Chananeel* said that *Raf* reported: the words “and they read in the
 book of the law of God” signify the Bible (or the Scripture), and the word “distinctly” or “plainly”
 signifies the *Targum*, or the Chaldean translation, &c., and they (namely the rabbis) have interpreted
 this to mean that the same (*Targumim*, or Chaldean translations) had been forgotten and thereafter
 set down again. See, they have (in this manner) plainly indicated that they have the *Targum* from the
 times of the prophets, so that there is no doubt that the same (Chaldean translations) were received
 from Mount *Sinai* (from *Moses*) but were forgotten; thereafter the crown returned to its former state
 (that is, after this they were written down again as they had been before), and they were set down
 through the convert to the Jewish faith, *Onkelos*, upon whom be peace. Now if God Himself taught
Moses such translations on Mount *Sinai*, as the Jews claim, then they can say nothing against them,
 but must accept them, and consequently must also give their assent to the threefold translation in
 this matter.

Fourth, he was to flee into Egypt, as can be seen in Hos 11:1; and Jesus did flee into Egypt, having
 been brought there by his parents on account of King Herod, who had wanted to kill him, as is found
 in Matt 2:13-15.

Fifth, he was to be of the lineage of David, for God the Lord made this promise to King David in Ps
 89:30, that He would give him seed forever and maintain his throne as long as the heavens endure;
 by which no one other than the Messiah can be understood, who was to reign with him throughout
 all eternity. For this reason he is also called a righteous Branch of David in Jer 23:5 and 33:15, and
 in Isa 11:1 it is said of him that he was to come forth as a rod from the stem of Jesse. But Jesus was
 of the house and lineage of David, as can be seen in Luke 1:32.

Sixth, he was to be a great prophet, inasmuch as Moses in Deut 18:15

18. v. 15. written of him as follows: “A prophet like me shall the LORD your God raise up for you
 from among you, from your brothers; him you shall obey.” That the Messiah must be a
 great prophet is also taught by *Rabbi Moshe bar Maimon* in his epistle called *Iggéreth*

Temán, wherein he writes at fol. 27, col. 1, in the Amsterdam quarto edition, to a Jew as follows: תמה ממך שאתה מבני תורה ועמדת על ספרי החכמים ואינך יודע אחי שהמשיח נביא אבל אני תמה ממך שאתה מבני תורה ועמדת על ספרי החכמים ואינך יודע אחי שהמשיח נביא : that is, “I marvel at you, however, my brother, that you have studied the Law and gone through the books of the Wise, and yet do not know that the Messiah will be a very great prophet, and greater than all the prophets, excepting Moses, upon whom be peace.” So too does *Rabbi Levi ben Gershom* note in his commentary on the Five Books of Moses, fol. 198, col. 2, in the *Parascha Balak*, that the Messiah will be a great prophet, indeed greater than Moses; with which *Abarbanel* likewise agrees in his commentary on the Prophet Isaiah, on the second verse of the eleventh chapter. And Jesus was such a one, as is read in Luke 7:16, John 4:19, and John 6:14.

Seventh, He was also to be a king and priest, as can be seen in Zech 6:12-13 and Ps 110:2, 4; yet a poor king, as is written in Zech 9:9, which is why the Messiah, the Son of David, is called in the book *Jesód Schirim*, fol. 12, col. 2, איש מסכן וחכם, that is, a poor and wise man. Jesus, however, is called a king in Luke 1:33, Heb 1:8, and Rev 17:14, not in the sense that He was to have been a worldly king, for He Himself said in John 18:36 that His kingdom is not of this world; and therefore, on account of His very lowly and humble worldly station, He is called in Isa 53:3 the most despised and most worthless, and in Isa 47:7 the despised soul. Nevertheless, according to the prophecy of Zech 9:10, He was to rule from one sea to the other, which could not be said of Him if He were supposed to have been a great worldly king and monarch, as the foolish Jews vainly imagine that their supposed Messiah, so long awaited in vain, will be a great potentate and ruler in the world. Rather, His kingdom is a spiritual kingdom over His church. So too is He a high priest, as can be seen in Heb 2:17 and 4:14.

Eighth, He was to have a forerunner in the wilderness, as was prophesied in Mal 3:1, who was to preach in the wilderness and prepare the way before Him. Jesus, however, had John the Baptist as such a forerunner, as can be seen in Matt 3:3 and Luke 3:2-4, and in the spirit and power of Elijah, Luke 1:17.

Ninth, He was to begin preaching the Gospel in Galilee, as is written in Isa 9:1-2. This was fulfilled through Jesus, as is found in Matt 4:12-15, 23, Mark 1:14, Luke 4:14-15, and John 4:43.

Tenth, he was to come into the second Temple, as can be seen in Mal 3:1. But JESUS taught publicly in that very Temple (John 7:14), and also drove out the money-changers and those who sold oxen, sheep, and doves there, as is recorded in Matt 21:12, Luke 19:46, and Mark 11:15.

Eleventh, he was to perform many miracles to confirm his teaching, and was to make the blind see, the deaf hear, the mute speak, and the lame walk, as Isaiah prophesied in his 35th chapter, verses 5 and 6; for which reason he is also called פלא *Pele*, that is, “wonder-worker,” in Isa 9:6. All of this, however, JESUS did: when He made the blind see again (Mark 8:22-23; John 9:1, etc.; Matt 20:30, etc.), the deaf hear and the speechless speak (Mark 7:32, etc.; Matt 9:32, etc.; Luke 11:14), and the lame or palsied walk, as is recorded in Matt 4:24 and 9:2 and Mark 2:3-4; and besides these He also healed many other severe illnesses and performed many other great miracles.

Twelfth, his preaching was to be rejected by most of the Jews, even though he had performed so many and so glorious miracles, as is recorded in Isa 49:4 and 53:1. For this reason, according to the words of Isa 53:3, he was to be utterly despised and of no account, and according to Ps 22:6, a mockery of the people and an object of contempt among the nation. But Christ, although he performed very many miracles, was nonetheless despised by most of the Jews and his preaching rejected, so that the people of Nazareth drove him out of the city (Luke 4:16, etc.), the inhabitants of Jerusalem sought to stone him (John 10:30), and he was finally executed outright as a supposed evildoer.

Thirteenth, He was to be a stone of stumbling and a rock of offense to both houses of *Israel*, as was prophesied in Isa 8:14. But JESUS was indeed such a one, at whom many took offense, as is recorded in Luke 2:34, Rom 9:32, and 1 Pet 2:8.

Fourteenth, He was to make His entry into *Jerusalem* and ride upon a donkey, as is seen in Zech 9:9. This, however, was fulfilled in JESUS, as is taught in Matt 21:2, etc., and John 12:14, etc.

Fifteenth, He was to be betrayed by one of His disciples and household companions (Ps 41:10) and sold for thirty pieces of silver (Zech 11:12-13). This, however, befell JESUS through His disciple *Judas*, who betrayed Him, Matt 26:47-50 and John 18:2-3, etc., and who received thirty pieces of silver as his reward for it, Matt 26:15-16.

Sixteenth, He was to be reckoned among the evildoers, as was prophesied in Isa 53:12. This, however, happened to JESUS, as is recorded in Mark 15:27-28 and Luke 22:37.

Seventeenth, He was to be scourged, mocked, and spat upon (Isa 50:6), and to suffer for our sins (Isa 53:3-4), to endure the greatest anguish of soul (Ps 22:2 and Isa 53:11), to be pierced through hands and feet on the cross (Ps 22:17), mocked and given vinegar to drink (Ps 22:8 and 69:22), pierced (Zech 12:10), and lots cast over His garments (Ps 22:19), yet no bone of His was to be broken (Ps 34:21). All of this, however, was fulfilled in JESUS: for He was scourged (Matt 27:26), mocked and spat upon (Matt 26:67 and Mark 14:65), suffered for our sins (Matt 20:28; John 3:16; Rom 4:25; and Gal 3:13), endured the greatest anguish of soul (Matt 26:38-39 and John 12:27), was crucified and thus pierced through hands and feet with nails (Matt 27:31 etc.; Luke 23:33), mocked on the cross (Matt 27:31 etc.; Luke 23:35-36), given vinegar to drink (Matt 27:34; Mark 15:23), pierced in His side (John 19:34), lots cast over His garments (Matt 27:35; Mark 15:24), and no bone of His was broken (John 19:33).

Eighteenth, He was to be buried as a rich man (Isa 53:9), yet not see corruption but rise again (Ps 16:10), ascend into heaven (Ps 68:19), sit at the right hand of God His heavenly Father (Ps 110:1), and be crowned with praise and honor (Ps 8:6), after which Jerusalem was soon to be laid waste (Dan 9:26-27) and the conversion of the Gentiles was to take place (Isa 2:2 and 11:10). And Jesus was indeed buried as a rich man, in that a wealthy man, namely Joseph of Arimathea, had Him laid in his own new tomb, which he had prepared for himself (Matt 27:57; Mark 15:43; Luke 23:50), whereupon He rose again on the third day and thus did not see corruption (Matt 28:1 &c.; Mark 16:1 &c.; Luke 24:1 &c.), and shortly thereafter ascended into heaven (Luke 24:50-51; Acts 1:9), and sits at the right hand of God (Eph 1:20; Heb 1:3, 13; and 1 Pet 3:22), crowned with praise and honor (Heb 2:9), after which, not long after Christ's triumphant ascension into heaven, Jerusalem

was destroyed, but the holy Apostles preached the Gospel in all lands and thereby brought about the conversion of the Gentiles who had been steeped in abominable idolatry.

That the Messiah had to be not merely a simple human being, but at the same time also God, so that as the mediator between God and mankind He could suffer according to His human nature, yet according to the divine nature overcome death, sin, the devil, and hell, and bring about an infinite merit through the suffering of the human nature: this can be demonstrated to them clearly and powerfully, and indeed first from Isa 9:6, where it is written of Him: “A child is born to us, a son is given to us,” by which His human nature is indicated, since He was to be born like other human beings. After this follows: “And He is called wonderful (or wonder-working) Counselor, אל גבור *El gibbor*, that is, Mighty God, אבי עד *Avi ad*, that is, Father of Eternity,” by which His divine nature is indicated, as has already been demonstrated above on pp. 168 and 169, and therefore need not be repeated here.

Second, from Jer 23:5-6, where it is written: Behold, the time is coming, says the Lord, that I will raise up for David a righteous Branch, and he shall be a King who will govern well and establish justice and righteousness upon the earth; by which is signified not only his human nature, in that he was to be of the lineage of David, but also, alongside this, it is made clear that he would lead a holy, unblemished, and blameless life, in that he is called righteous and it is said of him that he would establish justice and righteousness upon the earth. Upon this there follows further: And this shall be his name, by which he will be called יהוה צדקנו *Jehova Zidkenu*, that is, the Jehova or Lord who is our righteousness; by which name Jehova his divine nature is indicated, for this holy name cannot be given to any creature, but belongs to God alone, as may be seen in Exod 3:15 and 15:3, and Isa 42:8, and Hos 12:5, and Amos 5:8, as well as Ps 83:19.

That it belongs to no creature and is given to none, this is also taught by many rabbis; hence in the book *Avodath* (or *Avodus*) *hakkodesch*, fol. 84, col. 3, in the third chapter, under the title *Chelek hattachlith*, one reads: אין שם יהוה ניתן לשום נברא, that is, the name Jehova is not imparted (to creatures). And immediately thereafter, in the fourth column, it again states: שם יהוה אינו ראוי לשום נברא, that is, the name *Jehova* is not common (or is not imparted), and His simplicity has no end. And in the book *Sóhar chadasch*, it is taught at fol. 5, col. 2, in the *Medrásch néelam*: אמר רבי אבהו בוא וראה כמה חשש הקב"ה על כבוד שמו הגדול שהוא יהוה כי הוא שמו ממש אבל שם אלהים משותף הוא על יד הנבראים, that is, Rabbi *Abhu* has said: come and see how greatly the holy blessed God has been concerned for the honor of His great name *Jehova*, for this is properly His name; but the name *Elohim* is also imparted to creatures. Rabbi *David Kimchi* likewise agrees with this, when he writes the following concerning the words of Hos 12:6, “But Jehova is the God of hosts, Jehova is His name”: בזה השם: בזה השם, that is, in this name He has fellowship with no one. Rabbi *Joseph Albo* also expresses himself on this matter in his *Sepher Ikkarim* (or *Ikkórim*), under the title *Máamar schení*, in the 28th chapter, fol. 54, col. 1, as follows: שם הנכתב ביו"ד ה"א וי"ו ה"א הוא הנקרא שם המפורש ורוצה לומר השם הנבדל וגו' פירוש שם המפורש הוא שהוא נבדל ומיוחד לו יתברך מזולתו מן השמות וזה כי שאר השמות הם שמות נאמרים עליו יתברך ועל זולתו לפי שהם שמות הונחו לו יתברך אם מצד הפעולות ואם מצד בחינה אחרת זולת חיוב מציאותו יתברך כמו אלהים המורה על היכולת ועל כן יאמר עליו ועל זולתו כי אלהים יאמר על המלאכים והדיינים. וכן אדני המורה האדנות יאמר עליו ועל זולתו. וכן בשאר השמות יש שהם על זה הדרך רוצה לומר שכבר אפשר שיאמרו עליו ועל זולתו אם בשתוף גמור אם בקדימה ואחור. ואולם שם בן ארבע אותיות אי אפשר שיצדק על

זולתו כלל, that is, the name which is written with *Jod, He, Vau, He* (that is, the name *Jehova*) is the one called *Schem hammephorásch*, that is, the separated name, etc. Thus *Schem hammephorásch* signifies a name that is separated from all others and proper to God (and belonging to Him alone) among the names; and this is so because the remaining names are spoken of God and also of others, for they are names given to God either with respect to certain works, or with respect to some other consideration, without the necessary consequence of the divine essence. Such a name is *Elohim*, which denotes power or authority; for this reason it is spoken of Him and of others, since the angels and the judges are also called *Elohim*. Likewise the name *Adonái*, which signifies lordship, is given to Him and to others. So too among the remaining names of God, with which the situation is similar, that is, those of which it is possible that they may be spoken of Him and of others, either through complete fellowship, or first (of Him) and subsequently (of others). But the name of four letters (that is, the name *Jehova*, which in the Hebrew language is written with four letters, namely *Jod, He, Vau, and He*) cannot possibly belong to any other in any manner whatsoever, since it is a name given to God with respect to the necessary consequence or implication of His (divine) essence. These are the words of Rabbi Joseph Albo. Rabbi Isaac Abardenel likewise teaches this in his little book *Miphalóth* (or *Miphalos*) *Elohim*, fol. 79, col. 4, at the end, and fol. 80, col. 1, where he states: שם יהוה הוא לא נאמר בשום צד כי אם על הסבה הראשונה, that is, the name *Jod, He, Vau, He* is spoken in no manner of anyone other than the first cause (that is, God). And this is likewise demonstrated at length in the book *More Nevochim*, in the first part, cap. 61, as well as in the two commentaries on it, namely *Ephodi* and *Schem Tof*.

The origin of this name also demonstrates, namely the word *hovah*, which means “to be,” that it cannot be attributed to any creature; for by it one is taught not only that God gives all things their being and causes them to exist, as is written in the book *Reschith* (or *Reschis*) *chóchma* under the title *Scháar hajira*, cap. 3. fol. 11. col. 1., where the words read as follows: השם הזה יהיה נקרא, that is, GOD is called by this name *Jehovah* because He has given all things their being; but it also indicates the eternity of GOD. Hence in the aforementioned book *More Nevochim*, fol. 43. col. 2., in the 61st chapter of the first part, in the *Commentario Schem Tof*, one reads: דע כי שם יי מורה על שהוא היה והוא ויהיה, that is, Know that the name *Jehovah* teaches that He was, still is, and will be. For this reason Rabbi Bechai also writes in his commentary on the Five Books of Moses, fol. 10. col. 3., in the *Parascha Bereschith*: שם המיוחד יתברך יעיד על קדמותו ומציאותו, that is, The *Schem hamjuchád*, or the proper name (namely *Jehovah*), bears witness to the eternity and the being of GOD. For this reason He is also called by the rabbis שם ההויה *Schem hahávaja*, that is, the Name of Being; שם העצם *Schem haézem*, that is, the Name of Substance; שם הנכבד *Schem hannichbad*, that is, the Glorious Name; שם הנורא *Schem hannóra*, that is, the Awe-inspiring Name; שם הגדול *Schem haggadól*, that is, the Great Name; שם הנעלם *Schem hannéalam*, that is, the Hidden Name; שם המופלא *Schem hammúfla*, that is, the Wondrous Name; שם המיוחד *Schem hamjuchád*, that is, the Proper or Attributed Name; and שם המעולה *Schem hammeúlle*, that is, the Praised Name; and also κατ' ἐξοχήν, that is, on account of its glory, simply השם *haschém*, that is, The Name. And this name is held in such high and holy regard by the Jews that they are not even permitted to pronounce it, for which reason they also call it שם הנכתב ולא נקרא *Schem hannichtafveló nikra*, that is, the name which is written but not read. What punishment, however, awaits the one who pronounces it may be seen in the Talmudic tractate *Sanhedrin*, fol. 90. col. 1., where among those who have no share

in eternal life there is also counted the one who does *ההוגה את השם באותיותיו*, that is, who pronounces the name (*Jehovah*) with its letters. Hence in the commentary of Rabbi *Menáchem of Rekanat* on the Five Books of Moses, fol. 82. col. 2., in the *Parascha Schemóth*, one likewise reads: *ההוגה אותו*, that is, Whoever pronounces it has no share in eternal life.

The reason, however, why it should not be pronounced is to be found in *Schemóth (or Schemós) rabba fol. 98. col. 4.*, in the third *Parascha*, on the words of Exod 3:15, *זה שמי לעלם*, *zeh schemi leólam*, that is, “this is my name forever,” where it is written: *חסר ואו שלא יהנה אדם את השם באותיותיו*, that is, without *Vau* (the word *לעלם* is written) so that no one may pronounce the name with its letters. So too it stands in Rabbi Solomon Jarchi’s commentary thereon: *חסר וי’ לומר העלימהו שלא יקרא ככתבו*, that is, without *Vau* (it is written) to indicate that he has kept it concealed, so that it should not be read as it is written. The meaning intended here, however, is that instead of *leólam* one must read *leallem*, which means to conceal and to keep secret, as is to be read in the Talmudic tractate *Kidduschin*, fol. 71. col. 1., in order thereby to convey that this name must be kept hidden and secret; for which reason it is also called, as was mentioned just a short while ago, *Schem hannéelam*, that is, the hidden name. On this matter the book *Ammudéha schiva fol. 43. col. 1.* may also be consulted under the title *Ammud revii*.

That the Messiah is also called *Jehova*, and that the aforementioned passage Jer 23:6 is interpreted of Him by the Jews, is acknowledged by *Rabbi David Kimchi* in his *Commentary* thereon, where he writes as follows: *ויקרא המשיח בזה השם יהוה צדקנו: לפי שבימינו יהוה צדק יי לנו קיום תמיד*: that is, The Messiah is called by this name *Jehova Zidkénu*, that is, The LORD, who is our righteousness, because in His days the righteousness of God will be a continual preservation for us. Concerning this, one also reads in *Rabbi Joseph Albo’s* book *Sépher Ikkarim (or Ikkórim)*, under the aforementioned title, *Maamar schéni, cap. 28. fol. 54. col. 2.*, as follows: *ויקרא הכתוב שם המשיח יהוה צדקנו*: that is, Scripture calls the name of the Messiah *Jehova Zidkénu*, that is, The LORD who is our righteousness, because He is the Mediator, so that we may obtain righteousness from God through Him. Likewise, in the Talmudic tractate *Báva-báthra (or bátra)*, fol. 75. col. 2., as also in the book *Nezach Jisrael (or Jisróel)*, fol. 48. col. 1. cap. 36., this is understood of the Messiah, and it is stated that the name JEHOVA is given to Him. He is likewise called JEHOVA in the book *Medrasch Mischle*, fol. 67. col. 1., where the words read as follows: *ראשך זה מלך המשיח שעתיד לעבור בראש ישראל שנאמר ויעמר מלכם לפניכם וי’ בראשם* that is, (the words) “Thy head” signify the Messiah, who in the future will go before Israel, as it is said (Mic 2:13): And their King will go before them, and JEHOVA at their head. It is also well worth noting that He is called JEHOVA *Zebaoth* (or, as the Jews pronounce it, *Adonái Zevóos*), that is, the LORD of hosts; for the words of Isa 28:5, “In that time JEHOVA *Zebaoth* will be a beautiful crown,” etc., are understood of the Messiah in the Chaldean translation, which reads as follows: *בעדנא ההיא יהי משיחא די’ צבאות לכלילא דחדיא וגו* that is, In that same time the Messiah of the LORD *Zebaoth* will be a crown of joy, etc. Likewise, in the little book *Midrasch (or dáas)*, fol. 21. col. 2., on the words of Ps 24:7, “Lift up your gates, and be lifted up, you everlasting doors, that the King of glory may come in,” it is written: *דא משיח הוא כבוד דמלך* that is, “That the King of glory may come in” signifies the Messiah. In verse 10, however, the question is asked who this King of glory is, and the answer given is: He is the LORD *Zebaoth*. Likewise, Isa 8:13-14 reads that the LORD *Zebaoth* will be a stone of stumbling and a rock of offense to both houses of Israel, a snare and a fall to the inhabitants of

Jerusalem. This, however, is interpreted of the Messiah in the Talmudic tractate *Sanhedrin*, fol. 38. col. 1., where one reads as follows: אין בן דור בא עד שיכלו שני בתי אבות מִיִּשְׂרָאֵל וְאֵלּוּ הֵן רֹאשׁ גּוֹלָה שְׁבַבְבֵּל: that is, The Son of David (that is, the Messiah) does not come until the two houses of the fathers, namely the head of the captivity in Babylon and the prince in the land of Israel, come to an end, as it is said: And He will be a sanctuary, but a stone of stumbling, etc. Concerning which, *Rabbi Salomon Jarchi* writes in his *Commentary* as follows: וְזֶה מְשִׁיחַ שֶׁל יִשְׂרָאֵל לְמִקְדָּשׁ שֶׁל וְאֵלֶּה אַבְנֵי וְגו' that is, The Redeemer of Israel (the Messiah) will be a sanctuary for Israel and a stone of stumbling. It is thus clearly to be seen from all of this that the Messiah is called Jehová and Jehová Zebaoth; from which it follows, since this name belongs to no creature and yet is given to the Messiah, that He must necessarily also be God.

Third, it is proven from Mic 5:2 that the Messiah must have been not only a man but also God, because it is said there that he would come from Bethlehem, by which his human nature is indicated, for he was to be born at Bethlehem from the seed of David, as already mentioned above; and there follows: וּמוֹצְאֹתָיו מִקֶּדֶם מִיָּמֵי עוֹלָם: *Umozäothäv mikkédem mimé olam*, that is, “And his goings forth (that is, his excellent and glorious going forth) are before the beginning (namely, of the creation of the world) and before the days of antiquity, or of the world” (for the word עוֹלָם *olám* also means “the world”), by which his divine nature is indicated, for God alone existed before the creation of all things.

That the word “goings forth” signifies an excellent and glorious going forth of the Messiah is evident from the fact that in the Hebrew language, the plural number sometimes signifies the excellence or greatness of a thing. For this reason, the highest wisdom in Prov 1:20 is called חֵכְמוֹת *Chóchmôth*, or *Chóchmos*, that is, “wisdoms,” instead of חֵכְמָה *Cchóchma*, that is, “wisdom”; and in Dan 2:1-2, a particular dream that King Nebuchadnezzar had dreamed is called חֲלֻמוֹת *chalomôth*, or *chalómos*, that is, “dreams,” instead of חֲלוֹם *chalóm*, that is, “a dream,” as it is read in v. 3; and an elephant in Job 40:15 is called בְּהֵמוֹת *Behemôth*, or *Behémos*, that is, “animals,” instead of בְּהֵמָה *Behema*, which means “an animal,” on account of its greatness, because it is as large as many other animals combined. Likewise it is read in Ps 88:9 that King David said: שָׂתַנִּי תוֹעֲבוֹת לָמוֹ *Schattáni toëvôth*, or *toëvos lamo*, that is, “Thou hast made me an abomination unto them” (that is, a great abomination). And in Ezek 28:10 it is said to the king of Tyre: מוֹתֵי עַרְלִים תָּמוּת: that is, “Thou shalt die the deaths (that is, a violent death) of the uncircumcised.” Likewise it is written of the Messiah in Isa 53:9: וּבְמָתָיו עִשְׂרִי: that is, “And in his deaths (that is, in his violent death) he is with the rich.” From all of which it is evident that the plural number indicates the excellence or greatness of a thing.

That the letter, or the *præpositio Mem*, which otherwise commonly means “from,” also signifies “before,” as I have interpreted it in the words *mikkédem mimé olam*, is attested by Rabbi David Kimchi in his commentary on Isa 43:13, on the words גַּם מֵיּוֹם אֲנִי הוּא: that is, “Also, I am before a day existed,” where he notes that the *Mem* in the word *mijom* serves as much as “before.” And in this sense it is also taken three times in Prov 8:23, as is clearly to be seen from the preceding verse 22 and the following verse 24. That it must be understood in this way in the cited passage Mic 5:2 is emphatically evident from Ps 72:17, where it is said of the Messiah: לִפְנֵי שֶׁמֶשׁ יִנּוֹן שְׁמוֹ: that is, “Before the sun, His name is established,” by which it is given to understand that before the creation of the world, and thus before the sun existed, the Son of God existed, and that He was

begotten of the Father before the beginning of all things and from eternity; as indeed Rabbi Solomon Jarchi also explains the aforementioned words, “And His going forth is before the beginning,” by the words “Before the sun, His name is established.” So also in the little book *Pirke Rabbi Eliezer*, in the third chapter, concerning these two sayings, it is written thus: עד שלא נברא העולם שמו של משיח: מנין שנאמר לפני שמש ינון שמו ומוב אותי חסד ואמת בונהו להם אפתה עתיד להיות באלפי יהודה ומוצאותיו מקדם מקדם, that is: “Before the world was created, the name of the Messiah existed. From where is this proven? Because it is said (Ps 72:17): ‘His name is established before the sun.’ And another saying (Mic 5:2) declares: ‘And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? And His goings forth are before the beginning, before the beginning, before the world was created.’” From this it is thus clearly to be seen that, according to the teaching of the Jews as well, the word in Mic 5:2, in the word מקדם *mikkedem*, and מעולם, signifies as much as “before,” which must also rightly be interpreted in that way in that passage.

That Ps 72:17 says of the Messiah that His name was established before the sun, it follows that one must know that by the name of God, God Himself is frequently understood in Holy Scripture, as can be seen in Ps 20:8 and 76:2 and 79:9, as well as 119:55. Therefore Rabbi *David Kimchi* writes, on the words of Mal 3:16, “And those who think upon His (namely the Lord’s) name,” as follows: שמו הוא הוא שמו, that is, His name is He Himself, and He Himself is His name; which he also indicates in his commentary on Jer 16:21. Likewise, in the book *Michlal jofi*, on Ps 145:1, on the words “I will exalt You, my God, my King, and praise Your name,” it is taught thus: ואחר אמר תחלה ארוממך ואחר כך אמר שמך להודיע כי הוא שמו ושמו הוא, that is, He (namely King *David*) says first, “I will exalt You,” and afterward he says, “Your name,” thereby indicating that He is His name, and His name is He. Now just as by the name of God, God Himself is to be understood, so also in Ps 72:17 must the Messiah Himself be understood by the name of the Messiah, since He, as has been demonstrated in the foregoing, is also God. In addition to this, it is to be noted that the words “His name was established before the sun” are also interpreted of the Messiah in the Talmudic tractate *Sanhedrin fol. 98. col. 2.*, and in the tractate *Nedarim* (or *Nedôrim*) *fol. 39. col. 2.*, as well as in the tractate *Pesachîm* (or *Pesôchim*) *fol. 54. col. 1.*

Since it is now irrefutably clear from the powerful proofs presented that Jesus Christ is the true promised Messiah, and not merely a simple human being but also at the same time God (for which reason He is rightly and justly called God in John 1:1, Acts 20:28, and Rom 9:5), one may therefore judge what abominable blasphemers the godless Jews are, and in how senseless a manner they revile, slander, curse, and defame our most innocent and most holy Redeemer, thereby earning temporal and eternal punishment. This is taught in the book *Cad hakkémach*, fol. 42, col. 1, from the Talmudic tractate *Sôta*, fol. 40, col. 2: ארבע כתות אין מקבלים פני שכינה ואלו הן כת הנפים כת שקרים: כת מספרי לשון הרע כת לצים, that is: Four companies will not behold the face of God, and these are the company of hypocrites, the company of liars, the company of those who speak evil of others or slanderers, and the company of mockers. Since they fabricate such devilish lies about Christ, speak so much evil of Him, and slander and mock Him in so terrible a manner, they can see from their own Talmud what dreadful judgment they must therefore expect. Yet another judgment is also pronounced in the Talmud against such wicked slanderers, as one reads in the tractate *Pesachîm*, fol. 118, col. 1, as well as in the tractate *Maccôth* (or *Máccos*), fol. 23, col. 1: כל המספר לשון הרע וכל המקבל לשון הרע וכל המעיד עדות שקר בחברו ראוי להשליכו לכלבים שנ' לכלב תשליכון אותו ... וכתוב בתריה לא

תשא שמע שוא, that is: Every one who speaks evil of or slanders another, and every one who receives the slander, and also every one who gives false testimony against his companion (that is, against a fellow human being), is worthy of being thrown to the dogs, as it is said (Exod 22:31): You shall throw it to the dogs; and thereafter it is written (Exod 23:1): You shall not raise a false report.

To conclude this chapter, I wish to show here from the Arabic *Alcoran* what the Turks, who are nonetheless sworn enemies of the Christians, teach concerning Christ and His immaculate mother, the holy Virgin *Mary*, so that one may see from this what a great difference there is between the Turks and the Jews, and which of these two may be considered the greater enemies of the Christian religion. Regarding the birth of Christ, it is written thus in the third chapter, which is called *Surat Al-âli Imrân*: *إِذْ قَالَتِ الْمَلَايِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُقَرَّبِينَ * وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ * قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ * وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ* That is: (Remember) how the angels said, O Mary! God does indeed announce to you His word from Him, whose name is the Messiah, Jesus the Son of Mary, who shall be held in great esteem in this world and the next, and shall be among those who are admitted near (to God). He shall also speak with people in the cradle, as one who is thirty to fifty-one years old, and shall be one of the righteous. Then she said: my Lord, how should I have a child, seeing that no man has touched me? But He answered: God thus creates what He wills; when He has resolved a matter within Himself and says to it that it shall come to pass, it comes to pass. He will also teach him the Scripture, wisdom, the Law, and the Gospel, and send him to the children of Israel. So also in the 19th chapter, which is called *Surato Mârijama*, that is, the chapter of Mary, one reads thus: *وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا * فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا * قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ أَنْ كُنْتُ تَقِيًّا * قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا * قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا * قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيَّ هِينٍ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا * فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا * فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا * فَوَدَّعَهَا رَبُّكِ حَتَّى لَا تَحْزَنِي إِلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا * وَهَزِي لِيكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطْبًا جَنِيًّا * فَاكْلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا * فَقَوْلِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكْلِمَ الْيَوْمَ أَنْسِيًّا * فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا * يَا اخْتِ هَرُونَ مَا كَانَ ابْنُكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أَمْكُ بَغِيًّا * فَاسْأَرْتِ إِلَيْهِ قَالُوا كَيْفَ يَكْلَمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا * قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا * وَجَعَلَنِي مُبَارَكًا أَيْنَمَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا * وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا * وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا * that is: Remember that which is written of Mary, how she went away from her people to a place toward the rising of the sun, and took a covering with her from them, and we sent our Spirit to her, who appeared to her in the form of a perfect man. She said: I take my refuge in God from you, if you are God-fearing. He (the Spirit of God) spoke: I am assuredly a messenger of your Lord, to give you a pious little boy. She answered: how should I have a boy, seeing that no man has touched me and I am no harlot? He said: thus has your Creator spoken; this is easy for me, so that we may set him before the people as a sign (or wonder) and as a grace from us, and this is a resolved matter. Now when she was with child by him, she went away with him to a distant place, and when the birth-pangs came upon her at the trunk of a palm tree, she said: would to God I had died before this, so that I would have been utterly forgotten. But he (the angel) called out to her from below her (and said): be not grieved; your Creator has already made a little stream beneath you, which has been led to you, together with a palm tree; cause the fresh, ripe dates to fall broken down upon you. Eat and drink and be refreshed in your eyes (that is, be*

son of Mary to come after them, and gave him the Gospel, and placed kindness and mercy in the hearts of those who followed him. And in the sixth chapter, which is called *Surat al-anam*, that is, the chapter of cattle, Jesus is likewise counted among the pious, where the words read as follows: ووهبنا له اسحق ويعقوب وكلا هدينا ونوحا هدينا من قبل ومن ذريته داود وسليمان وايوب ويوسف وموسي وهرون وكذلك * that is: We also gave him (Abraham) Isaac and Jacob, and guided them all onto the right path. We also guided Noah aright beforehand, and from his lineage David, and Solomon, and Job, and Joseph, and Moses, together with Aaron, (and thus we reward those who do good,) and Zechariah, and John, and Jesus, as well as Elijah, all of whom were pious.

So writes also *Mahomed* in the third chapter of his *Alcoran*, that the teaching of *Jesus Christ* is to be believed, and that He is to be held in just as high regard as *Moses* and others, and indeed in these words: قل امنا بالله وما انزل علينا وما انزل علي ابراهيم واسماعيل واسحق ويعقوب والاسباط وما اوتي موسي وعيسي والنبيون * that is: Say, we believe in GOD, and in what has been given down to us from above; and in what was given down from above to *Abraham*, and *Ishmael*, and *Isaac*, and *Jacob*, and the (twelve) tribes; also in what *Moses*, and *Jesus*, and the prophets have received from their Creator, and we make no distinction between any one of them.

Furthermore, the Turks believe that *Christ* was not crucified, but was taken up into Heaven by GOD, for in the fourth chapter of the *Alcoran*, which, as already mentioned above, is called *Surato nisai*, that is, the chapter concerning women, it is written thus: طبع الله عليها بكفرهم فلا يؤمنون الا قليلا * وبكفرهم * وقولهم انا قتلنا المسيح عيسي ابن ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وان الذين اختلفوا فيه لفي شك منه ما لهم به من علم الا اتباع الظن وما قتلوه يقينا بل رفعه الله اليه وكان الله عزيزا حكيما that is: GOD has sealed them (namely their hearts), (that is, hardened them) in their unbelief, and only few of them believe, inasmuch as they are mired in unbelief, and speak great slander against *Mariam*, and say: We have killed the Messiah, *JESUS* the son of Mary, the messenger of GOD; but they did not kill Him, nor crucify Him, but rather another, who appeared to them to resemble Him. Those, however, who do not agree with this and stand in doubt, have no knowledge thereof, but follow their own opinion. They most certainly did not kill Him; rather, GOD took Him unto Himself, for GOD is mighty and wise.

This is the little that I wished to set down here from the Quran, although much more could have been drawn from it. It is, however, sufficiently evident from this that, although the Turks will not acknowledge Christ as the Son of God, they nonetheless hold Him in high esteem, also making honorable mention of His mother, the holy Virgin Mary, and that they are far to be preferred over the wicked Jews, who know nothing but to utter blasphemies, shameful and abusive words against our most precious Savior and His most innocent mother.

Chapter V.

In which the question is examined whether, by that Jesus of whom mention is made in the *Talmud* in certain places, our Savior Jesus Christ is understood by the Jews, or whether he was a different person who also bore the name Jesus.

When the godless Jews are confronted with the fact that our Savior JESUS is so greatly blasphemed and reviled in their *Talmud*, they are accustomed to take their refuge and excuse in saying that the Jesus mentioned therein is not the same one whom the Christians regard as the true *Messiah*, but rather a different person; by this, however, they seek only to appease the Christians and to deflect all hatred from themselves, leading them astray with their smooth and flattering words. But so that the true nature of the matter may come to light, I will here indicate what is found in the Jewish books by which their customary refuge and empty pretense appears to be confirmed; and there comes into consideration what is read on pages 20 and 21 of Rabbi Jechiel's *Disputation*, which he held before a queen in Paris, in a well-attended assembly, with the convert *Nicolaus*, where the following is written: ועוד לפי האמת לא היה זה אלהיהם : כי זה היה בימי יהושע בן פרחיה ובימי ינאי המלך ושמעון בן שטח דמו של רבי יהודה בן טבאי שמעיה ואבטליון ממני הלל הזקן ראש הנשיאים אבא שאול ורבן גמליאל הזקן ואמרין בפרק קמא דשבת הילל ושמעון גמליאל נהגו נשיאותן לפני הבית מאה שנה ושמעון בן שטח היה לפני בן שליש מאות שנה וע"ב שנה באלף החמישי. נמצא שיש יד. מאות שנה וע"ב מישו זה. ולפי חשבון הגוים אין מלידת ישו רק אלף שנים ומאתים ומ' שנה: וכן מוגה בחשבון איקריניון (ר"ל יונימי) נמצא שזה התלמיד קודם לשלהם יותר ממאתים שנה. וגם שלהם היה בימי הורדוס המלכה וזה היה בימי ינאי המלך. וההוא דגומר הדין דתניא ולבסוף נסקל לא אלהיהם הוה. ובכל התלמוד לא נזכר והיינו נמי ההוא דקאמר בחלק תגע לא יקרב באהליך לומר לך שלא יהיה לך בן או תלמיד שמקדיח תבשילו ברבים כגון ישו הנוצרי היינו ההוא דרבי יהושע בן פרחיה ויכול להיות שגם שלהם היה נקרא שמו ישו. כי ההוא דרכי יהושע. that is (after the heretic *Nicolaus* had ceased blaspheming against us and our *Talmud*, the Rabbi began again to assert) that this matter (what transpired between Jesus and Rabbi Jehoshua, the son of Perachja, as may be seen on page 19 of the *Disputation*, and as was also indicated on pages 116 and 117) does not concern their (the Christians') God; for that one (of whom the *Talmud* speaks in the *Tractate Sanhedrin*, fol. 107, col. 2, and in the *Tractate Sota*, fol. 47, col. 1, reporting that Rabbi Jehoshua, the son of Perachja, expelled him) lived in the times of Rabbi Perachja and King Jannai, as well as of Simeon the son of Schetach, who was the teacher of Judah Tabbai, and of Shemaiah and Abtalion. We also read in the first chapter of the Talmudic *Tractate Shabbath* (or *Shabbas*, fol. 15, col. 1) that Hillel and Simeon Gamaliel ruled as princes one hundred years before the Temple (meaning before its destruction). But Simeon the son of Schetach was three hundred years before that, and lived seventy-two years into the fifth millennium; and one hundred and seventy-two years before the destruction the four thousand years came to an end: behold, then, three hundred and seventy-two years into the fifth millennium, and it follows from this that from the times of that same Jesus until now, one thousand and four hundred years have elapsed. According to the reckoning of the Gentiles (meaning the Christians), however, only one thousand two hundred and forty years have passed since the birth of Jesus; for so they count according to the reckoning of *Hieronymus*, and it follows from this that that same disciple lived more than two hundred years before their Jesus. Moreover, theirs lived in the times of Queen Helena, but that one in the times of King Jannai. Likewise, the one mentioned in the chapter called *Nigmar haddin* (that is, in the Talmudic *Tractate Sanhedrin*, in the sixth chapter, fol. 43, col. 1) as having been stoned was equally

not their God, and is not mentioned at all in the Talmud. In the same way, the one who was the disciple of Rabbi Jehoshua the son of Perachja, of whom it is said in the chapter *Chelek* (that is, in the aforementioned Talmudic *Tractate Sanhedrin*, in the eleventh chapter, fol. 103, col. 1): “And no plague shall come near your tent” (Ps 91:10), this indicates that you should have no son or disciple who burns his food publicly, as Jesus the Nazarene did. And it may well be that theirs also was called Jesus, just as the disciple of Rabbi Jehoshua the son of Perachja was. At this the clergy (in the aforementioned assembly) said to him: who will believe your words, etc. What the aforementioned Rabbi Jechiel further brought forward against Nicolaus on this matter has been cited above on pages 198 and 199.

Rabbi Lippmann likewise denies, in his *Sepher Nizzáchon*, *numéro* 347, that the Jesus mentioned in the Talmud is our Savior Christ, since he reports that a converted Jew who had been confronted with the blasphemies against Christ received the following answer: הריק : הבל : אשר אמר ישו בגימטריא הבל : הריק : אמרתי לו הנוצרים לא קראו לאלהיהם ישו כי בלשונם נקרא יזוש ובלשוננו נקרא ישוע. ענה ואמר אמת ומקצתם קורין לו ישוע וכן שמו לפי שהושיע להם מן הגיהנם. אז השבתי חבריך מעידים שאינך יודע מאומה כי ישועה ומנוחה פעולה אחת המה. וכשם שאינך יכול מנוח בסגול ובלא ח"א שיהא פעולה מנוחה כך אינך יכול ישוע בסגול ובלא ח"א שיהא פעולה ישועה. ובדברי הימים נכתב ישועה בלא ח"א ונכתב בסגול אלא שהוא שם העצם כשאר שמות ותשובה זו שייכת לומר להם על כל הגנות שנאמר בתלמוד על ישו ואומר להם שאין זה יזוש ; גם הוכחנו בפני פריז להם ששני ישו היו שהרי ישו שמאמינים בו היה בימי הילני המלכה שקורין לה הלינא כמו שפרשתי בדניאל בסימן שלב. היא היתה בימי הילל כמו ששנינו בנזיר ומייתי לה בפ"ק דשבת, וישו הנזכר בתלמוד היה בימי ר' יהושע בן פרחיה כדאיתא בפרק חלק That is to say: he (namely the converted Jew) said that ישו *Jeschu* (that is, Jesus) signifies, by *Gematria*, as much as הבל וריק *Hével varík*, that is, a vanity and a nullity; to which I answered him that the Christians do not call their God *Jeschu*, for in their language He is called *JEsus*, but in our language ישוע *Jeschúa*. He, however, replied in turn and said: it is true, yet some among you call Him ישוע *Jeschúa*, and this is His name, because He delivered them (mankind) from Hell. To this I answered him: your words bear witness that you know nothing at all, for the words ישועה *jeschúah* and מנוחה *menucháh* are of the same character; and just as you cannot say מנוח *menuách* with the *Vocali Sægol* and without *He* or *ha* and have it mean straightforwardly as much as מנוחה *menúchah*, so likewise you cannot say ישוע *Jeschúa* with the *Vocali Sægol* and without the letter *He* and have it mean straightforwardly as much as ישועה *jeschúah*. Now in the First Book of Chronicles (1 Chr 24:11) ישוע *Jeschúa* is written without the letter *He* and with the *Vocali Sægol*, because it is a *Nomen proprium*, or proper name, as other names are. This answer must be given to them (the Christians) concerning all the reproaches that are reported of Jesus in the Talmud, and one must say to them that the said person is not (their) Jesus. The sages of Paris likewise demonstrated to them that there were two men named Jesus, for behold, the Jesus in whom they believe lived in the time of Queen *heleua*, as I have explained in my commentary on Daniel, *numéro* 332. She, however, lived in the time of Hillel, as we learn in the Talmudic tractate *Nasir* and as is cited in the first chapter of the tractate *Schabbath*. But the Jesus who is mentioned in the Talmud lived in the time of Rabbi Jehoschua, the son of Perachja, as may be seen in the eleventh chapter of the tractate *Sanhedrin* and in the tractate *Succa*; and Hillel lived many generations after Rabbi Jehoschua the son of Perachja, as is to be found in the tractate *Avoth* (or *Ovos*). These are the words of Rabbi Lippmann.

In this manner, Rabbi Salman Zevi also took great pains, in his little book which he called the *Jewish Theriac* and wrote against the converted Friedrich Samuel Brenz's shed *Jewish Serpent-Skin*, to prove that the Jesus whom the Talmud mentions is not our Jesus. In the 1st chapter, num. 7, he writes in German-Hebrew as follows:

I have applied great effort and diligence, and have gone through the greater part of the Talmud, and have found ten certain testimonies that the *Jesus* of whom our Talmud makes mention in several places cannot be the same *Jesus* in whom the Christians believe, and that there must have been yet another person before him who was called *Jesus* and was put to death by the Jews; this I will diligently demonstrate to you: if you can prove the contrary to me, I will gladly admit that I have been mistaken.

First, all nations acknowledge, and all chronicles attest, that the Second Temple stood for 420 years and some months, until the Romans Titus and Vespasianus destroyed it. So it is written in the little book *Seder Olam*, and especially in the Talmud, and in all books, that Rabbi Jehoscha, son of Perachja, was the teacher of Jesus of Nazareth. This Rabbi Jehoscha, son of Perachja, and Simeon, son of Schetach, lived in the year 3521 after the creation of the world, according to the reckoning of the Jews, and 233 years after the Temple was built. This one was the Rabbi or teacher of Jesus of whom it is written in the Talmud. But Jesus of Nazareth, in whom the Christians believe, was born, according to their Gospel, in the times of King Herod: in those same times Hillel and Shammai lived, fully 130 years after the aforementioned Jehoscha, son of Perachja, who was the teacher of that Jesus who appears in the Talmud. This I will prove to you by means of the genealogies and lines of descent.

See in the *Pirke Avoth* (or פִּרְקֵי אֲבוֹת), in the first chapter, it states: Simeon the Just was one of the members of the great Synagogue or assembly that had traveled with Ezra from Babylon to Jerusalem; they composed our prayers. This Simeon the Just lived in the times of Alexander the Macedonian, as Josephus writes in the Josephus of the Romans. This Simeon, Josephus and Alexander the Macedonian called Jaddus, and he was held in high esteem, as all chronicles write. That was one generation or lineage.

The second generation, or the second line of descent, was Antigonus of Succo. In his times the accursed Zaddukim, whom the nations, and also the Christians in the Gospel, call Sadducees, began.

The third generation, or the third birth, was Jose, the son of Joëser, one from Zerida, and also Jochanan from Jerusalem. After them came Joschia (or Jehóscha), the son of Peráchja: he was the teacher of Jesus, of whom the Talmud writes. That is the fourth generation, or the fourth birth: that was 207 years before the destruction of the second Temple.

The fifth birth was Juda, the son of Tabai, and Simeon, the son of Schetach.

The sixth birth was Schemája and Abtálion.

The seventh birth was Hillel and Schammai. These lived in the final times of King Herod: in those same times, Jesus the Nazarene was born in Bethlehem in Judea, on which point Christians and Jews are in agreement. Thus it is found that two generations or births elapsed between Jehóscha, the son of Peráchja, who was the teacher of Jesus, up to Hillel and Schammai, at the time of Herod.

Only in that same period was the Christians' Jesus born, and under Pontius Pilate put to death in Jerusalem; and according to this reckoning, there are more than 130 years from Rabbi Jehoschuah ben Perachjah, the teacher of Jesus, to the birth of Jesus, the Messiah of the Christians: so Jesus the Nazarene would have had to be more than 130 years old when he was condemned, whereas everyone knows that he was no older than 33 years. This is now a strong proof that the Jesus of whom the Talmud writes was a different Jesus.

In the second place, the Talmud says in the tractate Sanhedrin, fol. 44, where it speaks of the seducer and instigator, that there was one who was called Jesus, whom they stoned and afterward hanged: yet Jesus the Nazarene, according to the words of the Gospel, was hanged alive.

Third, it is stated in the aforementioned passage that for forty days, one after another, a public proclamation was made: Jesus would be stoned; whoever knows of his innocence, or anything good, or a truthful testimony on his behalf, by which he might be declared free (and acquitted), should come forward and present it. But Jesus, in whom the Christians believe, was arrested in haste without delay, and on the following day, according to the Gospel of Matt, Mark, and Luke, was put to death.

The fourth testimony: the *Talmud* writes in the aforementioned passage in *Sanhedrin* that Jesus had five disciples. Yet Jesus of Nazareth had twelve disciples.

The fifth testimony: there, it names the five disciples by name; the first was called *Mátthai*, the second *Nákai*, the third *Nézer*, the fourth *Bónai*, the fifth *Tôda*. But the disciples of Jesus of Nazareth had no such names; rather, they were called John, Peter, Paul, Luke, Martin, Judas, etc.

The sixth testimony: the aforementioned *Talmud* writes that all five of the said disciples were executed in Jerusalem on the accusation of the Jews. But the disciples of Jesus of Nazareth were executed here and there by pagan kings, as is to be found in the Acts of the Apostles.

The Seventh Testimony. There the *Talmud* also writes that *Jesus* was judged according to the law, that he was stoned and afterward hanged. But *Jesus* of Nazareth was, under the authority of *Pontius Pilate*, the city prefect appointed by the Romans in Jerusalem, crucified alive contrary to the law and to all Jewish custom. This is directly contrary to the law, for we have no more than four kinds of death prescribed in the law by which judgment was carried out, namely stoning, burning, execution by the sword, and hanging. But because we were at that time under the power of the Romans, the Romans nailed him alive to the cross according to their custom, which was very common among them, as *Josephus* writes, saying that he once found, on a journey, several of his acquaintances hanging on the cross who were still alive, and whom he had released. Therefore the *Jesus* about whom the *Gemara* writes cannot be the Messiah of the Christians.

Eighth, it is written in the oft-named *Talmud*, in the tractate *Sanhedrin fol. 67. col. 1.*, that *Jesus* was captured and judged at Lud, in a city that bore that name. But *Jesus* of Nazareth was captured and judged in Jerusalem, as both Christians and Jews acknowledge.

Ninth, it is stated that *Jesus'* father was called *Papus*, the son of *Judah*. But the betrothed of Mary was called *Joseph*, as is written in the Gospel.

Tenth, it stands written in the Talmudic tractate *Sota fol. 47. col. 1.* that JESUS set up a brick as an idol, bowed down before it, and served it; yet we find nowhere that JESUS, the Christians' Messiah,

practiced idolatry, or called upon any other than the Father. Thus there are ten differences between that JESUS of whom the *Talmud* writes and the Christians' Messiah; and it is impossible for me to find that this person is the JESUS in whom the Christians believe. And if there were nothing else but the first testimony, by which it is proven that the *Jehoshua* of *Perachja*'s son and *Simeon* of *Schetach*'s son lived in the time of the Hasmoneans, whom the Christians call the Maccabees, that alone would be sufficient. At that same time also lived *Ezra* and his company, who composed our prayers, not long after the redemption from Babylon, in the time of *Simeon* the Just, as *Josephus* and all truthful writers attest. Thus the *Jesus* of whom the *Gemara* writes lived in those times, a full hundred and thirty years before JESUS the Nazarene, the Christians' Messiah, who was not born until the time of *Herod* and of *Hillel* and *Shammai*, not long before the destruction. In this matter I say once more, for my own part, that our *Talmud* spoke of a different JESUS. Thus we find nothing of his history; only what *Josephus* wrote in the book he composed for the Romans, where he makes mention of John the Baptist. But the reason why our forebears wrote nothing at all about Jesus the Christians' Messiah is that no Jew stands to gain anything by it; on the other hand, someone might easily have written something that could be interpreted unfavorably against us, as unfortunately happens to us daily. For our forebears and the Talmudists saw that the Christian religion was growing stronger from day to day, and so they restrained themselves as much as they were able.

This is what I have found in the Rabbinic books on this matter, and it all has such an appearance that one could easily be persuaded by it that great injustice is done to the Jews when one charges them with blaspheming our Savior in their Talmud. Indeed, the aforementioned Queen of France was so taken in by the above-cited defense of Rabbi *Jechiel* that she (as can be seen on page 22 of the mentioned *Disputation* of Rabbi *Jechiel*) addressed her clergy, when they refused to accept his defense, in the following manner, as Rabbi *Jechiel* renders it in Hebrew: מה לכם להבאיש ריחכם הנראה? ואתם מבקשים להוציא לכבודכם אמר שעל אלהים לא פערו פיהם ולא אמרו עליו כן שיהא מרין בניגוד דחיותיכם? That is: Why do you wish to make your own odor stink? See, he says to your honor that they did not open their mouths against your God, and did not say of Him that He is punished in the boiling filth, and you seek to bring your shame out of his mouth: is it not a disgrace to you that you speak in such a manner? But there have also been certain scholars, such as *Wilhelmus Schickardus*, *Galatinus*, and *Paulus Ricius*, who firmly convinced themselves

that our Savior is not mentioned at all in the *Talmud*; however, they were certainly very much mistaken in this. In order that the contrary may now be demonstrated with irrefutable grounds, we wish to examine in turn that which was presented above from the aforementioned *Rabbi Jeziel's Disputation*, from *Rabbi Lippmann's Sepher Nizzachon*, and from *Rabbi Salman Zevi's Jewish Theriac*, which appears to serve the Jews' cause, and to set against it what is found in the Jewish books to the contrary.

Concerning *Rabbi Jeziel's proof*: he seeks to establish thereby that our *Jesus* cannot be the one who, as shown by the *Talmudic Tractate Sanhedrin fol. 107. col. 2.* and *Sota fol. 47. col. 1.*, went to Egypt, of which mention has been made above, since that *Jesus* who went to Egypt lived in the times of *Rabbi Jehoscha*, the son of *Perachja*, and of King *Jannaeus*, as well as of *Rabbi Simeon*, the son of *Schetach*; whereas the Christians' *Jesus*, however, lived in the times of Queen *Helena*, and was thus 232 years earlier than the former, since from the time of the latter until the time when *Rabbi Jeziel* held the *Disputation* with the convert *Nicolas*, 1,472 years had elapsed, but from the time of the former until that point, according to Christian reckoning, only 1,240 years had passed. To this I reply that *Rabbi Jeziel* has acted deceptively in this matter, in that he stated that the one lived 232 years before the other, when in fact, according to *Rabbi Salman Zevi's* reckoning, as has been shown on *pp. 254 and 235*, no more than 130 years are supposed to have elapsed between the two, and *Rabbi Jehoscha*, the son of *Perachja*, lived only 207 years before the destruction of the Second Temple. Furthermore, the Jews do not accept our system of chronology, as will be demonstrated below from *Aben Esra* and *Isaac Arabanel*: how then can *Rabbi Jeziel* appeal here to our chronology? But just as he, as noted above on *p. 199*, acted craftily in this matter and, against his better knowledge, claimed that the *Jesus* who is supposed to be tormented in hell in boiling filth is not *Jesus* of Nazareth but rather *Jesus Gereda*, according to Jewish teaching, when in fact there never existed anyone by the name of *Jesus Gereda*: so too has he here placed the time in which *Rabbi Jehoscha*, the son of *Perachja*, lived far too late, and appealed to the Christian chronology, even though he knew full well that *Rabbi Jehoscha* did not live so long before, and that our chronology is held to be false among the Jews.

In order that one may clearly see that our *Jesus*, according to Jewish teaching, is the very same person who traveled to Egypt with the aforementioned *Rabbi Jehoscha*, the son of *Perachja*, and was his disciple, I will demonstrate this thoroughly from their own books. One must consider what *Rabbi Isaac* writes in his book *Chisuk emuna*, p. 415, numero 46, concerning the words of John 7:15, "And the Jews marveled, saying, How does this man know letters, having never learned?" where those words read as follows: גמ זה הדבר אינו אמת כי ישוע הנוצרי היה תלמידו של יהושע בן פרחיה ועימו ברח : that is, This (namely, that *Jesus* is supposed not to have learned the scriptures) is also not true, for *Jesus* the Nazarene was the disciple of *Rabbi Jehoscha*, the son of *Perachja*, and fled with him to Alexandria in Egypt on account of King *Jannaeus*, as the sages of that generation testified concerning him and saw him with their own eyes. *Isaac Abarbenel* also writes in his book *Masene jeschua*, fol. 67, col. 1, in the tenth *Maian*, in the eighth *Tamar*, as follows on this matter: וספק אחר יש לבני עמנו בדבר הזה : במה שאמרו שישוע הנוצרי מת ס"ב שנה קודם חורבן הבית כי מצינו בתלמוד שהיה תלמידו של יהושע בן פרחיה שהיה מחזור הג' מאנשי כנסת הגדולה ואנטיגנוס איש סוכו דורו הראשון ואחריו יוסף בן יעזר ויוסף בן יוחנן ואחריו נתאי הארבלי ויהושע בן פרחיה והוא חיה בימי אלכסנדר בן הורקנוס בן שמעון בן מתתיהו הנקרא ינאי המלך ומפני שהנהגה עם

הפרושים והרגם רבים מהם ברח יהושע בן פרחיה לאלכסנדריא של מצרים ועמו ישוע תלמידו ואחר שבו משם לירושלם ובשנת ל"ט לבנין הבית נתלו שהיה קודם חורבן קנ"א שנה ויחכמו אותו דורו העידו עליו אנחנו ורעינו ואיך נאמין אנחנו חלפו מפי אנשים אשר לא ידעוהו ולא היו שמה ושאפשר לומר שבאמונה ההיא נעשתה לצורך כדי להוכיח שבעון הריגת ישוע הנוצרי נחרב הבית אמת שהייתנו סמוך לחורבן הבית ואנחנו לא עון מן האמת ומקבלת אבותינו שלא היו נוגעים

that is, Our people also have another doubt in this matter, in that they (the Christians) say that Jesus died 42 years before the destruction of the Temple; for we find in the Talmud that he was the disciple of Rabbi Jehoscha, the son of Perachja, who lived in the third age. Among the men of the great Synagogue or Assembly, Antigonus of Succo had lived in the first age; after him came Joseph the son of Joëser, and Jose the son of Jochanan; after these came Nathai the Arbelit, and Jehoscha the son of Perachja; and this was in the time of Alexander, the son of Hyrcanus, the son of Simeon, the son of Mattathias, who is called King Jannaeus. Now because that same King Jannaeus had a quarrel with the Pharisees and had many of them put to death, Rabbi Jehoscha the son of Perachja fled with his disciple Jesus to Alexandria in Egypt; they afterwards returned to Jerusalem, and that same Jesus was hanged in the year 269 after the building of the Temple, which was 151 years before its destruction. The sages who lived at that time, as well as his friends and relatives, gave testimony to this effect: how then should we believe the contrary from the mouths of people (meaning the Christians) who did not know him and were not present there? In order that one might say that this belief was deliberately fabricated to prove that the Temple was destroyed on account of the sin of putting Jesus the Nazarene to death, they (namely the Christians) say that he was hanged shortly before the destruction of the Temple. We, however, will not depart from the truth and from the tradition, that is, the oral teaching of our fathers, who did not falsify the matter but recounted everything as it occurred, adding nothing and taking nothing away. All of this shows that this opinion (of the Christians, who say that he was crucified only 42 years before the destruction of the Temple) is not true. These are the words of Abarbenel, from which it is well worth noting that he writes that the Jews learned from their fathers that Jesus Christ was in Egypt with his teacher Rabbi Jehoscha the son of Perachja, and that the Christians are wrong when they say that Jesus was hanged only 42 years before the destruction of the Temple. Concerning the foregoing, the same author further writes as follows: אבל בעבור שיש

that is, But since it can be said that that disciple of Rabbi Jehoscha the son of Perachja was a different Jesus, we have therefore not made a principal matter of this doubt, and have in this respect accepted their (the Christians') opinion as it stands. Abarbenel does not, however, intend by this to indicate that he has accepted the Christians' opinion as true, for in the foregoing he had indeed rejected it as false and untrue; otherwise he would have contradicted himself. Rather, he wished only to indicate by this that, even granting the Christians' assertion to be true, the calculation of Daniel's seventy weeks does not agree with it.

With the aforementioned *Abarbenel*, *Rabbi Aben Esra* also agrees, who in his commentary on Dan 11:14 writes as follows: ובימיו היו הפריצים מישראל ואלה הן בימי דאדם שהוא אלהי הנוצרים ואל תסמוך על

that is: And in those same times, apostates from Israel will arise; these existed at the time of that man (understand: *Jesus Christ*) who is the God of the uncircumcised; but give no credence to their words that he

lived in the time of Herod, for our righteous (or truthful) sages have said that he lived in the time of Simeon, the son of Shetach, and this is the truth.

Rabbi Abraham Sachutus also agrees with this, writing in his book *Juchasin fol. 16. col. 2. and fol. 17. col. 1.* as follows: ' (של רבי יהושע בן פרחיה) וזאת היא הכת וכו' והאמת שנולד אותו האיש בשנת ד' למלכות ינאי השני הוא אלכסנדר הוא שנת רס"ג לבנין הבית ושנת נ"א לחשמונים שהיא שנת ג' אלפים תש"עא ליצירה: אף על פי שהם אומרים שנולד מזמן הורדוס עבד החשמונים שנת ח"ש ליצירה ושנחלה ל"ה שנים קודם החרבן בן ל"ב שנים כוונתם לבזותנו ולומר כי מיד במהרה קודם מ' שנה נחרב הבית בעון מה שעשינו לו: וזה אינו כן כי פ"ט שנים קדם זה היה לידתו מזמן הלידה שהם אומרים: והאמת שנולד שנת תר"עא וכשנת ר"צט לבנין הבית נתפש והוא בן ל"ו שנים בשנת שלש לאריסטובולוס בן ינאי ובעבור זה כתבו חכמי ישראל בויכוח שהיה להם כי בחלמד אינו כתוב אותו שהם אומרים וגם בדברי הימים שלהם יש מחלוקת בביאתם באיזה שנה נולד וכבר That is to say: Our (forefathers') tradition or teaching is true, that this man (Jesus) was a disciple of Rabbi Jehoshua, the son of Perachja; and this is the sect, etc. It is true that this man (Jesus) was born in the fourth year of the reign of Jannai the Second, who is also called Alexander, which is the two hundred and sixty-third year of the building of the Temple, and the fifty-first year of the Hasmoneans, but the three thousand six hundred and seventy-first year after the creation of the world. Although they (the Christians) say that he was born at the time of Herod, the servant of the Hasmoneans, in the year (three thousand) seven hundred and sixty after the creation of the world, and that he was hanged thirty-five years before the destruction, in the thirty-second year of his age. Their intention thereby is to hold us in contempt, and to be able to say that the Temple was destroyed on account of the sin which we committed against him, immediately forty years thereafter. But this is not the case, for he was born eighty-nine years earlier than they say; and it is certain that he was born in the year 671 (of the fourth thousand of years), and was taken captive in the year 299 after the building of the Temple, when he was 36 years old, in the third year of Aristobulus, the son of Jannai. For this reason the sages of Israel wrote in their disputation, which they held with them (namely the Christians), that the one of whom they (the Christians) make mention is not described in the Talmud. Likewise, in their Chronicles there is a disagreement among them as to in which year he was born; but the nature of the matter is already well known, etc.

Rabbi Naphtali Hirz likewise teaches in his book *Emek hammelech, fol. 135. col. 3.* that Rabbi Jehoscha, the son of Perachja, was our Savior's teacher, and that all who were in the high council possessed the arts of sorcery, and were on that account held in favor with God and men, and he continues as follows: רבי יהושע בן פרחיה שהיה גם כן אחד מן הסנהדרין ועל זה נאמר ונגע לא יקרב באהלך באהל של תורה. וכוונה זה הפסוק שלא יהיה לך תלמיד שאינו הגון הנקרא נגע שסקדיה את תבשילו ברבים כגון תלמידו של רבי יהושע בן פרחיה 'שכישף והסית והדיח את ישראל מאביהם שבשמים ולכן הוא נידן בצואה רותחת שהוא המדור התחתון של גיהנם וגו' That is: And not like that *Isch habbeliaal*, that is, worthless man (by which, as noted above, Jesus is meant in a blasphemous manner), who practiced sorcery and led Israel astray and turned them away from their Father in heaven. All of this he learned from his teacher, Rabbi Jehoscha the son of Perachja, who was also one of the high council. Concerning this man (Jesus), the words of Ps 91:10, "And no plague shall come near your dwelling," are also cited, whereby the dwelling of the Law is understood. The purpose of this verse, however, is that you should have no disciple who is not capable or legitimate, and such a one is called a plague, who burns his food publicly, like the disciple of Rabbi Jehoscha the son of Perachja, who practiced sorcery and led Israel astray and

turned them away from their Father in heaven; for this reason he is punished in boiling filth, which is the lowest dwelling of hell. That our Savior is meant here, however, is shown by the words that follow shortly thereafter at *columna 4.*, where He is referred to in a veiled manner through *Atbasch* מ'כ'ה' צ'פ'ת'ם *mabaf tafhagam*, that is, ישו נוצרי *Jeschu Nozeri*, or *Jesus Nazarenus*.

Likewise, it is reported in the book *Maggen Abraham* by *Rabbi Abraham Perizol*, in the 59th chapter, that our *Jesus* was a disciple of the oft-mentioned *Rabbi Jehoscha*, as can be seen from what is to be cited at length from that chapter in the following and in this chapter. It is also stated in the little book *Toledoth Jeschu* that Christ lived in the time of *Rabbi Simeon*, the son of *Schetachi*, as is noted above in the second chapter, *paginâ 107*, and in the third chapter, *p. 179*. In the book *Zemach David* by *Rabbi David Ganz*, it is likewise reported in the first part, *fol. 21, col. 1*, under the year 580, that *Rabbi Jehoscha* fled to Egypt on account of King Jannai; and it follows thereupon: That is: And in his time the affair with Jesus the Nazarene came to pass, for he was a disciple of *Rabbi Jehoscha*, the son of *Perachja*. Likewise, in the book *Cosri*, under the title *Maamar Schelischi numero 65*, it is read that *Joseph* the son of *Joezer* came after *Antigono of Succo*, and it follows: ואחריו יהושע בן פרחיה דבנו מפורסם וישו That is: After him (*Joseph* the son of *Joezer*) came *Jehoscha*, the son of *Perachja*, whose matter or history is well known, and *Jesus* the Nazarener was his disciple. From this manifold counter-proof, it is to be judged reasonably that *Rabbi Jechiel* reported to the Queen of France in a brazen and shameless manner an untruth, when he said that what transpired between *Rabbi Jehoscha* and *Jesus*, according to the indication of the Talmud, does not concern our Savior, and that the Talmud makes no mention of Him; since so many rabbis, held in very high esteem among the Jews, unanimously teach the contrary.

Therefore, *Rabbi Jechiel* offers in his above-cited evasions the claim that what is read in the Talmudic tractate *Sanhedrin fol. 43. col. 1.* concerning the stoning of *Jesus* does not concern our *Jesus* either, even though in the little book *Toledoth Jeschu*, as may be read above on page 179, it is expressly stated that He was first stoned to death, and only afterward hanged. This is also taught in the old *Nizzahon*, on the words of *Gen 1:26*, “Let us make man,” where the following is written mockingly: אומרים המינים נעשה שנים במשמע והן אב ובן תדחהו והשב לו באמרו הדבר כדברך כן הוא אמר לבן בני הסייעני נעשה אדם אני ואתה ומרד הבן ולא רצה לעזור לאביו והאב עשה האדם לבדו בלי עזרת הבן דכתיב ויברא אלהים את האדם ולא כתוב ויבראו ויקצוף על בנו ויאמר אם יבא היום ויצטרך לעזרתי לא אעזור לך כשם שלא עזרתני. וכשבא יומו ונתקלו ונתלה אז צעק בקול מר אלי אלי למה עזבתני רחוק מישועתי וגו' ובקש לו לעזרה אז אמר לו האב כשבקשתך לעזרני לעשות אדם מרדת בי ולא באת לעזרת ה' וחמש ע לי ימיני ועשיהין וזר לא אעזורך that is: The heretics say that the word *Naase*, that is, “let us make,” signifies two, namely the Father and the Son; but refute them with this, and answer: it is true, as you say: the Father spoke to the Son, “My son, help me, and let us both make man”; but the Son was disobedient and would not help his father; therefore the Father made man alone, without the help of the Son, as it is written (*Gen 1:27*): “And God created man,” and not “and they created him.”

Therefore the Father became angry with the Son and said: when the day comes that you will have need of my help, I will not help you either, just as you did not help me. When that day then came, and he was stoned and hanged, he cried out at that time with a bitter voice (from *Ps 22:2*): “My God, why have you forsaken me? Why are you far from my salvation,” etc., and he sought help from

Him. But the Father answered him: when I had desired of you that you should help me to make man, you were disobedient to me and did not come to the Lord's aid; but my right hand sustained me, and I made him without you, so help yourself as well, for I will not help you. These are the mocking words of the old *Nizzáchon*. Beyond this, Rabbi Jechiel also denies that our Savior Jesus is meant in the aforementioned Talmudic tractate *Sanhedrin* fol. 103, col. 1, where, concerning the passage Ps 91:10, "And no plague shall come near your dwelling," it is said that this indicates that you should have no son or disciple who publicly burns his food, as Jesus the Nazarene, the disciple of Rabbi Jehoshua, son of *Peráchja*, did; even though Rabbi Naphtali, in his words cited just previously from the book *Emek hammélech*, teaches the exact opposite.

Regarding that which has been adduced from *Rabbi Lippmann's Sepher Nizzáchon, numero 347*, the said *Rabbi Lippmann* had no other intention therein than to instruct the Jews as to what they should answer the Christians when they are challenged by them. What he puts forward, that one cannot write יֵשׁוּעַ *Jeschúa* with the vowel *Sægol*, and that our Savior is called not *Jeschúa* but *JESus*, contains no wit or sense whatsoever. The name יֵשׁוּעַ *Jeschúa* is a *Nomen proprium*, or proper name, and is written not with a *Sægol*, as *Rabbi Lippmann* falsely asserts, but with a *Zére*, as can be seen in 1 Chr 2:15 and Ezra 3:2. As for his claim that our Jesus lived in the time of Queen *Helenæ*, while the one of whom the Talmud speaks lived in the time of *Rabbi Jehoscha*, the son of *Peráchja*, in this he contradicts himself; for in the said book at *numero 332*, where he has disclosed his true opinion, he writes the following concerning the words of Dan 9:24, "Seventy weeks are determined upon your people, etc.": ידוע וגם מפורש בפרק חלק שהמשיח נולד שנתי ד' לינאי המלך דנקרא אלכסנדרוס רינב לבניין הבית זג' אלפים ליצירה ובו ומלך י"א:ש' ושם ואשתו היליני שקורין לה אלינא י' שנים ובה פונבן - מונבז הנקרא הורקנוס ל"ח שנים שהרגו הורדוס בשנת ל"ח של אוגוסטוס מלך רומי והיה בימי אלינא ונחלה בימי ארקילוס המלך בן בנו של הורדוס ובימי יוליוס קיסר וזהו כמעט ק' שנים אחרי כן הלא זה סותר מתוכו כי הילני קודם הורדוס היתה כדפרשתי: *that is: It is known and clear from the chapter Chelek (that is, from the eleventh chapter of the Talmudic tractate Sanhedrin) that the Nazarene (that is, Jesus Christ) lived in the time of Rabbi Jehoscha, the son of Perachja, and was born in the fourth year of King Jannai, who is called Alexander, 252 years after the building of the Temple, and 3000 years after the creation (of the world); after which time he (Jannaeus) reigned seven years, and his consort Helena ten years, but his son Munbas, who is also called Hyrcanus (whom Herod put to death in the thirty-eighth year of the Roman Emperor Augustus), reigned thirty years; and the said one lived in the time of Helena. He is said, however, to have been hanged in the time of King Archelaus, the grandson of Herod, and in the time of Julius Caesar, which would have had to have occurred nearly a hundred years after this. But this contradicts itself, for Helena lived before King Herod, as I have explained. Beyond this, Rabbi Lippmann's deceitful assertion is sufficiently refuted by what was adduced above against Rabbi Jechiel.*

Regarding the ten proofs of *Rabbi Salman Zevi*, by which he wishes to maintain that our Jesus is not the one mentioned in the Talmud, they are all of absolutely no consequence. As for the first proof, by which he seeks to confirm that our Jesus cannot be the one mentioned in the Talmud, because ours was born, according to the Gospel, in the time of Herod, whereas that other one lived in the time of *Rabbi Jehoscha, the son of Perachja*, and thus some 130 years before our Jesus: it is well known that the Jews do not accept the New Testament as credible in this matter, but rather regard it as false, as is as clear as sunlight from what was cited shortly before on pp. 240 and 241 from *Abarbanel's* book

Majene jeschua and from *Aben Esra*, and as will be set forth in detail from what shortly follows from the book *Maggen Abraham*. How then could Rabbi *Salman Zevi* have placed more credence in the New Testament in this matter than in his own rabbis? This cannot be the case; on the contrary, it is entirely certain that with all the proofs he has adduced he sought nothing other than to instruct the Jews as to what answer they should give to Christians when they might find themselves in a disputation with them. He has therefore not expressed his own genuine and earnest opinion in this, just as he has done in many other places in his aged little book, the Jewish Theriac, in which he has shamelessly denied many things whose opposite is more than sufficiently well known, as his false maneuvers are exposed here and there throughout this book. Moreover, it has been sufficiently demonstrated in the foregoing from many rabbis that, according to Jewish teaching, our Savior is said to have been a disciple of Rabbi *Jehoschu ben Perachja* and to have lived long before the time of King Herod, which Rabbi *Abraham ben David* also teaches in his little book called *Kabbaláth* (or *Kabbolas*) *haraáfad*, fol. 82, col. 2, under the title *Sichron divre Rómi*, where he writes of Emperor Constantine as follows: *והוא חקק תורת הנוצרים ושב לעבודתם ולתורתם לאחרונ' מאות שנה לאמונתם לחשבוננו* והוא חקק תורת הנוצרים ושב לעבודתם ולתורתם לאחרונ' מאות שנה לאמונתם לחשבוננו, אבל לחשבוננו ליתר מארבע מאות ועשרים שנה, that is: he wrote the law of the Christians and, three hundred years after the beginning of their faith according to their reckoning, but more than four hundred and twenty years according to our reckoning, adopted their worship and religion. From this it can be seen that our Jesus is said to have lived more than 120 years earlier than the history of the New Testament indicates, which corresponds to the time of the aforementioned Rabbi *Perachja*.

Concerning the second proof, which is written about in the *Talmud*: since that *JESUS* whom the *Talmud* mentions was first stoned and afterward hanged, whereas ours, according to the Gospel, was hanged alive, it is therefore claimed, according to the testimony of the little book *Toledoth Jeschu*, that our Savior was stoned to death and only afterward hanged, as has already been answered with respect to this very same objection of Rabbi *Jechiel* in the preceding section.

As for the third, fourth, fifth, sixth, and seventh proofs, by which he seeks to maintain that our *JESUS* cannot be the one intended, on the grounds that the history of the New Testament contradicts this: it is well known to everyone that the Jews place no stock in the New Testament, so how should they believe what is written therein more than their own traditions and rabbinical teachings? Especially since *Abarbanel* and *Aben Ezra* have earnestly warned them not to believe us, as can be seen from their words cited above at p. 240 and 241. Who then would believe that Rabbi *Salman Zevi* was genuinely in earnest in expecting that these proofs would be regarded by the Jews as conclusive and compelling?

The eighth proof is likewise of no importance, because the *JESUS* mentioned in the *Talmudic tractate Sanhedrin fol. 67. col. 1.* was stoned and hanged at *Lud*, a city that bore that name, whereas ours was arrested and tried at Jerusalem, so that they must necessarily have been two different persons. In the cited Talmudic passage it is reported that someone who had practiced idolatry and had not repented was brought before the court, tried, and stoned; and the following comes after it: *וכן עשו לבן סטדה בלוד ותלאוהו בערב הפסח בן סטדה בן פנדירא הוא אמר רב חסדה בעל סטדה בעל פפוס בן יהודה* : That is: Thus they did to the son of *Stada* in *Lud*, and hanged him on the eve of Passover. The son of *Stada* is the son of *Pandira*. *Raf Chasda* has said that the husband was called *Stada*, but he who lay with her was

called *Pandira*, while the husband was *Papus*, the son of *Jehuda*. One must say, however, that his mother was called *Stada* and was that *Mary* who braided women's hair, as people are accustomed to say in *Pumpedita*: she strayed from her husband. These are the words of the *Talmud*. Now our Savior *JESUS* is called by the Jews the son of *Stada*, as well as the son of *Pandira*, and it is said of his mother that she strayed from her husband, on account of which she is called *Stada*, as was demonstrated above in the second chapter at pages 106 and 133; from which it follows irrefutably that he is the one meant thereby. As for the fact that the *Talmud* states he was stoned at *Lud* and afterward hanged, I hold that either the word *Lud* was deliberately inserted in place of *Jerusalem* in order to obscure the matter, so that it should not be known that it was directed against our Savior, or else it may perhaps be that there was a place in *Jerusalem* that also bore that name.

The ninth proof is that the Talmudic *JESUS*'s father was called *Papus*, the son of *Jehuda*, while *Mary*'s betrothed, according to the Gospel, was called *Joseph*; this too is of no account, for as already noted, the Jews do not believe the Gospel and therefore cannot cite it in earnest. Moreover, Rabbi Abraham *Perizol* writes in the 59th chapter of his book *Maggon Abraham* as follows: באורו זמן היו מכנים ליוסף פפוס That is, at that time *Joseph* was surnamed *Papus*. If this is true, then both names refer to one and the same person, and it does not follow that two different individuals are meant thereby.

The tenth proof is of the same kind, for the claim that our *JESUS*, according to Jewish teaching, erected a baked stone and bowed down before it has already been demonstrated above at pages 153 and 186. How could Rabbi *Salman Zevi* have said that the Jewish books contain nothing about the history of *JESUS*, when the accursed blasphemous little book *Maase Talui* (or *Tolui*), otherwise called *Toledoth Jeschu*, is so well known among the Jews that all converted Jews have at all times known enough to say about it, even before it was seen among Christians? To say nothing of other books besides, in which blasphemous things about Christ are written. Should Rabbi *Salman* then have heard nothing of this, or not have read books of that kind? Certainly, this is by no means to be believed.

Regarding what Rabbi *Gedaliah* writes in his cited book *Shalshet ha-Kabbalah*, namely that our Jesus is not the same person who is said to have been a disciple of Rabbi *Jehoshua*, the son of *Perachiah*, I believe that he meant this in earnest, and that he was certainly of the opinion that it was a different person. However, this is a matter that is very rarely found among the Jews, and he, along with his book, is held in very little, or indeed no, regard by his fellow believers, both for this and for other reasons, because he wrote certain things that are favorable to Christians, as I myself have often heard from Jews, who informed me on this point that he is called, after the first two letters of the title of his book *Shalshet ha-Kabbalah*, namely the letters Shin or Sch, and He or H, שקרן ש"ק, *Schakran haggadol*, that is, the great liar.

But whatever he may have written, it is all too certain that by the Jesus mentioned in the *Talmud*, our Savior is to be understood; which is plainly evident from the fact that our Savior and the one mentioned in the *Talmud* are described in many respects in exactly the same way. For, first of all, the Jesus mentioned in the *Talmud* is called ישו *Jeschu*, without the letter Ayin, and not ישוע *Jeshua*, as is read twice in the Talmudic tractate *Sanhedrin fol. 43, col. 1*; it is also found in the tractate *Pesachim fol. 25, col. 1* in the *Tosephoth*, which name is otherwise given to no other person in any

Hebrew book. Our Savior, however, is called ישו *Jeschu* and not *Jeshua* ישוע by way of contempt, as was indicated above on page 64.

Second, the Talmudic Jesus is called ישו הנוצרי *jescha hannózari*, that is, Jesus the Nazarene, as can be seen in the tractate *Sanhédrin fol. 103. col. 1.* and *fol. 128. col. 4.*, and in the tractate *Avóda sara fol. 17. col. 1.* twice, as well as in the tractate *Schabbath fol. 104. col. 2.* in the text and in the *Tosephoth*. He is likewise called הנוצרי *Hannózari*, that is, the Nazarene, in the tractate *Sota fol. 47. col. 1.* Our Savior, however, is called not only *Jeschu hannózari* and *Hannózari* by the Jews, as has been noted in many places in the foregoing, but also in the New Testament Jesus of Nazareth (Matt 26:71, Mark 1:24, Mark 10:47, and Mark 16:6), and the Nazarene (Matt 2:23).

Third, the Talmudic Jesus is called בן סטדה *Ben Stada*, that is, the son of Stada, and בן פנדורא *Ben Pandira*, that is, the son of Pandira, as can be seen in *Tractate Sanhedrin fol. 67, col. 1* and *Shabbath fol. 104, col. 2.* Our Savior, however, is called this by the Jews, as was shown above in the second chapter, p. 133. The name *Ben Pandira* is also found in *Tractate Avoda Zara fol. 85, col. 1*, in the commentary of *Rabbi Asher*, where it is recorded that the nephew of *Rabbi Ishmael* was bitten by a serpent, and it follows thereupon: ובא יעקב איש כפר סכניא לרפאותו בשמו של ישו בן פנדירא ולא הניחו רבי: that is, Then came Jacob, who was from the village of Sechanja, to heal him in the name of *Jesus*, the son of *Pandira*, but *Rabbi Ishmael* did not permit him to do so. Now the holy Apostles performed great miracles in the name of *Jesus*, as may be read in Mark 16:17, Luke 10:17, Acts 3:6-7, and Rom 15:18-19; and this Jacob was an Apostle, of whom *Rabbi Akiva* speaks thus in the Talmudic *Tractate Avoda Zara fol. 17, col. 1*: פעם אחת הייתי מהלך בשוק העליון של ציפורי ומצאתי אחד: that is, I once went to the upper market in *Zipporen*, and there found one of the disciples of *Jesus the Nazarene*, who was called *Jacob*, the man from the village of Sechanja. By whom else, then, could the name *Ben Pandira* be understood, if not by our *Jesus*?

Fourth, the mother of the Talmudic Jesus is called Maria, as is read in the tractate *Schábbath* (or *Schábbas*) *fol. 104. col. 2.* and *Chagíga fol. 4. col. 2.*; and in the latter passage it is stated that Maria was to have been fetched by the Angel of Death, concerning which the *Tosephóth* (or *Tó-sephos*) contain the following written passage: האי עובדא דמרים מגדלא נשיא בבית שני הוה דהיתה אמו של פלוני: that is, this affair with Maria, who braided the hair of women, took place at the time of the Second Temple, and this Maria was the mother of N. N., as is to be found in the tractate *Schábbath (fol. 104. col. 2.)*. Now, the mother of our Savior was named Maria.

Fifth, it is written of the Talmudic Jesus that he was a *Mamser*, or son of a whore, as is to be found in the tractate *Schábbath fol. 104. col. 3.* in the commentary of *Rabbi Solomon Jarchi*. Our Savior, however, is called thus by the wicked Jews, as has been demonstrated above in the second chapter, pages 106 and 107.

Sixth, it is read of the Talmudic Jesus that he learned sorcery in Egypt, brought sorcery out of it, and thereafter also practiced it, as is to be read in the tractate *Schábbath fol. 104. col. 2.* and *Sanhédrin fol. 43. col. 1.* and *fol. 107. col. 2.* The Jews, however, write blasphemously of our Savior that he performed his miracles through sorcery, as may be seen in the second chapter, pp. 138 and 139; and of our Savior, that he did such a thing, as has been reported in the third chapter, pp. 151 and 185.

Seventh, it is reported of the Talmudic *Jesus* that he erected a baked stone, bowed before it, rendered idolatrous worship to it, and led people away from GOD and seduced them, as is stated in *Tractate Shabbath fol. 104. col. 2.* and *Sota fol. 47. col. 1.* The godless Jews, however, claim that our Savior committed such idolatry with a baked stone and led people away from GOD, as has been demonstrated above in the third chapter, p. 151, 153, and 186.

Eighth, it is said that the Talmudic *Jesus* was first stoned to death and afterward hanged, as is taught in *Tractate Sanhedrin fol. 67. col. 1.* In the little book *Toledoth Jeschu*, however, it is reported of our *Jesus* that he was first stoned to death and only afterward hanged, as was indicated above, p. 179.

Ninth, it is written of the Talmudic *Jesus* that he was hanged on the eve of Passover, as is taught in *Tractate Sanhedrin fol. 43. col. 1.* Our Savior, however, was crucified on the eve of Passover, as is to be found in the New Testament at Matt 26:1 &c., Luke 22:1 &c., and John 13:1. Finally, tenthly, it is said of the Talmudic *Jesus* that he is tormented in hell in boiling filth, as is reported in *Tractate Gittin fol. 57. col. 1.* The wicked Jews, however, claim that our Savior is thus punished in hell, as has been demonstrated above in the fourth chapter, p. 201. Who, upon considering all of this, would maintain that anyone other than our *Jesus* is meant in the Talmud?

So that one may have even more reason to believe that everything found in the Talmud concerning *Jesus* is said of our Savior, I will here present what Rabbi Abraham Perizol writes at length in his aforementioned book, *Maggen Abraham*, in chapter 59, where his words read as follows: והנה אלה האמתות נתאמתו במכתב משתבש לשנים בפ' מה שנראה ממאמרי רז"ל המפוזרים בתלמוד על מה שהוא מסכים עם מאמריהם כאן צריכן ונראה כי זה שעובדי' האתים אשד נקראים נוצרים בלשוננו הוא ישו הנוצרי שהזכירו ז"ל בתלמוד והוא היה שמו ישוע כמו שכתב הרמב"ם ז"ל בהלכות חנוכה ובהלכות מלכים ואע"פ שבכל התלמוד לא נמצא אלא ישו שמה בכוונת' חיסרו העין והם קורין אותו יש"ו כי כן דרך הלועגים להוסיף שין בסוף משמם. והישמעאלים נשתבש עליהם זה השם וקורין אותו עיסא על שם ישו שנשתבו אמריו היונים המתחסים לבני עשו. ובחיבוריהם מצאתי שקורין אותו יסוס ופ' נקרא בלשונם צרידי' כפי שהוא ממדינת נצרת כי כן הוא בתרגום ירושלמי של המתרגמים והמחדשים והעובדי' אותו ומתגרים אותו קרישטו ועל שמו נקראים קריסטיאנוש והוא לשון משוח באן באבן גליון כתוב שהיה שמו ישוע די' ענר'נו ובתלמוד מצינו בפרק בג' פרקים שאנשי משמר לא היו מתעניין בשבת וכן אמרו בפרק לפני אדיהן לדברי רבי ישמעאל יום נוצרי לעולם אסור. כי היה אומר לשמור ולחוג עם הנוצרים ג' ימים לפני אדיהן וג' לאחריהן יום האחד עצמו. על כן היה אומר לכם דעתו לצאת ולתת עמהם לעולם. ויתברר כי זאת האומה נקראת נוצרים על שם יש"ו הנוצרי. וכן באבן גליון כתוב כי יש יום שקראו נוצרים בהר אפרים וזו' הנרז על כן הם נוצרים. כי שמו יש"ו הנוצרי כמו שכתוב בתלמוד, והם נקראים נוצרים על שנתמשכו אחריו. ובפרק קמא דיין אמרו כי יש"ו נתלה בערב הפסח וכן הוא באבן גליון כי בערב הפסח נתלה אלא שנתחשב ביניהם קצת כי לילה אחד קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם הוא בשר ויין הוא דמו ועל דברים אלו נמשכה אצלם עבודת העוגה ויין נסכם. אלא שנפלה מחלוקת ביניהם. היוונים עושים העוגה וזמץ, והרומיים והנמשכים אחריהם עד סוף המערב ששם היתה אמונת האפיפיור ותחת ממשלתו עושים אותה מצה ועל מחלוקת זו הם שונאים אלו אלו. אלו כי כל אחד מהם מחזיק כושר לחלוק עליו. ודכרי היוונים נראים יותר לפי אמונתם כי לפני ערב הפסח אין ישראל אוכלים עדיין מצה אלא חמץ. וכבר כתבתי כי עושים כן כדי שלא ילמלו היהודים שאנו מקריבין המנחה מצה ולא חמץ. גם בענין טבילתם הם חולקים זה עם זה שהיוונים טובלים וגם הרומיים אינם טובלים כי אם ראשם. גם בפי צדוק היוונים לפי אמונתם כי יש"ו כשהטבילו יוחנן בירדן כל גופו הטביל כמו שכתב באין גליון. וכ"א לו בפרק נמר בארץ כי הכח יצא לפניו מ' יום יש"ו יצא להסקל מי שיודע לו זכות יבא וילמד. ולמה יש ימי מכריהם שהם מתענים קודם הפסח מכל היוצא מבעלי חיים שעל פני הארץ כגון בשר גבינה וביצים וענינם הוא משעה ש' ביום כי תלייתו היתה באותו שעה ונקראים צלו הימים קוד'שמה ונשתמש פדם כיר'ל כמו מ'. וכן נשתמש להם כי לא היו אלא ס' יום והם מתענים כ"ט כמו שלאחד הספת עושים יום אחד יום הנזכר. כמו שעושים ישראל ק'

הם מקדימים להתענות קודם אמונה ז' שבועות. וזהו שבוש אפילו לשטתם שאומרים כי יש"ו נתענה מ' יום ורעב לאכול ויאמר השטן אבן בן אלהים אתה אמור לאבנים אלו שישוכו לחם. והם אמרו כי הם מקדימים להתענות קודם מ' יום ו' ימים כנגד ו' ימי איד שיש כמ' יום והוא ימי אחד שאין מתענים בו ואינם יוצאים מדי שבוע. כי יש"ו רעופים התעסה. ושם בפ' הנזכר אול' כי יש"ו נידון להריגה על שכישה והסית והדיח את ישראל. וכ"א בפרק חלק ובפרק עגלה ערופה. וכן באגן גליון כתוב כי יש"ו היה טוענים עליו שהיה עושה בכוח בעל זכוב ודוו סדרכי הכישוף. וכן כתוב באגן גליון כי נפלה מחלוקת בין היהודים בירושלים וקצתם אומרים כי יש"ו שוטה היה ואותו שד וקצתם אומרים אין שוטה ומעשיו יוכיחו והיה יש"ו הולך בבית המקדש בשער שלמה-אמרו לו היהודים עד מתי תעשוק נפשנו אמור לנו בפרסום אם אתה משיח או לא. והשיב יש"ו ואמר להם מה שאני אומר לכם לא תאמינו המעשים שאני עושה בשם אבי יעידו עלי אבל אתם אינכם מאמינים, ואין אתם מאמינים לפי שאין אתם מצאני שאי שומעים קולי ואני מכיר אותם וילכו אחרי ואני אתן להם חיים נצחיים ולא תאבדנה לעולם ולא יטרפו אותם מדי חנו זהאב אחד אנחנו עד כאן דברי יש"ו. וכששמעו דבריו אלו רגו לרגום אותו כאבנים ואמר להם למה תסקלוני וכמה מעשים טובים הראיתי לכם מאבי, השיבוהו על מעשיך הטובים אין אנו פוקלים אותך רק על חילול השם כי אתה אדם ותעשה עצמך אלוה. השיב יש"ו הלא כתוב בתורתכם אני אמרתי אלהים אתם. ואם הם אשר נאמר להם דבר השם קראם אלהים מי שקידשו האב ושלחו בעולם אתם אומרים שהוא מחלל השם כשאמר שהוא בן אלהים. עד כאן כתוב באגן גליון, וכן כתוב כי כשנכנס יש"ו לירושלים יצאו לו הרבה מישאל קטנים וקטנות ובגדיהו הוו אפורים כל חושיעה הושיעה נא ופן כשנכנס ביד ישראל היה אומר לו הכהן גדול אמור אם אתה הוא בן אלהים והוא השיב אותם צומר ובאמת אני אומר לכם כי בן אדם יושב לימין האל ויבא בענני שמים ואז קרע הכהן גדול בגדיו וכן כתוב שם כי היו אומרים אל הפקיד של קיסר שהיה שמו פילאטו שהיה חייב מיתה לפי התורה שאומר שהוא בן אלהים ועל זה דנאוהו למיתה. הנה הם מסכימים לדברי ז"ל כי בדין מסרת ומרוח דנהו שהיה מסית לישראל ולהאמין בו. ואף על פי שנפל בהשבוש אצלם כי לפי דפי' ז"ל לא עשה עצמו אלוה אלא שזקף לפניה והשתחוה לה והטעה הרבה מישאל בעבודת מרקוליס כמו שנזכר בפרק חלק ובפרק עגלה ערופה זכאון גליון לא נזכר מזה כלום אלא שהיה אומר על עצמו שהיה בן אלהים מכל מקום מפני המורה לע"ז דנאוהו ישראל להריגה אפילו לפי דבריהם ובפרק הניזוקין אמרו שטיטוס העלה ליש"ו באוב ושאלו מענין ישראל ואמר לו טובתם דרוש רעתם לא תדרוש כל הנוגע בהם נוגע בבת עינו. וכן נמצא כתוב להם שאמר יש"ו כי מי שיכעיס חבריו מחויב יהא משפט ומי שיאמר אליו ריקה חייב הוא לעשות הדין, ומי שיקרא אליו שוטה חייב הוא לגיהנם וכן שאלו במה הוא דינו והשיב מה שהשיב כי באמת לא היה כוונתו שיעבדוהו באותה עוגה ושיכניסוהו בה ויאכלוהו הכומרים ואף לפי טענתם הוא נידון בצואה רותחת. ומה יראה כי החכמים דברו מזה שעובדים אותו הגוצרים. ובפרק נגמר הדין אמרו כי ה' תלמידים היו ליש"ו והתנצרו וכולם נהרגו והם מתי לו י"ב אבל חלקו אותם כי מד' מהם עשו אוונגיליישט מפני שכל אחד מהם כתב און גליון מסיפור תורתיו מעת לידתו עד תלייתו והשאר קראום אפויטולוש כלומר שלוחים והם שנזכרו בתלמוד שהם מתי נקאי נצר בוני ותודה כולם נהרגו על ידי יש"ו כמו שנזמר שם וכן נמצא כתוב להם כי תלמידיו נהרגו וכן הוא מסכים עם קצת שבושים שלהם כי גם מדברי תלמידיו באגן גליון אין הסכמה בכל הדברים ויש הכחשה ביניהם ושינוי אם מפני שכחה אם בכוונה ליפות הדברים והם אומרים כי נולד בבית לחם אפרתה ומתפקרים בזה במה שנאמר ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא מושל בישראל, ואמת זה כי זה הפסוק נאמר על מלך המשיח אבל אין אומר שנולד בבית לחם אלא שהוא מזרעו של אותו שנולד בבית לחם והוא דוד בן ישי בית הלחמי וזהו שנאמר ומוצאותיו מקדם וציצאתו מקדם היא מימים קדומים. ואם על יש"ו נאמר איך יאמר שהוא היה מושל על ישראל אדרבה הם משלו בו וכל הפ' אינה מסכמת על ענין יש"ו. עוד נתפקרו באגדה א' שהיא במדרש קינות שמלך המשיח נולד ביום החורבן בבית לחם והיה שמו מנחם ובאו חוהין ועלעולין ונשאהו וכל זה הוא סותר דבריהם כי יש"ו קודם החרבן נולד ולא היה שמו מנחם ולא נשאהו רוחין ועלעולין אבל נמסר ביד ישראל. אבל בדברי חז"ל לא נתפרש מקום לידתו אבל ממה שקראוהו יש"ו הגצרי ולא יש"ו הבית לחמי וכן כתוב יש"ו די נור"נו שבמקום נצרת נולד כמו שכתוב בתרגום ירושלמי. עוד אומרים כי מפני פחד ברחא אמו למצרים ומתפקריב בזה ממה שכתוב ממצרים קראתי לבני ואע"פ שהפסוק הזה על ישראל נאמר כמו שמידה תחילת הפסוק שנאמר כי נער ישראל ואהבהו. וכן כתוב בתורה שלח את בני ויעבדני. אבל יש רמז בדברי ז"ל כי היה במצרים ושם למד לעשות פעולותיו שהיו טוענים ישראל שהיה עושה בכוח בעל זכוב כמו שנאמר באגן גליון וחרמו שנמצא לחכמים בזה הוא שאמרו בפרק הבונה. אמר להם ר' אליעזר לחכמים והלא בן סטא הוציא כשפים ממצרים בשריטה שעל בשרו אמרו לו שוטה היה. הנה

זה מסכים למאמר האון גליון בג' דברים. הא' בביאתו למצרים והסכים זה למה שאמרו בפ"ח כי יש"ו הלך למצרים עם יהושע בן פרחיה רבו. והב' במה שטענו עליו שעל ידי כישוף בכח בעל זכוב היה פועל. הג' שהיה שוטה וחסוד שד. וזה בן סטדא שאמרו עליו גראה שהוא יש"ו המוזכר בתלמוד זכאון גליון ששם אמרו וכן בפרק ארבע מיתות כית ה"ן בן סטדא היא מרים מגדלא נשים ואף על פי שיש מרים מגדלא נשים אחרת בתלמוד בפרק א' מחגיגה, אבל אינה זאת שהיא אמו של יש"ו הנקראת סטדא.

That one may have still more reason to believe that everything found in the Talmud concerning *Jesus* is said of our Savior, I will here present what Rabbi Abraham Perizol writes at length in his aforementioned book, *Maggen Abraham*, in chapter 59, where his words read as follows: והנה אלה האמתות נתאמתו במכתב משתבש לשנים בפ' מה שנראה ממאמרי רז"ל המפוזרים בתלמוד על מה שהוא מסכים עם מאמריהם כאן צריכין ונראה כי זה שעובדי' האתים אשד נקראים נוצרים בלשוננו הוא ישו הנוצרי שהזכירו ז"ל בתלמוד והוא היה שמו ישוע כמו שכתב הרמב"ם ז"ל בהלכות חנוכה ובהלכות מלכים ואע"פ שבכל התלמוד לא נמצא אלא ישו שמה בכוונת' חיסרו העין והם קורין אותו יש"ו כי כן דרך הלועגים להוסיף שין בסוף משמם. והישמעאלים נשתבש עליהם זה השם וקורין אותו עיסא על שם ישו שנשתבו אמריו היונים המתחסים לבני עשו. ובחיבוריהם מצאתי שקורין אותו יסוס ופ' נקרא בלשונם צרידי' כפי שהוא ממדינת נצרת כי כן הוא בתרגום ירושלמי של המתרגמים והמחדשים והעובדי' אותו ומתגרים אותו קרישטו ועל שמו נקראים קריסטיאנוש והוא לשון משוח באן באבן גליון כתוב שהיה שמו ישוע די' ענר'נו ובתלמוד מצינו בפרק בג' פרקים שאנשי משמר לא היו מתעניין בשבת וכן אמרו בפרק לפני אדיהן לדברי רבי ישמעאל יום נוצרי לעולם אסור. כי היה אומר לשמור ולחוג עם הנוצרים ג' ימים לפני אדיהן וג' לאחריהן יום האחד עצמו. על כן היה אומר לכם דעתו לצאת ולתת עמהם לעולם. ויתברר כי זאת האומה נקראת נוצרים על שם יש"ו הנוצרי. וכן באבן גליון כתוב כי יש יום שקראו נוצרים בהר אפרים וזו' הנרז על כן הם נוצרים. כי שמו יש"ו הנוצרי כמו שכתוב בתלמוד, והם נקראים נוצרים על שנתמשכו אחריו. ובפרק קמא דיין אמרו כי יש"ו נתלה בערב הפסח וכן הוא באבן גליון כי בערב הפסח נתלה אלא שנתחשב ביניהם קצת כי לילה אחד קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם הוא בשר ויין הוא דמו ועל דברים אלו נמשכה אצלם עבודת העוגה ויין נסכם. אלא שנפלה מחלוקת ביניהם. היוונים עושים העוגה וזמץ, והרומיים והנמשכים אחריהם עד סוף המערב ששם היתה אמונת האפיפיור ותחת ממשלתו עושים אותה מצה ועל מחלוקת זו הם שונאים אלו אלו. אלו כי כל אחד מהם מחזיק כושר לחלוק עליו. ודכרי היוונים נראים יותר לפי אמונתם כי לפני ערב הפסח אין ישראל אוכלים עדיין מצה אלא חמץ. וכבר כתבתי כי עושים כן כדי שלא ילמלו היהודים שאנו מקריבין המנחה מצה ולא חמץ. גם בענין טבילתם הם חולקים זה עם זה שהיוונים טובלים וגם הרומיים אינם טובלים כי אם ראשם. גם בפי צדוק היוונים לפי אמונתם כי יש"ו כשהטבילו יוחנן בירדן כל גופו הטביל כמו שכתב באין גליון. וכ"א לו בפרק נמר בארץ כי הכח יצא לפניו מ' יום יש"ו יצא להסקל מי שידוע לו זכות יבא וילמד. ולמה יש ימי מכריהם שהם מתענים קודם הפסח מכל היוצא מבעלי חיים שעל פני הארץ כגון בשר גבינה וביצים ועינים הוא משעה ש' ביום כי תלייתו היתה באותו שעה ונקראים צלו הימים קוד'שמה ונשתמש פדם כיר'ל כמו מ'. וכן נשתמש להם כי לא היו אלא ס' יום והם מתענים כ"ט כמו שלאחד הספת עושים יום אחד יום הנזכר. כמו שעושים ישראל ק' הם מקדימים להתענות קודם אמונה ז' שבועות. וזהו שבשם אפילו לשטתם שאומרים כי יש"ו נתענה מ' יום ורעב לאכול ויאמר השטן אבן בן אלהים אתה אמור לאבנים אלו שישוכו לחם. והם אמרו כי הם מקדימים להתענות קודם מ' יום ו' ימים כנגד ו' ימי איד שיש כמ' יום והוא ימי אחד שאין מתענים בו ואינם יוצאים מדי שבוע. כי יש"ו רעופים התעסה. ושם בפ' הנזכר אול' כי יש"ו נידון להריגה על שכישה והסית והדיח את ישראל. וכ"א בפרק חלק ובפרק עגלה ערופה. וכן באבן גליון כתוב כי יש"ו היה טוענים עליו שהיה עושה בכוח בעל זכוב ודוו סדרכי הכישוף. וכן כתוב באבן גליון כי נפלה מחלוקת בין היהודים בירושלים וקצתם אומרים כי יש"ו שוטה היה ואותו שד וקצתם אומרים אין שוטה ומעשיו יוכיחו והיה יש"ו הולך בבית המקדש בשער שלמה-אמרו לו היהודים עד מתי תעשוק נפשנו אמור לנו בפרסום אם אתה משיח או לא. והשיב יש"ו ואמר להם מה שאני אומר לכם לא תאמינו המעשים שאני עושה בשם אבי יעידו עלי אבל אתם אינכם מאמינים, ואין אתם מאמינים לפי שאין אתם מצאני שאי שומעים קולי ואני מכיר אותם וילכו אחרי ואני אתן להם חיים נצחיים ולא תאבדנה לעולם ולא יטרפו אותם מדי חנו זהאב אחד אנחנו עד כאן דברי יש"ו. וכששמעו דבריו אלו רגו לרגום אותו כאבנים ואמר להם למה תסקלוני וכמה מעשים טובים הראיתי לכם מאבי, השיבוהו על מעשיך הטובים

אין אנו פוקלים אותך רק על חילול השם כי אתה אדם ותעשה עצמך אלוה. השיב יש"י הלא כתוב בתורתכם אני אמרתי אלהים אתם. ואם הם אשר נאמר להם דבר השם קראם אלהים מי שקידשו האב ושלחו בעולם אתם אומרים שהוא מחלל השם כשאמר שהוא בן אלהים. עד כאן כתוב באון גליון, וזו כתוב כי כשנכנס יש"י לירושלים יצאו לו הרבה מישראל קטנים וקטנות ובגדיהו היו אפורים כל חושיעה חושיעה נא ופן כשנכנס ביד ישראל היה אומר לו הכהן גדול אמור אם אתה הוא בן אלהים והוא השיב אותם צומר ובאמת אני אומר לכם כי בן אדם יושב לימין האל ויבא בענני שמים ואז קרע הכהן גדול בגדיו וכן כתוב שם כי היו אומרים אל הפקיד של קיסר שהיה שמו פילאטו שהיה חייב מיתה לפי התורה שאומר שהוא בן אלהים ועל זה דנאוהו למיתה. הנה הם מסכימים לדברי ז"ל כי בדין מסרת ומ

For this passage appears at the end of the Talmud, in the days of Rav Bibi bar Abaye, who was among the last of the Amoraim. And in the chapter "Ha-Mapelet" they said that in the days of Rav Yochanan, Rav Bibi bar Abaye was alive, and this was during the time of the Second Temple, in the days of the earliest Tannaim. It is possible that there were two women of the same name whose occupation was the same, for "Magdala Neshaya" means a braider of women's hair. In this matter, too, their scribes fell into error, for they say that a female relative of Jesus was named Mary Magdalene: they made "Magdala" into "Magdalena," and the confusion shifted from the relative to the mother, because both shared the common name of being called Mary. And the sages of blessed memory likewise said that the seducer's name was Pappos ben Yehudah. And although the Talmud states that Pappos ben Yehudah lived in the time of Akiva, close to the time of the destruction, perhaps he was a different person, or perhaps he lived to an advanced age. And they say in the Gospel that her betrothed was named Joseph, and perhaps it is all one and the same person, for in that era they used to call Joseph by the name Pappos. And whether his father's name was Yehudah or Jacob, as is written in the Gospel, or some other name, errors have fallen among them in this matter, for they do not agree regarding the days of his father, to the point that the later ones were compelled to emend the text to say that the father of Joseph was the brother-in-law of his brother's wife. Some of them attributed the son to the brother-in-law, and some to the deceased brother. And they said that great distress came upon those who sought to trace the lineage of Jesus, because King Herod prevented the people from recording their genealogies. And if this is true, it is because he was a slave, as they said in the first chapter of Yevamot, and it was a great disgrace to him when Israel traced their descent to their fathers while he himself had no Israelite lineage. And there in the Gemara it says that she became pregnant by Stada, and therefore they call the disciples "Stara," meaning this side, away from her husband. And they also say that Mary of Magdalene was a harlot who repented, and they deny that this is said of the mother of Jesus; but it is a distortion of the words of the sages of blessed memory, who make this claim about her. And the agreement between us would be that Mary Magdala Neshaya was carnally known through harlotry, and the dispute is whether she is the mother of Jesus or his relative. And they say that the mother of Jesus was never carnally known by any man, and that she was a virgin before the birth and remained a virgin after the birth. And it is a matter of wonder that Maimonides of blessed memory wrote that he was a gentile. And it is well known from the Talmudic laws that a gentile who lies with a daughter of Israel, even willingly, and even if she is married, the child is legitimate. And this woman was violated, for it was the custom in Israel that a betrothed man would be secluded with his betrothed, as is also mentioned in the first chapter of Ketubot. Therefore Joseph the bridegroom could not make a claim of virginity, for he was permitted to be secluded with her every night when they departed from the house of assembly. And one night Pandera came and she thought he was her betrothed, and she became pregnant by

him. And Pandera was a carpenter. None of this is mentioned at all in the Gospel, for they denied that she was carnally known by any man; but in some of their books it is written that Jesus was a carpenter. And this Ben Stara, who is Ben Pandera, appears from their words of blessed memory to be Jesus the Nazarene, for they said in tractate Avodah Zarah, in approximately the second chapter, the incident of Ben Dama, the nephew of Rabbi Ishmael, because one may not engage in commerce with the heretics, nor be healed by them, even to preserve one's life for a brief moment, for heresy is different in that it draws one in. And this Jacob of Kefar Sekhanya was one of the disciples of Jesus, for so they said there in the first chapter, regarding the hire of a harlot: what is the law concerning making from it a privy for the High Priest? For Jacob of Kefar Sekhanya said: "From the hire of a harlot she gathered them, and to the hire of a harlot they shall return" (Mic 1:7), from a place of filth it came, and to a place of filth it shall return. And this Jesus in whose name Jacob of Kefar Sekhanya spoke is Jesus ben Pandera, for so they said in the Jerusalem Talmud: the incident of Yehoshua ben Dama who was bitten by a serpent, and Jacob of Kefar Sekhanya came to heal him in the name of Jesus ben Pandera. And likewise there is another incident in the Jerusalem Talmud where the heretic whispered an incantation in the name of Jesus ben Pandera. And this accords with what is written in the Gospel, that he told them that in his name they would cast out and repel harmful spirits, and they would take up serpents in their hands, and if they drank a deadly poisonous venom it would not harm them, and they would lay their hands upon the sick and they would be healed. And it appears that this Jacob of Kefar Sekhanya did not see Jesus himself, but acted on the basis of his faith. From all of this it is evident that Ben Stara, who is Ben Pandera, is Jesus the Nazarene, of whom the sages of blessed memory spoke in full agreement with the Gospel.

"That is: See, these religions (namely the Christian and the Turkish, which are mentioned in the preceding chapter) have, according to what one can see from the words of our Rabbis of blessed memory, scattered throughout the Talmud (and found here and there), and from what agrees with their statements in the Gospel, fallen from one error into another; and from this it is to be seen that he whom the Romans (who are called Christians in our language) venerate and worship is Jesus the Nazarene, of whom our Rabbis of blessed memory have made mention in the Talmud; and that same one was called יֵשׁוּ *Jeschuá*, as Rabbi *Mosche bar Majemon* of blessed memory wrote (in his book *Jad chasaká*) in the tractate on repentance, as well as in the tractate on kings; although throughout the entire Talmud only יֵשׁוּ *Jéschu* is found. Perhaps they deliberately omitted the letter *Ajin*, because he did not save himself. But it may also be that the heretics (meaning the Christians) omitted the *Ajin*, because they call him *Jesus*, for in foreign languages it is the custom to append the letter S at the end of names. Among the Ishmaelites (that is, the Turks), however, this name has been corrupted and altered, for they call him (in the Arabic language) *Jes*, instead of *Jéschu*, to whom the Romans adhere, who are counted among the children of Esau. In their writings, however, I have found that they call him *Jesua*; but in our language he is called *Nozeri* (that is, Nazarene), because he was from the city of *Nazareth*; for so it stands in the *Hierosolymitan Targum*, written concerning those who sanctify and purify themselves and serve him. He is also called by them *Christus*, which means an anointed one, and they are called Christians after his name; but in the Gospel it is written that he was called *Jesus of Nazareth*. We also find in the Talmud, in the fourth chapter of the tractate *Taanith* (or *Táanis*, fol. 27, col. 2), that those who were cautious did not fast on the first day of the week (that is, on Sunday). Likewise it is also said in the chapter *Lifne Edehen* (that is, in the

first chapter of the Talmudic tractate *Avóda sára*, fol. 2, col. 1, in the *Tosephóth* or *Tósephos*) that, according to Rabbi Ishmael's statement, the Christian day (that is, Sunday) is always forbidden, because he forbade trading with the Gentiles for three days before their festivals and three days after them, as well as on the festival day itself; therefore, in his opinion, it has always been forbidden to associate with them and to conduct commerce. It is thus clear that this people is called *Nózerim*, that is, Nazarenes or Christians, from the name of *Jesus* the Nazarene; and in such a manner it is written in the Gospel that *Jeremiah* said of them (Jer 31:6): For there will be a day (that is, a time) when the Nozerim (that is, the watchmen) will cry out on Mount Ephraim. See, they thus confess that he is called Jesus the Nazarene, as is written in the Talmud, while they themselves are called Nozerim (that is, Nazarenes or Christians) because they adhere to him and follow him. It is also said in the chapter *Nigmar haddin* (that is, in the sixth chapter of the Talmudic tractate *Sanhedrin*, fol. 43, col. 1) that Jesus was hanged on the eve of Passover, and so it also stands in the Gospel that he was hanged on the eve of Passover; however, some things among them have been presented erroneously and confusedly. Since he ate with his disciples the night before he was hanged, and pronounced the blessing over the bread and wine according to the custom of the Israelites, and said to them that the bread was his body and the wine his blood, the service of the cake (meaning the bread, or the host in the Holy Supper) and of their sacrificial wine has its origin from this; yet a dispute has arisen among them over this. The Greeks make their cake leavened, but the Romans and others who follow them, to the ends of the West, who stand under the Pope's religion and authority, make it unleavened; and on account of this division they hate one another, for each of them regards the other party as a heretic. The opinion of the Greeks is, according to their faith, to be preferred over the others, for before the eve of Passover the Israelites customarily ate not unleavened but leavened bread; and I have already written that they do this so as not to follow our customs, since we offer unleavened and not leavened bread at the evening sacrifice. Beyond this, they also do not agree with one another in their baptism, since the Greeks baptize the whole body, but the Romans only the head; the Greeks are also right in this, according to their faith, for Jesus, whom John baptized in the Jordan, was baptized on his whole body, as is reported in the Gospel. Our Rabbis of blessed memory also say, in the aforementioned chapter *Nigmar haddin* (that is, in the sixth chapter of the tractate *Sanhedrin*, fol. 43, col. 1), that someone went out forty days before him and cried out: Jesus will be stoned; whoever knows of his innocence, let him come and declare it; and an indication of this is found in their practice, for they fast before the Passover feast and abstain from everything that comes from living creatures that are on the earth, such as meat, cheese, and eggs, etc.; and their fast begins from the ninth hour of the day, for in that same hour he was hanged, and those days are called *Caresme*, that is, the fast; but the matter has been confused by them, since by this they mean to say as much as forty days. In exactly the same way they are also in error in this, in that they fast forty-nine days, whereas it was only forty days, just as they then make the said day into a feast day after Easter. Just as the Israelites are accustomed to do, they fast seven weeks beforehand before the Passover feast; but this is likewise an error according to their custom, in that they say that Jesus fasted forty days and thereafter was hungry to eat, and that Satan spoke to him: if you are the Son of God, command these stones to become bread. They also say in addition that they customarily fast six days before the forty days, in consideration of the six days of the feast, which amounts to as much as forty days. But there is one day on which they do not fast, and so they do not

escape their error, for Jesus had fasted forty days in succession. Beyond this, our Rabbis of blessed memory also say, in the aforementioned sixth chapter (of the tractate *Sanhedrin*, fol. 43, col. 1), that Jesus was condemned to death because he practiced sorcery and led Israel astray and turned them away from God, which is also mentioned in the chapter *Chelek* (that is, in the eleventh chapter of the tractate *Sanhedrin*, fol. 107, col. 2) and in the chapter *Egla arufa* (that is, in the ninth chapter of the tractate *Sota*, fol. 47, col. 1); and so it also stands written in the Gospel (Matt 12:24) that Jesus was accused of having performed his deeds by the power of *Beelzebub*, which is a kind of sorcery. Likewise it stands written in the Gospel (John 10) that a division arose among the Jews in Jerusalem, and some said that Jesus was mad and possessed by the devil, while others said that he was not a mad man, as his works showed; as also, when Jesus walked in the temple in the hall or porch of *Solomon*, the Jews said to him: how long do you hold our souls in suspense? Tell us plainly whether you are the Messiah or not? But *Jesus* answered them: what I tell you, you do not believe; the works which I do in the name of my Father bear witness of me, but you do not believe; and therefore you do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me, and I will give them eternal life; they shall never perish, and no one shall snatch them out of my hand; and I and the Father are one. Thus far are the words of *Jesus*. When they had heard his words and wanted to stone him, he said to them: for which of my works do you stone me? How many good works have I shown you from my Father? To this they answered: we do not stone you for your good works, but because you blaspheme God, for you are a man and make yourself God. *Jesus* answered in turn: does it not stand written in your law (Ps 82:6): I have said, you are gods? If he calls them gods to whom the word of God was spoken, do you then say to him whom the Father has sanctified and sent into the world that he blasphemes God, because he said that he is the Son of God? Thus far are the words of the Gospel. It is also written that when *Jesus* entered Jerusalem, many of Israel, small boys and girls, went out, honored him, and said to him: Hosanna. As also, when he fell into the hands of the Israelites, the high priest said to him: say whether you are the Son of God; but he answered them: truly I say to you that the Son of Man will sit at the right hand of God and come in the clouds of heaven; whereupon the high priest tore his garments. It is also written there that they said to the emperor's governor, who was called *Pilate*, that this man was, according to the law, guilty of death, because he said that he was the Son of God; therefore they also condemned him to death. See, in this they agree with what our sages of blessed memory have said, that he was condemned as a seducer and one who turned people away from God, because he led Israel to believe in him; although in this matter an error has occurred among them, for according to the statement of our sages, he did not present himself as a God, but rather he erected a baked stone and bowed before it, and led many of Israel astray into the service of *Marcolis*, as is mentioned in the chapter *Chelek* (that is, in the tractate *Sanhedrin*, fol. 107, col. 2) and in the chapter *Egla arufa* (that is, in the tractate *Sota*, fol. 47, col. 1); but in the Gospel nothing at all of this is mentioned, but only the suggestion that he said he was the Son of God. Nevertheless, the Israelites, even by their own account, condemned him to death on account of seduction into idolatry. In the chapter *Nesikin* (that is, in the fifth chapter of the tractate *Gittin*, fol. 57, col. 1) it is also said that *Titus* (he meant to say *Onkelos*) brought Jesus up through sorcery (from hell) and asked him about the condition of Israel, and he (*Jesus*) said to him: seek their good, but do not seek their misfortune, for whoever touches them touches the apple of his eye. It is also found written

among them that Jesus said: whoever angers his companion is guilty before the court; whoever says to him *réka* is guilty before the council; but whoever calls him a fool is guilty of hell. He also asked him with what punishment he would be punished; and he answered him what he answered (namely, that he would be punished in boiling filth, as has already been indicated in several places above); for certainly his intention or meaning was not that they (namely the Christians) should serve him in that cake (the bread or the host) and bring him into it, and that the priests should also eat him, in which manner he is also, according to their error, punished in the boiling filth. From this it is thus to be seen that the sages spoke of him whom the Christians serve. Beyond this, it is said in the chapter *Nigmar haddin* (that is, in the sixth chapter of the tractate *Sanhédrin*, fol. 43, col. 1) that Jesus the Nazarene had five disciples, and all were put to death; on the other hand, they count twelve to him, but they divide them, for out of four of them they make Evangelists, because each of them wrote a Gospel concerning the account of his teachings, from the time of his birth until the time when he was hanged; the rest, however, they call Apostles, that is to say, as much as messengers. Those, however, who are mentioned in the Talmud, who are מתאי (Mattai), נקאי (Nákai), נצר (Nézer), בוני (Bónai), and תודה (Tóda), were all put to death on account of Jesus, as is reported there; and so it is also found written among them that his disciples were put to death; this thus agrees with some of the errors they have, for even in their Gospel a complete agreement is not to be found in all things concerning what pertains to his disciples, but rather a conviction of untruth and an alteration is to be seen therein, whether from forgetfulness or from deliberate intent to put a fair face on things. They also claim that he was born in Bethlehem Ephrata, and they erroneously interpret what is said in Mic 5:2: And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? Out of you shall come forth for me a ruler over Israel. It is indeed true that this passage was said of the King Messiah, but it is not stated that he shall be born in Bethlehem, but rather that he shall be of the seed of him who was born in Bethlehem, namely David the son of Jesse the Bethlehemite; and that is what is said (further in the said verse): And his goings forth are from of old, since his origin is from of old and from ancient days. But if one wanted to say it of Jesus, how could one say that he ruled over Israel, when on the contrary they ruled over him? Nor does the entire *Parashah* or section of the text apply to Jesus. Furthermore, they commit an error with a *Haggadah* (or *Haggódo*) which stands in the Midrash (or the allegorical commentary) on the Lamentations of Jeremiah, that the King Messiah was born in Bethlehem on the day of the destruction (of Jerusalem) and was called Menachem (that is, Comforter), and that winds and storm-winds came and took him away. But this is contrary to what they assert, for Jesus was born before the destruction and was not called Menachem; nor did winds and storm-winds take him away, but rather he was delivered into the hands of Israel. But in what our sages of blessed memory report, the place of his birth is not indicated; yet because they called him Jesus the Nazarene and not Jesus the Bethlehemite, and because it also stands written (in the Gospel) that he is called Jesus of Nazareth, it is to be concluded from this that he was born in Nazareth, as is written in the Hierosolymitan Targum. Furthermore, they say that his mother fled to Egypt out of fear, and they erroneously interpret what is written in Hos 11:1: Out of Egypt I called my son; whereas this verse was said of Israel, as the beginning of it indicates, for it is stated: When Israel was a child, I loved him. And so it also stands written in the law (Exod 4:23): Let my son go, that he may serve me. But there is an indication in the words of our sages of blessed memory that he was in Egypt and learned there how to perform his works, on account of which

the Israelites accused him of having done them by the power of *Beelzebub*, as is reported in the Gospel. The indication, however, which is found from our sages concerning this, is the following: because they said in the chapter *Habbóne* (that is, in the 12th chapter of the tractate *Schábbath*, fol. 104, col. 1): Rabbi Eliezer said to the sages: did not the son of *Stada* bring sorcery out of Egypt in an incision in his flesh? To this they answered him: he was mad. See, this agrees with what is reported in the Gospel in three points. The first is that he was in Egypt, and this agrees with what is said in the chapter *Chélek* (that is, in the eleventh chapter of the tractate *Sanhedrin*, fol. 107, col. 2) that Jesus went to Egypt with his teacher, Rabbi *Jehoscha*, the son of *Perachja*. The second is that they reproached him for having performed his deeds through sorcery, through the power of *Beelzebub*. The third, however, is that he was mad and possessed by the devil. It is thus to be seen from this that the son of *Stada* of whom they spoke is that Jesus who is mentioned in the Talmud and the Gospel, as has been cited. It is also said in the chapter *Arba mithôth beth din* (or *arba misos bés din*, that is, in the seventh chapter of *Sanhedrin*, fol. 67, col. 1) that the *Stada*, the braider of women's hair, is *Mary*; although there was also another *Mary* who braided the hair of women, as is to be seen in the Talmud in the tractate *Chagiga* (fol. 4, col. 2), who is not the same one who was the mother of Jesus and is called *Stada*, for that one (who is mentioned in the tractate *Chagiga*) lived at the end of the Talmud, in the times of Raf *Bibi*, the son of *Abaje*, who was the last among the Talmudic doctors or teachers of the *Gemara*. It is also said in the chapter *Hammapéleth* (or *Hammapéles*, which is the third chapter of the tractate *Nidda*) that Raf *Bibi*, the son of *Abaje*, lived in the times of Rabbi *Jochanan*. This one, however, lived around the end of the second Temple, in the times of the first doctors of the Mishnah; and it may be that there were two women who had the same name and performed the same work, for *Megáddela nascháia* means as much as one who braids the hair of women. In this matter, however, there is also an error in their historical accounts, for they say that the kinswoman of *Jesus* was called Mary Magdalene, and they made Magdalena out of Megaddela, so that her common name, which she had from her work, was confused with the kinswoman, because with respect to their *nomen proprium* or proper name they resembled one another, and both were called Mary. Our sages of blessed memory also said that the one who lay with her was called Papus the son of *Jehuda*; although it stands in the Talmud that Papus the son of *Jehuda* lived in the time of Rabbi Akiva, near the time of the destruction; but perhaps it was another person, or he lived that long. They, however, say in the Gospel that her intimate was called Joseph; yet perhaps it is all one, for at that time one called Joseph by the surname Papus. But whether his father was called *Jehuda* or *Jacob*, as is written in the Gospel, or had another name, errors also arise among them in this regard, for they do not agree with one another concerning the days of his father, so that the later ones were compelled to posit that Joseph's father had taken his deceased brother's wife; and some described the son after the deceased father's brother, while others described him after the deceased brother. They also claim that those who wrote the genealogy of *Jesus* were in great distress, because King Herod prevented the people from writing their genealogies. If this is true, then it happened because he was a servant, as is said in the first chapter of the Talmudic tractate *Bava bathra* (or *Bovo basro*); and this was a great disgrace to him, in that while the Israelites were registered in their lineages according to their fathers, he had no Israelite genealogy. It is also said there (in the aforementioned tractate *Sanhedrin*, fol. 67, col. 1) by our sages of blessed memory that she became pregnant by *Pandira*; therefore they called Mary *Stada*, as if to say: this one has

strayed from her husband. They also say that Mary Magdalene was a harlot and did penance, but they deny that this should be said of the mother of *Jesus*. This, however, confirms the statement of our sages of blessed memory, who accuse her of this. In this, however, we agree with one another, that *Mary Magdalene* was lain with through harlotry; the denial, however, consists in whether she was the mother of *Jesus* or his kinswoman. They claim that she (the mother of *Jesus*) was never lain with, and that she was a virgin before she was pregnant, and also remained a virgin after giving birth. Concerning this *Pandira*, Rabbi *Mosche bar Majemon* of blessed memory writes that he was a Gentile; and it is known from Talmudic law that when a Gentile lies with an Israelite daughter either by force and compulsion or with her consent, even if she were already married, the child is legitimate; but she was compelled. For it was the custom in Israel to leave the bridegroom alone with his bride, as is mentioned in the first chapter of the Talmudic tractate *Kethuvóth* (or *Kesuvos*); therefore he also could not bring a complaint on account of the virginity. Now this *Joseph* had the custom that every night, when he went out from the synagogue or school, he was alone with her; but on one occasion *Pandira* came, and since she thought it was her bridegroom, she became pregnant by him; and *Pandira* was a carpenter. Of all this nothing at all is mentioned in the Gospel, for they deny that she was lain with by anyone; but in some of their books it is written that *Jesus* was a carpenter. It is thus to be seen from what our sages of blessed memory have said that *Jesus* the Nazarene is the son of *Stada* and the son of *Pandira*, for they tell a story in the second chapter of the tractate *Avòda sára* (fol. 27, col. 2) about the son of *Dama*, the sister's son of Rabbi *Ishmael*, that one should have nothing to do with heretics, nor allow oneself to be healed by them, even in matters that concern only temporal life; for with heresy it is a different matter, because it draws one in. That same *Jacob*, however, who was from the village of *Sechánja* and was a heretic, was one of the disciples of *Jesus*; for so they (our sages) say in the first chapter (of the aforementioned tractate *Avòda sára*, fol. 17, col. 1): What is to be made of the harlot's hire? A *secret* or private chamber for the high priest; because *Jacob*, who was from the village of *Sechánja* (and a disciple of *Jesus* the Nazarene), said: it was gathered from a place of filth, and shall return to a place of filth; it came from an unclean place, and shall return to an unclean place. That same *Jesus*, however, in whose name *Jacob* who was from the village of *Sechánja* said this, is *Jesus* the son of *Pandira*, for in the *Hierosolymitan Talmud* it is written thus: It came to pass that *Jehóscha*, the son of *Dama*, was bitten by a serpent, and *Jacob*, who was from the village of *Sechánja*, came to heal him in the name of *Jesus*, the son of *Pandira*; and this agrees with what is written in the Gospel, that he said to them that they would cast out devils in his name, and take up serpents in their hands; that if anyone drank poison, it should not harm him; and that if they laid their hands on the sick, they should be healed. It appears, however, that this *Jacob* from the village of *Sechánja* had not seen *Jesus*, but he had faith in him. From all of this it is to be seen that *Jesus* the Nazarene, of whom our sages of blessed memory have spoken in agreement with the Gospel, is the son of *Stada*, who is the son of *Pandira*. Thus far are the words of Rabbi *Abraham Perizol*, from which it is clearly to be seen that by the *Jesus* mentioned in the Talmud our Savior is to be understood, since he interprets all passages of the Talmud in which *Jesus* is treated as referring to our Savior *Christ*. Therefore, let the godless Jews, together with the frivolous, deceitful, and hypocritical Rabbi *Jechiel*, Rabbi *Salman Zevi*, Rabbi *Lipmann*, and other such villains, object to this whatever they will; no credence is to be

given to them, for beneath their smooth words nothing but poison is concealed, and they seek by every means to cover up and keep secret their impious machinations.”

Chapter VI.

In which it is shown in what manner GOD the Holy Spirit is blasphemed by the godless Jews, and against them it is proven that He is GOD.

Just as GOD the Father and GOD the Son are, by virtue of what has been shown in the preceding chapters, blasphemed and reviled in a terrible manner by the wicked Jews through the instigation of the wretched Devil, so also GOD the Holy Spirit is not left unassailed, but is called the unclean spirit, and indeed for the reason that we hold Him to be the third Person of the most holy Trinity; hence in the old *Nizzachon* p. 12, concerning the words of Gen 18:2, **And behold, three men stood before him**, the following is written: ר"ל והתפלל לאחד הם האב והבן ורוח הטומאה ר"ל המינים אומרים ראה ג' והתפלל לאחד הם האב והבן ורוח הטומאה ר"ל, that is: The heretics (namely the Christians) say he saw three and worshipped one, and these are the Father and the Son and the unclean spirit, whom they call the Holy Spirit; he saw all three of them in one form and worshipped him. And there follows on p. 13: ואם יחזיקו בטעותם שאב ובן ורוח הטומאה ר"ל רוח הקדוש היו למה נתן לפניהם לאכול וכי יש אלוה אוכל ושותה, that is: But if they wish to persist in their error that it was the Father and the Son, as well as the unclean spirit, whom they call the Holy Spirit, (one may ask them) why then did he set food before them: does God then eat and drink as well? Furthermore, in the aforementioned book at p. 59, concerning the words of Josh 22:22, **The mighty God, the LORD, the mighty God, the LORD knoweth**, the following is written: כאן אומרים הגלחים ג' שמות הללו רמז הם על האב ובן ורוח הטומאה, that is: Here the tonsured ones (priests) say that these three names (*El*, that is, the mighty God; *Elohim*, that is, God; *Jehova*, that is, the LORD) carry a meaning referring to the Father, the Son, and the unclean spirit. Furthermore, the following is read in the same place at p. 142: כתיב להן בספר לוקס בעון גיליון מי שחטא לאב ימצא מחילה, לבן ימצא מחילה, לרוח הטומאה לא ימצא מחילה לא בעולם הזה ולא בעולם הבא. ואם שלשתן אחד אחד, that is: It is written among them in the Gospel of Luke: whoever sins against the Father will find forgiveness; whoever sins against the Son will also find forgiveness; but whoever sins against the unclean spirit will find no forgiveness, neither in this world nor in the world to come. But if all three of them are one, why should the one who sins against the unclean spirit find no forgiveness. Likewise, in the same place at p. 152, concerning the words of Ps 2:7, “Thou art my Son, this day have I begotten thee,” the following appears: אתה אומר שוכן נוצד מטי' חריא, that is: You (Christian) say that the Son was formed in the womb of *Charja* (that is, to speak with all due respect, of filth; and the mother of Christ is thus mockingly called instead of Mary, as has already been noted above in the second chapter); so inform me whether the Father and the unclean spirit were also in the womb together with the Son: is this not a terrible blasphemy?

Since now the third person of the most holy Trinity is being treated here, who is called in the Holy Scripture of the Old Testament רוח הקדש *Ruach hakkodesch*, that is, the Holy Spirit, and רוח אלהים *Ruach Elohim*, that is, the Spirit of God, and רוח יהוה *Ruach Jehova*, that is, the Spirit of Jehovah or the Lord, as well as רוח אל *Ruach El*, that is, the Spirit of the mighty God; and since the hardened and perverse Jews deny His divinity, I will here set forth what they understand by the Holy Spirit. It is to be known that they teach that the Holy Spirit is a kind of prophecy, wherefore in *Rabbi*

Menachem of Recanati's commentary on the Five Books of Moses, fol. 83, col. 3, in the *Parashah* *Vaéra*, the following is written: נקרא החלק הא' חלקים: החלק הא' נקרא נבואה ואותו השיגו הנביאים ע"ה החלק ב' נקרא רוח הקדש ואותו השיגו דוד ושלמה ודניאל ויתר החסידים הוא למטה מן הנבואה. החלק הג' נקרא בת קול הוא למטה מרוח הקדש ואותו השיגו חכמי ישראל אחר שפסקה רוח הנבואה ולא היה נשמע כי אם למובחרים בחכמה ובחסידות. ובו צופים בנסתרות שנאמר והאנשים אשר היו עמי לא ראו וגו'. That is: Know that prophecy is drawn from the Crown and is divided into three parts. The first part is called *Nefua*, that is, prophecy, and the prophets, upon whom be peace, attained it. The second part is called *Ruach hakkodesch*, that is, the Holy Spirit, which was attained by David, Solomon, Daniel, and the remaining pious ones, and it is below prophecy (and somewhat lesser). The third part is called *Bath* (or *Bas*) *Kol*, that is, the Daughter of the Voice, and it is below the Holy Spirit; the Sages of Israel became partakers of it after the spirit of prophecy had ceased, and it was heard by none except those who were crowned with wisdom and piety, through which they also saw hidden things, as it is said (Dan 10:7): And the men who were with me did not see it. In *Rabbi Isaac Karo's* commentary on the Five Books of Moses, which book is called *Toledóth* (or *Tóledos*) *Jizchak*, it stands at fol. 85, col. 2, in the *Parashah Bamidbar*, as follows: דע שבארון שלשה כסויים כנגד הנבואה: שהיא שלשה: that is, Know that the Ark (of the Covenant) had three coverings, in correspondence to prophecy, which has three degrees or steps, namely the Holy Spirit, the mirror that does not shine, and the mirror that shines. *Rabbi Isaac Abarbanel*, however, writes about this in his commentary on the first chapter of the prophet Haggai, fol. 278, col. 1, in the following manner: רוח הקודש יהיה כפי דעת הרב המורה אותו הכח האלהי שגלה ה' אל דוד ואל שלמה לדבר דברי שירות ותשבחות ודברי חכמה עליונה וכפי דעת המיני הנבואה: that is, By the Holy Spirit is understood, according to the opinion of *Rabbi Moses bar Maimon* in his book *Moréh nevochim*, that divine power which was imparted to David and to Solomon to speak songs, hymns of praise, and words of the highest wisdom; and according to the opinion of the Kabbalists, it is one of the kinds of prophecy. For this reason, the words of Gen 45:27, "Then the spirit of Jacob their father revived," are rendered in the Chaldean translation of *Onkelos* as follows: ושרת רוח קודשא על יעקב אבוהון, that is, And the Holy Spirit dwelt upon Jacob their father. In the translation of *Jonathan* the son of *Uziel*, however, it stands thus: ושרת רוח נבואה דאסתלקת מניה בעידן וזבינו יוסף ותבת עלוי יעקב אבוהון, that is, And the spirit of prophecy, which had departed from Jacob their father at the time when Joseph was sold, returned and dwelt upon him.

The obstinate Jews are greatly mistaken in supposing that the Holy Spirit is nothing other than a kind of prophetic gift; for since divine attributes and works are ascribed to Him in Holy Scripture, it necessarily follows that He must also be God. Regarding the divine attributes, it can be seen from Gen 1:2 that He is eternal, since it is said there: "And the Spirit of God hovered upon the waters"; for since creation is attributed to Him, He must necessarily have existed before it, and thus be eternal. He is also omnipresent, wherefore King David says in Ps 139:7-10: "Where shall I go from Your Spirit?" etc. He is also omniscient, for which reason it is said of Him in Isa 40:13-14: "Who has instructed the Spirit of the Lord (or directed Him), and what counselor has taught Him? With whom did He take counsel, who gave Him understanding and taught Him the path of justice, and taught Him knowledge, and showed Him the way of understanding?" Beyond this, He is also almighty, wherefore it is read in Mic 2:7: "Do you think the Spirit of the Lord is shortened?" meaning that

He should not have the power to do what He wills, as can be seen by comparison with Num 11:23 and Isa 50:2.

Regarding the divine works, it stands in Ps 33:6 that He created the host of heaven, where one reads: "The heavens were made by the word of the Lord, and all their host by the breath of His mouth." Therefore, in the small *Jalkut Rubeni*, numero 1, under the title בריאה *Beria*, from the *Midrash* of *Rabbi Nechunja ben hakkane*, it is written thus: "בה נבראו שמים וארץ ומרוח קדשו נבראו" מדבריו הוּך של הק"ה נבראו שמים וארץ ומרוח קדשו נבראו, כל צבא מעלה מן הרוח שנפח אל הוציא מרות קדשו לחלוח לאין קצבה, that is: Through the pure word of the holy and blessed God, heaven and earth were created. Through the breath that God breathed out, He brought forth moisture without end through His Holy Spirit. Thus we read in Ps 104:30 that King David says to God: "You send forth Your Spirit, and they are created" (namely all things, as can be seen from what precedes). So also Job says in his 33rd chapter, v. 4: "The Spirit of God has made me, and the breath of the Almighty has given me life." And in his 26th chapter, v. 13, he speaks of God: "By His Spirit He has adorned the heavens." From all of this it can be seen that creation is attributed to Him. The prophet Isaiah also reports in his 48th chapter, v. 16, that He sent Him, saying: "And now the Lord God and His Spirit have sent me." He also governs the righteous; therefore David prays in Ps 143:10: "Teach me to do according to Your good pleasure, for You are my God; let Your good Spirit lead me on level ground." He also protects the faithful, as can be seen from Hag 2:6 compared with Zech 4:6; and He led the Israelites, as is found in Isa 43:14, where it is said of Him: "As the cattle that go down into the field (or into the valley), so the Spirit of the Lord led them gently." Concerning these words, *Rabbi Aben Esra* writes in his *Commentary* thereon as follows: "ואחר צאתם מים חולית השם במדבר כבהמה שהיא יורדת בבקעה לאט כן רוח השם נחה את ישראל, that is: After they had gone out from the sea, God let them go into the wilderness, just as cattle that descend gradually into a valley; in such a manner the Spirit of God led the Israelites. So also in the Chapters of *Rabbi Eliezer*, in the 39th chapter, it is written that Joseph was led by the Holy Spirit, and the words read as follows: "רבי פנחס אומר שרתה רוח הקדש על יוסף מנעוריו ועד יום מותו והיתה מנהגת אותו בכל דבר חכמה כרועה שהוא מנהג את צאנו שנ' רועה ישראל האזינה נוהג כצאן יוסף", that is: Rabbi Pinchas says: The Holy Spirit dwelt upon Joseph from his childhood until the day of his death, and led him in all matters of wisdom, just as a shepherd who leads his sheep, as it is said (Ps 80:2): "Hear, O Shepherd of Israel, You who lead Joseph like sheep." It is also to be noted here that the Holy Spirit is called the Shepherd of Israel by Rabbi Eliezer; but the Shepherd of Israel is God the Lord, as can be read in Ps 23:1, Jer 31:10, and Mic 7:14. So it also stands in Isa 63:10 that the Israelites embittered the Holy Spirit, which is said of God in Ps 88:40.

Furthermore, it can be clearly demonstrated from the Jews' own books that the Holy Spirit is God; for He is called by them שכינה *Schechina*, which word signifies the Divine Indwelling and God Himself. Therefore, in the book *Pärdes rimmónim*, in the preface, in the first *column*, as also in the book *Tikkune hasóhar fol. 6. col. 2.*, where the Law is treated, it is written thus: "כל אלן דלא משתדלין בה לשמה דאיהו קדישא דאיהו שכינה לא שריה עליהן" that is: Upon all those who do not diligently apply themselves to it (namely, the Law), and do not study it earnestly and observe it, for its own sake (that is, in honor of the Law), the Holy Spirit does not dwell or rest, He who is the *Schechina*. And in the little book of Rabbi Elijah, which is called *Tischbi*, it stands under the *Radice*, or root word שכן *Schachán*, thus: "קראו רז"ל לרוח הקדש שכינה על שם שהוא שכן על הנביאים" that is: Our Rabbis, of blessed memory, have called the Holy Spirit *Schechina*, because He rests upon the prophets. It is also taught

in the book *Nevéh schalom fol. 97. col. 2.*, in the eighth chapter of the fourth *Maámar*, that He is called *Schechindá*.

That by the word *Schechina*, however, God is to be understood, is taught in the book *Avodáth hakkódosh*, in the first part, which is called *Chelék hajichud*, in the fifth chapter, *fol. 11. col. 1.*, where the words read as follows: חס ושלום שיהיה הדבר הנקרא שכינה או כבוד דבר נברא חוץ מהשם הנכבד יתברך וגו' ודברי רז"ל ודברים רבים יורו על שם השכינה שהוא האל ית *Schechīna*, or *Káfod*, that is, the Glory, should be something created, apart from the glorious and blessed God, &c. For in the words of our Rabbis, of blessed memory, there are many things which demonstrate that the name *Schechīna* signifies the blessed God Himself.

So also is the Holy Spirit called, in the chapters of *Rabbi Eliezer*, in the thirty-third chapter, the Lord of the World and *Jehova*, who can raise the dead, where the following is written: רבי פנחס אומר לאחר כ' שנה שנהרגו כולם בבבל שורה רוח הקדש על יחזקאל והוציאו לבקעת דורא והראהו עצמות יבשות הרבה מאוד אמר לו בן אדם מה אתה רואה אמר לו אני רואה כאן עצמות יבשות אמר לו יש בי כח להחיות אותן היה לו לומר רבונו של עולם יש בכך כח לעשות יותר מאלו אמר יי' אלהים אתה ידעת כאילו לא האמין לפיכך לא נקברו עצמותיו בארץ תקבר (Rabbi Pinehas says: twenty years after they (the Israelites, as mentioned in the preceding, by King Nebuchadnezzar) had all been killed, the Holy Spirit rested upon Ezekiel and led him out into the valley of Dura (which is mentioned in Dan 3:1) and showed him very many dry bones (as is to be read in Ezek 37:1-2, etc.); whereupon He (namely the Holy Spirit) asked him: You son of man, what do you see? To which he answered Him: I see dry bones here. Now when He (the Holy Spirit) had said concerning this, I have the power to make them alive, he (Ezekiel) ought to have said: O You Lord of the World, You have the power to do more than this; but he spoke to Him: YOU, Jehova GOD, it is known to You; (and thereby gave to be understood as much as) if he had not believed it; for this reason his bones were also not buried in a pure land, as it is said: And you shall be buried in an unclean land.)

Because the Holy Spirit is called not only *Jehova* (which name belongs to GOD alone, as has been demonstrated above in the fourth chapter, pp. 213, 214, and 215) but also GOD and the Lord of the world, and because it is said of Him that He can not only raise the dead but also do all things besides, it follows necessarily that He is no particular category of prophecy, as the foolish Jews imagine; concerning which, God willing, I shall treat far more extensively in another book, and far more proofs shall be adduced. The malicious Jews can, however, sufficiently perceive from this what blasphemers they are when they wickedly call GOD the Holy Spirit the unclean spirit, for which they will one day render a heavy account before the judgment seat of GOD, and therefore, if they do not perform genuine repentance, must endure their deserved punishment in the fires of hell.

Chapter VII.

In which it is shown how the Jews wickedly despise and revile the Holy Scripture of the New Testament, as well as the holy Evangelists and Apostles.

We read in the prophet Jeremiah, in the 31st chapter, in the 31st, 32nd, and 33rd verses: "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 when I took them by the

hand to lead them out of Egypt, which covenant they did not keep, and I was compelled to constrain them, says the Lord: I will put my law in their hearts and write it in their minds, and they shall be my people, and I will be their God.” From these words it is plainly to be seen that God the Lord, in place of that covenant which He made through Moses on Mount Sinai with the children of Israel after their exodus from Egypt through the proclamation of the Law, promised to establish a new and far more glorious covenant and to give another Law, which, as is to be seen in Isa 12:3 and Mic 4:2, as well as Ps 110:2, had to come forth from Mount Zion and the city of Jerusalem. This prophecy was fulfilled through our most precious Savior Jesus Christ, the true Messiah, as is to be read in the Epistle to the Romans in the 8th chapter, who abolished the old Mosaic Law insofar as its ceremonial and judicial ordinances are concerned, and taught the law of the new covenant, namely the covenant of grace, and also had the same set down in writing through His holy evangelists and apostles, so that men might learn the way to salvation through its reading and hearing, and be instructed in the mysteries of God.

the teacher of righteousness, who is the King Messiah, who will teach the way in which one must walk, and the works which are to be done. It therefore follows from these words of Abarbanel that, although the Jews possess the law of Moses, they nonetheless do not walk the right path and do not know what they ought to do, and that they must first learn this from the Messiah.

Furthermore, in the book *Emek hammelech* fol. 126. col. 1., in the 9th chapter, under the title *Schaar rescha difer anpin*, concerning the words of Isa 12:3, “**You shall draw water with joy from the wells of salvation**”, the following is written: אין מים אלא תורה שנאמר הוי כל צמא לכו למים ואין מעיני הישועה אלא תורתו של משיח הם הרזין שכסה אותם עתיק יומיא וגזר עליהם שלא יתגלו עד ביאת הגואל הוא יחזיר העטרה ליושנה ואותן הרזין נקראים מעיני הישועה כי הוא יושיע אותנו מסבות חושך העורון והמסכים המבדילים אשר that is: Water signifies nothing other than the Law, as it is said (Isa 55:1): “**Ho, everyone who is thirsty, come to the water**”; and the wells of salvation signify nothing other than the Law of the Messiah. These same wells are the mysteries which the Ancient One (of whom one reads in Deut 7:13) has hidden and sealed, so that they shall not be revealed until the time of the Redeemer (namely the Messiah), who will restore the crown to its former state. These same mysteries are called wells of salvation, because he will deliver us from the plagues of darkness, of blindness, and from the separating veils that are over us. Through the mysteries of the Law, and through those same names, he will help and redeem Israel. In the Chaldean translation, however, the words cited from Isa 12:3 are rendered thus: ותקבלון אולפן חדת that is: And you shall receive a new teaching with joy from the chosen ones among the righteous, which can fittingly be understood as referring to the holy Evangelists and Apostles, who taught the new Law of the Messiah and spread it throughout the world.

Although the Messiah has long since come and consequently has given His law, which was prophesied, and which can be nothing other than the New Testament that His holy Evangelists and Apostles have left us in writing, and although it is known even to the Jews that no law can be compared to the law of the Messiah, as is expressly stated in the book *Medrasch Koheleth* (or *Koheles*) fol. 365. col. 3.: תורת שאדם למד בעולם הזה הבל היא לפני תורתו של משיח that is: The law which a person learns in this world (that is, in this present age) is a vanity in comparison to the law of the Messiah. Yet they will not accept this excellent and consoling law, in which the way to salvation is shown in so glorious a manner, but rather despise and mock it; and the word of the cross is foolishness to them, since it will lead those who are lost to perdition, as is stated in 1 Cor 1:18 concerning unbelievers. They call it, first of all, תורת ישו *Toráth* (or *Tóras*) *Jéschu* or *Jischu*, that is, the law of Jesus, and this is found in the *Sépher Ikkarim* (or *Ikkórim*) of *Rabbi Joseph Albo*, fol. 92. col. 1., in the 25th chapter, under the title *Máamar huschelischi*, where it is written as follows: הרי בתורת ישו אין בה משפטים בין אדם לחברו וכל הנוצרים מתנהגים במשפטיהם על פי מה שסדרו חכמיהם אם במצות הקיסר או במצות האפיפיור, that is: Behold, in the law of Jesus there are no judicial laws by which to pronounce judgment between persons who are in dispute with one another, and the Christians are accustomed to judge in their courts according to what their wise men have ordained, either by command of the Emperor or by decree of the Pope. It is likewise called by this name in the old *Nizzáchon*, p. 79., where, concerning the above-mentioned words of Isa 2:3, “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem,” the following is read: אומרים המינים כי על זאת שיבאו האומות לשוב לתורת ישו נבואה זו נאמרה that is: The heretics (namely, the Christians) say that this prophecy was spoken concerning the conversion of the nations to the law of Jesus. As for why our most beloved

Savior Jesus is mockingly called Jeschu or Jischu by the godless Jews, this has been shown above in the second chapter, p. 54. &c.

Second, they call it תורת אדום *Toráth* (or *Tóras*) *Edom*, that is, the Edomite Law. This is found in Rabbi Aben Esrae's commentary on the words of Obad 1:1, "Who is this that comes from Edom?" in the Venetian printed edition in folio, from the year 285 according to the Jewish calendar, that is, from the year 1525 according to our calendar, where it is written: ודע כי מלכות רומא וקונסטנטינא נקראו: אדומים בעבור שנכנסו בתורת אדום והיא התורה נקראה על שם אדום שהאדומיים האמינו בתחלה בתורת האיש הידוע: that is, This (word *Edom*) signifies the Roman and Constantinopolitan Empire; they (the Christians), however, are called Edomites because they have adopted the Edomite Law. This Law, moreover, is called by the name of Edom because the Edomites were the first who believed in the Law of the well-known man (namely, Jesus).

Third, it is called דת התלוי *Dach hattalúi* (or *Das hatrólui*), that is, the Law of the Hanged One. This is found in the old *Nizzáchon*, p. 79, where, after the Christians are confronted with Matt 5:17, that Jesus did not come to dissolve the Law but to fulfill it, it is written as follows: אתם עוברים על דת התלוי: that is, You (*Christians*) transgress the Law of the Hanged One, because you do not observe the Sabbath.

Fourth, it is called תורת הערלים *toráth* (or *tóras*) *haarélim*, that is, the Law of the Uncircumcised. This is what Rabbi Aben Ezra calls it in his commentary on the second verse of the twelfth chapter of Daniel, where he interprets the words "And the king shall do according to his will" as referring to the Emperor Constantine the Great, and writes as follows: זה קוסטנטיין שהיה מלך גדול על בבל ופרס ומצרים ואפריקא ורומיניא ורומי ומערב הוא שבנה קוסטנטינא ברמות רומי ונקראה על שמו. בעת שהאמין בדת החברים לא היו בכל העולם מאמינים בו רק שלש מאות ועשרים גם הערלים כן זה המלך חדש וקיים תורת הערלים והכריח כל: that is, This is Constantine, who was a great king over Babylon, Persia, Egypt, Africa, Romania, Rome, and the West. This is he who built Constantinople after the likeness of the city of Rome, and it is named after him. At the time when he believed in the law of the Associates (that is, of the Christians, as this is explained in the Talmudic tractate *Sanhedrin* fol. 65, col. 2 by Rabbi Solomon), there were no more than three hundred and twenty, and indeed all of them uncircumcised, who believed in him (namely, Jesus). But this king renewed and confirmed the Law of the Uncircumcised, and compelled all the subjects of his realm, so that they were brought to his law (or his religion).

Fifth, it is called תורת הפסולה *Tóra happesúla*, that is, the unlawful, or unholy, or worthless Law; and it is called thus in the aforementioned old *Nizzáchon*, p. 44, where, concerning the words of Lev 26:10, "And you shall eat of the old store, and when the new comes, you shall put away the old," the following is written: מכאן פוקרין המינים על תורתם הפסולה שהיא חדשה ויוציאו אותה מפני הישנה: that is, From this the heretics bring forward a false teaching and interpret these words as referring to their unholy or worthless Law, claiming that it is new and is to be preferred over the old.

Sixth, it is called ספר פסול *Sépfer pasúl*, or *pósul*, that is, the unholy or worthless Book; and this appears in the aforementioned old *Nizzáchon*, p. 240, where the homeland of Christ is mentioned and it is said: וגם בסוף ספר פסול אמר ישו אשר במדינת נצרת: that is, And thus it is said at the end of the unholy or worthless Book concerning Jesus, that he was in the land of Nazareth. From this it

is also as clear as day that what the converted Jew Dieterich Schwabe states about the Jews in his little book, which he called the Jewish Cloak, in the seventh chapter of the first part, is true, where he writes: The books of the Holy Scripture of the New Testament are called by them ספרים פסולים *Sephārim pesulīm* (or *Sephōrim pesulīm*), that is, books that are worthless.

Seventh, it is called טעות ספר *Sepher tiúth* (or *tiús*), that is, a Book of Error. This name is likewise found in the aforementioned old *Nizzāchon*, in which at p. 25 the following is written: כתוב בספר טעותם שישו היה אומר לתלמידו בשביל החוטאים באתי ולא בשביל הצדיקים, that is, In the book of their error it is written that Jesus said to his disciples: I have come for the sake of sinners, and not for the sake of the righteous. And at p. 60, the frivolous *Auctor* writes: ובספר טעותם כתוב כי גבריאל בישר למרים שולד, that is, So too it is written in their Book of Error that (the angel) *Gabriel* announced to *Mary* that she was to give birth to God. The like is also to be found at p. 71, 72, and 116 in the same book.

Concerning the word *Evangelium*: it is a Greek word, and means ευαγγέλιον *Evangélion* (which derives from *eu*, that is, “good,” and *ἀγγέλλω* *angéllo*, that is, “I proclaim”), a good and joyful message, because it contains the glad tidings that the true Messiah and Savior has come into the world to save sinners. And although it is, as may be read in Rom 1:16, a power of God that saves all who believe in it, the hardened Jews nonetheless, out of malice and in the utmost contempt of it, call it by two words, און גליון *Avon gillājōn*, that is, “vanity” or “sin of the book.” In the Hebrew *Lexicon*, or dictionary, which is called *Máarich maarachóth* (or *maaróchos*), it is explained as meaning as much as שבוש או טעות או זיוף שנעשה תוך כתב מה, that is, a confusion, or an error, or a falsification, which occurs in a writing or a book. Rabbi Nathan (or *Nóson*) states in his *Aruch*, or *Lexicon*, that it means as much as נכתב און על הגליון שהוא נייר, that is, a vanity or sin written upon the book or paper. On this matter one may also consult the prayer book printed at Amsterdam in the year of Christ 1681 with a commentary, which the Jews call the Polish *Siddūrim*, fol. 42, col. 2, in a prayer that begins שחנו לשונם *Schanenù leschonám*, under the title *Aháva lopharascháth Vajésh*, where in the prayer and the commentary upon it such blasphemy is likewise to be found. Rabbi Elias, however, writes in his *Tischbi* under the word גליון *Gillājōn* on this matter as follows: הנוצרים קורין לתורתם חדשה, שלום אונגליון והוא בלשון יון בשורה טובה ורבותינו ז”ל הפכו שמי’ און גליון דהוא לא נקי, that is: The Christians call their new law *Evangelium*, that is, in the Greek language, a good message; but our Rabbis, of blessed memory, have inverted its name and made *Avon gillājōn* out of it, which is not right.

But they also call it און גליון *Avon gillājōn*, that is, a sin of the book, or a book in which sinful things are written. This is what it is called in the old *Sepher Nizzāchon*, p. 186, where it is written: בעון גליון שלהם קורין אותו און גליון שהם סופרים תלדות ישו שיצא ממלכים, that is, In their (namely the Christians’) *Avon gillājōn*, which they call the Gospel, it is written, where the genealogy of JESUS is recounted, that He was descended from kings. And on p. 15, in the aforementioned old *Nizzāchon*, over the words of Gen 18:2, “And behold, three men stood before him,” the following is read: אומרים בעון גליון ד”ל באון גליון ג’ ראה ולאחד התפלל, that is, In the *Avon gillājōn*, I mean to say, the Gospel, it is said that he saw three and worshipped one. Likewise Rabbi Lipmann calls it this in his *Sepher Nizzāchon*, no. 347, p. 192, where he writes: והלא כתיב לכם בעון גליון שוטה לא באתי להפך, that is, Does it not stand written in your *Avon gillājōn* that JESUS did not come to overturn the Law, but to fulfill it? And it is likewise called this by Rabbi Abraham Sachut in his *Sepher Juchasin*, fol. 148.

This godless contempt for the glorious and consoling Gospel, which is entirely common among all Jews, they have learned from their great book of lies and blasphemy, the *Talmud*, where in the tractate *Shabbath* (or *Shabbas*) fol. 116. col. 1., after mention is made that one should not rescue the books of heretics from fire, the following is read: ורבי מאיר קרי ליה און גליון רבי יוחנן קרי ליה עון that is, Rabbi *Meir* calls it (namely the Gospel or New Testament) *Aven gillajon*; but Rabbi *Jochanan* calls it *Avon gillajon*. And Rabbi *Salomon* writes in his commentary on this passage as follows: ורבי מאיר קרי לספרי המינין און ציליון לפי שהם קורין אותן אוונגילא That is, Rabbi *Meir* calls the books of the heretics *Aven gillajon*, because they call them *Evangelia*.

Regarding the holy disciples and apostles of Christ, and other saints, these are also greatly despised and dragged through the mire. The Apostle James is called מין *Min*, that is, a heretic, in the Talmudic tractate *Avoda sara* fol. 27. col. 2., as has already been noted above in the fifth chapter, p. 262. And likewise, in the tractate *Chagiga* fol. 5. col. 2., in the commentary of Rabbi *Solomon*, all the disciples of Christ are called heretics, where the words read as follows: מניא תלמידי ישו שאינן מודים לדברי חכמים that is, the disciples of *Jesus* are heretics, because they do not acknowledge the words of the sages. In the same way they are also titled in the tractate *bava bathra* (or *Bovo basro*) fol. 25. col. 1., where the aforementioned Rabbi *Solomon* writes concerning the word מינים *Minim*, that is, heretics, as follows: תלמידי ישו שהיו מלמדים להשתחות לחמה that is, the disciples of *Jesus* teach that one should pray toward the rising of the sun. The Apostle *Peter* is shamefully called פטר חמור *Peter Chamor*, that is, the firstborn of a donkey (of which one may read in Exod 34:20), or a donkey that breaks open the womb, through an *allusion* or reference to the name *Peter* or *Petrus*; of which the following is read in the old *Nizzachon* p. 235: כתיב להט שישו אמר לפטר חמור פטר יש בינינו שימסור אותי: בזה הלילה ואני אהיה תפוש ויעשו בי דנים: אמר לו פטר כיון שאתה יודע עתידות א"כ אלהים אתה ולמה לא הגדת לי עד עתה. that is, it stands written among them that *Jesus* said to *Peter Chamor*: *Peter*, there is one among us who will betray me this night, and I will be captured and judged. Thereupon *Peter* spoke to him: since future things are known to you, you are GOD; but why have you not told me this until now? To this *Jesus* said to him: tell no man that I am GOD, for from that same time when I abandoned the law of my people, I have been rebellious against my Creator and His law. Here one can see how the wretched devil, through the Jews, perverts the Holy Scripture and attributes to it unheard-of, palpable lies, in order to make *Jesus* hateful; for not the slightest trace of any of this is to be found in the entire New Testament. Furthermore, the following stands there at p. 240: כתוב בספר שמעון בן כיפא הוא פיטר שאמר: 'ישו לפיטר חמור השטן מתעסק ומבקש להמיתך וגו' that is, it stands written in the book of *Simeon* the son of *Kepha*, who is called *Peter*, that *Jesus* said to *Peter Chamor*: the Satan seeks with all diligence to kill you, etc. Further, the following is read there at p. 164: ואם תאמר מפני האותות שעשה ישו לעיני העם: והלא עשה גם כן משה אותות מרובים: וכן אליהו עלה בסער השמימה לעין כל מה שלא עשה ישו. כי בעלייתו לא ראה אדם אלא שהם אומרים כי חוויא ומדלנא ופטר חמור (כאן הם מזכירים את שם הקדוש פיטר בלשון גנאי וקוראין אותו חמור) that is, and if you wish to say that *Jesus* is GOD on account of the miracles which He performed before the people (then I say in reply): did *Moses* not also perform many miracles? And likewise *Elijah* ascended to heaven in a whirlwind in the sight of all, which *Jesus* did not do, for at His ascension no man saw Him; except that they (the Christians) say that the Charja Magdalena (here again appears the shameful word Charja in place of Maria, which has already been mentioned above in the second chapter, p. 141, and which means filth) and Peter

Chamor (here they call, namely the Christians, the name of the holy Peter shamefully, and call him a donkey) saw it and bore witness thereto. In the same manner, a converted Jew who was named Petrus is also called Peter Chamor פיטיר חמור in *Rabbi Lipmann's Sepher Nizzáchon*, numero 348. p. 193. The holy Apostle Paul is called, in the old *Nizzáchon* p. 225., instead of קדוש *Kadosch*, which means holy, by a perversion of this word קדש *Kadesch*, that is, a fornicator or scoundrel, where the words read as follows: ועוד ראייה לדבר שאין הבשר יודע כלום מזה שאמר פאולוש קדש שלהם באוזן גיליון: that is, the matter that the flesh knows nothing can also be proven from this, that Paul their Kadesch, that is, fornicator or scoundrel, says in the Gospel that the soul incites the body to sin at every hour. Likewise, the departed saints are called, instead of קדושים *kadoschim*, that is, saints, contemptuously קדשים *kedeschim*, that is, fornicators or scoundrels, as may be read in the aforementioned old *Nizzáchon* p. 128., where it is written as follows: מה שאומרים שמתילים האנה ובקשה לפני הקדשים פגרים מתים כדי שיתפללו עליהם לפני האלהים: תשובה הלא כתיב לא המתים יהללו יה: that is, that the heretics say they offer their prayer and petition to the Kedeschim, that is, fornicators or scoundrels, and *Pegarim methim* (or *Pegórim methim*), that is, dead carcasses, so that these may pray to GOD on their behalf: O answer them, for it stands written (Ps 115:17): the dead will not praise the LORD. And at p. 130 of the said book it stands as follows: המינים שואלים אותנו ואומרים מדוע אינכם מבקשין פני גדול כמו שאנו עושין שחם מבקשין לפני לקדשים: תשיב להם שוטים כל מה שאתם מבקשים ועושים להקציף הקב"ה הוא וגו: that is, the heretics (that is, Christians) ask us and say: why do you not seek the face of a great one (to intercede for you), as we do? For they petition the kedeschim, that is, fornicators or scoundrels. Answer them: you fools, everything you ask and do serves only to provoke the holy and blessed GOD to anger, &c.

Furthermore, in the aforementioned book, p. 141, concerning the words of Ps 146:3, "Put not your trust in the willing; they are men who cannot help," it is written in the following manner: פירוש הקדשים שהתנדבו את עצמם למות על יראת ישו אל תבטחו בהם שיתפללו בעדכם כי אין תפילה לאחר מיתה בכן אדם שאין לו תשובה *that is: The meaning of these words is, put not your trust in the Kedeschim, that is, whoremongers or scoundrels, who voluntarily gave themselves over to death on account of the religion of Jesus, that they might pray for you; for after death, no prayer avails for a man who cannot help. Put not your trust either in Jesus, who is a man.* In this manner they are also called in the Talmudic tractate *Sanhedrin fol. 63. col. 2.* in the *Tokepkóth*, where it reads as follows: בזמן הזה כולן נשבעין בקדשים שלהם ואין תופסין בהם אלהות *that is: In this time they (the Christians) all swear by their Kedeschim or whoremongers, and do not regard them as gods.* And in the second part of the Prague *Machsor fol. 31. col. 1.*, under the title *Józer lepharascháth hachódesch*, in the prayer which begins מה טובו אהליך or *osch hachódesch*, the Jews pray: *that is: Let the Kedeschim or whoremongers fall therein (understand: in the month of Nisan or March);* the word *Kedeschim*, however, is explained in the commentary upon it by האומות וגלוליהם *that is: The nations and their idols or false gods.* The saints are likewise called *Kedeschim* in the little book *Schévet Jehúda fol. 84. col. 1.* Just as the holy male persons are called *Kedeschim*, so too they call the holy female persons קדשות, *Kedeschóth* or *Kedeschos*, that is, whores. We see from this, therefore, that the converted *Hieronymus de sancta fide*, in his second book, fifth chapter, wrote the plain truth when he reports that the Jews call the holy apostles and martyrs of Christ whoremongers, and the holy female persons whores.

Therefore, it is also easy to believe that they call the disciples of Christ, who in Hebrew are called תלמידים *Talmidim*, that is, disciples, by the most contemptuous name תשמידים *Taschmidim*, which derives from the root word *Schamad* and means to destroy, to devastate, and to exterminate, signifying as much as “the destroyed ones”: as indeed the converted Jews, such as *Antonius Margarita* in his work on the entire Jewish faith, concerning the prayer *Ulemalschinim al tehi tikva*, p. 242, and *Johann Adrian* in his epistle, p. 29, and *Dieterich Schwabe* in his Jewish Cloak, at the end of the 6th chapter of the first part, as well as *Friederich Samuel Brentz* in his Jewish Serpent’s Skin, in the second chapter, unanimously attest.

One need not be surprised that they give such mocking names to the holy Apostles, who were born Jews and had accepted the teaching of Jesus Christ, for they are commanded to do so. Thus it is written in *Sepher chasidim, numero 191*: כמהם' שם שנא' כמהם : יהיו עשיהם : במהם יש לבזות לו כגון אם שמו אברהם אברהם נקרא אפרם וכן כיוצא בזה, that is: When a Jew changes his religion and goes off to practice idolatry, one gives him a (contemptuous) surname, as it is said (Ps 115:8 and 135:18): Those who make such things (namely the idols) are like unto them. One must give such (apostates) surnames after them (namely after the idols, which are called גלולים *Gillulim*, that is, with all due reverence, dung-gods; אלילים *Elilim*, that is, gods worth nothing; etc.). For example, if his name is *Abraham* (which signifies a high father of a multitude of people), one shall call him *Afram* (that is, a dust, for עפר *afar* means dust), or give him another name fashioned in the same manner. From this we thus learn the reason why *Peter* is called *Perer chamor*, *Paul* is called *kadésch* instead of *kadosch*, and the converted *Friedrich Samuel Brentz* is called *Sammael* (which is the name of the chief devil) instead of *Samuel* by *Rabbi Salman Zevi* in his Jewish Theriac; and why the holy *Kedeschim* and *Kedeschóth* are used instead of *kedoschim* and *Kedoschóth*, and the disciples of *Christ* are called *Taschmidim* instead of *Talmidim*. The aforementioned *Friedrich Samuel Brentz* also reports in his Snakeskin, in the second chapter, that instead of סופר *Sopher*, which means a scribe, they call a district, city, or chancery scribe כופר *Kofer*, that is, a denier of God or a heretic; and I can bear witness that he has reported the truth in this matter, for I have found this myself in their handwritten letters that were delivered to me to read.

The holy John the Baptist must also serve as a target, and he is called רשע *raschá*, or *róscho*, that is, a godless man, in the old *Nizzáchon p. 58*, where it is written: המינים שואלים מה רמז הוא שמשה לא הכניס את ישראל לארץ כנען עד שבא יהושע העבירם את הירדן ואומרים שזה רמז על התורה שנתן משה לא הועילה הכניס את ישראל לארץ כנען עד שבא ישו ששמו יהושע העבירם בירדן כלומר שנטבלו ביד יוחנן רשע : להכניסם לגן עדן עד שבא ישו ששמו יהושע העבירם בירדן כלומר שנטבלו ביד יוחנן רשע : that is, the heretics ask what it signifies that Moses did not bring the Israelites into the land of Canaan until Joshua came and led them across the Jordan; and they say that this is an allusion to the Law which Moses gave, but which was not useful or adequate to bring them into Paradise, until Jesus, who is called Joshua, led them across the Jordan, that is, until baptism was performed by the godless Johannes. It is to be noted here that he is not called יוחנן הקדוש *Jochanan hakadóscha*, that is, the holy Johannes, but rather יוחנן רשע *Jochanan raschá* or *róscho*, which words appear in Isa 26:10 and mean as much as “should the godless man obtain grace,” and this is set down for his greater disgrace through the inversion of his name.

The Jewish historian *Josephus*, however, gives a different testimony concerning him in the 18th book of the ancient Jewish history, in the seventh chapter, where he writes of him as follows: There

was a common report among the Jews that Herod's army had been destroyed by the righteous judgment of God on account of John, who is called the Baptist. For Herod the Tetrarch had caused this pious man to be put to death, who had exhorted the Jews to all manner of virtues, and especially to the fear of God and righteousness, had led them to baptism, and had said that their baptism would only then be pleasing to GOD when they not merely abstained from one or two sins, but first purified the heart through righteousness, and thereafter also the body. These are the words of *Josephus*. How then could the godless villain who wrote the old *Nizzachon* have called the pious John a godless man?

The holy Apostles are also frivolously called בני פריצים *Bene parizim*, that is, transgressors who are said to have broken through the laws and statutes and acted against them, and the words of Dan 11:14, "And the transgressors of your people shall rise up," are interpreted as referring to them. Therefore Rabbi *Aben Ezra* writes concerning these words as follows: ובימים ההם יקומו פריצים מִיִּשְׂרָאֵל: and ואלה היו בימי האדם שהוא אלהי הערלים, that is: "And in those days transgressors from Israel shall rise up; but these were in the days of that man (namely Jesus) who is the God of the uncircumcised." In *Abarbanel's* book *Majene jeschua*, at fol. 73, col. 2, in the eleventh *Majan*, in the fifth *Tamar*, it is likewise written: כיון בו על תלמידי ישו אשר שתו בשמים פיהם להעמיד חזון ונבואות שקר ונכשלו כולם ומתו בחרב: ובתליה, that is: "He (the prophet Daniel) had his intention directed here at the disciples of Jesus, who opened their mouths against heaven to confirm a false vision and prophecy; but they all fell and perished by the sword and the rope."

Because the hardened Jews falsely claim that the New Testament is not the Word of God, but was invented and composed by ignorant men, we also wish to examine what is written about this in their own books. In the book *Chissuk emuna*, on p. 14, where mention is made of the books of the *New Testament*, the following is read: כתיבתם כפי הסדר המסודר מאנשים בוערים חרשי משחית אשר מהם כל אחד: that is, These were written, according to the order in which they are arranged, by ignorant people and smiths of destruction, each of whom has corrupted his own way. And on p. 25, the following is read in the same place: ההצעה היא להודיע שהא"ג אינו תורת ישו כאשר אמרו הנוצרים וכ"ש שאינו תורת אלהים כדבריהם אלא הוא שחיחא מאנשים ריקים ופוחזים שלא היו בקיאים בספרי קדש בכונת הפסוקים that is: The preface is directed toward making it known that the *Gospel* is not the law of *Jesus*, as the Christians assert; still less is it the law of God, as they claim; rather, it is a corrupted work originating from loose and frivolous men who were not versed in Holy Scripture and did not understand the meaning of the verses; for this reason their words do not agree with one another in many points, and cannot in many places be explained and elucidated by what the prophets have said. Likewise, on p. 357 and 358 of the same work, instruction is given to the Jews as to what they should say to the Christians on this matter, where the words read as follows: אם תרצו לדעת אם האמת אתכם אם לא צריכים אתם לעיין באותן המקומות אשר כותבי הא"ג מביאים ראיה לדבריהם ממאמרי הנביאים ע"ה אם מאמרי הנבואה מודים על ראייתם אם לא וכאשר תעינו בעיון שכלי אי תראו ותבינו מהמאמרים הקודמים והמאוחרים שמאמרי הנבואה אשר הביאום כותבי הא"ג לראיית אמתתם אינם מורים על ראייתם כלל וכלל והם להם לא לעזר ולא להועיל כי הנביאים ע"ה באותן המאמרים אשר הנוצרים מביאים ראיה מהן לאמונתם לא כווננו למדתם הנעבדת ולא עלה על לבם לעולם מה שהם מודים מלכם: וכן לפעמים כותבי הא"ג מביאים ראיה ומביאים המאמרים הנבואיים בחילוף ושנוי גדול ומהפכים דברי אלהים חיים לדעתם ולאמונתם ולפעמים מוסיפים לראיה להם על דברי הנביאים ולפעמים גורעים ממאמרי הנבואה דברים שהם כנגדם ולפעמים כותבים דבר לראיה לאמונתם באמרם שהוא דבר נבואי והדבר ההוא אינו נמצא בספרי נבואות וכלל. וכן

לפעמים אפילו בדברי ספרים ר"ל בדברים שאין לראייה לאמונתם הם טועים בכתבם מאמרים נבואיים בחילוף מה שנכתבו בספרי הנבואה וכל זה ממה שיורה שתורתם אינה אלהית אבל היא הנחיית מאנשים ריקים ופוחזים טופלי שקר אשר לו that is, If you (Christians) wish to know whether you are right or wrong, you must carefully examine those passages which those who wrote the *Gospel* adduce from the words of the prophets, upon whom be peace, as proof of their assertions, and consider whether the words of prophecy are suited to their proof or not. When you now attend to this through rational reflection, you will see and understand from what precedes and follows that the words of prophecy which those who wrote the *Gospel* cite as proof of their faith do not in the least teach what they wish to prove, and are therefore of no help or benefit to them; for the prophets, upon whom be peace, in those very words which the Christians cite as proof of their faith, had no intention of supporting their irrational opinion, and what these men have invented out of their own hearts never once entered the prophets' minds. Thus the writers of the *Gospel* sometimes adduce a proof and cite the prophetic utterances with great alteration and distortion, and pervert the words of the living God according to their own opinion and their faith; sometimes they add something to the words of the prophets so that it may serve them as proof; sometimes they remove from the prophetic utterances things that are contrary to them; and sometimes they write something as proof of their faith, claiming it to be a prophetic word, when in fact it is nowhere to be found in the prophetic books. They also err at times in matters consisting of mere narrations, that is, in things that do not serve as proof of their faith, and present these differently from how they are written in the prophetic books; and all of this shows that their law is not divine, but was made by loose, frivolous, and mendacious men who were not at all versed in the Law and the Prophets, still less in the knowledge of the meaning of the words. Something very similar is likewise found in the same work on p. 388 and 389.

In the old *Nizzachon*, on pages 256 and 257, the following is also written: אומרים המינים על אורך גלותנו שאינו אלא לפי שאינכם מאמינים בתורתו ישו ; כך תשיב להם והלא ישמעאלים שאינם מאמינים בתורתכם ובאמונתכם ואין להם שום גלות, ועוד למה היה לנו גלות קודם שנולד ישו : ואת תורתנו שניתנה לנו על ידי משה בקולות וברקים לעין כל חי לא נניח לעזוב עבור תורתכם שניתנה לכם בסתר ובחשאי בלא ידיעת בשום אדם רק אותה של ישו לבדה : ואנחנו נוכל לומר אנשים חטאים בידו אותה מלכם לפרוק מהם עול מלכות שמים ועול מצות ולשתות יין נסך ולנאוף וכל הנאות הגוף : that is: The heretics say, regarding our so long-enduring exile or misery, that it comes about because we do not believe in the law of JESUS. Answer them thus: The Ishmaelites, who do not believe in your law and give no assent to your religion, are in no exile or misery whatsoever. Why, moreover, were we already in misery before JESUS was born? We will therefore not abandon our law, which was given to us through Moses with thunder and lightning, before all that lives, on account of your law, which was given to you secretly and in concealment, so that no person knew of it except the Christian people alone. We can also say that sinful people invented it out of their own minds, so that they might cast off the yoke of the commandments of the heavenly kingdom, as well as the yoke of the commandments, in order to eat pork and to drink *jen nesech*, that is, sacrificial wine (or pagan wine), and also to commit adultery; for all the bodily pleasures that are forbidden in our law are permitted in your law.

Here I must also set down what follows upon the blasphemy cited above in the fourth chapter, p. 190, from the accursed little book *Toledoth* or *Tóledos Jeschu*, and the words from p. 21 to the end of this little book read as follows: ויהי אחרי הדברים האלה ויגדל מריבה בין הנצרים ובין היהודים ובין

היחידים להבדיל: כי כאשר ראה הנוצרי את יהודי הרג אותו והצרה היתה הולכת וחזקת עד שלשים שנה ויתאספו הנצרים לאלפים ולרבבות וימנעו את ישראל מלעלות לרגל והיתה צרה גדולה בישראל ביום שנעשה בו העגל ולא היו יודעים מה לעשות אך אמונתם בהחזקת והולכת ויצאו שנים עשר רשעים בני פריצים ויחוללכו בשנים עשר מלכיות ויתנבאו בתוך הכהנה נבואות שקר ויטעו ישראל אחריהם והם היו אנשי שם ויחזקו את אמונת ישו כי אמרו שהם שלוחי התלוי ויתלקטו אחריהם עם רב מבני ישראל. ויראו החכמים את הדבר הרע הזה וירע להם מאוד כי נבלה נעשתה בישראל ויאמר איש אל רעהו איני לנו כי חטאנו שבימינו נהיתה הרעה זאת בישראל אשר לא שמעו אבותינו וזכותינו ויצר להם מאוד וישבו ויבכו וישאו עיניהם אל השמים ויאמרו אנא ה' אלהי השמים תן לנו עצה מה לעשות כי אנחנו לא נדע מה לעשות ועליך עינינו כי נשפך דם נקי בקרב עמך ישראל על אדות הממזר בן הנדה עד מתי יהיה זה לנו למוקש שתחזק יד הנצרים עלינו ויהידום אותנו כמה זכמות ואנחנו נשארים מעט ובעוון מוקש עמך בית ישראל נעשה זאת ואתה למען שמך תן לנו עצה מה לעשות להיות נבדלים מעדת רשעים הגנוזים ויהי ככלותם לדבר ויקם זקן אחד מן הזקנים וישמו שמעו כיפא והיה משתמש בכת קול ויאמר להם שמעו אחי ועמי אם טוב בעיניכם דברי אבדל את הרשעים אלו מעדת בני ישראל ולא יהיה להם חלק ונחלה בקרב ישראל אך אם תקבלו עליכם את העון: ויענו כולם ויאמרו נקבל עלינו העון אך כאשר דברת עשה. וילך שמעון בן כיפא בתוך ההיכל ויכתוב את השם הגדול ויקרע בשרו וישם הכתב בתוכו ויצא מן המקדש ויוציא את הכתב וילמוד את השם וילך אל עיר מטרופולין של הנוצרים ויצעק בקול גדול ויאמר כל מי שיאמין בישי יבא אלי כי אני שלוחו ויבאו אליו לרוב כחול שעל שפת הים ויאמרו לו תן לנו אות שאתה שלוחו ויאמר להם מה אות אתם מבקשים. סמני ויאמרו האותות אשר עשה ישו בחייו עשה לנו גם אתה ויאמר הביאו לי מצורע ויביאו לו וישם ידיו עליו ותחה נרפא ויאמר להם עוד הביאו לי מת אחד ויביאו לפניו וישם ידו עליו ויחי ויעמוד על רגליו ויראו הרשעים האלו ויפלו לפניו ארצה ויאמרו לו באמת אתה שלוחו של ישו כי הוא עשה לנו כך בחייו ויאמר להם שמעו כיפא אני שלוחו של ישו והוא צוה עלי ללכת אליכם והשבעו לי אם תעשו ככל אשר אני מצוה אתכם ויענו כולם ויאמרו כל אשר תצוונו נעשה ויאמר להם שמעו קיפא דעו כי התלוי היה שונא של ישראל ותורתם כמו שניבא ישעיה חדישיכם ומועדיכם שנאה נפשי ועוד דעו לכם שאינו חפץ בישראל כמו שניבא הושע כי אתם לא עמי ואף שיש בידו לעקור אותם מן העולם ברגע אחד מכל מקום אינו רוצה לכלותם אך היא רוצה להגיה אותם כדי שיהיה חליתו וסקילתו לזכרון לדורו דורות ענני הגדול שהיה סובל כל היסורים כדי לפדות אתכם מן הגיהנם ועתה הוא מזהירכם ומצוה לכם שלא תעשו עוד רעה לשום יהודי ואם יאמר יהודי לנוצרי לך עמי פרסה לך עמי שני פרסאות ואפ' יבנו יהודי על לחי השמאל יטה לו גם לחי הימין כדי שיאכלו שכם בעולם הזה ובעולם הבא הכא יהיו נדונים בגיהנם ואם תעשו כך תזכו לשבת עמו במחיצתו והנה הוא מצוה עליכם שלא תחוג את חג המצות אך תחוגו את יום מיתתו. ובמקום חג השבועות תחוגו ארבעים יום משנסקל ועלה לרקיע אחר כך. ובמקום חג הסוכות תחוגו את יום לידתו וביום שמיני ללידתו תחוגו אשר נימול בו. ויענו כולם ויאמרו כל אשר דברת נעשה אך אם השאר אצלנו ויאמר להם אנכי אשב ביניכם אם תעשו לי כאשר צוה עלי לבלתי לאכול שום מאכל רק לחם צר ומים לחץ ועליכם לבנות לי מגדל בתוך העיר ואשב בו עד יום מותי ואמרו כדברך כן נעשה ויבנו לו מגדל ויתנו לו המגדל לדירה ויתנו לו חוק דבר יום ביומו עד יום מותו לחם ומים וישב בתוכו ויעבוד את אלהי אבותינו אברהם יצחק ויעקב ויעש פיוטים לרוב מאוד וישלחם בכל גבול ישראל למען יהיה לו לזכרון בכל דור ודור וכל פיוטים אשר עשה שלח לרבבותיו. וישב שמעון בתוך המגדל שש שנים וימת ויצאו לקבור אותו במגדל ויעשו כן אחר כך בנו עליו בנין מכוער ועדיין מגדל זה ברומי וקורין אותו פטר והוא שם של אבן שישב שם על האבן עד יום מותו. ואחר כך ר' שמעון כיפא קם איש אחד וישמו אליה והיה חכם וילך בשירות לבו ויבא אל רומי ויאמר אליהם דעו כי שמעון כיפא הטעה אתכם כי ישו צוה עלי לאמור לך אמור להם שאל יעל על לב שאני מואס בתורה אך כל מי שירצה למול ימול וכל מי שאינו רוצה לימול יטבול במים סרוחים ואם לא יטבול לא יהיה לו סכנה בעולם וציוה שלא תחוגו את יום השביעי רק ביום ראשון שבו נבראו שמים וארץ ועשה להם חוקים לא טובים הרבה מאד. ויאמרו לו תן לנו אות אמת שישו שלחך ויאמר להם מה אות אשר תבקשו ועוד הדבר בפי ויפל אבן אחד גדול מהחומה ורץ אל גלגלתו פן יאבדו אויביך ה' ואוהביך כצאת השמש

that is: Now it came to pass after these things that the strife between the Christians and the Jews (between whom a distinction is to be made) greatly increased; for whenever a Christian caught sight of a Jew, he killed him, and the misery grew ever greater for thirty years. The Christians also gathered in their thousands and tens of thousands, and prevented the Israelites from going up

to the feast (to Jerusalem), so that there was great lamentation in Israel, just as there had been on that day when the calf (of which mention is made in Exod 32) was made, and they did not know what they should do. Their (the Christians') religion also increased continually, and twelve godless apostates (understand: the twelve Apostles) went out and betook themselves into twelve kingdoms, and prophesied false prophecies in the midst of the multitude of the people, and led the Israelites astray so that they followed after them; for they were men of great repute, and they confirmed the faith in Jesus, saying that they had been sent by the Hanged One, and a great multitude from among the children of Israel followed after them. When the Sages saw this evil matter, it displeased them greatly that such a folly had been committed in Israel, and one said to another: Woe unto us! for we have sinned, in that in our days this evil has come upon Israel, the like of which neither we nor our fathers have heard. It grieved them so greatly that they sat down and wept, and lifted up their eyes toward heaven, and said: O Lord, heavenly God! give us counsel as to what we should do, for we do not know what we should do; our eyes are turned toward You, for innocent blood is being shed in the midst of Your people Israel on account of the bastard son of the unclean woman. How long shall this be a snare unto us, that the hand of the Christians has power over us and they kill so many of us, so that only a few of us remain? This is done on account of the sins of Your people, the house of Israel, in which it is entangled. But give us, for Your name's sake, counsel as to what we should do, that we may be separated from the assembly of the godless Christians. When they had finished speaking, an old man arose from among the elders, whose name was Simon Kepha, who made use of the *Bath* or *Bas Kol*, that is, the daughter of the voice (which is supposed to be a kind of prophecy, as was indicated above in the sixth chapter, p. 265), and said to them: my brothers and my people, if my words seem good to you, I will separate these godless ones from the congregation of Israel, and they shall have no portion nor inheritance among Israel; but on the condition that you take the sin (which I thereby commit) upon yourselves. Thereupon they all answered and said: we will take the sin upon ourselves; only do as you have said. After this, Simon, the son of Kepha, went into the Temple and wrote down the great Name (that is, the *Schem hammphorasch*), cut open his flesh, and placed the writing therein, and went out of the Temple, took out the writing, learned the Name, and then betook himself to the capital city of the Christians (to Rome), cried out with a loud voice, and said: let everyone who believes in Jesus come to me, for I am his Apostle or messenger. Then they came to him in great multitude, like the sand that is on the shore of the sea, and said to him: give us a sign that you are his messenger. He then asked them: what kind of sign do you require of me? But they answered: the same signs which Jesus performed during his lifetime, do you also for us. Thereupon he said to them: bring me a leper; and they brought him one, and he laid his hand upon him, and behold, he was healed. Further he said to them: bring me a dead man; and when they had brought one before him, he laid his hand upon him, and he came back to life and stood upon his feet. When those same godless ones had seen this, they fell down before him upon the ground and said to him: you are truly sent by Jesus, for he did such things for us during his lifetime. But Simon Kepha then said to them: I am sent by Jesus, and he has commanded me to come to you; so swear to me that you will do everything that I command you. Then they all answered and said: we will do everything that you command us. Thereupon Simon Kepha said to them: know that the Hanged One (that is, Jesus) hated the Israelites and their Law, as Isaiah prophesied (Isa 1:14): "Your new moons and your annual feasts my soul hates." Know also that he has no pleasure in Israel, as Hosea

prophesied (Hos 1:9): “For you are not my people.” And although he has the power to root them out from the world in a single moment, he nevertheless does not wish to destroy them, but to let them go on, so that from generation to generation men may remember that he was hanged and stoned, and may think upon the great pain and torments which he endured to redeem you from hell; therefore he now lets you be warned, and commands you that you do no more evil to any Jew. And if a Jew says to a Christian: go with me one mile, he shall go two miles with him; and if a Jew strikes him on the left cheek, he shall also offer him the right cheek, so that they (the Jews) may receive their reward in this world, but in the world to come may be punished in hell. If you do this, you will be worthy to sit with him in his dwelling. Behold, he also commands you that you shall not celebrate the feast of unleavened bread, but shall solemnly observe the day of his death. And in place of the feast of Pentecost, you shall celebrate the fortieth day, reckoning from the time when he was stoned until he ascended into heaven. But in place of the feast of Tabernacles, you shall celebrate the day of his birth; and on the eighth day after his birth, you shall hold the feast of his circumcision. Then they all answered and said: everything that you have spoken we will do, if only you remain with us. Thereupon he said to them: I will remain among you, if you do for me that which he (namely Jesus) has commanded me, namely that I shall eat no other food than bread of affliction and drink water of distress; and you shall build me a tower in the midst of the city, in which I will remain until my death. Then they said: as you have spoken, so will we do; and they built him a tower and gave him the same as a dwelling, and provided him daily with his appointed portion of bread and water, and he dwelt therein until he died. But during the time that he resided there, he had served the God of our fathers, Abraham, Isaac, and Jacob, and had composed a very great many poetic pieces, which he sent into all the borders of Israel, so that this might serve as a memorial to him in all generations and times. All the poetic pieces that he had composed he also sent to his rabbis. And Simon dwelt six years in that same tower, and when he was about to die, he commanded that he should be buried in the tower, which they also did. After this, a *בניין מכוער* *Binjan mecuar*, that is, a shameful building (understand: a church), was built over him, and that same tower still stands in Rome and is called Peter, which is the name of the stone upon which he sat until the day of his death (for *Petra* in the Latin, and *Kepha* in the Chaldean and Syriac languages, means a stone). But after Rabbi Simon Kepha had died, a man arose whose name was Elias, and who was clever; he went according to the inclination of his own heart, came to Rome, and said to them (the Romans): know that Simon Kepha has deceived you, for Jesus commanded me and said: go and say to them, let no one entertain the thought that I despise the Law; whoever wishes to be circumcised, let him be circumcised; but whoever does not wish to be circumcised, let him be baptized with the stinking water (this is how the baptismal water is mockingly called here); but if he is not baptized, he has no danger on that account to fear in the world. He also commanded that you shall not celebrate the seventh day, but the first day, on which heaven and earth were created. He also gave them very many evil laws; and they said to him: give us a true sign that Jesus has sent you; but he asked them: what kind of sign do you require? While he had not yet finished speaking, a great stone fell down from an abomination (that is, a temple or church) and shattered his skull. Thus, O Lord, must all Your enemies perish; but those who love You shall be as the sun when it rises in its might. These are the words and the conclusion of the little book *Toledoth Jeschu*, which was inspired by the devil.

We can see, then, from what has been reported in the foregoing, how in a godless manner the hardened and malicious Jews despise and mock the New Testament, and in what fashion they slander and disparage the holy Evangelists and Apostles in a defamatory way, and thereby presume most audaciously to assert and declare that these were foolish and incompetent men who did not understand the holy Scripture of the Old Testament at all, who cited it here and there incorrectly and perversely, and who paid no attention to what precedes or follows; likewise that they do not agree with one another at all: and that, beyond this, they added something to it or took something away according to their own pleasure, and even produced proof from the Prophets which cannot be found therein. But since God the Lord promised through the Prophet *Joel*, in chapter 2, verse 28, that in the last times He would pour out His Holy Spirit upon all flesh, when He speaks thus: “And after this” (that is, in the last days, as can be seen in Acts 2:17) “I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your elders shall have dreams, and your young men shall see visions”; and since by “the last times” the times of the Messiah are to be understood, as Rabbi *David Kimchi* teaches in his commentary on Isa 2:2, where he writes as follows: כל מקום שנהגה באחרית הימים הוא ימות המשיח. שנאמר באחרית הימים הוא ימות המשיח. That is: Wherever mention is made of the last days, the days of the Messiah are to be understood. With which Rabbi *Aben Ezra*, in his commentary thereon, also agrees, when he says: והנה אמר באחרית הימים הם ימי המשיח שהם אחרית ימי עולם: that is, “Behold, he” (the Prophet Isaiah) “says: In the last times, which signify the times of the Messiah, which are the last times of the world.” The said prophecy was also fulfilled in a special manner in the holy Evangelists and Apostles (who above all others must have been adorned with particular gifts, so that through the saving proclamation of the holy Gospel they might bring to the right path of true salvation those poor people who had gone entirely astray in the way of sin and were stripped of all comfort for the soul), with a rich outpouring of the Holy Spirit and the distribution of His glorious gifts, as can be read in Acts 2:4, where it is written: “And they” (namely the Apostles) “were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” In addition, it is taught in the Second Epistle of Peter, chapter 1, verse 21, that those who proclaimed the Gospel did so through the Holy Spirit. How then could such highly enlightened men, with any foundation in truth, be regarded as foolish, incompetent, corrupters of the holy Scripture of the Old Testament, and liars, seeing that they were governed by the Holy Spirit, who, as can be read in John 16:13, leads into all truth?

That the Jews find certain proofs drawn from the prophets in the New Testament to be absurd is to be attributed to their lack of understanding, or rather to their stubbornness, and not to any error that the holy Evangelists and Apostles are supposed to have committed; for these holy men did not always look to the precise words of the Old Testament, but rather to its meaning and purpose. Nor is it always necessary to pay attention to what precedes and follows in the prophets, since in them one sometimes passes in a wholly unexpected manner from one subject to another, as *Abarbenel* acknowledges in his commentary on *Cap. 2, v. 3* of the prophet *Nahum*, fol. 269, col. 1, where he writes as follows: לא יקשה עליך איך יבא ענין ישראל בתוך נבואת נינוה כי פעמים דברת ראו הנביאים בראותם חזון אחד אב שדא דבר אחד (that is: Do not let it seem difficult, or strange, to you how the subject of *Israel* comes in the midst of the prophecy concerning *Nineveh*; for when the prophets see a vision, it often happens that by occasion another matter presents itself to them). How then can a Jew demand

that one should always pay attention to what precedes or follows, when the subject does not hang together and a single topic is not being treated throughout?

Beyond that, it also means nothing when the holy Evangelists and Apostles appear in certain places not to agree with one another, for even in the Old Testament many things occur which seem to contradict each other. For example, in Gen 2:2 it is written that God completed His work on the seventh day; whereas in Exod 20:11 one reads that the Lord made heaven and earth in six days. And in Gen 6:6 it is said that God repented that He had made mankind; whereas in 1 Sam 15:29 it stands that He repents of nothing. And in Gen 6:19 it is reported that God commanded Noah to bring a pair of every kind of animal into the ark; whereas in Gen 7:2 it is read that he was to take seven of every kind of clean cattle, but of the unclean only a pair. And in Gen 8:13 it is found that on the first day of the first month the waters of the flood had dried up on the earth; whereas in the fourteenth verse immediately following it stands that the earth became dry on the twenty-seventh day of the second month. A great many such discrepancies of this kind could still be brought forward from the Old Testament. But just as the Jews will never concede that Moses and others who wrote the books of the Old Testament were foolish and ignorant people who erred, because such things are found therein, but will rather say that their rabbis have reconciled, or harmonized with one another, those things that appear to contradict each other: so too must they not judge the New Testament in so rash and foolish a manner, but must know that by our theologians, or divines, that which likewise occurs in the New Testament in such a way as if it ran contrary to itself has also been reconciled and all doubt removed.

The accusations of the Jews are nothing but wanton slanders, just as what was mentioned above on page 284 from the old *Nizzachon* is a malicious lie, namely that all bodily pleasures which are forbidden in their law are permitted in our law. Equally diabolical an untruth is also what stands in the old *Nizzachon* on page 247 in these words: כתוב להם בעון-גיליון אמר ישו אל האפוסטולוס שלו אני ישו "That is: It is written in their *Avon gillajon* (the Gospel) that *Jesus* said to his Apostles: I, *Jesus*, am born of *Chārja* (Mary) the woman; I am also the son of Joseph; let whoever wishes to believe it believe it." And on page 248, the following is read in the same place: כתוב להם בעון גיליון שישו קרא לעצמו גמל כי כאשר אמר אוי לכם הפרושים והצדוקים החנפים שאתם that is, "In their *Avon gillajon* it is written that *Jesus* called himself a camel, in that he spoke thus: Woe unto you Pharisees and Sadducees, you hypocrites, who strain out the gnats and swallow a camel; but I am the camel." Equally crude fabricated untruths are also to be found there on pages 235 and 236.

Regarding what has been reported from the little book *Toledoth Jeschu*, namely that the Apostle *Petrus* wrote down the *Schem hammephorasch* in the Temple, inserted it into his flesh, and then, upon leaving the Temple again, removed it, learned it, and traveled with it to Rome, where he supposedly did this and that and presented himself as an apostle of Jesus, yet is said to have remained a devout Jew until his death: this too is a falsehood inspired by the hellish dragon. For from the time he was called to be an apostle, he was a zealous follower of Christ, for whose sake he also, as can be seen in John 18:10, cut off the ear of the high priest's servant. And although he soon afterward denied Him out of weakness, he nevertheless showed heartfelt remorse and repentance for those sins he had committed, as can be read in Matt 26:75 and Mark 14:72. How then could he have made

his way to Rome in the manner alleged and lived there as a Jew? And even if it were the case that he is supposed to have remained a devout Jew, why is he then in the old *Nizzáchon*, to his utmost disgrace, so often called *Péter chámor*, that is, the firstborn of a donkey, instead of *Petrus*? For it is only the name of an apostate Jew that is supposed to be distorted in such a mocking fashion, as was shown above on p. 280 from the *Sepher Chasidim*.

Since the Jews, as mentioned above, hold the Gospel and the entire New Testament in such great contempt, far more weight must be placed on the Turks in this regard than on them, even though the Turks are avowed enemies of Christians; for the Turks hold the Gospel to be a holy book given by God from Heaven. This is attested in their Alcoran, in the third chapter, which is called *Súrat oláli Imrána*, where it is written at the beginning as follows: *نزل عليك الكتاب * بالحق مصدقا لما بين يديه وانزل التوراة والانجيل من قبل هدي للناس وانزل الفرقان* that is: There is no God but the living and eternal God. He has caused the Scripture to come down upon you (from Heaven) in truth, confirming that which was before it; and He gave the Law (of Moses) as well as the Gospel beforehand to mankind for guidance (and instruction). So too has He sent down the Alcoran. And in the fifth chapter, which is called *Surat al-maidahi*, that is, the chapter of the Table, God is introduced speaking thus: ** وقفينا علي اثارهم بعيسي ابن مريم مصدقا لما بين يديه من التوراة واثنين الانجيل فيه هدي ونور* that is: And We caused Jesus, the Son of Mary, to follow in their footsteps, who confirmed that which was before him; and We gave him the Gospel, in which there is guidance (or instruction) and light. Furthermore, it is written in the last-mentioned chapter: *قل يا اهل الكتاب لستم علي شيء حتي تقيموا التوراة * والانجيل وما انزل اليكم من ربكم* that is: Say, O people of the Scripture! (that is, you to whom the Holy Scripture has been given:) you will be nothing until you uphold the Law (of Moses) and the Gospel, and that which has been sent down to you from your Lord from Heaven. Further material on this subject is also to be found in what was presented above on pp. 222 and 225.

Chapter VIII.

What the Jews teach concerning their Talmud, and what is to be made of it.

Since in the preceding chapter it was shown in what manner the godless Jews wickedly despise and slander the New Testament, and regard the holy Evangelists and Apostles as mute and ignorant men who are supposed to have falsely cited the holy Scripture of the Old Testament in order to prove this or that point: I have therefore deemed it necessary to write, immediately following, this chapter concerning their Talmud (namely the Babylonian Talmud; for the *Hierosolymitanische* is used very little by the Jews and is a small work compared to the Babylonian one), which they foolishly presume to put forward as the Word of God, even though many horrible blasphemies, insipid fables, and coarse palpable lies, ridiculous and irrational citations and interpretations of holy Scripture, and many things that run directly contrary to the Word of God are found therein; and furthermore, some of the Talmudic teachers were godless and dissolute persons who led a wicked and scandalous life: so that from this one may perceive the great blindness and obduracy of this people, which so greatly despises the pure and holy teaching of the New Testament, and yet in contrast acknowledges the senseless and false teaching of the Talmud as the Word of God.

Proceeding to the matter itself, it should be known that the Jews teach that they have two kinds of law: namely, a Written one, which consists of the five books of Moses and was set down in writing

by Moses, and which is therefore called by them תורה שבכתב *Tora schebbichráf*; and then an Oral one, which is the Talmud, and is called תורה שבעל פה *Tôrâ Schebbeal-peh*: concerning both of these laws, the following is read in the Talmudic *Tractate Shabbath* (or *Shabbas*) fol. 31. col. 1.: תנו רבנן מעשה בנכרי אחד שבא לפני שמאי אמר לו כמה תורות יש לכם אמר לו שתים תורה שבכתב ותורה שבעל פה אמר לו שבכתב אני מאמינך ושבעל פה איני מאמינך גיירני ע"מ שתלמדני תורה שבכתב גער בו והוציאו בנזיפה בא לפני הלל גייריה יומא קמא אמר לו א"ב ג"ד למחר אפיך ליה אמר ליה והא אתמול לא אמרת לי הכי אמר ליה לאו עלי ידי קא (that is: Our rabbis teach that it came to pass that a gentile came before *Shammai* and asked him how many laws do you have? Whereupon he answered him: we have two, the Written and the Oral. The gentile then let it be known to him that, as regards the Written one, he believed him; but as regards the Oral one, he did not believe him: make me a companion of the Jews, so that you may teach me the written law. He (that is, *Shammai*) however rebuked him and sent him away with a reprimand. When he came before *Hillel*, the latter accepted him as a companion of the Jews, and on the first day taught him *Aleph, Beth, Gimel, Daleth* (that is, A, B, C, D); but on the following day he reversed it; whereupon the newly accepted one said to him: you did not say it to me that way yesterday. He (*Hillel*) however answered him: do you not trust me in what I tell you? Then trust me likewise with regard to the oral law.)

The entire *Talmud* consists of two parts, namely the משנה *Mischna* and the גמרא *Gemará* (or *Gemóro*). The *Mischna* is the text of the *Talmud*, while the *Gemará* is the commentary upon it. The *Mischna* was first composed in writing during the time of Emperor Antoninus Pius, and thus three hundred and fifty years after the birth of Christ, by Rabbi Jehuda Hannasí, that is, the Prince, who, on account of his pious and holy manner of life, is called רבינו הקדוש *Rabbénu hakkadósch*, that is, our holy Rabbi. He compiled it from all manner of notes that had been written down and gathered together from every place, arranged it in order, and divided it into six סדרים *Sedarim* (or *Sedórim*), that is, Orders. These six *Sedarim* were in turn divided into sixty מסכתות *Massichtóth* (or *Massichtos*), that is, individual *Tractates*. This entire book is called *Mischna*, or משניות *Mischnajóth* (or *Mischnájos*), because it is supposed to be a repeated law; for *Mischna* derives from שנה *Schana*, which means to repeat. Or, as Rabbi Bechai reports in his commentary on the Five Books of Moses, in the *Paruscha Jislá*, fol. 115, col. 4: לפי שהיא שנה לתורה שבכתב ורובה לשון הקדש צח כתורה שבכתב (that is, because it is *Torá Schenia*, that is, because it is the second law, written after the written law, and for the most part in pure Hebrew, like the written law); and no blasphemies or other improper things are to be found therein. Concerning these *Mischnajóth*, Rabbi David Gans writes in his chronicle *Zémach David*, at the year 978 of the fourth millennium, in the first part, fol. 30, col. 2, as follows: רבי יהודה הנשיא הנזכר לעיל פי ראה ארץ הגלות ושהתלמידים והלכבות היו מתמעטים ואזלת יד החכמה והקבלה והולך עד מאד תורה שבעל פה. הנה אף על פי שדברים שעל פה אי אמת רשאי לאמרו בכתב כדיתא בפרק הנזקין מכל מקום סמך רבי על העת לעשות ליהנה הפרו תורתך ואסר וקבץ כל העלכות והדינים ודברי החכמים שכתבו כל אחד לעצמו ממה שילמדו בית דין בכל דור ודור מימי הזקנים והנביאים ואנשי כנסת הגדולה וחקמי המשנה עד זמנו וכתבם בששה סדרים שיהיו קצרים וקצרים. מועד. נשים. גזיקין. קדשים. טהרות. That is: Rabbi Jehuda the Prince, mentioned above, seeing that the exile or misery was lasting long, that the disciples as well as hearts were diminishing, that wisdom and the Kabbalah (or oral tradition and teaching) were perishing, and that the oral law was also greatly declining, this Rabbi (although it is not permitted, as may be read in the fifth chapter of the Talmudic tractate *Gittin*, fol. 60, col. 2) undertook to set down in writing those things which had been learned orally, and, notwithstanding this prohibition, held to that which is written (Ps 119:126):

confirmed it and received it with unanimous agreement, to which nothing further is to be added and from which nothing is to be taken away. It is thus found that from the time in which the *Mishna* was brought to completion until the time of the completion of the *Talmud*, three hundred and eleven years had elapsed.

That there are six Sedarim, or orders, in the Talmud is demonstrated in the Talmudic tractate *Shabbath* (or *Shabbas*) fol. 31, col. 1, in a most ingeniously subtle manner, from the words of Isa 33:6: “And it shall be: *emunath*, faith; *ittecha*, of your times; *chosen*, strength; *yeshuoth*, of salvations; *chochmath*, wisdom; *vadaath*, and knowledge, etc.” in the following way: אמנות זה סדר זרעים עתך זה סדר מועד חוסן זה סדר נשים ישועות זה סדר נזיקין חכמת זה סדר קדשים ודעת זה סדר טהרות ואפילו זה סדר אצור: That is, the word *emunath*, that is, faith, signifies the Order of *Zeraim*, or of Seeds. The word *ittecha*, that is, of your times, signifies the Order of *Moed*, or of the Festival Days. The word *chosen*, that is, strength, signifies the Order of *Nashim*, or of Women. The word *yeshuoth*, that is, of salvations, signifies the Order of *Nezikin*, or of Damages. The word *chochmath*, that is, wisdom, signifies the Order of *Kodashim*, or of Holy Things. And the word *daath*, that is, knowledge, signifies the Order of *Tohoroth*, or of Purifications. Is this not a splendid proof? Not even the most learned and subtle Christian would have been clever enough to draw such a hidden meaning from the words of Isaiah and bring it to light. Likewise, in the *Yalkut Chadash* fol. 173, col. 1, numero 117, under the heading *Torah*, it is demonstrated from Pss 19:8-10 in precisely the same insipid manner that the said six orders exist.

In precisely the same senseless manner, the highly enlightened rabbis also prove from the Holy Scripture of the Old Testament that there is not only a written law but also an oral law. Thus, in the commentary of Rabbi *Menáchem* of *Rekanat* on the Five Books of Moses, fol. 77, col. 1, in the Parashah *Vajischma Jethro*, from the book *Habbáhir*, on the words of Prov 6:23, “For the commandment is a lamp, and the law is a light,” the following is written: נר זו מצוה דתורה שבעל פה, that is: the word “lamp” signifies the commandment, but signifies the oral law; the word “light,” however, indicates the written law. And at fol. 119, col. 2, in the Parashah *ki tissa*, the following is read there on the words of Isa 28:9, “Whom shall he then teach knowledge, and to whom shall he make the heard thing understood?” את מי יורה דעה דא תורה שבכתב ואת מי יבין שמועה דא: that is: the words “Whom shall he then teach knowledge?” signify the written law, but the words “And to whom shall he make the heard thing understood?” indicate the oral law. In the same manner, in the small *Jalkut Rubéni*, under the title *Tóra numero* 18, on the words of Gen 49:15, “And he saw the rest, and the land, that it was pleasant,” the following is written: וירא מנוחה, that is: the words “And he saw the rest” signify the written law, and the words “And the land, that it was pleasant” indicate the oral law. And in the *Jalkut Shimóni* on the Lamentations of Jeremiah, at fol. 165, col. 2, on the words of Isa 5:24, “For they have despised the law of the LORD of hosts, and scorned the word of the Holy One of Israel,” the following is read: צבאות זו התורה שבכתב ואת אמרת קדוש ישראל נאצו זו תורה שבעל פה, that is: the words “For they have despised the law of the LORD of hosts” signify the written law, and the words “And scorned the word of the Holy One of Israel” signify the oral law.

In the preface of the book *Menoráth* (or *Menôras*) *hammâôr*, over the words of Deut 8:3, “That He might make you know that man does not live by bread alone, but by everything that proceeds

from the mouth of the Lord,” the following is written: בספרי פרשת עקב תשמעון דרשו כי לא על הלחם לבדו זה מקרא. כי על כל מוצא פי יי' אלו הלכות ואגדות. ושם נאמר רצונך להכיר את מי שאמר והיה העולם למוד אגדה; שמתוך כך אתה מכירו ותדבק בדרכיו that is: In the book *Siphre*, in the *Parascha Ekeftishmeûn* (which begins at Deut 7:12), these words are expounded as follows: (The words) “that he does not live by bread alone” signify the Bible. (And the words) “but by everything that proceeds from the mouth of the Lord” signify the *Halachóth*, or legal decisions, and the *Aggadóth*, that is, the entertaining narratives (and fables that stand in the *Talmud*). There it is also said: If you wish to know Him who said that the world should exist (that is, GOD), then learn the *Aggada*, or merry narratives, for through them you learn to know Him and will cleave to His ways. Furthermore, immediately following the foregoing passage, over the words of Deut 32:13-14, “He made him ride over the heights of the earth, and he ate the produce of the fields, and He made him suck honey from the rock and oil from the flinty stone: butter from the cows and milk from the sheep, with the fat of lambs, with the fat of the kidneys of wheat. And you drank the pure blood of the grape,” the following is read: וגם בספרי פרשת האזינו ירכיבהו על במותי ארץ זו תורה שנאמר ה' קנני ראשית דרכו וגו'. ויאכל תנובות שדי זו מקרא. ויניקהו דבש מסלע זו משנה. ושמן מחלמיש צור זו תלמוד. חמאת בקר וחלב צאן על חלב כרים אלו קל וחומר וגזירה שוה היקין ותשובות. עם חלב כליות חטה אלו הלכות שהם גופי מקרא. ודם ענב תשתה חמר אלו הגדות; שמושכין לבו של אדם כיון that is: It also stands written in the book *Siphre*, in the *Parascha Haazinu*, as follows: (the words) “He made him ride over the heights of the earth” signify the Law (namely, the five books of Moses), as it is said (Prov 8:22): “The Lord possessed me at the beginning of His ways, etc.” (The words) “And he ate the produce of the fields” signify the Bible. (The words) “And He made him suck honey from the rock” signify the Mishnah. (The words) “And oil from the flinty stone” signify the Talmud (that is, the Gemara). (The words) “Butter from the cows and milk from the sheep, with the fat of lambs” signify the *argumenta à minori ad majus, vel à majori ad minus, & à pari*, that is, the proofs from the lesser to the greater, or from the greater to the lesser and from the equal, as well as the legal rulings and the responses. (The words) “With the fat of the kidneys of wheat” signify the *Halachóth*, or *Decisiones*, and legal decisions, which are the principal substance of the Bible. (The words) “And you drank the pure blood of the grape” signify the *Haggadóth*, or merry narratives, which draw a person's heart to them as wine does. That the *Haggadóth* also belong to the Law of Moses is likewise to be found in the little book *Othióth Rabbi Akkiva*, at the end of the letter Samech.

In the Talmudic tractate *Berachoth* (or *Berochos*), the following is also found at *fol. 5. col. 1.*: מאי דכתיב ואתנה לך את לוחות האבן והתורה והמצוה זו משנה אשר כתבתי אלו עשרת הדברות תורה זה מקרא והמצוה דכתיב ואתנה לך את לוחות האבן והתורה והמצוה זו משנה אשר כתבתי אלו נביאים וכתובים להורותם זה גמרא מלמד שכולם נתנו למשה מסיני that is: What is the meaning of that which is written (Exod 24:12): “That I will give you the tablets of stone, and the law, and the commandments, which I have written, that you shall teach them”? The tablets signify the Ten Commandments; the law points to the Bible; the commandments signify the Mishnah; (the words) “which I have written” bear a meaning pointing to the Prophets and the Hagiographa (that is, the holy written books, namely the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, the Book of Ruth, the Lamentations of Jeremiah, the Book of Job, Daniel, Ezra, Nehemiah, and the two Books of Chronicles, all of which are called *Kethuvim*, or Hagiographa); the words “that you shall teach them” signify the Gemara; and this teaches us that all these books were given to Moses on Mount Sinai.

Since now the Talmud is called the oral law, I must also explain here the reason why it was not given in written form just as well as the Law of Moses, and concerning this, the following is written in the *Rabbith* (or *Rabbos*) in the forty-seventh *Parascha*, in *Shemoth* (or *Shemos*) *rabba*, fol. 131. col. 2., on the words of Exod 34:27, “Write these words, for after the tenor of these words I have made a covenant with you and with Israel”:

בשעה שנגלה הקב"ה בסיני ליתן תורה לישראל אמר להם למשה על הסדר מקרא ומשנה תלמוד ואגדה שנ' וידבר אלהים את כל הדברים האלה אפילו מה שהתלמיד שואל לרב אמר הקב"ה למשה באותה שעה. מאחר שלמדה מפי הקב"ה אמר לו למדה לישראל. אמר לפניו רבונו של עולם אכתוב אותה להם אמר לו איני מבקש ליתנה להם בכתב מפני שגלוי לפני שעכו"ם עתידים לשלוט בהם וליטול אותה מהם והיו ביזים בעכו"ם אלא המקרא אני נותן להם במכתב והמשנה והתלמוד והאגדה אני נותן להם על פה שאם יבאו אומות העולם וישתעבדו בהם יהיו מובדלים מהם. אמר לנביא אם אכתוב לו רובי תורתך כמו זר נחשבו ומה אני עושה להם אני נותן להם את המקרא בכתב והמשנה והתלמוד והאגדה בעל פה. כתב לך זה מקרא. כי על פי הדברים האלה זו המשנה והתלמוד שהם מכדילים בין ישראל לבין העכו"ם

that is: At the time when the holy blessed God had revealed Himself on Mount Sinai to give the law to the Israelites, He communicated it to Moses in the order of the Bible, the *Mishna*, the Talmud (that is, the *Gemara*, which, as already noted, is sometimes called the Talmud by itself), and the *Aggada* (that is, the entertaining narratives and fables), just as it is written (Exod 20:1): “And God spoke all these words”; even that which a disciple asks his master, God communicated to Moses at that same time. After Moses had learned it from the mouth of God, and God had commanded him to teach it to the Israelites, Moses said to Him: “O Lord of the world, I will write it down for them.” But God answered him: “I do not wish to give it to them in written form, because I know full well that the idolaters will rule over them and take it away from them, and they will also be despised among the idolaters. The Bible I will give them in writing, but the *Mishna*, the Talmud, and the *Aggada* they shall receive from Me orally, so that when the nations of the world come and make them subject to them, they may be distinguished from them.” He said to the prophet: “If I commit My greater part of the law to writing for him (namely, for the people of Israel), they will be regarded as strangers. What then shall I do with them: I will give them the Bible in writing, but the *Mishna*, the Talmud, and the *Aggada* orally.” The words “Write these words” signify the Bible, and the words “for after the tenor of these words” signify the *Mishna* and the Talmud, which make a distinction between Israel and the idolaters. Something quite similar is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, number 405, though in fewer words, and further material on this subject can also be found in the book called *Sepher maor hakkaton*, fol. 48. col. 3. 4., in the *Parascha Vajakhel*.

It is, however, a thoroughly absurd matter that the Jews wish to prove from this that an oral law exists, because it is written in Exod 34:27: “Write these words”; *datin al pi haddevarim haëlle caratti ittechâ berith* (or *beris*), that is, as the Jews interpret it, “According to the mouth of these words I have made a covenant with you,” from which they wish to force the conclusion that an oral law must be understood here, since *al pi* means “according to the mouth” or “through the mouth.” I answer them, however, that *al pi* does indeed mean “according to the mouth” or “through the mouth” where mention is made of something that has a mouth, literally or figuratively: thus it stands in Gen 45:21, *Al pi Pharo*, that is, “According to the mouth (that is, the command) of Pharaoh”; and in Num 4:27, *Al pi Aharon*, that is, “According to the mouth of Aaron”; and in Deut 17:6, *Al*

pi schenaim edim, that is, “According to the mouth of two witnesses”: and there are many such passages in Scripture. Where, however, the discussion concerns something that has no mouth, *al pi* means simply “according to,” as it is taken in Lev 27:18, where *Al pi haschanim hannottharoth* is read, which means “According to the remaining years,” and not “According to the mouth of the remaining years,” for the years have no mouth. In this sense *al pi* is also used in Lev 27:8 and Num 26:56 and Deut 17:10 and Prov 22:6, as well as in Amos 6:5. Since words have no mouth, the interpretation of the Jews is not only false but also utterly foolish.

To return to the reason why the *Talmud* was also not given in written form: in the *Sepher Juchasin fol. 160, col. 1*, the following is read concerning this: לא נכתבה התורה שבעל פה להיות כי ארוכה מארץ ועוד טעם אחר אמרו בפרקי רבי אליעזר מדה לכן כתב הקב"ה זכרון המצות בקצור בתורה שבכתב ופירושהו בעל פה. ועוד טעם אחר אמרו בפרקי רבי אליעזר מפני שראה הקב"ה שעתידין האומות להעתיק התורה שנכתב לכן מסר למשה סימנים בעל פה that is, the Oral Law was not written down because its measure is longer than the earth; therefore the holy and blessed GOD described the reminder of the commandments briefly (and in few words), but gave the interpretation of them orally. In the Chapters of *Rabbi Eliezer* yet another reason is mentioned, namely, that GOD saw that the nations of the world would translate the written Law (into their languages), and therefore He gave *Moses* oral signs. *Rabbi Isaac* also writes about this in his book *Ammude Haggola fol. 39* as follows: אל תחשוב כי עיקר התורה בכתב כי ארכה עיקרה אותה שבעל פה ועל תורה שבעל פה נכרת ברית דכתיב כי על פי הדברים האלה כרתי אתך ברית והן איברי של הקב"ה כי היה גלוי לפניו שהיו ישראל עתידין להיות גולין בין האומות ויעתיקו הגוים ספריהם לפיכך לא רצה שיכתב התורה שבעל פה נכרת ברית דכתיב כי על פי הדברים האלה כרתי אתך ברית והן איברי של הקב"ה כי היה גלוי לפניו שהיו ישראל עתידין להיות גולין בין האומות ויעתיקו הגוים ספריהם לפיכך לא רצה שיכתב that is, do not think that the written Law is the foundation or the principal work; on the contrary, the Oral Law is the foundation, and the covenant (with GOD) was made on account of the oral, as it is written (Exod 34:27): “For according to the mouth of these words I have made a covenant with you”; and these are the treasure of the holy and blessed God, for it was known to Him that the Israelites would go into exile among the nations and that the Gentiles would translate their books, and therefore He did not wish that it should be written down. Concerning this, the book *Ma'or katon fol. 48, col. 3, 4* in the Parascha *Vajakhel* may also be consulted.

The obstinate Jews are greatly mistaken with their oral law, in their claim that it was given by GOD alongside the written law on Mount Sinai, for this runs directly contrary to the Law of Moses, in which it is written as follows in Exod 24:3-4: “And Moses came and told the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said: all the words which the LORD has spoken we will do. And Moses wrote down all the words of the LORD.” From these words it is as clear as the sun that Moses, when he came down from Mount Sinai, presented to the people of Israel the entire Law which he had received from God there, and thereafter wrote down all the words that God had spoken with him. Now if he recorded everything that he had heard, how then can there be an oral law that was not supposed to have been written down? The *Talmud* is therefore nothing other than a work invented by the rabbis and consisting entirely of human ordinances, in which express violation has been committed against the commandment of Deut 4:2: “You shall not add anything to what I command you, nor shall you take anything away from it.”

Even during the time of the Old Testament, whenever a dispute arose or certain abuses crept in, the controversy was settled and the abuse addressed solely from the written Law. For when Jehoshaphat restored the decayed religion, which had been defiled with superstition, he commanded the princes,

priests, and Levites to go throughout the whole land of Judah and around all the cities, to teach the people from the book of the Law, which they carried with them. Likewise, when during the reign of King Ahaz many godless things were in full swing and soothsayers and interpreters of signs were consulted for counsel, though one ought to have held fast to God, the prophet Isaiah, as is to be read in his eighth chapter, vv. 19-20, directed them to the Law of Moses. Similarly, when during the godless reign of King Manasseh and his son Amon the book of the Law was no longer heeded and was entirely lost, the pious King *Josiah*, who had entered into the reign after his father *Amon*, in order to bring the fallen and strayed people back onto the right path, had the book of the Law publicly read aloud, the very book which the high priest *Hilkiah* had found in the temple, as is to be read in 2 Kgs 22:8, whereof 2 Kgs 23:2-3 thus stands written: And the king went up into the house of the Lord, and all the men of *Judah*, and all the inhabitants of *Jerusalem* with him, priests and prophets, and all the people both small and great. And one read before their ears all the words of the book of the covenant, which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, that they should walk after the Lord, and keep His commandments, testimonies, and statutes, with all their heart and with all their soul, that they might confirm the words of this covenant, which were written in this book; and all the people entered into the covenant. Here it is plainly to be seen that this covenant was made in such a manner that only that which stood written in the book of the Law was to be observed and kept. Now, if only the written Law was to be heeded, I rightly ask: where, then, had the oral Law, so highly praised at all times by the rabbis, remained at that point, that no thought whatsoever was given to it? Certainly, if one had previously existed, the pious King *Josiah* would also have made mention of it; but since this did not happen, it is undeniable that at that time, and before it, none existed, and that the Jewish church held solely to the written Law and knew of no other.

It is also read in the eleventh verse of the cited *22nd chapter* of the second book of Kings that King *Josiah* tore his garments when he heard the words of the book of the law, which happened because he perceived the terrible and grievous sins that had been committed, which he had not properly understood before. Now if the written law was entirely forgotten and lost during the time of the godless kings *Manasseh* and *Amon*, so that afterward, during the reign of King *Josiah*, only a single copy of it was found again in the temple, as is recorded in 2 Kgs 22:11, then what must have become of the oral law, if there ever was one, which was supposed to have been preserved only in memory? It must surely have been forgotten far sooner than the written law. But if it was forgotten, who then restored it? And since it would have had to be revealed anew, let a Jew tell me to whom such a revelation was made. If it was not disclosed to anyone at that time, I would very much like to know where they got it from.

But we also read in the *8th chapter* of the book of *Joshua*, vv. 34-35, that Joshua had all the words of the law, the blessing and the curse, proclaimed just as they were written in the book of the law, and that there was not a single word that Moses had commanded which he did not have proclaimed before the entire congregation of Israel; from which it may reasonably be concluded that at that time as well there was no oral law, since it is stated here that Joshua had all the words of the law proclaimed just as they were written in the book of the law, and it follows from this that not a single word that Moses had commanded was left unproclaimed; by which it is made clear that the written

law was entirely complete, since everything that was proclaimed was contained therein. What need, then, would anyone have had for an oral one?

Furthermore, it is read in Deut 31:9-12 that Moses, after he had written the law, gave it to the priests and commanded that it should be proclaimed every seven years, at the Feast of Tabernacles, before all Israel, so that they might learn and keep it, fear their God, and do all the words of this law: from which it follows that they were to be instructed solely from such written law; and that it was sufficiently complete to instruct them in true fear of God: and no mention is made therein of any oral law. Beyond this, it is read in Deut 30:10: "For the Lord will turn and rejoice over you for your good, as He rejoiced over your fathers, because you obey the voice of your God, to keep His commandments and statutes which are written in the book of this law." And in 2 Kgs 17:36-37 it is written that it was said to the children of Israel: "The Lord, who brought you out of the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall sacrifice. And the ordinances, statutes, laws, and commandments which He has written for you, these you shall keep." Now if God rejoiced over those who kept His commandments and statutes written in the law of Moses, and commanded that only the written commandments should be observed, then surely no oral law can have been given by Him: for if He had given one, and indeed one which, according to the teaching of the Jews, would be held in higher regard than the written one, He would certainly also have commanded that it be kept. In addition, it is also well worth noting that the written law of Moses was sufficiently complete and clear for the Israelite people, to which nothing was to be added, as can be seen in Deut 4:1-2, 8 and 12:32: therefore it is read in Ps 19:8: "The law of the Lord is perfect." And in v. 9 it is taught there: "The commandments of the Lord are pure and enlighten the eyes." If this is indeed the case, then no oral law was necessary.

For this reason, those Jews who are called קראים *Karaim*, that is, *Karaites*, from קרא *Kara*, which means Scripture, because they recognize the written Law alone as God's Word, are to be regarded as far better and more rational than the other sort of Jews, who are called רבנים *Rabbanim*, or *Rabbanites*, because they accept not only the written Law but also the *Talmud* and the *Rabbinic* teachings as God's Word. For the *Karaites*, of whom there are none in Germany but many to be found in Turkey, reject all *Rabbinic* ordinances and teachings, as is fitting, and mock them. They are, however, regarded by the *Rabbanites* as heretics on this account, hated in the most extreme manner, and not tolerated at all in their company. An example of this occurred here in Frankfurt am Main in the past year 1696, when an Oriental *Karaite*, with whom I myself spoke, came into the Jewish quarter in a wretched state; the Jews had contributed something to him out of pity, believing him to be a *Rabbanite*. But as soon as they had learned from him that he was a *Karaite*, he was forced to leave the quarter amid the greatest humiliation, and not one of them would have looked at him again.

The *Rabbis* also teach that God the Lord made a covenant with the *Israelites* solely on account of the oral law; for this reason it is written in the Talmudic tractate *Gittin fol. 60. col. 2.* as follows: אמר רבי יוחנן לא כרת הק"ב ברית עם ישראל אלא בשביל דברים שבעל פה שנאמר כי על פי הדברים האלה כרתי אתך ברית ואת ישראל: That is, Rabbi *Jochanan* said that the holy blessed God made the covenant with Israel for no other reason than on account of the oral words (that is, on account of the oral law), as it is said (Exod 34:27): For according to the mouth (that is, according to the content) of these words I have

made a covenant with you and with *Israel*. This can also be read in the book *Cad hakkemach fol. 77. col. 3.* and in the book *Ammude haggola fol. 39.* However, He is said to have had to compel them to accept the law, for in the Talmudic tractate *Avoda sara fol. 2. col. 2.*, concerning the words of Exod 19:17, “And they (the *Israelites*) stood at the foot of the mountain,” it is written as follows: אמר רב דימי בר חמא מלמד שכפה הקדוש ברוך הוא הר כגיגית על ישראל ואמר להם אם אתם מקבלין את התורה מוטב ואם לאו שם תהא קבורתכם: That is, Raf Dimi, son of Chama, said: this passage teaches that the holy blessed God covered the mountain over Israel like a tub, and said to them: if you accept the law, it is well; but if not, your grave shall be beneath it. This is also read in the Talmudic tractate *Schabbath fol. 88. col. 1.* and in the *Jalkut Schimoni* on the five books of Moses, *numero 283. fol. 89. col. 1.*, as well as on Isaiah, *numero 416. fol. 50. col. 4.* And in Jonathan’s Chaldean translation, the aforementioned seventeenth verse of Exod 19 is rendered as follows: ואפק משה ית עמא לקדמות שכינתא דיי’ מן משריתא: that is, And Moses led the people out of the camp to meet the majesty of the Lord; and immediately the Lord of the world tore the mountain out and lifted it up into the air, and it (the mountain) shone like a mirror; but they stood beneath the mountain.

Rabbi Bechai writes in his commentary on the Five Books of Moses, in the *Parascha Vajischma Jethro, fol. 87. col. 1. 2.*, on the words of Exod 19:8, “**All that the LORD has spoken, we will do**”: that God had to compel the Israelites to accept the oral law, but not the written law, in the manner described, where his words read as follows: הינו וקבלו עליהם עול התורה והמצות ועשו כן ברצונם: ומה שדרשו רבותינו ז”ל כפה עליהם הר כגיגית ואמר להם אם אתם מקבלים את התורה מוטב ואם לאו שם תהא קבורתכם על התורה שבעל פה היה שיש בה אזהרות ועונשים וכמה סייגים וגדרים אבל התורה שבכתב קבלו הודו מרענם בחפץ גדול בשמחה וטוב לבב ולא הוצרכו כפה אלא בתורה שבעל פה: that is, they made their confession and took upon themselves the yoke of the law and the commandments, and did so willingly. But the fact that our rabbis, of blessed memory, report that He (namely God) covered the mountain over them like a tub and said to them: “If you accept the law, it is well; but if not, your grave shall be beneath it”; this occurred on account of the oral law, which contains warnings and punishments within it, and has many hedges and fences around it (that is, many burdensome commandments which surround the commandments found in the written law like fences, so that one does not transgress them); but as for the written law, all knowingly confessed it with great eagerness, with joy, and with good courage, and had no need of any covering (or of any compulsion, for כפה, *Cafa*, also means to compel).

Regarding the place where Moses is said to have received the Law, the highly rational rabbis teach that this occurred in heaven, but that Moses had a difficult time getting up there. Concerning this, the following is written in the great *Jalkut Rubeni*, in the *Parascha Mischpa-(tim), fol. 107. col. 2. 3.*, from the book *Pirke hechaloth*, and in the book *Pesikta rabbetha fol. 39. col. 2. 3. 4.*: בשעה שעלה משה למרום בא ענן ורבץ כנגדו ולא היה מדעיה יודע אם לרכוב עליו אם לאחוז בו מיד פתח הענן פי ונכנס משה בתוכו והיה מהלך ברקיע כאדם שמהלך בארץ שכן כתוב בתורתו ויבא משה בתוך הענן פגע בן קמואל שעורך המלאך הממונה על י”ב אלף מלאכי חבלה שהם עומדים על שערי רקיע גער בו משה ואמר לו מה לך בן עמרם לבוא למקום מלאכי אש אמר לו משה אני לא בעצמי באתי אלא ברשותו של הק”ב לקבל התורה ולהורידה לישראל כיון שלא הניחו לילך המחזיק משה פצע א’ לאבדו מן העולם והיה משה מהלך ברקיע עד שפגע בו הדרניאל המלאך אמר עליו על הדרניאל המלאך שהוא גבוה מחכמי ס’ רבוא פרסאות וכל דבור ודבור שיוצא מפיו י”ב אלפים ברקים של אש יוצאים בדבור אחד וכיון שראה למשה גער בו אמר לו מה לך בן עמרם במקום קדושים עליונים כיון ששמע משה הקול נבהל משה מפניו וזלגו עיניו דמעות ובקש ליפול מן הענן מיד נתגלגלו רחמיו של הקב”ה ואמר להדרניאל מיום שבראתי אתכם בעלי מריבה

אתם בתחלה כשבקשתי למברות את האדם עשיתם קטיגוריא לפני ואמרתם לי מה אנוש כי תזכרנו וגוי אנו בכם ושרפתי אתכם כיתות כתות באצבע קטנה ועכשיו בריכים אתם עם נאמן ביתי שהעליתיו אתו הנה לקבל התורה להוריד לבני בחיי שאלמלא הם שאר ישראל מקבלים אין לכם דירה ברקיע כיון ששמע הדרניאל כך מיד חרד עמדו לפני הקב"ה ואמר לפניו רב"ש גלוי וידוע לפניך שלא ידעתי שבא ברשותך הנא עכשיו אהיה לו שלוחו ואלך לפניו כתלמיד לפני רבו מיד רץ וכפף הדרניאל את עצמו והלך לפני משה כתלמיד לפני רבו עד שהגיע אצל אשו של סנדלפון ואמר ליה הדרניאל למשה לך שוב שאיני יכול לעכב עצמי מפני אשו של סנדלפון שלא ישרפני כיון שראה משה סנדלפון מיד נבהל ונחפז ליפול מן הענן וזלגו עיניו דמעות ובקש רחמים לפני הקב"ה וענהו מהב חיבתן של ישראל ירד הקב"ה בעצמו מכסא הכבוד ועמד לפני משה עד שעבר מלפני אשו של סנדלפון ועל אותו שעה כתיב ויעבור ה' על פניו ויקרא וגו' כיון שעבר משה מסנדלפון פגע בו ריגזון נהר של אש הנחלים שלן שורפים מלאכי השרת ובו טובלים כלם ויתרו מתחת כסא הכבוד מזיעות החיות וכו' מיד הקב"ה העבירו ופגע בו גלג"וד המכונה חי"אל ופ' וכיון שואווא משה נרתע מיד נטלו דהק"בח והעבירו למטה ונגע כו' גדוד גדול של מלאכי אימה שהם סובבים לכסא הכבוד שהם גבורים ועצומים מכל המלאכים ובקשו לשרפו מהבל פיהם מיד פרש הקב"ה עליו זיו כבודו ואמר למשה השב להם תשובה אמר להם מה כתיב בתורה אנכי ה' אלהיך אשר הוצאתיך מארץ מצרים שמא שעבדתם למצרים ויצאתם בנו וודק שאתם צריכים לתורה מה כתיב לא יהיה לך אלהים אחרים שמא עין זר ביניכם שאתם צריכים לתורה כתיב לא תשא שמא משיא ומתן יש ביניכם שאתם צריכים לעשות שבועה כתיב זכור את יום השבת לקדשו שמא פעולה יש בכם שאתם צריכים בשבת למנוח כתיב כבד את אביך ואת אמך שמא אב ואם יש לכם שאתם צריכים לכבתם כתיב לא תרצח כלום שפיכות דמים יש ביניכם שאתם צריכים לתורה כתיב לא תנאף כלם נשים נישו ביניכם שאתם צריכים לתורה כתיב לא תגנוב כלום יש ממונות ברקיע שאתם צריכים להחמיר כתיב לא תענה שמא עדות שקר יש ביניכם שאתם צריכים לתורה כתיב לא תחמוד שמא בתים ושרות ושרתים יש ביניכם שאתם צריכים לתותו מיד חזרו כל מלאכי השרת והודו לדבריו של הקב"ה ואמרו ה' אדוננו מה אדיר שמך בכל הארץ אשר תונה הודך על השמים ולמדנו הקב"ה בכי התורה בפ' יום ובשעה לירד נתנו אימתן של מלאכי וגדודי מלאכי אימה מלאכי דעה כלאבי ומלאכי מרת רתת מיד אווזו חלחלה ועכשיו בשעה אחת מיד קרא הקב"ה ליפ"ת שר התורה ומסר לו התורה ותורה ערוכה בכל ושמורה וכל מלאכי השרת נעשו אהביו וכל אחד מסר לו דבר רפואה וסד שמות שהם יתומים מכל פרשה ופרשה וכל שימושיהן וכ"ח עלית למרום שבית שבי לקחת מתנות באף מלאך המות מסר לו דבר שכר כתיב ויתן את הקטורת ויכפר על העם • וזה השמוש הנכבד שמסרו לו המלאכים על ידי יפ"ת שר התורה ועל ידי מטטרון שר That is: At the time when Moses was to ascend on high (that is, into heaven), a cloud came and lay down before him; but Moses our teacher, upon whom be peace, did not know whether he should ride upon it or hold fast to it. Immediately the cloud opened its mouth, and Moses stepped inside it and walked through the firmament just as a man walks upon the earth; for thus it is written in the Law (Exod 24:18): And Moses went into the midst of the cloud. But when the gatekeeper Kemuel, the angel who is set over twelve thousand angels of destruction that stand at the gates of the firmament, encountered him, he addressed him with harsh words and said to him: What business do you, son of Amram, have going to the place of the angels of fire? Moses answered him: I have not come of my own accord, but with the permission of the Holy and Blessed God, to receive the Law and to bring it down to the Israelites. But when he would not let him pass, Moses struck him so that he received a wound, thereby destroying him from the world; and Moses continued through the firmament until the angel Hadarniel encountered him. Of this angel Hadarniel it is said that he is sixty times ten thousand (or six hundred thousand) miles taller than his companion, and that with every single word that goes forth from his mouth, twelve thousand fiery lightning bolts flash. Now when he had seen Moses, he addressed him with rough words and said to him: What business do you, son of Amram, have at the place of the higher holy ones? When Moses heard the voice, he was terrified before him, and tears flowed from his eyes, and he was about to fall down from the cloud. But the Holy and Blessed God had compassion

on him and said to Hadarniel: From the day that I created you, you have been quarrelsome. When I first wished to create man, you brought a complaint before Me and said to Me: What is man, that You are mindful of him? For that reason I was angered at you and burned you in heaps with My little finger; and now you quarrel with him who is faithful in My house, whom I have caused to come here to receive the Law and to bring it down to My chosen children, for if it were not for the Law that the Israelites receive, you would have no dwelling in the firmament. When Hadarniel heard this, he immediately presented himself before the Holy and Blessed God and said to Him: Lord of the world, it is known and manifest before You that I did not know he had come here with Your permission; now I will be his messenger and go before him, just as a disciple goes before his master. Thereupon Hadarniel ran straightway and bowed himself and went before Moses, just as a disciple goes before his master, until he came to the fire of the angel Sandalfon; and there he said to Moses: Go back, for I cannot remain on account of the fire of Sandalfon, lest he burn me. When Moses caught sight of Sandalfon, he was immediately terrified and trembled, so that he was about to fall from the cloud, and tears flowed from his eyes; and when he had prayed to God for mercy, He heard him, on account of the great love He bears toward Israel, and descended Himself from the throne of glory and stood before Moses until he had passed by the fire of Sandalfon; and of that very hour it is written (Exod 34:6): And the Lord passed before his face and called. Now when Moses had passed by Sandalfon, he came to the Rigjon, the river of fire, whose coals burn the ministering angels and in which they all bathe, which flows from beneath the throne of glory from the sweat of the living creatures, etc.; but God led him straight past it. After that, Galzur encountered him, who is surnamed Rasiel, etc., and Moses trembled when he caught sight of him. And when God had taken him and led him past, a great host of the angels of terror encountered him, who surround the throne of glory and are the strongest and mightiest of all the angels, and they wished to burn him with the hot breath of their mouths (because he sought to fetch the Law, which they had wished to keep for themselves in heaven, and against which they set themselves); but God immediately spread the radiance of His glory over him and said to him: Give them an answer (since they want the Law). Then he said to them: It is written (in the Law): I am the Lord your God, who brought you out of the land of Egypt (Exod 20:2): have you then served in Egypt and gone out free, that you have need of the Law? It is written: You shall have no other gods (Exod 20:3): have you then any idolatry among you, that you stand in need of the Law? It is written: You shall not take the name of the Lord your God in vain (Exod 20:7): have you then any commerce among you, that you have need to swear an oath? It is written: Remember the Sabbath day, to keep it holy (Exod 20:8): is there then any labor among you, that you must rest on the Sabbath? It is written: Honor your father and your mother (Exod 20:12): have you then a father and a mother, that you are bound to honor them? It is written: You shall not kill (Exod 20:13): is there then any bloodshed among you, that you have need of the Law, etc.? It is written: You shall not commit adultery (Exod 20:14): are there then wives among you, that you stand in need of the Law? It is written: You shall not steal (Exod 20:15): are there then any goods in the firmament, that you have need of the Law? It is written: You shall not bear false witness (Exod 20:16): is there then false testimony among you, that you must necessarily have the Law? It is written: You shall not covet (Exod 20:17): are there then houses, fields, and vineyards among you, that you must necessarily have the Law? Thereupon all the ministering angels drew back from the opinion they had formed and gave their assent to the words of the Holy and Blessed

God and said: O Lord our Ruler, how excellent is Your name in all the earth, You who have set Your majesty above the heavens (Ps 8:2); and God taught Moses the entire Law in forty days. But when he was descending again and saw how terrible the angels were, and beheld the angels of fear, the angels of sweat, the angels of trembling, and the angels of shaking, a fear immediately came upon him and he forgot it all again within an hour. But God straightway called Jefifja, the angel of the Law, who gave him (namely Moses) the Law, well ordered and preserved in every respect; and all the ministering angels became his friends, and each one gave him something of medicinal matters, as well as the secret of the names that come forth from each and every *Parascha* (or division of the Law), together with all their usages (how one should employ and make use of them); and thus it is said (Ps 68:19): You have ascended on high, You have led captivity captive, You have received gifts. The angel of death also communicated something to him, for it is written (Num 16:47, or according to some editions, Num 17:12): And he offered the incense and made atonement for the people. That same distinguished usage (that is, the burning of incense with the names that, as mentioned, come from the Law), which the angels had given him through Jefifja, the angel of the Law, and through Metatron, the Prince of the Presence, he had passed on to Eliezer, and Eliezer to his son Phinehas, who was a great and excellent priest. These are the words from the great *Jalkut Rubeni*, and this fable also appears in the Talmudic tractate *Shabbath*, fol. 88. col. 2. and fol. 89. col. 1., and in the *Maase Book* in the third chapter, though with fewer words. Hence in *Midrash Mishle* fol. 73. col. 1. one reads: מי עלה שמים וירד, that is: Who has ascended into heaven and come down again? (which words stand at Prov 30:4): This is Moses (who did such a thing). And in the *Sepher Minhagim* one reads at fol. 4. col. 2. the following: המנהג הזה דבספריא ודרש מן המעמד יום שני וחמישי דעני אלה רבנין ורז חס: דתולסמנהו וואל לוס דהוא גגנו ותא דיה חדות השכינה וואי מם חיק רהענגן וזהרן וזיי זויר דו יסראול התבנן גיוונשט דס עלו זוהי חי חיו פח חומנס וחיר הראב קוון. That is: On Monday and Thursday one prays more than on other days, for Moses our teacher ascended into heaven on Thursday and received the tablets, and the sin that Israel made the calf was forgiven him; but on Monday he came back down again. That Moses is said to have learned the entire Law in forty days and then forgotten it again, and thereafter to have learned it once more, is also recorded in the great *Jalkut Rubeni*, fol. 107. col. 1., in the *Parascha Mischpatim*, where it is reported that Rabbi Ishmael said: סח לי מטטרון שר הפנים בשעה שעלה משה למרום: וכי למד משה התורה כשבעים פנים של ע' לשון וכן נביאים וכתובים ובארבעים יום למד משה הכל וכשהיה אחת שכינה יפיה לו הקב"ה יפיה שר התורה ולמדה עמו עד שנתנה לו במתנה: that is: Metatron, the Prince of the Presence, told me that at the time when Moses ascended on high, etc., he learned the Law in seventy modes of the seventy languages, and likewise the Prophets and the Hagiographa (by which the remaining books of the Holy Scripture of the Old Testament are understood), and grasped everything in forty days, but forgot it again within an hour; and God sent Jefifja, the Prince of the Law, to him, with whom he learned it again, so that it was given to him as a gift.

The impertinent rabbis also raise the question of how Moses, during those forty days that he spent with God in heaven, knew when it was day or night. On this matter, the following is written in Rabbi Bechai's commentary on the Five Books of Moses, fol. 116, col. 1, in the *Parashah Tissa*: ויהי שם עם יי' ארבעים יום וארבעים לילה מנין היה משה יודע אימתי יום ואימתי לילה כשהיה הקב"ה מלמדו תורה שבכתב היה יודע שהוא יום וכשלמדו תורה שבעל פה היה יודע שהוא לילה שבוהו הלילה שוין לפני הקב"ה שנאמר ונהורא עמיה שרי ובתוב גם חשך לא יחשיך וגו' ועוד דרשו בשהיה רואה הבוכבים המזלות בורעים ומשתחווים לפני הקב"ה היה יודע שהוא יום וכשהיה רואה גלגל חמה בורע ומשתחוה לפני הקב"ה היה יודע שהוא לילה שנ' וצבא השמים לך משתחווים

that is, in the Midrash (the following stands over the words of Exod 34:28): And he was there with the LORD forty days and forty nights. From where did Moses know when it was day and when it was night? When the Holy One, blessed be He, taught him the Written Law, he knew that it was day; but when He instructed him in the Oral Law, he knew that it was night. For day and night are equal before God, as it is said (Dan 2:22): And the light dwells with Him. So it is also written (Ps 139:12): The darkness does not darken before You either. Furthermore, it is read in the Midrash: when he saw that the stars and the planets had bowed and worshipped before God, he knew that it was day; but when he saw that the orb of the sun had bowed and worshipped before God, he knew that it was night, as it is said (Neh 9:6): And the host of heaven worships You. This is also found in the *Yalkut Shimoni* on the Psalms, numero 672, fol. 96, col. 2, and on the Five Books of Moses, numero 406, fol. 111, col. 1; in which latter place, however, the following is additionally included: כשהיה רואה למלאכים מקלסין אותו בקדוש היה יודע שהוא יום ובשעה שהיה רואה אותן מקלסין בברוך היה יודע שהוא לילה. דבר אחר כשהיה רואה אותן ששוחקין מן להזכיר לישראל דהיה יודע שהוא יום וכשהיה יורד להם היה יודע שהוא לילה: that is, when he saw that the angels praised God with the word “Holy,” he knew that it was day; but when he saw that they praised Him with the word “Blessed,” he knew that it was night. In another manner (this also came to pass): when he saw that they (namely, the angels) were grinding the manna in order to send it down to the Israelites, he knew that it was day; but when the manna had come down, he knew that it was night. All of this is also to be found in the *Midrash Tillim*, fol. 18, col. 3, on Ps 19.

Regarding Mount Sinai, upon which the Law was given to Moses, Rabbi Eliezer teaches in his chapters, in the forty-first chapter, that this mountain ascended into heaven, where his words read as follows: ירידה השישית שירד לפני סיני שנאמר וירד יי' על הר סיני ופי המדבר נפתח ועלה עליון ופתח השמים ועלה: that is: The sixth time that God came down from heaven was when He descended upon 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 May, God had revealed Himself to Israel upon Mount Sinai, and the mountain was torn from its place, and after the heavens had opened, the peak of the mountain entered into heaven, and a darkness (or a dark and thick cloud) covered the mountain, but 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 darkness was under His feet.” On the other hand, it is reported in the book *Pesikta sotarta*, in the Parashah *Vaëthchannán*, fol. 67, col. 4, that heaven came down upon Mount Sinai, where, concerning the words of Deut 4:36, “From heaven He made you hear His voice, that He might instruct you, and upon earth, etc.,” the following is written: מלמד שהרכין הקב"ה שמי השמים העליונים על הר סיני ודבר עם ישראל: that is: This teaches us that the holy and blessed God caused the highest heaven to come down upon Mount Sinai, and spoke with Israel from heaven. Thus it is also said (2 Sam 22:10): “He bowed the heavens and came down.”

Regarding the nature of the Jewish oral law, the Talmud, it is apparent almost everywhere therein how much the Talmudic doctors and teachers disagreed among themselves, in that one would hold a thing to be clean while another held it unclean, one permitted while another forbade, one considered it right while another considered it wrong. The cause of such contention is said to derive from the fact that Moses, as may be read in Num 20:11, struck the rock with his staff so that the water flowed out. Concerning this, the following is read in the book *Les arjeh*, fol. 100, col. 4: אלמלא

that is: Had Moses our teacher, upon whom be peace, not struck the rock, there would be no contention in Israel, and everything would have a clear and settled ruling. And at fol. 101, col. 1, the following is written there concerning the words of Jer 23:29, **“Is not my word like a hammer that shatters rock?”**: ד"ל שעכשו נדב' חותה הם הכל ניצוצות שבאים במו פטיש שיש הרבה פירושים לתורה זה גרם סלע ד"ל הכאה הסלע גרם שנתרבו מחלוקות ופירושים על התורה, that is, **“This signifies that the words of the law are now all sparks that come, as it were, from a hammer; but that the law has many interpretations is the fault of the rock, that is, the striking of the rock is responsible for the fact that the disagreements and interpretations concerning the law have been so greatly multiplied.”** After this, the following continues there: ועקר מריבה הנה מר"ע הה הכה הסלע ובעבור הכאת הסלע נעשה מחלוקת: ביישראל בפירוש התורה זה מתיר וזה אוסר זה טהור וזה טמא, that is, **“On account of the water of strife, Moses our teacher (upon whom be peace) struck the rock, and on account of this striking of the rock, a contention arose in Israel concerning the interpretation of the law, so that one permits a thing while another forbids it; one holds something to be unclean while another holds it to be clean.”** And in the *Jalkut chadasch*, under the title *Torah*, fol. 169, col. 4, numero 33, the following is written on this subject from the book *Tikkune Sohar*: אלו לא הכה משה את הסלע היו לומדים את התורה בלי עמל בלא קושיות ובלא מחלוקת אבל משום דכתיב וידך את הסלע ולא ירדו דק טיפין טיפין לכך לומדי התורה הם בפטיש יפוצץ סלע ואין הלכה פסוקה דק טיפין טיפין, that is, **“Had Moses not struck the rock, one would have learned the law without toil, without objections, and without contention; but because it is written (Num 20:11): ‘And he struck the rock,’ and the water ran down only drop by drop, those who study the law are therefore like a hammer that shatters a rock, and there is no clear and settled ruling, but it proceeds only drop by drop.”** The same is also to be found in the book *Megalle amykkoth* (or *amykkos*), fol. 20, col. 2, in the seventy-fourth *Ofan*. Concerning such contentions, the following is likewise read in the Talmudic tractate *Sora*, fol. 47, col. 2, and in the tractate *Sanhedrin*, fol. 88, col. 2: משרבו תלמידי שמאי והילל שלא שימשו כל צרכן רבו מחלוקות בישראל: ונעשית תורה לשתי תורות, that is, **“After the disciples of Shammai and Hillel multiplied, who did not serve as they necessarily ought to have done, the contentions in Israel increased, and the law was made, as it were, into a twofold law.”** But in the Talmudic tractate *Cholin*, fol. 7, col. 1, these disagreements are attributed to pride, where it is read: משרבו זחיחי לבב רבו מחלוקת, that is, **“From the time that the proud multiplied, the contentions increased.”**

Notwithstanding the fact that such disputes run directly contrary to one another, and thus one party must necessarily be in the wrong, the rabbis nevertheless teach that they are all the Word of God, as can be seen in the Talmudic tractate *Eruvin*, fol. 13. col. 2., where it is written: אמר רבי אבא אמר: שמואל שלש שנים נחלקו בית שמאי ובית הלל הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותינו יצתה בת קול ואמרה אלו ואלו דברי אלהים חיים הן והלכה כבית הלל:

That is: *Rabbi Abba* says that *Samuel* said: For three years the house of *Shammai* and the house of *Hillel* were in dispute with one another, and when the one side had said that the ruling follows us, and the other side made it known that the ruling follows us, a voice came down from heaven and spoke: both (what *Shammai* and *Hillel* teach) are the Word of God, but the ruling follows the house of *Hillel*. Concerning this, the following is also to be found in the *Rabboth* (or *Rabbos*), in *Bamidbar Rabba*, in the fourteenth *Parascha*, fol. 210. col. 4., from the Talmudic tractate *Chagiga*, fol. 3. col. 2.: בעלי אסופות אלו תלמידי חכמים שיושבין אסופות אסופות ועוסקין בתורה: הללו מטמאין והללו מטהרין:

הללו אוסרין והללו מתירין הללו פוסלין והללו מכשירין: שמא יאמר אדם היאך אני למד תורה מעתה ת"ל נתנו מרעה אחד אל אחד נתנן פרנס אחד אמרן מפי אדון כל המעשים ברוך הוא שנ' וידבר אלהים את כל הדברים האלה אף אתה עשה אזנך כאפרכסת וקנה לך לב שומע את דברי המטמאים ואת דברי המטהרים את דברי האוסרין ואת דברי המתירין את דברי הפוסלין ואת דברי המכשירין: That is: The men of the assemblies are the disciples of the wise, who stand assembled and study the Law: these declare a thing unclean, those declare it clean; these forbid it, those permit it; these hold it to be unlawful, those hold it to be lawful. But someone might say: since these hold a thing to be unclean while those hold it to be clean, these forbid it while those permit it, these declare it unlawful while those declare it lawful, how then am I to learn the Law? The text means to say this: these teachings are given by one Shepherd; one God gave them, one Sustainer or Ruler spoke them; they come from the mouth of the Lord of all works, the blessed God, as it is said (Exod 20:1): And God spoke all these words. So let your ears be like a funnel, and acquire for yourself a heart that is able to hear the words of those who declare a thing unclean and of those who declare it clean, the words of those who forbid and the words of those who permit, the words of those who declare something unlawful and the words of those who declare it lawful. So too it is written in the book *Ammudé haSchifa*, fol. 42. col. 1., under the title *Ammud harevi'i*, as follows: אף על פי שזה אוסר וזה מתיר אלו ואלו דברי אלהים חיים ויכולים שניהם להתקיים לעתיד that is: Although this one forbids something and that one permits the same thing, both are nevertheless the Word of God, and both can be confirmed in due time.

Indeed, they go so far as to claim that Moses received all the disputes found in the Talmud from God on Mount Sinai, as is reported in the *Jalkut chadasch* under the title *Luchóth* (or *Lúchos*), number 74, fol. 114, col. 1, from the book *Megillé amykkóth* (or *amykkos*), fol. 20, col. 1, in the seventy-fourth *Ofan*, where the words read as follows: משה קבל תורה מסיני אפילו מחלוקת שמאי והלל גרמו קמלת: that is, Moses received the Law from (Mount) Sinai, including even the dispute between *Schámmai* and *Hillel*, which is indicated by the word *Mósche* (that is, Moses, namely through the letters M., Sch., and H., for when read backwards and forwards by *Notárikon* it yields *Machalóket Schámmai, Hillel, haccól schámëü miSsinái*, that is, the dispute of *Schámmai* and *Hillel*: all of this one has heard from Mount Sinai).

Further, they teach that the Law existed before the creation, and that Adam and some of his descendants knew it before it was given on Mount Sinai. That it existed before the creation of the world is taught by Rabbi Eliezer in his Chapters, in the 3rd chapter, with these words: שבעה דברים נבראו עד: שלא נברא העולם ואלו הן והתורה הגיהנם וגן עדן וכסא הכבוד ובית המקדש והתשובה ושמו של משיח תורה מנין שנאמר יי' קנני ראשית דרכו קדם מפעליו מאז קדם דל קודם שלא נברא העולם. גיהנם מנין שנ' כי ערוך מאתמול תפתה מאתמול עד שלא נברא העולם. גן עדן מנין שנא' ויטע יי' אלהים גן בעדן מקדם עד שלא נברא העולם. כסא הכבוד מנין שנ' נכון כסאך מאז מאז עד שלא נברא העולם. בית המקדש מנין שנ' כסא כבוד מרום מראשון מראשון עד שלא נברא העולם. תשובה מנין שנ' בטרם הרים ילדו ותשב אנוש עד דכא עד שלא נברא העולם. שמו של משיח מנין שנ' לפני שמש ינון שמו וכתוב אחד אומר ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ומצאותיו מקדם שבעה דברים נבראו עד שלא נברא העולם that is: Seven things were created before the world was created; and these are: the Law, Hell, Paradise, the Throne of Glory, the Temple, Repentance, and the Name of the Messiah. From where is the Law proven? Because it is said (Prov 8:22): "The Lord possessed me at the beginning of His ways, before His works, from that time" (when nothing yet existed), and the little word "before" signifies: before the world was created. From where is Hell proven? Because it is said (Isa 30:33): "For Tophet" (which signifies the hellish fire) "was prepared yesterday," and the word *meithemol*,

that is, “yesterday,” signifies as much as: before the world was created. From where is Paradise proven? Because it is said (Gen 2:8): “And God the Lord planted a garden in Eden, *mikkedem*,” that is, “from eternity” (as Rabbi Eliezer wishes to understand it here, and as the word *mikkedem* is also taken in Hab 1:12, where it actually means “toward the east”), and the word *mikkedem* signifies: before the world was created. From where is the Throne of Glory proven? Because it is said (Ps 93:2): “From that time your throne stands firm,” and “from that time” signifies: before the world was created. From where is the Temple proven? Because it is said (Jer 17:12): “A throne of glory, an eminence from the beginning,” and the words “from the beginning” signify as much as: before the world was created. From where is Repentance proven? Because it is said (Ps 90:2-3): “Before the mountains were born” (that is, created) “etc., *taschef enosch*,” that is (as it is here incorrectly understood): “You cause man to do repentance,” and the word “before” signifies: before the world was created. From where is the Name of the Messiah proven? Because it is said (Ps 72:17): “His name was begotten before the sun.” And another passage (Mic 5:2) states: “And you, Bethlehem Ephrata, are you too small to be among the thousands of Judah? And his goings forth are from the beginning, from eternity,” before the world was created. This same thing is also read in the Talmudic tractate *Pesachim fol. 54. col. 1.* and in the tractate *Nedarim fol. 39. col. 2.*, though with some variation.

How long it had existed before the creation of the world is taught by the Talmud in the tractate *Shabbath* (or *Shabbas*, fol. 88, col. 2), where it is reported that the angels addressed God the Lord, when He had wished to give the Law to Moses in heaven, in the following manner: מה לילוד אשה בינינו אמרו להן לקבל תורה בא . אמרו לפניו חמודה גנוזה שגנוזה לך מתשע מאות ושבעים וארבעה דורות קודם שנברא that is: What does one born of a woman have to do among us? But when God had answered them that he had come to receive the Law, they said to Him: Do You wish to give to flesh and blood that beloved and preserved (Law) which, nine hundred and seventy-four ages before the six days of creation, before the world was created, had been preserved with You: what is man, that You are mindful of him?

That Adam knew the entire Law is written in the book *Les arje fol. 96. col. 4.* as follows: מוחמת האור הגדול שנברא עם אדם הראשון היה לו שכל מהיר והיה מבין כל התורה כולה ולא היה צריך לחזרה שבעל פה that is: On account of the great light which was created together with the first man, he possessed a clear understanding, and comprehended the entire Law, and had no need of the oral Law. And in the book *Mikrae kodesch*, in the fourteenth chapter of the first part, *fol. 42. col. 1.*, Rabbi *Samiga* teaches as follows: הסתכל היטב וראה שמכל המאמרים שהזכרתי יש לך ראיה גמורה שאדם הראשון קודם חטאו היה מקיים כל התורה כולה ואין צריך להאריך בביאורם . ואין ספק שהמצוה שגטצטוה בה אדם הראשון שכה היו נכללים כל המצוות דאי that is: Consider carefully and observe that from all the statements which I have mentioned you have complete proof that the first man, before he committed his sin, observed and kept the entire Law, and it is not necessary to dwell at length on the explanation thereof. Likewise there is no doubt that in that which was commanded to the first man, namely: “I am the LORD your God, etc. You shall have no other gods before Me,” all the commandments were most certainly comprehended.

From Adam, however, *Seth* is said to have learned the Law; from *Seth*, *Enoch*; from *Enoch*, *Shem*; and from *Shem*, *Abraham*: concerning which the following is read in the book *Avodath* (or *Avodas*)

מצאתי במדרש אמר רבי יוחנן בן נורי נטל הקב"ה: 4. col. 80, fol. 20, in the 3rd part, *hakkodesch*, את שם בנה ונפרישו לכהן עליון. לשרתו חשוד. שכינתו עמו וקרא שמו מלכיצדק כהן עליון מלך שלם והיה יפה אחין לומר תורה היכני במדרשו עד שבא אברהם ולמד תורה במדרשו של שם ונתעסק הקב"ה בציבותם שפקדן כל האחרים. בא אברהם והתפלל לפני הקב"ה שישרה שכינתו תמיד בביתו של שם והודה לו שנאמר אתה כהן לעולם על דברתי מלכי צדק. אמר רבי יוחנן והלא יפת היה הגדול למה נטל שם הכהונה. בשביל שהיה מתעסק תמיד בתורה. ופרש מדרכי העולם. ומאין היה לו תורה אלא אדם הראשון ידע התורה. והגיהה בקבלה לשח בנו. ואחר כך באה לידי חנוך עד שבאה לשם והיה מתעסק בה. א"ל ר' יוסי אם התורה היתה במדרשו של שם למה הוצרך הקב"ה לצוות לבני נח אותם שבע מצוות שנוצטו. שהרי התורה נכתבה קודם לכן. אלא אמר ר' יצחק בשעה שהמבול בא לעולם נכוסו לתיבה מרוב צערם נשתכחו התורם ממנו אלא אמר הק"ה אם אומר להם שישמרו את תורתך - יפרקו כל העול מהם כאמרים שאמרו ודעת דרכיך לא חפצנו אלא אתן להם דבנים מועטים וישמרון אותם עד שיבא מי שישמור כולה וזה היה אברהם שנ' עקב that is: I have found in the *Midrash* that Rabbi *Jochanan*, the son of *Nuri*, said: the holy and blessed God took *Shem*, the son of *Noah*, and set him apart as priest of the Most High, that he should serve Him; He also caused His Majesty to dwell with him, and called his name *Melchizedek*, a priest of the Most High and king of *Salem*. His brother *Japheth*, however, learned the Law from him in his school, until Abraham came and learned the Law in the school of *Shem*, whereupon God dealt with Abraham alone, so that all others were forgotten. Thereafter Abraham came forward and besought God that He would cause His Majesty to dwell continually in the house of *Shem*, which He also promised him, as it is said (Ps 110:4): "You are a priest forever, after the manner of Melchizedek." Rabbi *Jochanan* said: was not *Japheth* the eldest? Why then did *Shem* receive the priesthood? Because he studied in the Law at all times and separated himself from the ways of the world. But where did he obtain the Law? The first man, *Adam*, knew the Law and transmitted it to *Seth*, his son, by a *tradition*, or oral teaching; thereafter it came to *Enoch*, until *Shem* received it and studied therein. Rabbi *José* said to him: if the Law was in the school of *Shem*, why then did God find it necessary to command those seven commandments which were enjoined upon the children of *Noah*, seeing that the Law had already been written beforehand? To this Rabbi *Isaac* replied: at the time when the Flood came upon the world and they entered the ark, they forgot the Law on account of their great distress. And God also said: if I command them to keep My Law, they will cast off the entire yoke from themselves, as others did who said (Job 21:14): "We have no desire for the knowledge of Your ways"; therefore I will give them few words (that is, commandments), that they may keep these until he comes who will keep it entirely, and this was Abraham, as it is said (Gen 26:5): "Because Abraham obeyed My voice, etc." And after he likewise learned the Law from *Shem*, he took it upon himself to keep it entirely.

In the book *Schalscheleth hakkabbála*, fol. 1. col. 1., the following is also written on this matter: אין ספק שלהיות אדם הראשון יציר כפיו של הקב"ה היה שלם בכל החכמות הטבעיות ואלהיות הנכללות בתורת משה אשר נבראת קודם העולם כמו שדרשו חז"ל על פסוק ואהיה אצלו אמן וגו' ולכן נפל לומר שהיה בקי ורואה וצופה בכל מה שעתיד. וגם אין ספק שהדרך טבע כל האבות שנכשים ששלמם בניהם כמותם יותר כפי האפשרות כי האב המלמד שינם מקנאים בבנו ותלמידו. אם כן אדם מסר כל חכמתו אל שתי בנות ושת לחנוך וחנוך. עשרהשל נשתלשל לנו לאברהם וליצחק ולעקב וכי' עד מתן תורה שבו השם יתברך מסרה בגלוי אל מר"ע ולכל ישראל ומהם נשתלשלה אל דור ודור עד היום הזה, that is: It is not to be doubted that, since the first man was a creature of the hands of God, he must have been perfect in all natural and divine wisdoms that are contained in the Law of Moses, which was created before the world, just as our Sages, of blessed memory, have taught concerning

In Rabbi Menachem of Recanatî's commentary on the five books of Moses, at fol. 33, col. 1, in the *Parashah Bereshit*, on the words of Gen 4:8, "And Cain spoke with his brother Abel," the following is taught: אמרו קצת בעלי הקבלה כי אמירת קין עם הבל היתה בפרשת ציצית, that is, some of the Kabbalists say that Cain spoke with Abel about the *Parashah* (or section of the Law of Moses) in which the *zizis*, or *zizis*, that is, fringes or hems, are treated (namely, the words of Num 15:38-41). The dispute between Cain and Abel is thus said to have arisen on account of the *zizis*. In the book called *Ammudeha Shiva*, however, there stands at fol. 48, col. 2, under the title *Ammud Harevii*, another cause of that same dispute, described in these words: קין והבל אמרו רז"ל היו מחלקין את העולם ביניהם הבל לקח מטלטלין וקין קרקעות ואחר כך באו למחלוקת הבל אמר שלוף המדים שעליך שהם חלקי חלק מטלטלין וקין אמר פרה באורא ושאין לך חלק בארץ ועל זה באו לידי מחלוקת עד דכתיב (בראשית ד) ויקם קין ויהרג את הבל, that is, our Rabbis, of blessed memory, have said that Cain and Abel divided this world between themselves, and that Abel received the movable goods while Cain received the immovable goods. Thereafter they fell into a quarrel, and Abel said (to Cain): take off the clothes you are wearing on your body, for they belong to me and are a part of the movables, or movable goods; but Cain said to Abel: fly through the air, for you have no share whatsoever in the earth. Thereupon Cain rose up and killed Abel. In the *Targum Yerushalmi*, however, on the words of Gen 4:8, "And Cain spoke with his brother Abel," yet another cause of this quarrel that arose is given, where it is reported that Cain, out of anger that God had not regarded his offering, said to Abel that there is no Last Judgment and no Judge, and likewise no eternal life; but Abel maintained the contrary, by which they came into such conflict with one another that Cain struck Abel dead.

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and yet it is written of *Abraham* (Gen 26:5): “And he kept my commandments.” From where, then, did Abraham learn the Law? Rabbi Simeon says that his two kidneys were made like two water-vessels, and caused the Law to flow forth from them. But from where is it proven that this is so? Because it is said (Ps 16:7): “My kidneys instruct me in the night.”

Furthermore, concerning Abraham, the following is read in the Talmudic tractate *Kiddúschim* fol. 82. col. 1.: מצינו שעשה אברהם אבינו את כל התורה כולה עד שלא נתנה שנ' עקב אשר שמע אברהם בקולי וישמור that is: We find that Abraham kept the entire Law before it was given, as it is said (Gen 26:5): “Because Abraham obeyed my voice and kept my ordinance” (that is, what I commanded him to keep), “my commandments, my statutes, and my laws.” And in the tractate *Jóma*, it is reported of him at fol. 28. col. 2. that he observed and kept not only the written but also the oral Law, where the words read as follows: אמר רב ואיתימא רב אשי קיים אברהם אבינו אפילו עירובי that is: *Raf* said, and if you will, *Raf Aschi* said: Our father Abraham kept even the commandment concerning the mixing of foods, for it is said (in the aforementioned passage, Gen 26:5): “My laws,” by which both the written and the oral Law are understood. The very same is also read in *Bereschith rábba*, fol. 17. col. 4., in the sixty-fourth *Paraschá*, though with a slight variation. Concerning the law of the mixing of foods, about which information is given in Chapter 16 of Buxtorff's expanded *Judenschul*, the following is also written in Rabbi Bechai's commentary on the Five Books of Moses, fol. 21. col. 3., in the *Paraschá Lech lechá*: אברהם אבינו ע"ה רצה לקיים ענין התורה והעבודה וכמו שדרשו רבותינו ז"ל קיים אברהם אבינו אפילו עירובי that is: Our father Abraham, upon whom be peace, kept the Law and the service of God, and indeed even the mixing of foods. However, since it is read in Abarbanel's little book *Rosch amaná*, fol. 6. col. 1.: אמרו שלמה תקן עירובין that is: They (namely, our sages) say that Solomon instituted or established the mixing of foods, I would very much like to know how it can be reconciled that Abraham observed this practice, and yet Solomon was the first to have devised and established it.

Regarding the patriarch Isaac, Rabbi Bechai teaches in his aforementioned commentary on the Five Books of Moses, fol. 29. col. 3., in the *Parascha Vajéra*, that Isaac was set to learning the Law in the third year of his age, where he speaks thus: מה שאיחר אברהם לעשות משתה יצחק עד יום הגמל אותו: יתכן לפרש שביום גמלו הטיו לתלמוד תורה ואין לתמוה שהרי בן ג' שנים הכיר אברהם את בוראו על כן לא רצה לעשות הסעודה לא ביום המילה והניח הדבר עד יום הגמלו אותו כדי שישמח בבנו בשמחת התורה שכתוב בה פקודי י"י ישרים that is, that Abraham's postponement of the feast on account of Isaac until the day on which he was weaned must be interpreted to mean that from the day on which he weaned him, he delivered him over to the learning of the Law; and one need not wonder at this, for behold, when Abraham was only three years old, he recognized his Creator, and for this reason Abraham wished to hold the feast neither on the day of Isaac's birth nor on the day of his circumcision, but let the matter stand until he was weaned, so that he might rejoice over his son through the joy of the Law, of which it is written (Ps 19:9): “The commandments of the Lord are right, and rejoice the heart”; and just as it is written (Isa 28:9): “Whom shall he then teach knowledge, and to whom shall he make the thing heard to be understood? Those who are weaned from milk.” That Abraham recognized his Creator in the third year of his age is also stated in the Talmudic tractate *Nedarim*, fol. 32. col. 1., and in *Bereschith Rabba*, in the ninety-fifth *Parascha*, fol. 87. col. 1. And among the foolish Jews this is an entirely settled matter, that he was so intelligent in his third year. Indeed, it is read of *Ben Sira* in the little book *Ben Sira*, fol. 2. col. 2. and fol. 3.

col. 1. 2., that he not only spoke while still in his mother's womb, but also, as soon as he was born, was very intelligent and spoke rationally about many things.

There is no cause for wonder at this, since Rabbi Salomon Jarchi writes in his commentary on Gen 25:20 that Rebecca, when Isaac married her, was only three years old, where he states: כשבא אברהם מהר המוריה נתבשר שנולדה רבקה ויצחק היה בן ל"ז שנים שהרי או בפרק מתה שרה ומשנולד יצחק עד עקדה שנה ל"ז היו ובם צ' היתה כשנולד יצחק ובת ק"כ כשמתה שנ' ויהיו חיי שרה וגו' הרי ליצחק ל"ז שנים ובו בפרק נולדה רבקה המתין that is: when Abraham came from Mount Moriah, he received the joyful news that Rebecca had been born, and Isaac was at that time thirty-seven years old, and Sara died at that very same time. And from the time that Isaac was born until Sara died, thirty-seven years had passed, and Sara was ninety years old when Isaac was born, and one hundred and twenty-seven years old when she died, as it is said (Gen 23:1): Sara was one hundred and twenty-seven years old. Behold, thirty-seven years, which was Isaac's age. At that very same time Rebecca was born, and after he had waited three years for her, until she became fit for marital cohabitation, he took her as his wife. Rebecca must therefore, according to this account, have already been of understanding in her third year. That a daughter who is three years old is fit for sexual intercourse is taught in the book *Emek hammelech* fol. 103, col. 4, cap. 95, under the title *Schaär Kirjath arba*, in these words: אמרו חז"ל אין האשה ראויה לביאה עד שתהא בת שלש שנים ויום אחד that is: our Sages, of blessed memory, say that a woman is not fit for marital cohabitation until she is three years and one day old, which is also confirmed in the Talmud in the tractate *Avoda sara* fol. 37, col. 1. And in the tractate *Sanhedrin* it is read at fol. 55, col. 2: בת שלש שנים ויום אחד מתקדשת בביאה that is: a daughter who is three years and one day old is betrothed through sexual intercourse.

But returning to the subject of the patriarchs' study of the Law, it is reported of Jacob in the *Jalkut Shimoni* on the first book of Moses, *numero 110, fol. 32, col. 3*: ויעקב איש תם יושב אהלים שני אהלים: בית מדרשו של שם ובית מדרשו של עבר, that is: And Jacob was an upright man and dwelt in tents (as may be seen in Gen 25:27); he dwelt in two tents, in the school of Shem and in the school of Eber. Upon this follows: יעקב הלך בדרך החיים שהיה יושב אהלים ועוסק בתורה כל ימיו, that is: Jacob walked the path of life, inasmuch as he dwelt in the tents and studied the Law as long as he lived. And in Rabbi *Bechai's* commentary on the five books of Moses, in the Parashah *Vajechi*, fol. 58, col. 3, on the words of Gen 48:22, "With my sword," after he has explained them, it is written as follows: או יהיה בחרבי בזכות התורה שהיו האבות דעצה בשכלם וקיימו אותה עד שלא נתנה: וכן דרשו ביעקב עם לבן גרתי שקיים מצות, that is: Or the words "with a sword" signify as much as "through the merit of the Law," for behold, the fathers knew it from their own understanding and observed it before it was given. And thus the words (Gen 32:4), "I have sojourned with Laban as a stranger," are interpreted of Jacob to mean that under his dominion he observed the six hundred and thirteen commandments. In the lesser *Jalkut Reuven*, under the title *Sachuch*, num. 15, the following is also read: מפני מה זכה יעקב לחיים שלא בצער ושלא ביצר הרע כזמה שעתיד הק"ב ליתן לצדיקים לעתיד לבוא מפני שהיה בבית המדרש מקטנותו ועד זקנותו בקיא במקרא במשנה הלכות ואגדות שנאמר ויעקב איש תם יושב אהלים, that is: Why did Jacob become worthy of living without pain (and sorrow) and without *jetzer hara*, that is, evil disposition and nature, just as the blessed God will grant to the righteous in the time to come: because from his youth until his old age he was in the school, and was well versed in the Bible and in the Mishnah (that is, in the Talmud), and well versed in the Halachoth (or *Halachas*), that is, decisions, as well as in the *Aggadoth* (or *Aggados*), that is, entertaining narratives. Likewise it is written in the *Jalkut*

again, as it is said (Gen 4:7): “Sin lies at the door.” This fable is taken from the great book of lies, the Talmud, in which, in the tractate *Nidda*, fol. 30. col. 2., it is described how the child lies in its mother’s womb, and the following passage comes after that: ונר דלוק לו על ראשו וצופה ומביט מסוף העולם ועד סופו שנ’ בהלו נרו עלי ראשי לאורו אלך חשך ואל תתמה שהרי אדם ישן כאן ורואה חלום באספמיה ואין לך ימים שאדם שרוי בטובה יותר מאותן הימים שנ’ מי יתנני כירחי קדם כימי אלוה ישמרני ואיזה ימים שיש בהם ירחים ואין בהם שנים הוי אומר אלו ירחי לידה ומלמדין אותו כל התורה שנ’ ויורני ויאמר לי יתמוך דברי לבך שמר מצותי וחיה ואומר בסוד אלוה עלי אהלי מאי ואומר וכי תימא נביא הוא דקאמר תא שמע בסוד אלוה עלי אהלי וכיון שבא לאור העולם בא מלאך וסטרו על פיו ומשכחו כל התורה כולה שנ’ לפתח חטאת רובץ ואינו יוצא משם עד שמשביעין אותו שנ’ כי לך תכרע כל ברך תשבע כל לשון כי לך תכרע כל ברך זה יום המיתה שנ’ לפניו יכרעו כל יודעי עפר תשבע כל לשון זה יום הלידה שנ’ נקי כפים ובר לבב אשר לא נשא לשוא נפשו ולא נשבע למרמה: ומה היא השבועה שמשביעין אותו הוי צדיק ואל תהי רשע ואפילו כל העולם כולו אומרים לך צדיק אתה היה בעיניך כרשע הוי יודע שהקב”ה טהור ומשרתו טהורים ונשמה that is: And upon his head שנתן כך טהורה היא אם אתה משמרה בטהרה מוטב ואם לאו הריני: ונר דלוק על ראשו: a light burns for him, and he gazes and sees from one end of the world to the other, as it is said (Job 29:3): “When His lamp shone upon my head, and by His light I walked through darkness.” But you must not wonder at this, for a man sleeps here and sees a dream in Spain. There are also no days in which it goes better for a person than in those same days (when he is in his mother’s womb), as it is said (Job 29:2): “Oh, that I were as in months past, in the days when God watched over me!” What kind of days are those, then, in which there are months but no years? Say: those are the months of birth. It (namely, the child) is also taught the entire Law, as it is said (Prov 4:4): “And he taught me, and said to me: let your heart receive my words, keep my commandments, and live.” And he (Job) says (Job 29:4): “When the secret of God was upon my tent.” What does this mean, that (Job) says this? If you would say that he was a prophet and spoke it thus, then come and hear: (I answer this, for it is indeed written that he said:) “When the secret of God was upon my tent.” But after the child comes into the air of the world (and is born), an angel comes and strikes it upon its mouth, and causes it to forget the entire Law, as it is said (Gen 4:7): “Sin lies at the door.” It does not go forth, however, until it has been made to swear, as it is said (Isa 45:23): “For to you (though it should read: to me) shall every knee bow, and every tongue swear.” (The words) “For to you shall every knee bow” signify the day of death, as it is said (Ps 22:30): “Before me (though it should read: before Him) shall bow all who go down to the dust.” (And the words:) “And every tongue swear” signify the day of birth, as it is said (Ps 24:4): “He who has clean hands and a pure heart, who has not lifted up his soul to vanity, and has not sworn deceitfully.” What kind of oath is it, then, with which it is made to swear? (One says to it:) Be righteous (or pious) and not wicked, and even if the whole world were to say to you, “You are righteous,” still regard yourself as though you were wicked; and know that the holy and blessed God is pure, and His servants are pure, and the soul that He has placed within you is pure. If you preserve it in purity, it is well; but if not, behold, I will take it from you again.

In Rabbi Aharon Shmuel’s book *Nischmárh adam*, the following is also read concerning this matter at fol. 26, col. 1, in the 6th chapter: ונוכל עוד לומר על דרך מאר”ל שבבטן אמו לומד האדם כל התורה כולה: ונשיצא לאור העולם בא מלאך וסטרו על פיו ומשכח ממנו כל התורה כולה ואחר כך כשיגדל ובעל אבידה מחזר על אבידתו וגע לחפש אחר האבידה לאור הנר השכלי אז ימצא חכמה ודעת מה שסובב ממנו ועל כן אמר הכתוב אשרי אדם מצא חכמה וגו’ בל’ מציאה עד”ש אם תבקשנה ככסף וכמטמונים תחפשנה אז תבין יראת ה’ ודעת אלהים תמצא ונודע שהעיון בתורה היא דעת אלהים וזהו שאמרנו על פסוק כי חיים הם למוצאיהם ולכל בשרו מרפא והכוונה כי מציאת התורה שאבדה ממנו

משכבר יצא לאור העולם הוא חיים בעולם הבא חיים נצחיים ולכל בשרו מרפא שנתרפא ממכתו שסטריו המלאך על פיו That is: We can also speak further, according to what our Rabbis, of blessed memory, have said, namely that a person learns the entire Law in his mother's womb, but when he comes out into the air of the world, an angel comes and strikes him upon his mouth, causing him to forget the entire Law. Afterwards, however, when he grows up and, like one who has lost something, goes in search of what he has lost and endeavors to seek the lost thing by the light of the lantern of reason, he then finds the wisdom and knowledge which he had lost. For this reason Scripture says (Prov 3:13): "Blessed is the man who finds wisdom," etc., and uses the word "find," in accordance with what is written (Prov 2:4-5): "If you seek her (namely, wisdom) like silver, and search for her like treasures, then you will understand the fear of the Lord, and find the knowledge of God." Now it is well known that the contemplation of the Law is the knowledge of God, and this is what we say concerning the words (Prov 4:22): "For they (namely, the words of God) are life to those who find them, and a medicine to all his flesh," the meaning and sense of which is this: that the finding of the Law, which he lost when he came out into the air of the world, is life, and in the world to come eternal life, and likewise a medicine to all his flesh, in that he is healed of the blow which the angel struck upon his mouth, through which he forgot the Law, and thereby is healed of his wound, for he returns to what he was before. On this matter one may also consult the book *Avodáth hakkódesch*, fol. 42, col. 1, in the 23rd chapter, under the title *Chelek haavóda*, as well as the book *Ben düath* (or *dáas*), fol. 10, col. 1, on the eighth Psalm.

The Jews furthermore teach that the written Law cannot be understood without the oral Law, but must be explained by means of it, and they hold their *Talmud* in far higher esteem than the Bible, imagining also that everything their rabbis have taught and still teach is necessarily to be believed and followed. That the written Law cannot be understood without the oral Law is written in the book *Cad hakkémach*, fol. 77, col. 3, as follows: חמשה סדריים אלו הם תורה שבעל פה כי עקר התורה היא תורה שבעל פה: that is, The six *Sedarim*, or orders (of the Talmud), are the oral Law, for the foundation or chief work of the Law is the oral Law, since the written Law cannot be explained except through the oral Law. And in the book *Misbeäch hassahaf* by Rabbi *Schlómo ben Mórdechai*, the following is read in the fifth chapter: אי אפשר לעמוד על עיקר: תורתנו הקדושה שהיא תורה שבכתב כי אם על ידי תורה שבעל פה: that is, It is impossible for us to stand upon the foundation of our holy Law, which is the written Law, otherwise than through the oral Law, which is its interpretation. Rabbi *Joseph Gekatilia* also writes in his book *Scháare órah*, fol. 11, col. 2, concerning this as follows: תורה שבכתב על ידי תורה שבעל פה נדרשת וגו' ושתי התורות מתדבקות כשני: that is, The written Law is explained through the oral Law, etc., and these two Laws cleave to one another like two young twin roes; and whoever separates them from one another, of such a one it is said (from Prov 16:28): A whisperer separates the teacher, and such a person is as one who has no God at all.

That the Talmud is held in higher esteem by the Jews than the Bible, I prove from the fact that in the Talmudic tractate *Báva mezia*, fol. 33, col. 1, the following is written: תנו רבנן העוסקין במקרא מדה ואינה: מדה במשנה מדה ונוטלין עליה שכר גמרא אין לך מדה גדולה מזו: that is, Our rabbis teach: those who study the Bible do something that is a virtue, or also not a virtue; those who study the Mishnah do something that is a virtue, and receive a reward for it; but those who study the Gemara do something that is the greatest virtue. This is also found in the fifteenth chapter of *Massecheth Sopherim*, fol. 13, col. 2,

which they shall tell thee, thou shalt do; thou shalt not decline from the word which they shall show thee, to the right hand, nor to the left,” in the following manner: אפילו אומר לך על ימין שהוא שמאל ועל That is: Even if he (namely the judge, who among the Jews must be a rabbi) tells you that the right hand is the left and the left is the right (you must still do what he tells you), and how much more so when he tells you that the right is the right and the left is the left. The very same thing is also taught by Rabbi Bechai in his commentary on the aforementioned words of Deut 17:11, *fol. 207. col. 2.*, in the Parashah *Schophetim*, where he additionally states: אף על פי שאינו בחכמא כשאר השופטים שהיו לפניו צריך אתה לשמוע לו That is: Even if he is not as wise as other judges who came before him, you are nonetheless obligated to obey him.

No one is permitted to contradict his rabbi or oppose him, as can be seen in the Talmudic tractate *Sanhedrin fol. 110. col. 1.*, where it is written: אמר רב חסדא כל החולק על רבו כחולק על השכינה שנאמר בהצותם על יי'. אמר רב אמר בר חנינא כל העושה מריבה עם רבו כעושה עם שכינה שנאמר המה מי מריבה אשר רבו בני ישראל על יי'. אמר רבי חנינא בר פפא כל המתרעם על רבו כאלו מתרעם על שכינה שנאמר לא עלינו הלונותיכם כי אם ישראל על יי'. That is: Rav Chasda has said, whoever contradicts his rabbi or teacher does just as much as if he were contradicting the Divine Majesty, as it is said (Num 26:9): when they rose up against the Lord. Rav has said, reporting what the son of Channina said: whoever quarrels with his rabbi does just as much as if he were quarreling with the Divine Majesty, as it is said (Num 20:13): This is the water of strife, over which the children of Israel strove with the Lord. *Rabbi Channina*, the son of *Papa*, has said: whoever murmurs against his rabbi does just as much as if he were murmuring against God, as it is said (Exod 16:8): Your murmuring is not against us, but against the Lord. This is also found in the *Jalkut Schimoni* on the Five Books of Moses, *numero 258, fol. 74, col. 2.*, and in the book *Menorath hammaor, fol. 20, col. 1.*, under the title *Ner scheni, perek scheni, kelal schevii, chelek scheni*. In the last-mentioned book, however, the *Menorath hammaor*, the following words precede it: אף על פי שהחולק עם כל אדם גורם כל הרעות שבעולם החולק עם רבו הוא עון פלילי ודבק עולם ונחשב: that is, Although the one who quarrels with any person whatsoever causes all the evil in the world, yet the one who quarrels with his rabbi commits a transgression that must be brought before the judges, and destroys the world, and it is reckoned to him as though he were quarreling with God.

What punishment those deserve who transgress the sayings of the Rabbis is taught by the Talmud in the tractate *Erúvin, fol. 21, col. 2.*, in these words: העובר על דברי סופרים חייב מיתה, that is, Whoever transgresses the words of the scribes is guilty of death. By these words of the scribes, however, Rabbi *Salomon Jarchi* understands, in his commentary thereon, everything that the Rabbis newly devised and commanded, and he calls them there: דברי סופרים חדשים שנתחדשו בכל דור ודור לגזור גזר, that is, The new words of the scribes, which have been newly introduced in every generation, in order to make a fence and hedge around the Law. So too is it read in Rabbi *Bechai's* commentary on the five books of Moses, in the *Parascha Tásría, fol. 105, col. 2.*: עובר על דברי חכמים חייב מיתה: שנאמר כה אמר יי' אלהי ישראל ארור האיש אשר לא ישמע את דברי הברית הזאת, that is, Whoever transgresses the words of the sages is worthy of death, as it is said (Jer 11:3): Thus speaks the Lord, the God of Israel, cursed be he who does not obey the words of this covenant. This is also to be found in the tractate *Avóda sára, fol. 27, col. 2.*, in the *Tosephóth*. And in the book *Schylchán áruch*, in Part II, *Jóre Déa*, number 334, §. 43, *fol. 306, col. 1.*, it is taught: המבזה את האדם ואלו הם א' המבזה: את החכם אפילו לאחר מותו. ב' המבזה שליח בית דין. ג' הקורא לחבירו עבד. ד' המזלזל בדבר אחד מדברי סופרים ואין

צריך לומר מדברי תורה וגו' that is, For twenty-four things (or causes) a person is placed under the ban, and they are as follows. First, one who despises a sage, even if it occurs after that person's death. Second, one who despises a person sent by the court. Third, one who calls his fellow a slave. Fourth, one who scorns a single word of what the scribes have said (and it is not necessary to mention the words of the Law), etc. From this it is therefore evident how highly the Rabbis' teachings and interpretations are to be esteemed, and how carefully they are to be observed.

Since the teaching of the Rabbis is held in such high esteem, it is easy to conclude that they must also be greatly honored and feared. On this subject, the book *Menoráth hamma'or*, fol. 68. col. 1., in the first chapter, under the title *Ner revii, kelál revii, chélek schéni*, teaches as follows: אף על פי שחייב אדם לכבד לתלמידי חכמים ולירא מהם גדול הוא חייבו בשכבוד את רבותיו ויירא מהם השוו רבותינו מורא רבו של אדם כמורא שמים כמו ששנינו בפירק שני מאבות ר' אליעזר אומר יהי כבוד תלמידה חביב עליה כשלף וכבוד חבירה כמורא שמים (that is, the wise and learned men; and in former times not only those who were disciples of the sages were so called, but also those who had attained the name of sages and were the most learned were, out of humility, called disciples of the sages) and to fear them, he is nonetheless especially obligated to honor his Rabbis or teachers and to stand in fear of them; and our Rabbis have equated the fear of a person's Rabbi with the fear of God, as we learn in the second chapter of the tractate *Avóth* (or *óvos*), where Rabbi Eliezer is said to have stated: Let the honor of your disciple be as dear to you as your own honor, and the honor of your companion as the fear of your Rabbi, but the fear of your Rabbi as the fear of God. And in the book *Nevé schalom*, under the second chapter of the fifth *Maamar*, fol. 63. col. 1., one reads: ידוע שהאב הוא המוליד והמציר החלק הנכבד והחשוב והמשבח הוא הראוי ליקרא אב אמתי מאותו שלא יוליד רק החלק הנחסר ולכן ראוי שיתכבדו החכמים המולידים אותם העצמות שהוא הצורה השכלית כי הם האבות באמת כמו שאמרו רבותינו ז"ל מורא רבך כמורא שמים ואמרו על רבי מאיר שהיה דורש כל אמתין שבתורה וכשהגיע לפסוק את יי אליהו תירא גרע לאחוריו עד שדרש ואמר את יי תירא לרבות תלמידי חכמים that is: It is well known that the father who begets and forms the most excellent and praiseworthy part of a person is more worthy to be called a true father than the one who begets only the deficient part. It is therefore fitting that the sages be honored, since they beget the true essence, namely the rational form or nature; for they are the fathers in truth, as our Rabbis, of blessed memory, say: the fear of your teacher is equal to the fear of God. It is also said of Rabbi Meir that he expounded all the *Eth* (which is for the most part a marker of the accusative) that occur in the Law, and that when he came to the verse (Deut 6:13) *Eth Jehova Elohécha tira*, that is, "You shall fear the Lord your God," he went back and gave his exposition of it, saying: you shall fear the Lord, and the disciples of the sages are likewise included (in this commandment).

On this topic, *Rabbi Moses bar Maimon* also writes in his book *Jad chasaka*, in the first part, in the *Tractate Talmud Torah*, that is, On the Study of the Law, in the fifth chapter, *numero 1*, as follows: כשם שאדם מצווה בכבוד אביו וביראתו כך הוא חייב בכבוד רבו וביראתו יתר מאביו שאביו מביאו לחיי העולם הזה ורבו שלימדו חכמה מביאו לחיי העולם הבא. ראה אבדת אביו ואבדת רבו של רבו קודמת לשל אביו. אביו ורבו נשואים במשא מניה את של רבו ואחר כך של אביו. אביו ורבו שבוים בשביה פודה את רבו ואחר כך פודה את אביו. ואם היה אביו תלמיד חכם פודה את אביו תחלה וכן אם היה אביו תלמיד חכם אף על פי שאינו שקול כנגד רבו משיב אבדתו ואחר כך משיב אבדת רבו. ואין לך כבוד גדול מכבוד הרב ולא מורא ממורא הרב. אמרו חכמים מורא רבך כמורא שמים that is: Just as a man is commanded to honor and fear his father, so too is he obligated to honor and fear his teacher more than his father; for his father brought him into the life of this world, but his

teacher, who taught him wisdom, brings him to the life to come (that is, eternal life). If a man has seen something that his father has lost, and also something that his teacher has lost, that which his teacher has lost takes precedence over that which his father has lost (in that he should restore it to him). If his father and his teacher are both laden with a burden, he first helps his teacher to unload it, and afterward his father. If his father and his teacher are sitting in captivity, he first ransoms his teacher, and afterward ransoms his father. But if his father is a disciple of a wise man (that is, a scholar or learned man), he ransoms his father first. Likewise, if his father is a disciple of a wise man (that is, a scholar), even if he is not equal to his teacher, he nonetheless returns his lost property to him first, and afterward restores his teacher's lost property as well. There is no greater honor than that which is owed to the teacher, nor any greater fear than that with which the teacher is to be feared. The sages say: the fear of your teacher shall be equal to the fear of God. The same is also found in the book *Shulchan Aruch*, in the part *Yoreh Deah*, fol. 214, col. 1, numero 242, and in the last-mentioned passage of the first chapter of the book *Menorath Hamaor*, fol. 68, col. 1. And in the second column, in the second chapter of the same work, it is taught that one must rise before a teacher in his honor, where the words read as follows: תלמיד לרבו מובהק חייב לקום מפניו משראהו כמלוא עיניו כדגרסינן פרק קמא דקדושין דף ל"ג תנא אי זו היא קימה שיש בה הודור הוי אומר זה ארבע אמות. אמר אביי לא אמרן אלא ברבו שאינו מובהק אבל ברבו מובהק כמלוא עיניו that is: A disciple is obligated to rise before his teacher, who is an eminent man, as soon as he sees him, as far as he can see him, as we read in the first chapter of the tractate *Kiddushin* (fol. 36, col. 1). We learn: what kind of rising is it in which an act of honor is present? Say: when it occurs at a distance of four cubits from him. *Abaye* says: we say this only of a teacher who is not an eminent man; but as for a teacher who is an eminent man, one must rise before him as far as one can see him. Immediately thereafter follows: כל תלמיד חכם שאינו עומד מפני רבו נקרא רשע ואינו מאריך ימים ואינו משתכח תלמודו משתכח שנ' טוב לא יהיה לרשע ולא יאריך ימים כצל אשר איננו ירא מלפני אלהים: ימרא זו איני יודע מה היא כשהוא אומר ויראת מאלהיך הוי אומר מורא that is: Every wise disciple who does not rise before his teacher is called wicked, and does not live long, and forgets what he has learned, as it is said (Eccl 8:13): It will not go well with the wicked, and he will not lengthen his days like a shadow, because he does not fear before God. I do not understand what kind of fear is meant when it is said (Lev 19:14): You shall fear your God. Say that by such fear, rising is meant. Finally, it is noted there: על בן יהא מזהר כל אדם לקום מפני רבו that is: Therefore, every person should be warned (or diligent) to rise before his teacher and to serve him, and this will be reckoned to him as though he were serving the Divine Majesty. And in the Talmudic tractate *Makkot* (or *Makkos*), it is read at fol. 24, col. 1, that King Jehoshaphat observed this practice, where it is written: ואת יראי יי' יכבד זה יהושפט מלך יהודה: that is (what do the words of Ps 15:4 mean): Who honors those who fear the Lord? These words refer to Jehoshaphat, the king of Judah, who, whenever he saw a wise man, rose from his throne, embraced him, kissed him, and called him my father, my lord.

One is also supposed to derive a special benefit from being present at a meal with a rabbi, and *Tractate Berachoth* (or *Berochos*) fol. 64. col. 1. indicates this with the following words: אמר רבי אבין הלוי כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו השכינה שנאמר ויבא אהרן וכל זקני ישראל לאכול לחם עם חותן משה לפני האלהים וכי לפני אלהים אכלו והלא לפני משה אכלו אלא לומר לך כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה כאילו נהנה מזיו שכינה, that is: Rabbi *Abbin* the Levite has said: whoever enjoys anything at a meal at which a sage is present receives as much benefit as if he were enjoying the radiance of the Divine Majesty, as it is said (Exod 18:12): “Then Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law before God.” What! Did they then eat before God? Did they not eat before *Moses*? But you must say: everyone who enjoys anything at a meal at which a sage is present does as much as if he were enjoying the radiance of the Divine Majesty. So also in the book *Neveh shalom* fol. 156. col. 1., at the beginning of the third chapter of the ninth *Maamar*, one reads: כל המכניס תלמיד חכם בתוך ביתו ומאכילהו ומשקהו ומנהגו מנכסיו מעלה עליו הכתוב כאלו מקריב תמיד, that is: concerning everyone who allows a disciple of a sage (that is, a rabbi) to enter his house, and gives him food and drink, and allows him to enjoy something from his possessions, Scripture counts it as though he were offering sacrifices daily, as it is written (2 Kgs 4:9, concerning *Elisha*): “He passes by us continually.” And in the Talmudic Tractate *Kethuvoth*, fol. 111. col. 2., it is written: במשיא בתו לתלמיד חכם והעושה פרקמטיא לתלמידי חכמים והמהנה תלמידי חכמים מנכסיו מעלה עליו הכתוב כאלו מדבק בשכינה, that is: whoever gives his daughter in marriage to a disciple of a sage (that is, to a rabbi), and conducts business on behalf of the disciples of the sages, and allows them to enjoy something from his possessions, cleaves, as it were, to the Divine Majesty. Without doubt, however, the sponging rabbis have put forward this teaching for the purpose of ensuring that people will eagerly invite them as guests and fill their bellies handsomely, and also so that they might obtain wealthy wives and gifts.

that is: Our Rabbis teach that a man should always sell everything he has and marry the daughter of a scholar; if he cannot find the daughter of a scholar, he should take the daughter of the most

eminent men of that time; if he cannot find the daughter of the most eminent men of that time, he should marry the daughter of the heads of the synagogues; if he cannot find the daughter of the heads of the synagogues, he should take the daughter of an alms-collector; if he cannot find the daughter of an alms-collector, he should take the daughter of a schoolmaster who teaches boys; and he should not take the daughter of the *am me-háárez*, that is, of the *idiots*, or of those who have studied nothing, for they are an abomination, and their wives are vermin, and of their daughters it is said (Deut 27:21): Cursed be he who lies with any beast. It is taught that the Rabbi says: it is forbidden for an *am háárez*, that is, an idiot or unlearned person, to eat the flesh of cattle, as it is said (Lev 11:46): This is the law of the animals and the birds. To everyone who studies in the Law it is permitted to eat the flesh of animals and birds; but whoever does not study in the Law, it is forbidden for him to eat the flesh of animals and birds. Rabbi Eliezer said: it is permitted to cut the throat of one who has learned nothing on the Day of Atonement when it falls on the Sabbath. Thereupon his disciples said to him: Rabbi, say rather that it is permitted to slaughter or butcher him. But he answered them: the latter (namely, slaughtering) requires that a blessing be spoken over it, whereas the former (namely, cutting the throat) requires no blessing. Rabbi Eliezer said: it is forbidden to join oneself to an unlearned person on the road and to accompany him as a traveling companion, as it is said (Deut 30:20): For that is your life and the length of your days. He does not spare his own life (in that he does not take care to study, in order to live long); how much less then will he spare the life of his companion. Rabbi Samuel, the son of Nachmani, said that Rabbi Jòchanan had declared: it is permitted to split open an *am háárez*, that is, an idiot or unlearned person, like a fish. Rabbi Samuel said: one must begin from his back. It is taught that Rabbi Akkiva said that when he was an *am háárez* or idiot, he said: Would to God I had a scholar, I would bite him like a donkey. But when his disciples said to him: Rabbi, say rather like a dog; he answered them: the latter (namely the dog) bites and breaks the bone, but the former (namely the donkey) bites and does not break the bone. It is taught that Rabbi Meir said: whoever gives his daughter in marriage to an idiot or unlearned person does as much as if he bound her and threw her before a lion; just as a lion tramples (or tears apart) and devours, and is not ashamed, so too an idiot beats and lies with his wife, and is not ashamed. It is taught that Rabbi Elieser said: if we did not need them (the unlearned) in business and commerce (that is, for their food and assistance, as Rabbi Solomon Jarchi explains), they would kill us. Rabbi Chija teaches: whoever studies the Law before an idiot does as much as if he lay with his betrothed bride before that person's face, as it is said (Deut 33:4): Moses commanded us the Law. מורסח *moráscha*, that is, as an inheritance; read not *moráscha*, that is, as an inheritance, but מאורסה *meorása*, that is, betrothed. The hatred that idiots bear toward scholars is greater than the hatred that idolaters bear toward Israel, and their wives hate them even more than they do. Further, it follows in the same place: תנו רבנן ששה דברים נאמרו בעמי הארץ אין מוסרין להן עדות ואין מקבלין ממנו עדות ואין מגלין להן סוד ואין ממנין אותן אפטרופוס על היתומים ואין ממנין אותן אפטרופוס על קופה של צדקה ואין מתלוין עמיהן בדרך וי"א אף אין מכריזין על אבידתן (that is: Our Rabbis teach that six things are said concerning the *ámme huárez*, that is, idiots. One gives them no testimony, and likewise accepts no testimony from any one of them; one also reveals no secret to them; one also appoints them as guardians over no orphans; one also does not place them over the alms-chest; one also does not join their company on the road. There are also some who say that one should not have their lost property publicly proclaimed, so that they may not thereby recover it.)

Since the Jews are so foolish as to hold that everything their rabbis do is done very well and in accordance with the Law, and therefore pay close attention to their deeds so that they may follow them like apes, I must also bring forward here something from the *Talmud* on this subject, where in the tractate *Berachóth* (or *Beróchos*) fol. 62. col. 1. it is written as follows: ותניא אמר רבי עקיבא: פעם אחת נכנסתי אחר רבי יהושע לבית הכסא ולמדתי ממנו ג' דברים למדתי שאין נפנין מזרח ומערב אלא צפון ודרום ולמדתי שאין נפרעין מיושב ולמדתי שאין מקנחין בימין אלא בשמאל אמר לו בן עזאי עד כאן העזת פניך ברבך א"ל ותורה היא וללמד אני צריך. תניא בן עזאי אומר פעם אחת נכנסתי אחר רבי עקיבא לבית הכסא ולמדתי ממנו ג' דברים למדתי שאין נפנין מזרח ומערב אלא צפון ודרום ולמדתי שאין נפרעין מעומד אלא מיושב ולמדתי שאין מקנחין בימין אלא בשמאל אמר לו רבי יהודה עד כאן העזת פניך ברבך אמר לו תורה היא וללמד אני צריך *that is: It is taught that Rabbi Akkiva said: I once followed Rabbi Jehoscha into the privy, and learned three things from him. I learned that one (with all due respect) relieves oneself not facing east and west, but rather facing north and south; and I learned that one does not expose oneself standing, but rather sitting; and I also learned that one wipes oneself not with the right hand, but with the left. When the son of Asai then said to him, "Have you dared to be so shameless and impudent toward your teacher?"*, he answered him: *"It is the Law, and I have need to learn."* It is taught that the son of Asai said: *I once followed Rabbi Akkiva into the privy, and learned three things from him. I learned that one relieves oneself not facing east and west, but rather facing north and south; and I learned that one does not expose oneself standing, but rather sitting; and I also learned that one wipes oneself not with the right hand, but with the left. When Rabbi Jehuda then said to him, "Have you dared to be so impudent toward your teacher?"*, he answered him: *"It is the Law, and I must learn."* Were not these two meddlesome fools? Yet Raf Cahana was still more meddlesome than either of them, of whom the following is read immediately thereafter: רב כהנא על גגא זתתי פורייה דרב שמעיה דשתה ושחק ועשה צרכיו א"ל דמי פומיה דאבא כדלא שריף תבשילא אמר ליה כהנא הכא את פוק ולא ארח ארעא אמר ליה *that is: Raf Cahana once went into the Raf's chamber and lay down beneath his bedstead, and when he heard him conversing with his wife, amusing himself, and attending to his business, he said to him: "The mouth of my father" (that is, of my teacher) "is like one whose food has not been scorched."* Thereupon the Raf said to him: *"Cahana, are you here? Go out, for it is not the custom of the world" (to enter one's chamber in such a manner and to listen in);* but he answered him: *"It is the Law, and I have need to learn."* The very same thing is also found in the Talmudic tractate *Chagiga* fol. 5. col. 2. From all this, however, it is sufficiently evident how senseless the Jews are, in that they receive everything done by their rabbis as though it had been commanded by the Law to do all of it; and therefore it is also no wonder that so many erroneous human ordinances have crept in among them, all of which they now regard as the Law. But let this be enough said concerning the rabbis.

To return now to the *Talmud*, or the oral law of the Jews: it is known from the foregoing that they firmly believe everything contained therein to be the Word of God, which Moses learned on Mount Sinai, or even in heaven itself, and brought down with him. But these hardened people are greatly mistaken in their imagination, as I shall demonstrate to them with the following weighty grounds and substantial reasons.

The first reason is this: because there are many things contained therein that are diminishing, mocking, and contemptuous toward the Divine Majesty, indeed outright blasphemous against it, as has been shown at length above in the first chapter. How, then, can such a book have come from

God? Would God have taught Moses such unseemly things, things that run directly contrary to His divine nature? This can certainly be said by no one other than one who is utterly deprived of all sound reason and does not know what God is and wherein His attributes consist.

The second reason why the *Talmud* is not the Word of God is this: because many things are taught therein which do not at all agree with what stands in the Holy Scripture of the Old Testament, but rather directly contradict it. For it is taught therein that there have been people who kept the entire Law, concerning which the tractate *Shabbath* (or *Shabbas*), fol. 55. col. 1. writes the following over the words of Ezek 9:6, *Umimmikdaschi tachellu*, that is, “But begin at my sanctuary”: אל תקרי מקדשי: that is, “Read not *mikdaschi*, that is, ‘my sanctuary’ or ‘temple,’ but rather *mekuddaschai*, that is, ‘my sanctified ones,’ and these are those who have kept the entire Law from Aleph to Tau (that is, from the first letter to the last).” And in the second *column* of the same place one reads: ולא משה ואהרן שקיימו כל התורה כולה מתו, that is, “Did not Moses and Aaron, who fulfilled the entire Law, also die?” With this Rabbi *Bechai* likewise agrees in the book *Cad hakkemach*, fol. 1. col. 4, and says: אף הצדיקים הגמורים שלא חטאו מעולם הם בכלל עונש, that is, “Even the perfectly righteous, who have never sinned, are subject to the punishment of death.” And in the *Yalkut Shimoni*, over the Five Books of Moses, numero 258. fol. 74. col. 2., it is taught: מה מדבר אין בו חטא אף אבות הראשונים אין בהן לא עון ולא חטא, that is, “Just as a wilderness has no transgression nor sin, so too in the first patriarchs there was no transgression nor sin.” Likewise it stands written in the Talmudic tractate *Yoma* fol. 28. col. 2.: קיים אברהם כל התורה כולה שנאמר עקב, that is, “Abraham kept the entire Law completely, as it is said (Gen 26:5): ‘Because Abraham obeyed my voice.’” In the tractate *Chagiga*, fol. 4. col. 2., it is likewise said of Samuel that when he was brought up by the sorceress at Saul’s request, as may be read in 1 Sam 28:8 etc., he took Moses with him and said to him: ולמא חס ושלום לדינא מתבעינא קום בהדאי דליכא מילתא, that is, “Perhaps I will be summoned before the court: stand by me, for there is no word in the Law that you wrote which I have not kept.” In the same manner it is also said in the tractate *Ketubot* (or *Kesuvot*) of Rabbi *Channina* that when the Angel of Death came to him, he said to him: אייתי ספר תורה וחזי מי איכא מידי דכתיב ביה ולא קיימתיה, that is, “Bring the book of the Law and see whether there is anything written therein that I have not kept.” As if he wished to say: I have kept everything and have not sinned.

On the contrary, Holy Scripture teaches that all people sin, for it is written in 1 Kgs 8:46 and 2 Chr 6:36: There is no man who does not sin; which is also confirmed in Eccl 7:21, Prov 20:9, Isa 64:6, Ps 14:2-3, and Ps 53:4. This is likewise acknowledged by Rabbi Joseph Albo in his *Sèpher Jkkarim*, in the seventh chapter of the fourth part, fol. 114, col. 1, where he says: אין צדיק בארץ אשר יעשה טוב ולא יחטא אם מעט ואם הרבה, that is, There is no righteous man upon the earth who does good and does not sin, either little or much. So too writes Aben Ezra on Prov 20:9: אין אדם שילך תמיד בתומו, that is, There is no man who walks at all times in his uprightness and does not sin. And Rabbi Jeshaiiah agrees with this in his book *Schené luchóth habberith* (or *lúchos hábberis*), fol. 170, col. 1. It is therefore likewise a great untruth, what is reported in the Talmudic book *Báva báthra* (or *Bóvo básro*), fol. 17, col. 1, in these words: שלשה שלא שלט בהן יצר הרע אלו הן אברהם יצחק ויעקב, that is, There are three over whom the *Jézer hará*, that is, the evil inclination and nature, did not hold sway, namely Abraham, Isaac, and Jacob; for it is plainly written in Gen 8:21: The *Jezer*, that is, the nature or the imagination of the human heart, is evil from his youth. Which Rabbi David Kimchi

also confesses in his commentary on Isa 43:27 in these words: האדם מטבעו בחטא כי יצר לב האדם רע: that is, Man is by his nature in sin, for the imagination of the human heart is evil from youth onward.

Concerning the sons of Eli, Hophni and Phinehas, it is written in 1 Sam 2:22 that they sinned against God by lying with the women who served at the entrance of the tent of meeting. In the Talmudic tractate *Shabbat*, however, one reads at fol. 55, col. 2: אמר רבי שמואל בר נחמני א"ר יוחנן כל האומר בני: that is, Rabbi Samuel, the son of Nachmani, said that Rabbi Jonathan had declared that whoever says the sons of Eli sinned is simply mistaken. And this is proved there in a foolish manner, with the following statement: מתוך ששהו את קיניהן שלא הלכו אצל בעליהן מעלה עליהן: that is, because they (the women) delayed with their turtledoves and did not go to their husbands, Scripture regards them (namely, the sons of Eli) as though they had lain with them. Furthermore, it is written in Gen 35:22 that Reuben lay with his father's concubine Bilhah, and thus committed incest, which was a great sin. In the aforementioned Talmudic passage, however, it is taught: אמר רבי שמואל בר נחמני אמר רבי יוחנן כל האומר ראובן חטא אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, reports that Rabbi Jonathan said that whoever says Reuben sinned is simply mistaken. And it is then stated: וישכב את בלהה פילגש אביו מלמד שבלבל מצעו של אביו ומעלה עליו הכתוב כאילו: that is, the words "and he lay with Bilhah, his father's concubine" teach that he disturbed (or brought into disorder) his father's bed, which Scripture regards as highly as if he had actually lain with her. But how does this foolish interpretation agree with what is written in Gen 49:4 and 1 Chr 5:1, where it is said that he defiled his father's bed? Furthermore, it is written in 1 Sam 8:3 that Samuel's sons turned after dishonest gain, accepted bribes, and perverted justice, which was a transgression against the law of Moses in Exod 18:21 and Deut 16:19. In the last-mentioned tractate, fol. 56, col. 1, however, it is taught: אמר ר' יוחנן כל האומר בני שמואל חטאו אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, reports that Rabbi Jonathan said that whoever says Samuel's sons sinned is simply mistaken.

But this is read of King David in 2 Sam 11:3-4, that he committed adultery with Bathsheba, the wife of Uriah, and in v. 15 it is recounted how he had Uriah killed, and in the following chapter, 2 Sam 12:9, it is to be seen that he despised the word of the Lord and had Uriah the Hittite slain by the sword of the children of Ammon, which sin the prophet Nathan laid before him by God's command. Thereupon, in the thirteenth verse, it is noted that David confessed his sin and said: **I have sinned against the Lord.** In the last-cited passage of the Talmud, however, it is written: אמר רבי שמואל בר נחמני אמר ר' יוחנן כל האומר דוד חטא אינו אלא טועה: that is, Rabbi Samuel, the son of Nachmani, says that Rabbi Jonathan said, whoever says that David sinned is mistaken. And it is put forward there that every man who went to war gave his wife a bill of divorce. The words there read as follows: אמר רבי שמואל בר נחמני אמר רבי יוחנן כל היוצא למלחמת בית דוד כותב גט כריתות לאשתו שנאמר ואת עשרת חריצי החלב האלה תביא לשר האלף ואת אחיך תפקוד לשלום ואת ערובתם תקח מאי ערובתם תני רב יוסף דברים המעורבים: that is, Rabbi Samuel says that Rabbi Jonathan said, every man who went to war in the house of David gave his wife a bill of divorce, as it is said in 1 Sam 17:18, **And (take) these ten fresh cheeses and bring them to the commander (or captain) of the thousands, and visit your brothers, whether it goes well with them, and bring עריבם arybbathám, that is, their mingling (as it is wrongly understood in the Talmud, whereas it actually means: their pledge, that is, the token by which I may recognize that they are still alive).** What does *arybbatham* mean? Rab

Joseph teaches that it signifies things mingled together that were between him and her. Concerning this, Rabbi Solomon writes in his commentary the following words: דברים המעורבים ביניהם הינו קידושין : תקח חבלל על ידי גט שתביא להם מן המלחמה that is, by the things mingled between them, understand the marriage bond; but the word *bring* means as much as: you shall annul and render void the marriage bond by means of the bill of divorce that you bring them from the war. The aforementioned Rabbi Solomon also mentions this in his commentary on 1 Sam 17:18: רבותינו אמרו גט כריתות יקח מאתם ויביא : that is, our rabbis say, he (David) was to bring a bill of divorce from them (namely his brothers) and deliver it to their wives, so that the mingling (and bond) that was between them might be dissolved. For this reason, Rabbi Lipmann also writes in his *Sepher Nizzáchon*, numero 182: כבשבע לא חטא דוד כי פנויה היתה כי כל היוצא למלחמת בית דוד גט כריתות כתב לאשתו : that is, David did not sin with Bathsheba, for she was a free woman (or widow), since every man who went out to war in the house of David wrote his wife a bill of divorce, etc.; David did not sin, since she was free, for every man who went to war in the house of David wrote his wife a bill of divorce.

We also read in 1 Kgs 11:4-7 that King Solomon, when he had grown old, was led astray into heathen idolatry through the enticement of his foreign wives, by which sin God was provoked to anger against him, as is indicated in the following ninth verse. In the aforementioned Talmudic tractate *Shabbath*, however, it is denied at fol. 56, col. 2 that he sinned; where the words read as follows: אמר רבי שמואל בר נחמני אמר רבי יונתן כל האומר שלמה חטא אינו אלא טועה : that is: Rabbi Samuel, the son of Nachmani, says that Rabbi Jonathan said, whoever says that Solomon sinned is mistaken. And it follows shortly thereafter: נשיו הטו את לבבו ללכת אחרי אלהים אחרים ולא הלך וכתיב אז יבנה שלמה במה : that is: His wives did indeed seek to incline his heart to follow after other gods, but he did not follow them. How so? For it is written (v. 7): “And Solomon built a high place for Chemosh, the abomination of the Moabites!” (This is to be understood as follows:) He wished to build it, but did not build it. Likewise, in the book *Siphre jeschenim*, fol. 32, col. 4, numero 27, mention is made of a written book called זכות אדם (*Sachuth Adam*), that is, the Innocence of Adam, in which it is maintained that Adam did not sin when he ate of the forbidden fruit.

Further, in the Talmudic tractate *báva báthra* (or *Bóvo básro*) fol. 15. col. 2., it reads as follows: אמר ר' שמואל בר נחמני אמר ר' יונתן כל האומר מלכת שבא אשה היתה אינו אלא טועה מאי מלכת שבא מלכותא דשבא : that is: Rabbi Samuel, the son of Nachmani, says that Rabbi Jonathan said that whoever claims *Malcáth Schebhá* (which we Christians rightly interpret as the Queen of Sheba) was a woman is simply mistaken. What, then, does *Malcáth Schebhá* mean? It means the kingdom (that is, the king) of Sheba. On the contrary, 1 Kgs 10:1 etc. expressly states that it was a queen, and consequently a woman, and nowhere in all of Holy Scripture, nor indeed anywhere else in any Rabbinic book, is the word *Málca* found to mean a kingdom; rather, it always means a queen. We see from this, however, how the devil, through the Rabbis in the Talmud, perverts Scripture and strives to twist that which is entirely clear and plain in God's Word into a false meaning.

The Holy Scripture teaches that God asks no one for counsel, for in Isa 40:13-14 it is said: “Who has instructed the Spirit of the Lord, and who has taught Him as a counselor? With whom has He taken counsel?” In the Talmud, however, in tractate Sanhedrin, fol. 38, col. 2, it is written thus: אמר ר' יוחנן : אין הק"ב עושה דבר אלא אם כן נמלך בפמליא של מעלה שנ' בגזירת עיריין פתגמא ובמאמר קדישין שאילתא : that is:

Rabbi Jonathan has said, the holy and blessed God does nothing unless He first takes counsel with the heavenly household (that is, with the angels), as it is said (Dan 4:17): “This matter is decreed by the watchers, and this request has been confirmed by the word of the holy ones.” Concerning this, however, Rabbi Bechai writes in his commentary on the Five Books of Moses, in the parashah *Bereschith*, fol. 8, col. 2, as follows: *אין הק"ו עושה דבר עד שמסתכל בפמליא של מעלה; וביאור הענין שהבורא ית' פועל כל פעולותיו על ידי אמצעיים. ומצינו גם כן בפשטי התורה מסייעין אל זה הענין ועל זה אמר בכאן נעשה אדם. בלשון רבים להורות על אמצעיים. that is: The holy and blessed God does nothing unless He first looks to the heavenly household (namely, the angels). This, however, is to be interpreted as meaning that the blessed Creator performs all His works through intermediaries. We also find in the literal (or plain) interpretations of the Law proofs that confirm this; for this reason (God) speaks here in the plural number: “Let us make man,” in order thereby to indicate the intermediaries (that is, the angels, through whose mediation He acts).*

That wisdom comes from God and is given by Him to mankind, we read in Ps 51:8 and 94:10, Job 32:8 and 38:36, Dan 1:17, and Eccl 2:26. For this reason Solomon also desired wisdom from Him and received it, as can be seen in 1 Kgs 3:9, 11, 12. Likewise it stands in 1 Sam 2:7 that the LORD God makes poor and rich. In the Talmudic tractate *Shabbath*, however, it is read at fol. 156, col. 1: *רבי מאיר אומר לעולם ילמד אדם לבנו אומנות נקייה וקלה ויבקש רחמים*, that is, Rabbi *Channina* says that the stars make one wise and rich. Yet the *Talmud* itself, in the tractate *Kiddushin* fol. 82, col. 2, also teaches the opposite and contradicts itself, for it states therein: *למי שהעושר והנכסים שלו שאין עניות מן האומנות ואין עשירות מן האומנות אלא למי שהעושר שלו שנ' לי הכסף ולי למי שהעושר והנכסים שלו שאין עניות מן האומנות ואין עשירות מן האומנות אלא למי שהעושר שלו שנ' לי הכסף ולי*, that is, Rabbi *Meir* says that a man should always have his son learn a clean and easy trade, and should beg for mercy from the one who possesses wealth and goods. For poverty does not come from one's trade, nor does wealth, but rather from the one who holds wealth, as it is said (Hag 2:9): Mine is both the silver and the gold, says the LORD of hosts. Likewise it is read in Ps 127:4 that children are an inheritance or gift from God; but in the Talmudic tractate *Moed Katon* at fol. 28, col. 1, and in the aforementioned tractate *Shabbath* at fol. 156, col. 1, in the *Tosephoth*, it is stated: *אמר רבא בני חיי ומזוני לאו בזכותא תליא מילתא אלא במזלא תליא מילתא*, that is, *Rabba* says that children, life, and sustenance do not depend on righteousness, but on the stars.

Usury is also forbidden in Exod 22:25 and Lev 25:35-37; in the Talmud, however, it is permitted in the tractate *Báva mezia*, fol. 75, col. 1, where the following is taught: *אמר רב יהודה אמר שמואל תלמידי חכמים מותרים ללוות זה מזה ברבית מאי טעמא מידע ידעי דרבית אסורה ומתנה הוא דיהבי אהדי. אמר רב יהודה אמר רב that is: Raf Jehuda has said that Samuel declared it is permitted for the wise to borrow from one another at usury. What is the reason? They know full well that usury is forbidden, and it is merely a gift that they give to one another. Raf Jehuda has said that Raf declared it is permitted for a man to lend to his children and his household members at usury, so that one may let them taste the flavor of usury. Drunkenness is forbidden in Isa v. 20, where it is said: “Woe to those who are heroes at drinking wine.” In the Talmudic tractate *Megilla*, by contrast, one reads at fol. 7, col. 2: *אמר רבא מיהייב איניש לבסומי בפוריא עד דלא ידע בין ארור that is: Rabba has said, a man is obligated to drink himself so drunk on the feast of Purim that he no longer knows the difference between the words “cursed be Haman” and “blessed be Mordecai.” God has forbidden in Lev 18:21 and 20:2-3 giving any of one's seed, that is, one's children, to the idol Molech, so that they should be burned for it or led through between two fires;**

in the Talmud, however, it is written in the tractate *Sanhédrin*, fol. 67, col. 2: אמר רב אחא בריה דרבא: that is: *Raf Acha*, the son of *Rabba*, has said: if someone causes all of his seed (or all of his children) to pass through, he is free (namely, from punishment), because (in the aforementioned passage, Lev 14:21) it says “and of your seed,” but not “all of your seed.” Is this not yet again a perverse interpretation of the Word of God? The foolish *Raf Acha* ought rather to have concluded that, since it is forbidden to cause any of one’s seed to pass through fire in honor of *Molech*, it is all the less permissible to lead all of one’s children through it.

That one cannot praise God enough, and that He ought always to be extolled and glorified, this is what Holy Scripture teaches; therefore David speaks in Ps 96:4: “The LORD is great and greatly to be praised.” And Ps 34:2: “I will bless the LORD at all times; His praise shall continually be in my mouth.” And Ps 145:2-3: “Every day I will bless You, and praise Your name forever and ever. Great is the LORD and greatly to be praised.” The Talmud, however, teaches the opposite, as is read in its tractate *Megilla* fol. 18, col. 1: אמר רבי אלעזר מאי דכתיב מי ימלל גבורות ה' ישמיע כל תהלתו למי נאה למלל גבורות ה' למי שיכול להשמיע כל תהלתו. אמר רבה בר בר חנא אמר רבי יוחנן המספר בשבחו של הק"ב יותר מדאי נעקר מן העולם שנאמר היסופר לו כי אדבר אם אמר איש כי יבלע That is: It is forbidden to recount the praise of the Holy and Blessed God (beyond that which is found in the customary prayers, as the preceding words indicate), for Rabbi Eliezer has said: What is that which is written (Ps 106:2): “Who can utter the mighty acts of the LORD, or declare all His praise?” To whom is it fitting to utter the mighty acts of the LORD? To him who is able to declare all His praise. *Rabba*, the grandson of *Channa*, has said that Rabbi *Jochanan* declared: whoever recounts the praise of the Holy and Blessed God more than is fitting shall be rooted out from the world, as it is said (Job 37:20): “Shall it be told Him that I speak? If a man speaks, surely he shall be swallowed up.”

God the Lord forbids, in Lev 19:31, going to diviners or divining spirits (for the word *Ofoth* or *Ofos* signifies both) and consulting them, when He says: You shall not turn to the *Ofoth*, that is, to diviners or divining spirits; and He does not wish that any such diviner should be found, as may be read in Lev 20:27 and Deut 18:11. The Talmud, however, permits in the tractate *Sanhedrin*, fol. 101. col. 1. that one may consult the devils, where the words read as follows: אין שואלין בדבר שדים בשבת ר' יוסי אומר אף בחול אסור אמר רב הונא אין הלכה כרבי יוסי ואף ר' יוסי לא אמרה אלא משום סכנה כי הא דרב יצחק בר יוסף דאיבלע בארזא ואתעביד ליה ניסא פקע ארזא ופלטיה that is, one does not consult the devils on the Sabbath. Rabbi *Jose* says it is likewise forbidden on weekdays. Rabbi *Hona* says the ruling does not follow Rabbi *Jose*; and indeed Rabbi *Jose* said this only on account of the danger (which one must fear from the devils when one consults them), and specifically in accordance with what befell *Raf Isaac*, the son of *Joseph*, who was swallowed up into a cedar tree: but a miraculous sign was wrought for him, for the cedar tree split open and cast him out.

Therefore, according to this, it is permitted to consult the devils on weekdays, although Rabbi *Jose* did not wish to allow it on account of the danger, but not because it should be forbidden by the Law. After this, the following passage occurs in the same place: תנו רבנן שרי שמן ושרי ביצים מותרין that is: Our Rabbis teach that the princes of oil and the princes of eggs are permitted. What these words mean, however, Rabbi *Solomon Jarchi* explains in his commentary on this passage with the following words: מעשה שדים שואלין על ידי שמן וקרי להו שרי שמן ויש ששואלין בשפופרת של ביצה וקרי להו שרי ביצים, that is: It is a work of the devils, whereby one consults them through oil, and these (devils)

are called princes of oil; but some consult them through an eggshell, and those (devils who are thus consulted) are called princes of eggs. According to this teaching, it is therefore permitted for Jews to consult the devils through oil or eggshells. Concerning this, there is also written in the book *Lef tof*, in the third chapter, fol. 39, col. 1 of the Wilmersdorf edition, as follows: וואז פֿירשטין דעז גלאזען אודר פֿירשטין דער הנד אן בעלאנגט קענין זיכא אונד ווען איין גנבה גשעהן איזט דען גנב ברענגן אין איין גלאז אודר אין דער הנט טוהר אן דאז מען א פֿילו אם שבת דען וואז זעלכי זאכן מותר זיין דער וואוכן דאז זיין זיך אם שבת אוך מותר, that is: As for the princes of the glass (in which there is oil) or the princes of the hand, some are able, when a theft has occurred, to bring the thief into a glass or into the hand, and one may well do this even on the Sabbath, for such things as are permitted during the week are also permitted on the Sabbath.

It is also read in the Talmudic tractate *Gittin*, fol. 68, col. 1–2, that King Solomon had certain devils, and in particular the king of the devils, brought before him, and asked where the *Schamir* (which is said to have been a certain small worm, by whose power one could split the hardest stones) might be found, so that the stones for the Temple might be split by means of it, since it was forbidden, as can be seen in 1 Kgs 6:7, to use any hammer or any iron implement for that purpose. The words of the Talmud, however, read as follows: אמר (המלך שלמה) לרבנן היכי אעביד אמרו ליה איכא שמירא דאיתי משה לאבני אפוד אמר להו היכא אשתכח אמרו ליה איתי שידה ושידתין כבשינהו אהדדי איפשר דידעי ומגלו לך איתי שידה ושידתין כבשינהו אהדדי אמרי לא ידעינן דילמא אשמדאי מלכא דשידי ידע אמר להו היכא איתיה אמרי ליה איתיה בטורא פלן כריא ליה בירא ומליא ליה מיא ומיכסיא בטינרא וחתמא בגושפנקיה וכל יומא סליק לרקיעא וגמר מתיבתא דרקיעא ונחית לארעא וגמר מתיבתא דארעא ואתי סיר לגושפנקיה ומגלי ליה ושתי ומכסי ליה וחתים ליה ואזל שדריה לבניהו בן יהוידע יהב ליה שושילתא דחקיק עלה שם ועזקתא דחקיק עלה שם וגבבי דעמרא וזיקי דחמרא אזל כרה בירא מתתאי ושפנהו למיא וסתמינהו בגבבי דעמרא וכרה בירא מעילאי ושפכינהו לחמרא וטמינהו סליק ויטיב באילנא כי אתא סיריה לגושפנקא גלייה אשכחה חמרא אמר כתיב לך היין הומה שכר כל שונה בו אל יחכם וכתוב זנות ויין ותירוש יקח לב לא אשתי כי צחי לא סגי ליה אישתי דוא וגוי

He descended, came, and cast a chain upon him and sealed him. When he awoke, he was shaking off iron. He said to him: The name of your master is upon you, the name of your master is upon you. When he took hold of him and they went along, they came to a palm tree; he rubbed against it and knocked it down. They came to a house and he knocked it down. Then he came to the hut of a certain widow; she came out and pleaded with him, and he bent his stature away from her, and a bone was broken in him. He said: This is what is written, “and a soft tongue breaks a bone,” etc. When he arrived there, they did not bring him before Solomon until three days had passed. On the first day he said to them: Why does the king not wish to see me? They said to him: He has been overcome by drink. He took bricks and placed one upon another. They came and told Solomon. He said to them: This is what he said to you; go back and give him more to drink. On the next day he said to them: Why does the king not wish to see me? They said to him: He has been overcome by eating. He took the bricks from one another and set them on the ground. They came and told Solomon. He said to them: This is what he said to you; withhold his food from him. At the beginning of the third day he came before him; he took a reed and measured four cubits and cast it before him. He said: When that man dies, he has in this world nothing but four cubits. Now you have conquered the whole world and were not satisfied until you had conquered me as well. He said to him: I want nothing from you; I want to build the Temple and I need the Shamir. He said to him: It is not given to me but to the Prince of the Sea, and he gives it to none but the wild rooster, who is faithful to him

by his oath. And what does he do with it? He carries it to mountains where there is no settlement and places it on the rock of the mountain, and the mountain splits, and he brings seeds from trees and casts them there, and it becomes a settled place. And this is why we translate it: *Naggat tura*, that is, a mountain-craftsman. They searched for the nest of the wild rooster that had chicks; they covered it with white glass. When he came and wished to enter but could not, he went and brought the Shamir and placed it upon it. Then Benaiah cried out loudly at him, he dropped the Shamir, and Benaiah took it. The rooster went and strangled itself on account of its oath.

(That is: He (namely King Solomon) spoke to the Rabbis: How shall I accomplish it (that the stones for the Temple be split without iron tools)? They said to him: The Shamir can be obtained, which Moses had brought to the stones of the breastplate. He asked them: Where is it to be found? They answered him: Have a demon and a demoness come, and compel them together; perhaps they know and will reveal it to you. Thereupon he had a demon and a demoness come and compelled them together (so that they should disclose it to him); but they said: We do not know; perhaps Ashmadai, the king of the demons, knows it. He asked them: Where then is he? They answered: He is on such-and-such a mountain, and has dug himself a pit there and filled it with water and covered it with a stone, and sealed it with his signet ring. He also ascends every day into the firmament (or heaven) and studies in the heavenly academy of the firmament; thereafter he descends to the earth and studies in the earthly academy. Then he comes and inspects his seal and opens the pit and drinks; and when he has covered it again, he seals it and goes on his way. Thereupon (King Solomon) sent Benaiah, the son of Jehoiada, and gave him a chain upon which the Name (that is, the Shem ha-Mephorash) was written (or engraved), as well as a ring upon which the Name was likewise engraved, together with some locks (or bundles) of wool and several skins of wine. When he had gone there (to Ashmadai's pit), he dug a pit beneath it and let the water run out, and stopped the hole again with the wool locks; then he dug a pit above (Ashmadai's pit) and poured the wine into it and closed it again (so that the demon could not see that anyone had been there), and climbed up a tree and seated himself upon it. When Ashmadai came and had inspected his seal and opened the pit and found wine in it, he said: It is written (Prov 20:1): Wine is a mocker and strong drink is riotous; whoever errs therein will never be wise. And it is further written (Hos 4:11): Whoredom, wine, and new wine take away the heart (or understanding); and he did not drink (because he did not trust the wine). But since he had great thirst, he could not restrain himself for long, and drank and became drunk, and lay down and fell asleep. In the meantime (Benaiah, the son of Jehoiada, descended from the tree), went to him, and cast the chain upon him and fastened it (firmly around his neck so that he could not pull his head out, as Rabbi Solomon notes concerning this). When he awoke, he behaved as though completely mad (and wanted to tear the chain from himself); but he (Benaiah) said to him: The name of your master is upon you, the name of your master is upon you (for it was written upon the chain). When Benaiah had held him by the chain and they had gone on together, he (Ashmadai) came to a palm tree and rubbed himself against it and knocked it to the ground. Then he came to a house and knocked it down as well. Thereupon he came to the small hut of a widow; she came out and begged him earnestly (that he might do no harm to her hut), and when he wanted to turn to the other side, he broke a bone, and said: This is what is written (Prov 25:15): A gentle tongue (or soft-spoken word) breaks the bone, etc. (meaning thereby that because he had given ear to the woman's flattering words, this had befallen him). After he had arrived there

(at the king's palace), he was not brought before Solomon until after three days. On the first day he said to them (Solomon's servants): *Why does the king not let me come before him? They said to him: He has drunk too much. Then he took a baked brick and set it upon another. They went to Solomon and told him what he had done. He said to them: He meant to say (or give to understand) this: go and give him more to drink. On the second day he said to them again: Why does the king not let me come before him? They answered him: He has eaten too much. Then he took the baked brick from the other and set it on the ground. Thereupon they went to Solomon and told him. He said to them: He meant to say (or signify) this: give him only a little to eat. At the beginning of the third day he (Ashmadai) came before him (the king), and took a measuring rod and measured four cubits with it and cast it before him, and said to him: When you die, you have in this world nothing more than four cubits (namely in the grave); now you have conquered the whole world and were still not satisfied until you had conquered me as well and subjected me to yourself. He (Solomon) however said to him: I desire nothing from you; I wish to build the Temple, and for that I need the Shamir. He answered him: It is not entrusted to me but to the Prince of the Sea, and he gives it to no one but the wild rooster; who is faithful to him by virtue of the oath he has sworn to him (that he would keep it safely). What then does he do with it? He takes it with him to the mountains where no one can dwell (and upon which there are no plants or trees), and holds it against the rocks of the mountain and splits the mountain, and carries it away again. Thereafter he takes seeds from trees and casts them there, so that it becomes a place to dwell (where trees and other things grow); for this reason he is called Naggar tura, that is, a mountain-craftsman. After they had found the nest of the wild rooster in which there were young, they covered it with a white glass. When he came and wished to enter (to reach his young), he could not; therefore he went and brought the Shamir and placed it upon it. When Benaiah cried out loudly at him, he let the Shamir fall, and Benaiah took it; but the wild rooster went and strangled itself on account of its oath (which it had sworn to the Prince of the Sea, that it had not kept it and had let the Shamir fall). These are the words of the Talmud. Nothing more foolish could occur to a person in a raging fever: for how should the demon, being a spirit, feel thirst and drink water, or drink himself full of wine, or be able to have a chain bound around his neck when he has no body, or have a bone broken? And how can a wild rooster, being an irrational animal, swear an oath, make rocky mountains fruitful, and sow them? Indeed, how should such gross lies be the Word of God?)*

Since the mention of the little worm *Schamir* has been made here, we also wish to examine when it was created, how large it was, and how it was preserved. Concerning this, the Talmud teaches the following in the tractate *Sóta*, fol. 48. col. 2.: תנו רבנן שמיר זה בריה מששת ימי בראשית נברא ואין כל דבר קשה יכול לעמוד בפניו. כמה משמרין אותו כורכין אותו בספוגין של צמר ומניחין אותו בארגז של אבר מלאה סובי שיעורים: That is: Our rabbis teach that this *Schamir* is a creature as large as a barleycorn, and that it was created during the six days of creation; moreover, no hard thing can withstand it. In what is it kept? It is wrapped in a woolen sponge and placed in a leaden box filled with barley bran. As for the time of its creation, the following is written concerning it in *Pirke avoth* (or *óvos*), in the fifth chapter, fol. 30. col. 1. of the Talmud printed in Amsterdam: עשרת דברים נבראו בערב שבת בין השמשות: ואלו הן פי הארץ ופי הבאר ופי האתון הקשת והמן והמטה והשמיר וגוי: That is: Ten things were created on the (first) Sabbath eve at twilight, and they are the following: the mouth of the earth (which swallowed Korah and his assembly, as may be read in Num 16:30-32), the mouth or opening of the well (which

is mentioned in Gen 29:2), and the mouth of the she-ass (of Balaam), and the rainbow, and the manna, and the staff (of Aaron, which is mentioned in Exod 7:12), and the *Schamir*, etc. It is said, however, that it has no longer existed since the time of the destruction of the Second Temple; hence it is written thus in the aforementioned tractate *Sóta*, fol. 48. col. 2.: ת"ר שמיר שבו בנה שלמה את המקדש That is: From the time in which the Temple was destroyed, the *Schamir* is no more, etc. Our rabbis teach that Solomon built the Temple by means of this *Schamir*.

The rabbis, according to the content of the Talmud, required the king of the devils to assist in the construction of the Temple and to indicate where the *Schamir* could be obtained. We therefore wish to examine further what foolish dreams the senseless rabbis have concerning the assistance of the devils, of which one is said to have made use for this purpose. On this matter, the following is to be read in the book *Emek hammelech*, fol. 147. col. 1.: דרשו רז"ל על פסוק וישב שלמה על כסא יי' למלך: מה הקב"ה מלך על העליונים ועל התחתונים אף שלמה המלך ע"ה מלך על העליונים ועל התחתונים ואפילו שדים ורוחין ולילין היו משועבדים לו כי בזמנו היתה הסטרא קיסנא באשתמותא והטוב גבר על הרע ונתקנו האבנים גדולות והביאו הרוחות לבנות בית המקדש וגם הם היו מסייעים.

We must now also see how the captive *Aschmedai* deceived King Solomon and got the better of him, and it is reported in the aforementioned Talmudic tractate *Gittin*, fol. 68. col. 2. that after Solomon had built the Temple, the following occurred:

יומא חד הוה קאי לחודיה א"ל כתיב כתועפות ראם לו ואמרינן כתועפות אלו מלאכי השרת ראם אלו השדים מאי רבותייכו מינן א"ל שקול שושילתא מנאי והב לי עיזקתך ואחוי לך רבותאי שקליה לשושילתא מיניה ויהב ליה עיזקתיה בלעיה אותביה לחד גפיה ברקיע ולחד גפיה בארעא פתקיה ד' מאה פרסי על ההיא שעתא אמר שלמה מה יתרון לאדם בכל עמלו שיעמול תחת השמש וזה היה חלקי מכל עמלי מאי וזה רב ושמואל חד אמר מקלו וחד אמר גונדו היה מחזר על הפתחים כל היכא דמטא אמר אני קהלת הייתי מלך על ישראל בירושלים כי מטא גבי סנהדרין אמרו רבנן מכדי שיטה חדא מילתא לא סריך מאי האי אמרו ליה לבניהו קא בעי לך מלכא לגביה אמר להו לא שלחו להו למלכותא קאתי מלכא לגבייכו שלחו להו אין קאתי שלחו להו בדקו בכרעיה שלחו להו במוקיא קאתי דקא תבע להו בנדותיהו וקא תבע להו נמי לבת שבע אימיה אייתיה לשלמה ויהבו ליה עיזקתא ושושילתא דחקוק עליה שם כי עייל חזייה פרח ואפילו הכי ה"ל ביעתותא מיניה והיינו דכתיב הנה מטתו של שלמה ששים גבורים סביב לה מגבורי ישראל כלם אחזי חרב מלומדי מלחמה איש חרבו על ירכו מפחד בלילות

That is: One day he (namely Solomon) stood alone (with *Aschmedai*) and said to him: it is written (Num 23:22): His strength is like that of a unicorn. The word "strength" signifies the ministering spirits, but by the unicorn the devils are understood. In what respect are you (devils) more excellent and superior to us? Then *Aschmedai* answered him: take the chain from me and give me your ring, and I will show you my excellence. When Solomon thereupon removed the chain from him and gave him his ring, he (*Aschmedai*) swallowed him (Solomon), and set one of his wings (or feet, as it is translated in the *Maase-Book*) against the firmament of heaven, and his other wing (or foot) upon the earth, and hurled him four hundred miles away (so that no one knew anything of it, and thereafter seated himself on the royal throne in Solomon's form, as is reported in the *Maase-Book* in the hundred and fifth chapter, where this entire fable also appears). From that hour Solomon said (from Eccl 1:3): What advantage does a man have from all his toil which he endures under the sun? And this is my portion from all my labor. What does the little word "this" signify? *Raf* and *Samuel* were of differing opinions on this point: the one said it signifies his staff, but the other said it signifies his garment. Solomon thereupon went begging from door to door, and wherever he

came he spoke (the words from Eccl 1:12): I, the Preacher, was king over Israel in Jerusalem. When he came to the high council (and let the same words be heard from him, and said nothing further besides), the rabbis said: what can this be, for a fool does not remain consistent in one speech; and they said to *Benaja*: does the king also let himself be brought before him? But he answered them: no. Then they sent to the queens (and had them asked): does the king also come to you? But they sent word back: yes, he comes. They (the rabbis and sages) sent word back again: pay attention to his feet (for the feet of devils are like the feet of roosters). The queens thereupon reported back that he came in slippers, and that he had desired them during the time of their womanly impurity (for intercourse), and that he had also wished to lie with his mother Bathsheba. Thereupon they brought Solomon (who had gone begging) forward, and gave him the ring and the chain upon which the name (of God, that is, the *Schem hammephorasch*) was written. When he then went in (understand: into the chamber in which *Aschmedai* sat upon the throne as the supposed king) and *Aschmedai* saw him, he flew away. Although this occurred (that he had flown away before him), Solomon was nonetheless afraid of him; and this is what is written (Song 3:7): Behold, around the bed of Solomon stand sixty mighty men, from among the mighty men of Israel. They all hold swords and are trained for war; every man has his sword at his side, because of the terror of the night.

This fable is also read, with some variation, in the book *Emek hammelech*, fol. 14, col. 4, and fol. 15, col. 1, in the twelfth chapter of the author's preface, where the words run as follows: מעשה בשלמה המלך ע"ה אשר היה שח בכל יום לרקיע לשמוע סודות מפי עזא ועזאל ולא היה לו פחד ואימה וכל צבא מעלה היו כורעים ומשתחוים לפני הקב"ה והיו משבחים אותו שהעמיד מלך כזה בישראל והיו שמאלים לו כל רצונ' שנ' וישב שלמה על כסא יי' למלך והיה מולך על העליונים ותחתונים נור והביאו אבנים וצרכי בנין לבית המקדש וכשבקש השמיר היה מביא אשמדאי מלכא דשידי בשלשלאות של ברזל וטבעת שחקוק עליו שם המפורש והיה תפוס אצלו ימים רבים אפילו אחר בנין בית המקדש וכשגרמה החטא בקש ממנו שיתיר אותו והוא יגלה לו סוד אחר שהוא ענין גדול ונורא מאוד והתירו ושאל ממנו שיתן לו טבעתו שהיה חקוק בו שם המפורש והוא האמינו כי היתה סבה מאת יי' לשלם לו כפעלו על שעבר שלשה לאוין שילך ג' שנים בגלות וכשלקח הטבעת השליכו לים ובא דג אחד ובלע אותו אז השליכו ארבע מאות פרסאות בארץ העמים וגרשו וגרשו מעל מלכותו ואבד כל תפארתו כי השליכו למרחוק והיה שואל על הפתחים ועמד בזה הצער ג' שנים על שעבר שלשה מצות התורה על לא ירבה לו נשים ולא ירבה לו סוסים וכסף וזהב לא ירבה לו מאד ונכשל בכולם ובסוף הזמן הזה בסוף השלשה שנים רצה הקב"ה לרחם עליו למען דוד עבדו ולמען הצדקת נעמה בת מלך עמון שיצא ממנו משיח בן דוד שיתחבר אליה ויביאנה עמו לארץ ישראל הביאו הקב"ה לארץ עמון ובא לעיר המלוכה שמה משכמש והיה עומד ברחוב העיר משכמש ומלצר המלך שנ' הטבחים שעושה ומבשל מאכל המלך בא לקחת מה שצריך לעשות למלאכתו ומצא שם את שלמה עומד שם ולקח אותו באנגריא שהוליד מה שלקח והוליכו לבית התבשיל וראה מה שהוא עושה ואמר שלמה שיעמוד עמו וישרתהו ואינו רוצה אלא המאכל בלבד ונתרצה לו וישב עמו וישרתהו ויעזרהו. אחר איזה ימים אמר לו שיבשל למלך מאכלים כמנהגו כמו שהוא היה אומן גדול באלה המאכלים ונתרצה לו המלצר והוא עשה ובשל מעדני המלך וכשאכל המלך אותם המטעמים שהביא המלצר וטעם אותם התבשילין שאל המלך למלצר מי בשל אלו המאכלים שעד עתה לא הבאת לי כהם וסיפר לו כל המאורע שאותו האדם בשלם וצוה לעבדיו שיקראו אותו ובא לפני המלך ואמר לו אם רוצה אתה להיות לי מלצר ואמר הן ושלח את המלצר מלפניו ושם אותו במקומו לבשל לו כל מאכליו ויהי אחר הימים האלה ראתה אותו אותו בת מלך עמון שמה נעמה ואמרה לאמה שרצונה לקחת את האיש הזה המלצר לבעל ואמה גערה בה ואמרה לה יש במלכות אביך שרים רבים ונכבדים שתקח אחד מהם הטוב בעיניך ואמרה איני רוצה אלא זה המלצר והפצירה בה הרבה ולא הועיל שאמרה על כל פנים אין רצוני באיש אחר אלא מה עד שהוצרכה אמה לגלות הענין לבעלה המלך שרצון בתו הוא ליקח את המלצר לאיש וכששמע זה הדבר חרה לו אז עד מאד ורצה להרוג את שניהם אבל לא היה רצונו של הקב"ה ונעשה להם שנסגרו רחמי המלך עליהם ולא רצה לשפוך דם נקי וקרא לאחד מעבדיו וצוהו שיוליך אותם למדבר שמם ושם ימותו מאליהם והסרים עשה כאשר צוהו המלך הניחם במדבר

והלך לדרכו אל המלך לשרתו כבראשונה והם הלכו משם למצוא אוכל להחיות את נפשם ובאו לעיר אחת שהיתה על שפת הים והוא הלך לבקש אוכל לנפשם ומצא ודייגים מוכרים דגים וקנה אחד מהם והביא את הדג לאשתו שתבשל אותו וכשפתחה אותו הדג מצאה הטבעת בתוכו שחקוק עליו שם המפורש ונתנה את טבעת הזה לבעלה והכך הכיר את הטבעת הזה ושם אותו באצבעו ותכף שב רוחו אליו ודעתו נתישבה עליו ועלה לירושלים וגרש את אשמדאי וישב על כסא מלכותו ושם כתר מלכות בראשו ואחר כך שלח לקרוא לאביה שהוא מלך בני עמון ואמר לו למה הרגת שני נפשות בלי רשות ופחד ואמר ח"ו לא הרגתים אלא גרשתים למדבר שמם לא ידעתי מה נעשה בהם אמר שלמה המלך ע"ה לו ואם תראה אותם תוכל אתה להכיר אותם דע שאני המלצר ובתך אשתי ושלח לקראתה ובאה ונשקה ידיו והוא שמח שמחה גדולה אותם *that is: It came to pass with King Solomon, upon whom be peace, that he betook himself every day to the firmament of heaven to hear secrets from the mouth of (the spirits) Asa and Asael, and he feared them not at all. The entire heavenly host also bowed and prostrated itself before the holy and blessed God, and praised Him for having set such a king over Israel, and (all the spirits) fulfilled for him, (namely for Solomon) his every wish, as it is said (1 Chr 29:23): And Solomon sat upon the throne of the Lord as king, and ruled over the upper and lower (creatures). At his command they (namely the spirits) brought the stones and the necessities for the building of the Temple; and when he had desired the Shamir, he caused Ashmedai, the king of the devils, to be brought to him by iron chains and a ring upon which the Schem hammphorásch was engraved, and the same was kept prisoner with him for a long time, even after the building of the Temple. But when Solomon's sin had brought it about, Ashmedai demanded of him that he should set him free, and then he would reveal to him a secret concerning a great and very terrible matter. When he had now set him free, and the same had also demanded of him that he should give him his ring, upon which the Schem hammphorásch was engraved, he trusted him (and gave it to him): for it was so ordained by the Lord that He might repay him according to his works, because he had transgressed three prohibitions, so that he should go into exile for three years. When Ashmedai had now received the ring, he threw it into the sea, and a fish came and swallowed it. Thereupon Ashmedai hurled Solomon four hundred miles away into the land of the peoples (or heathens), and drove him out of his kingdom: there his glory was lost, for he had thrown him very far away; and he begged at doors, and said: I, Solomon, was a king in Jerusalem. But the people mocked him on account of his words, and said: Should such a one beg at doors as a king? And he remained in such a painful condition for three years, because he had transgressed three commandments of the Law (which are written in Deut 17:16-17, and read): He shall not take many wives, and shall not keep many horses, and shall not amass much silver and gold. In all of which he had offended. But at the end of such a time, when the three years had passed, God wished to have mercy upon him for the sake of His servant David, and so that Naama, the daughter of the king of the Ammonites, might be justified, and the Messiah the son of David might come forth from him, and he might join himself to her (and wed her), and bring her with him into the land of Israel; so God caused him to go into the land of the Ammonites. And when he came to the royal residence city, which was called Maschkemem, and stood in the street of the city Maschkemem, the king's steward came, the chief cook, who prepared and cooked the food for the king, to purchase what he needed for the performance of his duties, and found Solomon standing there, and took him away by force so that he had to carry what had been purchased, and led him into the kitchen, and watched what he did. But Solomon spoke to him, saying he wished to stay with him and serve him, and desired nothing but his keep; and when the steward was content with this, he stayed with him and served him and helped him. Some days later*

he said to him (the steward) that he wished to cook some dishes for the king in his own manner, for he had been an excellent master in the preparation of such dishes; and when the steward was content with this, he prepared the royal delicate and savory dishes. Now when the king had eaten of those splendid dishes which the steward had set before him, and had tasted that cooked food, he asked the steward who had prepared these dishes, since he had never set the like before him; and he told him everything that had occurred, that that man (namely Solomon) had cooked them. Thereupon the king commanded his servants to call him; and when he came before the king, the king asked him: wilt thou be my steward? And he answered: yes. Thereafter the king dismissed his steward and put him in his place, so that he should prepare all his dishes for him. But it came to pass after all this that the daughter of the king of the Ammonites, whose name was Naama, saw him, and she said to her mother that she was minded to marry this man, the steward; whereupon her mother rebuked her and said to her: there are indeed many excellent princes in your father's kingdom, so that you can take whichever of them pleases you; but she replied: I desire none other than this steward; and although her mother reasoned with her at great length, it would avail nothing, for she said: I desire by no means any other man than this one; so that her mother was compelled to disclose the matter to her husband the king, that his daughter wished to take the steward as her husband. When the king heard this, he became very angry and wished to put them both to death; but it was not God's will, and it came to pass that the king took pity on them and did not wish to shed innocent blood; therefore he called one of his servants and commanded him to lead them into a desolate wilderness, so that they might die there of themselves. And the court servant did as the king had commanded him, and left them in the wilderness, and went his way to the king to serve him as before. But they departed from there to find food to sustain their lives, and came to a city which lay on the shore of the sea; and as he went about seeking food for their sustenance, he found fishermen who were selling fish, and bought one of them, and brought that fish to his wife to cook. When she had opened it, she found a ring inside it, upon which the Schem hammphorásch* שם המפורש was engraved, and gave that ring to her husband; and he recognized the ring at once and put it on his finger. Then his spirit returned to him immediately (that is, he was joyful again), and his mind was settled, and he went to Jerusalem and drove away Ashmedai (who had sat upon his throne during his absence and had pretended to be the king), seated himself upon his royal throne, and placed the royal crown upon his head. Thereafter he sent to summon her father, the king of the Ammonites, and (when he had come) said to him: thou hast put two souls to death without permission and without fear. But he answered him: God forbid, I did not put them to death, but drove them into a desolate wilderness, and I do not know what has become of them. Thereupon King Solomon, upon whom be peace, asked him: if thou wert to see them, wouldst thou be able to recognize them? Know that I am the steward, and thy daughter is my wife; and he sent for her, and she came and kissed his hands, and he rejoiced greatly and returned to his own land.* This tale is also found in the cited book *Emek hammelech*, fol. 108, col. 4, and fol. 109, col. 1, in the 112th chapter, under the title *Scháar kirjáth árba*; in connection with which it is to be noted that the Talmud and the book *Emek hammélech* do not agree with one another, in that the former teaches that the sages of the high council returned the ring to Solomon in Jerusalem, whereas in the latter it is reported that his wife found it in a fish and handed it to him. That Solomon went begging, however, is also to be read in the *Jalkut Chádasch*,

fol. 45, col. 1, number 71, under the title *David*, from the *Sohar*, and in the *Jalkut Rubéni gadól*, fol. 176, col. 3-4, in the Parashah *Schophetim*.

Returning now to the subject of consulting devils and obtaining instruction from them, the Jews also teach that Solomon traveled every day on an eagle into the dark mountains to the two devils *Asa* and *Asaël*, and learned wisdom and arts from them. This is found in the book *Avodáth* (or *Avódas*) *hakkódesch*, in the third part, which is called *Chélek hattáchlith*, in chapter 19, fol. 109, col. 1, where it reads as follows:

שלמה עליו השלום היה רוכב על נשר אחד הלך שמה אצל עזא ועזאל ללמוד חכמתם:

that is: Solomon, upon whom be peace, rode upon an eagle and traveled there (namely into the mountains toward the east, which are mentioned in Num 23:7) to *Asa* and *Asaël*, to learn their wisdom. And in the aforementioned book *Emek hammélech*, fol. 5, col. 4, in the preface, the following is written on this subject:

שלמה המלך ע"ה העמיק לדעת מכל אשר היו לפניו אחר דורו של משה רבינו ע"ה וגו' והיה פועל פעולות נוראות אפילו לדעת חכמתן נוכראין והיה שט בכל יום אצל עזא ועזאל על כסא שהיה עומד על נשר ונפה בהרי חושך כמו שנאמר ויכן את תדמר במדבר בהרים.

that is: King Solomon, upon whom be peace, possessed deeper knowledge than all who came before him, after the generation of Moses our teacher, upon whom be peace, etc. He also performed terrible deeds; indeed (he also made it his concern) to learn foreign wisdoms, and traveled every day on a throne that stood upon an eagle to *Asa* and *Asaël*, and looked into the dark mountains, according to the mystery of that which is said (2 Chr 8:4): And he built Tadmor in the wilderness, upon the mountains. On this subject there is considerably more to be found in the last-mentioned book *Emek hammelech*, fol. 108, col. 1, 2, 3, in chapter 111, under the title *Schäar kirjáth arba*; and regarding the eagle, something is to be found in the *Jalkut Schimóni* on Ecclesiastes, fol. 183, col. 4.

Balaam is also said to have learned his wisdom from the aforementioned two devils, as is read in the said book *Emek hammelech*, in the 111th chapter, under the said title *Schäar kirjáth arba*, fol. 107, col. 4.; and they are said to have been cast down from Heaven and bound with chains, as is indicated in the more frequently mentioned book *Emek hammelech* fol. 68, col. 1., in the 22nd chapter, under the title *Schäar dikoa kaddischa*, with these words: וראו בני האלהים את בנות האדם חשקו בהן וקב"ה אפיל לן that is: When the sons of God saw the daughters of men (as is read in Gen 6:2), they desired them; and the holy blessed God cast them down in chains, and these are *Asa* and *Asael*, from whom the souls of the great mixed multitude (which is mentioned in Exod 12:38) are descended.

Rabbi Jehuda also teaches that, according to some opinion, one ought to prostrate oneself before the devil when one fears him and cannot adjure him, as may be seen in his *Sépher Chasidim numero 236. fol. 25. col. 3.*, where the following stands: ואם אדם אין בו לב להשביעו יבקש לו להקב"ה שלא יזק לו that is: When a person does not have the heart to adjure him, he should pray to God that he cause him no harm. There are also some who say he should fall down upon the ground before him: when he humbles himself before him, the devil will do him no

harm. But enough has been said on this matter, and we must return to the proof that the Talmud is contrary to Holy Scripture.

That the Talmud is not the Word of God is further proven by the fact that one reads therein that God swore by the life of men. Thus one reads in *Tractate Sota fol. 10. col. 2.* that God said to Judah: *הי העד שאני מציל מבניך ג' מבניך מן האור*, that is: "I swear by your life that I, on account of your righteousness, will deliver three of your children from the fire." Many such examples occur therein, and for this reason the same is often found in other books as well; and it stands in *Bereshit (or Bereishis) Rabba*, in the 98th *Parashah*, *fol. 90. col. 4.*, that God addressed Joseph in the following manner: *אמר לו הקב"ה אתה לא חלית את עיניך הבאת בהן חיין שאתה נותן לבנותי צידה במדה מהו צידה פרשה*, that is: "The Holy Blessed God said to him: you did not lift up your eyes and did not look upon them (namely, the royal daughters who are mentioned there); I swear by your life that you shall give my daughters a *Zeida* in the Law. What is *Zeida*? A *Parashah*, or portion of the Law." By contrast, God swears in Holy Scripture either by Himself, as can be seen in Gen 22:16, Isa 45:22, and 62:8, Ezek 33:27, and 34:8; or by His right hand, Isa 62:8; or by His soul, which likewise amounts to swearing by Himself, Jer 51:14, Amos 6:8; or by His holiness, Amos 4:2 and Ps 89:36; or else by His great name, Jer 44:26; and nowhere therein is it to be found that He swore by the life of a human being.

Further, it is taught in the Talmud in the tractate *Berachóth (or Beróchos) fol. 33, col. 2*, as well as in Rabbi *Bechai's* commentary on the Five Books of Moses, *fol. 194, col. 4*, and *fol. 195, col. 1*, in the *Parascha Vaëthchannán*: *הכל בידי שמים חוץ מיראת שמים*, that is: all things are in the hand or power of God, except the fear of God. In Holy Scripture, however, we learn that the fear of God is a gift of God; therefore God says in Jer 32:39: "I will give them one heart and one way, that they may fear me all the days of their life." And in the following verse 40, He continues: "And I will put my fear in their hearts, that they shall not depart from me." For this reason King David also prays to God the Lord in Ps 86:11: "Unite my heart to fear your name," or to fear your name.

Further, it is written in the Talmud in the tractate *Chagiga, fol. 16, col. 1*, and in the tractate *Kiddúschin, fol. 40, col. 1*, as follows: *א"ר אילעא הזקן אם רואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתכסה שחורים ויעשה כמו שלבו חפץ ואל יחלל שם שמים בפרסא* that is: Rabbi *Ila* has said: when the evil nature (or sinful desire) of a man overpowers him, he should go to a place where no one knows him, and put on black garments, and cover himself with black garments, and do what his heart desires, and not desecrate the name of God publicly. But God's Word commands that one should be holy, as can be seen in Lev 19:2 and 20:7, 26, by which it is made clear that one should walk in God's commandments and ordinances, and guard oneself against all sins, and commit none, whether in secret or openly. Likewise, the Talmud in the tractate *Sanhédrin, fol. 74, col. 1*, permits that in order to preserve one's life, one may commit all sins that are forbidden in the Law, except for idolatry, fornication, and bloodshed, where the words read as follows: *כל עבירות שבתורה אם אומרין לאדם עבור ואל תהרג יעבור ואל יהרג חוץ מעבודה זרה וגילוי ערויות ושפיכות דמים* that is: when it is said to a man, transgress all transgressions that stand in the Law (or sin against all the commandments of the Law), and then you shall not be put to death, he shall transgress them so that he not be put to death, except for idolatry, fornication, and bloodshed (which he shall not commit). Holy Scripture, on the other hand, requires that the entire Law be observed; therefore it stands in Deut 27:26: Cursed be he who does not fulfill all the words of this Law, to do them. We see, therefore, from the foregoing,

that *Aben Ezra* wrote a plain untruth when he states in his preface to the Five Books of Moses: אין הפרש בין שתי התורות ומדי אבותינו שניהן לנו מסורות that is: there is no difference between the two Laws (the written and the oral), and both have been handed down to us by our forefathers. For if there is no difference in this matter, I do not know what a difference is supposed to be.

The third reason why the Talmud is not the Word of God is that it contains a great many crude, palpable lies and foolish, ridiculous fables, whereas God does not lie, as may be read in Num 23:19. That many tasteless falsehoods are to be found therein can easily be gathered from that tale of Solomon and Ashmedai which was mentioned in the preceding section. In order to demonstrate this more thoroughly, however, I will point out a portion of the Talmudic lies, so that one may clearly see that this book does not originate from God out of Heaven, or from Mount Sinai, as the senseless Jews teach, but rather from the Devil, as the father of lies, out of Hell, or from the dark mountains mentioned in the preceding section, from the two unclean spirits Asa and Asael.

Regarding the first man, Adam, there are found therein many fables and foolish applications of Holy Scripture. Concerning the dust, or the earth, from which he was created, the following stands in the tractate *Sanhedrin* fol. 38. col. I. 2.: רבי מאיר אומר אדם הראשון מכל העולם כולו הוצבר עפרו שנ' גלמי ראו עיניך וכתוב עיני ה' המה משוטטות בכל הארץ. אמר רב הושעיה משמיה דרב אדם הראשון גופו מבבל וראשו מארץ ישראל ואבריו משאר ארצות עגביותיו אמר רבי אחא מאקרא דאגמא That is: Rabbi *Meir* says, the dust of the first man (from which he was created) was gathered together from the entire world, as it is said in Ps 139:16: "Your eyes saw my unformed mass (when I was still unprepared)." And it is written (2 Chr 16:9): "The eyes of the LORD run throughout all lands." Rabbi *Oshaya* said in the name of Rav: the body of the first man was taken from Babylon, and his head from the Land of Israel, but his limbs were taken from the remaining lands. Rabbi *Acha* said his buttocks were from Akra of Agma, which is said to be a place in Babylon, as Rabbi *Solomon* reports concerning this. In the Chapters of Rabbi *Eliezer*, however, it is taught in the eleventh chapter that God took the earth from the four corners of the world, from which Adam was created.

He is also said to have been created with two faces, as is indicated in *Tractate Berachoth* fol. 61. col. 1. with these words: א"ר ירמיה בן אלעזר דו פרצופין ברא הק"ב באדם הראשון שנאמר אחר וקדם צרתני, that is: Rabbi *Jeremias*, the son of *Eliezer*, has said: God created the first man with two faces, as it is said (Ps 139:5): "Behind and before You have formed me." Concerning which Rabbi *Solomon* writes as follows: שני פרצופין בראו תחלה אחד מלפניו ואחד מאחוריו וחלקו לשנים ועשה מן האחד חוה, that is: He created him with two countenances, one in front and the other behind, and cut him into two parts, and made Eve from the one. It is likewise stated in *Tractate Erúvin* fol. 18. col. 1. that he was created with two faces, and the words there read as follows: א"ר אבהו בר נחמן בשעה שברא הק"ב את אדם הראשון דו פרצופין בראו, that is: The first man had a twofold form of face, as it is said (Ps 139:5): "Behind and before You have formed me." And Rabbi *Solomon* writes concerning this as follows: חילקו לשנים, that is: He divided him into two parts, for on the one side he was a man, and on the other side a woman. On this subject the following is also found in *Bereschith Rabba, the eighth Parashah*, fol. 7. col. 2.: א"ר שמואל בר נחמן בשעה שברא הק"ב את אדם הראשון דו פרצופין בראו, that is: Rabbi *Samuel*, the son of *Nachman*, has said: At the very hour in which God created the first man, He created him with two faces, and sawed him apart, and also made two backs for him, one on this side and the other on that side. The like is also to be read

in *Midrash Tillim fol. 56. col. 2.* on Ps 139, and in the *Yalkut Shimoni* on the first book of Moses, *fol. 6. col. 4. numero 20.*

How great Adam was created to be is indicated in the Talmudic *Tractate Chagiga fol. 12. col. 1.* with these words: אמר רבי אלעזר אדם הראשון מן הארץ עד לרקיע שנ' למן היום אשר ברא אלהים על הארץ וכיון כיון שסרה הניח הק"ב ידו עליו ומיעטו שנ' אחור וקדם צרתני ותשת עלי כפך. אמר רב יהודה אמר רב אדם הראשון מסוף העולם ועד סופו היה שנ' למן היום אשר ברא אלהים אדם על הארץ ולמקצה השמים ועד קצה השמים כיון שסרה מסוף העולם ועד סופו היה שנ' : הניח הק"ב ידו עליו ומיעטו שנ' ותשת עלי כפך that is, Rabbi *Elieser* said: the first man reached from the earth up to the firmament of heaven, as it is said (Deut 4:32): From the day that God created man upon the earth (from one end of heaven to the other). But after he had sinned, God laid His hands upon him and made him small, as it is said (Ps 139:5): Behind and before You have formed me, and You have laid Your hand upon me. Rabbi *Jehuda* said that *Raf* had said: the first man reached from one end of the world to the other, as it is said (Deut 4:32): From the day that God created man upon the earth, from one end of heaven to the other. But when he had sinned, God laid His hands upon him and made him small, as it is said (Ps 139:5): And You have laid Your hand upon me. Concerning the words "from one end of the world to the other," Rabbi *Salomon* writes as follows: כשהיה שוכב : that is, when he lay down, his head was in the east and his feet were in the west. This is also found in the *Tractate Sanhedrin fol. 38. col. 2.* and in the *Medrasch Tillim, fol. 56. col. 2.* on Ps 139, as well as in *Bereschith rabba*, in the twenty-first *Parascha, fol. 20. col. 4.* In the book *Sepher gilgulim*, it is indicated in the sixteenth chapter, at the end, *fol. 14. col. 3.*, where the body of Adam was when he was created, where it is written: בעת שנברא היה ראשו וגרונו וצוארו תוך : that is, at the time when he was created, his head, his throat, and his neck were in the midst of Paradise, but his body was in the remaining part of the world. Furthermore, in the book *Reschith chochma fol. 102. col. 2.* in the 6th chapter, under the title *Schuar haahava*, the following is taught concerning the greatness of that same heel: תפוח עקבו של אדם הראשון היה מכה גלגל : that is, the roundness of the heel of the first man eclipsed the orb of the sun. And this is taken from *Vajikra rabba*. Beyond this, in the *Jalkut Schimoni* on the first book of Moses, *fol. 6. col. 4. numero 20*, the following is read concerning his size: מתחלה נברא מן הארץ עד לרקיע וכשראו אותו מלאכי השרת נזדעזעו ונתייראו מלפניו מה עשו עלו כולן לפני הק"ב למעלה אמרו לפניו רש"ע שתי רשויות יש בעולם הניח ידו על ראשו ומיעטו והעמידו על אלף אמה : that is, in the beginning he (namely the first man) was created from the earth up to the firmament, but when the ministering angels saw him, they trembled and were afraid before him. What did they do? They all went up before God and said to Him: O Lord of the world, there are two dominions, that is, there are two gods in the world. Thereupon God laid His hand upon his head and made him smaller, and set him at one thousand cubits in height. This is also read in the little book *Othioth* (or *Otios*) *Rabbi Akkiva fol. 6. col. 1.* In the *Sêpher Gilgûlim*, however, it is reported at *fol. 13. col. 1.* in the 14th chapter that He left him only one hundred cubits in height, and it stands there as follows: אדם הראשון היה מסוף העולם ועד סופו ועד כופי ארכו ונתמעט אחד : that is, the first man reached from one end of the world to the other in his length, but afterwards he was made small down to one hundred cubits. Understand this to mean that he was as long as the world itself, through which one must travel five hundred years (from one end to the other). That he was made small down to one hundred cubits is also read in *Bereschith rabba*, in the twelfth *Parascha fol. 11. col. 2.*

Concerning the angels: in the little book *Pirke Rabbi Eliezer*, in the 11th chapter, it is read that all creatures wanted to worship him, in these words: אחור וקדם שנ' אחור וקדם צרתני: היתה קומתו מסוף העולם ועד סופו שנ' אחור וקדם זה מזרח וראה את כל הבריות שברא הקב"ה התחיל מפאר לשם בוראו ואמר מה רבו מעשיך יי' עמד על רגליו היה מתואר בדמות אלהים ראו אותו הבריות ונתייראו ונתייראו בסבורן שהוא בורא ובאו כל להשתחוות לו אמר להם בואם להשתחוות לי בואו אני ואתם נלך ונלביש גאות ועוז ונמלך עלינו מי שבראנו לפי שהעם ממליכין את המלך ואין המלך ממלך את עצמו אם אין העם ממליכין אותו הלך אדם לעצמו המליך אותו ראשון וכל הבריות. אחריו ואמר יי' מלך גאות לבש וגו' that is: His (Adam's) height extended from one end of the world to the other, as it is said (Ps 139:5): "Behind and before you have formed me." The word "behind" signifies the west, and the word "before" signifies the east. And when he saw the creatures that God had created, he began to praise God his Creator and said: "O Lord, how great and manifold are your works!" He stood upon his feet and was formed in the image of God. But when the creatures saw him, they were afraid and supposed that he was the Creator, and they all came to worship him. He, however, spoke to them: "You have come to worship me, but come, let us clothe ourselves and me with glory and strength, and let us accept as King over us the one who created us; for it is the people who make someone reign as king, but the king does not make himself king if the people do not accept him as such." Adam therefore went forth and was the first to accept Him as King for himself, and all creatures followed him, and he said (Ps 93:1): "The Lord is clothed with glory." Concerning the angels who wanted to worship him, it is written in the book *Nishmath adam* (or *Nishmas odom*) in the sixth chapter, fol. 24, col. 1, as well as in the book *Avodath* (or *Avodas*) *hakkodesh* in the 33rd chapter, fol. 49, col. 1, under the title *Chelek haavoda*, as follows: בשעה שברא הקב"ה את אדם הראשון טעו בו מלאכי השרת ובקשו לומר לפניו קדוש מה עשה הקב"ה הפיל עליו תרדמה וידעו הכל שהוא אדם הה"ד חדלו לכם מן ודאי האדם בכללו הוא רוחני כי תפוח עקבו של אדם הראשון היה מכה גלגל חמה קלסתר פניו לא that is: Certainly Adam had been entirely spiritual, for the ball of his heel had eclipsed the sun (which is also stated in the *Sepher gilgulim*, at the end of the sixteenth chapter, fol. 14, col. 3), and how much more so the radiance of his face; and this was the reason why the ministering angels were mistaken about him. Therefore God caused a deep sleep to fall upon him, which is a bodily thing, in order to demonstrate that he was bodily.

In the book called *Sépher chasidim*, however, the following is read concerning this at n. 500: הראשון היה מסוף העולם ועד סופו ובקשו מלאכי השרת לומר לפניו קדוש קדוש כי היה מלא כל הארץ בא הקב"ה ומעטו ונטל מאבריו קצת והיו מונחים חתיכות בשר סביבותיו אמר אדם להקב"ה רבש"ע למה אתה גולני הטוב לך כי תמאס יגיע כפך וכתוב ותשת עלי כפך. אמר אני אחזיר לך פרו ורבו ומלאו את הארץ כבראשונה והיינו דאמרינן אין בן דוד בא עד שיכלו כל הנשמות שבגוף. א"ל הקב"ה טול אלו החתיכות ותפורם בכל הארץ ובכל מקום שתזרוק ותשליך אותם שם ישוט לעפר כשיהיה מתישב המקום מיושב ובמקום שתגזור לזרעך לישראל שם יהיו ולגוים שם יהיו והיינו שנאמר that is, the first man reached from one end of the world to the other, and the ministering angels wished to say before him (the words of Isa 6:3) "Holy," since he had filled the entire world; but God came and made him smaller, and took some

parts from his limbs, and pieces of flesh (from the flesh removed from him) were laid around him in a circle. Then Adam said to God: "Oh Lord of the world! Why do you rob me? Is it fitting that you despise the work of your hands? For this reason it is written (Ps 139:5): You lay your hand upon me." Then God said to him: "I will indeed give it back to you. Be fruitful and multiply and fill the earth, as before." And this is what we are accustomed to say: the Son of David does not come until all the souls in the body have come to an end. And God said (further) to him: "Take these pieces and scatter them over the whole earth, and in all the places where you go and cast them, there they shall be turned to dust, so that the place may be inhabited by your seed. And in that place which you shall appoint for your seed, the *Israelites*, there shall they also be." And this is what is said in Jer 2:6: "In the land through which no one walked or passed, and in which no man dwelt" (understand: there was no place) where he had not sown of his flesh.

Further, it is set forth in the Talmudic tractate *Chagiga fol. 12. col. 1.* that God created a light at the beginning through which Adam was able to see from one end of the world to the other, and the words read as follows: אמר רבי אלעזר אור שברא הקב"ה ביום ראשון אדם צופה בו מסוף העולם ועד סופו that is, Rabbi Eliezer has said that Adam saw through the light which God created on the first day from one end of the world to the other. Concerning this light, it is also written in the great *Jalkut Reubeni*, in the Parashah *Ki tissa fol. 117. col. 1.*, from the *Zohar*, as follows: נהורא דברא הקב"ה בקדמיתא אחזי הקב"ה לאדם קדמאה וחזי ביה מסוף עולם ועד סופו וההוא נהורא אחזי לדוד והוא משבח ואמר מה רב טובך אשר צפנת ליראיך. סההוא נהורא אחזי למשה וחמא ביה מגילעד עד דן. ובשעתא דחמא קב"ה שיקומן תלת דרי חייבין דור אנוש ודור המבול ודור הפלגה גניז ליה נתן למשה בחלה דחים וכו' עאל קמיה פרעה נטל הקב"ה מיניה עד קאים על טורא דסיני אהדר ליה ההוא אורא ואשתמש ביה כל יומא ולא יכלו בני ישראל למקרב בהדיה עד דיהב מסוה that is, God caused the first man to see that light which He had created at the beginning, and the latter saw thereby from one end of the world to the other. He also showed that same light to David, on account of which David praised Him and said (Ps 31:20): How great is Thy goodness, which Thou hast hidden for those who fear Thee. Likewise He caused Moses to see that same light, and Moses thereby saw from Gilead as far as Dan. But at that time, when God had seen that three ungodly generations would come, namely the generation of Enos, the generation of the Flood, and the generation of the Division (at the building of the Babylonian tower), He concealed it. He gave it to Moses for three months; but when Moses had gone before Pharaoh, He took it from him again, until Moses stood upon Mount Sinai, whereupon He gave it back to him, and Moses made use of it daily. The children of Israel, however, were no longer able to come near him until he had placed a veil over his face.

We must now also examine how long Adam is supposed to have remained in Paradise before he was driven out of it. The Talmudic tractate *Sanhedrin, fol. 38, col. 2* instructs us on this matter with the following words: אמר רבי יוחנן בר חנינא שתים עשרה שעות הוי היום שעה ראשונה הוצבר עפרו שניה נעשה גולם שלישית נמתחו אבריו רביעית נזרקה בו נשמה חמישית עמד על רגליו שישית קרא שמות שביעית נזדווגה לו חוה שמינית עלו למטה שנים וירדו ארבעה תשיעית נצטוו שלא לאכול מן האילן עשירית סרח אחת עשרה נידון שתים עשרה שעות, that is: Rabbi *Yochanan bar Chanina* has said: the day has twelve hours; in the first hour, the dust (from which God created him) was gathered together; in the second, he was made into a shapeless lump; in the third, his limbs were stretched out; in the fourth, the soul was cast into him; in the fifth, he stood upon his feet; in the sixth, he named the names (giving each thing its name); in the seventh, Eve was joined to him; in the eighth, two went up into the bed and

four came down (in that two children, namely Cain and his sister, were conceived and born in that time); in the ninth, he was commanded that he should not eat from the tree (of the forbidden fruit); in the tenth, he sinned; in the eleventh, judgment was held over him; and in the twelfth, he was driven out (of Paradise) and went away, as it is said (Ps 49:13): "Man does not remain overnight in his honor." This fable also appears in Rabbi *Bechai*'s commentary on the Five Books of Moses, in the *Parascha Bereschith*, fol. 10, col. 4 and fol. 11, col. 1, and in the great *Jalkut Rubeni*, fol. 21, col. 3, in the aforementioned *Parascha Bereschith*, as well as in the *Avoth* (or *Avos*) of Rabbi *Nathan* (or *Noson*), fol. 2, col. 3, in the *Talmud* printed at Amsterdam, and in the eleventh chapter of the chapters of Rabbi *Eliezer*. Concerning the children who were conceived at the very beginning, the following is read in *Bereschith Rabba*, in the twenty-second *Parascha*, fol. 21, col. 1: א"ר אלעזר בן עזריה ג' פלאים נעשו באותו היום. בו ביום נבראו. בו ביום שמשו. בו ביום הולידו אמר רבי יהושע בן קרחה על עזריה ג' פלאים נעשו באותו היום. אותה היום שמעת קרן והיאמר הבל החיר ותשתה that is: Rabbi *Eliezer*, the son of *Azaria*, has said: three wonders occurred on that very same day. On that same day they were created; on that same day they slept together; and on that same day they also brought children into the world. Rabbi *Jehoshua*, the son of *Korcha*, has said: two went up into the bed and seven came back down, namely Cain and his twin (that is, his sister, who was born together with him), and Abel with his two twins (who were his two sisters).

How it came about with the eating of the forbidden fruit, and how *Satan* seduced *Eve* into doing so, is indicated in the book *Emek hammelech* fol. 23, col. 3, in the 41st chapter, under the title *Schaar olam hattóhu* with the following words: מתקנא הנחש באדם בסיבת חוה וחטיל בה זוהמת דנדה ואח"כ כך השיא: לאכול דאת וכשראתה שהיא נפלה ברשת יצר הרע בקשה להפיל גם לאדם תתנה לו ואכל דכתיב ותתן גם לאישה עמה ויאכל פחא שאכלו בלתי ידיעתו חזר ואכל עם ידיעה מפני כי תכף שלט בו יצה"ר פחא שאכל אותו ה' גבורות שהיו ממותקים בה' חסדים חזרו לתקפם וכשנכנס הארי בבטנו מיד מתחיה בו יצה"ר והיא האכילה ג"כ לכל בעלי חי ונפלו כולם ברשתה that is: The serpent was jealous of *Adam* on account of *Eve*, and cast into her the impurity of the monthly uncleanness; thereafter he seduced her into eating of the (forbidden) fruit. Now when she had seen that she had fallen into the net of the *Jézer hará*, that is, of the evil and corrupt nature, she sought also to bring *Adam* down, and gave him some of it as well, and he ate, as it is written (Gen 3:6): **And she gave also to her husband with her, and he ate.** Now when he had eaten of it without his knowledge, he went again and ate of it knowingly, because the *Jézer hará*, or the evil nature, had immediately taken hold of him; and when he had eaten of it, the five Powers, which had been sweetened by the five Mercies, returned to their full strength. And after the fruit (which he had eaten) had entered into his belly, the *Jézer hará* arose in him. But she (*Eve*) also gave of it to all the animals to eat, and they all fell into her net, except for one bird which is called *Chol*, as it is written (Job 29:18): **And I will multiply my days like the Chol, that is, like the bird Phoenix, as it is understood here.** These are the words of the book *Emek hammélech*. The word *Chol* in this saying of Job, however, signifies sand, and he meant to say that he had supposed he would make his days many, like the sand of the sea, that is, that he would live long.

Among the Scripture-corrupters, the Jews, however, it must signify a bird, which is supposed to be the Phoenix. This fable about such a bird also appears in *Bechai*'s commentary on the Five Books of Moses, in the *Parashah Bereschith*, fol. 13, col. 2, and in the small *Jalkut Rubeni*, under the title *min Chajoth*, num. 1 and 3, as well as in *Abkath Rochel*, in the 1st, fol. 4, col. 2, in which last book the following is read: ותקח אשה מפירות האילן ותאכל ותתן לבעלה והיא נתנה לכל החיה ולכל הבהמה ולכל העופות

that is: And she (Eve) gave to all wild and tame animals, and to the birds as well, to eat of the apple. Rabbi *Joden* says in the name of Rabbi *Simeon*: the bird *Chol* lives a thousand years; and after a thousand years its body decays, and its feathers fall out, and there remains of it something no larger than an egg; whereupon it grows again and becomes young.

Regarding the aforementioned monthly impurity of *Eve*, it is written in the said book *Emek hammelech* fol. 23. col. 3. that this impurity is the unclean seed of the serpent, that is, of the chief devil *Sammael*, who had lain with *Eve* before the act; and the words read as follows: נדה היא הזוהמא that is, Her (i.e., *Eve*'s) monthly impurity is the filth and the unclean seed of the serpent, which lay with *Eve* before *Adam* had lain with her. If this were so, then *Eve* would have already sinned before she had eaten of the forbidden fruit. For if the serpent lay with her before *Adam*, this must, according to what was cited above from the tractate *Sanhedrin* fol. 38. col. 2., have occurred in the seventh hour, since it was not until the tenth hour that the forbidden fruit was eaten. It is also read in the last-cited passage that *Eve* was afflicted with her impurity when *Adam* lay with her, for it stands there: עם אשתו נדה that is, The first man lay with his wife when she was afflicted with her impurity.

Further, in the Talmudic tractate *Jevamoth* (or *Jevomos*) fol. 63. col. 1., it is written concerning *Adam* that he lay with all the animals and mingled with them in a shameful manner before *Eve* was joined to him, where the words read as follows: אמר רבי אלעזר מאי דכתיב זאת הפעם עצם מעצמי ובשר מבשרי מלמד שבא אדם על כל בהמה וחיה ולא נתקרה דעתו עד שבא על חוה that is, Rabbi *Eliezer* has said: what is that which is written (Gen 2:23): “This is now bone of my bones and flesh of my flesh”? This teaches us that he lay with all cattle and wild animals, but his mind was not satisfied until he lay with *Eve*. Now although these words are interpreted quite differently not only by some Christians (among whom is the learned *Buxtorf*, as may be seen in his *Lexico Chaldaico-Talmudico-Rabbinico* under the root word קרר *Karar*) but also by Jews, as may be read in *Rabbi Lipmann's Sepher Nizzachon*, num. 9, who would have it that this passage conveys only that *Adam* went to all the animals and sought a wife but did not find one, and that therefore his mind was not satisfied, and not that he had carnally mingled with them: I am nonetheless of an entirely different opinion from these others in this matter, and hold that the proper sense of the Hebrew words is that which I have translated; just as the convert *Hieronymus de Sancta Fide* understood them in his second book, cap. 1, p. 134, and likewise the convert *Victor von Carben* in his little Jewish book in the seventh chapter; and I demonstrate this from the following reasons. First, because *Rabbi Solomon Jarchi* himself interpreted it thus in his *Commentary* on the passage, where he states: זאת הפעם מכלל דפעימי אחרים שמש ולא עלו בדעתו that is, the words “this is now” he said after he had lain with others on previous occasions, but those (acts of lying) had not been to his liking (and had not satisfied him); and he explains the word בא by the word שמש *schimmesch* in the aforementioned Talmudic passage *Jevamoth*, which among the Rabbis means to lie with someone. Likewise it stands in the book *Ze'ena urre'ena*, fol. 3. col. 4.: פשלי חכמים דא זאגן דר ערשטה מנש איז קייני האט מיט אללו ברואים זיין: that is, some of the wise men say the first man lay with all creatures, and none of them pleased him enough to take as a wife.

The second reason is that the rabbis teach that *Adam* committed fornication. Concerning this, the following is written in the *Jalkut chadrasch*, fol. 4, col. 2, numero 28, under the title *Adam*: שלשה

ז"ז דוד חטא בע"ז ג"ע ש"ד כמו שחטא אדם הראשון that is, David sinned with idolatry, fornication, and bloodshed, just as the first man sinned. Now, Adam had no human beings with whom he could have committed fornication; therefore it must have occurred, as Rabbi Solomon has interpreted it, with animals.

[illegible]

It is also written in a ridiculous manner about Adam in the Talmud, in the tractate *Avoth* (or *Avos*) of *Rabbi Nathan*, fol. 1, col. 3, that he wanted to eat grass from the manger together with his donkey. The words there read as follows: כיון ששמע אדם הראשון שאמר לו הק"ב והאכלת את עשב השדה מיד נודעו:

אבריו אמר לפניו רבונו של עולם אני ובהמתי נאכל באבוס אחד אמר ליה הק"ב הואיל ונתדעזו אברייך בזעת אפיך תאכל לחם, that is: When the first man had heard that God had said to him (the words of Gen 3:18), "And you shall eat the herb of the field," his limbs immediately trembled, and he spoke before Him: "O Lord of the world! I and my animal (that is, my donkey) want to eat from one manger." But God said to him: "Since your limbs have trembled, you shall eat bread in the sweat of your face." This is also found in the Talmudic tractate *Pesachim*, fol. 118, col. 1, in these words: אמר רבי יהושע בן לוי: בשעה שאמר הק"ב לאדם קוץ ודרדר תצמיח לך ולם עיניו דמעות אמר לפניו רבונו של עולם אני וחמורי נאכל באבוס אחד, that is: Rabbi Jehoshua, the son of Levi, said: At the time when God said to Adam, "Thorns and thistles shall it bear for you" (as is to be read in Gen 3:18), tears flowed from his eyes, and he said to Him: "O Lord of the world! I and my donkey want to eat from one manger." But after God had said to him, "In the sweat of your face you shall eat your bread," he was content again.

Since Adam is mentioned here, I also want to show who his teacher in Paradise was, and from where he obtained his wisdom. This is written in the third part of the book *Avodath hakkodesch*, in the 21st chapter, fol. 80, col. 3, as follows: חכמי האמת אמרו כי רבו היה רזיאל ובספר תולעת יעקב בפתיחתו: כתבתי בהיותו בגן עדן הוריד לו ספר על יד רזיאל ועל ידו השיג השגה עצומה בעולמות העליונים מה שלא השיגו מלאכי עליון והיו העליונים מתקבצים ובאים לשמוע סתרי סתרים גודאים וגלויי' בספר ההוא והיו אומרים רומה על השמים that is, the theologians, or divines, say that Rasiel was his (namely Adam's) teacher. I have also written in the preface to my book *Tolaath* (or *Tolaas*) *Jaacob* that, when he was in Paradise, a book was brought down to him through the (angel) Rasiel (from Heaven), through which he comprehended mighty things concerning the upper world, which the angels of the Most High were not able to grasp; and that the Upper Ones (understand: the angels who dwell above in Heaven) gathered themselves to him and came to hear the wondrously hidden things of the mysteries which were revealed in that book, and said (from Ps 57:6): "Exalt Yourself, O God, above the heavens, etc." The teacher of Seth, however, was the (angel) *Jophiel*. Concerning this book, the following is also read in the *Sohar*, in the *Parascha Bereschith*, in the 171st column: עד דהוה אדם בגן עדן נחת ליה קודשא בריך הוא ספרא על ידי דרזיאל מלאכא קדישא ממנא על רזי עלאין קדישין וביה גליפין וחקמתא קדישא וע"ב זינין דחקמתא הוה מתפרשן מניה לשית מאה ושבעין גליפין דרזי באמצעותא דספרא גלייא חקמתא למדע אלה וחמש מאה מפתחן דלא אתמסרו לעלאי וכלהו סתימין ביה בספרא עד דמטי אגביה דאדם. כיון דמטי לגביה דאדם הוה מתפנשי מלאכי עלאי למדע ולמשמע והוה אמרי רומה על השמים אלהים על כל הארץ פבדד ביה שעתא הרמי לגביה דרזיאל מלאכא קדישא ואמר ליה אדם אדם ווי גניז יקרא דמך דלא אתייהיב לשמא לעלאי למדע ביקרא דמך בר אגת והוה טמיר עמה בגנזי עמיה ההוה ספרא עד דנפק אדם מן עדן ומשתמש כל יומא בגנזא דמריה ואתגלגלן ליה רזין עלאין מה דלא ידעו שמושי עלאין. . . כיון דחטא ועבר על פקודא דמריה פרח ההוה ספרא מניה והוה אדם טפח על רישיה ובכי ועאל במי גיחון עד קדליה ומיזא עבדין מפתח חלידין ואשתני זיויה. בשעתא ההיא רמז קודשא בריך הוא לרפאל ואתיב ליה ההוה ספרא וביה הוה משתדל אדם ואנח ליה לשת בריה. וכן כל אינון תולדין עד דמטא לאברהם וביה הוה ידע לאסתכלא ביקרא דמריה. That is: When Adam was in Paradise, God gave him, through *Rasiel*, the holy angel who is appointed over the mysteries of the Upper Ones, a book in which the writings of the Upper Ones and the holy wisdoms were inscribed; and the seventy-two kinds of wisdom were divided from it into six hundred and seventy writings of the upper wisdoms, so that through the medium of that book, the writing of wisdom, the one thousand and five hundred keys might be known, which were not given to the upper holy ones, and all of which were concealed in that book until Adam received it. After it had come into Adam's hands,

the upper angels gathered themselves to know and to hear its contents, and said: “Exalt Yourself, O God, above the heavens, and Your glory above all the earth.” In that same hour, *Hadárniel*, the holy angel, came to him and said to him: “Adam, the glory of your Lord was hidden, for the Upper Ones are not given permission to know the glory of your Lord, except for you (for to you it is permitted).” That book was also concealed and kept with Adam until he went out of Paradise, and he made use every day of the treasures of his Lord (that is, he read and studied diligently in that book), and the highest mysteries were made known to him, which the upper servants (of God, namely the angels) did not know. But after he had sinned and transgressed the commandment of his Lord, that book flew away from him, and he struck his head and wept, and went into the water of the river Gihon up to his neck; and the water made his body rusty, and his radiance changed. At that same time, God signaled to *Raphael* and had the book returned to him; and Adam applied himself to reading in it, and left it to his son Seth, and thus all those generations did likewise, until it came to Abraham, who through it knew how to behold the glory of his Lord. Likewise it was also given to Enoch, to contemplate from it the glory of his Lord. Thus far are the words of the *Sohar*. It is, however, to be observed here that it is stated that Adam read in this book every day in Paradise; but how does this accord with what was reported above on p. 370, from the Talmud and other books, that he was in Paradise for only a few hours? How then could he have spent whole days reading in such a book therein?

Good and Evil, the common property of Metatron and Samael; for this reason Moses sinned and struck the rock. But after he had done penance, another staff from the Tree of Life was given to him. The same is also to be found in the aforementioned *Jalkut chadasch*, fol. 130, col. 1, under the title *Mosche*, numero 73.

Having now seen what great lies stand in the Talmud and other Rabbinical books concerning the first man Adam, we will proceed further in the examination of such Talmudic and Rabbinical fooleries, and take up the fables concerning Og, the former king of Bashan, who is mentioned in Num 21:33. As regards his birth, the devil שמחאל *Schämchiel* is said to have fathered him, concerning which the following is read in the book *Zeëna ureëna*, fol. 81, col. 1, in the *Parascha Chykkæth*, at the end: דד עוג איז הער קומן פֿון דיא מלאכים דיא זיין הראב גיפֿלן פֿון דעם הימל אונ' דיזעלביג מלאכים הבן זונת גיטריבן מיט דען ווייברן פֿון דענער צייט אונ' עוג איז גיבורן גיווארדן פֿער דעם מבול וגו' אונ' דער זעלביג מלאך היס שמחאל עוג זיין פֿטר . דער זעלביג מלאך לאג בייא זיינעם ווייב פֿון חם פֿון כה גלייך דו זעלביג אלס זי זולטן גין אין דיא אר' . that is, Og descended from those angels who had fallen from heaven, and those same angels committed fornication with the women in Noah's time, and Og was born before the Flood, etc. The angel, however, who was Og's father was called Schämchiel. That same angel also lay with Ham's wife, the son of Noah, at the very moment when they were to go into the ark; and she became pregnant and bore Sihon (who became the king of the Amorites, of whom one may read in Num 21:21) in the ark, and he was Og's brother.

The giants, too, are said to derive their origin from the angels who were cast out of heaven. Concerning this, it is written in the Chapters of Rabbi Eliezer, in the 22nd chapter, as follows: רבי אומר ראו המלאכים שנפלו ממקום קדושתן מן השמים את בנות קין מהלכות גלויות בשר ערוה ומכחות עיניהן כזונות ותעו אחריהן ולקחו מהן נשים שנ' ויראו בני אלהים את בנות האדם וגו' רבי צדוק אומר מהם נולדו הענקים המהלכים : בגובה קומה that is, the Rabbi says: the angels who had fallen from the place of their holiness out of heaven saw the daughters of Cain walking about with their shame uncovered, and painting their eyes like harlots, and they went astray after them and took wives from among them, as it is said (*Gen 6:2*): "And the sons of God saw the daughters of men," etc. Rabbi *Zadok* says: from these were begotten the giants who walk about in great stature of body. In the aforementioned book *Zeëna ureëna*, however, at fol. 76, col. 2, in the *Parascha Scheläch lechá*, one reads as follows: זיין פֿון דען הימל הר אוב גיפֿלן פֿון סמת ימי בראשית חונ' זיא הייסן דחרום הנפֿילים דער זיא חומבט דעם פֿחלט זיין דייא רזען : that is, the giants fell down from heaven from the time of the six days of creation, and they are therefore called *Nefilim*, that is, giants (from *Nafal*, which means "to fall"), because whoever looks upon them has his heart sink down and become faint with great fear.

Regarding the name of *Og*: it is said to derive from the word עוגה, *Uga* or *Igga*, which means a cake, as is indicated in the Talmudic tractate *Nidda*, fol. 61, col. 1, in the *Tosephoth*, with these words: עוג מצאו לאברהם אבינו שהיה עומד בגרנות לתקן עוגות לפסח ועל שם זה נקרא עוג : that is, Og found our father Abraham standing on the threshing floors as he was preparing cakes for the Passover feast, and he is called Og on account of this name (meaning cake). So too it stands in the *Midrash Tillim*, on Ps 136, fol. 55, col. 2, as follows: למה נקרא שמו עוג שבא ומצא אברהם שעוסק בעוגות הפסח : that is, Why is his name called Og? Because he came and found Abraham occupied with the Passover cakes. He is also said to have been one of Abraham's household servants, and his servant who was called *Eliezer*;

concerning which, in the Chapters of Rabbi *Eliezer*, in the 16th chapter, the following is read: אברהם היה עבד ואליעזר ומהין היה עבדו אלא כיון שיצא מאור כשדים עמדו כל גדולי הדור ונתנו לו מתנות ועמד נמרוד ונתן את עבדו אליעזר לאברהם וכשגמל חסד עם יצחק בנו הוציאו לחירות ונתן לו הק"ב שזכו בעולם הזה בשביל שלא יהא שזכו בעולם הבא והקימו למלך הוא מלך הבשן that is, Eliezer was Abraham's servant. How then did he become his servant? When he (Abraham) had gone out from the fire of the Chaldeans, all the nobles who lived at that time rose up and gave him gifts; then Nimrod also rose up and gave his servant Eliezer to Abraham. And after he had shown kindness to his son Isaac, he freed him from servitude, and God gave him his reward in this world, so that the wicked might have no reward in the world to come, and He made him a king, who was the king of Bashan. Concerning this there is also something in the *Jalkut Chadash*, fol. 16, col. 2, numero 102, under the title *Abraham*. And at fol. 131, col. 1, numero 90, under the title *Mosche*, it is reported: הענק עוג היה מבני ביתו של אברהם: that is, Behold, Og was one of Abraham's household, and when Abraham was circumcised, all his household were circumcised along with him, and Og was also circumcised. That Nimrod gave him as a gift to Abraham is also found in the *Talmud*, in the tractate *Sopherim*, fol. 14, col. 4, in the eleventh chapter.

This Og is also said to have been the fugitive mentioned in Gen 14:13, who told Abraham that Lot had been taken captive, as Rabbi Solomon Jarchi reports in his commentary on that passage, and as can be read in *Caphtor upherach*, fol. 29, col. 1. The reason why he informed Abraham of Lot's captivity is reported in *Devarim rabba*, fol. 235, col. 8, in these words: אמר ריש לקיש משום בר קפריא פליט היה שמו ולמה נקרא שמו עוג שבא ומצא את אברהם עסוק במצות בעוגות הפסח ולא בא לשם שמים that is: Resch Lakisch said in the name of Bar Kapra: His name was Palit (that is, a fugitive). But why was he called Og? Because he came and found Abraham occupied with the Passover cakes. He did not come for God's sake, however, but on account of Sarah's beauty, and thought to himself: See, I will bring him the news (that his brother Lot has been taken captive), and that same company will kill him (when he tries to help him), and then I will take his wife Sarah as my own. Beyond this, it is read in *Jalkut chadâsch*, fol. 82, col. 4, number 49, under the title *Jizchak*, that he went along with Isaac when he married Rebecca, of which mention is made in Gen 24, and the words read as follows: כשהלך אליעזר עבד אברהם בשביל רבקה כשראה לבן את הנזם מיד הלך להמים את אליעזר הבין בו שמריצתו לרעה מיד הזכיר אלו השם והעמיד הגמלים על העין באויר והוא עומד על הגמלים באויר ויהי כראותו כן הכיר that is: When Eliezer (the servant of Abraham) traveled to fetch Rebecca (in Mesopotamia, to Bethuel), and Laban saw the ear ornament, he (Laban) immediately went to kill Eliezer. But Eliezer took note that Laban's running was directed toward evil, and immediately pronounced the *Schem hamnyphorasch*, and caused the camels to stand in the air above the well, while he himself stood upon the camels in the air. When he (Laban) saw this, he recognized that the man was righteous, and said: Come here, you blessed of the Lord, and supposed that it was Abraham, because the radiance of his countenance was like unto his. But in what follows, fol. 83, col. 1, number 50, it is reported: בקש להרוג את אליעזר וראה שהיה נוטל ב' גמלים בב' ידי ומעביר את הנחל כיון שראו כך אמרו אין אנו יכולין להורגו הניחו לפניו קערה וסם המות בתוכה ובזכות אברהם נתחלפה הקערה ואכל בתואל ממנה ומת שנאמר וישם לפניו אין משים אלא לשון סם: ומפני מה מת בתואל שהיה דרכו לבעול כל בתולה שנכנסה לחופה וכשכנסים את רבקה נתכנסו כל השרים ואמרו נראה אם יעשה כן לבתו ואם לאו that is: He (Laban) sought to kill Eliezer, but saw that he took two

camels in his two hands and carried them across the river. When they (Laban and those who were with him) saw this, they said: We cannot kill him, and so they set before him a dish in which there was poison. But on account of the merit of Abraham, the dishes were exchanged, and Bethuel ate from it and died, as it is said (Gen 24:32): *Vajusam lefanav leechol*, that is: And food was set before him. The word *Musam* (which means “set before”) signifies nothing other than *sam*, that is, poison. But why did Bethuel die? Because it was his custom to lie with every virgin who was married: and when he held his daughter’s wedding, all the princes assembled and said: We shall see whether he will deal thus with his own daughter, and if he does not, we will kill him. Therefore he died, so that Eliezer and Rebecca might be saved. Is this not a wanton perversion of Scripture, that one would force from the word *vajusam*, which means “and he set before,” the claim that someone intended to place poison before Eliezer, merely because it ends in *Sam*, which means poison?

We read in Gen 7:19-22 that through the waters of the Flood all the high mountains under the entire heavens were covered, and that the waters rose fifteen cubits above them, and that everything which had the breath of life in dry land and was not in the ark, both humans and other creatures, perished. The Talmud, however, teaches in the tractate *Nidda*, fol. 61, col. 1, that Og also remained alive at that time, where, over the words of Gen 14:13, “Then came one who had escaped and told it to Abraham the Hebrew,” the following is written: אמר רבי יוחנן זה עוג שפלט מור המבול: that is, Rabbi Jochanan has said: this is Og, who escaped from the generation of the Flood (and was kept alive by the waters). Rabbi Solomon Jarchi also cites this in his commentary on the first book of Moses, on the aforementioned verse, but adds the following alongside it: לפי שמשחק זה עוג שפלט מן המלחמה: הפליטה הוא שכתוב כי רק עוג נשאר מיתר הרפאים שלא הרגוהו אמרפל וחביריו כשחכו הרפאים בעשתרות קרנים that is, according to the literal sense, this *fôr* (fugitive) is Og, who escaped from the war (and was not killed in it); and this is what is written in Deut 3:11: “For only Og king of Bashan remained of the remnant of the giants.” He remained, in that Amraphel and his companions did not kill him at Ashtaroth Karnaim. All of this is likewise taught by Rabbi Bechai in his commentary on the five books of Moses, fol. 191, col. 4, and fol. 192, col. 1, in the parashah *Devarim*.

What manner of monstrous giants this *Og* and his brother *Sichon* were is found in the *Jalkut Shimoni* on the Five Books of Moses, in the Parashah *Vayelech*, fol. 304, col. 4, numero 940, where *Moses* spoke to the Angel of Death, who had wanted to take his life, among other things as follows: עשיתי מלחמה עם סיחון ועוג שני גבורי אומות העולם שבשעת המבול לא הגיעו מים לקרסוליהם מפני גובהן that is: I have waged war against *Sichon* and *Og*, the two heroes of the nations of the world, for whom at the time of the Flood the water, on account of their height, reached only to their heels. Concerning the size of *Sichon*, it is written in the *Midrash Tillim*, fol. 55, col. 2, on Ps 136 as follows: אמרו רבותינו קשה היה סיחון כמגדל וחומא והיה קשה מכל הבריות וארוך מכל המגדל ורגליו מגיעות לארץ ואין כל בריה בעולם יכולה לעמוד לפניו מה עשה הק"ב כפת שר שלו שנאמר ואשמיד פריו מלמעלה והפילו ממקומו ומסרו לישראל that is: Our rabbis say, *Sichon* was harder than a tower and a wall, and was harder than any creature, and taller than all towers, and his feet reached down to the earth; likewise, no creature in the world was able to stand before him. What did GOD do? He bound his prince (who had ruled over him in the air and had protected him), as it is said (Amos 2:9): And I destroyed his fruit from above; He cast him down from his place and delivered him to the Israelites.

What terrible giants are supposed to have existed at the time of the Flood can be seen in the *Jalkut Shimoni* on Job, fol. 121, col. 2, numero 913, where the following is set forth: אחד בדור המבול היה אחד that is: Among the generation of those who lived at the time of the Flood, there was one who placed his foot over the abyss and stopped it up with it (so that no water could flow out), and placed his hand over the window or opening (of the heavens) and stopped that up as well, and even wanted to enter the ark. And in the Chapters of Rabbi *Eliezer*, the following is read in the 22nd chapter: אמרו אם מי המבול יבאו עלינו אינו גבוה קומת יותר מן הסוס פשוטים עד צוארנו ואם מי התהומות מעלים עלינו הרי פרסות רגלינו לסתום את התהומות מה היו עושין פשטו כפות רגליהם וסתמו את כל התהומות מה עשה הק"ב הרתיח מי תהום והן שולקים את בשרם ופשטין that is: They (the giants) said: when the waters of the Flood come upon us, we are tall enough in bodily stature that the water will not reach our necks. But if He (namely, GOD) brings the waters of the abyss up against us, behold, we can stop up the abysses with the soles of our feet. What did they do? They stretched out the soles of their feet and stopped up all the abysses. But what did GOD do? He made the waters of the abyss boiling hot, so that it boiled their flesh and stripped their skin from them, as it is said (Job 6:17): At the time when they are scorched by the heat, they are destroyed, and when it grows hot, they perish from their place. Read not *bechymmo*, that is, when it grows hot, but *bechammemo*, that is, when He makes it hot.

Regarding where Og stayed during the Flood, two different opinions are found. According to the Talmud in the tractate *Sevachim*, fol. 113, col. 2, he is said to have walked in the water alongside a unicorn at the side of the ark, since the water around the ark was supposed to have been cold, but everywhere else boiling hot. The words of the Talmud read as follows: אמר רב חסדא בדור המבול לא נגזרה גזרה על דגים שבים שנ' מכל אשר בחרבה מתו ולא דגים שבים בשלמא למ"ד לא ירד מבול לארץ ישראל היינו דקם הימא התם אלא למ"ד ירד רמא היכא קם א"ד ינאי : גורייאת הכניס תיבות הא אמר רבה בר בר חנה לדידי חזי לי אורזילא דרימא בת יומא והוי כהר תבור ותור הכור כמה הוי ארבעין פרסי משכא דצואריה תלתא פרסי מרבעתא דרישא פרסה ופלגא דקא ככא וסכר ירדנא א"ר יוחנן ראשו הכניסו לתיבה והאמר מר מרבעתא דרישא פרסה ופלגא אלא ראש חוטמו הכניסו לתיבה. והא"ר יוחנן לא ירד מבול לארץ ישראל לדבריו לל קאמר והא קטני תיבה. אמר ריש לקיש קרנו קשר בתיבה והאמר רב חסדא אנשי דור המבול ברותחין קלקלו וברותחין נידונו וליטעמין תיבה היכא סגיא לקיש, ועוד עוג מלך הבשן היכא קאי אלא נס נעשה להם וברותחין נידונו דנשתכך כצדי התיבה that is: Rav Chasda has said, at the time of the Flood no judgment was passed against the fish in the sea, as it is said (Gen 7:22): Everything that was on dry land died, but not the fish in the sea. I grant what that one said, that the Flood did not come into the land of Israel; this therefore indicates that the unicorn (which in Hebrew is called *Reem*, though according to the Jews' interpretation it is supposed to mean a weasel-like creature here) stood there. But if one accepts the opinion of him who says that the Flood also came into the land of Israel, where then was it supposed to have stood? Rabbi *Jannai* has said: they put young ones (unicorns) into the ark. How can that be? For *Rabba*, the grandson of *Channa*, has said: I myself have seen a young unicorn that was only one day old, and it was (as large) as Mount Tabor. How large then is Mount Tabor? Forty miles. The length of its neck was three miles; the resting-place of its head (that is, the space its head occupied when it lay down) was one and a half miles. It cast forth dung and stopped up the Jordan with it (so that the water could not flow on; quite a considerable heap for a young unicorn!). Rabbi *Jochanan* has said: they took its head into the ark (but left the rest of its terrible body outside). How could that be? For the Master (it

should read: the fool, *Rabba* the grandson of *Channa*) has said that the resting-place of its head was one and a half miles; so then they put the front part of its nose into the ark. How so? For Rabbi *Jochanan* has said that the Flood did not come down into the land of Israel. He said this according to the words of *Resch Lakisch*. How so? For the ark was moving along (and was driven here and there by the water, so that through such motion the nose could have been torn out of the ark and it would have drowned). *Resch Lakisch* has said: he (Noah) bound it to the ark by its horns (so that it walked alongside the ark). How can that be? For *Rav Chasda* says that the people of the generation of the Flood acted wrongly through hot things (namely through the emission of their seed, which was hot), and therefore they were also punished through hot water (so it could not have remained in the hot water). Where then, in your opinion, did the ark go? And furthermore, where did King *Og* stand? A miracle was performed for them, in that the water at the sides of the ark was cold (so that neither *Og* nor the unicorn, both of whom had walked alongside the ark, were burned by it). These are the words of the Talmud. The lie about the great unicorn also appears in the Talmudic tractate *Bava Bathra* (or *Basra*) fol. 73, col. 2, as well as in the book *Ze'ena ureenna* fol. 6, col. 3, in the *Parascha Noach*, where mention is also made of *Og*, that he walked in the water alongside the ark.

Since the young unicorn has now been quite thoroughly dissected here, I must also point out, concerning another unicorn, what is written in the book *Medrasch Tillim*, fol. 21. col. 2. on the words of Ps 22:22, "Help me out of the mouth of the lion, and save me from the unicorn," and the words there read as follows: אמר רב הונא בר אידי בשעה שהיה דוד רועה את צאן הלך ומצא את הראם ישן במדבר והיה סבור שהוא הר ועלה עליו והיה רועה עקר הראם ועמד והיה דוד רכוב עליו חוזה מגיע עד לשמים באותה השעה. אמר דוד אנו אתה מוציאני מן הראם חוזה אני בונה לך היכל של מאה אמה כקרן הראם ומהו. יש אומר לאורכו מדדו ויש אומרים לרוחבו מדדו מה עשה הק"ב זמן לו אריה אחד כיון שראה הראם את האריה נתירא ממנו ורבץ לו מפני שהוא מלך עליו : וירד דוד לארץ וכיון שראה דוד את האריה נתירא ממנו. לכך נאמר הושיעני מפי אריה כעם שעניתי מקרני ראמים : that is, *Rab Hona*, the son of *Idi*, said: at the time when *David* was pasturing the sheep, he went out and found a unicorn sleeping in the wilderness, and he supposed it was a mountain, and climbed up onto it, and grazed his flock. But when the unicorn awoke and stood up, *David* rode upon it and reached up to the heavens. At that same moment *David* spoke (to GOD): if you help me down from this unicorn, I will build you a temple of one hundred cubits, like the horn of this unicorn. There is one who says that he measured it (namely the horn) by its length, but others say he measured it by its breadth. What did GOD do: He caused a lion to come to him, and when the unicorn saw the lion, it was afraid of him and lay down before him, since he was the king over it, and *David* climbed down to the ground. But when *David* saw the lion, he was afraid of it; therefore it is said: Save me from the mouth of the lion, as you have heard (and saved) me from the horns of the unicorns. This nonsense also appears in the *Jalkut Schimoni* on the aforementioned Ps 22, fol. 97. col. 4. num. 688. We must, however, return to the subject of where King *Og* of *Bashan* stayed during the time of the Flood.

The second opinion holds that he sat upon the ark, as written in the Chaldean translation of *Jonathan* on the words of Gen 14:13, "Then came one who had escaped," as follows: ואתא עוג דאישתזיב מן : טביעא דמינו דור המבול כרכב עלי תיבותא והנה מנא על רישיה והוה מתפרנס מן מזוטי דנה *Og*, who had remained as a survivor from among the men who perished in the Flood, and who rode upon the ark, and was like a covering upon the top of it, and was sustained by *Noah's* provisions. In the *Jalkut Shimoni*, however, on the first book of Moses, it is reported at fol. 14, col. 3, num. 95, 96,

that he sat upon a piece of wood beneath the ladder of the ark, and the words there read as follows: ויש אומרים ויבא הפליט זה עוג שפלט מדור המבול שנאמר וישאר אך נח וחון מעוג מלך הבשן כי ישב לו על סולם : עץ אחד תחת סולמו של תיבה ונשבע לנח ולבניו שיהיה להם עבד לעולם מה עשו נח נקב חור אחד בתיבה והיה מושיט לו that is, When the water had gained the upper hand, all creatures (that lived on dry land) were destroyed, except for *Noah*, as it is said (Gen 7:23): “And only *Noah* remained”; and likewise excepted was *Og*, the King of *Bashan*; for he sat upon a piece of wood beneath the ladder of the ark, and swore to *Noah* and his sons that he would be their servant forever. What did *Noah* do: he bored a hole in the ark and handed him his food daily, and so that one also remained, as it is said (Deut 3:11): “For only *Og* the King of *Bashan* remained of the giants.” These are the words from the *Yalkut Shimoni*. I would very much like to know, however, how such a monstrous giant could have sat upon a piece of wood beneath the ladder, when the exceedingly deep water is supposed to have reached only up to his heels. What an enormous piece of wood and how long a ladder that would have had to be! For the ark was only three hundred cubits long, fifty cubits wide, and thirty cubits high, as may be read in Gen 6:15: how then could such a great giant have been upon it, or at the side of it? I would likewise very much like to know where *Noah* was supposed to have obtained all the food necessary to sustain such a great man throughout the duration of the Flood. For concerning his eating and drinking, it is written in the *Talmud*, in the tractate *Sopherim*, fol. 14, col. 4, in the 21st chapter, as follows: ומה היה אכלתו אלף That is, What then was his food? A thousand oxen, and likewise just as many of every kind of game; and his drink was a thousand measures. How heavy then was a single drop of his seed? Thirty-six pounds.

Regarding his size, the following is further recorded in the *Talmud*, in the *Tractate Nidda* fol. 24. col. 2.: תניא אבא שאול אומר ואיתימא רבי יוחנן קובר מתים הייתי פעם אחת רצתי אחר צבי ונכנסתי בקולת של מת : that is: We learn that *Abba Schaul*, or, if you prefer, *Rabbi Jochanan*, said: I had been a gravedigger, and once ran after a deer, and entered into the shinbone of a dead man, and ran three miles along it, yet could not catch the deer, and the shinbone had still not come to an end. When I had turned back again, they told me that it had belonged to *Og*, the King of *Bashan*. Now if he had such large shinbones, he must also have had large soles of the feet and large teeth, concerning which the following is read in the *Jalkut chadasch*, fol. 16, col. 2, num. 102, under the title Abraham: אליעזר עבד אברהם הוא עוג מלך הבשן ופרסות רגליו ארבעים מיל ואברהם היה טומנו בכף ידו פעם אחד גער בו ומיראתו נפל שינו ממנו that is: Eliezer, the servant of Abraham, was *Og*, the King of *Bashan*; his soles of the feet were forty miles long, and he concealed Abraham in the hollow of his hand. Once he (Abraham) rebuked him, and out of fright a tooth fell from him; and Abraham took it and made a bedstead from it and slept therein. Some, however, say that he made a chair from it and sat upon it for as long as he lived. This is also found in the Talmudic Tractate *Sopherim* fol. 14. col. 4., in the 21st chapter, and in the smaller *Jalkut Rubeni* under the title *Gevura*, numero 5. In *Devarim rabba*, however, he is already described as somewhat smaller, where at fol. 255. col. 2. in the Parascha *Devarim* it is reported that when the Israelites had come before the city of Edrei, which is mentioned in Num 21:33 and Deut 3:1, 10, Moses said to them: באו ליכנס לאדרי ועדיין לא היתה העין רואה חלה משה את עיניו וראה את עוג יושב על החומה ורגליו מגיעות לארץ אמר משה אני יודע מה אני

רואה חומה אחרת בנו אלה בלילה אמר לו הקב"ה משה מה שאתה רואה חומה הוא עוג אמר ר' יוחנן אורך רגליו י"ח: that is: When they now came to enter into (the city of) Edrei, and one could not yet see clearly, Moses lifted up his eyes and saw Og sitting upon the city wall with his feet reaching down to the ground, and said: I do not know what I see; these people have built another wall during this night. Then God said to him: Moses, this is Og whom you see. Rabbi Jochanan said: the length of his feet was eighteen cubits. He is also said to have built sixty great cities, concerning which the following is written in the aforementioned Tractate *Sopherim fol. 14. col. 4.*, in the 21st chapter: הלך עוג ובנה: that is: Og went and built sixty cities, and the smallest of them was sixty miles high, as it is said (Deut 3:4): sixty cities, the whole region of Argob.

How this terrible giant met his death is described in the Talmudic tractate *Berachóth* (or *Beróchos*), fol. 54, col. 2, in the following words: אבן שבקש עוג מלך הבשן לזרוק על ישראל גמרא גמירי לה אמר מחנה: ישראל כמה הוי תלתא פרסי ואיזיל ואיעקר טורא בר תלתא פרסי ואייתי על רישיה ואייתי קודשא בריך הוא עליה קמצי ונקבחה ונחתה בצואריה הון בעי למשלפה משכו שיניה לנהא: גופא ולחזי ניסא ולא מצי למשלפיה היינו דכתיב שיני רשעים שברת וכדרכי שמעון בן לקיש דאמר רבי שמעון בן לקיש מאי דכתיב שיני רשעים שברת אל תקרי שברת אלא שרבבת פשיטא קמה וחדה עשר אמה שקיל נרגא בר עשר אמה: that is: Regarding the stone which Og, the King of Bashan, intended to throw upon the Israelites, I have learned through the *Cabbalam*, or Tradition, that he said: how large is the Israelite camp? Three miles. I will go and uproot a mountain three miles in size, and throw it upon them, and kill them. He therefore went and uprooted a mountain three miles in size, and placed it upon his head. But God caused ants to come upon that stone, which bored a hole through it, and it fell down around his neck (for the hole had sunk precisely over his head into the rock, so that it had to fall around his neck). When he tried to pull it off, however, his teeth grew out on both sides (into the rock), and he could not pull it off; and this is what is written (Ps 3:8): *Schinne reschoim schibbarta*, that is: Thou breakest the teeth of the wicked. But according to Rabbi Simeon, the son of Lakish, it is to be understood differently: for Rabbi Simeon, the son of Lakish, said, what is that which is written, Thou breakest the teeth of the wicked? Read not *schibbarta*, thou breakest, but *schirbakta*, that is, thou hast caused to grow. How tall was Moses: ten cubits. He took an axe ten cubits long, leaped ten cubits into the air, and struck him on the ankle-bone, and killed him. In Jonathan's Chaldean translation of Num 21:36, the giant is described as twice as large, and it is read there as follows: הוה כיון דחמא עוג רשיעא ית משריתא דישראל דהוה שיתא פרסי אמר ליה אנא מכדד סדרי קרבא כולו קבל עמא הדין דלמא יעבדו לי היכמא דעבדו לסיחון אזל ועקר טורא בר שיתא פרסי ואחתיה על רישיה למטרק עליהון מן יד זמין מימרא דיי" וחלא ופקר טורא ונקריה וטמע רישיה בגויה בעא למשלפה מן רישיה ולא יכיל מן בגלל דמשכי נכיה ושינייה פומיה הלכא והלכא ונסב משה נרגא כרת עשרין אמין וטפי עשרין אמין וטחיה בקרסוליה ונפל ומית: That is: it came to pass that the wicked Og had seen the camp or army of the Israelites, which was six miles long, and said, I will make all preparations for war against this people, so that they do not deal with me as they dealt with Sihon. He therefore went and uprooted a mountain six miles in size, and laid it upon his head so that he might throw it upon them; but God immediately caused vermin to come, which ruined the mountain and bored a hole through it, so that his head was stuck inside it. When he now wished to throw it off his head, he could not, for his cheeks and other teeth grew out, and his mouth went back and forth. Then Moses came and took an axe ten cubits long,

leaped ten cubits into the air, and struck him on his heel, so that he fell down and died. This fable also appears in the book *Zeëna urëna*, fol. 80, col. 4, in the Parascha *Chykkath*.

It is likewise read in the *Sepher hajaschar*, in the Parascha *Vajiggaksch*, that when *Joseph* would not allow *Benjamin* to go to Egypt, the following came to pass: יוסף שלח נא את אחיו ואל תחרב את ארץ היום הזה: ויען יוסף ויאמר אליהם לכו ואמרו אל אביכם חיה רעה אכלתהו כאשר אמרתם על יוסף אחיכם ויפן יהודה אל נפתלי אחיו ויאמר אליו מהר לך נא ופקד את שוקי כל מצריים ובוא והגד לי: ויאמר אליו שמעון אל נא יהיה לך הדבר הזה למשא עתה ואלך אני ההרה ואקח אבן אחת גדולה מההר ואשמינה על כל מצרים כלה והסח את כל אשר בה: that is, *Judah* spoke to *Joseph*: let our brother go now, and do not let your land be laid waste this day. Then *Joseph* answered and spoke to them: Go hence, and say to your father that a wild beast has torn him to pieces, just as you said concerning your brother *Joseph*. Then *Judah* looked at his brother *Naphtali* (who could run very swiftly) and spoke to him: make haste now, and count all the streets in Egypt, then come and report them to me. Then *Simeon* said to him: do not let this matter be a burden to you; I will go up onto the mountain right now, take a great stone from the mountain, and hurl it across the entire land of Egypt, killing everything that is within it. From this it follows that *Simeon* yielded nothing to *Og* in strength, and indeed surpassed him well.

Because King *Og*, who, as has been mentioned before, is also said to have been called *Eliezer* and to have been Abraham's servant, is supposed to have been killed by Moses, I would very much like to know how it can be true that he entered Paradise alive, concerning which the Talmud, in the tractate *Derech erez sota*, fol. 20, col. 3, in the Talmud printed at Amsterdam, states as follows: תשעה נכנסו בחייהן בגן עדן ואלו הן חנך בן ירד ואליהו ומשיח ואליעזר עבד אברהם וחירם מלך צור ועבד מלך הכושי: that is, Nine entered Paradise during their lifetime, and they are the following: Enoch the son of Jared, Elijah, the Messiah, Eliezer the servant of Abraham, Hiram the king of Tyre, the servant of the king who was a Moor (mentioned in Jer 38:7), and Jabez the son of Rabbi Jehuda the Prince, etc. Some also say: Rabbi Jehoshua the son of Levi. This is also found in the *Jalkut Schimoni* on the first book of Moses, fol. 12, col. 1, numero 42. Why he is supposed to have entered Paradise alive is stated in the *Jalkut Chadasch*, fol. 83, col. 1, numero 51, where one reads that Isaac had harbored a suspicion against him on account of Rebecca; but since he was innocent, God commanded the ministering angels to bring him alive into Paradise.

Furthermore, since King *Og* is said to have lived before the Flood and to have survived until the time of Moses, he must have reached an age of over 900 years. The reason why God allowed him to live so long is indicated in the Jerusalem *Targum* on Num 21:35, where it is written as follows: חמא פו חמא משה ית עות אמר הלא דין עוג רשיעא דהוה ממתיל אברהם ושרה ואמר אברהם ושרה דמיין לאילנין יאן דקיימין על מבויעין דמיין ברם פדין לא עבדין בגין כדין קיים יחוה יתיה קודשא בריך הוא חי שמה ממך שנין סגין ועד זמן דחמא בניהון ובני בניהון תרד ונפל בידיהון: that is, And it came to pass that when Moses saw *Og*, he said: Is this not the wicked *Og*, who mocked Abraham and Sarah, and said that Abraham and Sarah are like beautiful trees standing by the water-springs but bearing no fruit? Therefore the holy Lord, whose name be blessed, allowed him to live for many years, and until that time when he saw their children and their children's children. It is also read in the *Jalkut chadasch*, fol. 97, col. 1, num. 39, under the title *Jehoscha*, that other kings likewise lived to a very great age, and the words read as follows: וכל השלשים ושנים מלכים שהרג יהושע כולם במשתה של אברהם: that is, All those thirty-two kings (in

Josh 12:24 only thirty-one are mentioned) whom Joshua slew were present at the feast of Abraham. Therefore not one of them can have been less than five hundred and fifty years old. But let this suffice concerning King Og.

Now that we have seen what a great servant Abraham had, let us also examine how great Abraham himself is said to have been. On this subject, the Talmud, in the tractate *Sopherim*, fol. 14, col. 4, in the 21st chapter, writes the following concerning the words of Josh 14:15, “who was the greatest man among the Anakim or giants”: האדם הגדול היה אברהם אבינו כמה יותר מענקים כענקסיה אברהם אבינו that is: the great man was Abraham our father, who was taller than the giants. By the one who was among the Anakim or giants, Abraham is also understood, who in bodily stature was exactly as tall as seventy-four men; he likewise ate and drank as much as seventy-four men, and was also just as strong as that many. Concerning how great the strides were that he took, the following is read in the *Jalkut Schimoni* on the book of Joshua, fol. 6, col. 3, num. 23, from the 29th *Parascha* of *Bereschith rabba*, and in the *Jalkut chadasch*, fol. 17, col. 1, num. 117, under the title *Abraham*: האדם הגדול בענקים אמר רבי לוי ואברהם ולמה קורא אותו גדול לוי ורבי אלעזר בשם רבי יוסי בן זמרא פסיעותיו של אברהם אבינו היו ג' מילין, רבי יהודה ברבי סימון אומר that is: the Rabbi said that the great man among the Anakim or giants was Abraham. But why does he call him great? Rabbi Levi and Rabbi Eliezer say in the name of Rabbi Jose, the son of Simra, that the strides of Abraham our father were three miles long. Rabbi Jehuda, the son of Rabbi Simon, says they were one mile long, as it is said (Isa 41:3): “On a way where his feet had not come.” Who did it? And the initial letters of the words לאָ יבאָ מי *lo javo mi* (which stand in the Hebrew text of the aforementioned passage in Isaiah) read backwards spell מיל *mil*, that is, one mile. Now, since it was mentioned above on page 381 that the giants were begotten by the angels cast out of heaven, that is, by the devils, the patriarch Abraham, being such a great giant, would necessarily also have descended from them. But should a Jew wish to say that people at that time were large because Adam, from whom they descended, was very great, then it is false that all the giants were begotten by the devils; and one could rightly ask why, in Holy Scripture, a distinction was made between the giants and other men, if they were all supposed to have been giants.

From Abraham's strength, however, one may judge from the following, which comes immediately after what was cited shortly before from the tractate *Sopherim fol. 14. col. 4.*, where it is written thus: מה עשה נטל שבעה עשר בני קטורה ובנה להן כרך של ברזל והכניסן לתוכו והשמש מעולם לא נכנס בתוכה מפני שהיא גבוהה הרבה ומסר להן דיסקרין של אבנים טובות ומרגליות ומשתמשין לעתיד לבוא כשעתיד הק"ב להחפיר חמה that is, What did he (Abraham) do? He took the seventeen sons of Ketura (his second wife, who is mentioned in Gen 25) and built them an iron city and placed them within it; the sun, however, never entered it, because it was very high, and he gave them a dish full of precious stones and pearls (which shone within it in place of the sun), which will be made use of in the future, when God will cause the sun and the moon to be put to shame, as it is said (Isa 24:23): And the moon shall be confounded, and the sun ashamed.

Because mention is made here of such brilliantly shining precious stones and pearls, I must, on this occasion, also indicate what is written in *Rabbi Eliezer's Chapters*, in the 10th *Chapter*, concerning such a gleaming pearl that is said to have been inside the fish in which Jonah was enclosed, where,

over the words of Jonah 2:1, “But the Lord appointed a great fish to swallow Jonah,” the following is read: נכנס בפיו כאדם שהוא נכנס בבית הכנסת הגדולה ועמד היו שתי עיניו של דג כחלונות אפומיות מאירות ליונה. ר' מאיר אומר מרגלית אחת היתה תלויה במעיו של דג מאירה ליונה כשמש הזה שהוא מאיר בצהרים ומראה לו כל שבים ובהמות ועליו הכתוב אימר אור זרוע לצדיק. That is: He entered into its mouth just as a man enters into a great synagogue or school, and he stood there, and the two eyes of the fish were like windows that gave him light. *Rabbi Meir* says: there was a pearl hanging in the entrails of the fish, which shone upon Jonah as the sun shines at midday, and it showed him everything that was in the sea and in the depths; and of this the Scripture says (Ps 97:11): “Light is sown for the righteous.” Likewise, in the German-Hebrew booklet *Sepher gelilóth érez Iisraél*, there is an account of such a precious stone which the fictitious Jewish king over the river *Sabbatjon*, by the name of *Daniel*, is said to have possessed in his castle, concerning which a report is to be given below in the 10th Chapter of the second part.

Since the great brilliance of precious stones is mentioned here, I must also report in what manner the entire land of Egypt is said to have once been illuminated by Sarah, concerning which the following is read in *Bereschith rabba*, in the fortieth *Parascha*, fol. 37, col. 1, on the words of Gen 12:14, “Now when Abraham came into Egypt, the Egyptians saw the woman, that she was very beautiful”:

ושרה היכן היתה נתנה בתיבה ונעל בפניה כיון דמטא למכסא אמרין ליה הב מכסא אמר אנא יהיב מכסא אמרין ליה מאנין
את טעין אמר אנא יהיב דמאנין. א”ל דהב את טעין אמר אני יהיב דמי דהבי. א”ל מטכסין את טעין אמר דמטכסי אני יהיב.
א”ל מרגלין את טעין אמר אנא יהיב דמרגלין. אמרין ליה לא אפשר אלא דתפתח ותחזי לן מה בגוה. כיון שפתחה הבהיקה
that is, Where then was Sarah? He (Abraham) had laid her in a chest and locked
it shut before her face (so that no one should see her beauty). When he came to the customs post,
they (namely the customs officers) said to him, pay the toll. He said, I will pay my toll. They said
to him, you are carrying clothing. He said, I will pay it on the clothing. They said to him, you are
carrying gold. He answered them, I will pay the value of my gold. Further they said to him, you are
carrying the finest silk. He said to them, I will pay it on the finest silk. They said further to him,
you are carrying pearls. He said to them, I will pay it on the pearls (and thus wished to pay the toll
as though he had such costly goods). But they said to him, it cannot be; rather you must open it and
show what you have inside. When he then opened (the chest), the entire land of Egypt shone with
her radiance.

Samuel, the son of Nachman, said: this teaches us that he took two mountains and struck them against one another, as a man strikes two small stones together. Rabbi Jehuda and Rabbi Nachman (are of differing opinions.) Rabbi Jehuda says: when the Holy Spirit rested upon him, he took a single stride, as it were from Zorah all the way to Eshtaol. Rabbi Nachman said: when the Holy Spirit rested upon him, his hair stood on end and struck against itself like a bell (or rang), so that its sound traveled as it were from Zorah all the way to Eshtaol. Rabbi Gerson writes in his little book, which he calls *Sepher geliloth erez Israel*, already mentioned in the preceding section, that he traveled through the land of King Og and there saw a grave that was eighty ells long, and was told that it was the grave of Shem, the son of Noah. Furthermore, the same author reports in the said little book that a backbone from a human being hangs in the castle at Jerusalem, which is four fathoms long. In the *Jalkut Schimoni* on the Lamentations of Jeremiah, it is also read at *fol. 166. col. 3. num. 1001.* that when the Chaldeans had besieged Jerusalem, there was at that time a valiant hero in Jerusalem, of whom the following account is given: היו גבורים בירושלים עד אין חקר היו נלחמים עם הכשדים ומפילים מהם חללים הרבה והיה שם גבור אחד ושמו אביקא בן גבתרי כשהיו אנשי חיל מקלעים אבנים גדולה להפיל החומה היה מקבלם בידו ומשליכן על בני החיל והורג מהם הרבה עד שהתחיל לקבל האבנים ברגלו והיה מחזיר לחיל וגרם העון וכו' ובאה הרוח והפילתו מן החומה ונבקע ומת באותה שעה נבקעה ירושלים ונכנסו הכשדים In Jerusalem there were heroes beyond all reckoning, and they fought against the Chaldeans and slew many of those whom they had wounded. But there was among them a hero by the name of *Afika*, the son of *Gafteri*, and when the (Chaldean) soldiers hurled great stones to cast down the city wall, he caught them with one hand and threw them back at those same soldiers, killing many of them, until he began to catch the stones with his foot 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 broken open, and the Chaldeans entered in. It is likewise written in the book *Ze'ena ure'ena*, *fol. 108. col. 1.*, under the heading *Chórban*, that when a Roman emperor had besieged the city of *Turmálka*, there was among the Jews within it a great hero by the name of *Bar Deróma*, who leaped an entire mile in a single bound and killed all the Roman people within a mile's distance; alongside which many other crude and senseless fabrications are to be found. And in the *Máase-Buch*, in the 145th chapter, it is reported of Joab that he captured the Ammonite city of Rabbah single-handedly and killed many within it, accompanied likewise by unheard-of lies.

Having now seen what blatant lies stand in the *Talmud* and certain other Rabbinical books concerning giants and heroes, we will now also consider what foolish fables they shamelessly put forward therein about great birds, fish, and four-footed animals. Regarding the birds, the following is written in the Talmudic tractate *Bechôroth fol. 57. col. 2.* concerning a bird called *Bar jûchne*: פעם אחת נפלה ביצה בר יוכנ' וטבעה ששים כרכים ושברה שלש מאות ארזים ומי שהיא ליה ליה הא כתיב כנף רננים נעלסה. אמר רבי אשי היה מחווא הוא that is: Once the egg of *Bar jûchne* fell (from the nest) and (the white and the yolk) flooded sixty villages and broke three hundred cedar trees. How so? Did he throw it away? For it is written (Job 39:13, or according to others v. 16): The wing of the (bird) *Renanim* is joyful, (and here, according to Rabbi Solomon's interpretation, the word *Renanim* signifies the bird *Bar jûchne*, which is however a great error, for it means peacocks, which are so named on account of their cry, since *Ranan* means to cry out.) Rabbi *Aschi* said that the said (egg) was worthless and rotten. It must therefore have been a terrifyingly large bird that laid so great an egg.

Furthermore, concerning a great bird that is said to be called *Sis*, the following is written in the tractate *Báva báthra* (or *Bóvo básro*), fol. 73. col. 2.: אמר רבה בר בר חנה זימנא חדא הוה אזלינן בספינתא : וחזינן ההוא צפרא דקאים עד קרסוליה במיא ורישיה ברקיע ואמרין ליכא מיא ובעינן למיחת לאקרורי נפשין ונפק בת קלא ואמר לן לא תנחתו הכא דנפלה ליה חצינא לבר נגא הא שבע שני ולא קא מטיא ארעא לאו משום דנפיש מיא אלא דמרהי מיא משום דדמי מיא אמר רב אשי ההוא זיז שדי הוא דכתיב וזיז שדי עמדי, that is: *Rabba*, the grandson of *Chunna*, said: Once we were traveling in a ship and saw a bird that stood in the water up to its shins, while its head reached up to the firmament of heaven. We said: there is no deep water there; let us climb in and cool ourselves. But a voice came from heaven (which, as already noted above, is called *Bath-kol*) and said to us: do not climb in there, for seven years ago a carpenter's axe fell in at that spot and has not yet reached the ground; not because there is so much water there (and it is so very deep), but because it flows so strongly (that the axe cannot sink straight down). Rabbi *Aschi* said: that same one is the *Sis of the field*, of which it is written (Ps 50:11): The *Sis* of the field is with me, that is, as Rabbi Solomon notes in his commentary on this passage in the Talmud, he is near to me, because his head reaches the firmament and he is thus said to be near to God. In the Chaldean translation of the aforementioned words, this bird is called *Tárnegul bára*, that is, the wild rooster, and that passage reads as follows: תרגול ברא דקרסוליה שריין בארעא ורישיה מטי בשמיא מיכן קדמי, that is: the wild rooster, whose shins are upon the earth but whose head reaches to heaven, sings before me. The word *Sis*, however, is foolishly understood in the Talmud to refer to such a great bird, whereas it commonly denotes all creatures that move upon the field, since it derives from the root, or stem-word, *Sus*, which means "to move," as Rabbi Solomon also explains in his commentary on the Psalms, on the cited passage Ps 50:11, where he writes: וזיז שדי זה על שם שהם זיזים, that is: the creatures of the field are called *Sis* because they move from one place to another. Concerning this bird, the following is also written in *Vajikra rabba*, in the twenty-second *Parascha*, fol. 155. col. 4., as well as in Rabbi David Kimchi's *Sepher Scharaschim*, under the word *Sis*: אמר רבי יהודה בר סימון בשעה שהוא פורש את כנפיו מכסה לגלגל חמה הה"ד המבינתך יאבר נץ יפרוש כנפיו לתימן. ולמה נקרא שמו זיז שיש בו כמה מיני טעם מזה ומזה, that is: Rabbi Jehuda, the son of Simon, said: when it spreads its wings, it darkens the sun, and this is what is written (Job 39:26, or according to others v. 29): Does the hawk soar by your understanding and spread its wings toward the south? But why is it called *Sis*? Because it has many kinds of taste, from this and from that. This *Sis*, moreover, is said to be the aforementioned bird *Bar juchne*, as will be shown below in the fifteenth chapter of the second part, from the commentary of *Aben Esra* on Dan 12:3.

In the aforementioned passage of the tractate *Báva bathra*, immediately following what has been cited from it, there is also mention, at fol. 73. col. 2., of large fat geese that had been cut open, and the following stands written there: אמר רבה בר בר חנה זימנא חדא הוי קא אזלינן במדברא וחזינן הנהו אווזי דשמטי גדפיהו ממשמניהו וקא נגדי נחלי דמשחא מתותיהו ואמינא להו אית לן פלגא לעלמא דאתי אמרה לי חדא דל אטמא לי וחדא דל אגפא לי אתאי לקמיה דרבי אלעזר אמר לי עתידין ישראל ליתן עליהן את הדין (that is: *Rabba*, the grandson of *Channa*, said: we once went through a wilderness and saw geese whose feathers were falling out on account of their fatness, and streams of fat were flowing beneath them; whereupon I said to them, do we also have a share in you in the world to come (when the Messiah shall arrive)? Then one of them raised its wing, and another raised its foot (to signify thereby: this is your portion in the world to come, as Rabbi Solomon explains it). When I then came before Rabbi *Eliezer*, he said to me: the Israelites must one day give an account on account of those geese (because through

the ship traveled for three days and three nights between the two fins of a fish. He (the fish) went upward (that is, as Rabbi Solomon explains, against the wind), while we went downward (that is, with the wind). Should you wish to say that the ship did not travel swiftly, when Rav Dimi came he said: in as much time as it takes to warm a pan of water over the fire, it traveled sixty miles. A knight also shot an arrow, and the ship outpaced it (so that it moved faster than the arrow). Rav Ashi said it was a sea fish called *Gildena*, which has two fins.) In the following fol. 74, col. 1, another great fish is also described in this manner: לבי יוחנן משתעי זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא That is: Rabbi Jochanan relates: We once sailed in a ship and saw a fish which put its head out of the sea, and its two eyes were like two moons, and water sprayed out of its two nostrils like two rivers of *Sura*. Immediately following this, one reads in the same place: רב ספרא משתעי זימנא חדא הוה קא אזלינן בספינתא וחזינן ההוא כוורא דאפקיה לרישיה מימא והוה ליה קרני וחקיק עליה אנא בריה קלה שבים והוינא תלת מאה פרסי ואזלנא לפומיה That is: Rav Safra relates: We once sailed in a ship and saw a fish which stretched its head out of the sea and had horns, and upon it was written: I am one of the lesser (or smaller) creatures that are in the sea, and I am three hundred miles long, and I go into the maw of the Leviathan (so that he may eat me today). Rav Ashi said that it was a sea-goat, which searches (digging in the sea with its horns and seeking its food) and has horns.

Regarding the Leviathan, however, which, as mentioned, can eat such an enormously large fish all at once, one can imagine how large it must therefore be, and the following is read there in the second column concerning it: אמר רב יהודה אמר רב כל שברא הק"ב בעולמו זכר ונקבה בראם אף לויתן נחש בריה ולויתן נחש עקלתון זכר ונקבה בראם ואלמלא נזקקין זה לזה מחריבין כל העולם כולו מה עשה הק"ב סרס את הים והרג את הנקבה ומלחה לצדיקים לעתיד לבוא שנ' והרג את התנין אשר בים that is: *Rav Yehuda* has said that *Rav* said: Everything that GOD created in His world, He created a male and a female of it; thus He also created a male and a female of the Leviathan, which is a straight serpent, and the Leviathan which is a crooked serpent (of which mention is made in Isa 27:1); but if they had mingled with one another (and produced offspring), they would have destroyed the entire world (on account of their size). What did the holy blessed GOD do: He castrated the male and killed the female, and salted her away for the righteous for the time to come (namely for the meal which is to be seen at greater length in the fifth chapter of the second part), as it is said (in the aforementioned Isa 27:1): And He will slay the dragon that is in the sea.

The Jews might well be permitted to say, when one confronts them with these fairy tales about the fish, that they are not to be understood literally; but one can meet them with the reply that the *Rabbi Bechai*, who is very renowned among their scholars, in his commentary on the Five Books of Moses, fol. 7, col. 2, on the words of Gen 1:21, "And Elohim, that is, GOD, created great *tanninim*, that is, whales," takes all of this in its proper and literal sense, where he writes as follows: על דרך הפשט דגים הם ולהפלט גודל גופם יחס הבריאה לאלהים כשם שתמצא באדם שיחס הכתוב בריאתו לאלהים: הוא שכתוב ויברא אלהים את האדם בצלמו... והכוונה כי הבורא ית' המציא הגופים הגדולים ההם יש מאין: חכמי הפלוסופים כתבו בספריהם שידעו מהם ארוכים חמש מאות פרסה... גם רבותינו חכמי התלמוד ספרו לנו הפלגות כטובת נבא: בתרא. והוא that is: 'שהעיד רבה בר בר חנה וכו': ופסוק מלא הוא: יודדי הים באניות עושי מלאכה כמים רבים המה ראו מעשה ה' וגו' that is: "In the literal sense, the word *tanninim* means fish, but on account of their excessive size, the act of creation is attributed to *Elohim*, that is, GOD (which word sometimes signifies greatness), just as you find with man, that Scripture attributes his creation to *Elohim*, as it is written (Gen 1:27): 'And

it kinds of animals, and it eats them. From where is this proven? Because it is said (Job 40:15, and according to others v. 20): “And all the wild animals play there.” This too is possible, for there are animals which devour others. Rabbi Tanchúma said: the works of God are great; how varied are the works of the Holy and Blessed God! But from where does it drink? Rabbi Jochanan said: all the water that the Jordan gathers in six months, it drinks in a single gulp. From where is this proven? Because it is said (Job 40:18, or according to others v. 23): “Behold, he (namely the *Behemoth*) swallows up a river and does not hasten.” Rabban Schimeon, the son of Lakisch, said: all that the Jordan gathers in twelve months, it drinks in a single gulp. From where is this proven? (Because Job 40:18, or according to others v. 23, says:) “He trusts that he can drink up the Jordan with his mouth,” etc. Rabbi Schimeon, the son of Jochai, teaches that a river goes out from Paradise which is called *Júval*, and that it drinks from the same. From where is this proven? Because it is said (Jer 17:8): “And is rooted by the *Júval* (that is, the brook).” In the commentary of Rabbi Menachem of Rekanat on the Five Books of Moses, in the *Parascha Bereschith*, fol. 10, col. 3, the following is also found concerning this: *בהמות הוא רבוע בהררי אלף בכל יום ויום אלף הרים מעלהו* that is, the animal *Behemoth* lies upon a thousand mountains and grazes a thousand mountains every day, but at night they spring up again (and bring forth grass) of themselves, as if nothing had touched them, as it is said (Job 40:17): “And the mountains bring forth herbs for him.” In the Chaldean translation of Ps 50:10, it is likewise reported that it grazes so many mountains daily, and it stands there: *תור בר דדעי* that is, the wild ox which grazes every day upon a thousand mountains. So too does Rabbi Salomon Jarchi write in his commentary on the words of Ps 50:10, “*Behemoth* upon a thousand mountains,” as follows: *הוא המתוקן לסעודת לעתיד לבא שהוא רועה אלף הרים ליום ובכל יום ויום הם צומחים* that is, the same (*Behemoth*) is prepared for the future banquet, and it grazes a thousand mountains daily, upon which the grass grows again every day.

In the Talmudic tractate *Chollin*, at fol. 59, col. 2, mention is also made of a great lion, which is described there as follows: *אמר ליה קיסר לר' יהושע בן חנניא אלהיכם באריה מתיל דכתיב אריה שאג מי לא יירא* מאי רבותיה פרשא קטיל אריא א"ל לאו בהאי אריא מתיל דבי עילאי מתיל א"ל בעינא דמחווית ליה ניהלי א"ל לא מצית חזית ליה אמר ליה איברא חזינא ליה בעא רחמי ואעקר מדוכתיה בי היה מרחיק ארבע מאה פרסה נהם חד קלא אפילו כל מעברתא ושורא דרומי נפל ומרחיק תלת מאה פרסם ביהם קלא אחרנא נתרו שני דשיני דגברי ואף הוא נפל מכורסיה *לדיתיה* that is: The Emperor said to *Rabbi Jehoshua, son of Chananja*: your GOD is compared to a lion, as it is written (Amos 3:8): The lion roars, who would not fear? Wherein, then, consists His excellence? A knight can kill a lion! (As if He were therefore no excellent being, that one should compare GOD to it.) To this he answered him: He is not compared to such a (common) lion, but to the lion that is in the forest of *Ilai*. Thereupon the Emperor said to him: I desire that you show him to me. He (*Rabbi Jehoshua*) answered him: you cannot see him. But the Emperor said: I certainly desire to see him. Then the *Rabbi* prayed for mercy (before GOD and called upon Him), and the lion was brought out from his place (where he had been staying). Now when he was still four hundred miles away (from the Emperor), he roared once, whereupon all pregnant women miscarried and the walls of Rome fell down. But when he was only three hundred miles distant, he roared once more, and the people's cheek teeth and other teeth fell out; the Emperor also fell from his throne to the ground and said to the Rabbi: I beg you, call upon GOD for mercy in this matter, that He bring him back again to

his place. Then he called upon GOD for mercy, and He brought him back to his place. This must indeed have been a terrifyingly great lion, that was able to roar in so dreadful a manner.

But he was not the only one who could roar in such a terrible manner; for in the *Sepher hajaschar*, in the *Parasha Vajiggasch*, it is read of Judah that when Joseph in Egypt would not let his brother Benjamin go, Judah together with his remaining brothers began to fight with the Egyptians, and roared in such a fashion as well, whereof the words there read as follows: וירא יהודה את כל אנשי מצרים: סובבים אותם במצות יוסף להפחידם אך יוסף צוה לאנשיו להם לאמר אל תגעו באחד וימהר יהודה וישלוף חרבו ויצעק צעקה גדולה ומרה עד מאד ויך בחרבו אל גרגר על הארץ ויטש חרץ עליון על כל האנשים: ויהי בעשותו הדבר הזה ויפול י"י פחד יהודה ואחיו על כל הגבורים וכל האנשים אשר סביבותם וינוסו כל מקול הצעקה ויפחדו ויפלו איש על רעהו וימותו מהם הרבה בנפלים ויברחו כלם מפני יהודה ואחיו ומפני יוסף. ויהי בנוסם וירדפם יהודה ואחיו עד בית פרעה וימלטו להם כלם וישב יהודה על פני יוסף וינהם עליו כאריה ויצעק עליו צעקה גדולה ומרה מאד ותשמע הצעקה ההיא עד למרחוק וישמעו כל יושבי סוכות ותהרעש כל מצרים מקול הצעקה וגם כל חומות מצרים וארץ גושן נפלו בלם מרעש הארץ ונפל גם פרעה מעל בסאו על פניו ארצה תם כל נשי מצרים וגבוריה חול וחלחלה נפלו עליהם ויפחדו במעשיו וכשמעם את קול הרעש כי יראו מאד מאד: The meaning is as follows: And Judah saw all the Egyptian men who had surrounded them at Joseph's command in order to frighten them. But Joseph had commanded his men that they should not touch any one of them; whereupon Judah made haste and drew his sword and cried out very loudly and bitterly, and struck with his sword, and leaped also upon the ground, and cried out once more against those same men. When he did this, God caused the fear of Judah and his brothers to fall upon all the heroes and all the men who had surrounded them, and they all took to flight on account of the voice of the cry and the terror; and one fell upon another, so that many of them died as they fell, and all fled before Judah and his brothers and before Joseph. Now as they were in flight, Judah and his brothers pursued them as far as Pharaoh's house, but they all escaped; and Judah sat before Joseph and roared against him like a lion, and cried out mightily and bitterly against him, so that the same cry was heard from afar, and all who dwelt in the tents heard it, and the whole land of Egypt trembled and shook at the voice of the cry, and all the walls in Egypt and in the land of Goshen fell down from the shaking of the earth, and King Pharaoh also fell from his throne upon his face to the ground; and moreover all the pregnant women in Egypt and Goshen lost their children from their wombs when they heard the voice of the shaking of the earth, for they were exceedingly afraid. This fable is also found in *Bereschith rabba*, in the ninety-third *Parascha*, fol. 84, col. 4, and fol. 85, col. 1, where it is reported that he roared so loudly that it was heard four hundred miles away, and that the teeth of Joseph's heroes fell out from it; and also that *Chuschim*, the son of *Dan*, heard it in the Promised Land and leaped to him in Egypt and roared along with him. And this is likewise to be found in the *Jalkut Schimoni* on Job, fol. 147, col. 2, as well as in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 55, col. 1, in the *Parascha Vajiggasch*.

Since in the foregoing, large humans, birds, fish, and four-footed animals have been discussed, I must also here report something about large plants of the earth, concerning which tall tales are told in the *Talmud*, and which stands in the *Tractate Kethuvoth* (or *Kesuvos*) fol. 111. col. 2., written as follows concerning a large turnip, a branch of a mustard stalk, and likewise a cabbage stalk: אמרו עתידה חטה שתהא כשתי כליות של שור הגדול ואל תתמה שהרי שועל קנן בלפת ושקלוהו ומצאו בו ששים ליטרין בליטרא של ציפורי תניא אמר רב יוסף מעשה בשיחין באחד שהניח לו אביו שלשה בדי חרדל ונפשח אחד מהן וסיככו בו סוכת that is: It is said that in the future (at the time of the *Messiah*) a grain of wheat will be as large as two kidneys of a

great ox; but do not be astonished at this, for behold, a fox once made its lair inside a turnip (which it had hollowed out and used to raise its young), and it was weighed and found (even though it was hollow) to have weighed sixty pounds by the Cyprian measure. We learn that *Raf Joseph* said that it had come to pass among the shrubs that his father had left him three branches of a mustard-seed shrub, of which one had been split (and threshed), and nine *Kab* of mustard seeds were found on it (which was a certain measure holding as much as twenty-four hen's eggshells); but from the wood of that same branch, a potter's hut had been roofed. *Rabbi Simson*, the son of *Tachalifa*, said: our father left us a cabbage stalk, and we climbed up and down it on a ladder (to break off the leaves).

There are also many more shameless lies to be found in the *Talmud*, of which I will point out a few more here. In the tractate *Gittin*, at *fol. 56, col. 2*, the following is read concerning Emperor Titus Vespasian: that when he had entered the Temple after the conquest of the city of Jerusalem, he had conducted himself in a most godless manner. The words read as follows: גיטאט הרשיע חירף וגדף כלפי מעלה מה עשה תפש זונה בידו ונכנס לבית קדשי הקדשים והצייע ספר תורה ועבר עליה עבירה ונטל סייף וגדר את חירף: that is, the godless Titus blasphemed and reviled GOD. What did he do? He seized a harlot with his hand and entered the Holy of Holies, and laid the book of the Law there, and upon it committed the sin (fornication). He also took a sword and pierced the curtain, and a miraculous sign occurred, in that blood came forth. Shortly thereafter it is related that when Titus sailed back to Rome across the sea, there was a great storm wind, and that he said it appeared that the God of the Jews was mighty only upon the water, and that for this reason He had caused Pharaoh and Sisera to drown; if He were truly strong, He should come to him on dry land and wage war with him. Whereupon a voice came from heaven and said to him: O you godless man! I have a small creature in my world, namely a gnat, which will make war with you. When he then came ashore, a gnat entered his nose, which bored holes in his brain for seven years. But after the skull had been opened, a gnat was found inside it, which was as large as a young dove, weighed two pounds, and whose mouth was of copper and whose claws were of iron. This is also to be found in *Bereschith rabba*, in the tenth *Parascha*, *fol. 10, col. 3, 4*, and in *Vajikra rabba*, in the twenty-second *Parascha*, *fol. 154, col. 4*, as well as in *Medrasch Koheleth*, *fol. 312, col. 4*, and in the 38th chapter of the Chapters of Rabbi Elieser. In the celebrated Jewish historian Josephus, however, not the least mention is made of any of this; on the contrary, Titus is praised. Likewise, in the little book *Divre malke bajith scheni*, *fol. 126, col. 1*, it is read that when the Jews had refused to surrender the Temple, Titus gave them a sharp rebuke for defiling and polluting the Temple, and said to them: העד קודש היא הבית בית מקדש ה' הוא ואתם טמאים אותו פוגמתם את חסידכם על מזבחיכם כאשר עשיתם לפני זכריה בן יהוידע ואחרי כן לא תבושו ולא תכלמו לאמור אלהים יעזר לנו ואם שלחן איש אחד זולתם מטמאים היה שונא אותכם בן יהוידע ואחרי כן לא תבושו ולא תכלמו לאמור אלהים יעזר לנו ואם שלחן איש אחד זולתם מטמאים היה שונא אותכם וגוי: that is, this city is a holy city, and this house is a holy house of the LORD; but you have defiled it by putting your pious men to death upon your altars, as you formerly did to Zechariah, the son of Jehoiada; and after this you are not ashamed or abashed to say, GOD will help us! If you had defiled a man's table, he would hate you; how much more (will you be hated) for defiling the table of your GOD. And in the following *folio 127, col. 2*, it is reported: וביאה טיטוס כי לא יכול לרומיים. נכנס אל הבית והוא עדנו לא נשרף כולו וראה את יופיו ואת הדר כבודו ותמה ויאמר עתה דעתי כי אין זה. כי אם בית אלהים ובאמת היו באים אליו מקצה הארץ בכסף וזהב ולבונה לאלהי השמים והוא ינקום נקמת הבית הזה: That is, when Titus saw that he could not restrain the Romans (who were burning the Temple), he went into the Temple while it was not yet entirely burned, and

saw its beauty and the splendor of its glory, and marveled, and said: now I know that this is nothing other than the house of GOD, and that people had truly come to it from the ends of the earth with silver and gold and frankincense before the GOD of heaven; He will also avenge this house upon the violent men who caused all this evil. How then can it ever be possible that Titus, who spoke such godly words, should have committed so abominable a vice in the Temple as the *Talmud* teaches? If it were true, why have the Jewish historians made no mention of it, and on the contrary written so honorably of Titus?

In the Talmudic tractate *Báva báthra*, it is read at *fol. 74, col. 1* that the *Rabba*, grandson of *Channa*, once went to a place where heaven and earth touch one another, and the words read as follows: אמר לי (ההוא טייעא) תא אחוי לך היכא דנשקא ארעא ורקיעא אהדדי שקלת לסלתאי אתחתיה בכוותא דרקיעא אדמצלינא בעיתיה ולא אשכחתיה אמינא ליה איכא גנבי הכא אמר לי האי גלגלא דרקיעא הוא דהדר נטר עד למחר הכא ומשכחת : That is: An Ishmaelite merchant said to me, come here, I will show you where heaven and earth touch one another; then I took my bread basket with me and placed it at the window of the firmament until I had performed my prayer at its appointed time; but I did not find it again; then I said to him (the merchant): are there thieves here as well? But he gave me this answer: this is the sphere of the firmament (which goes around and has taken it along with it); it will come back; wait here until tomorrow, and you will find it when the window of the sphere comes back to this place where it was before.

In the aforementioned *Tractate Báva báthra*, *fol. 74, col. 2*, the following is written concerning a precious stone with which something dead could be brought back to life: רב יהודה הינדוא משתעי זימנא : חדא הוה אזלין בספינתא חזינן ההיא אבן טבא דהוה הדיר לה תנינא נחית בר אמוראי לאייתיה אתא תנינא קא בעי למבלע לה לספינתא אתא פושקנצא פסקיה לרישיה אתהפיקו מיא והוּו דמא אתא תנינא חבריה שקליה ותליה לה חיה הדר אתא קא בלעא לספינתא הדר אתא ציפרא פסקיה לרישיה שקליה לההיא אבן טבא שדא שדיא לספינתא הדדי חזיא ציפי מלוחי כדון : that is, Rabbi *Jehuda Hindóa* related: We were once sailing in a ship and saw a precious stone which a serpent encircled (or surrounded), and when one who was skilled at rowing descended (into the water) to fetch it, the serpent came and sought to swallow the ship. But a raven came and bit off its head, and the water was turned into blood. When the serpent's companion came, it took the stone and hung it upon her (the dead serpent), whereupon she came back to life, and she came again to swallow the ship; but again a bird came and bit off her head. Then (the helmsman) took that same precious stone and threw it into the ship. We had salted birds with us, and when the precious stone had been laid upon them (to test whether they too would come back to life), they took it and flew away with it.

It is also written in *fol. 74. col. 2.* of the aforementioned tractate *Báva báthra* concerning a precious stone which Abraham is said to have possessed, as follows: רבי שמעון בן יוחאי אומר אבן טובה היתה תלויה בצוארו של אברהם אבינו שכל חולה הרואה אותה מיד נתרפא ובשעה שנפטר אברהם אבינו מן העולם תלאה הק"ב : that is, Rabbi *Simeon*, son of *Jochái*, says: Our father *Abraham* had a precious stone hanging at his neck, and every sick person who looked upon it was immediately made well. But after our father *Abraham* died, God hung it in the orb of the sun. On this matter, the book *Ammudéha Schibha fol. 7. col. 1. 2.* may also be consulted under the title *Ammud rishon numero 5.*

In the tractate *Moëd káton*, the following is set forth concerning King *David* at *fol. 16. col. 2.*: כשעוסק בתורה היה מקשיש עצמו כעץ על ח' מאות חלל בפעם אחת : that is, when he went out to war, he hardened

himself like a tree against eight hundred at once in order to strike them down, for he shot an arrow with which he wounded eight hundred at once.

In the tractate *Sanhedrin*, fol. 109, col. 1, the following is read concerning those who built the Tower of Babylon: אמר ר' ירמיה בר אלעזר נחלקו לשלש כיתות. אחת אומרת: נעלה ונשב שם ואחת אומרת נעלה ונעבד ע"ז ואחת אומרת: נעלה ונעשה מלחמה זו שאומרת: נעלה ונשב שם הפיצם ה' וזו שאומרת נעלה ונעשה מלחמה: נעשו קופים that is, Rabbi *Jeremias*, son of *Eliezer*, has said: they divided themselves into three groups or factions. The first faction said, we want to go there and dwell in that place. The second said, we want to go up and serve idols. The third said, we want to climb up and wage war in heaven. Now those who said they wanted to climb up and dwell there, God scattered them. Those who wanted to start a war in heaven were all turned into apes, spirits, and devils. Those who wanted to serve idols, their languages God confounded, so that one could not understand another. The second said, we want to go up and practice idolatry. The third said, we want to go up and wage war against God. Those who said, we want to go up and dwell there, God scattered them. Those who said, we want to wage war, were transformed into apes, spirits, devils, and night-phantoms. But those who let it be known that they wanted to practice idolatry, their languages God confounded. More on this subject is also to be found below in Chapter 8 of the second part.

In the Talmudic tractate *Pesachim*, fol. 118, col. 2, a great lie about the city of Rome is found, which reads as follows: שלש מאות וששים וחמשה שווקים בכרך גדול שלרומי וכל אחד היו בו שלש מאות וששים וחמשה, בירניות וכל בירנית ובידנית היו בו ג' מאות וששים וחמשה מעלות וכל מעלה ומעלה היו בו כדי לזון את כל העולם כולו, that is: In the great city of Rome there are three hundred and sixty-five streets, and in each street three hundred and sixty-five palaces, and in each palace three hundred and sixty-five staircases, and beside each staircase there is enough to feed the entire world. What a store that would have to be! In the tractate *Megilla*, fol. 6, col. 2, Venice edition, the said city of Rome is also boasted about in the following manner: איטליא של יון זה כרך גדול של רומי והוא ש' פרסה על ש' פרסה ויש בה שס"ה שווקים: כמנין ימות החמה וקטן שבכולם של מוכרי עופות והוא י"ז מיל על י"ז מיל ומלך סועד בכל יום באחד מהן והדר בו אף על פי שאינו נולד בו נוטל פרס מבית המלך והנולד בו אף על פי שאינו דר בו נוטל פרס מאוה המלך ושלשת אלפים ב' בני יש בו חמש מאות חלונות מעלים עשן חוץ לחומה צדו אחת ים וצדו אחת הרים וגבעות צדו אחת מחיצה של ברזל על פי שאינו נולד בו נוטל פרס מבית המלך והנולד בו אף על פי שאינו דר בו נוטל פרס מאוה המלך ושלשת אלפים ב' בני יש בו חמש מאות חלונות מעלים עשן חוץ לחומה צדו אחת ים וצדו אחת הרים וגבעות צדו אחת מחיצה של ברזל, that is: The Italy of Greece is the great city of Rome, which is three hundred miles (each reckoned at 4,000 great paces) long and wide, and it has three hundred and sixty-five streets, according to the number of the days of the sun, of which the smallest of all is the one in which people sell poultry, which is sixteen miles long and wide. The king also dines every day in one of them, and whoever dwells in it, even if he was not born there, receives a portion of food from the royal household; and whoever was born there receives a portion of food from the king, even if he does not dwell there. There are also three thousand bathhouses in it, and five hundred windows which cause the smoke to rise above the wall. On one side of it is the sea, on the other side are mountains and hills, on the (third) side is an iron wall, and on the (fourth) side of it is a barren, stony land with deep ditches. The same things are also found in the book *En Jisrael*, fol. 132, col. 1; in the aforementioned tractate *Megilla*, however, instead of the word רומי, *Romi*, that is, Rome, the word ארם, *Aram*, which means Syria, is found there, and this alteration was made for the purpose of preventing Christians who read it from knowing that this was said about the city of Rome. In the Talmud printed at Amsterdam, this shameless lie is omitted altogether. From this, however, one may

judge what dreadful lies must be found in the Talmud, given that such a well-known and palpable falsehood is found therein. If the rabbis were not ashamed to boast so extravagantly in this matter, where the true size of the city of Rome is well known, how much more must they have lied about other things? An equally gross lie is also found in the Talmudic tractate *Bava Batra*, fol. 75, col. 2, concerning a city called *Zippore*, in these words: אמר רבי יוסי אני ראיתי צפורי בשלוחה היו בה מאה ושמונים, אלף שווקים של מוכרי ציקי קדירה, that is: Rabbi Jose said: I saw the city of *Zippore* in its peaceful state, and in it there were one hundred and eighty thousand streets of those who sold a certain food called *zike kedera*. Now if there were so many streets in the said city that were inhabited solely by such cooks, how large must the remaining part of it have been, in which the rest of the people lived and carried on other trades?

Concerning the inhabitants of Sodom, foolish things are found in the aforementioned Talmudic tractate *Sanhedrin*, fol. 109, col. 2, which they are said to have committed, and the words read as follows: ארבעה דייני היו בסדום שקראי ושקרוראי זייפי ומצלי דינא דמחי ליה לאתתא דחבריה ומפלא ליה אמרו ליה יהבה ניהליה דניעברה וזילון. דפסיק ליה לאודנא דחמרא דחבריה אמרו ליה הבו ניהליה עד דקדחא עד דפרע ליה לחבריה אמרי ליה הב ליה אגרא דשקל לך דמא. דעבר במברא יהב ארבעה זוזי דעבר במיא יהב תמני זוזי. זימנא חדא אתא ההוא כובס איקלע להתם אמרו ליה הב ארבעה זוזי אמר להו אנא במיא עברי אמרו ליה אם כן הב תמניא דעברת במיא. אלעזר עבד אברהם רמשו פדיוה אתא לקמיה דיינא אמר ליה הב ליה אגרא דשקל לך דמא שקל גללא פדיוה ורמיא אמר מאן דהאי אמור ליה אגרא דנפק לי מינך הב ניהליה להאי וחזי ידי בדקיימי קיימי: דהיא להו פדייתא דהוו מנני עליה אורחים כי מארך נייד כי גוי מחתי ליה. אלעזר עבד אברהם איקלע להתם אמרו ליה קום גני אפורייתא אמר להון נדרא נדרי מן יומא דמיתת אמא לא גנינא אפורייתא. כי הוה מתרמי להו עניא יהבו ליה כל חד וחד דינרא וכתוב שמיא עליה וריפתא לא הוו ממטו ליה כי הוה מית אתא כל חד וחד שקל ידיה הכי אתנו בינייהו כל מאן דמזמין גברא לבי הילולא לישלח גלימא הות האי הילולא איקלע אלעזר להתם ולא יהבי ליה נהמא כי בעו למסעד אתא אליעזר ויתב יתב לסיפא דכולהו אמר ליה מאן אומך להא את זמנתן שקל גלימיה ודחפו דיתב גביה ורהט לברא וכן עבד לכולהו עד דנפקן בולהו ואכלא איהו לסעודתא. הוא ההוא דביתא דהוה קא ספקא ריפתא בעניא בחצבא אזלא ומלתא שפירא דובשא ואוקמוה על איגר שורא אתו זיבורי That is: There were four judges in Sodom who were liars, inciters to lying, falsifiers, and perverters of justice. When someone struck his neighbor's wife so that she miscarried, they said to him (namely, to the woman's husband): give her to him (the one who struck her) so that he may impregnate her. When someone had cut off his neighbor's donkey's ear, they said to him (namely, to the one to whom the donkey belonged): give it to him until it grows back. When someone wounded his neighbor, they said to him (to the wounded party): give him his wages, because he has let blood for you. Whoever crossed over the bridge paid four guilders, but whoever went through the water paid eight guilders. Once a fuller came there, and they said to him: pay four guilders. But when he said to them, "I went through the water," they said to him: if that is the case, then pay eight guilders, since you went through the water. Eliezer, Abraham's servant, came there once, and they wounded him. When he came before the judge, the judge said to him: give him (the one who wounded you with blows) his wages for having let blood for you. Then Eliezer took a stone and wounded the judge with it. Thereupon the judge said to him: what does this mean? He said to him: give this man (who wounded me) the wages that are owed to me from you (for my having struck you and drawn your blood), and I shall keep my guilders (which I would otherwise have had to pay). They also had a bedstead into which they laid travelers; if someone was too long for it, they cut him down (at the feet, so that he would fit into it); but if he was too short, they stretched him out. When Eliezer, Abraham's servant, came there, they said

to him: go and lie down in the bed. But he said to them: from the time my mother died I have taken a vow that I will not lie in any bed. When a poor man came there, each one gave him a penny with his name written on it, but they let no bread reach him; and when he died of hunger, each one came and took back his own (namely, his penny). They also had the custom among them that anyone who invited a person to a wedding had his cloak or coat stripped from him (and was robbed of it on that account). Now once there was a wedding, and Eliezer came there, but they gave him no bread. When they were about to eat, Eliezer came and sat down at the far end, among all the others. Then one of them (who was sitting close to him) said to him: who invited you here? He answered him: you invited me. Thereupon that same person who was sitting next to him and had questioned him took his cloak and ran outside (because he feared that his cloak would be taken from him, since he had invited Eliezer). And thus Eliezer did the same to all the rest, so that they all went outside, and he ate the entire meal by himself. There was once a young girl who brought bread to a poor man in a water jug; but when the matter became known, they smeared her with honey and placed her on top of the wall; then the hornets came and devoured her. And this is what is written (Gen 18:20): "And the Lord said, the cry of Sodom and Gomorrah is great." The very same account is also found in the *Maase-Book*, in chapter 116, and in the aforementioned passage of the Talmud there are yet more such foolish pranks concerning the inhabitants of Sodom.

The *Talmud* also teaches, in a blasphemous manner, that the earth sprang toward certain persons so that they could quickly arrive at the desired place. Concerning this, it is written in the *Tractate Sanhedrin, fol. 95, col. 1*, over the words of 2 Sam 21:16, as follows: אמר לו הק"ב לדוד עד מתי יהא עון טמון בידך על ידך נהרגו נב עיר הכהנים ועל ידך נטרד דואג האדומי ועל ידך נהרג שאול ושלשת בניו רעתך יכלה זרעך או תמסר ביד אויב אמר לפניו רבונו של עולם מוטב אמסר ביד אויב ולא יכלה זרעי יומא חד נפק לשפר ביזא חזיא שטן דאידמי ליה כטביא פתק ביה גירא ולא מטייה משכיה עד דאמטייה לארץ פלשתים כדחיייה ישבי בנוב אמר היינו האי דקטליה לגלית אחי בפתחיה וקסטיה איתיביה ושדייה תותי בי סדייא אתעביד ליה ניסא מכא ליה ארעא מתותיה היינו דכתיב תרחיב צעדי תחתיו ולא מעדו קרסולי וההוא יומא אפניא דמעלי שבתא הוה אבישי בן צרויה הוה קא חפיף רישיה בארבע גובי דמיא וחמיניהו כתמי דמא איכא דאמרי אתא יונה איטריף קמיה אמר כנסת ישראל ביונה אימשילה שנאמר כנפי יונה נחפה בכסף שמה דוד מלכא דישראל בצערא שדי אתא לביתיה ולא אשכחיה אמר תנינא אין רוכבין על סוסו ואין יושבין על כסאו ואין משתמשיין בשרביטו ובשעת הסכנה מאי אתא שאל בית מדרשא אמרו ליה ובשעת הסכנה שפיר דמי רכביה לפרדיה וקם ואזל קפצה ליה ארעא בהדיה דקא מסגי חזייה לעורפה אמר דהות נזלא בי דורמיה פסקת למלכא שדמיה צילולא סברא למקטליה אמרת ליה עולם יאיתי לי פלך פתקיה בריש מוחיה וקטלה כדחזייה ישבי בנוב אמר השתא דוו בי תרין וקטלי לי פתקיה לדוד לעילא ודך לידיה ורומחיה אמר ניפול עלה ונקטיל אמר אבישי שם ואוקמיה לדוד בין שמיא לארעא ונימא איהו אין חבוש מוציא עצמו מבית האסורין א"ל מאי בעית הכא א"ל הכי אמר קודשא בריך הוא ויהבי אהדי ליה א"ל אפוך צלותך בר ברך קירא ליזבון יהא ואל תצטער א"ל אי הכי פייע בהון היינו דכתיב ויעזור לו אבישי בן צרויה אמר רב יהודה אמר רב שעזרו בתפלה אפשר אבישי שם ואחתייה הוה קא רדיף בתריהו כי מטא קובי אמרי קום ביה כי מטא בי חני אמרי ספרי וגדיון קטלוה לאריא אמרי ליה זיל אשכחיה אימך בקברא כי אמרבו ליה שמה חוטמא כחש כחש חלילה וקטלה היינו דכתיב או נשבעו אנשי דוד לו לאמור לא תצא עוד אתנו למלחמה ולא תכבה את נר ישראל that is: The holy blessed God said to David, how long shall the sin remain hidden in your hand? On your account the inhabitants of Nob, the city of the priests (concerning which 1 Sam 22:19 is to be read), were slain; on your account Doeg the Edomite was driven away; on your account Saul and his three sons were killed. Do you now wish that your seed should come to an end, or that you should be delivered into the hand of the enemy? Then he spoke to Him: Lord of the world, it is better that I be delivered into the hand of the enemy, and that my seed not cease. One day David

went out hunting; then the Satan came and let himself be seen before him in the form of a deer, and he shot an arrow at it, but he did not hit it (namely, the supposed deer). It caused him, however, to follow after it, until it had brought him to the land of the Philistines. When Ishbi of Nob had seen him, he said: this is the one who killed my brother Goliath; and he bound him, and set him down bent over, and threw him under a winepress (in order to press him to death). But a miracle happened to him, in that the earth beneath him became soft (and it could do him no harm). This is what is written (Ps 18:37): You make my steps wide beneath me, so that my ankles do not waver. On that same day, toward the evening of the onset of the Sabbath, Abishai the son of Zeruiah was washing his head with four measures of water, and saw spots of blood. Some say, however, that a dove came which showed itself greatly alarmed (and conducted itself mournfully); whereupon he said: the congregation of Israel is compared to a dove, as (Ps 68:14) it is said: Like the wings of a dove covered with silver; and from this I can conclude that David, the king of Israel, must be in anguish and distress. Then he went to his (that is, David's) house and did not find him, and said: we have learned in the Mishnah that one shall not ride upon his (namely, the king's) horse, nor sit upon his throne, nor use his scepter; but what is to be done in a time of danger? (He went and asked in the school what was to be done.) And he was answered that in a time of danger one was indeed permitted to do so. Thereupon he mounted his (namely, King David's) mule, set out, and went forth; and the land (of the Philistines) sprang toward him (so that he was immediately there). When he had arrived there, he saw Orpah, the mother of Ishbi, who was spinning. But when she saw him, she broke her distaff and threw it at him, intending to kill him. (Since she had not hit him, however,) she said to him: boy, bring me the distaff. But he threw it at her head into her brain and killed her. After Ishbi of Nob had seen this, he said: now there are two of them, and they will kill me; and he threw David up into the air and drove his spear into the ground, intending that he should fall upon it and perish. But Abishai pronounced the Name (that is, the *Schem hammephorasch*, or another name) and caused David to remain suspended between heaven and earth (and not fall down). David himself should indeed have pronounced that same Name (and helped himself). (To this the answer is:) A prisoner does not free himself from prison. Then Abishai said to David: what are you doing here? And he answered him: thus has the holy blessed God said to me, and thus have I answered Him. Thereupon he said to him: turn your prayer around (and say to God: it is better that your seed should cease than that you should fall into the hands of the enemy), so that your son's son may buy wax (that is, be subject to misery), and you need not endure any sorrow. Then David said to him: if it must be so, then help me turn (my prayer) around. This is what is written (2 Sam 21:17): But Abishai the son of Zeruiah helped him. Rab Judah reported that Rab said he had helped him in prayer. Then Abishai pronounced the Name and caused him (namely, David, from the air) to come down. But Ishbi pursued them. When Ishbi had come as far as Cubi (and had pursued them that far), they said to one another: let us stand against him. But when he had come to Bethere, they said: two young lions must kill a lion; and they said to him: go, seek your mother in the grave. When they had pronounced his mother's name, his strength diminished, and they killed him. This is what is written (2 Sam 21:17): Then the men of David swore to him, saying: you shall no longer go out with us into battle, lest you extinguish the light of Israel. These are the words of the Talmud, from which it can be seen that the earth sprang toward Abishai.

Furthermore, in the aforementioned Talmudic tractate *Sanhedrin*, at the cited location, *fol. 95. col. 1. 2.*, one reads immediately following the preceding passage: תנו רבנן שלשה קפצה להם הארץ אליעזר עבד אברהם ויעקב אבינו ואבישי בן צרויה הא דאמרן. אליעזר עבד אברהם דכתיב ואבא היום אל העין למימרא דההוא יומא נפק. יעקב אבינו דכתיב ויצא יעקב מבאר שבע וילך חרנה וכתוב ויפגע במקום וילן שם כי בא השמש כי מטא לחרן אמר אפשר עברתי על מקום שהתפללו בו אבותי ואני לא התפללתי בו בעי למהדר כיוון שהחזיר בדעתיה למהדר קפצה ליה : that is, our Rabbis teach that the earth sprang toward three persons: *Eliezer*, the servant of *Abraham*; our father *Jacob*; and *Abishai*, the son of *Zeruiah*. As for *Abishai* the son of *Zeruiah*, this is proven by what we have already said. As for *Eliezer*, the servant of *Abraham* (the same thing happened to him as well), for it is written (Gen 24:42): “So I came today to the well,” by which he meant to say that he had departed on that very same day (from his master *Abraham*, and toward *Mesopotamia*). As for our father *Jacob*, it is written of him (Gen 28:10): “But *Jacob* went out from *Beer-sheba* and traveled toward *Haran*.” And it is written (v. 11): “And he came to the place” (namely to *Haran*, according to the opinion of the Rabbis, although the text says “to a place,” near the city of *Luz*, as can be seen in v. 19) “where the sun had gone down.” When he arrived at *Haran*, he said: perhaps I have passed over the place where my fathers prayed, and I have not prayed there myself, and he wished to turn back. But as he stood in the thought of turning back, the earth immediately sprang toward him, and he arrived at that same place.

Regarding *Jacob*, this is also read in the Talmudic *Tractate Chollin*, *fol. 91. col. 2*, as well as in Gen 28:10 in Jonathan’s Chaldean translation. And in Rabbi Moshe bar Nachman’s commentary on the Five Books of Moses, it is written in the *Parascha Vajeze*, *fol. 26. col. 1* as follows: וזה המדרשים : כולם א’ עפי שיש ביניהם חילוף במקצת אבל כולם מודים שקפיצת הארץ היתה ליעקב שהלך כמה ימים בדרך עין : that is, “Behold, all the *Midrashim* (or allegorical interpretations, even though there is some variation among them) acknowledge that the earth leaped toward *Jacob*, and that he traveled many days’ journeys in a single moment.” Rabbi Solomon Jarchi likewise reports this in his commentary on the aforementioned verse Gen 28:11, on the words ויפגע. “Here is nothing other than Beth-El,” that is, the house of God, he writes: נעקר הר המוריה ובא לכאן וזה היא קפיצת הארץ : that is, “Mount Moriah was uprooted and came there, and this is the leap of the earth,” of which mention is made (in the second chapter of the Talmudic *Tractate Chollin*), namely that the site of the sanctuary (upon which the Temple was subsequently built) came to meet him as far as Beth-El; and this is (what is written in v. 11:) **And he came to the place.**

From the *Jalkut Shimoni* on the first book of Moses, *fol. 30, col. 2, no. 109*, concerning the aforementioned words of Gen 24:42, “**So I came today to the well,**” the following is read regarding *Eliezer*: מקרת ארבע עד חרן מהלך י”ז ימים ובג’ שעות בא העבד לחרן והיה תמיה בלבו והיה אומר היום יצאתי והיום באתי שנ’ ואבוא היום אל העין רצה הק”ב לגמול חסד ליצחק ושלח מלאך לפני אליעזר וקפצה הדרך לפניו וכו’ : ובשביל שלא יתייחד העבד עם הנערה בלילה נקפצה הארץ לפניו ובשלש שעות בא לחרן : that is, “**From Kiriath-arba to Haran is a journey of seventeen days; yet the servant Eliezer arrived in Haran in three hours, and marveled at this himself, and said: I set out today and arrived today, as it is written: So I came today to the well. God wished to show mercy to Isaac, and sent an angel before Eliezer, and the road leapt toward him, etc. And so that the servant might not be alone with the maiden at night (since he was under suspicion), the earth leapt toward him, and he arrived in Haran in three hours.**”

Regarding Abraham, something similar is likewise read in the *Midrash Tehillim*, fol. 47, col. 1, on Ps 110, in these words: כשבא לרדוף אחריהם נקפצה לו הארץ לפניו : ויא שלשה מלין היתה פסיעתו של אברהם: that is, **“When he went to pursue them (namely those who had taken his brother Lot captive, as is related in Gen 14), the earth leapt toward him. Some, however, say that Abraham’s stride was three miles long, while others report two miles. But when he returned, the earth did not leap toward him.”** On this leaping of the earth, one may also consult Rabbi Moses bar Nachman’s commentary on the five books of Moses, fol. 25, col. 3, in the *Parashat Vayetze*.

Likewise, one also reads of mountains that are said to have leaped from their place and run, and this is written in *Bereschith rabba* fol. 91. col. 1., at the beginning of the ninety-ninth *Parascha*, on the words of Ps 68:17, **“Why do you leap, you hilly mountains?”**, as follows: רבי יוסי הגלילי פתר קראה בהרים בשעה שבא הק”ב ליתן תורה בסיני היו ההרים רצים ומדיינים אלו עם אלו זה אומר עלי תורה ניתנה וזה אומר עלי תורה ניתנה- תבור בא מבית אלים וכרמל מאספמיה”ה”ד חי אני נאם ה’ וגו’ כי כתבור בהרים וככרמל בים יבוא. זה אומר אני נקראתי וזה אומר אני נקראתי אמר הקב”ה למה תרצדון הרים גבנונים כולכם הרים אלא כולכם : גבנונים המד”א או גבן או דק כולכם נעשה ע”א על ראשיכם אבל סיני שלא נעשה ע”א עליו הה”ד חמד אלהים לשבתו : that is, **Rabbi Jose the Galilean has expounded this passage concerning the mountains.** At the time when the holy and blessed GOD came to give the Law on (Mount) Sinai, the mountains ran and contended with one another. This one said, upon me shall the Law be given; but that one said, upon me shall the Law be given. (Mount) Tabor came from Beth Elim, and (Mount) Carmel from Spain; and this is what is written (Jer 46:18): “As I live, says the LORD, etc., as Mount Tabor is among the mountains, and as Carmel goes forth into the sea.” This one said, I have been called; but that one said, I have been called. Then the holy and blessed GOD said (to them:) “Why do you leap, you hilly mountains? You are all mountains, but you are all hilly.” This is what (the Scripture Lev 21:20) says: “Or crooked-backed, or lean.” Idolatry has been practiced upon all of you, upon your summits; but upon Mount Sinai no idolatry has been committed: and this is what is written (Ps 68:17): (This is the mountain in which GOD delights to dwell.) In the *Jalkut Shimoni* on the Book of Judges, fol. 9. col. 3. numero 47., the following is also found on this matter: בשעה שבא הק”ב ליתן תורה שמעו תבור וכרמל והניחו מקומם ובאו לשם וש כרמל בים והק”ב צוה להם למה תרצדון הרים גבנונים למה אתם : רצים ומדיינים בעלי מומין אתם כענין שנ’ או גבן או דק וגו : that is, At the time when GOD came to give the Law, (the mountains) Tabor and Carmel heard it, and left their place and betook themselves thither, and Carmel went out over the sea. Then the holy and blessed GOD said to them: “Why do you leap, you hilly mountains? Why do you run and quarrel with one another? You have blemishes,” as is said (Lev 21:20): “Or he that is crooked-backed, or lean, etc.” And this is likewise to be found in the *Jalkut Chadash* fol. 113. col. 2. numero 51. Are these not once again strange Jewish ravings and foolish perversions of Scripture? How could the earth, which stands immovable, be capable of leaping?

Since it was mentioned just before that Abraham had taken such extraordinarily large strides, I must, on account of that, also report here how far Amalek leaped in a single night, concerning which the following is written in the Chaldean translation of Jonathan, the son of Uziel, on the words of Exod 17:8, “Then Amalek came and fought against Israel in Rephidim”: ואתא עמלק מארע דדומא ושוור בליליא : that is: And Amalek came from the land of the south and leaped in that same night one thousand and six

hundred miles; and on account of the dispute which had existed between Esau and Jacob, he came and waged war against the Israelites in *Rephidim*. Now, if Amalek leaped so far in a single night, then he and his warriors must likewise have taken strides of an extraordinary size.

The *Talmud* further teaches, in a foolish manner, that not only irrational animals, but also mountains, hills, valleys, trees, and herbs are supposed to have their own distinct languages, which some have understood. Concerning this, the following is written in the tractate *Sopherim*, fol. 13. col. 3. in the 16th chapter: אמרו עליו על הילל שלא עזב דברי חכמים שלא למדם אפילו כל הלשונות אפילו שיחת הרים וגבעות : that is, It is said of *Hillel* that he left no words of the sages that he had not learned; indeed, that he had also learned the speech of the mountains and the hills, as well as the valleys, the speech of the trees and herbs, the speech of the cattle and animals, the speech of the devils, and the parables, all of them together. And in the *Talmudic* tractate *Succa*, fol. 28. col. 1., it is said of Rabbi *Jochanan*, the son of *Saccai*, that he understood the speech of the ministering angels, as well as that of the devils and of the date palms. In the *Maase-Book*, likewise, in the 143rd chapter, it is stated of Rabbi *Channina* that he knew the seventy languages of men, as well as the languages of animals and birds; and when he had preached to his disciples about the birds, a raven came which had prayed to God that He would protect Rabbi *Channina* from the great wealth that he would come to possess, at which the Rabbi marveled; and in that same chapter much more of such foolishness is to be found. Furthermore, in the aforementioned *Maase-Book*, in the 114th chapter, drawn from the *Talmudic* tractate *Gittin*, mention is made of one who was versed in the seventy languages as well as in the language of birds. In the said *Maase-Book*, in the 156th chapter, one may also read what conversation the hens and geese once held with one another. And in the 115th chapter of the same work, it is recorded how Rabbi *Meir* heard two snakes speaking with one another, which he understood. In the *Talmudic* tractate *Erubin*, at fol. 18. col. 2., concerning the dove which Noah had sent out, with reference to the words of Gen 8:11, “And behold, it had plucked off an olive leaf,” the following is written: אמרה יונה לפני הק"ב רבנו של : that is, The dove spoke before God: O Lord of the world, let my food be bitter as an olive leaf and come from Your hand, and let it not be sweet as honey, such that I must receive it from flesh and blood (that is, from men). Furthermore, in the said tractate *Eruvin*, fol. 100. col. 2., one may read that the rooster first soothes the hen before he mounts her, and thereafter it follows: ומאי פייסיה לה אמר רב יהודה אמר רב הכי קאמר : that is, With what then does he soothe her? *Raf Jehuda* has said that *Raf* said he speaks to her thus: I will buy you a garment that shall reach down to your legs. After this (when he has done his business), he says to her: may my comb fall off, if I have one and do not buy it for you.

In his commentary on the first book of Moses, on the words of Abimelech at Gen 20:16, “And she also said, he is my brother,” *Salomon Jarchi* writes the following: לרבות עבדים וגמלים חמורים שאלתי : ואמרו לי אחיה הוא : That is: the little word “she” includes her (namely Sarah’s) servants, camels, and donkeys (so that Abimelech thereby meant to say as much as:) I asked them all, and they gave me the answer that he (Abraham) was her brother. In the tenth chapter of the Chapters of *Rabbi Eliezer*, one may also see how Jonah spoke with the whale while he was lodged in its belly. And in the *Jalkut chadasch*, at fol. 26, col. 3, numero 40, under the title *Eliáhu*, from the book *Tanchúma*, there is to be found an account of how the bull mentioned in 1 Kgs 18:26 is said to have spoken, the words

of which read as follows: 'ואישו כן : ועשו כן : אליהו אמר לנביאי־הבעל קחו שני תאומים מאם אחת וגדלו על אבוס א' ועשו כן : הטילו גורל איזה לה' ואיזה לע"ז. אותו שנפל לה' נמשך מיד אחר אליהו והשני נתקבצו כל נביאי הבעל ולא יכלו להזיזו ממקומו אמר לו אליהו לך עמהם והשיב הפר לעיני כל ישראל שנינו מבטן אחד יצאנו זה יקדש שם שמים ואני אכעיס שם שמים. א"ל אליהו לך עמהם ולא ימצאו עליה ויתקדש שמו בן כמו בזה. אמר הפר אם כן שבועה שלא אזה ממקומי that is, *Elijah* spoke to the prophets of *Baal*: take two bulls that are twins, born of one mother and raised at one manger; and they did so, and cast lots as to which of them should belong to the LORD and which to the idol (*Baal*). The one that fell to the LORD followed Elijah at once; the other, however, all the assembled prophets of Baal could not move from its place. Then *Elijah* said to it: go with them. But the bull answered him before all of *Israel*: we two came forth from one womb; should this one sanctify God, and I provoke God to anger? Then *Elijah* said to it: go with them, no evil deed will be found (on your account), but rather His name will be sanctified through you just as through the other. Thereupon the bull said: if that is so, I swear that I will not move from my place unless you yourself deliver me into their hands; and Elijah did so, which is why it is written (1 Kgs 18:26): and they took the bull that he gave them. This must have been a pious bull, which did not wish to be sacrificed to an idol.

Of such pious animals one also reads in the *Avot of Rabbi Nathan*, fol. 4. col. 1. in the Amsterdam Talmud, as follows: לא אברהם אבינו לא נכנסו לע"א שנ' ואנכי פניתי את הבית ומקום לגמלים מלמד שלא נכנסו לבית לבן הארמי עד שפנו כל העבודות אלילים מפניהם. מעשה בחמורו של רבי חנינא בן דוסא שגנבוהו לסטים וחבשו את החמור בחצר והניחו לו תבן ושעורים ומים ולא היה אוכל ושותה אמרו למה אנו מניחין אותו שימות ויבאיש לן את החצר עמדו ופתחו לו את הדלת והוציאוהו והיה מושך והולך עד שהגיע אצל רבי חנינא בן דוסא כיון שהגיע אצלו שמע בנו קולו א"ל אבא דומה קולו לקול בהמתנו אמר לו בני פתח לה את הדלת שכבר מתה ברעב ופתח לה דלת והניח לה תבן ושעורים ומים והיתה אוכלת ושותה לפיכך אמרו כשם שהצדיקים הראשונים היו חסידים כך בהמתן, that is: Just as the first righteous men were pious, so too was their livestock pious. It is said that the camels of our father Abraham did not go to any idol, as is stated (Gen 24:31): "I have cleared the house and made room for the camels." This teaches us that they did not enter the house of Laban the Syrian until all the idolatrous images had been cleared away before them. There is also the story of the donkey of Rabbi Hanina ben Dosa, which robbers stole and tied up in a courtyard, and they placed before it straw, barley, and water, yet it would not eat or drink. They said: Why should we leave it here to die and make the courtyard stink for us? So they arose and opened the door for it and let it out, and it went along, walking until it arrived at the home of Rabbi Hanina ben Dosa. When it arrived there, his son heard its voice and said to him: Father, its voice sounds like the voice of our animal. He said to him: My son, open the door for it, for it has nearly died of hunger. And he opened the door for it and placed before it straw, barley, and water, and it ate and drank. Therefore they said: Just as the first righteous men were pious, so too was their livestock pious.

It also came to pass with the donkey of Rabbi Channina, the son of Dosa, that thieves stole it and placed it in their courtyard, and had set before it straw, barley, and water; yet it would neither eat nor drink. Then they said: why should we let it stand here so that it dies and makes our courtyard stink? They therefore rose up, opened the door for it, and let it go out. And it went on its way until it came to Rabbi Channina, the son of Dosa. When it had come to him, his son heard its voice and said to his father: my father, this voice is like the voice of our donkey. Then he said to him: my son,

open the door for it, for it will be nearly dead from hunger. So he rose up and opened the door for it, and laid straw and barley before it, and set water before it, and it ate and drank. For this reason it is said that, just as the first righteous men were pious, so too was their livestock, like them, pious.

So it is also written in the *Maase-Book*, in the 54th chapter, from the Talmudic tractate *Chollin*, fol. 7. col. 1. 2., concerning the donkey of Rabbi Pinehas, that it would eat nothing whatsoever from which the tithe had not been paid. And in the 8th chapter one reads there of a cow which on the Sabbath would not plow and would not pull the plow. So too is it read in the *Talmud* concerning the donkey of Rabbi Jose, that whenever someone had made use of it, it would accept no more than its proper daily wage. This donkey must therefore have been far more pious than all Jews are today, who make no scruple of it when they can deceive and rob Christians. Beyond this, one also reads in the *Jalkut chadasch*, fol. 14. col. 1. num. 56., under the title *Abraham*, of a tree which is said to have withdrawn from idolatrous people, where the words read as follows: אברהם בכל מקום שהיה שם נטע אילן ולא עלה לו כהוגן עד שבא לארץ ישראל ונטעו שם ובאותו אילן בדק בני אדם מי שהיה דבוק בהק"ב האילן פרש עליו ענפיו וכוסה את ראשו ועשה עליו צל ומי שדבק בעבודה זרה האילן סילק את עצמו ממנו והענפים עלו למעלה ולא הניחו אברהם עד שגייירו : that is: In every place where Abraham had been, he planted a tree; but not one of them thrived properly for him until he came into the land of Israel and planted one there. By means of that tree he tested the people: whoever had cleaved to God, over that person the tree spread its branches and covered his head and made shade for him; but whoever had cleaved to idolatry, from that person the tree withdrew, and the branches rose upward; Abraham, however, did not let him go until he had made him a fellow believer.

Returning now to the previous subject matter, it is found in *Bereschith rabba*, in the 15th *Parascha*, fol. 15. col. 4., as well as in the *Jalkut Shimoni* on the Psalms fol. 102. col. 4. numero 727., that the trees spoke with the first man Adam. And in the book *Avodath hakkodesh* it states fol. 120. col. 3. in the 16th chapter of the fourth part, that the trees sang a song and praised GOD. So too it is reported in the book *Zeror hammor*, fol. 141. col. 3. in the *Parascha Shofetim*: א"ל כי האילן כשכורתין אותו נשמע : that is: Our rabbis, of blessed memory, say that when a tree is cut down, its voice is heard from one end of the world to the other. And in the book *Zeena ureena* it may be read fol. 6. col. 4. in the *Parascha Noah*, that the raven which Noah sent out from the ark spoke with him and reproached him, saying that he was sending him out so that he might lie with his mate, the female raven; which fable is taken from the Talmudic *Tractate Sanhedrin*, fol. 108. col. 2. In what manner the bird Phoenix also spoke with Noah is likewise to be found in the aforementioned *Tractate Sanhedrin* in the column cited above. In the *Jalkut chadash* it may also be seen fol. 65. col. 3. numero 80. under the heading *David*, how a frog spoke with King David.

Since the Jews are so senseless that they even write about things that are supposed to have spoken when they were already completely lifeless and had neither mouths nor tongues, I must report something further on this matter. Rabbi *Salomon Jarchi* writes in his commentary on the five books of Moses, on the words of Gen 28:11, "And he took of the stones and laid one under his head," in the following manner: התחילו מריבות זו עם זו זאת אומרת עלי יניח צדיק את ראשו וזאת אומרת עלי יניח מיד : that is: They (the stones) began to quarrel with one another; this one said, upon me shall the righteous one lay his head, but that one said, he shall lay it upon me; but GOD made them all into one stone, which he then laid under his head. And in the *Jalkut*

chádash, at fol. 34, col. 2, numero 13, and in the little book *Othiòth* (or *Otios*) *Rabbi Akkiva*, fol. 2, 3, 4, and in the *Jalkut Schimóni* on the first book of Moses, fol. 2, col. 1, as well as in the *Sohar*, col. 15, 16, of the Sulzbach printing, it is reported that all the letters of the alphabet spoke with GOD, and that each one desired that GOD might create the world through it. And at fol. 19, col. 2, 3, of the aforementioned little book *Othiòth Rabbi Akkiva*, it is to be found that GOD spoke with the open as well as the closed letter Mem or M, embraced and kissed them, and that both of them are supposed to have sung before Him. Likewise it stands in the *Jalkut Schimóni* on the first book of Kings, fol. 31, col. 1, num. 195, that the letter Jod or I spoke with GOD. Beyond this, the following is also read concerning the Law in the Talmudic tractate *Sanhedrin*, fol. 101, col. 1: תנו רבנן הקורא פסוק של שיר השירים ועושהו כמין זמר והקורא פסוק בבית משתאות בלא זמנו מביא רעה לעולם מפני שהתורה חוגרת שק ועומדת לפני הק"ב ואמרה לפניו רבונו של עולם עשאוני בניך ככנור שמנגנים בו גוים אמר לה בתי בשעה שאוכלין ושותין במה יתעסקו אמרה לפניו רבונו של עולם אם בעלי מקרא הן יעסקו בתורה ובנביאים ובכתובים בשעה שאוכלין ושותין במה יתעסקו אמרה לפניו רבונו של עולם אם בעלי משנה הן יעסקו במשנה that is: Our rabbis teach that whoever reads a verse from the Song of Solomon and makes of it, as it were, a song, and whoever reads a verse in a house where a meal is being held outside of the proper time, brings misfortune into the world; for the Law once put on a sackcloth and stood before the holy blessed GOD, and said to Him: O Lord of the world! Your children have made me into a lute upon which the heathens play and make music. But He answered it: My daughter, with what shall they occupy themselves when they eat and drink? Then it said: O Lord of the world, if they have studied the Bible, then they shall occupy themselves with the Law, and the Prophets, as well as the Hagiographa; but if they have learned the Mishnah, then they shall occupy themselves with the Mishnah, etc. And in the book *Menorach hammaór*, at fol. 54, col. 2, 3, in the 5th chapter, under the title *Ner schelischi, kelál schemini, chélek schelischi*, it is written from the book *Médrasch Tanchúma* that the Law weeps over those who teach and learn when they die, and that the Talmudic tractate *Chagiga* once wept greatly over a deceased pious man, in the form of a woman, and spoke with the people. But are these not mad Jewish dreams?

How one may attain the ability to understand the languages of all creatures is indicated in the little book *Maján hachóchma*, which is said to have been given by the angel *Michael* to *Pali*, and by *Pali* to *Moses*, at fol. 2. col. 2., namely that this can occur when one properly understands the *Schem hammephórasch*; and it stands written there: הָבִין מִלֵּת אָדָם וְדִבּוּר בְּהֵמָה וְצִיפְצוּף עוֹפוֹת וּמִלֵּת חַיִּים וְנִעְקָת that is: Then you will understand the words of men, the speech of cattle, the chirping of birds, the words of beasts, the crying of dogs, etc., the conversation of devils, and the conversation of the ministering angels, the speech of date palms, the movements of the seas, the composition of hearts, and the murmuring of tongues, as well as the thoughts of the kidneys.

The fourth reason why the Talmud is not the Word of God is that it contains many superstitious things that do not agree with the Word of God. In the tractate *Berachoth*, it is taught at fol. 6, col. 1 that there is a great multitude of devils, and the following passage comes after this: מאן דְּבִעֵי לְמִידַע לְהוּ: לִיְתִי קִישְׁמָא נְהִילָא וְנִהְדֵּר אַפְּנוּרִיָּה וּבִצְפָרָא חֲזִי כִּי פִרְעֵי דְּתַרְגּוּלָא הָאִי. מאן דְּבִעֵי לְמַחְזִינְהוּ לִיְתִי שְׁלִיָּא דְּשׁוּנְרָא אוּכְמָתָא בֵּת אוּכְמָתָא בּוּכְרָתָא בֵּת בּוּכְרָתָא וּלְמַלְלָהּ בְּנוּרָא וּלְשִׁחְקָהּ וּלְיַמְלִי עֵינֵיהּ מִנִּיהּ וְחֲזִי לְהוּ. וְלִשְׁדִּיָּה בְּגוּבְתָא דְּפִרְזָא וּלְחִתְמִיָּה בְּגוּשְׁפִּנְקָא דְּפִרְזָא דִּילְמָא גָּבִי מִנִּיהּ וּלְחִתּוּם פּוּמִיָּה כִּי הִכִּי דָּלָא לִיתְזַק רַב בִּיבִי בַר אֲבִי עֲבַד הִכִּי וְאִיתְזַק that is, whoever wishes to know them, let him take sifted (or sieved) ashes and strew them before his bed, and in the morning he will see them, as though there were cock's

footprints upon them. Whoever desires to see them (namely the devils), let him take the afterbirth of a black cat that was itself born of a black cat that had kitted for the first time, whose mother had likewise kitted for the first time, and burn it in fire, and grind it to powder, and put some of it in his eye, and he will see them. He should then throw such a devil into an iron tube and seal it with an iron signet ring, so that it is not stolen from him by the devils (for they have no power over sealed things, as Rabbi Solomon writes on this point), and seal its mouth, so that he is not harmed by it. Raf Bibi, the son of Abaye, did this and was harmed; but the rabbis prayed to God for mercy on his behalf, and he was healed again. It would, however, have to be a rather simple-minded devil that allowed itself to be locked up in such a manner. In the tractate *Pesachim*, it is taught at *fol. 110, col. 1* at the end and *col. 2* at the beginning, what one should say when one encounters sorceresses, so that no evil befalls one, and the words read as follows: אמר אמימר אמרת לי רישנא דנשים כשפניות האי מאן דפגע בהו בנשים כשפניות נימא הכי חרי חמימי בדיקולי בזייא לפומייכו נשי חרשייא: קרח קרחייכי פרח פרחייכי *that is*, Amemar reported: the chief of the sorceress women said to me, when one encounters sorceresses, he should speak thus: Warm (with all due respect) filth in broken baskets shall come into your mouths, you sorceress women. God grant that the hair with which you practice sorcery be torn from you, and that the wind scatter the bread crumbs with which you work your magic. Your spices must be scattered; a wind must blow away your fresh saffron that you hold in your hands (to work sorcery with it). As long as heaven has been gracious to me and I have spared myself, and you yourselves have spared me, I have not come among you. But now, since I have fallen among you, I know well that your compassion toward me has grown cold. So too my compassion has grown cold, because I have not spared myself. Foolish nonsense of this kind can also be found at *fol. 111, col. 1* in the aforementioned tractate *Pesachim*, as well as in the tractate *Gittin*, *fol. 69, col. 1*.

In the aforementioned tractate *Pesachim*, *fol. 112, col. 1*, the following is further written: ת"ר לא ישתה אדם מים לא בלילי רביעיות ולא בלילי שבתות ואם שתה דמו בראשו מפני סכנה מאי סכנה רוח רעה ואם צחי מאי תקנתיה נימא ז' קולות שאמר דוד על המים והדר נישתי שנ' קול ה' על המים אל הכבוד הרעים ה' על מים רבים קול ה' בכח קול ה' מהדר קול ה' שובר ארזים וישבר ה' את ארזי הלבנון: קול ה' חוצב להבות אש. קול ה' יחיל מדבר יחיל ה' מדבר קדש קול ה' יחולל אילות ויחשוף יערות ובהיכלו כולו אומר כבוד ואז לא נימא הכי לול שפן אנגרון אגדפון בין כוכבי יתיבנא בין בליעי שמיני אזלנא. ואי לא אי איכא אנוש בחדוה ניתעריב ולימא ליה פלניא בר פלניא צחינא מיא והדר נישתי. ואי לא מקרקש נכתמא אתנא והדר נישתי. ואז לא נישדי בה מדי והדר נישתי. That is: Our rabbis teach that a person should not drink water on the nights of the fourth days of the week (that is, on Wednesday nights), nor on the nights of the Sabbaths; and if he does drink, his blood is upon his own head (that is, he himself is to blame if misfortune befalls him) on account of the danger. What kind of danger is it? The evil spirit. But if he is thirsty, what remedy does he need (so that he may drink)? He should recite the seven voices over the water that David spoke, and then drink, as it is said (Ps 29:3-5, 7-9): "The voice of the LORD goes upon the waters; the God of glory thunders, the LORD upon great waters. The voice of the LORD goes with power; the voice of the LORD goes gloriously. The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon. The voice of the LORD cleaves flames of fire. The voice of the LORD makes the wilderness tremble; the LORD makes the wilderness of Kadesh tremble. The voice of the LORD makes the hinds calve and strips the forests bare, and in His temple everyone says: Glory." If this is not possible (that is, if he cannot do this), he should say the following: *Lul schafan anigron agardefon* (which, as Rabbi

Solomon writes in his commentary on this passage, are magical words): “I sit among the stars; I walk among the lean and the fat.” If this is not possible, and if there is a person nearby, he should go to him and say to him: “You, so-and-so, son of so-and-so, I am thirsty for water,” and then drink. If this is not possible, let him knock with a lid upon a vessel and then drink. If this is not possible, let him throw something into it and then drink. After this, the following further passage occurs: ת”ר לא ישתה אדם מים לא מן הנהרות ולא מן האגמים בלילה ואם שתה דמו בראשו מפני הסכנה מאי סכנת שברירי ואי צחי מאי תקנתיה אי איכא איניש בהדיה לימא ליה פלוניא בר פלוניא צחינא מיא ואי לא נימא איהו לנפשיה פלוניא אמיא לי (that is: Our rabbis teach that a person should not drink water at night, neither from rivers nor from lakes or ponds. But if he has drunk, his blood is upon his own head on account of the danger. What kind of danger is it? The danger of blindness, or the danger of *Schafiri*, the angel of blindness. But if thirst is present, what remedy is there for it? If he has a person with him, he should say to him: “You, so-and-so, son of so-and-so, I am thirsty for water.” But if no one is with him, he should say to himself: “You, so-and-so, my mother said to me: beware of *Schafiri*, *friri*, *iri*, *ri*; I am thirsty for water, in white cups.” This passage is also found, though in a somewhat altered form, in the tractate *Avôda sâra*, fol. 12, col. 2; and Rabbi Solomon Jarchi writes in his commentary there that *Schafrizi* is the name of the devil who is appointed over the plague of blindness, and who is driven away by the pronunciation of his name in this manner, dropping one letter after another and one syllable after another. Likewise, in the Talmudic tractate *Sanhédrin*, fol. 94, col. 1, it is taught what one should do when one is seized with fright, and the words read as follows: מאן דמבעית אף על גב דאיהו לא חזי מזליה חזי מאי תקנתיה לינשוף מדוכתיה ארבעה גרמידי that is: When someone is seized with fright, and he himself does not see the thing (which caused it), his spirit nonetheless sees it. How is he to be helped? Let him leap four cubits away from his spot, or let him recite (the words of Deut 6:4): “Hear, O Israel.” But if he is standing in an unclean place, he should say the following: “The goat in the slaughterhouse is fatter than I.” This same passage is also to be found in the book *En Jisrael*, fol. 131, col. 1, in the tractate *Megilla*, in the first chapter.

In the aforementioned tractate *Pesachîm*, it is also written at fol. 12, col. 2: אל תעמוד בפני השור בשעה: שעולה מן האגם מפני שהשטן מרקד בין קרניו, that is: Do not stand before an ox when it is climbing out of a pond, because the devil is dancing between its horns. Furthermore, one reads there: אל תעמדו בפני הנר ערום דתניא העומד בפני הנר ערום הוי ניכפה והמשמש מיטתו כנגד הנר הויין לו בנים נכפין, that is: Do not stand naked before a light, for we learn that whoever stands naked before a light will get the falling sickness, and whoever touches his wife by the light of a candle will get children who have the falling sickness. And in the *Jalkut chadasch*, at fol. 73, col. 4, numero 18., under the title *Choli*, the following is also read from the Talmudic tractate *Nedarîm*: הקב”ה שורה על מטתו של החולה ולכך הנכנס לבקר לא ישב על מקום גבוה אלא בארץ ופרש”י שיש אומרים דהיינו דוקא כשהחולה שוכב על הארץ לא ישב על ספסל שהוא גבוה, that is: The holy and blessed GOD dwells above the bed of a sick person; therefore, whoever enters to visit (the sick person) should not sit in an elevated place, but rather on the ground. Rabbi Solomon Jarchi has interpreted it thus, that some say this is specifically meant as follows: when the sick person is lying on the ground, the visitor should not sit on a chair, so that he not be higher than GOD; but when the sick person is lying in a bed, it is not so (that he may not sit on a chair). There are still many more such superstitious fooleries

in the Talmud, and in many such instances the sayings of Holy Scripture are used and misused in a thoroughly foolish manner, as can be seen sufficiently in the little book *Schimmush Tillim* as well.

In a written tractate called *Segullóth ukemeóth mimmálach Raziel*, I found the following ridiculous remedy for strengthening the memory and against forgetfulness, which reads as follows: כל מי שרוצה שלא ישכח תלמודו יאמר אלו הפסוקים קדם שיאכל וימזגו לו כוס של יין או משקה אחר ויאמר אלו הפסוקים עלי, רוח היא באנוש ונשמת שדי תבינם. לאדם מערכי לב ומי מענה לשון. אל תשליכני מלפניך ורוח קדשך אל תקח ממני. יי בצר פקדוה צקון לחש מוסרך למו. לב טהור ברא לי אלהים ורוח נכון חדש בקרבי. אדני אלהים נתן לי לשון למידים לדעת לעות את עפר דבר. יעיר בבקר בבקר יעיר לי און לשמע כלמידים. אדני אלהים פתח לי און ואנכי לא מריתי אחר לא נסוגתי. רוח יי דבר בי ומלתו על לשוני. ואומר בן יהי רצון מלפניך אלהי אברהם יצחק וישאאל שתפתח לי בתורתך ותאיר עיני ולבי בשם פתחאל רפאל חופיאל שיפתחו את לבי שלא אשכח כל מי מכל מה שילמדתי ומה שצויתני ללמוד ויהיה מעמדי שאלמוד בלא ימי ולא אשכח דברי תורה לעולם אמן בן יהי רצון That is: Whoever wishes not to forget what he has learned, let him recite the following verses over himself before he eats and before a cup of wine or other drink is poured for him (from Job 32:8): “The spirit is in man, and the breath of the Almighty makes them understanding.” (And from Prov 16:1): “Man makes his plans in his heart, but from the LORD comes what the tongue shall speak.” (And from Ps 51:13): “Cast me not away from Thy presence, and take not Thy Holy Spirit from me.” (And from Isa 26:16): “LORD, in their affliction they sought Thee; when Thou didst chastise them, they poured out a quiet prayer.” (And from Ps 51:12): “Create in me, O God, a clean heart, and renew a right spirit within me.” (And from Isa 50:4-5): “The Lord GOD has given me a learned tongue, that I may know how to speak a word in season to him who is weary. He wakens me morning by morning; He wakens my ear to hear as the learned. The Lord GOD has opened my ear, and I was not disobedient, nor did I turn back.” (And from 2 Sam 23:2): “The Spirit of the LORD has spoken through me, and His word is upon my tongue.” And then he who does this speaks as follows: “May it be pleasing to Thee, O God of Abraham, Isaac, and Israel, that Thou open Thy law to me and enlighten my eyes and my heart, in the name of *Parchiel, Raphael, Chuhiel*, that they may open my heart, so that I forget nothing all the days of my life of all that I have learned and that Thou hast commanded me to learn; and that it may be my standing to learn every day, and that I never forget the words of the law. Amen. Blessed be God forever, Amen.” After this follows: ויש שעושין תענית בערב ראש חודש סיון וכותבים הפסוקים האלה על ביצה או על חררה לשה עם דבש טוב וקודם שיאכל שום דבר מכל בשר that is: There are some who fast on the eve of the first day of the month of May, and write these verses on an egg or on a cake kneaded with good honey, and before one eats anything of all other foods, he shall eat it.

Although many ridiculous fables, shameless lies, and superstitious fooleries are found in the Talmud and other Rabbinical books, no Jew may, on pain of losing his salvation, mock them; therefore it is written in the book *Ir gibbórim, fol. 37. col. 3. numero 71*. as follows: כל מהלעיג נופל לגיהנם: that is, Every mocker descends into hell. And it follows shortly thereafter that by this is also meant המלעיג לפי שמצינו לפעמים איזו מאמר שבכל יבנו כה, בדברי חכמים, that is, he who mocks the words of the Wise, להשגה להשיג תוכן כוונתו מצד קוצר המשא ולפי שהם לפעמים כנגד השכל והטבע והמלעיג ארז”ל שניהן על זה אמר that is, Because we sometimes find something that they have said whose intent our understanding is too feeble to grasp, and because such things are contrary to reason and nature, our Rabbis, of blessed memory, have said that one who mocks them on that account shall be punished and descend into hell. Something similar has already been cited above on p. 58. in the first chapter

of this book from the book *Menorath hamma'or*. Likewise it stands in the Talmudic *Tractate Báva bathra*, fol. 75. col. 1. that a disciple laughed at *Rabbi Jochanan* because he had said that in the future, precious stones would be set into the gates of Jerusalem, thirty cubits long and thirty cubits wide, on account of which the disciple also died; and this fable is to be found below in the fifteenth chapter of the second part.

The fifth reason why the Talmud is not the Word of God is that some of the Talmudic doctors, from whose oral teaching it derives, were godless people, afflicted with great and grievous sins and vices, and concerning whom doubt has also been expressed regarding their salvation. As for the grievous sins, *Rabbi Elieser* is described in the tractate *Avóda sára*, fol. 17, col. 1, as a wanton whoremonger, and the words read as follows: אמרו עליו על רבי אלעזר בן דורדיא שלא הניח זונה אחת בעולם שלא בא עליה • פעם אחת שמע שיש זונה אחת בכרכי הים • והיתה נוטלת כיס דינרין בשכרה נטל כיס דינרין והלך ועבר עליה שבעה נהרות בשעת הרגל דבר הפחה אמר כשם שהפיחה זו אינה חוזרת למקומה וכך אלעזר בן דורדיא אין מקבלין אותו בתשובה הלך וישב בין שני הרים וגבעות אמר הרים וגבעות בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנא' כי ההרים ימושו והגבעות אמר שמים וארץ בקשו עלי רחמים אמרו עד שאנו מבקשים עליך נבקש על עצמינו שנא' כי שמים כעשן נמלחו והארץ כבגד תבלה. אמר חמה ולבנה בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנא' וחפרה הלבנה ובושה החמה. אמר כוכבים ומזלות בקשו עלי רחמים אמרו לו עד שאנו מבקשים עליך נבקש על עצמינו שנא' ונמקו כל צבא השמים. אמר אין הדבר תלוי אלא בי הניח ראשו בין ברכיו וגעה בבכיה עד שיצתה That is: Concerning *Rabbi Elieser*, the son of *Dordeja*, it is said that he left no harlot in the world with whom he had not lain. Once he heard that there was a harlot in the coastal cities who took a chest full of gold coins as her fee; so he took a chest full of gold coins, set out on the road, and crossed seven rivers on her account. But as he was with her, she (with all due respect) let wind: whereupon he said, just as this wind does not return to its place, so shall *Elieser*, the son of *Dordeja*, not be received unto repentance. Thereupon he went and sat down between two mountains and hills, and said: O mountains and hills, intercede for me and beg for mercy. But they said to him: Before we intercede for you, we will first intercede for ourselves, since it is said (*Isa 54:10*): For the mountains shall depart and the hills shall fall. Then he said: O heaven and earth, intercede for me and beg for mercy; but they said: Before we intercede for you, we will first intercede for ourselves, since it is said (*Isa 51:6*): For the heavens shall vanish away like smoke, and the earth shall wax old like a garment. Then he said: O sun and moon, intercede for me and beg for mercy; but they said to him: Before we intercede for you, we will first intercede for ourselves, since it is said (*Isa 24:23*): And the moon shall be confounded and the sun shall be put to shame. Then he said: O stars and planets, intercede for me and beg for mercy; but they said to him: Before we intercede for you, we will first intercede for ourselves, as it is said (*Isa 34:4*): And all the host of heaven shall wither away. Thereupon he said: The matter rests with none but myself, and he laid his head between his knees and cried out with weeping until his soul departed from him. Then a voice came from heaven and said: *Rabbi Elieser*, the son of *Dordeja*, is called to eternal life.

Concerning *Rabbi Akkiva*, it is written in the tractate *Kidduschin*, fol. 81, col. 1, as follows: ר' עקיבא הוה מתלוצץ בעוברי עבירה יומא חד אידמי ליה שטן כאיתתא בריש דיקלא נקטיה לדיקלא וקסליק ואזיל כי מטא לפלגיה דייקלא שבקיה אמר אי לאו דמכרזי ברקיע הזהרו ברבי עקיבא ותורתו שויהיה דמך תרתי מעי That is: *Rabbi Akkiva* used to mock those who had committed a transgression; but it came to pass one day that the devil appeared to him in the form of a woman at the top of a palm tree, whereupon he seized the tree and

climbed up (in order to reach the woman he supposed to be there); but when he was halfway up the palm tree, the devil let him go and said to him: Were it not proclaimed in the firmament (that is, in heaven), "Take heed with Rabbi *Akkiva* and his law," I would not reckon your life worth two pennies.

Concerning *Rabbi Meir*, the following is also found in that same place: די מאיר הוה מתלוצץ בעוברי עבירה יומא חד אדמי ליה שטן כאיתתא בהך גיסא דנהרא לא הוה מברא נקט מצרא וקא עבר כי מטא פלגא מצרא שבקיה מעי that is: *Rabbi Meir* used to mock those who had committed a transgression; it came to pass, however, that Satan appeared to him in the form of a woman on the other side of a river, and since there was no bridge (or drawbridge) there, he seized the rope (which was stretched across the river to pull the drawbridge back and forth) and crossed by means of it. But when he reached the middle of the rope, Satan let him go and said: if it were not proclaimed in heaven, "Take heed of *Rabbi Meir* and of his law," I would not give two pennies for your life. In the aforementioned place, in the second *column*, the following is also read concerning the said *Rabbi Meir*, that he did not trust himself to be alone with his own daughter; likewise concerning *Rabbi Tarpon*, that he had admonished his household members not to leave him alone with his daughter-in-law, and the words read as follows: תניא אמר רבי מאיר הזהירו בי מפני בתי אמר רבי טרפון הזהירו בי מפני כלתי אמר ליה ההוא בר בי רב הוה קא מזלזל ביה אמר רבי אבהו משום ר' חנינא בן חמאי that is: We learn that *Rabbi Meir* said: take heed of me on account of my daughter (lest I commit fornication with her). And that *Rabbi Tarpon* said: take heed of me on account of my daughter-in-law. At this a student laughed, and *Rabbi Abhu* said in the name of *Rabbi Channina*, the son of *Gamaliel*, that not many days later that same student sinned with his mother-in-law, and indeed even with an animal. These two rabbis, therefore, *Rabbi Meir* and *Rabbi Tarpon*, must have been very licentious men, given that the former did not trust himself to be alone with his daughter, and the latter not alone with his daughter-in-law.

Of this same kind must also *Raf* and *Raf Nachman* have been, who had wives, and yet in the places to which they had traveled on account of certain business and stayed for a short time, each took another wife for that brief period, whom they then let go when they returned home again. Concerning this, the following is written in the Talmudic *Tractate Yoma*, fol. 18. col. 2.: רב כי מיקלע להרשיש מכריז: that is, *When Raf came to Tharsis, he had it proclaimed: Who wishes to be (my wife) for a few days? When Raf Nachman came to Schachnezibh, he had it proclaimed: Who wishes to be (my wife) for a few days:* as Rabbi Solomon Jarchi himself explains it.

On account of this subject matter, I must also indicate here that the rabbis consider the marriage of Christians and all other peoples living outside of Judaism to be no marriage at all, and hold the erroneous opinion that when a Jew lies with a Christian man's wife, he commits no adultery. For Rabbi Solomon Jarchi writes in his commentary on the Five Books of Moses, on the words of Lev 20:10, "Whoever commits adultery with another man's wife shall surely be put to death, both the adulterer and the adulteress, because he has broken the marriage with his neighbor's wife," in the following manner: *that is, Through the words "because he has broken the marriage with his neighbor's wife," the wife of a foreigner is excepted (who is not the Jew's neighbor), and this teaches us that the foreigner has no marriage*

betrothal. Rabbi Bechai likewise teaches this in his commentary on the aforementioned words, fol. 144, col. 3, in the *Parascha Kadoschim*. Rabbi Levi ben Gerson writes equally on the said words in his commentary, fol. 164, col. 1, in the last-mentioned *Parascha*, as follows: מגיד שלא יתחייב מיתה: *that is, This indicates that one is not guilty of death except on account of the wife of a member of the covenant (that is, of an Israelite), for the conditions of marriage are not fulfilled among others who are not members of the covenant.* This is also confirmed in Rabbi Moses bar Maimon's book called *Jad Chasaka*, in the second part, in the second chapter of the *Tractate* on Kings and their Wars, numero 2, 3, where he teaches as follows: וכן בועל אשה בכותיותה אם תקפו יצרו אבל לא יבעלנה וילך לו אלא מכניסה לתוך ביתו שנ' וראית בשביה אשת יפת תואר ואסור לבעול אותה ביאה שניה עד שישאנה. אין אשת יפת תואר מותרת אלא בשעת השביה בין בתולה בין בועלה בין אשה איש שאין אישות לכותים: *that is, Likewise, one may lie with a woman in her state of unbelief (that is, when she is not a Jewess) if his desire overpowers him; however, he shall not lie with her and then go away, but shall bring her into his house, as it is said (Deut 21:11): "And you see among the captives a beautiful woman," for it is forbidden to lie with her a second time until he has married her. A beautiful woman is not permitted except at the time of captivity, whether she be a virgin, or one who is no longer a virgin, or a married woman, for the Cutheans (that is, the Christians and other peoples, since this word is here taken in place of Gôjim, as frequently occurs among the Jews) have no marriage.*

This worthless teaching, that Christians and other peoples have no marriage, is taken from the Talmudic tractate *Sanhedrin fol. 52. col. 2.*, where, concerning the words of *Lev 20:10*, "He who commits adultery with another man's wife, with his neighbor's wife, shall surely be put to death," the following is taught: פרט לאשת אחרים, *that is, the wives of others (that is, of the Gôjim or Christians, as Rabbi Salomon explains it) are excepted or excluded; and the aforementioned Rabbi Salomon writes further on this: אשמעינן שאין להם קידושין, that is, "We learn from this that a Goi (or Christian) has no marriage."* This is also to be found in the *Tosephoth* in the same place. We see from this, therefore, that *Friedrich Samuel Brenz* writes the truth in the fourth chapter of his work *Jüdischer Schlangenbalg* when he reports that the Jews teach that Christians have no binding marriage, and that a Jew who lies with a Christian man's wife does not commit adultery; whereas, on the other hand, *Rabbi Salman Zevi*, in keeping with his custom, maliciously denies this in the fourth chapter of his *Jüdischer Theriak*, numero 14.

I must also report here what is written in the tractate *Jôma, fol. 19. col. 2.* concerning the unchastity of *Elias*, where the words read as follows: אמר לו אליהו לרב יהודה אחוהי דרב סלא חסידא אמריתו אמאי לא אתי משיח והא האידנא יומא דכפורי הוא ואבעול כמה בתולתא בנהרדעא אמר ליה הק"ב מאי אמר אמר ליה לפתח חטאת רבץ: *that is, Elias spoke to Raf Jehuda, the brother of the pious Raf Salla: You say, why does the Messiah not come; behold, it is now the Day of Atonement (on which one ought especially to guard oneself against sins), and yet I intend to lie with many virgins in Nehardea. Then he (Raf Jehuda) asked him (Elias): what does the holy and blessed God say to this (when you do such a thing)? To which he answered him, He says (from Gen 4:6): Sin crouches at the door, that is, as Rabbi Solomon expounds it in his commentary thereon, evil desire causes him to sin against his will. From which one can conclude as much as if God did not particularly regard the fornication which He has nonetheless strictly forbidden, according to the teaching of the Talmud.*

Regarding murder and manslaughter, there were also among the Talmudic teachers some who are accused of this grave sin. In the tractate *Megilla*, fol. 7, col. 2, it is recorded of *Rabba* that he killed *Rabbi Sira* while drunk. The words there read as follows: רבה ורבי זירא עבדו סעודת פורים בהדי הדדי איבסם קם רבה שחטיה לרבי זירא למחר בעא רחמי ואחיה לשנה אמר ליה ניתי מר ונעבד סעודת פורים בהדי הדדי אמר איבסם קם רבה שחטיה לרבי זירא למחר בעא רחמי ואחיה לשנה אמר ליה לא בכל שעתא ושעתא מתרחיש ניסא *that is: Rabba and Rabbi Sira held a meal together at the feast of Purim* (which is the Jews' carnival), and when they had drunk, *Rabba* stood up and cut *Rabbi Sira's* throat. The next day he called upon God for mercy on account of this, and brought it about that he came back to life. In the following year, he (*Rabba*) said to him (*Rabbi Sira*): let the master come, so that we may hold the *Purim* meal together. But he answered him: a miracle is not performed every single hour, as I was brought back to life by a miracle in the past year; and so he no longer trusted him, out of fear that he might cut his throat a second time. In the tractate *Shabbath*, fol. 30, col. 2, it is likewise recorded of *Rabbi* and *Rabbi Chija* that they committed a murder, of which it is written as follows: ההוא דאתא לקמיה דרבי אמר ליה אשתך ובניך בני א"ל רצונך שתשתה כוס של יין שתה ופקע, *that is: A man came before Rabbi and said to him, your wife is my wife and your children are my children; whereupon he (Rabbi) said to him, would you like to drink a cup of wine; but when he had drunk, he burst asunder. A man came before Rabbi Chija and said to him, your mother is my wife and you are my son; whereupon he said to him, would you like to drink a cup of wine; but when he had drunk, he burst asunder. These two must therefore have given their invited guests poison to drink, since their bodies burst apart.*

Regarding sorcery, there is a passage in the tractate *Sanhedrin*, fol. 65, col. 2, concerning the drunken *Rabba*, who, as mentioned, had killed *Rabbi Sira*, stating that he created a man, where the words read as follows: רבא ברא גברא שדריה לקמיה דרבי זירא הוה קא משתעיא בהדיה ולא הוה קא מהדר ליה א"ל : *that is, Rabba created a man and sent him to Rabbi Sira; and when he (Rabbi Sira) spoke with him and he gave no answer, he said to him: you have come here from the companions (that is, as Rabbi Solomon interprets it, from the Christians); return to your dust (that is, become dust again, from which you were made).* After this follows: רב חנינא ורב אושיעא ארשייא חיי : i.e., *Raf Channina and Raf Oschaja sat every Sabbath eve and studied in the book Jezira, and created for themselves a calf that was as large as if it had been three years old, and ate it. This is supposed to have occurred, according to the Jews' account, through the aforementioned book Jezira (which, as is claimed in the fourth part of the book Cosri, n. 25, is said to have originated from the patriarch Abraham, whereas others have maintained that Rabbi Akkiva composed it), and they hold that through this book mighty things can be accomplished, which is why it is also called Sepher Jezira, that is, the Book of Creation; and Rabbi Naphtali provides, in his book Emeck hammelech, fol. 10, col. 3, in the 55th chapter, under the title Schaar fabaal chüs hammelech, a brief instruction on how one is to conduct oneself in the use of this book, and how the letters of the alphabet, through which everything is accomplished, are to be arranged, as well as how one is to bring about a golem, that is, such a dull man as Rabba made, or alternatively a calf, as Rabbi Channina and Rabbi Oschaja did. There is also a passage read in the book Nischmath chajim, in the 24th chapter of the third part, fol. 136, col. 2: מהירושלמי : פרק ארבע מיתות אמר ר' יהושע בן חנניה יכול אני (ע"י ס' יצירה) ליקח דלועין ואבטיחים ולעשותם אילים וצבאים ממש : *that is, in the Jerusalem Talmud, in the seventh chapter of the tractate Sanhedrin, it is written that**

Rabbi Jehoscha, the son of *Chanania*, said: I can, through the book *Jezira*, make real stags and deer out of gourds and melons. All of this is, however, certainly nothing other than godless sorcery, and therewith a delusion wrought by the devil, for the creation of creatures belongs not to any creature but to God alone; and one reads in the account of Doctor Faustus that he was able to conjure all manner of things before one's eyes, and that he made five fat swine as well as a horse, which was nonetheless nothing other than a delusion. A great many such things are read of sorcerers in their accounts.

Rabbi Menasse ben Israel also writes in his aforementioned book *Nischmath chajim*, fol. 136. col. 2., in the 24th chapter of the third *Maamar*, on this subject as follows: של ינאי מהלך הייתי בשוק זה של ציפורי וראיתי מכשף א' לוקח צרור חורקן למעלה והיה יורד ונעשה עגל. וכאשר הקשו לו מהא דאמר ר' אלעזר בשם ר' יוסי בן זמרא אם מתכנסין הן כל באי העולם אינן יכולין לבראת יתוש א' ולזרוק בו נשמה. השיב לו שאפשרות הדבר היה מפני שהמכשף היה קורא לשד שלו הממונה על הכישופים והה גונב עגל מן הבקר ומביא לו. ואמר רבי חנינה בן ר' חנינה משמיה דהונא במקום הנפת דלתות של צפורי וראיתי מכשף א' שהיה לוקח אבן א' חורקה ונעשת עגל. באתי וספרתי לאבי that is: Rabbi Jannai said: I was walking in the marketplace of the city of Zippore and saw a sorcerer who took a stone and threw it upward; but when it came back down, a calf had come from it. When they then put it to him (to Rabbi Jannai) that Rabbi Eliezer, in the name of Rabbi Jose, the son of Simra, had said that even if all the people in the entire world were to come together, they still could not create a single gnat and place a soul within it, he gave the answer that the matter had been possible because the sorcerer had called upon his devil, who is set over sorcery, and that devil had stolen a calf from a cow and brought it to him. Rabbi Channina, the son of Rabbi Chananja, also said: I was walking in Zippore, at the place where the gates close, and I saw a sorcerer who took a stone and threw it, and a calf came from it. I came and told my father about it, but he said to me: if you had eaten of it, you could believe the deed; but since you certainly did not eat of it, believe that it was, through the power of the devil, nothing but illusion. Now, just as the devil could have brought the sorcerer in the city of Zippore a calf, according to Rabbi Jannai's opinion, or, according to Rabbi Chananja's account, it was an illusion, so one can also say that the devil brought Rabbi Channina and Rabbi Oschaja a calf every Sabbath evening. I would, however, sooner hold that he, as a deceitful spirit, brought them a dead animal and carrion, or perhaps a pig, and so blinded their eyes that they took it for a living calf and ate of it.

Concerning *Jannai*, it is recorded in the *Tractate Sanhedrin* fol. 67, col. 2 that he transformed a woman into a donkey through sorcery and rode that donkey to the marketplace, where the following is written: ינאי איקלע לההיא אושפיזא אמר להו אשקין מיא קריבו שתיתא חזא דקא מרחשן שפוותהא שדא פורתא מינה הוו עקרבי אמר להו אנא שתית מדידכו אתון נמי שתו מדידי אשקייה הואי חמרא רכבה סליק לשוקא אתא חברתה פשרה לה הזיא דרכיב וקאים איתתא בשוקא, that is: *Jannai* came to an inn and said to them (namely, to the innkeeper's people), give me water to drink; but they brought him a drink in which flour had been stirred into water, which is called *Schethita*; and he saw that the lips of the woman who brought it were moving (and he thereby noticed that she was a sorceress); whereupon he poured a little of it out, and scorpions came from it. He then said to them: I have drunk of yours, so now drink of mine. After he had given her (the woman) something to drink, she became a donkey, and he mounted her and went to the marketplace. But her companion came and dissolved the sorcery when she saw him riding, and a woman stood in the marketplace in place of the donkey. As for this *Jannai*, *Rabbi*

Solomon Jarchi does indeed deny in his commentary on the last-cited words that he was a rabbi, when he writes: לא גרסינן רבי ינאי דלאו אינש מעליא הוא שעשה כשפים, that is: We do not read that he was called *Rabbi Jannai*, for he was not a distinguished man, since he practiced sorcery. These are the words of *Rabbi Solomon*. However, he was greatly mistaken in this, for although in the cited passage he is called only *Jannai*, he is nonetheless called *Rabbi Jannai* in the book *En Jifrael fol. 124, col. 2*, in the seventh chapter of the Tractate *Sanhedrin*, where this very same story is recounted, and in the Tractate *Sopherim, fol. 13, col. 3*, in the sixteenth chapter, in the sixth *Halacha*, as well as in the words cited shortly before from *Rabbi Menasse ben Jfrael's* book at *fol. 136, col. 2*. It is therefore entirely clear that this *Jannai* was one of the Talmudic teachers and at the same time a sorcerer. Likewise, in *fol. 68, col. 1* of the Tractate *Sanhedrin*, it is recorded concerning *Rabbi Eliezer* that by speaking a single word he produced an entire field full of gourds and then brought them all together into one place, which was likewise nothing other than a delusion wrought by the devil.

In the *Maase Book*, several stories about rabbis are also found, who were without doubt great sorcerers as well. In chapter 162 it is reported that *Rabbi Samuel*, by speaking a name, caused a lion (which was larger than a camel) to come to him, upon which he placed a sack of flour that his donkey had been unable to carry through the water; he then sat upon the sack and rode home on the lion through the water, for which his father rebuked him. That same lion, however, was most likely the devil, who goes about as a roaring lion seeking whom he may devour, as can be seen in 1 Pet 5:8. And in chapter 161, the same *Rabbi Samuel* is described as having overcome three clergymen who came to him from foreign lands and boasted of their diabolical arts, defeating them so thoroughly with his own arts that they had to confess that he understood the matter better than they did and was their master. The affair proceeded as follows. *Rabbi Samuel* demanded that they send a letter through a devil to *Rabbi Jacob* in another city and have a book fetched that he had lent to the said *Rabbi Jacob*, in order to prove their art. But after they had caused the soul of one among them to depart in order to carry out the task, that soul was unable to return into the body until they had acknowledged *Rabbi Samuel*, who had prevented this, as their master. In chapter 173, it is also reported of *Rabbi Elieser* that he traveled from Regensburg to Mainz within a few hours. Likewise, in chapter 174, a strange story is found which is said to have taken place between a bishop of Salzburg and *Rabbi Judah* of Regensburg, and the said *Rabbi Judah*, if the matter is true, must also have been a genuine sorcerer. This same *Rabbi Judah* is also said, according to chapter 171 of the aforementioned book, to have attached a small slip of paper bearing a name to a dead man, thereby causing the dead man to rise up and identify the one who had killed him.

It is no wonder, then, that the Jews learn sorcery and make use of such devilish arts, given that the rabbis teach that the pious patriarch Abraham gave the art of sorcery as a gift to the children of his concubines. This is written in the Talmudic tractate *Sanhedrin*, fol. 91, col. 1, on the words of Gen 25:6, "But to the sons he had by the concubines, he gave gifts," as follows: מאי מתנות אמר רבי ירמיה בר אבא מלמד שמסר להם שם טומאה that is: What does the word "gifts" mean? *Rabbi Jeremias*, the son of *Abba*, has said: this teaches us that he gave them the name of impurity. What, however, is to be understood by this name of impurity is taught by *Rabbi Solomon Jarchi* in his commentary on this passage, in these words: שם טומאה כשוף ומעשה שדים that is: The name of impurity signifies sorcery and the work of devils. This is also found in the *Sepher haemunoth* of *Rabbi Shem Tob*, fol. 54, col. 1, in the fourth chapter of the fifth part; and in the book *Schääre Zedeck*, fol. 17, col. 1;

as well as in the book *Mekór chajím*, fol. 17, col. 3. And in the book *Zijóni*, it is written at fol. 20, col. 2, on the aforementioned words of Gen 25:6: משתמשים: אמרו חכמינו ז"ל שמ' נטומא' מסר להם שהיו משתמשים בהם בטומאת הגוף וזאת היתה חכמת בני קדם שהיו בני הפלגשים שב' וישלחם אברהם מעל יצחק בנו בעודנו חי קדמה אל ארץ קדם ורומז לכח בני קדם שנ' מן ארם ינחני בלק מהררי קדם וכחות הטומאה החיצונית מסר להם והם מעשה שדים that is: Our sages, of blessed memory, say that he gave them impure names, which they used in the impurity of the body, and that this was the wisdom of those who dwelt toward the east (the rising of the sun), who were the children of the concubines, as it is said (Gen 25:6): And Abraham sent them away from his son Isaac, while he was still alive, toward the east, into the land of the east; which indicates the power of those who dwell toward the east, as it is said (Num 23:7): From Syria Balak, the king of Moab, had me fetched, from the mountains of the east. And he gave them the outward powers of impurity, which consist in the work of the devil and in sorceries. So too it stands in the book *Nischmâth chajim*, fol. 145, col. 2, at the beginning of the 29th chapter, under the title *Määmar schêlischî*, as follows: חז"ל על פסוק ולבני הפלגשים נתן להם מתנות אמרו שם בטומאה מסר להם. ושאברהם אבינו עשה מסכתא שהיו סדורים בה כל סדרי הכשוף ופעולותיו מכחות הטומאה כמו שחבר ספר יצירה משמות that is: Our sages, of blessed memory, say concerning the verse, "But to the sons he had by the concubines, he gave gifts," that he gave them names of impurity; and that our father Abraham composed a tractate in which all the orders of sorcery and its operations, drawn from the powers of impurity (that is, the unclean spirits), were arranged in sequence, just as he had composed the book *Jezira* from the holy names. In view of all this, the pious patriarch Abraham is accused by his degenerate and senseless descendants of having been a sorcerer and of having taught this godless practice, by which the devil is served, to the children he had by his concubines, through which the art of sorcery was spread throughout the entire land of the east.

Furthermore, they also teach that all who sat in the *Synedrio*, or High Council, must have understood sorcery, as is indicated in the book *Emeck hamélech*, fol. 108, col. 2, in the 111th chapter, under the title *Schäär Kirjath árba*, with these words: הסנהדרין היו מחוייבים לידע כישוף כדי שיהיו יודעים איזהו מעשה: that is, those in the *Synedrio* were required to know sorcery, so that they could know which was a (true) deed and which was a deception of the eyes. And in the book *Júchasin*, it is written concerning this at fol. 17, col. 1, as follows: הסנהדרין צריך שידעו כשוף בעבור שידעו הדין על איזה: כשוף יהרגו המכשף. אבל פירש רש"י בפרק האומר שאם יהא חנוון מכשף ויעשה האור שלא ישלחו בו יעשו הם מכשפות that is, the *Synedrium* had need to understand sorcery, so that they could properly know on account of which sorcery the sorcerer was to be put to death. Rabbi Solomon Jarchi, however, explains it in the chapter that begins *Haómer* as follows: if the one against whom the verdict had been pronounced were a sorcerer and had caused the light to have no power over him, then they were to employ sorcery and thereby put him to death. Of which matter something has already been treated above in the third chapter, p. 150 and 151.

Regarding gluttony and drunkenness, some of the Talmudic teachers were also given to these two vices. Concerning great gluttony, it is written in the tractate *Berachoth fol. 44. col. 1.* as follows: אמר רבה בר בר חנה כי הוינא אזלינן בתריה דרבי יוחנן למיכל פירות גינוסר כי הוינן בי מאה מנקטינן ליה כל חד וחד עשרה עשרה וכי הוינן בי עשרה מנקטינן ליה כל חד וחד מאה וכל מאה מינייהו הוה מחזיק להו צנא בר תלתא סואי ואכיל להו ומשתבע דלא טעים זינא ס"ד אלא אימא מזונא רב אמי ואכיל עד דהוה שריק ליה דודבא מאפותיה. ורב that is: *Rabba*, the grandson of *Channa*, said: when we followed *Rabbi Jochanan* to eat the fruits of *Ginnosar* (that is, of the region lying in *Galilee* on the Sea of

Gennesaret, which bore the finest fruits), and there were a hundred of us, each one of us would bring ten along for *Rabbi Jochanan*; but when there were ten of us, each one would bring him a hundred; and a hundred of them would fill a basket holding three bushels (so that it was full), and he ate them, and yet swore that he had eaten no food. What do you mean (that he swore he had eaten no food)? I would rather say he swore he had derived no nourishment from it (since it was to him as though he had eaten nothing). *Raf Abhu* ate until a fly fell from his forehead (that is, until from eating and drinking his face was so fat and greasy that no fly could hold on to it on account of the slipperiness). *Raf Ammi* and *Raf Asi* ate until their hair fell out. *Rabbi Shimon ben Lakish* ate until he became confused in his head. Concerning *Jochanan*, the son of *Narbai*, the following is read in the tractate *Pesachim fol. 57. col. 1.*: מאות שלש מאות עגלים ושותה שלש מאות that is: It is said of *Jochanan*, the son of *Narbai*, that he ate three hundred calves, drank three hundred bottles of wine, and ate forty bushels of young doves as a dessert or confection. *Rabbi Solomon Jarchi* does write in his commentary on this passage that the man fed many priests at his table, which is why so much was consumed; but be that as it may, a great deal of gluttony must have taken place. Likewise it stands in the tractate *Sanhedrin fol. 94. col. 2.* concerning *Pekah*, the son of *Remaliah*: מארת ה' בבית רשע זה פקח בן רמליהו שהיה אוכל ארבעים וגה צריקים יברך זה חזקיה מלך יהודה שהיה אוכל ליטרא ירק בסעודה that is: (The words of Prov 3:33,) "The curse of the LORD is upon the house of the wicked," signify *Pekah*, the son of *Remaliah*, who ate forty bushels of young doves as a dessert. (And the words,) "But the dwelling of the righteous He blesses," signify *Hezekiah*, the king of Judah, who ate a pound of herbs at a meal.

Rabbi Ismael and *Rabbi Elieser* must also have been great gluttons, since they had such very large bellies; concerning which, in the Talmudic tractate *Bava mezia fol. 84. col. 1.*, the following is read: כי הוּוּ מקלעי ר' ישמעאל ברבי יוסי ורבי אלעזר ברבי שמעון בהדי הדדי הוּוּ עייל קקרא דתורי ביניהו ולא הוּוּ נגעא בהוּ that is, when *Rabbi Ismael*, the son of *Rabbi Jose*, and *Rabbi Elieser*, the son of *Rabbi Simeon*, came together (and held their bellies toward one another), a pair of oxen could pass between them without touching them. And when a noble lady said to them, "Your children do not come from you," they answered her: "Our wives' bellies are even larger than ours."

Concerning the aforementioned *Rabbi Elieser*, it is also read in the last-mentioned Talmudic tractate *fol. 83. col. 2.* that he once took a sleeping draught and had many baskets full of fat cut out of his body, which was then laid in the sun but did not putrefy; and he thereupon applied to himself the words of Ps 16:9, "Moreover my flesh also shall rest in safety." Concerning this same *Rabbi Elieser*, it is also written in the aforementioned Talmudic tractate *fol. 84. col. 2.* that he voluntarily submitted himself to affliction, and the following passage ensues: באורחא הוּוּ מייתי ליה שיתין נמטי that is, in the evening they laid sixty shaggy blankets (or plasters, as *Rabbi Salomon* interprets it) under him (in his bed), but in the morning they drew out from beneath him sixty basins full of blood and pus. The following day his wife prepared for him sixty kinds of food made from figs, and he ate them and recovered his health. Are these not, once again, unheard-of Talmudic lies?

Regarding drinking, a short while before on p. 434, examples were cited from the Talmud showing that *Rabba* and *Rabbi Sira* drank themselves so full that the former, in his drunkenness, cut the

latter's throat. *Rabbi Ishmael* must also have been quite a dissolute drunkard, of whom it is written in the tractate *Pesachim fol. 86. col. 2.* as follows: תנו רבנן ישמעאל ברבי יוסי איקלע לבי ר'ש ברכי יוסי: בן לקוניא יהבו ליה כסא קבליה בחד זימנא ושתה בחד זימנא אמרי ליה לא סבר ליה מר השותה כוסו בבת אחת הרי זה: גרגרן אמר ליה לא אמרי בכוסך קטן ויינך מתוק וכריסי רחבה: that is, We learn: When *Rabbi Ishmael*, the son of *Rabbi Jose*, came to the house of *Rabbi Simeon*, the son of *Rabbi Jose*, the son of *Lakunja*, he was given a cup (of wine), and he took it and drank it down in one go; whereupon they said to him, does the master not know that whoever drinks his cup in one draught is a glutton (or reveler)? He replied, however, to the one who had said this to him: this is not said of your small cup, and besides, your wine is sweet and my belly is wide. Such a tippler may well also have been *Rabbi Akkiva*, of whom the following is read in the tractate *Shabbath fol. 67. col. 2.*: מעשה ברבי עקיבא שעשה משתה לבנו: ועל כל כוס וכוס שהביא אמר חמרא וחיי לפום רבנן היי חמרא לחיי רבנן ולפום תלמידהון: that is, It came to pass that *Rabbi Akkiva* held a feast for his son, and at each and every cup that he brought he said: wine and life belong in the mouths of the Rabbis; life and wine belong in the mouths of the Rabbis and in the mouths of their disciples.

The Jews also hold that they must spend their holy days with nothing but gorging and guzzling, because in the Talmudic *Tractate Pesachim fol. 68. col. 2.* the following is read: שמחת יום טוב נמי מצוה היא דתניא רבי אלעזר אומר אין לו לאדם ביום טוב אלא/ או אוכל ושותה או יושב ושונה רבי יהושע אמר חלקהו חציו לאכילה ושתיה וחציו לחציו לבית המדרש: that is, the joy on a holy day is also commanded; for we learn that *Rabbi Eliezer* says: a person has nothing to do on a holy day except eat and drink, or sit and study; but *Rabbi Jehoshua* has said: divide it, and devote half of it to eating and drinking, and the other half to the school. That such gluttons and drunkards are to be regarded as godless people, however, can be seen from the book *Menoráth hammáor, fol. 7. col. 3.* in the first chapter under the title *Ner rischon, Kelál schéni, chélek schéni*, where the following is taught: גרסינן במדרש תלים צדיק אוכל לשבע: נפשו ר"ל הצדיק המשכיל אוכל מעט כדי לקיים נפשו לעבודת הקב"ה אבל הרשע והאויל אינו כן אלא אוכל להנאת גופו וממלא בטנו ואינו חושש להוצאת ממון כי יחשוב באולתו שלא נברא העולם הזה אלא לאכול ולשתות ואינו חומד מן העולם: that is, we read in the *Médrasch Tillim*: the righteous man eats until his soul is satisfied (Prov 13:25), by which it is indicated that the righteous and wise man eats only a little in order to sustain his life, but the godless man and the fool do not act in this way; rather, he eats for the pleasure of his body and fills his belly, and does not concern himself with the money he spends on it; for in his foolishness he thinks that the world was created for nothing other than eating and drinking, and therefore he desires from the world nothing but eating and drinking. According to this statement, then, the aforementioned gluttons and drunkards must have been godless people. And if they were godless people, their teaching will also not have been of much use. Who, then, would wish to hold their *traditiones* to be the Word of God?

Concerning *Rabbi Eliezer* and *Rabbi Jose*, it is also recorded in the Talmudic tractate *Jevammóth* (or *Jevómos*), *fol. 96, col. 2*, that they fell into a dispute with one another and in their anger tore the book of the Law to pieces; from which one may judge that they were worthless fellows, since they dealt so contemptuously with the Word of God.

As for those who doubted their own salvation, it is written in the Talmudic tractate *Berachóth* (or *Beróchos*), *fol. 28, col. 2*, concerning *Rabban Jochanan*, the son of *Saccai*, as follows: כשחלה רבן יוחנן בן זכאי נכנסו תלמידיו לבקריו כיון שראה אותם התחיל לבכות אמרו לו תלמידיו נר ישראל עמוד הימיני פטיש החזק

מפני מה אתה בוכה א"ל אילו לפני מלך בשר ודם היו מוליכין אותי שהיום כאן ומחר בקבר שאם כועס עלי אין כעסו כעס עולם ואם אוסרני אין איסורו איסור עולם ואם ממיתני אין מיתתו מיתת עולם ואני יכול לפייסו בדברים ולשחדו בממון אע"פ כן הייתי בוכה ועכשיו שמוליכין אותי לפני מלך מלכי המלכים הקב"ה שהוא חי וקיים לעולם ולעולמי עולמים שאם כועס עלי כעסו כעס עולם ואם אוסרני איסורו איסור עולם ואם שמיתני מיתתו מיתת עולם ואני יכול לפייסו בדברים ולא לשחדו בממון ולא עוד אלא שיש לפני שני דרכים אחת של ג"ע ואחת של גיהנם ואני יודע באיזו מוליכין אותי ולא אבכה: that is: When *Rabban Jochanan*, the son of *Saccai*, was ill, his disciples went in to visit him; but when he saw them, he began to weep. His disciples then said to him: "You light of Israel, you right pillar, you mighty hammer, why do you weep?" He answered them: "If they were bringing me before a king who is flesh and blood, who is here today but tomorrow lies in the grave, and if that king were angry with me, his anger would not be an eternal anger; and if he had me bound, the binding would not last forever; and if he put me to death, the death he inflicted upon me would not endure for eternity, and I could appease him with words and win him over with money; even if it were only that, I would weep. But now, when I am to be brought before the King of all kings, the holy and blessed God, who lives and endures for all eternity, if He is angry with me, His anger is eternal; and if He binds me, His binding endures forever; and if He puts me to death, I must remain dead for eternity; and I can appease Him neither with words nor win Him over with money. And not only this, but there are also two paths before me, one leading to Paradise and the other to Hell, and I do not know upon which I shall be led. Should I then not weep?" Likewise, it is recorded concerning *Rabban Gamaliel* in the Talmudic tractate *Sanhédrin*, fol. 81, col. 1, that he wept when he read the words of Ezek 18:21: "But if the wicked man turns from all his sins which he has committed, and keeps all my statutes, and does what is right and good, he shall live and not die"; and that he said: מאי דעביד לכולהו הוא דחיי בחדא מינייהו לא: that is: "Shall only he live who does all of them (the commandments)? But he who does not fulfill even one of them, shall he not live?" He is likewise said to have spoken in the same manner when he read the words of Ps 15:5, "He who does this shall fare well," as is to be found in the Talmudic tractate *Maccóth*, fol. 24, col. 1; and further examples of this kind could be adduced.

The sixth reason why the Talmud is not the Word of God is that it contains indecent things mixed with shameless, crude lies, and disgraceful obscenities. I was indeed in doubt as to whether I should set down such unseemly things here and make mention of them; however, since it can thereby be seen all the more clearly what a worthless book it is, I have wished to mention them here. In the tractate *Sanhedrin*, at fol. 22, col. 1, the words of 1 Kgs 1:1-3 are cited, in which it is reported that a young maiden was sought for King David, who was old and could not get warm, to sleep in his arms and warm him, and that Abishag of Shunem was taken for this purpose. Thereupon it continues in that same place, relating what transpired when she lay with King David, and the words read as follows: אמרה ליה ניסבן אמר לה אסירה לי אמרה ליה חסרא לגנבא נפשיה לשלמא נקיש אמר להו קראו לי לבת שבע: that is, Then she said (namely, Abishag to King David), marry me; and he answered her, you are forbidden to me (since I already have eighteen wives); but she said in reply, when a thief lacks a place (in which he can steal something), he keeps himself peacefully quiet. Then the king said to them (namely, to his servants), call Bathsheba to me; for (in the fifteenth verse of the cited passage, 1 Kgs 1) it is written: And Bathsheba went in to the king. The Rab has said that Bathsheba wiped herself in that same hour with thirteen napkins. These are the words of the Talmud. As for what the words of Abishag mean

when she said, “When a thief lacks a place, he keeps himself peacefully quiet,” Rabbi Solomon Jarchi teaches in his commentary on this passage that she intended thereby to say: מפני שזקנת ותשש: that is, Because you are old and your strength is weakened, you say that I am forbidden to you. As for how one is to understand the statement that the *Raf* said that *Bathsheba* wiped herself with thirteen napkins, the aforementioned *Rabbi Solomon* explains it thus: קנייה בת שבע שבא עליה י”ג ביאות ומקנחה בין תשמיש לתשמיש ובמקרא הזה כתובין י”ג תיבות ותבא בת שבע אל המלך והחדרה שבע שבא עליה י”ג: that is, (By the words) “Bathsheba wiped herself,” it is indicated that he touched her (at that same time) thirteen times, and that she wiped herself between each touching. And (for this reason) there are thirteen words in this (fifteenth) verse (in the Hebrew text, namely) *Vattávo Bathschévu el hammélech hachádrah vehammélech sakén meód vaabhishchág haschunámmith mescharáth eth hammélech*: that is, And Bathsheba went in to the king into the chamber, and the king was very old, and Abishag of Shunem served the king. Is this not a subtle proof of so crude and shameless a lie?

In the fourth chapter of the Book of Judges, the twenty-first verse records how Jael drove a nail through Sisera’s temple and killed him. And in the fifth chapter, v. 27, it is written that Deborah spoke of it thus: “At her feet he bowed, he fell, he lay down; he bowed, he fell at her feet; where he bowed, there he fell down dead.” Over these words, however, in the Talmudic tractate *Nasir fol. 23. col. 2.*, the following is written: אמר רבי יוחנן שבע בעילות בעל אותו רשע באותה שעה שנאמר בין רגליה כרע: that is, Rabbi Jochanan has said that the same wicked man in that hour mingled carnally with Jael seven times, since it is said (v. 27): “At her feet he bowed; he fell, and he lay down.” On this, the *Tosephoth* state the following: שבע בעילות בעל סיסרא דשבע פעמים כתיב כריעה נפילה ושכיבה: that is, Sisera touched Jael seven times, because the words “to bow,” “to fall,” and “to lie” are written seven times in the aforementioned verse 27. Is this not once again a senseless proof? When the nail had been driven through Sisera’s temple, he writhed in great pain, fell down, and died, as is quite plainly to be seen in Judg 5:26-27; how then could such writhing and falling be understood to mean carnal mingling? Rabbi David Kimchi himself rejects this Talmudic foolishness in his commentary on the aforementioned passage, Judg 5:26-27, when he states: כרע כריעה שלא היתה לו תקומה וזהו שאמר: כרע כריעה שם נפל שדוד. ויש בו דרש והיא רחוק כי יש בפסוק שבעה בין כרע ונפל ושכב ואמרו כי שבע בעילות בעל אותו רשע ליעל אותו היום ומה שכתבו למעלה במילת שמיכה מכחיש זה הדרש: that is, he bowed because he could not rise again; and this is what is said (v. 27): “Where he bowed, there he lay down dead.” There is, however, an allegorical interpretation of this passage which is absurd, namely that in this verse the words “he bowed, he fell, and he lay down” appear seven times, and it is said that the same wicked man touched Jael seven times on that day. But what was written above (in the fourth chapter, v. 18) concerning the word *Semicha* (which means a rough covering, or according to others a cloak) renders this allegorical interpretation false. These are the words of Rabbi David Kimchi, who thereby accuses the Talmud itself of lying in this matter.

In the fourth book of Moses, chapter 25, it is written that Zimri committed fornication with a Midianite woman, *Cozbi*, concerning which matter the following is found in the Talmudic tractate *Sanhedrin fol. 82. col. 2.*: ארבע מאות ועשרים וארבע בעילות בעל אותו רשע אותו היום והמתין פנהם לו עד שתשש: כחו והוא אינו יודע שמלך אלקים עמו. במתניתא תנא ששים עד שנעשה כביצה המותרת ההיא. היתה כערוגה מלאה מים. אמר רב. כהנא ומושבה בית סאה. תני רבי יוסף קבר שלה אמה; that is: That same wicked man touched (the Midianite woman) four hundred and twenty-four times on that same day, and Phinehas waited for

him until his strength was exhausted (and he had become entirely spent). Phinehas also did not know that the mighty King (namely, God) was with him (that He would stand by him against Zimri). In the *Mathnitha* we learn that he touched her sixty times, &c. The remainder I do not wish to translate, for it sounds far too coarse; and Rabbi Solomon expounds it plainly enough.

In the Book of Judges, chapter 13, v. 13, the following is read concerning Samson: “And the boy grew, and the Lord blessed him”; over which words in the Talmudic tractate *Sôta*, fol. 10. col. 1. the following is written: במה ברכו אמר רב יהודה אמר רב שברכו באמתו אמתו כבני אדם וזרעו כנחל שוטף; that is: In what did He bless him? Rabbi Jehuda reported that Rabbi said He blessed him in his manhood, &c. What follows I cannot translate, out of concern for the offense it would cause. Likewise, in chapter 16, v. 21 of the aforementioned Book of Judges, it is read that Samson was made to grind in prison, concerning which the following is found in the aforementioned passage of the tractate *Sôta*: אמר רבי יוחנן אין טחינה אלא לשון עבירה וכן הוא אומר תטחן לאחר אשתי מלמד שכל אחד ואחד הביא לו את אשתו לבית האסורים; that is: Rabbi Jochanan said that grinding signifies nothing other than a transgression (namely, a carnal union, for thus, and in that sense, it is said in Job 31:10: “Let my wife grind for another”). And this teaches us that each man brought his wife to him in the prison, so that she might become pregnant by him, in order that they might have children by him who would be as strong as he had been.

It is also shamefully boasted in the *Talmud* by some, regarding what great virile members they possessed, and in the *Tractate Moëd Katon*, fol. 18. col. 1. the following is read concerning the Egyptian King Pharaoh, who lived in the time of Moses: אמר אביטול ספרא משמיה דרב פפא פרעה שהיה בימי משה הוא אמה וזקנו אמה ופרמשתקו אמה ורוחב ידיו אמה לקיים מה שנאמר ושפל אנשים יקים עליה; that is, *Abuitol* the scribe said in the name of *Raf Papa* that the Pharaoh who lived in the time of Moses was one cubit tall, and had a beard one cubit long, and that his virile member was one cubit and a span in length, in fulfillment of what is said (Dan 4:14, or according to others v. 17): And the lowest of men He (namely God) sets over it, meaning over the kingdom. Concerning *Rabbi Ismael* and *Rabbi Jochanan*, the following is also written in the *Tractate Bava Mezia*, fol. 84. col. 1.: אמר רבי יוחנן איבריה דרבי ישמעאל כחמת בת תשע קבין. אמר רב פפא איבריה דרבי יוחנן כחמת בת חמשת קבין; that is, *Rabbi Jochanan* said that *Rabbi Ismael's* virile member had been as large as a wineskin holding nine *Kab*. (One *Kab*, however, holds as much as goes into 24 hen's eggshells, so nine *Kab* amount to as much as 216 eggshells contain.) *Raf Papa* said that *Rabbi Jochanan's* virile member had been as large as a wineskin holding five *Kab*.

Concerning *Bileam*, the following shameful matter is written in the *Talmudic tractate Sanhedrin*, fol. 105, col. 1: בלעם סומא באחת מעיניו הוא שנאמר וסתום העין קוסם באמתו היה כתיב הכא נופל וגלוי עינים וכתיב: והמן נופל על המטה וגו': איתמר מר זוטרא אמר קוסם באמתו היה. מר בריה דרבנא אמר שבא על אתונו. מאן דאמר קוסם באמתו היה כדאמרן למאן דאמר בא על אתונו הדר כתיב הכא כרע שכב וכתיב התם בין רגליה כרע נפל שכב; that is, *Bileam* was blind in one of his eyes, and this is what is said (Num 24:3, 15): “He whose eye is closed.” He prophesied by means of his manhood. It is written here (Num 24:4, 16): “Who fell down, and whose eyes were opened”; and there (Esth 7:8) it is written: “And Haman fell upon the bed, etc.” It is reported that *Mar Sutra* said he prophesied by means of his manhood, as we have stated. According to the opinion of him who said that he committed sodomy with his she-ass, however, this is proven from the fact that it is written here (Num 24:9): “He crouched down and lay”; and there

(Judg 5:27) it is written (of *Sisera*): “He bowed at her feet, he fell, and lay down.” Concerning these words, Rabbi *Solomon* writes in his commentary in the following manner: פה כריעה והתם ראית ביה; נפילה בעילה אף כריעה והכא דכתוב נופל בעילה היא שבא על בהמתו (Judg 5:27), accompanied by the falling, signifies a carnal act, so too does the crouching here (Num 24:9), where it is also written (v. 4) that he (namely *Bileam*) fell down, indicate a carnal act, namely that he committed sodomy with his she-ass. But is this not a diabolical perversion of Holy Scripture? First, it is reported that *Bileam* was blind in one eye, and this is proven from the fact that he calls himself in vv. 3 and 15 *Setúm haájín*, which is falsely interpreted as meaning “he whose eye is closed or shut,” whereas it in fact means the opposite, namely “he whose eyes are opened,” as *Aben Esra* interprets it and as it is understood in the Chaldean translation of *Onkelos*; for which reason it is also plainly read in vv. 4 and 16: “He whose eyes were opened.” Second, the words of v. 9, “He crouched down and lay,” are interpreted as referring to *Bileam*, whereas they are spoken of the people of Israel and not of *Bileam*, as the text itself clearly demonstrates.

In the Talmudic tractate *Sanhedrin*, fol. 108, col. 1, the following is written concerning the people who lived at the time of the Flood, regarding the words of Gen 6:12, “For all flesh had corrupted its way upon the earth”: אמר רבי יוחנן מלמד שהרביעו בהמה על חיה וחיה על בהמה הכל על האדם והאדם על הכל; that is, Rabbi *Jochanan* has said: this teaches us that they mingled the domesticated cattle with the wild animals, and the wild animals with the domesticated cattle, and all of these with human beings, and human beings with all of these. This, however, is once again a foolish interpretation of Scripture, for here the word “flesh,” which in Hebrew is called *básar*, refers only to human beings, just as in the Arabic language the word *báscharon* likewise signifies human beings; and in this sense the word *básar*, or flesh, is also used in Isa 40:6. And in the second column of that same folio 108, the following is read: תנו רבנן שלשה שמשו בתיבה : וכלם לקו ועורב וחם כלב נקשר עורב רק חם לקה בעורו; that is, Our rabbis teach: three kinds engaged in intercourse in the ark (Noah’s little wives), and all of them were struck (or punished): the dog, the raven, and *Cham*. The dog is bound (to his little female); the raven spits out (the seed); and *Cham* was punished in his skin, because the black *Cus* descended from him.

The seventh reason why the Talmud is not the Word of God is this: that Holy Scripture is therein frequently twisted into a false meaning, and one word is substituted for another, with the declaration “read not thus, but rather thus,” solely in order to prove whatever the rabbis wish to maintain. Hence one reads in the Talmudic tractate *Berachoth*, fol. 32, col. 1, as follows: אמר רבי אלעזר משה הטיח דברים; that is, Rabbi *Eliezer* has said that *Moses* let words fly against God, because it is reported (Num 11:2): And Moses prayed יהוה אל *El Jehova*, that is, to the Lord; read not אל *Jehova*, that is, to the Lord, but rather על יהוה *al Jehova*, that is, against the Lord. In the tractate *Shabbath*, fol. 119, col. 2, the following also stands: אמר ריש לקיש כל העונה אמן בכל כחו פותחין לו שערי גן עדן שנ' פתחו שערים ויבא גוי צדיק שומר אמונים אל תקרי שומר אמונים אלא שאומרים אמן; that is, *Resh Lakish* has said that to everyone who speaks the Amen with all his strength, the gates of Paradise will be opened, because it is said (Isa 26:2): Open the gates, that the righteous people may enter, *shomer emunim*, that is, which preserves faithfulness. Read not *shomer emunim*, that is, which preserves faithfulness, but rather *she-omrim Amen*, that is, those who say Amen. Something similar is also found in the tractate *Sanhedrin*, fol. 119, col. 2, concerning the word *emunim*. And in the tractate *Bava Batra*, fol. 75, col. 2, it is written as follows: אמר ר' שמואל בר נחמני אמר ר' יונתן:

שלשה נקראו על שמו של הק"ב ואלו הן צדיקים ומשיח וירושלים צדיקים הא דאמרן משיח דכתיב וזה שמו אשר יקראו that is, Rabbi Jochanan said: Three are called by the name of the Holy and Blessed God, namely the righteous, the *Messiah*, and *Jerusalem*. As for the righteous, this is proven from what was said (from Isa 43:7). The *Messiah* (is called by the name of God, *Jehova*) because it is written (Jer 23:6): And this shall be his name, that one shall call him, *Jehova* who is our righteousness. *Jerusalem* (is so called) because it is written (Ezek 48:35): Thus it shall have eighteen thousand rods round about, and thereafter the city shall be called *Jehovah shammah*, that is, *Jehova* is there; read not *shammah*, that is, there, but rather *shemah*, that is, her name, meaning it shall be called *Jehova*. In the tractate *Eruvin*, fol. 19, col. 1, it is taught that the fire of hell has no power over the wicked Israelites, and the following reason is given for this: של גיהנם ומעלין כל אדם מישראל שיש לו מצות כרימון שני כצלח הרימון רקתך ואל תקרי רקתך אלא ריקנין שבך שמלאין that is, because they are full of commandments (of God) like a pomegranate (is full of red seeds), as it is said (Song 4:3): *Kefelach harimmón rakkathech*, that is, your temples (your cheeks) are like a piece of a pomegranate. Rabbi *Shimon ben Lakish* has said: read not *rakkathech*, that is, your temples, but rather *rukkathech*, that is, your emptiness, for even those who are empty among you are stuffed full of commandments, as a pomegranate is full. In the tractate *Niddah*, fol. 73, col. 1, the following also stands: כל השונה הלכות בכל יום מובטח לו שהוא בן העולם הבא שנ' הליכות עולם that is, whoever learns a *Halacha*, that is, a Talmudic ordinance, every day is assured that he is a child of eternal life, as it is said (Hab 3:6): *Halichoth olam lo*, that is, his ways are eternal. Read not *halichoth*, that is, ways, but rather *halachoth*, that is, ordinances. Similar examples are also to be found in the tractate *Pesachim*, fol. 49, col. 2, and *Sota*, fol. 13, col. 2, and *Sanhedrin*, fol. 22, col. 1, and *Chagiga*, fol. 14, col. 1, as well as *Gittin*, fol. 56, col. 2, and many other places.

The eighth reason why the Talmud is not the Word of God is that foolish and untrue explanations are put forward in it for why this or that came to pass. In the tractate *Sota* fol. 13. col. 2. it is written as follows: אמר רב יהודה אמר רב ואי תימא רבי חמא בר חנינא מפני מה מת יוסף קודם לאחיו מפני שהנהיג עצמו: that is, Rabbi *Jehuda* said that *Raf*, or if you prefer, Rabbi *Chama*, the son of *Channina*, said: why did Joseph die before his brothers? Because he lorded it over others (and conducted himself in a domineering manner). And in the tractate *Nedarim*, at fol. 32. col. 1., the following is read: א"ר אבהו אמר רבי אלעזר מפני מה נענש אברהם אבינו שנשתעבדו בניו למצרים מאתים ועשר שנים מפני שעשה אנגרייא בתלמידי חכמים שנ' וירק את חניכיו ילידי ביתו ושמאל אמר מפני שהפריז על מדותיו של הקב"ה שנ' במה אדע כי אירשנה ורבי יוחנן אמר שהפריש בני אדם מלהכנס תחת כנפי השכינה שנ' תן לי הנפש והרכוש קח לך that is, Rabbi *Abhu* says that Rabbi *Elieser* said: why was our father Abraham punished, so that his children were in Egyptian bondage for two hundred and ten years? Because he compelled the disciples of the sages (who had studied the Law under him) into service (so that they had to fight against those who had taken his brother Lot captive as prisoners), as it is said (Gen 14:14): And he armed his trained men (or disciples) who were born in his house. *Samuel*, however, says (that it happened) because he multiplied his words beyond the attributes of God, as it is said (Gen 15:8): By what shall I know that I shall possess it? But Rabbi *Jochanan* said (that the reason was) because he separated the people (and returned them to the king of Sodom), so that they did not come under the wings or pinions of the Divine Majesty (that is, so that they were not converted to the true religion and faith in God), as

it is said (Gen 14:24) (that the king of Sodom had said to Abraham: Give me the people, but keep the goods for yourself). So too in the *tractate Sota*, fol. 10. col. 1., the following is to be read: מפני מה נענש אסא מפני שעשה אנגריא בתלמידי חכמים שנ' המלך אסא השמיע את כל יהודה אין נקי מאי אין נקי אמר רב יהודה אמר רב אפילו חתן מחדרו וכלה מחופתה: that is, why was Asa punished (so that in his old age he was sick in his feet, as may be seen in 1 Kgs 15:23)? Because he compelled the disciples of the sages into service, as it is said (in v. 15 of the aforementioned chapter): But King Asa caused all Judah to be assembled by public proclamation, and no one was exempted. What does it mean, "and no one was exempted"? *Raf Jehuda* said that *Raf* said that even the bridegroom had to leave his chamber and the bride her bridal bed (and perform compulsory labor).

Also read in the *Jalkut chadash*, fol. 69, col. 2, numero 150, under the title *David*, from the *Jalkut Shimoni* on *Ezekiel*, fol. 72, col. 4, num. 377, is the claim that Adam was punished on account of the king of Tyre, namely Hiram, and the words read as follows: אמר הק"ב להחירם בשבילך קפחתי מיתה: that is, the Holy and Blessed God said to Hiram: on your account I punished the first man with death. Concerning Moses, it is also written in the aforementioned *Jalkut chadash*, fol. 129, col. 1, numero 45, under the title *Moshe*, as follows: משה שהכניס הערב רב תחת כנפי השכינה: that is, because Moses brought the mixed multitude (mentioned in Exod 12:38) under the wings of the Divine Majesty, he was punished on their account by not being permitted to enter the land of Israel. Concerning Jacob, a strange reason is likewise given in the aforementioned *Jalkut chadash*, fol. 91, col. 3, numero 161, as to why he was punished through his daughter Dinah and her violation, of which one may read in Gen 34:2, and it is written there as follows: בשביל שאמר יעקב ויקרא לו אל אלהי ישראל שמשמעו שישאל יעקב הוא אלהי אמר לו הק"ב אני: that is, because Moses brought the mixed multitude (mentioned in Exod 12:38) under the wings of the Divine Majesty, he was punished on their account by not being permitted to enter the land of Israel. Concerning Jacob, a strange reason is likewise given in the aforementioned *Jalkut chadash*, fol. 91, col. 3, numero 161, as to why he was punished through his daughter Dinah and her violation, of which one may read in Gen 34:2, and it is written there as follows: בשביל שאמר יעקב ויקרא לו אל אלהי ישראל שמשמעו שישאל יעקב הוא אלהי אמר לו הק"ב אני: that is, because Jacob (as one may read in Gen 33:20) said, "And he called himself: Israel is God," which properly means that Israel, namely Jacob, is God, God said to him: I am God among those above (in heaven), and you wish to be God among those who are below (on earth); a servant of the synagogue does not make himself a prince, and yet you make yourself a prince! Therefore he was punished through Dinah. But is this not once again a horrifying Jewish distortion of Scripture? For the words of Gen 33:20 must not be interpreted in the manner described, as though they should mean "And he called himself: Israel is God," but rather "And he called upon the name of the mighty God of Israel." How then can this serve as proof that Jacob presented himself as a god on earth and was punished for it?

Since it is now sufficiently evident from the foregoing what a worthless book the *Talmud* is, inasmuch as it contains blasphemous things against the Divine Majesty, no small number of matters that run directly contrary to Holy Scripture, many gross lies and tasteless fables, and foolish interpretations of Holy Scripture; whereas in the New *Testament*, on the other hand, nothing is found but pure truth and comforting instruction on how one ought to serve God and one's neighbor and attain eternal salvation: the Jews have absolutely no cause to despise it in the manner indicated in the preceding seventh chapter, but ought rather, from the contents of the New *Testament* and of their *Talmud*, to recognize and confess that the former is a divine book, while the latter is a godless book that leads into great error and darkness. This is confirmed by the words of Ps 143:3 and Lam 3:6, "He has set me in darkness, like those who are eternally dead," which are expounded in the Talmudic tractate *Sanhedrin*, fol. 24, col. 1, with reference to the Babylonian *Talmud*, where it is written as

follows: בְּמַחְשָׁכִים הוֹשִׁיבֵנִי עוֹלָם אָמַר יִרְמְיָה זֶה תִּלְמוּד שֶׁל בָּבֶל, that is: “He has set me in darkness, like those who are eternally dead. Rabbi Jeremiah has said: this is the Babylonian Talmud.” Concerning these words, Rabbi Solomon Jarchi writes that this *Talmud* is called a darkness for the following reason: שְׂאִין נוֹחִין זֶה עִם זֶה וְתִלְמוּדֵם סִפֵּק בִּיָּדָם, that is, because they (namely, the Talmudic teachers) are not in agreement with one another, and their teaching is doubtful in their own hands. If, then, the *Talmud* is, according to its own teaching, a darkness, what light can one vainly seek within it that is supposed to show the way to salvation? It is likewise to be rationally concluded from all the foolish things and tasteless fables pointed out in this chapter that what was adduced above in the first chapter from Jewish books, namely that everything contained in the *Talmud* is the Word of God, is pure fabrication and false pretense.

But if the Talmud is such a wicked book, how does that square with what is written in the tractate *Kiddushin*, fol. 40, col. 2, where it is taught: תִּלְמוּד גָּדוֹל שֶׁהַתִּלְמוּד מְבִיא לַיָּד מַעֲשֵׂה, that is, “The Talmud is great, for the Talmud leads to practice, or exercise”? If one wishes to understand this as meaning that it leads men to blasphemy, lying, perversion of Scripture, and other shameful vices, then such words are true, as has been sufficiently demonstrated from what preceded. But if one wishes to say that it guides men toward the fear of God and the duty owed to God and one’s neighbor, then it is untrue. With that, however, let enough be said on the matter.

Chapter IX.

In which it is shown in how many different ways the Law is expounded according to the teaching of the Jews, and how unreasonably they interpret it in many places, and also what the cause of their lack of understanding in the interpretation of Scripture is.

Although in the preceding chapter many foolish Jewish interpretations of Holy Scripture were brought to light, of which not the slightest trace is to be found in the New Testament, the godless Jews nevertheless have the audacity to claim slanderously that the holy Evangelists and Apostles were ignorant men who falsely cited and perverted the Holy Scripture of the Old Testament, and who sometimes adduced something as proof of their assertions that is entirely unsuited to that purpose; I have therefore deemed it necessary to show in this chapter in how many ways the Law can be expounded according to the teaching of the Rabbis, and in how unreasonable and absurd a manner they are accustomed to citing the Word of God in support of their invented foolishness.

Regarding the methods of interpreting the Law, Rabbi *Salomon Jarchi* writes on the words of Gen 33:20, “And he (namely Jacob) called upon the name of the mighty God of Israel,” in the following manner: רַבּוֹתֵינוּ דְּרָשׁוּ שֶׁהָק”בָּ קָרָא לִיעֶקֶב אֵל . וְדַבְּרֵי תוֹרָה כַּפְּטִישׁ יִפּוּצֵץ סֵלַע מִתְחַלְקִים לַכֹּמֶה טַעְמִים, that is, our Rabbis interpret this to mean that God called Jacob a mighty GOD, and the words of the Law are like a hammer that shatters a rock asunder, and they are divided into many meanings. And in the Talmudic tractate *Sanhedrin*, fol. 34, col. 1, on the words of Jer 23:29, “**Is not my word like a fire, says the LORD, and like a hammer that breaks the rock in pieces?**”, the following is taught: מַה פְּטִישׁ זֶה מִתְחַלֵּק לַכֹּמֶה נִיצוּצוֹת אֶף מִקְרָא אֶחָד יוֹצֵא לַכֹּמֶה טַעְמִים, that is, just as a hammer is divided into many sparks, so too does a single verse (of Holy Scripture) have many meanings or interpretations.

It also stands in the tractate *Sopherim*, in the sixteenth chapter, fol. 13, col. 3, in the Amsterdam Talmud, as follows on this matter: למשה נתנה לו בארבעים ותשע פנים טמא אמר רבי ינאי תורה שנתן הקב"ה למשה ונדרשת בארבעים ותשע פנים, that is, Rabbi *Jannai* said: God gave the Law, which He gave to Moses, to him in such a way that a thing can be considered unclean in forty-nine ways and clean in forty-nine ways, as it is said (Song 2:4): ודגלו *Vediglo*, that is, **“And his banner,”** for the word *Vediglo*, through *Gematria* (when the letters are converted into a number), yields forty-nine. But if this is not an absurd interpretation of the passage *Vediglo*, how can it be applied to the methods of interpreting the Law, given that not the slightest mention of the Law and its interpretation is made there? One could just as well prove by such a method that the Jews are to be regarded as blockheads in two hundred and sixty ways, because Gen 20:17 reads וחמורו *Vachamoro*, i.e., **“And his donkey,”** since this yields two hundred and sixty by *Gematria*. Likewise, in the book *Pesikta rabbetha* (or *rabbesa*), fol. 23, col. 1, it is read: התורה נדרשת בארבעים ותשע פנים, that is, the Law is explained in forty-nine ways.

In general, however, it is held and taught among the Jews that the Law can be interpreted in seventy ways, concerning which it is written in the *Baal Turim* on the word שמע *Schema*, **hear**, Deut 6:4, as follows: עין דשמע גדולה שע' שמות יש לישראל ונתן להם תורה שיש לה ע' שמות ונדרשת בע' פנים (which makes seventy in number) is great, because *Israel* has seventy names, and (God gave them) the Law, which has seventy names, and the same is also interpreted in seventy ways, in order to make a distinction among the seventy nations. And in Rabbi Menachem of Recanati's commentary on the five books of Moses, fol. 61, col. 2, in the *Parascha Vajeze Jaacob*, these words appear: שבעים פנים, that is, the Law has seventy ways (of interpretation), and they are all true. Likewise, in the book *Mattath jah* fol. 46, col. 1, in the *Parascha Bechukkothai*, the following is read on this subject: כמי שיש להקדוש ברוך הוא ע' שמות כך תורה נדרשת בע' פנים עד ע' שמות של הקדוש ברוך הוא, that is, just as the holy and blessed God has seventy names, so the Law is interpreted in seventy ways, in consideration of the seventy names of the holy and blessed God. That the Law is interpreted in seventy ways is demonstrated by Rabbi Bechai in his commentary on the five books of Moses, in the *Parascha Mischpatim*, fol. 99, col. 4, with the word להורתם *lehorót ham*, which appears in Exod 24:12 and means “to teach them,” in a laughable manner with these words: תמצא להורתם הלמ"ד והמ"ט, that is, you find in the word להורתם *lehorótham* the Lamed and the Mem (or the letters L and M, of which the former is the first and the latter the last letter of the word), which together make seventy in number, and in the middle תורה *Tórah* (namely, between the two letters Lamed and Mem, the letters He, Vav, Resh, Tav, which, when rearranged, form תורה *Tórah*, meaning the Law), and this indicates that the Law is interpreted in seventy ways. Is this not a hair-splitting proof? In the *Jalkut chadäsch*, fol. 169, col. 3, numero 24, under the title *Tóra*, from the book *Zijóni*, fol. 10, it is also written as follows: התורה נדרשת בשבעים פנים ולכן אינה נקודה, בספר תורה שאז כל השבעים פנים בכח ובפועל אבל אילו היתה נקודה בלית לא היה לה רק על דרך הנקודה והקראה, that is, the Law is interpreted in seventy ways; for this reason there are no points (or *vocales*) in the book of the Law, because in this way all seventy modes are present *potestate & actu*, that is, in potentiality and in actuality; but if the points or *vocales* were present in the book of the Law, it could only be interpreted according to the points and as it is read. On this subject, the following also appears in Rabbi Bechai's commentary on the five books of Moses, fol. 197, col. 1, in the *Parascha Vaëthchannán*: התורה היא נדרשת לכמה טעמים עד שאמלו תיבה אחת היא מתפרשת לכמה ענינים לפי הנקוד, that

is, the Law is explained in manifold senses, such that even a single word is interpreted in many different ways, depending on how it is pointed and what *vocales* are assigned to it.

For this reason, it is considered among the Jews to be nothing at all absurd when the rabbis interpret a matter in a manner that runs entirely contrary to itself, and one holds it to be clean while another holds it to be unclean, one holds it to be permitted while another holds it to be forbidden; rather, they are of the opinion that both are true and are the Word of God. This is written in the commentary of *Rabbi Menáchem of Recanat* on the Five Books of Moses, *fol. 98, col. 2*, in the Parashah *Vajischma Jethro*, on the words of Exod 20:1, “And God spoke all these words,” as follows: א”ל כמטכת חטינה בעלי אסופות אלו תלמידי חכמים שיושבין אלו אוסרין ואלו מתירין אלו מטמאין ואלו מטהרין אלו פוסלין ואלו מחדין הללו הללו מם גס כן מן התורה : והללו אוסרין שמא יאמר אדם היאך אני למד מעתה תלמוד לומר וידבר אלהים את כל הדברים האלה לאמור כולן אל אחד נתנן פרנס אחד אמרן מפי אדון כל המעשים ב”ה ואמרו תלמוד אחד היה לו לרבי מאיר שהיה מטהר את השרץ במ”ט פנים כל זה הוא כי בדבור אשר נאמר עליו קול גדול ולא יסף היו בו כל הפנים המשתנים המתפכים לטמא וטהור לאסור ומותר לפסול וכשר כי לא יתכן להאמין שיהיה הקול ההוא חסר כלום ולכן בגודל הקול היו הדברים מתהפכין מכל צד זה לעומת זה וכל אחד ואחד מן החכמים קבל את שלו כי לא הנביאים בלבד קבלו מהר סיני אלא אף כל החכמים העומדים בכל דור ודור כי כל אחד קבל את שלו שנאמר את כל הדברים האלה דבר יי’ את כל קהלכם ועל הענין הזה אמרו אלו ואלו דברי אלהים חיים הם כי אם היה אחד מהם טועה בקבלתו לא היה אומר כך ואלו הדברים: הם שבעים פנים שיש לתורה המתהפכין לכל צד כי נחלק הקול ההוא לע’ ענפין כאשר בארנו that is: Our rabbis, of blessed memory, have said in the tractate *Chagiga* (*fol. 3, col. 2*): The men of the assemblies are the disciples of the wise (that is, the wise men, who are often called merely disciples of the wise), who sit in the assemblies and study the Law; these hold a thing to be clean, those hold it to be unclean; these hold it to be right, those hold it to be wrong; these permit it, those forbid it. Perhaps someone might (become doubtful and) say: how then shall I now learn (since I do not know which one teaches rightly and which wrongly)? But such a person must consider that it is said: “And God spoke all these words, saying” (so everything is indeed God’s Word, and he need not doubt any of it). One Father gave them all, one Ruler spoke them all, they all came from the mouth of the Lord of all works, the holy and blessed God. It is also said that *Rabbi Meir* had a disciple who declared vermin to be clean in forty-nine different ways. All of this is because in that speech (which God delivered to the children of Israel at the proclamation of the Law), of which it is said (Deut 5:22) that it was a great voice and nothing was added to it, all the different modes were contained, which are distinct from one another and can be turned toward the clean and the unclean, the forbidden and the permitted, the wrong and the right; for one must not believe that there was anything deficient in that voice. Therefore those words, on account of the greatness of the voice, turned on all sides against one another, and each one among the wise learned his own portion. For not only did the prophets receive (their teaching) from Mount Sinai, but also all the wise men who arise in every generation (received their teaching from there); for each one received his own portion, as it is said (Deut 5:22): “All these words the Lord spoke to your whole assembly.” And for this reason they say (namely, our wise men): this and that is the Word of God (that is, the one who holds a thing to be clean, permitted, and right speaks the Word of God just as much as the one who holds it to be unclean, forbidden, and wrong). For if one had erred in his *Cabbala* (or tradition and teaching), it would not have been said thus. And these are the seventy modes which the Law possesses, which turn on all sides; for that same voice (through which the Law was given) was divided into seventy branches, as we have explained. That all the wise men in all ages derive their teaching from Mount Sinai is also

taught in *Schemoth rabba*, at the end of the 28th Parashah, *fol. 118, col. 1*. It is thus evident from this that all rabbinic teachings, however much they may run contrary to one another and consist of whatever they will, are supposed to be the Word of God. Hence it also follows that when someone says or teaches something that does not please others, and he merely says that he learned it through the *Cabbalam*, or tradition, no one may contradict him; this is taught in the Talmudic tractate *Rosch haschana*, *fol. 19, col. 1*: דברי קבלה כדברי תורה דמו: that is, the words of tradition (or oral teaching) are equal to the Law.

Indeed, it is taught by the foolish rabbis that every single verse of Holy Scripture can be interpreted in sixty times ten thousand ways, concerning which the book *Les arjeh fol. 96. col. 4*. contains the following written passage: הנה משה רבינו ע"ה מחמת האור הגדול שהיה בו יכול לדעת כל התורה כולה בס' רבוא: that is, Behold, our teacher *Moses*, upon whom be peace, was able, by virtue of the great light that was within him, to know the entire Law with its sixty times ten thousand interpretations, as may be seen in the book *Cavvanoth* (or *Cavvónos*) of *Rabbi Isaac Lúrja*, of blessed memory. Likewise, in the ninth *Ofan* of the book *Megalle amykoth fol. 3. col. 2.*, the following is to be found: הנה מלת שרף בגימ' ששים רבוא.

פרצופים יש בעולם כנגד ששים רבוא אותיות התורה וכן יש לכל אות בתורה גם כן ששים רבוא פרצופים ששים רבוא: that is: Behold, the word שרף *Saraph* signifies (through *Notaricon*) a mystery, namely six hundred thousand forms (for the *Shin* or *Sh* signifies *Schischim*, sixty; the *Resch* or *R*, *Ribbo*, that is, ten thousand; and the *Pe*, *Parzúphim*, that is, forms), which exist in the world, in correspondence with the six hundred thousand letters of the Law. Likewise, every single letter of the Law has six hundred thousand forms and six hundred thousand literal meanings. And in the *Jalkut chadash*, *fol. 155, col. 1, numero 34*, under the title *Neschamoth*, drawn from the book *Cavvanoth*, *fol. 53, col. 2*, and *fol. 54, col. 1*, the following is read: כללות הנשמות הם ששים רבוא והתורה היא שורש הנשמות: that is: The total number of souls amounts to six hundred thousand (that is, six hundred thousand), and the Law is the foundation (or origin) of the Israelite souls; and every single verse that is in the Law has six hundred thousand interpretations. Likewise, every soul is in itself formed from one interpretation, and in the future each person will read the Law according to the interpretation that pertains to him, from which his soul was created. There are also many souls that comprehend many interpretations within themselves, and our teacher *Moses*, upon whom be peace, was composed of all six hundred thousand together. Also, every night when a person sleeps, provided he is worthy of it, his soul ascends (into Heaven) and reads there the interpretation that belongs to him in one verse, and on another night in another verse; and these six hundred thousand interpretations exist in the plain or literal sense (of the Law), and just as many exist also in the *Aggada* (that is, the fabulous narratives), and no fewer in the *Cabbala*, or tradition. But let this suffice concerning the methods by which the Law is to be interpreted.

Concerning the irrational citations and interpretations of Holy Scripture, these are very common in Jewish writings, as can be seen in many places in this my work; yet, for further confirmation of my assertion, I wish to point out still more such follies here, in the course of which many ridiculous

fables will likewise come to light. In the first book of Moses, chapter 3, v. 23, it is written: "And the LORD God drove him (namely Adam) out of the Garden of Eden, that he might till the *Adamah*, that is, the earth." And in the following chapter 4, v. 14, it is read that Cain spoke thus to God: "Behold, you have driven me out this day from this *Adamah*, that is, earth." What these words are supposed to mean, however, is to be sought in the book *Emek hammelech*, fol. 179, col. 4, and fol. 180, col. 1, under the title *Scháar ólam habberiah*, in the chapter which is called *Scháar Schéva arazóth*, that is, the chapter concerning the seven earths; and the entire chapter, which I wish to set down here because it contains many foolish things about the seven earths that are supposed to exist, reads as follows: העולמות הקדושים הם מקיפים זו למטה מזו עד טבור הארץ: והארץ הנקראת תבל היא באמצע ונמצא שיש שבע שמים מקיפים שבעה ושבעה מוצקות. וכמו שהרקיעים הם סובבים למעלה כך סובבים למטה ובשבע כדורים עגולים הם הרקיעים וכתוכם שבע ארצות. ועוד וזה לא נתן למפלגי חוכמין הם בעלי התכונה שהם היו מחלקים כל שבעה אקלימים של מדות הארץ אלא הם סוד גדול מרזי התורה שכולם נבראו לעונשים קשים של הרשעים משידין רוחין ולילין שהם הכת השלישית של השדים שהם פרים ורבים כבני אדם ואוכלים ושותים ומתים והם משישה ארצות אשר תחתינו כנוכר במסכת חגיגה ובזוהר פרשת ויקרא והשבעה ארצות הם זו למעלה מזו כמו אותם השבעה רקיעים שהם א' למעלה מזו. ואלה שמותם ממטה למעלה: א' ארץ התחתונה ב' אדמה ג' ארקא ד' גיא ה' נשייה ו' ציה ז' תבל שהיא למעלה מכולם והוא תחת מקור החיים שנאמר והוא ישפוט תבל בצדק וכשגרש אדם הראשון מגן עדן שלחו הקב"ה לארץ התחתונה שהיא מקום חושך שאין שם שום דבר ולא משמש כלום כי הרקיע הנקרא וילון הוא חושך ואינו משמש כלום כי אין בו מאורות כי הלבנה לית לה מגרמה כלום. וכיון שנכנס שם אדם הראשון נפל עליו פחד ואימה חשיכה גדולה מאוד ולהט החרב המתהפכת היה מלהט ככל צד ופנת הארץ ההיא עד שלא היה לו מקום להסתיר שמה כי הוא גרש בערב שבת מגן עדן וישב שם כל יום השבת עד מוצאי השבת והרהר בתשובה היה מעלהו הקב"ה על האדמה שהיא שניה פחותה למעלה שנאמר וישלחתי יי' אלהים מגן עדן לעבוד את האדמה. ובהאדמה הזאת יש בה אור קמאי מהרקיע שלו וצורת כוכבים ומזלות שם. ושם הם צורות בני אדם ענקים גבהי קומה שנולדו מאדם הראשון בק"ל שנה שהוליד שדין רוחין ולילין והיתה לילית באה בעל כרחו של אדם ומתחממת ממנו והם תמיד עצבים כיגון ואנחה ואין ביניהם שמחה כלל. ומתת הללו יכולים לפרות ממנה לתבל הזאת שאנחנו עומדים עליה והם נעשים מזיקים וחזרים לשם ומתפללים תפלות לאל בורא עולם והם מתישבים במקומם וזורעים זרעים באדמה וצומחים וזורעים אותם בדישה ואוכלים ולא יש שם חטה ולא שום אחד משבע המינין שנשתבחה בהם ארץ ישראל. במקום הזה נולד לו קין והבל. כיון שחטא קין הוריד אותו הקב"ה לאותו מקום הנקרא ארץ שנאמר הן גרשת אותי היום מעל פני האדמה מאותו המקום הנקרא אדמה והייתי נע ונד בארץ כיון שגרש מהאדמה ונדחה משם אמר והיה כל מוצאי יהרגני הוא סוד להט החרב המתהפכת בכל מקום היה מסבב ומתלהט עליו להרגו. והיה מפחד מאוד והחזר בתשובה והיה מעלהו הקב"ה לארקא והיה מוליד שם בנים. בארקא הזאת יש אור המאיר מהשמש וזורעים זרעים ונוטעים אילנות ולא יש שם חטים ומשבעת המינים כלל. כל אותם הדברים שם הם מבני קין ויש להם לכל אחד שני ראשים יש מהם גבהי קומה ויש מהם קטני קומה ואין פהם דעת שלימה ומיושבת כשאר בני ארס המושבים בתבל ולפעמים הם צדיקים וחוזרים מרעה לטובה ולפעמים הם חוזרים לרעה לחזק לבני אדם שכבצו. והם מתים כשאר בני אדם. מהנה אדם היה באדמה עד שנולד שת ומשת עלה למעלה שלשה ארצות היה מסבב ועולה עד שבא לתבל שהיא השביעית שאנחנו דרים מתוכה שהיא עליונה על כולם כיון שעלה היה יוצא לע"ח ממקום בית המקדש שנקרא מאזן השמות שבהן דיורו בתם. והם ארץ ארמה שנאמר מזבח אדמה תעשה לי. והיה מדלג אדם הראשון שלשה ארצות גברא נשייה צייה. גיא הוא מקום גדול ורחב מאוד כי שם הוא אורן של גיהנם כי הגיהנם נקרא גיא.

That is: the holy worlds surround one another, so that one is beneath the other, such that the navel (that is, the center) of the earth, which is called *tebhel*, is in the middle; and it is found that there are seven heavens which surround it, as it is said (Zech 4:2): "And indeed seven pipes." Just as the firmaments surround from above, so too do they surround from below, and in the seven round globes, that is, spheres, are the firmaments, and within them the seven earths. This mystery, however, was not given and revealed to those who divide the boundaries, namely the astronomers, who have

divided all seven climates of the measurements of the earth; rather, they are a great mystery, among the mysteries of the Law: for they were all created for the severe punishments of the wicked, who have been transformed into devils, spirits, and night-witches, which are the third order of devils, who are fruitful and multiply like human beings, and eat, and drink, and die; and they are from the six earths which are beneath us, as is mentioned in the (Talmudic) tractate *Chagiga* and in the *Sohar* in the *Parascha Vajikra*. The seven earths are also arranged one above the other, just as the seven firmaments are, one above the other; and they are named, from the bottom upward, as follows. The first is called *Erez hattachtónah*, that is, the lowest earth; the second *Adamáh* (or *Adómoh*); the third *Arka*; the fourth *Gè*; the fifth *Neschija*; the sixth *Zija*; and the seventh *Tébhél*, which is the highest of them all and lies beneath the springs of life, as it is said (Ps 9:9): “And He will judge the *Tébhél*, that is, the earth, with righteousness.” Now when the first man (*Adam*) was driven out of Paradise, the holy and blessed GOD banished him into the *Erez hattachtónah*, that is, the lowest earth, which is the place of darkness, where there is absolutely nothing and which serves no purpose whatsoever, for there are no fruits therein, inasmuch as the moon has nothing of its own. And after *Adam* had entered therein, a fear and terror came over him, and a very great darkness, and the blade of the turning sword (mentioned in Gen 3:24) gleamed on all sides and corners of that earth, so that he had no place therein to hide himself: for he was driven out of Paradise on the eve of the Sabbath, and sat therein throughout the entire Sabbath until its end, and thought upon repentance (that he wished to do penance for the sin he had committed); and the holy and blessed GOD caused him to be brought up to the *Adamáh*, which is the second earth from the bottom upward, as it is said (Gen 3:23): “And the LORD God drove him out of Paradise, that he might till the *Adamáh*, that is, the earth.” Upon this *Adamáh* there is a light which shines from its firmament, and there are found therein the forms of the stars and planets. As for the form of the human beings therein, there are giants of great bodily stature, who were begotten by the first man (*Adam*) during those hundred and thirty years in which he begot devils, spirits, and night-witches; for *Lilith* (or *Lilis*) came to *Adam* against his will and was inflamed by him (that is, lay with him); and those beings are always sorrowful, in affliction and sighing, and there is no joy whatsoever among them. Such hosts of evil spirits can also fly from that *Adamáh* into this *Tébhél*, or earth, upon which we stand, and are made into harmful devils, and they go back again and offer their prayers to GOD the Creator of the world, and remain in their place, and sow seed upon the earth, which grows up, whereupon they thresh the fruit and eat it. There is, however, no wheat therein, nor any of the seven kinds of fruits for which the land of Israel is praised. In this place *Cain* and *Abel* were born to him (to *Adam*): but when *Cain* had sinned, the holy and blessed GOD drove him down into that place which is called *Erez*, as it is said (Gen 4:14): “Behold, you have driven me out this day from the *Adamáh* (from that place which is called *Adamáh*), and I must be a fugitive and a wanderer upon the *Erez*.” When he was driven from the *Adamáh* and expelled from it, he spoke (the words of Gen 4:14): “It will come to pass that everyone who finds me will kill me.” And this signifies the mystery of the blade of the turning sword, which turned against him on all sides and gleamed to slay him. And it came to pass that out of great fear he thought upon repentance, and the holy and blessed GOD caused him to be brought up to the *Arka*, and he begot children therein. Upon this *Arka* there is a light which shines from the sun, and seeds are sown therein and trees are planted, but there is neither wheat therein nor any of the seven kinds of fruits. All those who dwell therein are from the children of

Cain, and each of them has two heads. Some of them are tall of body, but some are very small, and they do not have the complete and steadfast knowledge that the other human beings who dwell upon the *Tébbhel* possess. They are also sometimes righteous or pious and turn from evil to good; but sometimes they turn to evil, in order to do harm to the people who are here upon the *Tébbhel*, and they die like other human beings. But behold, *Adam* remained upon the *Adamáh* until *Seth* was born, whereupon he ascended and passed through three earths, and continued ascending until he came to the *Tébbhel*, which is the seventh earth upon which we dwell and the highest of all seven; and when he had ascended, he came forth into this world from the place of the Temple (at Jerusalem), which is called by the same names as those places in which he had previously dwelt, namely *Erez* and *Adamah*, as it is said (Exod 20:24): “Make me an altar of *Adamah*, that is, earth.” Thus the first man (*Adam*) leaped over three earths, namely *Ge*, *Neschia*, and *Zija*. *Ge* is a very great and extensive place, for therein is the length of Hell, inasmuch as Hell is called *Gê ben Hinnom*, that is, the Valley of the Son of *Hinnom*; and behold, upon those three earths, *Ge*, *Neschia*, and *Zija*, all those who built the tower at Babel were scattered, and they begot sons and daughters therein. The holy and blessed GOD, however, caused them to be brought thither through the mystery of *Gilgul* (that is, the transmigration of souls from one body into another, of which a detailed account is to be given below in the first chapter of the second part), on account of the sin of having built the tower through an impure name of an evil spirit, as it is said (Gen 11:4): “And let us make a name,” that is, properly speaking, through the power of an impure name, as we have explained. And because the place of the earth *Gê* is near to the place of the element of burning fire, those people who dwell therein in all glory have wealth and precious stones. Whoever among the people who dwell here in the *Tebhel* comes thither, either through the transmigration of souls or is brought thither by them out of desire and longing for that wealth, to him they give thereof. Sometimes one also ascends to the place called *Neschia* (from *Nascha*, which means to forget), because he is forgotten there like a dead man from the heart, and then descends again to the place *Gê*, so that he does not know from which place he came. Behold, this place *Gê* is in the middle of the seven earths, and is called *Gê ben Hinnom*, that is, the Valley of the Son of *Hinnom*, and from it a strip extends into this *Tebhel*, which is likewise called *Gê ben Hinnom* after its name, because it is the place of the Valley of the Son of *Hinnom* which lies near Jerusalem, as it is said (Isa 31:9): “He who has his fire in Zion and his furnace in Jerusalem.” All those people who dwell in *Gê* understand the art of sorcery, and are more skilled in this art than others. They sow seed and plant trees, but there is therein neither wheat nor any of the seven kinds of fruits. The fifth earth is called *Neschija*, and therein are small and short people who in the German language are called dwarves, and they have no noses; rather, in the place of noses they have two holes through which the breath passes that they draw in; and everything they do they forget immediately, and for this reason this earth is also called *Neschija*, which signifies forgetfulness: for behold, the nose causes memory, as it is said (Isa 48:9): “And for the sake of your praise I will stop up my nostrils for my own sake” (that is, as it is here intended to be interpreted: I will stop up my nostrils so that I may forget your sins), because memory blows through it to everything that is fitting for it. They also sow and plant trees, but there is therein neither wheat nor any of the seven kinds of fruits. The sixth earth is called *Zija*, and the place corresponds to its name (for זֵיָא *Zija* means a dry and arid place). It is entirely dry, and the people therein are beautiful in form and appearance, and they seek and search for spring water or rivers. They go into

משונות בכמה מקומות ואזכיר לפניך קצתם באפריקה יש בריות משונות שהם אנדרוגינים ומשמיים זה בזה. בגלילות סוטיאה יש אנשים שאין להם אלא עין אחד במצחו. באינדיאה יש שאין להם פה לאכול ולשתות. בהרי אינדיאה יש מין אדם שיש לו זנב ואין להם מנהג אדם. ויש מין שיש לו גוף סוס וראש איל ויש במצחו קרן שמאיר מאד. ויש מין אדם שיש לו ג' שורות שינים וראש אדם וגוף אריה. ויש מין אדם שאין אלא רגל אחד וכף רגלו רחבה ורצים מאד. יש מי שאין לו גרגרת ועיניהם על השדרה. ויש מי שגופם מלא צמח ושיניהם כמו של כלב. בסוטיאה יש מי שיש להם צורת אדם ורגליהם כסוס ונקראו סטירחש. ויש מין בריות שבזמן הקיץ נהפכים בצורת זאב ובזמן הקור שבים בצורת אדם ועובדים מזל מאדים וזובחים לפניו אנשים. בליביאה יש אנשים שונאים ראיית האור ואינם אוכלים בעל חי. ויש אנשים שאינם הולכים ברגליהם אלא משמימים הראש בין ירכיהם והולכים. באתיופיאה יש מי שאין להם נחירים. ויש מי שאין לו אוזן ויש מי שאין לו פה אלא נקב קטן, שעם קנה שותים. בגלילה שמצד מערב יש מי שאזניהם כל כך גדולים שמכסים כל גופם. בגלילות ארכיאה יש אנשים קטנים מאד ונשיהם יולדות בנות ה' שנים ובהיות בני ח' שנים מוקימים ויש להם מלחמות גדולות עם מין הגרובה שמכלים מהם מאד. באתיופיאה יש מין אדם שעומדים כמעורות ואין להם דבור אלא קול הברד

That is to say: it is said that the holy and blessed GOD, after the division of the languages, created many kinds of misshapen human beings, who are scattered across many places, and I will report to you some of them. In Africa there are various human beings who are simultaneously of male and female sex (and contrary to nature), and who lie with one another. In the borders of Scythia there are human beings who have only one eye on their forehead. In India there are those who have no mouth with which to eat and drink. In the Indian mountains there is a kind of human being that has tails and observes no human custom. There is also a kind that has a body like a horse and a head like a ram, and a very brightly shining horn on its forehead. There is also a kind of people who have three rows of teeth, a human head, and the body of a lion. One also finds a kind of human being that has only one foot, but a broad sole, and runs swiftly. There are also some who have no throat, whose eyes are on their spine. Others have their body covered in scales and teeth like dogs. In Scythia there are people who have the form of human beings and feet like a horse, and are called *Satyri*. There is also a kind of people who in summer are transformed into the shape of a wolf, but in winter become human beings again, and these worship the planet Mars and sacrifice human beings to it. In Libya there are people who hate the sight of light and eat nothing from any living animal. There are also people who do not walk on their feet, but rather place their head between their flanks and walk in that manner. In Ethiopia some have no nostrils, others have no ears, and others have no mouth but only a small hole, through which they drink with a reed. In the borders toward the setting of the sun, some have ears so large that they cover their entire body. In the lands of Arabia there are very small people, whose women give birth when they are five years old, and when they reach the eighth year they grow old (and grey), and these same people wage great wars against a kind of crane, which kills great numbers of them. In Ethiopia there is a kind of human being that dwells in caves and eats nothing but serpents, and cannot speak at all, but only emits a sound like an echo. These are the words of the book *Schalschéleth hakkabbála*, and with this enough has been said concerning the Jews' foolish fables about strangely formed human beings.

Regarding the seven firmaments, which are mentioned in the words cited shortly before from the book *Emek hammélech*, these are described in the Talmudic tractate *Chagiga*, fol. 12. col. 2., where the words read as follows: ריש לקיש : ר' יהודה שני רקיעין הן שנאמר הן לה' אלהיך השמים ושמי השמים : That is: Rabbi *Jehuda* has said there are two firmaments, as it is said (Deut 10:14): Behold, to the LORD your God belong the heavens and the heaven of heavens. *Resch Lakisch* has said there are seven, namely *Velon*, *Rakia*, *Schechakim*,

Sebhúl, Máon, Máchon, and Arabhóth, and this is demonstrated there in the following words from Holy Scripture. Concerning the third firmament, however, which is called *Schechakim*, one reads there: שחקים שבו רחים עומדות וטחנות מן לצדיקים שנאמר ויצו שחקים ממעל ודלתי שמים פתח וימטר עליהם מן : לאכול וגומר that is, on the firmament *Schechakim* there stand mills in which manna is ground for the righteous, as it is said (Ps 78:23-24): And He commanded the *Schechakim* (that is, the clouds) from above, and opened the doors of heaven, and rained manna down upon them to eat. Concerning such mills, something may also be found in the book *Jonáth illem, fol. 12. col. 1.*, in the 27th chapter. But is this not a subtle proof that up in the firmament there are mills? Had the supremely wise rabbis not revealed this unknown matter to us, we would never have found it from the words of David.

King David says in Ps 92:5, “For You, O Lord, have made me glad through Your work.” As for the reason why he spoke these words, it is written about this in the *Jalkut chadasch, fol. 5. col. 2. numero 53*, under the title *Adam*, as follows: הראה הק”ב לאדם דור דור ודורשיו הראה לו המלכים שיעמוד על ישראל וכיון שהגיע לדוד ראה אותו נפל מת אמר משני דילי

אחליף ליה תרעו מאדם ונתן לדוד ועל זה אמר דוד כי שמחתי ה' בפעלך וגו' ר"ל מי גרם לו חיות בהאי עלמא להיות חי that is: The holy and blessed God showed Adam all the generations together with their preachers; He also let him see the kings whom He would set over Israel. But when He came to David, he saw that he was a dead lump, and said: I will lend him from my years (which I have yet to live); thereupon those years were taken from Adam and given to David. And for this reason David says: “For You, O Lord, have made me glad through Your work,” etc., that is: Who has caused me joy in this world, that I am alive? Your work, namely the first man, is the one who is Your work and not a work of flesh and blood. I will rejoice over the work of Your hands, for he it is who caused me the joy that he did not live (the time which I live, and has given me such years from his own). That God showed Adam all the generations is also taught by the Talmud in the tractate *Sanhedrin fol. 38. col. 2.* and in the tractate *Avoda sara fol. 5. col. 1.* As for how many years Adam gave David from his own, this can be seen in the aforementioned *Jalkut chadasch fol. 7. col. 1. num. 92.*, where it is stated that there were seventy of them.

It is forbidden in Deut 20:19 to cut down any fruit-bearing trees when a city is besieged, and the reason given for this is האדם עץ השדה כי, that is, as it has been translated in the Zurich Bible: “Is then such a tree of the field a man (that it could do harm)?” Or, as Rabbi Joseph explains it in his German-Hebrew Bible: “For the trees of the field are (or bring) food for man.” In the *Midrash Kohelet*, however, it is cited at fol. 329, col. 1, as proof that even wolves and barren trees must give an account at the Last Judgment, where the words read as follows: אמר ר' חמא בר גוריון אפילו זאב אפילו אילני סרק עתידין ליתן דין וחשבון ורבנן מייתי לה מן הדא כי האדם עץ השדה מה האדם עתד ליתן דין וחשבון אף אילני סרק עתידין ליתן דין וחשבון, that is: Rabbi Chama, the son of Gorion, has said that even wolves and barren trees must in the future give an account, and the Rabbis prove this from the fact that it is written האדם עץ השדה כי, that is (as it is here understood in a foolish manner): “For as the man is, so is the tree of the field.” Just as man will have to give an account, so too will the barren trees have to give an account.

In the prophet Hos 4:2, the murders committed are laid before the people of Israel, and it says there: “And blood touched blood.”

In the Talmudic tractate *Gittin*, however, this matter is explained at *fol. 57, col. 2* with regard to the killings of Nebuzaradan, the chamberlain or chief of the guard of King Nebuchadnezzar, by means of a great lie, as follows: אמר ר' חייא בר אבין א"ר יהושע בן קרחה סה לי זקן אחד מאנשי ירושלים בבקעה זו הרג נבוזר אדן רב טבחים מאתים ואחת עשרה ריבוא ובירושלים הרג תשעים וארבע ריבוא על אבן אחת עד דבקהלך דמן ונגע בדמו של זכריה לקיים מה שנ' ודמים בדמים נגעו that is: Rabbi Chija, the son of Abin, has said that Rabbi Jehoshua, the son of Korcha, said: An old man from among the inhabitants of Jerusalem told me that Nebuzaradan, the chief of the guard, killed two hundred and eleven times ten thousand (that is, two million one hundred and ten thousand people) in the valley, and in Jerusalem killed ninety-four times ten thousand (that is, nine hundred and forty thousand) upon one stone, so that their blood flowed and reached the blood of Zechariah, in fulfillment of what is said: "And blood touched blood." This matter is described in the Talmudic tractate *Sanhedrin, fol. 96, col. 2* with the following circumstances: חזא דמיה דזכריה דהוה קא רתח אמר להו מאי האי אמרו ליה דם זבחים דאשתפיך אמר להו אייתו ואיתי אי דמי אמר להו לקלו לי ואיי לא סרקנא לכו לבשריכו במסרקי דפרזלא אמרו ליה האי כהן ונביא הוא דאיתנבי להו לישראל בחורבנא דירושלם וקטלוהו אמר להו אנא מפייסנא ליה אייתי רבנן קטל עילויה ולא נח אייתי דרדקי דבי רב קטל עילויה ולא נח אייתי פרחי כהונה קטל עילויה ולא נח עד דיקטל עילויה תשעין וארבעה רבוא ולא נח קרב לגביה אמר זכריה זכריה טובים שבהן איבדתם ניהא לך דאיקטלינהו לכולהו מיד נח. ההוא שעתא בתשובה אמר מה הם that is: When he (namely Nebuzaradan, who is mentioned in 2 Kgs 25:8, after he had come to Jerusalem) saw the blood of Zechariah boiling and surging as though it were cooking, he asked them (namely the inhabitants of Jerusalem) what it was; and they answered him that it was blood from the sacrifice which had been shed. Then he said to them: bring me (cattle) so that I may (slaughter them and) test whether (the blood of the slaughtered animal) is like this (and boils in the same way). When he had slaughtered and it was not the same, he said to them: reveal it to me, or else I will have your flesh torn with iron combs. Then they said to him: this man was a priest and a prophet, and because he prophesied to the Israelites the destruction of Jerusalem, they killed him. Thereupon he said to them that he would appease him, and had the rabbis brought and killed them over it, but it did not become still. After that he had the boys fetched from the schools and killed them over it, but it did not become still either. After this he had the young priests brought and killed them over it, but it still did not become still, until he had killed ninety-four times ten thousand (that is, nine hundred and forty thousand people), and yet it did not become still. Then he went up to it and said: Zechariah, I have killed the best among them for your sake; does it please you that I should kill them all? Thereupon it immediately became still. At that moment he reflected in his mind that he wished to do penance (on account of the many murders he had committed), and said: if it went thus with those who killed only one soul, how then will it go with me (who have killed so very many people)? And he ran off and sent a testament into his house, and became a companion of the Jews and adopted the Jewish faith.

One reads in Gen 4:23 that Lamech said to his wives Ada and Zilla: "Hear my voice, ye wives of Lamech, and hearken to my speech: I have slain a man for my wound, and a young man for my bruise." And Rabbi *Salomon Jarchi* writes the following in his commentary on this passage: היו נשיו פורשות ממנו מתשמיש לפי שהרג את קין ואת תובל קין בנו שהיה למך סומא ותובל קין מושכו וראה את קין ונחמה לו that is: His wives had separated themselves from him and no longer wished to lie with him, because he had killed Cain and his son Tubal-Cain. For Lamech was blind, and his son Tubal-Cain led him; and he

saw Cain, who appeared to him to be a wild beast, and said to his father that he should draw the bow and shoot at him, whereupon he killed him. But when he learned that it was Cain, his great-great-grandfather, he clapped his hands together and struck his son between them, so that he died; and his wives separated themselves from him, but he appeased them and said: "Hear my voice," etc., and excused himself by saying that he had not done it intentionally when he killed Cain and his son. Lamech must therefore have been a remarkably skilled marksman, who could aim so well even though he was blind. In the *Sepher hajaschar*, however, this fable is described in the *Parascha Bereschith* in the following manner: ולמך זקן בא בימים ותכהין עיניו ולא יכול לראות ותובל קין בנו רעה אותו ויהי היום ויצא למך בשדה ותובל קין בנו עמו ויהי הם הולכים שניהם יחד בשדה וקין בן אדם הולך ובא בשדה לקראתם כי היה למך זקן מאד ולא יוכל לראות מאד ותובל קין בנו נער קטן מאד ויאמר תובל קין אל אביו למשוך בקשתו ובמשוך אבת קשתו ויך את קין בחצים מרחוק וימיתו כי היה בעינם לחיה ויבאו החצים בגויית פגנית קין והוא דוחק מפניהם ונפל ארצה ומת. וישלם יי' לקין רעה ברעתו אשר עשה להבל והוא כדבר יי' אשר דבר לו. ויהי כאשר מת קין וילכו למך ותובל קין לראות את החיה אשר הרגו ויראו והנה קין זקנם נופל ארצה מת : ויחר ללמך מאד בעשותו הדבר הזה ויכה כף אל כף ויספוק את בנו בכפיו וימיתו. וישמעו נשי למך את הדבר אשר עשה למך ויבקשו להרגו וישנאו נשי למך אותו מהיום ההוא והלאה על אשר המית את קין ואת תובל קין ויפדו נשי למך ממנו ולא אבו לשמוע אליו כיסיו וחם : ויבא למך אצל נשיו ויפצור בהם לשמוע אליו על הדבר הזה. ויאמר ויאמר למך לנשיו עדה וצלה שמען קולי נשי למך האזינה ומת : that is: Lamech was old and well advanced in years, and his eyes grew dim so that he could not see well, and his son Tubal-Cain attended to him. It came to pass one day that Lamech went out into the field with his son, and as they were walking together in the field, Cain, the son of Adam, came toward them in the field. Now Lamech was very old and could no longer see much, and his son Tubal-Cain was a very young boy; and Tubal-Cain told his father to draw his bow, and when he drew his bow, he struck Cain from a distance with arrows and killed him, for he appeared to them as a wild beast; and the arrows entered his body, and he was far from them, and he fell to the ground and died. Thus the Lord repaid Cain with evil, according to the evil which he had done to Abel his brother, according to the word which the Lord had spoken to him. Now when Cain was dead, Lamech and Tubal-Cain went to see the wild beast they had killed, and they saw that it was Cain, their great-great-grandfather, lying dead upon the ground. Then Lamech was very angry that he had done this thing, and he clapped his hands together and struck his son with his hands and killed him. When Lamech's wives heard what he had done, they sought to kill him, and they hated him from that day forward and thereafter, because he had killed Cain and Tubal-Cain. They also separated themselves from him and would not listen to him in those days. Therefore Lamech came to his wives and urged them to hear him out concerning this matter, and said to them: "Hear my voice, ye wives of Lamech, and hearken to my speech." This fable may also be read in the book *Schalscheleth hakkabbala*, fol. 74, col. 2.

In Ps 139, at v. 16, it is written that King David said: *Your eyes saw my unformed mass, when it was not yet prepared in the mother's womb*. In the *Jalkut Chadash*, however, at fol. 154, col. 4, numero 24, under the title *Neschamoth*, it is sought to be proven by this that all souls, before they descend into the world, take on a body and present themselves therein before God; and the words there read as follows: כל הנשמות קודם שירדו לעולם הזה מתלבשין בגוף וביוקן שעתיד לעמוד בע"ה' מתלבש למעלה טרם בואו : that is: Every single soul, before it descends into this world, clothes itself with a body; and with that form in which it will stand in this world, it clothes itself up above (in heaven) before it comes into the world, and stands

before God with that same body and that same form, and God adjures it (namely the body together with the soul) that it shall not sin; and this is what the words mean: Your eyes saw my unformed mass. That is, Your eyes have seen my unformed mass, namely my body, when I stood before You.

In the first book of Moses, chapter 33, v. 4, one reads: “But Esau ran to meet him (Jacob), and embraced him, and fell on his neck, and kissed him, and they wept,” by which it is indicated that Esau had come to love his brother Jacob again very deeply after a long-lasting enmity. The Jews, however, understand it quite differently, and in *Bereschith rabba*, in the 78th *Parascha*, fol. 71, col. 1, concerning the word וישקהו *vajiischakehu*, that is, “And he kissed him,” which in the Hebrew text is marked above with small dots in an *extraordinari* or unusual manner, it is written thus: מלמד שלא בא לנשקו אלא לנשכו ונעשה צוארו של אבינו יעקב של שיש וקהו שיניו של אותו רשע ומה תלמוד לומר ויבכו i.e.: This (namely, that the word *vajiischakehu* is marked above with small dots in this manner) teaches us that he did not come to kiss him, but to bite him; however, our father Jacob’s neck was turned into marble, and the teeth of that wicked man were made blunt (when he bit into the hard neck). What then does the word ויבכו, that is, “And they wept,” signify? It indicates that the one (namely Jacob) wept on account of his neck (that it had been turned into marble), while the other (Esau) wept on account of his teeth (which he had ruined by biting into Jacob’s hard neck). This fable also appears in the *Targum Jeruschalmi*, or the Hierosolymitan Chaldean translation, on Gen 33:4. Likewise, *Rabbi Salomon Jarchi* writes in his commentary on the words of Exod 18:4, “And he delivered me from the sword of Pharaoh,” concerning Moses, that his neck was once as hard as marble, where his words read as follows: שיש כשלו הן ואבירים על דבר המצרי ויבקש להרוג משה נעשה צוארו כעמוד של שיש that is: When Dathan and Abiram had revealed the matter concerning the Egyptian (whom Moses had struck dead, as may be read in Exod 2:11-12), (Pharaoh) sought to kill Moses, but his neck became like a pillar of marble.

Concerning Jacob, it is read in Gen 30:43 that he became exceedingly rich and had many sheep, maidservants, and menservants, and donkeys; regarding which, in the book *Bereschith rabba*, at the end of the 73rd *Parascha*, fol. 67. col. 1., a thick and fat lie is written, and reported as follows: ר' אבא בר כהנא אמר מאה ותרתינן רבוון ושבעה אלפים ומאתין עדרין הוו ליה לאבינו יעקב. ר' לוי אמר ששים רבוא כלבים. רבנן אמרי מאה ועשרין רבוא: ולא פליגי מ"ד ששים רבוא לכל עדר ועדר חד כלב מאן דאמר מאה ועשרים רבוא לכל עדר ועדר that is: Rabbi Abba, the son of Cahana, has said that our father Jacob had one hundred and two times ten thousand, and seven thousand (that is, a thousand times a thousand, seven thousand, and two hundred) flocks. Rabbi Levi has said that he had six hundred thousand dogs; and our rabbis say that he had twelve hundred thousand. They are not, however, in disagreement on this point, for according to the opinion of the one who said he had six hundred thousand, there was one dog with each flock; but according to the opinion of the one who let it be known that he had twelve hundred thousand, there were two dogs with each flock.

In the fourth book of Moses, in the 16th chapter, v. 4, it is written: When Moses heard this (namely, that Korah, Dathan, and Abiram, together with their followers, had assembled against him and his brother Aaron), he fell upon his face. In the Talmudic tractate *Sanhedrin*, however, at fol. 110. col. 1., it is sought to be proven from this passage that Moses was suspected of adultery, and the words there read as follows: וישמע משה ויפול על פניו מה שמועה שמע אמר רבי נחמני אמר רבי יונתן שחשדוהו מאשת

איש שנאמר ויקנאו למשה במחנה: אמר רבי שמואל בר יצחק מלמד שכל אחד ואחד קינא את אשתו ממשה שנאמר that is: When Moses heard this, he fell upon his face. But what kind of gossip had he heard? Rabbi Samuel bar Nachmani says that Rabbi Jonathan said they had suspected him of adultery, as it is said (Ps 106:16): And they were jealous of Moses in the camp. Rabbi Samuel bar Yitzhak said: this teaches that every single one was jealous on account of his wife because of Moses, as it is said (Exod 33:7): But Moses took the tent and pitched it outside the camp. Rabbi Solomon Jarchi writes in his commentary on this passage as follows: יצא מחוץ שלא יחשדוהו that is: He went out (from the camp) so that they might no longer have any suspicion against him. Likewise, in the Talmudic tractate *Bava Kamma*, fol. 140. col. 2., it is recorded concerning the prophet Jeremiah that he was accused of fornication or adultery, in that over the words of Jer 18:22, "For they have dug a pit to catch me, and have laid snares for my feet," the following is written there: רבי אליעזר אומר: חשדוהו מזונה רבי שמואל בר נחמני אמר חשדוהו מאשת איש that is: Rabbi *Eliezer* says that they suspected him of fornication. Rabbi *Samuel bar Nachmani* said he was suspected of adultery.

Concerning Joseph, it is read in Gen 39:12 that when Potiphar's wife wanted him to lie with her, he left his garment, by which she had seized him, in her hand, fled from her, and ran out of the house. In the Talmudic tractate *Sota* fol. 36, col. 2, however, the following is read concerning this: תניא רבי י' ישמעאל אותו היום יום אידס היה והלכו כולן לבית עבודה זרה שלהן היא אמרה להן חולה היא אמרה אין לי יום שמזדקן לי יוסף כיום הזה ותתפשהו בבגדו לאמר שכבה עמי באותה שעה באתרה דיוקנו של אביו ונראתה לו בחלון א"ל יוסף עתידין אחיך שיכתבו על אבני אפוד ואתה ביניהם רצונך שימחה שמך מביניהם ותקרא רועה זונות דכתיב ורועה זונות יאבד הון מיד ותשב באיתן קשתו. אמר רבי יוחנן משום ר' מאיר ששבה קשתו לאיתנה ויפוזו זרועי ידיו נעצץ ידיו בקרקע ויצאת שכבת זרע מבין ציפורני ידיו מיד. אביר יעקב מי גרם לו שיחקק על אבני אפוד אלא אביר יעקב משם רועה אבן ישראל משם זכה ונעשה רועה שנאמר רועה ישראל האזינה נוהג כצאן יוסף: תניא היה ראוי יוסף לצאת ממנו י"ב שבטים כדרך שיצאו מיעקב אביו שנ' אלה תולדות יעקב יוסף אלא שיצא שכבת זרע מבין ציפורני ידיו ואעפ"כ יצאו מבנימין אחיו that is, those of the house of Rabbi Ishmael teach that on that same day it was the Egyptians' festival, and that they had all gone to their idolatrous temple; and that she (namely Potiphar's wife) said to them (meaning her household members) that she was sick; but she thought to herself: I have no day on which Joseph can lie with me as this very day (since no one is at home), and she seized him by his garment and said: lie with me. At that same hour (as he lay down upon the bed with her and was about to fulfill her desire), the image of his father came and appeared to him at the window, and spoke to him: Joseph, your brothers will be written upon the stones of the ephod, and among them; do you then wish that your name be blotted out from among them, and that you be called a shepherd of harlots, as it is written (Prov 29:3): whoever is a shepherd of harlots (that is, who cleaves to harlots) loses his wealth. Immediately thereafter (as is read in Gen 49:24) his bow remained in its strength (that is, by a wholly contrary or inverted manner of speaking, his desire to have dealings with her passed away). Rabbi Jochanan said in the name of Rabbi Meir that his bow remained in its strength and the arms of his hands were made strong; he thrust his hands into the ground, and the seed went forth from the nails of his hands: from the hands of the mighty God of Jacob. Who is the cause that his name was written upon the stones of the ephod, if not the mighty God of Jacob? From thence comes the shepherd, the stone of Israel (that is, from thence he earned that he was made a shepherd), as it is said (Ps 80:2): Give ear, O Shepherd of Israel, you who lead Joseph like a flock (thus, according to the Talmud and as Rabbi Solomon Jarchi expounds

it here, Israel is called the flock of Joseph; which is, however, false, for the words mean nothing other than: you who lead Joseph like a flock). We learn that Joseph was worthy that twelve tribes should come forth from him, just as they came forth from his father Jacob, as it is said (Gen 37:2): And these are the generations of Jacob: Joseph. But because the seed flowed from the nails of his hands (nothing came of it); yet in the meantime they did come forth from his brother Benjamin and were named after his name. Is all of this not a shameful perversion of Scripture in the Talmud, one that the devil himself could scarcely devise any worse?

On this matter, the book *Zeëna ureëna*, fol. 28, col. 4, at the beginning of the *Parascha Vajehi mikkéz*, also contains the following written passage:

דער חזקוני שרייבט דייז גארט גוט אין: מצה יוסף האט מיט געוואלט ליגן וועלן בייא זיינס הערן ווייב דא האט זיך באוויזן דס גשטלט פון יעקב און האט זיין יצר בעצוואונגן און האט זיין צעהן נעגיל פון זיין צעהן פֿינגער געטעקט אין דער ערד און האט לאזן ווערן ררויס זאמן און האט וועלן האבן צוועלף שבטים ווי זיין פֿאטער. פֿון דעסט וועגן האט ער מייאדט גיהאט צווייא קינדער דען ער האט פֿר לורן צעהן קינדער דאס ער האט לאזן גין פֿון זיין צעהן פֿינגער ורע.

that is: The *Chaskuni* (which is a commentary on the Five Books of Moses) writes that, according to the *Gemara* in the tractate *Söta*, Joseph had wanted to lie with his master's wife by force; however, the form of Jacob appeared to him, and he restrained his desire, and drove the ten nails of his ten fingers into the ground, and let seed go forth, etc. Also, that he was supposed to have twelve tribes, just as his father had. For this reason he had only two children, because he lost ten children by letting seed go forth from his ten fingers. And for this reason, Joseph was also commanded to spend ten years in prison. In the *Jalkut chadasch*, fol. 92, col. 2, n. 179, under the title *Jacob*, it is likewise read that Joseph had wanted to lie with Potiphar's wife, but that GOD came to him in the form of his father, by which he was restrained from doing so. But in the book *Ammude ha Schiva*, fol. 49, col. 4, at the end, and fol. 50, col. 1, at the beginning, the following is read on this matter: ה'ב'א הקב"ה איקונין של אביו ונתבייש וברה פעם שניה: נכנס נטל הקב"ה אבן שתיה: אמר לו אל תגע בה ואם אתה נוגע בה הריני משליכו ומחריב את העולם שנ' ותפוז זרועי ידי מידי אביר יעקב וגו' that is: The holy and blessed GOD caused the form of his father to appear before him (when he wanted to lie with his master's wife), and he was ashamed and took to flight. But when he entered a second time (to lie with her), the holy and blessed GOD took the foundation stone (of the abyss) and said to him: do not touch her; but if you do touch her, I will cast it away and destroy the world, as it is said (Gen 49:24): And the arms of his hands were made strong through the hand of the Mighty One of Jacob, etc.

King David says in Ps 92:11: "You have exalted my horn like that of a unicorn; I have been anointed with fresh oil." Concerning this, the following is written in *Jalkut chadasch* fol. 66, col. 3, numer. 101, from the *Jalkut Schimoni* on the first book of Samuel, fol. 17, col. 3, num. 124: כיון שבא שמואל למשוה את ובני ישי ברה והשמן לאחוריו וכיון שבא למשוה את דוד: בא השמן ורץ מעצמו וניצק בראש דוד הדא הוא דכתב ותרם כראם קרני בלתי בשמן רענן וגו' that is: After Samuel had come to anoint the sons of Jesse, the oil fled; but when he came to anoint David, the oil ran forward of its own accord and poured itself upon David's head, and this is what is written (Ps 92:11): "You have exalted my horn like that of a unicorn; I have been anointed with fresh oil."

In the second book of Samuel, in the 22nd chapter, v. 29, or according to others v. 30, it is written that David said to GOD: Through Your help I run (or break) through a troop, and with my GOD

I leap over the walls. The reason, however, why he is said to have spoken these words is found in the *Midrash Tehillim* on Ps 18, fol. 17, col. 2, in these words: ר' חייא בשם ר' לוי אמר משעה שאמר דוד: לישאל לעשות מלחמה עם אנשי יבוס התחיל אומר כל מכה יבוס בראשנה יהיה לראש ולשר. מה עשה יואב יבוא ג' ברוש רענן וקבעו בצד החומה וכפף ראשו שהיה דק ואחז בו דוד וקפץ יואב מעל ראשו ונתלה בראשו ודלג על החומה אמר דוד והלפי צדיק חסד ויוכיחני מדת עשה ועמד הקב"ה וקצר את החומה ועלה דוד אחרייו שנ' ארוץ גד ובאלהי אדלג שור: that is: Rabbi Chijja said in the name of Rabbi Levi: at the time when David said to the people of Israel that they should make war against the inhabitants of the city of Jebus (concerning which 1 Chr 11:3 ff. is to be read), he began and said: Whoever strikes Jebus (that is, the Jebusites) first shall be a head and chief (or prince). What did Joab do? He brought a green fir tree and planted it in the ground at the side of the city wall, and bent its top, which was tender; David then held it, and Joab leaped over David's head, grabbed hold of the fir tree, and sprang (from its top) onto the city wall. Then David spoke the words of Ps 141:5: Let the righteous smite me kindly and reprove me. What did the holy blessed GOD do: He made the wall shorter, and David climbed up after him, as it is said: With my GOD I leap over the walls.

In the aforementioned second book of Samuel, it is read in 2 Sam 15:32 concerning David: And David came עד הַרֹאשׁ *ad harosch*, that is, to the summit (namely of the Mount of Olives, which is mentioned in v. 30) in order to worship God there; from which it is clearly evident that David's aim and purpose was to call upon God the Lord in his distress at that time. In the Talmudic tractate *Sanhedrin*, however, at fol. 107, col. 1, it is foolishly claimed that these words prove he had intended to commit idolatry there, where it is written as follows: אמר רב יהודה אמר רב בקש דוד לעבוד עבודה זרה שנ' ויהי דוד בא עד הראש אשר ישתחוה שם לאלהים ואין ראש אלא עבודה זרה שנ' הוא צלמא רישיה דדהב טב והנה לקראתו חושי הארכי קרוע כתנת ואדמה על ראשו אמר לו דוד יאמרך מלך שכמותך יעמוד עבודה זרה אמר לו מלך שבמומי וחתננו בנ' מוטב יעבוד עבודה זרה ואל יתחלל שם שמים בפרסאי: that is, Rav Jehuda has said that Rav said that David had desired to commit idolatry, as it is said: And David came to the summit (of the mountain, which is called *rosch*) so that he might worship there לאלהים *lelohim*, "that is, the gods" (as the Talmud wishes to understand it, namely the idols, which are also called *Elohim*, whereas here it must be interpreted as God) ; for *rosch* (which in the Hebrew language means a head, as well as a peak, summit, or height) signifies nothing other than an idol, as it is said (Dan 2:32): The head of that image (in the Chaldean original text it is called *rescheh*, and in the Chaldean language the word *resch* means as much as *rosch* among the Hebrews) was of fine gold; and behold, Hushai the Archite met him with his coat torn and earth upon his head, and said to David: it will be said, should a king such as you are practice idolatry? But he answered him: should a king such as I am have his own son seek to kill him? It is better that I commit idolatry than that the name of God be publicly profaned. Is this not a senseless proof, that because it is reported of that image which King Nebuchadnezzar saw in a dream that its head, which is called *rosch*, was of fine gold, David must therefore have wished to practice idolatry because he went to the summit of the mountain, which is called *rosch*?

In Ps 51:9, it is written that King David said to God: "Purge me with hyssop, that I may be clean; wash me, that I may be whiter than snow," with which words he called upon and besought the Lord God to cleanse him of his sins and to forgive them. In the Talmudic tractate *Sanhedrin*, however, at fol. 107, col. 1, 2, it is foolishly claimed that this proves David had been a leper, and the words there read as follows: אמר רב יהודה אמר רב ששה חדשים נצטרע דוד ונסתלקה הימנו שכינה ופרשו הימנו סנהדרין:

נצטרע דכתיב תחטאני באזוב ואטהר תכבסני ומשלג אלבין: נסתלקה הימנו שכינה דכתיב השיבה לי ששון ישעך ורוח נדיבה תסמכני: ופרשו ממנו סנהדרי דכתיב ישובו לי יראיך וגו': ששה חדשים מגלן דכתיב והימים אשר מלך דוד על ישראל ארבעים שנה בחברון מלך שבע שנים ובירושלם מלך שלשים ושלוש שנים וכתוב בחברון מלך על יהודה שבע שנים: that is: Rabbi *Jehuda* reports that *Raf* said that David had been a leper for six months, that the *Shekhinah*, or Divine Majesty, had departed from him, and that those who sat in the *Synedrion*, or High Council, had separated themselves from him. He was a leper because it is written (Ps 51:9): "Purge me with hyssop, that I may be clean; wash me, that I may be whiter than snow." The *Shekhinah*, or Divine Majesty, departed from him because it is written (v. 14 of the same Ps 51): "Restore unto me the joy of Thy salvation, and let Thy willing spirit uphold me." Those who sat in the *Synedrion*, or High Council, separated themselves from him because it is written (Ps 119:79): "Let those who fear Thee turn to me," etc. But how is it proved that he was a leper for six months? Because it is written (1 Kgs 2:11): "And the time that David reigned over Israel was forty years: seven years he reigned in Hebron, and thirty-three years in Jerusalem." And it is written (2 Sam 5:5): "In Hebron he reigned over Judah seven years and six months." These six months, however, are not counted in the aforementioned passage (1 Kgs 2:11); therefore, conclude from this that he was a leper during that time. What a splendid proof this is! Concerning this leprosy, the book *Maor hakkaton*, fol. 62, col. 4, in the Parashah *Mezora*, may also be consulted.

In the 22nd Psalm, verse 2, it is written that King David said to God: "My God, why have you forsaken me?" The reason why he said this, however, is found in the little book *Ben Sira fol. 11. col. 1*. in these words: בזמן שמצא דוד לשאול שוכב בצהרים והיה אבנר שוכב בפתח ראשו בפתח אחד ורגליו באחד: בא ונכנס מבין רגליו ונפל צפחת המים וכשבא לצאת מבין רגליו ופשט אבנר רגליו וכסהו ובהם היו עליו כשני עמודים גדולים ובקש רחמים מה' ואמר אלי אלי למה עזבתני באותה שעה נעשה לו נס ושלח לו צרעה ונשכה רגלי אבנר: that is: At the time when David found Saul lying at midday (and sleeping, as may be read in 1 Sam 26:12), and Abner was lying at the door, with his head at one door and his feet at another door, David came and went in between Abner's upright feet and took the water jug. When he then wished to go back out between his feet, and Abner had stretched out his feet and covered him with them, and they lay upon him like two great pillars, he besought the Lord for mercy and said: "My God, why have you forsaken me?" At that very moment a miracle was wrought for him, and God sent a hornet, which bit Abner in his feet, whereupon he raised them up (and lifted them high), and David went out and praised the holy and blessed God.

In the sixty-eighth Psalm it says at v. 13: "The kings of the armies have fled, yea, they have fled," from which words the Talmudic tractate *Shabbath* seeks to prove that at each and every word, that is, commandment, which God spoke when He gave the Law, the Israelites retreated twelve miles, and it is read there at fol. 88, col. 2 as follows: אמר ר' כל כר דיבור ודיבור שיצא מפי הק"ב חזרו ישראל לאחוריהן: that is: Rabbi Joshua, son of Levi, has said: at each and every word (that is, commandment) which went forth from the mouth of the Holy and Blessed God, the Israelites retreated twelve miles, and the ministering angels led them (as a woman leads her child when it is learning to walk, because they were weary, as Rabbi Solomon writes concerning this); for it is said (Ps 68:13): "The angels" (though the text actually reads "the kings," since it says *malke* and not *malache*, and thus the Scripture is here falsified in

the Talmud) “of the armies have fled, yea, they have fled.” Read not *yiddodun*, that is, “they have fled,” but *yedaddun*, that is, “they have led them.”

Also in the aforementioned tractate *Shabbath fol. 89. col. 1.*, the Scripture is falsified and irrationally cited, where it is written as follows: אמר ר' יהושע בן לוי מאי דכתיב וירא העם כי בושש משה אל תקרי בושש אלא באו שש. בשעה שעלה משה למרום אמר להן לישראל לסוף ארבעים יום בתחלת שש אני בא. לסוף מ' יום בא שטן ועירבב את העולם: אמר להם משה רבכם היכן הוא אמרו לו עלה למרום אמר להן באו שש ולא השגיחו עליו מת ולא בושש משה ר' יהושע עליו: the *Rabbi Joshua, son of Levi*, said: what is that which is written (Exod 32:1): “But when the people saw that Moses בושש *boschesch*, that is, delayed?” Read not *boschesch*, that is, delayed, but rather שש באו *bäu schesch*, that is, the six have come (that is, the sixth hour has arrived). When Moses had ascended on high, he said to Israel: at the end of forty days, at the beginning of the sixth hour, I will return. But when the forty days had come to an end, Satan came and threw the world into confusion, and said to them: where is your teacher Moses? And they answered him: he has ascended on high. Then he said to them: the sixth hour has come (and yet he has not returned to you as he promised); but they paid no heed to it. Thereupon he said: he is dead; but they paid no heed to that either. After this, he caused the image of his bier to appear before them, and this is what they (the Israelites) said (as is to be read in the aforementioned v. 1): for we do not know what has become of this man Moses, who led us out of the land of Egypt.

And in the Talmudic tractate *Kiddúschim*, at *fol. 31. col. 1.*, it is proven from the words of Isa 6:3, “All the earth is full of His glory,” that one ought not to walk with a straight and upright body; and the words there read as follows: אמר ר' יצחק כל העובר עבירה בסתר כאילו דוחק רגלי שכינה: שנ' כה אמר יי' : השמים כסא והארץ הדום רגלי. אמר ר' כל אסור לאדם שיהלך ארבע אמות בקומה זקופה שנאמר מלא כל הארץ כבודו: that is, *Rabbi Isaac* has said: whoever commits a transgression in secret thereby, as it were, presses against the feet of the Divine Majesty, as it is said (Isa 66:1): “Thus says the LORD: Heaven is my throne, and the earth is my footstool.” *Rabbi Joshua, son of Levi*, has said: it is forbidden to a person to walk four cubits with an upright body, because it is said: “All the earth is full of His glory.” The very same thing is also to be found in the *Yalkut Shimoni* on *Isaiah*, *fol. 42. col. 4. num. 272*.

In the *Jalkut Chadash*, at *fol. 143, col. 2, numero 54*, under the title *Mashiach*, the following is written in a foolish manner from the *Zohar* concerning the words of Exod 21:33, “**If someone opens a pit, or digs a pit, and does not cover it, and an ox or a donkey falls into it**”: כי יכרה: that is, “**When someone digs a pit, etc., and an ox falls into it, this signifies the Messiah the son of Joseph; or a donkey, this signifies the Messiah the son of David (and it is said of him:) venafál, that is, ‘and he falls,’ because he is called bar nifle (from ‘falling,’ as can be seen in the Talmudic tractate Sanhedrin, fol. 96, col. 2).**” Likewise, in the aforementioned *Jalkut Chadash*, *fol. 91, col. 2, numer. 157*, under the title *Jacob*, the following is written concerning the words of Gen 32:5, “**And I have oxen and donkeys, sheep, servants and maids**”: ויהי לי שור וחמור וגו' שור זה משיח: that is, מלחמה שנא' בכור שורו וגו' חמור זה מלך המשיח שנ' עני ורוכב על החמור. צאן אלו ישראל ואתן צאני וגו' : that is, “**And I have cattle or oxen, and donkeys, etc. The word ‘ox’ signifies the Anointed of War (that is, the priest who in battle proclaimed the words of Deut 20:8: ‘Whoever is afraid and has a faint heart, let him go and remain at home’), as it is said (Deut 33:17): ‘The firstborn of**

his ox, etc.’ The word ‘donkey’ signifies the Messiah, as it is said (Zech 9:9): ‘Poor and riding upon a donkey.’ The word ‘sheep’ signifies Israel, as it is written (Ezek 34:31): ‘And you, my sheep, etc.’” Something relating to this is also to be found in *Bereshit Rabbah*, fol. 69, col. 3, in the 75th *Parashah*.

In Ps 129, v. 3, one reads: **The plowers have plowed upon my back, and have made their furrow long.** What these words signify, according to the opinion of the Jews, is shown by the Talmudic tractate *Sota* fol. 11, col. 2, with the following: בשעה שהולכות לשאוב מים הק"ב מזמן להם דגים קטנים בכדיהן ושואבות מחצה מים ומחצה דגים ובאות ומפיתות שתי קדירות אחת של חמין ואחת של דגים ומוליכות אצל בעליהן לשדה ומרחיצות אותן וסיכות אותן ומאכילות אותן ומשקות אותן ונוזקות להן בין שפתים שני' אם תשכבון בין שפתים וגו' וכיון שמתעברות באות לבתיהם וכיון שמגיע זמן מולדיהן הולכות בשדה תחת התפוח שני' תחת התפוח עוררתך וגו' והק"ב שולח משמי מרום מי שמנקין ומשפרין אותן כחיה זו שמשפרת את הולד שני' ומולדותיך ביום הולדת לא כרת שרך וממים לא רחצת למשעי וגו' ומלקט להן שני עגלין אחד של שמן ואחד של דבש שני' ויניקהו דבש מסלע ושמן וגו' וכיון שמכרין בהן מצרים באין להרגן ונעשה להם נס ונבלעין בקרקע ומביאין שוורים וחורשין על גבן שני' על גבי חרשו חורשים וגו' לאחר שהולכין היו מנצבצין ויוצאין כעשב השדה שני' רבבה כצמח השדה נתתיך וכיון שמתגדלין באין עדריהם עדרים לבתיהן שני' ותרבי ותגדלי ותבאי בעדי עדיים אל תקרי בעדי עדיים אלא בעדרי עדרים וכשנגלה הק"ב מר' אל' That is to say: At the time when they (the Israelite women) went to draw water (for their husbands, who were in the heavy Egyptian bondage), the Holy and Blessed God had caused small fish to come into their jugs (or pails), and they drew half water and half fish. Thereafter they set two pots (over the fire), one with water to warm it, and the other with fish, which they cooked, and brought these to their husbands in the field, and they washed them, anointed them, and gave them food and drink, and were lain with by them between the two pots (or hearth-places), as it is said in Ps 68:14: Though ye have lain among the pots (or, as Rabbi Solomon interprets it, the ends or boundaries of the fields), etc. After these women had become pregnant, they returned to their houses. But when the time of birth drew near, they went out into the field and gave birth under an apple tree, as it is said in Song 8:5: Under the apple tree I awakened thee. And the Holy Blessed God sent someone from the high heavens who cleansed the children and made them fair, just as a midwife makes a child fair, as it is said in Ezek 16:4: And as for thy birth, on the day thou wast born thy navel was not cut, neither wast thou washed in water to make thee clean, etc. And He gathered (or gave) them two balls (or round stones), from one of which oil flowed, and from the other honey, as it is said in Deut 32:13: And He made him to suck honey out of the rock, and oil out of the flinty rock. But when the Egyptians became aware of this and came to kill these children, a miraculous sign befell them, for the earth swallowed the children (so that no harm should come to them); and the Egyptians brought oxen and plowed upon their backs, as it is said in Ps 129:3: The plowers have plowed upon my back, etc. But after the Egyptians had gone away, the children sprouted forth and came out like the grass of the field, as it is said in Ezek 16:7: I have made thee as ten thousand, like the growth of the field. And when they had grown up, they came in crowds to their houses, as it is said in the same place, v. 7: Thou didst also increase and grow great, and thou camest בעדי עדיים *baadi adajim*, that is, with ornament of ornaments; read not בעדי עדיים *baadi adajim*, with ornament of ornaments, but rather בעדרי עדרים *beedre adarim*, that is, in crowds. And when God revealed Himself at the (Red) Sea, these same children (namely, the aforementioned children) were the first to recognize Him, as it is said in Exod 15:2: This is my mighty God, I will praise Him (or make Him a dwelling), namely to serve Him therein. This fable also appears in the

book *Zeena ureena fol. 37, col. 2*, in the Parasha *Shemoth*, and in *Shemoth Rabba fol. 95, col. 1*, in the first Parasha, as well as in the little tractate *Sepher divre hayamim shel Moshe Rabbeni fol. 2, col. 1-2*, in which last work it is additionally stated that the honey which they found caused their hair to grow down to their knees, so that they might be covered beneath the earth.

In the Talmudic tractate *Berachóth*, fol. 26, col. 2, it is reported that the patriarchs Abraham, Isaac, and Jacob instituted certain prayers, concerning which the following is written there: אברהם תיקן תפילת שחרית שנ' וישכם אברהם בבוקר אל המקום אשר עמד שם ואין עמידה אלא תפלה. יצחק תקן תפלת מנחה שנ' ויצא יצחק לשוב בשדה לפנות ערב ואין שיחה אלא תפלה שנ' תפלה לעני כי יעטוף ולפני יי' ישפוך שיחו. יעקב תקן תפלת ערבית שנ' ויפגע במקום וילן שם ואין פגיעה אלא תפלה שנ' ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה that is: Abraham instituted the morning prayer, as it is said (Gen 19:27): "And Abraham rose early in the morning to the place where he had stood." By "standing," however, nothing other than prayer is meant, as it is said (Ps 106:30): "Then Phinehas stood up and prayed" (as it is erroneously understood in the Talmud, whereas the text actually says "and executed judgment," or "administered justice," since he had pierced an Israelite together with a Midianite woman in the act of fornication, as can be seen in Num 25:7-8, and thus he did not pray at all). Isaac instituted the evening prayer, as it is said in Gen 24:63: "And Isaac went out into the field to meditate, as it began to grow toward evening." Meditation, however, means nothing other than prayer, as it is said (Ps 120:1): "A prayer of the afflicted, when he was in distress and poured out his meditation before the LORD." Jacob instituted the night prayer, as it is said (Gen 28:11): *Vajifga* etc., that is, "And he came to a place, where he stayed overnight." The arriving (which in Hebrew is called *Pegiah*) means nothing other than prayer, as it is said in Jer 7:16, or according to others v. 18: "And you shall not pray for this people, and shall bring forward no lamentation nor prayer for them, *veäl tifga*, that is, you shall also make no intercession." The very same thing is also found in Rabbi *Menáchem of Recanati's* commentary on the Five Books of Moses, fol. 52, col. 3, in the Parashah *Vajéra*; as well as in the *Jalkut chadasch*, fol. 49, col. 1, num. 47, under the title *Galuth*.

In the *Jalkut Shimoni* on the Five Books of Moses, see numero 260, fol. 74, col. 3, concerning the manna which, as is read in Exod 16:14, God caused to rain down from heaven upon the children of Israel as food in the wilderness: it is stated there that it lay so high that all the kings of the east and the west could see it, and this is foolishly proven from Ps 23:5. The words there read as follows: אמר בן עזאי . . . ועלתה עד שרואין אותו כל מלכי מזרח ומערב שנ' תערוך לפני שלחן נגד צוררי, that is: Ben Azzai, the son of Judah, says: the manna that came down to the Israelites increased so greatly and rose to such a height that all the kings of the east and the west saw it, as it is said (Ps 23:5): "You prepare a table before me in the presence of my enemies." This fable, however, is taken from the Talmudic tractate *Yoma*, fol. 76, col. 1, where the very same thing is to be found; and it is also reported there how high it lay, in these words: מן שירד להן לישראל היה גבוה ששים אמה, that is: the manna that came down to the Israelites was sixty cubits high.

Splendid gemstones are also said to have fallen down along with the manna, as is likewise claimed in the aforementioned tractate *Jóma fol. 75. col. 1.*, and this is sought to be proven in a characteristically subtle Jewish manner from the words of Exod 36:3, "For they brought every morning their freewill offering unto him," where it is written as follows: מאי בבוקר בבוקר א"ר שמואל בר נחמני א"ר יוחנן מדבר שירד להם בבוקר בבוקר מלמד שירד להם לישראל אבנים טובות ומרגליות עם המן והנשיאים הביאו את

תנא גשיאים ממש וכן הוא אומר נשיאים ורוח וגשם that is: What does “every morning” mean? Rabbi Samuel, son of Nachmani, has said that Rabbi Jonathan said: it states (in Scripture) that it fell down to them every morning, and this teaches us that precious stones and pearls came down to the Israelites together with the manna. (So also it is written in Exod 35:27:) *Vehannesim*, that is, the clouds (as it is understood here in the Talmud, even though the text actually says “the princes,” although elsewhere the word *Nehim* also means clouds), brought onyx. We learn that they were in fact clouds. In this sense it is said (Prov 25:14): (Like) the clouds (which are also called *nehiim* here), the wind and rain, etc.

Because manna is mentioned here, I must take this opportunity to note that it is said to have had many different flavors, as is read in the aforementioned Talmudic tractate *Yóma fol. 75. col. 1*. In *Shemóth Rabbah*, however, it stands at *fol. 115. col. 4. in the 25th Parashah*, written thus: הורד להם המן שהיה בו מכל מיני טעמים והיה כל אחד מישראל טועם כל מה שהיה רוצה שכן כתיב זה ארבעים שנה יי' אלהיך עמך לא חסרת דבר מהו דבר בשהיה מחשב לאכול דבר והיה אותו בפי בפיו אלולי היה לי פטימא א' לאכול מיד היה נעשה לתוך פיו טעם פטימא דבר היה אומר ה"קנה היה עושה רצונו. א"ר אבא אף דבר לא היה אומר בפיו אלא חושב בלבו לומר מה שנפשו מתאוה היה ה"מ עושה רצונו והיה טועם טעם מה שהיה מתאוה. תדע לך שהוא כן שכן אמר יחזקאל ולחמי that is, He (namely GOD) caused the manna to come down to them, which had every kind of flavor, and each Israelite tasted in it whatever flavor he desired; for it is written (Deut 2:7): “Forty years the LORD your God has been with you, and you have lacked nothing.” What does “nothing” mean? When someone had a desire to eat something and said with his mouth, “If only I had a fat bird to eat,” the flavor of a fat bird would immediately come into his mouth. When someone said something, GOD did his will. Rabbi Abba said: even if someone had not spoken a thing with his mouth, but had only thought in his mind what he had a desire for, GOD fulfilled his desire, and he had the very flavor he had wished for. You must know that this is so, for thus spoke Ezekiel (Ezek 16:19): “My food which I gave you, fine flour and oil and honey, I gave you to eat.”

That the manna had all manner of tastes, according to whatever each person desired, can also be seen in *Pesikta sotárta fol. 45. col. 2. in the Parashah Behaalotechá*, where one reads: נשתנה להם לכל that is, It was transformed for them (namely, for the Israelites) into all manner of cooked dishes. And shortly thereafter follows: נשתנה להם לכל דבר שמתלקט בשדה. כשהיה אדם מתאוה לאכול ענבים: i.e., It was transformed for them into every thing that is gathered in the field. When a person wished to eat grapes, it tasted like grapes; when he wished for figs, it tasted like figs as well. And thus he could have everything that exists in the world.

The Israelites are also said to have had, during those forty years in which they ate the manna, with all due respect, no need to move their bowels; concerning which, in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 83. col. 1.*, in the *Parascha Beschallach*, on the words of Ps 78:25, “They ate לחם אבירים *léchem abbirím*,” that is, bread of the mighty, or angel's bread, it is written as follows: לחם אבירים לחם שנבלע באברים ומזה דרשו רבותינו ז"ל מוחספס בגימטריא רס"ח אברים : ומכאן שלא היו צריכין לנקביהם שהרי מזונם היה נבלע בר"מ אברים שלהם שהיו אוכלים *léchem schemibhlá baabhurím*, bread that was swallowed up into the limbs; and therefore our rabbis, of blessed memory, interpret the word מוחספס *mechysbás*, that is, round (which is said of the manna in Exod 16:14, that it was round), in the following manner, saying that its numerical value by Gematria

amounts to two hundred and forty-eight, and signifies the two hundred and forty-eight members (of the human body); and it is thereby proven that they had no need to move their bowels, since the food they ate was swallowed up into their two hundred and forty-eight members. Something similar is also to be found in *Pesikta rabbetha*, fol. 45. col. 1., in the *Parascha Behaalotechá*. Likewise it stands in *Bammidbar rábba*, fol. 219. col. 2., in the sixteenth *Parascha*, that God, when the Israelites called the manna, as is seen in Num 21:5, a worthless or contemptible food, spoke thus: האכלתי להם אלא שאכלו את המן והוא נעשה להם בשר שנ' להם אבירים, that is, מן מ' שנה ולא נצרך אחד מהם לנקביו אותן מ' שנה אלא שאכלו את המן והוא נעשה להם בשר שנ' להם אבירים : I gave them manna to eat for forty years, and not one of them had need, during those forty years, to move his bowels; rather, they ate the manna, and it became flesh for them, as it is said (Ps 78:25): they ate angel's bread, and with it they provoked me to anger.

Rivers and streams are also said to have arisen from the manna when it melted in the morning heat of the sun, and therefore the words of Exod 16:21 are rendered thus in the Chaldean translation of Jonathan: הוּ מְלִקְטִין יְתִיָּה מִן עֵידוֹ צִפְרָא עַד אַרְבַּע שָׁעִין דְּיוֹמָא אֲנֵשׁ לְפֻם מִיכְלִיָּה וּמִן אַרְבַּע שָׁעִין וְלֵהֲלֵא שָׁחִין שְׁמֵשׁ עִילִי וְהָהּ שָׁיַח וּמִתְעַבִּיד מְבוּעִין דְּמִיין וְנִגְדִין עַד יָמָא רַבָּא וְאַתְנָן הֵן דְּכֵן וּבְעֵידוֹ וְשָׁתְנָן מִנִּיהּ וְהוּ בְּנִי יִשְׂרָאֵל הָיוּ יְתִיָּה וְנִגְדִין וְצִפְרָא : that is, And they (namely the Israelites) gathered it from the time of the morning until the fourth hour of the day, each one as much as he could eat. After the fourth hour, however, and further on, the sun grew hot upon it, and a channel was made in which springs of water arose, which flowed all the way to the great sea; and the clean animals and the cattle came and drank from it, and the children of Israel caught them by hunting and ate them. Rabbi Solomon, however, writes in his commentary on this passage as follows: הַנֶּשֶׂאָר בַּשָּׂדֶה נַעֲשֶׂה נְחָלִים וְשׁוֹתִין מִמֶּנּוּ אֲנִלִּים וְצִבְאִים וְאַמּוֹת : that is, What remained in the field (after the Israelites had taken as much as they needed) became streams, and the stags and deer drank from it; but the nations of the world caught them by hunting and tasted in them the flavor of the manna, and came to know wherein the excellence of the Israelites consisted. This is also to be found in the book *Mechiltá* fol. 19, col. 4, in the fifth *Parascha*. That streams arose from it after it had melted is likewise to be seen in the *Jalkut Schimoni* on the Five Books of Moses, fol. 73, col. 4, numer. 258, and the following passage comes after it: יכין שהיה יורד בנחלים היו אומות העולם באים לשתות ממנו והיה נעשה בפה כמר כלענה שנאמר וזמן כזרע גד הוא אבל לישראל נעשה בתוך פיהם כדבש שנאמר וטעמו כצפחית בדבש : that is, When it flowed like streams, the nations of the world came to drink from it, and it became as bitter as wormwood in their mouths, as it is said (Exod 16:31): And the manna was like coriander seed. But for the Israelites it was like honey in their mouths, as it is said (likewise in the aforementioned verse 31): And its taste was like wafers made with honey.

Furthermore, the Jews teach that when God had given the Law, not only the small children who lay at their mothers' breasts, but even those who were still in their mothers' wombs, spoke with God and became sureties for Israel that they would keep the Law; and this is foolishly proven from Holy Scripture, according to their custom, concerning which it is written in *Medrasch Tillim* fol. 9. col. 2. on the words of the eighth Psalm v. 3, **Out of the mouth of young children and sucklings you have ordained a strength**: בשעה שבקש הק"ב ליתן את התורה לישראל אמר להן תנו לי ערבים שתקיימו את התורה אמרו לו הרי אבותינו ערבים בנו אמר להן בק"ב חייבם הם לי ולואי שיעמדו בעצמם משל למה הדבר דומה למי שהלך ללוות אמרו לו הבא ערב לי הלך והביא לו את מי שחייב לו אמרו לו ולואי שיעמוד בעצמו הכא לי מי שאינו חייב לי כך אמר להם הק"ב לישראל האבות לי ערבים דכמה חובת יש לי עליהם אלא תנו לי ערבים שאינן חייבין לי כלום וכן הוא אומר לא את אבותינו כרת יי' את הברית הזאת אמרו לו מי הן שאינן חייבין לך אמר להן התינוקות מיד הביאו

לו התינוקות משדי אמותיהן ומעוברות שלהן דעמדו כריסן של אמן כמראה של זכוכית והיו רואין להק"בה מתוך כריסן ומדברין עמו שנ' מפי עוללים ויונקים יתחב כעוללים לא ראו אחי אמר להם חק"בה ערבים אתם על אמותיכם שאם אינן מקיימין את התורה שאתם נתפסין עליהם אמרו לו הן אמר להם אנכי יי' אלהיך אמרו לו הן אמר להם לא יהיה לך אלהים אחרים אמרו לו הן ועל כל דבור ודבור היו משיבים לו על לאו ולא ועל הן הן אמר להם מפיכם אני נותן את התורה להן שנ' מפי עוללים ויונקים יסדת עז ואין עז אלא תורה שנ' יי' עז לעמו יתן לכך כשביטלו ישראל את התורה הן נתפסין עליהן that is: At the time when God wished to give the Law to the Israelites, He said to them: Give me sureties that you will keep the Law. They said to Him: Let our fathers be sureties for us. Thereupon God said to them: Those very ones are themselves indebted to me; would that they might stand firm on their own account. This matter is like one who went to borrow something, and was told: Bring me a surety. When he went and brought one who was himself indebted to the one who had agreed to lend, the lender said to him (who wished to borrow): Would that he might stand firm on his own account; bring me one who owes me nothing. Thus God said to the Israelites: You have presented me with sureties, but how many debts do I have to demand of them? Provide me with sureties who owe me nothing at all. And thus it is said (Deut 5:3): He did not make this covenant with our fathers. Then they asked Him: Who then are those who owe you nothing? And He answered them: The children owe me nothing. Thereupon they immediately brought Him the children from their mothers' breasts, and their pregnant women, and the bellies of their mothers stood transparent as glass, and from within those bellies they saw the Holy and Blessed God and spoke with Him, as it is said (Ps 8:3): Out of the mouth of young children and sucklings. And it is written (Job 3:15, or according to others v. 16): Like the young children who have not seen the light. Then God said to them: Will you stand surety for your fathers, so that if they do not keep the Law, you shall be held liable in their stead? And they answered: Yes. Then He said to them: I am the LORD your God, and they said: Yes. Further He said to them: You shall have no other God, and they said: Yes, and they answered Him concerning each and every commandment, yes to yes and no to no. He said further to them: Out of your mouths I give them the Law, as it is said (Ps 8:3): Out of the mouth of young children and sucklings you have ordained a strength for yourself; but the word "strength" means nothing other than the Law, as it is said (Ps 29:11): The LORD will give strength to His people. Therefore, when the Israelites annul the Law, those same children are held liable on their account, as it is said (Hos 4:6): My people are destroyed for lack of knowledge.

Also in the little book *Ben Sira fol. 2. col. 2.* it is written concerning the daughter of the prophet Jeremiah that she became pregnant not through carnal intercourse with her father, but through another shameful act which I am not able to describe, and that her child (who was named *Ben Sira*) spoke with his mother as soon as he was born. And at *fol. 3. col. 1.* of the same work it is also reported of the prophet Jeremiah himself that he spoke from his mother's womb and refused to come out until he had been told what his name was to be. Furthermore, it is written there at *fol. 3. col. 2. and fol. 4. 5.* that when *Ben Sira* was one year old, his mother brought him to school, where he spoke with his teacher and displayed great understanding, presenting to him all manner of highly rational matters, of which something has already been mentioned above at *p. 323.*

So Jacob is said to have spoken with his brother Esau while they were still in their mother's womb, concerning which the book *Ma'or káton fol. 15. col. 2.* in the *Paraseha Toledóth* writes as follows: אמרו כשהיו יעקב ועשו במעי אמן אמר יעקב לעשו אחי שני עולמות לפנינו עולם הזה ועולם הבא עולם הזה יש בו אכילה ושתייה משא ומתן לישא אשה ולהוליד בנים ובנות אבל בעולם הבא אין בו כל אלו טול אתה עולם הזה ואני עולם הבא

that is, (our Rabbis) have said that when Jacob and Esau were still in their mother's womb, Jacob said to Esau: my brother, we have two worlds before us, this world and the world to come (that is, this temporal life and the future eternal life). In this world one eats and drinks and carries on trade; one also takes a wife and begets sons and daughters; but in the world to come none of this exists. Take you this world, and I will take the world to come, as it is said (Gen 25:31): "Sell me this day your birthright." The word "today" is used because they were still in their mother's womb. In the book *Schalschéleth hakkabbála* one likewise reads at fol. 35. col. 2. concerning one by the name of *Nachman*: *that is, as soon as he was born, he began to speak of wondrous things and of the Work of the Chariot (which is mentioned in Ezek 1) .*

The Jews are also of the opinion that when God has determined and resolved something against a person, that resolution is changed by changing that person's name, concerning which the following is written in the Talmudic tractate *Rosch haschaná* fol. 16. col. 2.: *אמר רבי יצחק ד' דברים מקרעין גזר: צדקה דכתיב וצדקה תציל ממות. צעקה דכתיב ויצעקו אל יי' בצר להם וממצוקותיהם יוציאם. שינוי השם דכתיב שרי אשתך לא תקרא את שמה שרי כי שרה שמה וכתביב אותה וגם נתתי ממנה לך בן. שינוי מעשה דכתיב וירא אלהים את מעשיהם וכתביב וינחם אלהים על הרעה אשר דבר לעשות להם* that is, Rabbi Isaac said: there are four things which annul the verdict of judgment (of God) that is passed upon a person, namely: righteousness or almsgiving, crying out, the changing of one's name, and the changing of one's deeds. Righteousness (or almsgiving, because it is written in Prov 10:2 and also v. 4): But righteousness (or almsgiving) delivers from death. Crying out, because it is written (Ps 107:6): And they cried to the Lord in their distress, and He delivered them from their troubles. The changing of the name, because it is written (Gen 17:15): You shall no longer call your wife Sarai by the name Sarai, but Sarah shall be her name; and it is written (v. 16 there): For I will bless her, and will also give you a son by her. The changing of deeds, because it is written (Jonah 3:10): And God saw their deeds; and it is written (also in the same place): And God repented of the evil that He had spoken of doing to them, and did it not. There are some who also say that the changing of one's place (has the same effect), because it is written (Gen 12:1): And the Lord said to Abraham, go out from your native land; and (it follows) further (there, v. 2): And I will make you into a great nation. As for the changing of the name, the very same thing is also found in Rabbi Levi ben Gerson's commentary on the Five Books of Moses, fol. 26. col. 2. in the *Parascha Vajéra*, as well as in the book *Zeéna ureéna* fol. 8. col. 4. in the *Parascha Lech lecha*.

The Lord God said to Abraham (Gen 15:7): "I am the Lord, who brought you out of Ur of Chaldea," and Ur was a place in Chaldea, as can be seen from Gen 11:28, where it is written: "But Haran died before his father Terah in his native land, at Ur of the Chaldeans." The Jews, however, claim that Abraham, having smashed all but one of his father's idols, was accused before Nimrod by that same father, and was thrown by him into a fiery furnace, but was rescued from the fire without injury. Concerning this, the book *Schalschéleth hakkabbála*, fol. 2, col. 1, at the end, and col. 2, contains the following account: *תרח היה עובד אלילים וגם היה אומן לעשותם: ופעם אחת הלך חוצה לארץ לעסקיו והניח אברהם בנו בחנותו למכרם ובבוא איש לקנות מהם היה אברהם שואל ממנו כמרת שנים יש לך ומשיב כך וכך ואברהם אומר לו איך אפשר שאיש כטוך מכך כך שנים רוצה להשתחוות אל דמי אחד שהוא בן יומי: והאיש ההוא מתבייש והולך לו וכן עשה לאנשים רבים. אחר זה באה אשה אחת ובידה מדת קמה סולת ותאמר לאברהם שרצוני להקריבו אל כל*

האלהיות ההם. ויחר אף אברהם ויקח מטה וישבר כל הצירות ההם והניח שלם הגדול שבהם וניתן המטה ההוא וכשבא תרח שאל לאברהם מי שבר כל האלהות והשיב כי באה זקנה אחת להקריב מדת קמח לכל האלהות ויקומו כלם במחלוקת כי כל אחד היה רוצה הקמח ויקם הגדול שבהם והמיתם עם המטה שבידו. ויחר אפו של תרח והביא אברהם בנו לפני נמרוד שיענישהו. אז נמרוד צוה. לאברהם שישתחוה לאש השיב אברהם טוב להשתחוות למים שמכבים האש אמר נמרוד שישתחוה למים. השיב אברהם יותר טוב להשתחוות לעננים שמחזיקים המים אומר נמרוד שישתחוה להם. השיב אברהם יותר טוב להשתחוות לרוח שמפזרם. אמר נמרוד שישתחוה לו והשיב אברהם יותר טוב להשתחוות לאדם שעומד לפני הרוח? השיב נמרוד אתה מהתל. כי אני איני משתחוה אלא לאש והנה אני להשליך כך ונראה אם יבא אליך שאתה משתחוה לו להצלך ממנו ותכף השליכוהו תוך כבשן האש. תוך זה היו שואלים להרן אחיו במה היה רוצה להאמין והשיב שאם ינצח אברהם יאמין באמונתו ואם לאו בנמרוד. וישליכו גם הרן בכבשן ונשרף ולהן נאמר וימת הרן על פני תרח אביו

That is: Terah was an idolater, and his trade also consisted in making them; he carried on his business with them and sold them. It came to pass on one occasion that he went out into the country on account of his affairs, and he left his son Abraham in his shop to sell them. Now whenever someone came to buy one, Abraham would ask him how many years old he was; and after the person had answered so and so many, Abraham said to him: how can it possibly be that a person who is as many years old as you are should worship something that is only one day old? And that person was thereby put to shame and went away; and thus he dealt with many people. After this, an old woman came with a measure of fine white flour in her hand and said to Abraham that she wished to offer it to all those gods; whereupon Abraham became angry, took a club, and smashed all those idols, but left the largest among them whole and placed the club in its hand. When Terah returned, he asked Abraham who had broken all the gods; and he answered that an old woman had come to offer a measure of flour to all the gods, but they had all fallen into a quarrel with one another, for each one wanted the flour, whereupon the largest among them had risen up and beaten the others to death with the club he held in his hand. At this, Terah became angry and brought his son Abraham before Nimrod so that he might punish him. Then Nimrod commanded Abraham to worship fire; and Abraham answered: it is better to worship water, which extinguishes fire. Nimrod then said he should worship water; but Abraham answered: it is better to worship the clouds, which hold the water within them. Nimrod then said he should worship them; but Abraham answered: it is better to worship the wind, which scatters the clouds. Nimrod then said he should worship it; but Abraham answered: it is better to worship the man who stands before the wind. To this Nimrod replied: you are mocking me; I worship fire alone, and I will have you thrown into it, and we shall see whether your God, whom you worship, will come to rescue you from it. Thereupon he was immediately thrown into the fiery furnace. Meanwhile, his brother Haran was asked what he wished to believe; and he answered that if Abraham gained the victory, he would believe what Abraham believed, but if not, he would side with Nimrod's faith. So they threw him into the furnace as well, and he was burned; for which reason it is said (Gen 11:28): "But Haran died before his father Terah." Abraham, however, came out unharmed before the eyes of them all. The very same account, with minor variations, is also to be found in *Bereschith rabba*, fol. 34, col. 3-4, in the thirty-eighth *Parascha*, as well as in *Bechai's* commentary on the Five Books of Moses, fol. 24, col. 1, in the *Parascha Lech lechá*; and the Jews suppose they can thereby confirm their error, because the word *Ur* also means fire. But let this suffice concerning the foolish Jewish interpretations and perversions of Holy Scripture, from which it is more than sufficiently evident that the godless Jews have absolutely no grounds for despising the holy Evangelists and Apostles,

and for falsely claiming that they cited the Old Testament poorly and interpreted it incorrectly, and that they were ignorant, stupid people; for in the entire New Testament there is not a single passage in which anything absurd is to be found, such as has here been demonstrated in abundance from the Rabbinical books.

The reason, however, why the Jews interpret and pervert Holy Scripture in such a strange manner is their great blindness and obduracy, which was mentioned above at the beginning of the 1st *Cap*. They are also not permitted to read any books by Christians that deal with matters of religion, from which they might become better informed, because they regard our books as heretical books. That our books are forbidden to them to read is evident from the Talmudic *Tract Sanhedrin*, fol. 90. col. 1., where it is written as follows: כל ישראל יש להם חלק לעולם הבא וגו' ואלו שאין להם חלק לע"הב האומר אין: that is: All Israelites have a share in eternal life, etc. But these have no share in eternal life: he who says that the resurrection of the dead cannot be proven from the Law; and that the Law was not given from Heaven; and he who is an *Epicurean*. *Rabbi Akiva* says: also he who reads in foreign books. What is to be understood by the books of the heretics is evident from *Rabbi Asher's* commentary on the *Tract Sanhedrin*, fol. 129. col. 4., where one reads: ספרי מינים אותם שפירשו התורה לפי דעתם ולא סמכו על דברי חכמים that is: The books of the heretics are those in which the Law is interpreted according to their own opinion, wherein they do not adhere to the words of the sages. So too does *Rabbi Moses bar Maimon* write concerning this in the 2nd chapter of the first part of his book *Jad chasaka*, in the *Tract Hilchoth Ovede cochafim umaffaloth*, fol. 25. col. 2. numero 2., as follows: ספרים רבים חבירו עכו"ם בעבודתה היאך עיקר עבודתה ומה מעשיה ומשפטיה ציוונו הקב"ה שלא לקרוא באותן הספרים כלל ולא נהרהר ע"הם that is: The idolaters have written many books in which the principal substance of the worship of idols is set forth, and what its works and ordinances are; but God has utterly forbidden us to read in those books, and does not wish us to think upon them (namely, the idol) nor upon any thing that pertains to them. Indeed, it is also forbidden to us even to look upon the form (or image thereof), as it is said (Lev 19:4): You shall not turn to idols.

Yes, the Jews hate our books so greatly that they are not even permitted to rescue them from fire or any other thing by which they might be destroyed. On this matter, the Talmudic tractate *Schabbáth*, fol. 116. col. 1. teaches as follows: מפני הדליקה אותם מצילין אין מצילין אותם מפני הדליקה, that is: One does not rescue the books of heretics from fire. Shortly thereafter, the same passage continues: כשם שאין מצילין אותם מפני הדליקה כך אין מצילין אותם לא מן המפולת ולא מן המים ולא מדבר המאבדן, that is: Just as one does not rescue them from fire, so also one does not rescue them from collapse (namely, when an old house should fall upon them), nor from water, nor from any thing whatsoever that destroys them. And shortly after this, the Gospel is mentioned, which is likewise counted among the heretical books. As for their own books, however, they are obligated to rescue those from fire; on this matter, the following is to be read in the tractate *Sopherim*, at the beginning of the seventeenth chapter, fol. 13. col. 3. of the Amsterdam *Talmud*: דברי חכמים כדרבנות כולם נתנו מרועה אחד ורועה אחד אמרן וכולן מצילין אותן מפני הדליקה, that is: The words of the wise are like goads; they were all given by one shepherd, one shepherd spoke them, and one rescues them all from fire.

Chapter X.

In which it is shown what the Jews call the Christian religion and the Christian faith, and what they write about it, and also what they call the Christian clergy.

Rabbi Perez writes in his book *Maaréchet ha'elohúth* (or *Maaréches ha'elohús*) fol. 59. col. 2. as follows: דת כל אומה ואומה היא נמשכת משר שלה: that is, the religion of each and every people derives from its prince; by which he means to indicate that the seventy peoples who, alongside the Jews, are said to exist in the world, have their religions from those seventy princes or devils who, according to the frivolous teaching of the rabbis, as shall be shown at length below in the 18th chapter of this first part, rule over them, according to which accursed opinion we Christians would have to derive our religion from the chief devil *Sammaël*, who is called by the Jews the prince and regent of the Christians. From this it can easily be judged that they regard our religion as a godless and idolatrous thing, as indeed becomes even more apparent from most of the names by which they customarily call it. They call it, first of all, אמנת נוצרים *Emunáth* (or *Emúnas*) *Nózerim*, that is, the Faith of the Nazarenes; and this appears in Rabbi Lipmann's *Sepher Nizzáchon*, pagin. 67. numero 112. in these words: אילו ללא התלמוד גם אמנת הנוצרים מגונה ביותר כי כתוב בתורה לא יבא עמוני ומואבי בקהל השם והנה מייחסים אותו איש למשפחתו של דוד המלך עליו השלום אף מצד אמו אף כי בא ממואביה ואילולי התלמוד שכתוב בו עמוני ומואבי לא יבא בקהל השם: that is, if the Talmud did not exist, then the faith of the Nazarenes would also be shameful, all the more so because it is written in the Law (Deut 23:3): No Ammonite or Moabite shall enter the congregation of the Lord. And behold, they ascribe that man (that is, Jesus) to the lineage of King David, upon whom be peace, even with regard to his mother, although he (namely David) was descended from a Moabite woman; and if it were not written in the Talmud that an Ammonite, and not an Ammonitess, etc. (shall not enter the congregation of God), then the lineage of David would not be permitted to enter the congregation.

Second, they call it דת ישו *Dath* (or *Das*) *Jeschu*, that is, the Religion of *Jesu*; hence in the book *Májene jeschúa*, fol. 43. col. 2., in the eighth *Májan*, in the fifth *Tamar*, concerning the emperors who lived before *Constantinus Magnus*, the following is written: אבל: דת ישו לא היו כן: that is, the emperors who lived before him were not thus (namely, they were not Christians), but on the contrary, they persecuted the Christians, and killed the popes, and all those who adhered to *Dath Jeschu*, that is, the Religion of *Jesu*. And this may also be seen in the book *Chifluk emúna*, p. 52. In place of *Jeschu*, however, one also sometimes reads in the books of *Abarbanel* ישוע *Jeschúa* or ישוע הנוצרי *Jeschúa Hannózeri*; and in the aforementioned book *Májene jeschúa*, fol. 79. col. 3., in the 11th *Májan*, in the 10th *Tamar*, the following is also written concerning the aforementioned *Constantinus*: זה מלך בכפה והכריח כל ארצות המערב ואיטליא ויוון וארץ הנגב: ומצרים וצפון אשור ובבל מהודו: that is, this one ruled under the whole heaven, and compelled all the lands of the West, together with Italy, Greece, the land toward the South, Egypt and the North, Assyria and Babylon, from India all the way to the land of the Moors, to believe in *Dath Jeschúa*, that is, the Religion of *Jesu*. And at fol. 27. col. 4. of the aforementioned book one reads: ידענו מספריהם שכל: האפריקה ורוב האסיאה קבלו דת ישוע הנוצרי כאשר קבלו אותו ברומי: that is, we know from their books that all of Africa and the greater part of Asia received *Dath Jeschúa Honnózeri*, that is, the Religion of Jesus the Nazarene, when it had been received at Rome.

Third, it is called אמונת ישו *Emunáth* (or *Emúnas*) *Jeschu* or אמונת ישוע *Amanath Jeschu*, that is, the Faith in *Jesus*. The first occurs in the aforementioned book *Májene jeschúa*, fol. 43. col. 2. in the eighth *Májan*, in the fifth *Tamar*, as follows: : הנה הקיסר ל"ט שנקרא שמו קוסטנטין בעצת הילינית המלכה : that is, Behold, the thirty-ninth emperor, who was called *Constantinus*, became a Christian through the counsel of his mother, had himself baptized, and accepted *emúnath Jeschu*, that is, the faith in *Jesus*. So also it stands in the book *Chissuk emúna*, p. 312. as follows: מזמן מלאכי הנביא עדיין לא היה בעולם : אמונת ישו הנוצרי that is, At the time of the prophet Mal, *emunáth Jeschu*, that is, the faith in *Jesus* the Nazarene, had not yet existed in the world. The second form is found together with the first in the aforementioned book *Chissuk emuná*, paginâ 53. in these words: הראשון מהקיסרים הנכנס לאמונת ישו הוא הקיסר קוסטנטין שעזב אמונתו הראשונה וקבל אמונת ישו ותקן תורת הנוצרים that is, The first among the emperors who entered into the faith in *JESUS* was the Emperor *Constantinus*, who abandoned his former faith and accepted *amanáth Jeschu*, that is, the faith in *JESUS*, and three hundred years after the death of *JESUS* set down the law of the Christians (meaning the New Testament) in writing.

Fourth, it is called אמונת תלוי *Emunáth Talui* (or *Emúnas Tólui*), that is, the faith of the hanged one, by which hanged one Christ is understood, as has been shown above in the second *Capit. p. 88 and 89*. Rabbi Lipmann does indeed acknowledge this in his *Sepher Nizzáchon*, numero 350, p. 194, but he writes there that the word *talui* here does not mean "hanged" but rather "doubtful," just as אשם תלוי *áscham talui* signifies a doubtful guilt-offering, when he states that the Jewish faith is called the certain faith, because everyone acknowledges that He who created heaven and earth is GOD; אבל אמונת תלוי that is, but the faith of *JESUS* and *Mahomet*, over which the nations are in dispute, is called *Emunáth talui*, that is, the faith of the doubtful one. This, however, is nothing other than a false pretense on the part of Rabbi Lippmann, and he intended by it only to instruct the Jews as to what they should answer the Christians when the latter might confront them with this; but it was not his genuine and earnest meaning, for certainly here by *Talui* the hanged one is understood, as has been sufficiently demonstrated above in the aforementioned second *Capitel*, p. 89, 90, and 91.

Fifth, it is called אמונת אדום *Emunáth* (or *Emúnas*) *Edom*, that is, the Faith of Edom, or the Edomite Faith, as is to be found in the aforementioned book *Májene jeschúa*, fol. 79. col. 3. in dem 11. *Majan*, im 10. *Támar*; where it is written as follows: תדע שהיו לאמונת אדום ב' התחלות הא' בענין ישוע : שנתפרסם בחרבן בית שני אשר צמח כאשר בוטל התמיד • השני היא היתה סיבה קרובה בקוסטנטינו הקיסר שכמו שנתפרסם בחרבן בית שני אשר צמח כאשר בוטל התמיד • השני היא היתה סיבה קרובה בקוסטנטינו הקיסר שכמו שנתפרסם בחרבן בית שני אשר צמח כאשר בוטל התמיד • הג' מאות שנה למיתתו של ישוע נתנצר ונטבל כמו שנכרתי that is, Know that the Edomite Faith had two beginnings: the first was when the work of *JESUS* became manifest at the destruction of the second Temple, which came forth when the daily sacrifice ceased. The second was the proximate cause in the Emperor Constantine, who, approximately three hundred years after the death of *JESUS*, adopted the Christian religion and had himself baptized, as I have stated.

The reason why it is called thus is because the Edomites are said to have adopted it first, as was indicated above in the seventh chapter, p. 273, from *Aben Esra's* commentary on Isa 63:1; concerning which the following also stands in *Abarbanel's Commentario* on the Prophet Isaiah, fol. 54. col. 1: עם היות שהרמ"בן כתב והרד"ק שהאדמיים הם בני אדום ושקבלו דת יש"ו נוצרי מפי כומר אדומי : לפי שהאדומיים החזיקו בדתו ראשונה וכפי שאמר אחר זה הנה לא נתנו טענה ולא ראיה לדבריהם that is: Although

third chapter of his work “The Jewish Serpent-Skin Stripped Off,” when he states: when one Jew leads another astray by swearing, they do so to the dishonor of Christians, saying, “by the *Gôjim* אמונה שקר *Scchèker emúna* (or *emúno*),” that is, “by the false faith of the Christians.” This is indeed denied by Rabbi *Salman Zevi* in his Jewish Theriac, in the third chapter, number 10, where he states: מילט שרייבט אונר ווידר סוף כסדר ווען איין יוד דען אנדרן ועקסירן וויל זא זאגט ער בייא דער גוים שקר אמונה. דס איז בייא דער קריסטן וולשן גלויבן. חלילה לז איר זאגן עס ניט. טוז הובן אנגעלוגנט ארויסג. דען קריסטן המזון וואס איין חולך פילעט מיט. אונטהובן וויא זייט גוק שטייט זא איינט עס מיט קריסטן ועדר דיין היידן בייא עבודה זרה דינן that is: Now the apostate writes again out of order: when a Jew wants to lead another astray, he says, “by the *Gôjim* scheker amôno,” that is, “by the false faith of the Christians.” Far be this from us; we do not say it, for the reasons stated above, for the Christians observe what is enjoined upon them. Wherever *gôjim* appears, it does not mean the Christians but rather the heathens who serve *Avôda sâra* (that is, idols). These are the words of Rabbi *Salman*. But just as this reckless scoundrel refuses to acknowledge a great many things against his better knowledge and conscience, so he does here as well; for by the word *Gôjim* the Christians are expressly understood, as will be clearly demonstrated below in the sixteenth chapter of this first part. And as for his claim that idolatrous peoples are meant by it, it will be irrefutably shown in the said sixteenth chapter that the Christians are regarded by the Jews as great idolaters. For this reason, the excuse he has put forward is entirely and utterly worthless.

Seventh, they call it טעות *Tatúa*, that is, an error, and טעות הבל *Taúth hével*, that is, an error and vanity, or a vain error; for in the Polish *Siddúrim* it stands at *fol. 70. col. 2.* under the title *Józer lèschábbath schéni ácher happésach*, in a prayer which begins אימתי שמחי *Ajummáthi simchí*, written thus: אויבי return to my *Tatúa*, or error (that is, adopt my religion), as is explained in the *Commentario* thereon, where these words stand: כך אומרים לנו האויבים לשוב ולקבל אמונתם שהוא טעות הבל that is, Thus our enemies say to us, that we should apostatize and adopt their faith, which is a *Taúth hével*, that is, a vain error.

When the Jews speak of the various religions of the Christians, they customarily call the Roman Catholic religion, contrary to the rules of grammar, תפל אמונה *tôfel emúna* instead of תפלה אמונה *emúna tefêla*, that is, a tasteless faith; and the Reformed and Lutheran religion they call חדש אמונה *chadásch emúna* instead of אמונה חדשה *emúna chadáscha*, that is, the new faith; as I myself have heard this with my own ears, and it was spoken to me in conversation.

As for the Christian clergy, they are dishonored in various ways through mocking names, and they call them the following.

Firstly, כומרים *Cumarim*, which signifies idolatrous and heathen priests, as Rabbi *Elias* indicates in his *Tischbi fol. 44. col. 2.* under the word כמר *Camár*, where he notes that *Cûmar*, which is the *singularis numerus*, or singular form, of *Cumarim*, means כהן לעבודה זרה *Côhen la-avôda sâra*, that is, a priest who serves idolatry. In the Hebrew language, such priests are called כמרים *Kemarim*, a word that appears only three times in Holy Scripture: at 2 Kgs 23:5, Hos 10:5, and Zeph 1:4, in which three passages the priests of Baal are thus named. The word derives from כמר *Camár*, or נכמר *Nichmár*, which means to be warm and burning, also to become brown, black, and contracted; among the Chaldeans, however, it means to enclose. The idolatrous priests are so named either

because they wore brown or black garments, or because they appeared black and sooty from much sacrificing, or because they were zealous and, as it were, ardent in the performance of their idolatrous service, or because they kept themselves enclosed and separated from the world. In the Chaldean language, however, they are called כומרין *Cumarín*, and among the Rabbis, in the manner mentioned above, כומרים *Cumarím*, and the word is always used of idolatrous priests. In the Syriac language, however, even the true and righteous priests of God are so named, and Christ the Lord is called כומר *Cúmero*, that is, a priest, at Heb 6:20; and at Heb 8:1 and 9:11, רב כומר *Raf cúmere*, that is, the high priest; and at Heb 9:7, the high priest is likewise called *Raf Cúmere*. And at Heb 9:6, all the priests who attended to divine service in the Temple at Jerusalem are called כומר *Cúmere*. Among the Jews, however, the word is taken not in a good sense but in a bad one. That our clergy are called *Cumarim* can be seen in the Talmudic tractate *Avoda sara*, fol. 2. col. 1., in the *Tosephoth*, where it is taught that a Jew may well lend money to Christians to offer in church, with the following reason given: כי מה שהם נותנים אותם לגלחים ולכומרים אינו ממש לשם עבודה זרה אלא לצורך הנאתם, that is: For when they give it to the *Gallachim* (that is, the tonsured ones) and to the *Cumarim*, this is not done properly on account of the idol, but for their livelihood. Likewise, a prelate of Lindau is called ראש כומרים *Rosch Cumarim* in Rabbi Lipmann's *Sepher Nizzachon* p. 159. numero 290., and the Christian clergy are called *Cumarim* three times in the book *Majene jeschua*, fol. 91. col. 2., twice in the old *Nizzachon* p. 42., and also in the little book *Schevet Jehuda*, fol. 4. col. 1. and fol. 30. col. 1. and fol. 45. col. 1. In the old *Nizzachon*, at p. 82., the following is also written concerning the words of Isa 5:11, "Woe to those who rise early in the morning to pursue strong drink, and who linger into the night while wine inflames them": אלו הגלחים והכומרים שמשכימים ומעריבים בבית תרפותם: בשביל חוקם שקורין פריבנדה, that is: These are the *Gallachim* (or tonsured ones) and the *Cumarim*, who sit morning and evening in their houses of shame (that is, in the churches) on account of their stipends, which they call *Præbenden*. In particular, monks are called *Cumarim* because they enclose themselves in monasteries. The Pope, however, is called הכומר הגדול, that is, the great *Cúmar*, in Rabbi Mosche de Mircado's commentary on the Psalms, fol. 92. col. 3., on Ps 110, and is otherwise called אפיפיור *Affijor*. As for the origin of this word, I have not yet been able to find it anywhere, though I have taken great pains over the matter. If I recall correctly, Rabbi Salman Zevi writes in his Jewish Theriac that this word derives from פי יורה *pif jóreh*, that is, "his mouth teaches," since the Pope teaches the Roman Catholic Church what it is to do; but I do not at all believe this to be the true origin, and I hold rather that, in keeping with Jewish malice, which habitually mocks everything pertaining to Christians, something derisive is concealed within it. Whether it is perhaps intended to mean as much as אבי פעור *Afi Peor*, that is, the father of *Peor*, because Christ is called *Baal Peor* by Abarbanel, as was reported above at p. 78 and 79, and because the Pope is the head of the Roman Catholic Church and is called its father, remains an open question. It is certain enough that such a name contains something contemptible, which can be judged from the mocking names given to the Evangelists, Apostles, and others, as was shown in the preceding seventh chapter. The vicious minds of the Jews are unfathomable.

Second, they are called כומרי ישוע *Cúmere Jeschúa*, that is, idolatrous priests of Jesus. This appears in the aforementioned book *Májene jeschúa*, fol. 73. col. 2. in the eleventh *Májan*, in the fifth *Tamar*, where the following is written concerning the mother of Emperor Constantine the Great: ותפתחה האשה הזאת מהגמוני הנוצרים להאמין בדת ישוע ובתלמידיו והסיתה בנה להאמין בו ולשום צורת ישוע ושתי וערב על ניטו

that is, this woman was seduced by the Christian prelates into adopting the religion of Jesus and His disciples, and she persuaded her son to believe in Him and to place the image of Jesus with the cross upon his banners, and also to leave his entire land and realm, the great Rome, to the *Cúmere Jeschúa*, that is, to the idolatrous priests of Jesus. The very same is also read there at *fol. 85. col. 2.* in the twelfth *Májan*, in the fourth *Tamar*; and at *p. 91. col. 3.* at the end of the book they are likewise so named. Now, since the Christian clergy are called *Cumarim*, the clerical estate is called כומרות *Cumarúth*, as may be seen in the little book *Schevet Jehúda fol. 30. col. 1.* and found elsewhere as well.

Third, they are called כומרי אדום *Cúmere Edom*, that is, idolatrous priests of Edom; and this is found in *Abarbanel's* book *Maschmía jeschúa, fol. 74. col. 3.*, where, concerning the words of Zech 13:7, "And I will turn my hand against the little ones," the following is written: ראוי שיפרשו כפי זה הדרך על: כומרי אדום שדורשים להם אמונתם וכזביהם והם עצמם נקראים אצלם צעירים על ענותנותם ושפלותם that is, one must interpret this passage in this manner as referring to the *Cúmere Edóm*, that is, the idolatrous priests of Edom, who preach to them their faith and their lies, and these same ones are called "little" among them on account of their humility and lowliness. The aforementioned *Abarbanel* writes the very same thing in his commentary on chapter 13 of the prophet Zechariah, *fol. 294. col. 4.* And in *Rabbi Lipmann's Sépher Nizzáchon*, the following is read at *p. 174, numero 318*: אל יאמר אדם הואיל ואמרנו ר"ל התאוה והכבוד מוציאים את האדם מן העולם לא אאכול בשר ולא אשתה יין ואתענה תמיד ולא אשכוב עם אשה ולא אשב בדירה נאה ולא אלבוש כי אם שק כמו כומרי אדום עושים: that is, a person should not say: since our rabbis, of blessed memory, have said that lust (or desire) and honor drive a person out of this world, I will eat no meat and drink no wine, but will fast at all times; I will also not lie with a woman, nor dwell in a fine house, nor clothe myself in anything other than a sackcloth, as the *Cúmere Edóm*, that is, the idolatrous priests of Edom, do.

Fourth, they are called גלחים *Gallachím* (or *Gallochím*), that is, "the shorn ones," and in the singular number, or individual count, a single one is called גלח *Gallach*, that is, "a shorn one," and this word derives from גלח *galách* or *gillach*, which means to shear or to shear off. Concerning this, *Elias* writes in his *Tischbi fol. 17. col. 1.* as follows: נקראו גלחים לכך ראשם פאת מגלחים אלה הנוצרים לפי שהגוי' אלם הנוצרים מגלחים פאת ראשם לכך נקראו גלחים: that is, because the priests of the God of the Christians shear off the corner of their head, they are therefore called *Gallachím*, but a single one alone is called *Gállach*. The word *Gallachím* is, moreover, entirely common among the Jews, and it is found in the old *Nizzáchon p. 81.*, where it is written: הגלחים פותרין ושח גבהות אדם וגו' בגטי הדיח. תשובה כי על אלהותם נאמרה זה הפרשה כדכתיב בסמוך: that is, the *Gallachím* interpret the words of Isa 2:17, "that every height of men must bow down, etc.," as referring to the arrogant; but the answer to them is that this *Parascha*, or section, is said of their God (Jesus), as it is written (immediately thereafter): "And the splendor of men shall be humbled, but the idols He shall utterly root out." And at *p. 82.*, in that same work, concerning the words of Isa 5:8, "Woe to those who join house to house, etc.," it is written as follows: גם פרשה זו בעובדי ישו תוכל לפתרה על הגלחים והכומרים שתפסו בידם כל הארץ ומגיעים בית בבית ומקברים: that is, this verse can also be interpreted as referring to those who serve Jesus, namely the *Gallachim* and *Cumarim*, who seize all lands with their hands, joining house to house and field to field. It is likewise to be found there at *p. 144.*, and in the Talmudic tractate *Avoda sára fol. 2. col. 1.* in the *Tosephóth*, as well as at *fol. 50. col. 2.*, likewise in the *Tosephóth*.

The word *Gallach*, however, is found in the aforementioned old *Nizzáchon*, p. 252, where it is stated: המינים אומרים שהגלח תופש בידו גופו ועצמו של ישו בכל אשר היה נתלה בשתי וערב: that is, the heretics say that the *Gallach* holds with his hand the body, and Jesus himself entirely, just as He was hanged upon the cross. And the same is also found in Rabbi *Lipmann's Sépher Nizzáchon*, numero 112, and in the German-Hebrew booklet *Mikvéh Jisraël*, fol. 20, col. 1, numero 23, as well as in the aforementioned Talmudic tractate *Avoda Sára*, fol. 2, col. 1, and fol. 50, col. 2, in the *Tosephóth*. And in the booklet *Schévet Jehúda*, fol. 77, col. 1, one reads: שנת ק"עו גזרה מלכות הרשעה על עמנו שילכו: מצויינים בחותם נכר מ"ב שנה ולמעלה האנשים בכובעיהם והנשים בצעיפיהם ועוד הכבידו עולם ליתן לו כל בעל הבית שנת ק"עו גזרה מלכות הרשעה על עמנו שילכו: פשוטים בכל שנה לזמן חגם that is, in the year 176 (that is, in the year of Christ 1416), the godless kingdom issued a decree against our people, that from the twelfth year of age and upward they should go marked with a foreign sign, the men on their hats and the women on their veils. Their yoke was also made heavier thereby, in that every head of household was required to give six pennies each year to the *Gallach* of the city at the time of his feast. For this reason, the clergy is called גלחות *Gallachúth* (or *Gallóchus*), as can be seen in Rabbi *Jechiel's disputation*, p. 12 and 13, where one reads that when the convert *Nicholas*, who had disputed with him, demanded that he swear an oath to confirm his testimony, and the clergy who were present likewise demanded this, and the queen also requested of him that he comply with them, he gave her the following answer: אנא אדונתי מעולם לא נשבעתי ולא אתחיל להשבע עתה ואף אם אשבע לכל ריבוד וטענה אשר אני משיב שאינו כרצונו ושהוא נגד אמונתכם אז יקראני עברייני כי עברתי על שבועתי בעיני הגלחות האלו ועוד כתיב לא תשא את שם יי' אלהיך לשוא פירוש לחינם לדבר שאינו צורך ואף אמנם לא אכחד כי אגיד האמת המופלא ממני ידוע לאחרים שגדולים ממני that is, I beg my lady (with all due respect): I have never sworn an oath, and I will not begin now; and even if I were to swear to every word and argument to which I respond not according to his (that is, the aforementioned *Nicholas's*) liking, and which is contrary to your faith, he would nonetheless call me a transgressor (that is, a perjurer), and say that I had broken my oath before this *Gallachúth*, that is, the clergy. Moreover, it is written (Exod 20:7): You shall not take the name of the LORD your God in vain, that is, without cause and when necessity does not require it. Yet I will conceal nothing, but will declare the truth; and what I do not know, others know, who are twice as great (that is, twice as learned) as I, for I am the least among them all. Nor am I accustomed, as they are, to going in and out before this *Gallachúth* (or clergy) and disputing with it. In the aforementioned German-Hebrew booklet *Mikveh Jisraël*, however, fol. 17, col. 2, גלחא *Gallachá* is read in place of *Gallachúth*.

Because Christian clergy generally learn the Latin language, it is therefore called לשון גלחים *leschón Gallachím*, that is, the language of the tonsured, as can be seen in the old *Nizzáchon*, p. 154, 165, and 168; or לשון גלחות *leschón Gallachúth* (or *Galláchus*), as is found in the old *Nizzáchon* p. 168. They also call it לשון עבודה זרה *leschón avóda sára*, that is, the language of idolatry, as is plainly written in the book *Tóledóth Jizhak* fol. 57, col. 2, in the *Parascha Mischpatím*; or לשון טומאה *leschón túma*, that is, the language of impurity, or the impure language, as the convert Dieterich Schwab indicates in the first part of his Jewish Cloak, in the seventh chapter, p. 64, and as Samuel Friedrich Brenz indicates in his second chapter of the Stripped Jewish Snakeskin. In the aforementioned little book *Mikveh Jisraël*, however, all languages other than Hebrew are called גלחת *Gallacháth* (or *Galláchas*), as can be read there at fol. 2, col. 2, and fol. 3, col. 1. I have also myself frequently

heard among the Jews that they collectively call all our books, whether written in German, Latin, or any other language, *Galláchus Sephórim*, that is, *Galláchus* books.

Though not only Christian clergy, of whatever religion they may be, but also Turkish and all pagan priests are called *Gallachim* by the Jews, as can be read in the German-Hebrew booklet *Masseóth Binjamín*, or Benjamin's Travel Description, fol. 59. col. 1. and fol. 71. col. 2., as well as fol. 72. col. 1. and in the book *Emek hammélech* fol. 17. col. 1. under the Title *Scháär tikkúne hatteschúva*: yet the gentlemen clergy of the Roman Catholic Church are called this in particular, and I find in the Jewish books two reasons why they call them thus. The first is found in the diabolical blasphemous booklet *Toledóth Jeschu*, paginâ 21. The words of which were cited above in the fourth chapter, paginâ 192., where it is reported that when *Jesus* had been buried by *Judas* in his garden beneath a watercourse, he was subsequently dug up again, bound to a horse's tail, and dragged along, whereby his hair was also torn out; and in memory of this, the *Gallachim* among the Christians shave the hair from the middle of their heads. This matter has indeed been presented by *Friedrich Samuel Brenz* in his Jewish Stripped Snakeskin, in the first chapter, though with some alteration of the circumstances; but it has been denied in his customary manner, maliciously and against his conscience and better knowledge, by *Rabbi Salman Zevi* in his Jewish Theriac, in the first chapter, numero 8. fol. 6. col. 1.: however, *Friedrich Samuel Brenz* wrote the truth, as the aforementioned accursed booklet *Toledóth Jeschu* attests.

The second reason is found in the book *Zerór hammór*, Cracow printing, fol. 118. col. 3. and 4., in the Parascha *Haasinu*; however, in the Venice printing of the year 326, that is, by our calendar 1566, it has been omitted, and a blank space was left so that the matter could be written in there. The words in that place read as follows: השדים אין להם שער לפי שנבראו בערב שבת כפי שפירשתי באמרו אשר ברא אלהים לעשות ולא עשה כי כשקדש היום נשאר חסרים ולא נגמרה שערם ומלאכתם הוא אשר מצא את הימי במדבר הם השדים ולפי שנשארו חסרים מששת ימי בראשית נכתב הימים חסר יוד ולפי שאומת אדום וכל תועבותם הבלים הוא מכח השדים לכן הגלחים והכומרים מהם היו מגלחי ראשם ומניחים עטרה בראש כמו כתר ואותם שהם טמאים יותר כמו ההגמונים והאפיפיור מגלחים כל ראשם כמו עגולה ואין מניחים אלא מעט שער סביב האזנים לדמות עצמם לשדים שאין להם שער וכן כמו שאין בשדים ברכה כן מניחים אצל בית טעותם אילן סרק שאינו נושא פרי וכן ראוי להם גם כן שלא יולדו בנים ובנות, that is: The devils have no hair, because they were created on the eve of the Sabbath, as I have explained when it is said (Gen 2:3): which God created to make. He did not make them, however, for when He had sanctified the day (of the Sabbath), they remained incomplete, and their hair and their work were not finished; and this is that of which it is written (Gen 36:24): he (namely Ana) found the *Jemím* in the wilderness (which word means mule, but is here erroneously interpreted as referring to devils), which are the devils that remained incomplete from the six days of creation, and for this reason *Jemim* is written without the letter Yod. And since the Edomite people (that is, the Christians; in the copy printed at Venice in the year 327, that is, in the year of Christ 1567, instead of *Ummath Edom*, that is, the Edomite people, one reads *Ummath Paras u-Madai*, that is, the people of Persia and Media, in order thereby to conceal the matter) and all their abominations and vanities derive from the power of the devils, their *Gallachim* and *Cumarim* therefore shave their heads and leave on top of them what looks like a patch. But those who are very unclean, such as the prelates and the Pope, have their entire head shaved (or made bald) like a ball, and leave only a little hair around the ears, so as to make themselves resemble the devils, who have no hair. Likewise, just as there is no blessing in the devils, so they also place and plant beside

the house of their idol a barren tree that bears no fruit, and such a tree is fitting for them as well, since they beget no sons and daughters. These are the words of the book *Zerór hammór*. On this matter, Rabbi Menachem of Recanati also writes in his commentary on the Five Books of Moses, *fol. 149. col. 2.*, in the Parascha *Kedoschim*, as follows: הלא תראה כי הגוים אשר מדת הדין שופעת עליהם: וכפרט לכומרי עבודה זרה שרוח הטומאה שורה עליהם משחיתים הפאת הזקפה ראשם *Gójim*, that is, the heathens (understand, however, the Christians), over whom the attribute of judgment exerts its influence, and in particular the idolatrous priests, over whom the unclean spirit dwells, corrupt the ends (of their hair) by shaving their heads all around?

In the book of *D. Luther* which *Nicolaus Selneccerus* caused to be published concerning the Jews and their lies, and which was printed in Leipzig in the year 1577, it is written that they call Christian preachers נבלנים *Nablanim* (or *Nablónim*), that is, flayers; כלבים *Kelafim* (or *Kelóbim*), that is, dogs; and גנבים *gannavim* (or *gannóvim*), that is, thieves. The converted *Johann Adrian von Embden* likewise reports this in his letter of admonition and warning, *p. 28*, as does *Dieterich Schwabe* in his Jewish Cloak, in the seventh chapter of the first part, *p. 63*, stating that they call a preacher *Nablon*, that is, a flayer, from the word נבלה *nefélá*, which means a carcass. I believe all of this to be true as well, but I have neither heard it from them nor found it in their books. As for the word *Kelóbim*, that is, dogs, Christians are commonly called by this name among them, as will be demonstrated below in the sixteenth chapter of this first part.

Chapter XI.

In which it is shown how the Jews name the churches of the Christians, and what they otherwise write concerning them and the things found within them.

Rabbi *Bechai* writes in his commentary on the five books of Moses, *fol. 198. col. 1*, in the Parasha *Ekef*, on the words of Deut 7:26, “You shall have an abomination and a horror of it” (namely, of the idols), in the following manner: למדך הכתוב שחייב האדם לשקץ עבודה זרה להכירה בלשון גנאי, that is, Scripture teaches you hereby that a person is obligated to have an abomination toward an idol and to refer to it by a contemptuous name. Since they now regard Christian churches in general as houses of idolatry, as shall be shown in what follows, they likewise give them shameful and contemptuous names, and they call such a church:

Firstly, תועבה *Toēfa*, that is, an abomination (two or more they call in the plural תועבות *Toēfoth* (or *Toēfos*)). Concerning this, in the German-Hebrew book called *Brandspiegel*, in the 18th chapter, *fol. 68. col. 2.*, it is written as follows: דיינא דא חולטן האבן דאס זיי דיא קינדער טראגן מוסן אן אכטונג האבן דאס זיי דייא קינדער ניט וונטר גוים טראגן זייא וולטן נוא ביר איין תועבה טראגן אונ' גיגין מיט דן חמיין אונ' דאס קינד ולט איין גימהל חוס' גילופט אונ' חוס' וא' קסס דר חטיא הא' גלוסט וירד הנניין זולכי גיוואנהייט אין דער יוגנט עס צו that is, Those who keep maids to carry the children must take care that they do not carry the children among *Gojim* (understand: the Christians), lest they carry them before a *Toēfa* (that is, an abomination, namely a church) and go inside with them; and if the child were to see a painting and it pleased him, and he kissed the images and desired to go in again, such a habit in youth would lead him to all manner of evil. They also call it בית תועבה *Beth toēfoth* (or *Bes toēfos*), that is, a house of abominations, concerning which it is reported in the little book *Schévet Jehuda*, *fol. 84. col. 2.*, that on one occasion certain princes and prelates demanded of a pope that he should expel

the Jews, but they were unable to persuade him to do so, and the words read as follows: אחר זה: נתעצמו כל השרים וקצת מההגמונים ולא יכלו לנצח האפיפור עד שאחד מההגמונים נתייעץ משרתו שיעלילו על היהודים ש'שאחד מהם גנב צלם אחד של כסף מבית תועבתם וגו' that is, After this the princes, as well as some of the prelates, sought to strengthen their case with firm arguments, but they could not overcome the pope (and bring him around to their view), until one of the prelates had taken counsel with his servants that they should accuse the Jews of a wicked deed and say that one of them had stolen a silver image from their *Bes toëfos*, that is, house of abominations, &c. In the old *Nizzáchon*, at p. 196, the following is also read: הצלמים שבבתי תועבותם וכל כלי תשמיש ע"ז כגון קלוקן וכלבים למה מטבילין אותם וכי יש להם רוח ונפש: that is, Why do they baptize the images that are in their *Battë toëfóth* (or *toëfos*), that is, houses of abominations, as well as all vessels belonging to idolatrous worship, such as the bells and the *Kelófim*, that is, the dogs (understand: the chalices, which are called כלבים *Kelófim*, that is, dogs, instead of the German word *Kelch* or the Hebrew word כלים *Kélim*, which means vessel, in a malicious manner, for the purpose of mocking them, as will be shown in the following twelfth chapter)? Do they then have a breath and a soul?

We can thus see from this that the converted Friedrich Samuel Brenz, in his *Jüdischer abgestreiffter Schlangenbalg* ("Jewish Shed Snakeskin"), in the second chapter, p. 9, and Dieterich Schwab in his *Jüdischer Deckmantel* ("Jewish Cloak"), in the seventh chapter of the first part, as well as Johann Adrian in his open letter, p. 29, have written the plain truth when they report that the Jews call a Christian church *Toëfa*. To be sure, the frivolous scoundrel Rabbi Salman Zevi, in his *Jüdischer Theriack* ("Jewish Theriac"), in the second chapter, *num.* 19, *fol.* 12, *col.* 2, wishes to deny this in his customary fashion, stating against the aforementioned Friedrich Samuel Brenz: אומר שרייבט מיין קינד: ווו זאג איך דס עם הורייך וומס דס וורט ורקערט. איר זאגן würdig מיר תועבה דס ווייז רייטס ניקס מיט מיחר אונ דוך צו זומר שול הויך תיבה היוד לפני התיבה להתפלל דס מען ווער דס גיט וור בעטן. איר הייסן איין בימה וודר הויך ווירוף אן מתפלל זיין תיבה ווו זאג אן ווק זאגן לו וירר קירכן תיבה ובר ניט מיט דעם עיין ותועבה מרגריטה מיין אונד שרייבט דס, דס זעלברט בספרו. ובר בוואת דער גיין אן הייט מרי קירכן בית תפלתם דס מעי that is: "The apostate writes that we call a church *Toëfa*, which in German means 'worthless and unworthy'; so I say that the *Idiot* (that is, the ignorant person) has distorted the word for us. We also call our synagogue תיבה *Téfa*, that is, 'He who goes before the עמוד *ammud* (that is, the pillar) to pray.' We call a *Bima*, or elevated platform upon which one prays, *Téfa*, and so one may also call their churches *Téfa*, but not with the letter ע *Ajin* (תועבה *Toëfa*).” Antonius Margarita, an apostate, himself writes this in his book: "But in truth, the common man calls their churches *Beth tephillathám* (or *Bes tephillásam*), that is, the house of their prayer."

This is, however, a hollow evasion on the part of *Rabbi Salman Zevi*, for the Jews never call their synagogue *téva*, but only the place within the synagogue where the book of the Law rests *téva*, which word means a chest or box, because the book of the Law is kept therein as if in a chest; and the wicked fellow intends in this manner to craftily persuade the Christians, since there is but a slight difference in pronunciation between *téfa* and *toëfa*, that they should not believe that a Christian church is mockingly named by them, even though the untruth of his statement has been proven by me from the Jews' own books.

Second, they call a Christian church בית עבודה זרה *Beth* (or *Bes*) *avóda sára*, that is, a house of idolatry, or an idolatrous house; and this is found in Rabbi Mosche bar Majemon's *Commentario*,

or commentary, on the *Mishna* of the Talmudic tractate *Avóda sára*, fol. 78, col. 4 of the Amsterdam Talmud, where he writes as follows: בית תיפלה שהוא בית עבודה זרה בלא ספק אותה העיר אסור לעבור בה בכונה וכל שכן לדור בה אבל אנחנו תחת ידיהם בעוונותינו ושוכנים בארצם אנוסים ותקיים בנו מה שנאמר ועבדתם שם אלהים אחרים מעשה ידי אדם עץ ואבן : ואם העיר דינה כן קל וחומר דין בית that is, You must know that, without any doubt, every city of the Christian people in which they have a *Beth* (or *Bes*) *tiphla* (that is, a house of tastelessness or foolishness), which is a *Beth avóda sára*, that is, a house of idolatry, is forbidden to pass through deliberately, and much more so to dwell therein. We are, however, under their power on account of our sins, and dwell in their land under compulsion, and that which is said (Deut 4:28) is fulfilled in us: There you will serve other gods, which are the work of human hands, wood and stone. Now if such a judgment is passed upon a city, how much more is this to be observed with respect to a *Beth avóda sára*, that is, a house of idolatry (or an idolatrous house) itself, which is so forbidden to us that we may scarcely look upon it, to say nothing of entering it. These are the words of Rabbi Mosche bar Majemon.

It is also read in the little book *Schévet Jehúda*, fol. 62. col. 1., that there was once a great famine, and many Jewish boys had themselves baptized in order to obtain bread. The words read as follows: בגלות ספרד הגיעו ספינות למחוז איטליא וגם שם הרעב כבד ובספינות דבר עצום ולא היו העניים יודעים לעשות מה לעשות ולסוף יצאו אבל אנשי העיריות לא היו מניחים אותם לכנס והלכו למחוז גינובא וגם שם הרעב בארץ אבל הגוים הניחום לבא בעיר הנערים לא היו יכולין לסבול והיו הולכין לבית העבודה זרה להמיר דת שיתנו להם מעט לחם ורבים מהערלים היו הולכים בשווקים ועץ ישו בידם ומעט לחם בידם השנית והיו אומרים לבחורי ישראל אם תשתחו לו הרי פת that is, concerning those (Jews) who were in *Hispania* in *exilio*, or in misery: ships landed at the borders or seaports of *Italy*, but there too was a great famine, and in the ships a mighty plague, and the wretched people did not know what they should do. At last they disembarked, and when the people in the cities would not let them in, they made their way to the port of *Genoa*, where likewise there was a famine in the land, yet the inhabitants allowed them to enter the city. The young boys, however, could not endure the hunger, and went into the *Beth* (or *Bes*) *avoda sara*, that is, the house of idolatry, to change their religion, so that they might be given a little bread; and many of the uncircumcised (that is, the Christians) went through the streets with a *Crucifix* in one hand and a little bread in the other, and said to the Israelite boys: if you bow down before this, behold, you shall receive bread. And in this manner many were *geschmaddet* (that is, baptized, as may be seen in the following twelfth chapter on baptism) and were mingled among the *Gojim*, that is, the heathens.

Two or more churches, however, are called *Bätte avoda sara*, that is, houses of idolatry, as can be read in the old *Nizzachon* on pages 241 and 242, where it is written as follows: שאול למינים אתם ידעתם כי אדם המרת טמא הוא ומטמא נושאין ונוגעין וכל אשר באוהל אשר הוא שם ואתם מטמאין כהן כל שעה that is, Ask the heretics (namely the Christians): you know well that a dead person is unclean, and that he defiles those who carry him and touch him, as well as everything that is in the tent in which he lies; but you defile the priest at all times and bring him into your *Bätte avoda sara*, that is, your houses of idolatry. Immediately thereafter, the words of Isa 65:4, concerning those who sit among the graves and eat swine's flesh and broth of abominable things, are expounded as follows: היושבים בקברים שקוברים פגריהם בבתי ע"ז שלהם ומטמאין את עצמן ומי הם שעושים that is, Those who sit among the graves are those who bury their carrion

(that is, their dead, who are here called carrion by way of contempt) in their *Bätte avoda sara*, that is, in their houses of idolatry, and defile themselves. But who are these? Those who do such things: they are the ones who eat swine's flesh, namely the Christians.

Third, they call it בית עבודת אלילים *Beth avodáth* (or *Bes avódas*) *elilim*, that is, a house of idol worship, and this is read in the *Sépher chasidim*, numero 431, in these words: כשבא אדם לעשות חלונות לביתו לא יעשה כנגד בית עבודת אלילים שבשעתה נראה כמשתחוה ועוד שזהיר פונה בנגד ע"א וכתוב אל תפנו אל האלילים, that is: When a man makes windows in his house, he shall not make them facing the house of idol worship, for when he opens one, it has the appearance as though he were bowing down before it. Moreover, he would always be looking toward the idol, whereas it is written (Lev 19:4): You shall not turn yourselves toward idols. And at numero 435 of the same work, the following is read: איש אחד הלך בבית עבודת אלילים ונתחרט שאל לזקן להורות לו מה לעשות א"ל באותו יום היה כך וכך בכל שנה, that is: There was once a man who had gone into a *Beth avodath elilim*, and he afterward repented of it, and asked an elder to instruct him as to what he should do; whereupon the elder told him: on such a day, such and such a thing happened; you must fast every year on that day, and he did so. After this follows: יהודי אחד הלך בחצר בית עבודת אלילים כשיצא שמע בת קול שאמרה, ואותי השלכת אחרי גוך והתענה כל ימיו, that is: A Jew once went into the forecourt of a *Beth avodáth elilim*, that is, of an idolatrous house, and as he went out again, he heard a voice from heaven, which said: you have cast me behind your back, and he fasted all the days of his life. The like is also found there at numero 436 and 437, as well as in the book *Jore déo*, numero 143, fol. 116, col. 1, where in place of the above, בית אלילים *Beth elilim*, that is, a house of idols, is likewise read.

Fourth, they call it בית הטיפלה *Beth* (or *Bes*) *hattiphla*, that is, a house of insipidity or foolishness, instead of בית התפילה *Beth* (or *Bes*) *hattephilla*, which means a house of prayer; and they use the mocking word *tiphla* in place of *tephilla*, as can be clearly seen from what was adduced in connection with the preceding second name they give to our churches, from *Rabbi Moshe bar Maimon's* commentary on the Mishnah of the Talmudic tractate *Avóda sára*. They also call it בית תפלות *Beth tiphloth* (or *Bes tiphlus*), as can be read in the *Sépher chasidim*, no. 433, where without any doubt the word נוצרים *Nózerim*, which means Christians, must be understood in place of מצרים *Mizrim*, that is, Egyptians; and the most learned *Buxtorf* writes in his Chaldean,

Chaldaic, Rabbinic, and Talmudic *Lexicon*, under the root word תפל *Tafäl*, that he had often heard with his own ears that the Jews had called a Christian church by this name.

Most often, however, they refer to it with a single word, תיפלה *Tiphla*, that is, an absurdity and foolishness, because they hold that nothing but absurd and foolish things are done therein. This contemptuous name appears in the book *Mäjene jeschuà fol. 75. col. 4.*, in the eleventh *Majan*, in the fifth *Tamar*, where it is stated that when the Ishmaelites, that is, the Turks, were masters of the city of Jerusalem, it had always been permitted to the Jews to offer their prayers there in place of sacrifices: עד שפשט יד אדום ולכדוה מיד הישמעאלים ועשו שם תיפלה להם העמידו שם פסיליהם ומנעו ישראל: מלהתפלל במקום ההוא ותחזק השקוץ משוממם על קבורת ישוע אלהיהם, that is: Until the power of *Edom* (that is, of the Christians) gained the upper hand, and they conquered it from the Ishmaelites, and made therein a *Tifla* (that is, a church), into which they placed their images, and forbade the Israelites to pray in that place, and also erected the desolate abomination over the grave of *Jesus* their *God*. Likewise, in the Judeo-German booklet *Masseóth Benjamin* (or *Masseos Binjomin*) fol. 45. col. 2.,

St. Peter's Church in Rome is named thus, and the words read as follows: רום איז גיטיילט אין דוויי: חלקים לויפן דאס וואייר האקיס דורך זייבד דרדורך אינמי טיטם איז תיפלה פייטס אין דעם פאדערסט חלק פון אמוק that is, Rome is divided into two parts, and the Tiber runs between both parts. St. Peter's *Tifla* is in the front part of the place. And at *fol. 46. col. 1.* there is written of St. Stephen's Church there as follows: חוך שטיט אן דער תיפלה לאטרננין דיו צורה פון שמשון that is, In the *Tifla* of St. Stephen's stand copper pillars in a chapel. Soon thereafter follows: חוך שטיט אן דער תיפלה לאטרננין דיו צורה פון שמשון that is, There also stands at the Lateran *Tifla* the image of the mighty Samson, with a stone pillar in his hand. And at *fol. 53. col. 2.* there is written of the church in Jerusalem: פייטערס זכטן אן דא איין גרוסי תיפלה וועלכז אן נענט דאס קבר פון דעם מוהן דא הים דא קוון גיט פון ארבע: that is, Further one sees there a great *Tifla*, which they call the grave of that man (that is, Christ); thither they come from the four corners of the world to visit the grave. The same is also to be found there at *fol. 52. col. 1.*, *fol. 54. col. 1.*, and *fol. 55. col. 1.* Turkish churches are also named in this manner, as may be read in the aforementioned booklet *Masseôth Benjamin fol. 49. col. 1.* three times, and at *fol. 60. col. 1.* and *fol. 56. col. 1.*, as well as in the Judeo-German booklet *Mikveh Jisraël*, *fol. 25. col. 2.*; and in the same manner a Mexican church is likewise so called in the said booklet *Mikveh Jisraël*, *fol. 13. col. 1.*, and in the booklet *Geliloth erez Jisraël* another heathen church is called by the same name.

Here I must also point out a great lie, which is found in the *Maase-Book*, in the 240th chapter, concerning the *Emiranus* Church in Mainz, where the following is written: מעשה הין געשעהן מיין טייל: זאגט עז זיין צו אאכן געשעהן חול' אונ' דאז טייל זאגן עז זיין צו רעגנשבורג געשעהן פון איין קעסטלונגן רבי דער חוט גהייסן רבי עמרם דער חסיד הין צו אאכן דא הייאן גיווען. נון איז דער רבי געגן חול' חוט ישיבה גהאלטן צו קעלן אס ריין. וויא ער חיו גזעסן צו קעלן ווער ער גערן בייא זיין עלטרן צו אאכן שיקט ער חין זיין קרממקייט נאך זיין תלמידים אונ' זאגט זיין תלמידים זוא זאמטן מיין לו אאכן לו קבורת פאן בייא זיין עלטרן ספרטכן זיין תלמידים ווידר חיו דו קעגן איר מיט טאן דען ש מיו זייני גרוסי מכנה א ווייט צו פירן ספרטכן רבי עמרם ווידר ווען איך גשטורבן בין זו זייט איך אטהר חול' לאגט איך מיין איין חרון חול' דר נאך סטעלט דען חרון מיין איין קליין שיפליין אונ' דאז וואסר אול' לאזט לו וסך אליין גיין וואו עז הין וויל. וויא דער רבי עמרם גיסטורבן וואר ווארן זיין מיין אטהר חול' טעטן אין איין חרון חול' טעטן דען חרון מיין דו סיפליין חויד דו וואסר דא חוב דו שיפליין חן לו גין ביז עז קען אאכן קמט חן דיא סטאט. וויא נון דיא לייט זאכן דאז גרוס אונדער חיו מיין דא זאשן זיין דר לו חול' זאכן דו גרס וואונדער וויא דא איין חז מיין איין חרון אונ' דו ספרטכן זיין דא אל גוויס עפיו הייליגס זיין חול' בעגערט אן ווא חיון לו קבורה טאן חול' דיא לייט גינגן הין חול' גריפן נאך דען סיפליין דו זול דו שיפליין ה נטר זיך דו גינגן דיא כותים הין חול' זאטן צו דען הגמון פאן אאכן דו קמט דיא גנץ סטאט לו זואן חן ריין יהודים חול' כותים להבדיל דורך אנדר אונ' וויא נון דין ריין יהודים חן פחרטן דו ריין קומן אול' וואוטן זעהן דו גרוס וואונדער דו גינג דו סיפליין לו דען יהודים לו. דו וואוטן דיא כותים ווידר נאך דען סיפליין גריפן דו קונטן זיא ניט דען זו מוסט. דו דיא כותים נאך דען סיפליין גריפן פלוג דו סיפליין הינטר זיך ביז דו אן סיינפרליך איך דו דאז סיין לו דען יהודים בעגערט חונ' ניט לו כותים דו רוסטן דיא כותים חונ' דיא יהודים גיט מיין סייך חול' זעלס וואו מיין סייך חיו דו געיהעט דו וסך לו דען יהודים דו גינגן דיוא יהודים חון דיא סייך חייך חול' טעטן דען חרון חויד דו וואר חין חרון מיין אה חול' מיין בריף לאג בייא מיין דו סטונד דרינגן גשריבן איין ליבן ברידער איד פריינד איר יהודים פון ק"ק אאכן חול' חיר בין לו חייך קומן דען איך בין גיסטורבן לו ק"ק קעלן חול' חיר ביגער מיר וואוטט איך קובר זיין בייא איין עלטרן דיא ליגן חן לו אאכן חול' לו חייך חון פיין סלוק חול' לאנג זעב טאג דו ביגערט עמ-ם. חול' וויא דיא יהודים דען בריף זוכן דא הובן זיא אול' חן לו טרויארן חול' טעטן דען חרון הרויס חויד דו לאנד דו טריבן כותים לו עסונקייט חול' סטעקן זיך איבר יהודים חול' טלמגן זיא חבר דיא כותים קונטן דען חרון ניט פן דער סטאט ברענגן זו בדור גיבט דער הגמון פאן אאכן אן וואט דען חרון דו פרהטן דו ער כיש הין וועק וער גפירט פון דען יהודים חול' דער הגמון בויאט חיון תיפה דריבר דיא וואר גיואונדערגרוס דו טריבן דיוא יהודים גרוס פטרנוות מיט ביט דו זיא

דען חרון אעכטן מצחן חבר עז העלפֿט חז ניט חול' חויך דען הייטיגן טאג הייסט נוך מיין תיפֿה טאמ עמרם. חול' חוי רכט קמט דער רבי עמרם פיין חלום לו זייני בחורים חול' זאגט ווידר זיא ביגראבט איך בייא מיין עלטרן דז דו ריא בחורים לו אאכן הורטן ווארן זיא גאר טרויריג חונ' גינגן בייא נכט חוי דר סטאט חול' נהמן דען דער גנב פֿון דער תורה ווא' טעטן און ווייסן קיינר הן ווא' גינגן הן ווא' כמאן רבי עמרם וויז רען חרון ווא' ליגן רען גנב אן דיא שטאט ווא' טעטן רבי עמרם צו קבורה וייט צו בייט זיין עלטרן ווא' הק"בה וויה יהודים אלו בלייב אין טורי that is: A story occurred, some say it happened in *Mainz*, and some report that it took place in *Regensburg*, concerning an excellent *Rabbi* who was called *Rabbi Amram* the pious, and who was a native of *Mainz*. This *Rabbi* went and held a high school in *Cologne on the Rhine*; and when he was in *Cologne*, he wished very much to be with his parents in *Mainz*, and in his illness he sent for his disciples and said to them that they should bury him in *Mainz* with his parents. His disciples, however, said to him: we cannot do this, for it is too great a danger to carry him so far. *Rabbi Amram* replied to this: when I am dead, cleanse me and lay me in a coffin, and then place the coffin in a small boat upon the water, and let the boat go wherever it will. When *Rabbi Amram* had died, they cleansed him and laid him in a coffin, and placed the coffin in a small boat upon the water; then the boat began to move, until it came to the city of *Mainz*. When the people saw the great miracle with the boat, they ran to it to behold the great wonder, how a dead man lay there in a coffin. Then they said: this must certainly be something holy, and they desired that he should be buried; and the people went and reached for the boat, whereupon the boat moved backward. Thereupon the *Cuthim* or *Cusion*, that is, the *Cutheans* (namely) the *Christians*, as will be shown in greater detail below in the 16th chapter of this first part, went and told the Bishop of *Mainz*. Then the whole city came running to the Rhine, Jews and *Cutheans* (or *Christians*), among whom a distinction must nonetheless be made (for the Jews are very holy people), all mingled together. When the Jews came to the bank of the Rhine and wished to see the great miracle, the boat moved toward the Jews. Thereupon the *Cutheans* (or *Christians*) again wanted to reach for the boat, but they could not; for as often as the *Cutheans* reached for the boat, it fled backward, until it was plainly seen that it was making for the Jews and not for the *Cutheans*. Then the *Cutheans* called out to the Jews: go into the boat and see what is in it. Thereupon it drew near to the Jews, and they went in and opened the coffin; there was a dead man inside, and a letter lay with him, in which was written thus: My dear brothers and friends, you Jews of the holy congregation of *Mainz*, I have come to you, for I died in the holy congregation of *Cologne*, and I desire that you may bury me with my parents, who also lie in *Mainz*, and I wish you much happiness and long life; this is the desire of *Amram*. After the Jews had seen the letter, they all began to mourn and took the coffin out onto the land; then the *Cutheans* (or *Christians*) committed a great act of shamelessness, overpowered the Jews, and beat them. The *Cutheans* could not, however, move the coffin from the spot so quickly, and so the Bishop of *Mainz* commanded that the coffin should be secured there so that it could not be carried away by the Jews. And the Bishop had a *tifla* built over it, which was exceedingly large; the Jews, however, applied great diligence and pleaded that they might take the coffin, but all of it was to no avail; and to this very day there is still a *tifla* called טומאת עמרם *Tumas Amram*, that is, Amram's Impurity (Church). And every night *Rabbi Amram* came in a dream to his students and spoke to them: bury me with my parents. When the students in *Mainz* heard this, they were very sorrowful, and went out of the city by night, and took a thief from the gallows, dressed him in white clothes, and went and took *Amram* out of the coffin, and laid the thief in his place, and buried *Rabbi Amram* with his parents; and the holy blessed God delivered the

Jews, and the matter remained secret. These are the words of the *Maase-Book*, and they are also found in the aforementioned manner in the book *Schalscheleth hakkabbála*, fol. 27, col. 2, in the Hebrew language. We thus see clearly from this that *Dieterich Schwabe* in his *Jewish Cloak*, at the beginning of the 7th chapter of the first part, as also *Johann Adrian* in his epistle, p. 30, reported the plain truth when they wrote that the Jews call a Christian church *tifla*.

Fifth, they call a church בית התורפה *Beth* (or *Bes*) *hatturpa*, that is, *domum turpitudinis*, a shameful house, or house of shame, or בית התורפות *Beth hatturpoth*, that is, a house of shame, or also simply with one word תורפה *turpa*, that is, a shame, or shameful thing; and in the *plurali numero*, or plural number, בתי תורפות *Batté turpóth* (or *turpos*) or also simply תורפות *turpóth*, or *turpos*. Concerning this, *Elias* writes in his *Tischbi*, fol. 87. col. 2., under the root word תרף *taráf*, as follows: בית התורפה וקלסה, פירוש בית עבודה זרה וקורין לו כן לשון לעג וקלסה, that is, *Beth hatturpa*, a house of shame, signifies as much as *Beth avóda sára*, that is, a house of idolatry, and it is called thus in mockery and contempt. *Rabbi Mosche bar Majemon* also writes concerning this word in his commentary on the *Mishna*, in the Talmudic tractate *Avoda sara*, fol. 79. col. 2. of the Amsterdam Talmud, as follows: הוא כיני דרך בזיון לבתי עבודת זרה שהולכין להם ולפיכך נקראו התועים ההולכים בתורפות, that is, this is a name given contemptuously to the idolatrous houses into which they (namely the *Gojim*, meaning the Christians or heathens) go; therefore such erring people are called *Holechim beturpoth*, that is, people who go into the houses of shame. In the old *Nizzachon*, there stand on p. 82., concerning the words of Isa 5:11, "Woe to those who rise early in the morning to pursue strong drink, and sit until night, so that wine inflames them," these words: אילו הגלחים והכומרים שמשכימים ומעריבים בבית תורפות, that is, this refers to the *Gallachim*, that is, the tonsured ones, and the *Cumarim*, that is, the idolatrous priests, who sit early and late in their *Batté hatturpoth*, that is, their houses of shame. And on p. 134., the following stands in the same work: מה שאומרים כי הפסילים אשר בבתי תורפותם לפי שהם אלוהותם לפיכך הם מכבדין אותם באלהים הלא הוא אומר אני יי' הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים (the Christians) say that they honor the images which are in their *Batté hatturpoth*, that is, houses of shame, as God, because they are their gods; yet God says (Isa 42:8): "I am the LORD, this is my name, and I will not give my glory to another, nor my praise to images." In the little book called *Sepher Serubabel*, a church is also called בית התורף *Beth hattoref*, as can be seen from the words excerpted from it below in Chapter 11 of Part 2, in the section dealing with *Armillo*, and this signifies exactly the same as the aforementioned *Beth hatturpa*, namely a house of shame. Likewise, in the book *Or chadach*, fol. 39. col. 1., *Beth turpa* and *Batté turpoth* (or *turpos*) are found in this same sense. And in the *Sepher mizvoth gadol* of *Rabbi Mosche Mikkozi*, one reads at fol. 10. col. 2.: גרסינן בפרק שני דעבודה זרה אמר שמואל גוי ההולך לתורפות בהליכה אסור לשאת ולתת עמו בחזרה מותר, that is, we learn in the second chapter of the tractate *Avoda sara* that *Samuel* said it is forbidden to associate or do business with a *Goi* or Christian who goes to the *Turpoth*, that is, houses of shame, but that upon his return it is permitted.

Sixth, they call it בית הכסא *Beth* (or *Bes*) *hakkisse*, that is, with all due respect, a privy, or *Seeret*, as can be seen in the Talmudic tractate *Temura* fol. 128. col. 2. in Rabbi Solomon Jarchi's commentary on the word בית כריא *Beth carja*, by which a church is also understood, where he writes: בית הכסא that is, *Beth cárja* is as much as *Beth hakkisse*. We thus see from this that the converted *Johann Adrian* wrote the truth in his epistle, p. 29, when he confronts the Jews with the fact that they call a Christian church *Beth* (or *Bes*) *hakkisse*. Likewise, the pious Philipp Johann Bleibtreu,

already converted to the Christian religion 27 years ago and residing here in Frankfurt, confesses in his little book, which he calls the Enlightened *Meir*, p. 61, that whenever, during his time in Judaism, he passed by a Christian church and heard the Christians singing, he would say that the *Gójim*, that is, the heathens, are in the *Beth hakkisse*, that is, in the privy. Therefore, there is also no reason to doubt the truth of what Dieterich Schwab reports in his oft-mentioned Jewish Cloak, in the first part, at the beginning of the 7th chapter, as well as what Friedrich Samuel Brenz indicates in the 2nd chapter of his Stripped Jewish Snakeskin, inasmuch as the former reports that they call a Christian church בית המחצא *Beth* (or *Bes*) *hammóza*, while the latter charges them with calling it מושב *Móschab*, both of which words also mean a privy and signify as much as *Beth hakkisse*.

The godless Jews, however, call a church by that name because they regard it as no better than a privy, and if it were in their power, they would make it into exactly that, just as is read in 2 Kgs 10:27 concerning the temple of Baal, that it was made into a privy, which was done in contempt of the idol and of idolatry. But since the Jews cannot do this in practice to Christian churches, it is done by them in their wanton minds and their evil thoughts. Indeed, a person who has his house next to a church is permitted, or rather commanded, to build a privy against it, concerning which the book *Toledóth* (or *Tóledos*) *Adam vechávva*, in the fifth part, fol. 159, col. 1, teaches as follows: מי שיש לו כותל סמוך לעבודה זרה ונפל אסור לבנותו ומניח ריח בינו ובין עבודה זרה ד' אמות ואם הבוטל מחצה שלו ומחצה לעבודה זרה מניח מן היסוד שלו שני אמות ושני אמות אחרות בינם בתוך שלו כי השתים מיסוד הכותל הם מעבודה זרה וריח האמור הד' שמניח בינו לבין ע"ז מניח שם קנזים שלא ישתמשו שם בני ע"ז או בית הכסא לתינוקות שאינו יכול לעשותו בית הכסא לגדולים משום צניעות הנכנסין לעבודה זרה: that is, whoever has a wall or partition close to an idol (meaning a church given over to idolatry, as is expressly stated in the book *Schylchan áruch*, in the section *Jóre dea*, numer. 143) and it collapses, he is forbidden to rebuild it, and he leaves a space of four cubits between himself and the idol. But if the wall or partition belongs half to him and half to the idolatrous church, then he leaves two cubits from his foundation and withdraws (or steps back) two cubits further onto his own ground, since the two cubits from the foundation of the wall or partition belong to the idolatrous building. In the space of the four cubits, however, which he leaves between himself and the idolatrous church, he places thorns, so that the idolatrous people may not make use of it; or he makes a *Beth hakkisse* there for the children, that is, a privy in that place, since he cannot make one there for adults, on account of the modesty (and sense of shame) toward those who enter the idol's house. In the aforementioned passage of the book *Jóre dea*, this is likewise to be found at numero 149, from which the disposition of the Jews toward Christian churches can be seen more than sufficiently.

Seventh, they call it בי אבדן *Be afédan*, that is, a house of destruction or ruin. In the Talmudic tractate *Shabbath*, fol. 116, col. 1, this term signifies a schoolhouse in which Christians in former times taught and disputed against the Jews, where it is written as follows: רב לא אזיל לבי אבדן וכל שבן לבי נצרפי שמואל לבי נצרפי לא אזיל לבי אבדן אמרו ליה לרבא מאי טעמא לא אתית לבי אבדן אהו דיקלא פלניא : That is: the *Rab* did not go into the *Be afédan*, much less into the *Be nízrefe*, that is, the house of cast images. *Samuel* did not go into the house of cast images, but did go into the *Be afédan*. They (the Christians) said to *Rabba*: why do you not come into the *Be afédan*? He answered them, however, that such-and-such a palm tree stands in the way, which is troublesome to me (to walk over its roots, which make the path uneven; and when they said to him) we will uproot it, (he answered) its place (where it stands) is troublesome to me (to walk over).

What *Be afédan* means here is to be seen from *Rabbi Solomon Jarchi's* commentary, or exposition on this passage, where he states: *בי אבידן*: that is, the heretics (understand: the Christians) have written books for themselves in order to dispute with the Israelites, and the place where they disputed is called *Be afédan*. That a Christian church is also called by this name is to be seen from the Talmudic tractate *Avóda Sara*, fol. 17, col. 2, where the aforementioned *Rabbi Solomon Jarchi* writes the following concerning *Be afédan*, which appears there: *בי אבידן בית שאוכלין ושותין לכבוד עבודה זרה ומזבלין זיבול לעבודה זרה*: That is, the *Be afédan* is a house in which they eat and drink in honor of the idol, and spread dung upon it (that is, offer a sacrifice, and the word *mesabbelin sibbul*, meaning to spread dung, is used maliciously in place of *mesabbechin sevach*, that is, to offer a sacrifice, as the highest form of mockery, through a substitution of words customary among the Jews), and they attend to its affairs in order to know what is required for them, and give voluntary gifts. The mocking words *umesabbelin sibbul*, however, are understood to refer to the practice of the holy Lord's Supper, which takes place in the church and not in the school, as shall be shown in greater detail in the twelfth chapter immediately following.

Eighth, a cathedral church is mockingly called *תהום Tehóm*, meaning "an abyss," through a contemptuous alteration of the word *Dom*; this is done without doubt because they hold that those who enter it descend into the abyss of hell, or because they wish that such a building might sink into the abyss. It is not only permitted to them but also commanded to mock the churches before Christians with such contemptuous names; hence, in *Bechai's* commentary on the Five Books of Moses, fol. 198. col. 1., in the Parasha *Vehajá ékef*, on the words already cited above at the beginning of this chapter concerning Deut 7:26, "You shall have an abhorrence and a horror of it (namely, of idols)," the following is taught: *למדך הכתוב שחייב האדם לשקץ ע"ז ולהגדה בלשון גנאי אם היה שמה בית גליא* שהוא לשון גובה קורין אותה בית כריא שהוא לשון עומק ושפלות וכן אמרו עוד כל ליצנותא אסורה חוץ מליצנותא דעבודה זרה דשריא שנאמר כרע בל קורס נבו that is: Scripture teaches you hereby that a person is obligated to have an abhorrence and a revulsion toward an idol or idolatry; when an idolatrous church is called *בית גליא Beth (or Bes) gálja*, which means a high house, he shall call it *Beth cárja*, that is, a deep and low house. Thus they (namely the Rabbis) have also further said that all mockery is forbidden except the mockery of idolatry, which is permitted, as it is said (Isa 46:1): Bel is bowed down, Nebo has fallen. And in the *Aruch* or Lexicon of *Rabbi Nathan*, fol. 23. col. 1., under *Beth gálja*, the following is written: *בתמורה בראש גמרא דפרק כל האסורין בית גליא קורין אותו בית כריא פירוש בית גליא שם גבוהות כמו גל שמכין לה בית כריא שתפל לשוחה כמו כח שחחו ואמר לה גליא לשון שמחה ומכרה ליה גליא שהכלה מן העולם ואמר לה בית צליא גלויה ומפורסמת בית כליא שנתכלה ולא תראה פ"א בית גריא קורין אותו בית כריא פ"י גריא* that is: In (the Talmudic tractate) *Temura*, at the beginning of the *Gemara* of the chapter (which begins) *Col haasurin* (fol. 128. of the Amsterdam edition, or according to others fol. 28. col. 1.): When a church is called *Beth gálja*, one calls it *Beth cárja*; and *Beth gálja* means a height (or a high and elevated place), like the word *gal* (which means a heap, because it is high). It is called *Beth cárja*, however (from *Cará*, meaning to dig, since it is thereby wished) that it should fall into the pit, as it is read (Jer 18:22): *Cáru schucha*, that is, they have dug a pit. When it is also called *Gálja*, which means a joy (from *gil*, which means to rejoice), it is called *Caljá* (from *Calá*, which means to perish, to be annihilated and destroyed), because it will perish from the world and be destroyed. It is also called *Beth cálja* instead of *Beth gálja*, that is, an open or public house, because it shall perish and no longer be seen. It is also explained in another

way, and it is called *Beth gádja*, that is, a house of a goat, as well as *Beth chárja*, that is, a pigsty; for in the Greek language a pig is called χοῖρος *Choiros*. These are the words of *Rabbi Nathan*.

That a cathedral church is mockingly called *Tehóm* in precisely this manner, that is, an abyss, can be seen from the old *Nizzáchon*, p. 41 and 42, where it is written as follows: מעשה ברבי קלונימוס בשפירא: ששלח אחרי מלך הינריך הרשע אחרי כלותו לבנות את התהום המכועד (ר"ל בית הכנסת היפה שקורין בלשון אשכנז בשפירא ואמר לו בנין בית המקדש מה היה רבואת יותר מזה שכתבו עליו כמה ספרים א"ל אדני אם תרשיני לדבר ותשבע לי שלא להרע לי אבאר לך ו א"ל בשבעותי סמוך על אמונתי ועל ממלכתי שלא יאונה לך כל רע : ואמר לו אם היה כל הממון אשר הוצאת כבר וכל הזהב והכסף שבאוצרותיך לא יכולת להשכיר הפועלים ובעלי המלאכה הרבהים כעם העושים במלאכה שכן כתוב ויהי לשלמה שבעים אלף נושאים סבל ושמונים אלף חוצב בהר. ובדברי הימים שלשת אלפים ושש מאות מנצחים להעביד העם. ושמונה שנה טרחו בבית המקדש מה שאתה לא עשית לתהום הזה. ולאחר שבנה שלמה את בית המקדש ויכלוהו ראה מה כתוב ולא יכלו הכהנים לעמוד לשרת מפני הענן כי מלא כבוד יי את בית יי ואילו היה טוען חמור קיא צואה והיו מוליכין אותו בתהום הזה לא היה מזיק לו דבר. אמר לו המלך הינריך אלמלא שנשבעתי that is: It once came to pass in Speyer with Rabbi *Kelonimus*, that the godless Emperor Henry (the Third) sent for him after he had completed the construction of the defiled *Tehom*, or abyss (that is, the beautiful church which is called "Dom" in the German language) in Speyer, and the Emperor said to the Rabbi: in what respect was the building of the Temple (in Jerusalem) more excellent than this one, that so many books have been written about it? To this he replied: my lord, if he will grant me permission to speak, and will swear to me that he will do me no harm, then I will explain it to him. Thereupon he said to him: I swear to you, rely upon my word of honor, and as surely as I reign, no evil shall befall you. Then he (*Rabbi Kelonimus*) said to him: if the Emperor were to combine all the money he has already spent and all the gold and silver that he has in his treasuries, he still could not hire the laborers and the craftsmen, together with those who had authority to direct the laborers (which King Solomon had); for it is written (1 Kgs 5:15): And Solomon had seventy thousand who bore burdens, and eighty thousand who quarried on the mountain. And in (the second book of) *Chronicles* (it is read in chapter 2, v. 2): And (Solomon numbered) three thousand and six hundred overseers to set the people to work. Moreover, eight years were spent laboring on the Temple, which he did not do for this *Tehóm*, that is, abyss. And after Solomon had built the Temple and brought it to completion, let him see what is written (2 Chr 5:14): And the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of God. But if one were to load a donkey with filthy dung and lead it into this *Tehóm*, nothing whatsoever would harm it. At this, Emperor Henry said to him: had I not sworn an oath to you, I would have had your head cut off.

Ninth, a church is also called by the Jews *tuma*, that is, an impurity, as they are accused of this by *Dieterich Schwaben* in his *Jüdischer Deckmantel* in the 7th chapter of Part I, p. 62, and by *Friedrich Samuel Brenzen* in the 2nd chapter of his *Abgestreiffter Jüdischer Schlangenbalg*, p. 9. A cathedral church, however, is without doubt called this in particular because the words *tuma* and *Dom* correspond very closely with one another, a correspondence to which the Jews pay great attention in their mockeries; and the truth of *Dieterich Schwaben's* and *Friedrich Samuel Brenzen's* testimony is to be seen from what was reported above on p. 515, under the fourth mocking name that the Jews give to Christian churches, from the 240th chapter of the *Maase-Buch*, wherein the *Emiranus* church at Mainz is called *tifla tóme*, that is, an impure *tifla*, and thus the mocking word *tóme*, which means impure, is appended to it. *Rabbi Salman Zevi* does indeed wish to excuse this

in his *Jüdischer Theriack*, in the second chapter, *numero 20, fol. 12, col. 2*, when he states: דש איז נײַט אבר ביטוישן טומאה הייסט דס קומט פון דען קריסטן הער דייטשיש דז עיס אויך שוק הייסן נאך דעם לאטיינישי טואטו that דס איז איין קונסט מאד היש. ער אומר וויז מבר טומאה רדים אונא בא ורד קיין זיך נײַט וער קאן וחר בלאי זנאג is: That they are sometimes called *tuma*, however, comes from the Christians, since they also call it *Dom*, after the Latin word *Domus*, which means a palace or house. The apostate, however, wants to make *tuma* out of it; for that I cannot be held responsible. Who can guard against false tongues? These are the words of *Rabbi Salman Zevi*. But this too is one of his frivolous maneuvers, in which he seeks to conceal the truth and to talk the Christians into something in a cunning manner. If only the Latin word *Domus* were to be considered in this matter, why then is the Mainz *Emiranus* church, as mentioned, called *tôme*, that is, impure?

The reason why they call a Christian church *tuma*, that is, an impurity, is that they hold the opinion that the *Ruach tuma*, that is, the unclean spirit, namely the devil, dwells therein, as can be clearly seen in Rabbi Isaac Karo's commentary on the Five Books of Moses, which he calls *toledôth* (or *tôledos*) *Jitzchak*, fol. 74, col. 2, in the *Parafschá Mezôra*, where he writes as follows: בכל הדברים שנעשה צריך כדי שיחול בו רוח הקודש ויהיה מחלק הש"י הגוים מזכירין שם עבודה זרה שלהם על כל מה שעושים חל בו רוח טומאה שהמעמים וחי עוברין ע"ז ומתדבקין ברוח טומאה וזהו בניס בניהם לשם פינופיהם וכשמתחילין לבנות הבית היו אומרים בשם ע"ז שלהם כמו שעושים עד היום הגוים וכשהיו מזכירין שם ע"ז כפיהם עלי הבית שורה עליו רוח טומאה וכשבאו ישראל לארץ הקדושה וצרה הב"ה לטובתו ולהקדיש וארצו לפנות הארץ לשכינה שלא יהיה בה טומאה ולפיכך צוה שיהיו נותצין הבית ועפר אחר יקח להעביר רוח הטומאה ותקדש עתה לשרות שכונתו וכן צריך מי שמתחיל שום מלאכה להזכיר שלעבודת הש"י עושה שנ' ה' בונה ביתו בלא צדק ואו שבונה עליו שכינ"הר משרה קדושתו עליו ודוקא עליו שלום שנ' וירעמי' בי שלום אאהדן ופקדת נוד' ולא תחטא פי' תפקד ביתך לשון בשתבנהו ואז לא תחטא ואם אינו מבקדו לש"ית מוכן סוד לשחות עליו רוח טומאה וכל שכן מי שכוונתו לשם ע"ז שיקבל נזק לפי שרוח טומאה שורה על ואותו הבית: that is, in every thing that we do, we must declare at its beginning that it is done in the name of the Lord, so that the Holy Spirit may dwell over it and that it may belong to the portion of the blessed God. The *Gójim*, or heathens, however, make mention of their idol over everything they do; therefore the *Ruach tuma*, that is, the unclean spirit, dwells therein. So too did the Canaanites serve idols and clung to the unclean spirit, and built their houses in the name of their filthy gods; and when they began to build a house, they said it was done in the name of their idol, just as the *Gojim*, or heathens (meaning the Christians), do to this very day. And when they uttered the name of their idol over the house from their mouths, the unclean spirit thereupon dwelt upon it.

When the Israelites came into the Holy Land, the holy and blessed God wanted to keep it pure for us, to sanctify His land, and to prepare it for His Majesty, so that no *tuma*, that is, uncleanness, should be in it. For this reason He commanded that the house be torn down and other earth brought in its place, so that the unclean spirit might be driven out and the same place sanctified as a dwelling for His Majesty. Thus every person who begins a work must declare that he does it in the service of the blessed God, as it is said (Jer 22:13): Woe to him who builds his house with unrighteousness. Then the Divine Majesty dwells over it, for God allows His holiness to dwell therein and grants salvation to it, as it is said (Job 5:24): And you will know that your tent has peace (that is, fortune and salvation), and you will provide for your dwelling and not sin: that is, you shall commend your house to the blessed God when you wish to build it, and then you will not sin. But if one does not commend it to God, it is immediately fitting that the *Ruach tuma*, that is, the unclean spirit, should take up residence therein. How much more will he who builds it deliberately and with premeditated

intent for idolatry (or on account of an idol) suffer harm, since the unclean spirit dwells in such a house. Thus far are the words of the book *Toledoth Jizchak*. For this reason the Church of St. Peter in Rome is also called, as was indicated above on p. 288 from the little book *Toledóth Jeschu*, בנין המכואר *Binjan hammecuár*, that is, a shameful building; and the Cathedral of Speyer, on p. 120, is called תהום מכואר *Tehóm mccuár*, that is, a filthy abyss. It is therefore also entirely credible that what *Friedrich Samuel Brentz* reports in his oft-mentioned *Jüdischer Schlangenbalg*, in the second chapter, p. 8, is true, when he says that the cathedral canons are called by the Jews טמאים שרים *temeim sarim* (or *sórim*), that is, unclean lords, since a cathedral church is maliciously called *tuma* by them, that is, an uncleanness.

The Jews are also accustomed to wishing destruction upon a Christian church whenever they see one. Thus it is written in the book *Col bo, numero* 87, fol. 98, col. 2 as follows: הַרְוֹאָה בְּתֵי עֲבוֹדָה זָרָה בְּיִשׁוּבָן אוֹמֶר בֵּית גֵּאִים יֵסֵף יְיָ בְּחֻרְבָּנָן אוֹמֶר אֶל קְדָמוֹת יְיָ וְגו' וְיֵשׁ אוֹמְרִים בְּרוּךְ שֶׁעָקַר ע"ז מִמְּקוֹם הַזֶּה וְכֵן יַעֲקוֹר אוֹתָהּ, מִכָּל הַמְּקוֹמוֹת בְּמִהְרָה בְּיָמֵינוּ, that is: Whoever sees houses of idolatry standing shall say (from Prov 15:25): "The LORD will uproot the house of the proud." But if he sees them in ruins, he shall say (from Ps 94:1): "O God, LORD, to whom vengeance belongs," etc. Some, however, say: "Blessed be He who has uprooted idolatry from this place, and may He likewise uproot it from all places speedily and in our days." The very same is also found in the book *Toledóth Adam vechávva*, fol. 104, col. 1. 2., and in the book *Or chádascch*, fol. 39, col. 1, and it is taken from the Talmudic tractate

Beráchoth (or *Beróchos*), fol. 58, col. 2. When, however, they see a Jewish synagogue standing, they say from Prov 15:25: ברוך מציב גבול אלמנה, that is: “Blessed be He who establishes the borders of the widow.” But if it is in ruins, they say: ברוך דיין האמת, that is: “Blessed be the true Judge.”

We thus see from this that Friedrich Samuel Brenz, in the second chapter of his work *Der abgestreifte Schlangenbalg*, once again wrote the truth when he reports: When a *bar Israel*, that is, a Jew, sees a ruined or destroyed *Toëfa*, that is, a church, he should immediately recite the prayer for it: “Blessed be God, who has torn down the *Toëfa*, that is, the church, in this land or place. Just as this church has been destroyed, so too shall all other *Toëfos*, that is, churches, be destroyed.” The godless villain, Rabbi Salman Zevi, has indeed sought to excuse this in his *Jewish Theriac*, at the end of the second chapter, number 34, fol. 16, col. 1, when he states: ער שרייבט ווייטער דער תלמוד האט אונז גיבוטן ווען ויר זיין זירברוכני קירך זעהן זולן ויר דעם השם יתברך לובן דז ערש לו ברוכן הוז מונ' ווינטן דש חלי קירכן זולן אלזו זירברוכן וערדן. דורטן שטייט חסר וונ' קלור ווען אן זיכט איין בית עבודה זרה דס איז איין אבגוטס חויו חבר ניט איין קירך דער קריסטן דען ויר חלטנס פוניקייט חויו, that is: He (namely Friedrich Samuel Brenz) writes further that the Talmud has commanded us that when we see a ruined church, we should praise the blessed God that He has broken it down, and wish that all churches should likewise be broken down. There it stands clearly and plainly (that one should do this) when one sees a *Beth avóda sára*, that is, a house of idolatry, but not a church of the Christians, for we do not consider it a house of idolatry. This is, however, once again a frivolous concealment of the truth, which Rabbi Salman Zevi is accustomed to suppress everywhere; for indeed it has been proven more than sufficiently above, on pages 509 and 510, from the Jews' own books, that they call a Christian church *Beth avóda sára*, that is, a house of idolatry, and it therefore follows that they also wish for its destruction whenever they set eyes upon it.

Yes, if the Jews had power over our churches, they would destroy them all, as can be judged from Rabbi Moses bar Maimon's *Sepher Mizvoth*, or Book of Commandments, fol. 72, col. 4, where the following is taught: מצוה קע"ה היא שצונו לאבד ע"ז ובתיהם כלם בכל מיני האבד וההשחתה בשבירה ושריפה והריסה ונתוץ כל מין שיהיה יותר מופלג ויותר ממחר בהשחתה והבניה והכוונה שלא נניח להם רישם והוא אמרו ית' אבד תאבדון את כל המקומות אשר עבדו שם וגו' כי את מזבחותם תתצון ואמרו גם כן ונתצתם את מזבחותם והריסה ונתוץ כל מין שיהיה יותר מופלג ויותר ממחר בהשחתה והבניה והכוונה שלא נניח להם רישם והוא אמרו ית' אבד תאבדון את כל המקומות אשר עבדו שם וגו' כי את מזבחותם תתצון ואמרו גם כן ונתצתם את מזבחותם, that is, the hundred and eighty-fifth commandment is that He (namely God) has commanded us to destroy idolatry and all idolatrous houses, and to demolish them in every possible manner, through breaking, burning, tearing down, or hewing, in whatever way can be done most thoroughly and most swiftly; and the purpose herein is that we leave no trace of them. This is also that which God says (Deut 12:2): Destroy all the places where the heathen (whom you shall dispossess) have served their gods, etc. (So also is it read in Exod 34:13:) And their altars you shall overthrow. Likewise it is said (Deut 12:3): And tear down their altars.

Concerning an altar in a Christian church, they also name it contemptuously, calling it first *במא Bama* (or *Bómo*), which word signifies a high place and an idolatrous altar raised up on high, upon which idols are served, as can be seen in Lev 26:30, Num 33:52, and 1 Kgs 11:7, as well as in many other places of Holy Scripture. That a Christian altar is called by this name is attested by the highly learned *Buxtorf* in his *Chaldean, Rabbinic, and Talmudic Lexicon*, in column 316, under the root word *Bama*. This is likewise evident from the old *Nizzáchon*, p. 111, where, concerning the words of Isa 65:3, “Those who sacrifice in gardens and burn incense upon bricks,” the following is written:

that is, the words: הזבחים בגנות זהו ישיבת קלוסטר שלהם ומקטרים על הלבנים זו היא הבמה שקורין אלטרשטיין “those who sacrifice in gardens” signify the convents or assemblies in their cloisters; (but the words) “and burn incense upon bricks” point to their *Bama*, which they call the altar-stone. So also writes Rabbi Joseph Albo in his *Sépher Ikkarím* (or *Ikkórim*), fol. 91, col. 1, in the 25th chapter, under the title *Maamar schelischí*, as follows: מה שאומרים בקרבן הפת והיין שהוא קרבן/ אין הדבר כן כי הלחם והיין אינם קרבן אלהיהם/ אבל לפי מה שהם אומרים הוא גוף אלוהים כי יאמרו שגוף ישו אשר בשמים גדול הוא מאוד בשעורו וממנו בא אל הבמה ונתלבש בלחם ויין עם כלות המאמר מפי הכומר אי זה כומר שיהיה כצדיק כרשע ונעשה הכל גוף אחד עם גופו של משיח היורד מן השמים בבלתי זמן ואחר כלות האכילה והשתיה יעלה אל השמים אל מקומו וכן יעשה בכל That is, that they (the Christians) say of the offering of bread and wine that it is a sacrifice, this is not the case; for bread and wine are no sacrifice of their God, but rather, as they say, the body of their God; for they state that the body of *Jesus*, which is in heaven, is very great in its measure, and that this greatness descends to the *Bama*, that is, the idolatrous altar, and clothes itself with bread and wine as soon as the *Cumar*, that is, the priest (be the *Cumar* whoever he may be, whether righteous or wicked), has spoken the words; and that everything becomes one body with the body of the *Messia*, who descends from heaven without time; but that after the eating and drinking are completed, he ascends again up into heaven to his place; and that he does this upon each and every *Bama*, or idolatrous altar: and this is their opinion concerning this sacrifice.

Second, they call an altar מזבח תועבה *Misbach toëba*, that is, an altar of abomination, as can be seen in the *Piske Tosephoth* of the Talmudic tractate *Avoda sara*, fol. 77. col. 1. numero 25., where one reads: מזבח תועבה להם לבנות אסור that is, it is forbidden to build for them (namely the *Gojim*, or Christians) an altar of abomination.

That which belongs to the preparation and adornment of the altar is called קדשות *Kedeschüch* (or *Kedeschus*), that is, whoredom, instead of קדושה *Keduscha*, that is, holiness; just as they call holy men *Kedeschim*, that is, whores, instead of *Kedoschim*, that is, holy ones, and holy women *Kedeschoth*, that is, whores, instead of *Kedoschoth*, that is, holy ones, as has been shown in detail in the seventh chapter, p. 278. and 279.: and this is found in Rabbi Saadia's commentary on the words of the prophet Daniel, Dan 8:11, “Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down,” where the words read as follows: ועד שר הצבא הגדיל ממלכו רומא אשר היו בירושלם היכל קדשם המלך ישמעאל לקח ירושלם מידי בחזקה : וממנו התמיד הוסר והשלך מכון מקדשו : בבוא מלך ישמעאל במות שלהם הרסו והשליך מכונם that is, (by the words) “Yea, he magnified himself even to the prince of the host” (it is indicated) that the Ishmaelite (that is, Turkish) king would become great over the Roman (that is, Christian) kings who were in Jerusalem, and would take Jerusalem by force from their (namely the Christian king's) hand: (and the words) “and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down” (signify) that the Ishmaelite king would lay waste to their many *Bamoth* (or *Bomos*), that is, idolatrous altars, and would cast down their place, together with their *Kedeschuth* (or *Kedeschus*), that is, whoredom.

Because the Jews are also accustomed to giving everything mocking names, and in the old *Nizzáchon*, p. 7. Candlemas is called ליכט מיתה *Licht mitha*, or as the German Jews pronounce it *Licht misa*, that is, Light-Death, instead of Candlemas, since it is written there as follows: ואותו יום שבאתה : למקדש והביאה קרבנה הם קוראין אותו היום מאירה ר"ל ליכט מעס ליכט מיתה בלשונם that is, the day on which

she (Mary) went into the Temple and brought her offering, they call Candlemas, Licht *mitha* (or *misa*) in their language. Because, I say, the Jews do such things, there is no doubt that Friedrich Samuel Brenz will also have written the truth in the second chapter of his work “The Jewish Serpent-Skin Stripped Away,” when he reports that the Jews call a Mass vestment a *Miso*-garment, that is, a death-garment, since *Mitha*, and as the German and Polish Jews pronounce it, *Miso*, means death. Rabbi *Salman Zevi*, however, wishes to excuse this in his Jewish Theriac, *fol. 13. col. 1.*, in the second chapter, *numero 24.*, where he states: אומר שרייבט ווייטער מיר הייסן דס אומגוואנט מיתה גוואנט דס זייא טוט גוואנט. וואז דרייבט דען אייזל צו דעק ליגר העט ערט בלייבן לאסן בייא מת גוואנט דס איז דאך אויך טיט גוואנט טייטש. וויא זולן ווירט אנדרסט הייסן אלס דיא קריסטן זעלברט. דס אבר אופט איין ווארט אין איין אנדרן לשון איין הפך איז דס איז גיט נייס. אויף טייטש הייסט קאלט פריש אויף איטליניס הייסט קאלט ווארם. מיר הייסן עס אויך מיתה גוואנט דס איז גיט אנדרסט אלס מעס גוואנט *Miso*-garment, that means death-garment. What drives the fool to such lies! Had he left it at מת *Mes*-garment, that also means death-garment in German (for *Meth* or *Mes* means a dead person). How else should we call it than the Christians themselves do? That a word in another language often has an adverse meaning is nothing new. In German the word *kalt* means cool and fresh, but in Italian *caldo* means warm. We too call it nothing other than a Mass vestment. This is the excuse which Rabbi *Salman Zevi* puts forward; but this is a futile evasion. That they call it not מת *Mes* but rather מיתה *Misa*-garment is done without doubt for the reason that in this way the contempt for it is made all the more clearly understood, for if one Jew were to say *Mes*-garment to another, that other could not know whether the word *Mes* meant a dead person or the proper word Mass, as used in the Roman Catholic Church. The wicked are also called מתים *Methim* (or *Mesim*) by the Jews; concerning which, in the book *Zerór hammór, fol. 129. col. 4. in Parascha Elle haddevarim*, the following is read: אחד שהרשעים בחייהם קרויים מתים אע”ן דחיים חים אף על פי שחיון אלא שמם מתים ולכן : that is, because the wicked are called *Methim* or *Mesim*, that is, dead persons, during their lifetime, their life is no life at all, even if they were to live two thousand years; therefore their entire life is to be reckoned as not even one year. Since the Jews now regard Christians as wicked people, and consequently as dead persons, it is no wonder that they also call a Mass vestment a *Miso*-garment, inasmuch as they consider those who put it on to be dead persons.

In his commentary on the Five Books of Moses, *fol. 96, col. 1*, toward the end of the *Parascha Mischpatim*, Rabbi *Bechai* writes the following concerning the origin of bells: כמי הפניד בספרי הכשפים : שהיה שוכר בקבר המת על מראשותיו והאש מרגלותיו ונער באמצע והקשקוש בידו מצלצל ומקשקש בו והיה זה הורגל בין האומות באותם הזמנים במאד מאד ממנו נעתק במלכות אדום שאנו שרויים ביניהם שיש להם כלי קשקוש שהם מקשקשים בהם על מגדלים שלהם ואין זה לאומה אחרת יצא להם מן השרש הזה שהוא שורש פרה ראש ובענה, that is: In the books of sorcery it is reported that in the performance of the divining spirit, a woman stood at the grave opposite the head of the deceased, and a man opposite his feet, while in the middle stood a boy with a bell in his hand, ringing it; and this was very commonly practiced among the heathens in those times. From them it was introduced into the Edomite kingdom (that is, Christendom, as will be demonstrated below in Chapter 16 of this Part 1), among whom we dwell, who have bells with which they ring on their towers, and this is not customary among any other people. They have thus derived this from this root (that is, from this origin), which is a root that bears poison, or poisonous herbs, and wormwood.

In the old *Nizzachon*, the words of Isa 5:18, “Woe to those who draw iniquity with cords of vanity,” are interpreted as follows: אלו החבלים שמושכין בהן הקלוקן בבית תועבותם לעבודת אלוהים כשמקשקשין בהן, that is, “These are the ropes with which they (the Christians) pull the bells in the house of their abominations (that is, in their church) for the service of their God, when they ring them.” The convert *Victor von Carben* likewise reports, in the seventeenth chapter of his so-called Jewish Booklet, that the Jews, when they hear the bells ringing, are accustomed to say: *Móschech bachésel, jippal baséfel, ba-chéfel móschech, jippal bachóschech*: מושך בחבל יפול בחבל מושך יפול בחושך, that is, “He who pulls on the rope, may he fall into the filth; he who pulls on the rope, may he fall into the darkness” (that is, into the abyss of hell). And this may well be true, just as that may also be true which *Friedrich Samuel Brentz* writes in his oft-mentioned *Jewish Shed Snakeskin*, in the second chapter, p. 9, namely that the Jews, when they hear the bells rung for morning and evening prayer, are accustomed to call the bells *Terefa thólja* bells, that is, unclean gallows-bells. *Rabbi Salman Zevi*, to be sure, wishes to deny this in the 2nd chapter of his Jewish Theriac, fol. 13, col. 1, num. 22, and notes how the word *Terefa* could be fitting here. I answer, however, that it is indeed true that it does not suit the bell at all, since *terefa* properly means flesh that has been torn by wild animals, as can be seen in Lev 17:15 and 22:8, as well as Ezek 4:14 and other places; among the rabbis, however, it is used of any food that comes from an animal which was sick or otherwise had some defect. But since the common Jewish people also use it in connection with all manner of other things, and *Buxtorf* attests in his Talmudic *Lexicon*, col. 920, that he had heard Jewish women say to their children, “See what *terefa* shoes those are,” and thus this word has been applied to shoes, even though it is entirely absurd: why then should one not also believe that they would say it of a bell? Furthermore, *Rabbi Salman Zevi* answers in the same place and says that praying is not wrong, whether one rings a bell for it (as the Christians are accustomed to do) or knocks, as the Jews do. But if ringing is not wrong, why then do the Jews not also make use of a small bell instead of a wooden clapper when they are to go to their synagogues? The reason this is not done is because it is supposed to be a pagan custom derived from sorcerers, as has been shown above, which they are not permitted to follow.

The cross, which is made with the hands in the Roman Catholic churches, they call שתי וערב *Schethi* (or *Schesi*) *vaëref*, that is, the warp and weft, and this name is taken from women who weave the weft crosswise and in the manner of a cross through the warp. Therefore, *Rabbi Bechai* writes in his book *Cad hakkémach*, fol. 20, col. 1, concerning the words of Isa 66:17, “Those who sanctify and purify themselves in the gardens after one in the midst,” as follows: המתקדשים אלו אדום שרגילין לנענע: אצבעותיהם לכאן ולכאן והמטהרים אלו ישמעאלים שדרכן לרחוץ ידיהם ורגליהם וכל גופן תמיד לא לכם שהוא עיקר אחר: אחת בתוך ידמה לשתי וערב של אדום שהם מתקדשים בו: that is, “Those who sanctify themselves” are the Edomites (understand: the Christians), who are accustomed to moving their fingers back and forth (that is, to sanctify themselves with the sign of the cross). “Those who purify themselves” are the Ishmaelites (understand: the Turks), whose custom is always to wash their hands and feet, as well as their whole body, but not their heart, which is the principal matter. The words “after one in the midst” signify the *Schethi* (or *Schesi*) *vaëref*, that is, the warp and weft, or the cross of the Edomites (that is, of the Christians), with which they sanctify themselves. The same is also to be seen in the aforementioned *Bechai*’s commentary on the Five Books of Moses, fol. 220, col. 4, in the *Parascha Nizzafim*. *Rabbi David Kimchi* likewise writes in his commentary on the aforementioned words of

Isaiah, as may be seen in the great Bible printed in Venice in the year 307, that is, according to our reckoning the year 1547, as follows: רוב המפרשים פירשו אלו שהם מתקדשים בידיהם כשתי וערב וזה קוראים: בזה הלשון בלועז סגנתרו that is, “Most commentators explain this as referring to those who sanctify themselves with their hands by means of the *Schethi vaëref*, that is, the warp and weft, that is, the cross, which is called *Santogro* in the vernacular.” And in the old *Nizzachon*, p. 23, concerning the words of Gen 27:22, “The voice is Jacob’s voice, but the hands are the hands of Esau,” the following is read: על-כן כשיש רעמים הם עושים שתי וערב ר”ל קרייץ בלשון אשכנז בידים סימן שירים של עשו היו רוצחות חמיד: ואין לנו אלא תפלה והזכרת ברכות רמז שהקול ליעקב (who are supposed to be descended from the wicked Esau, as will be shown in detail below in the sixteenth chapter of this first part) make the warp and weft, that is, the cross, with their hands, which is a sign that the hands of Esau have always committed acts of murder. We, however, have only prayer, and we recite the blessings (or prayers), which indicates that the voice of Jacob has been Jacob’s voice.”

In the same manner, a cross made of wood or some other material is also called *Schethi vaëref*, and the cross upon which Christ was hanged is likewise called by this name in the old *Nizzachon*, page 172, where it is stated that the Christians say Christ spoke the words of Ps 31:10, “Lord, be gracious to me, for I am in distress,” כשמסרוהו ולשתי וערב תלוהו that is, when he was betrayed and hanged upon the *Schethi vaëref*, that is, the warp and weft (or the cross). Likewise, in the book *Schylchan aruch*, in the section *Jóre dea*, numero 141, fol. 114, col. 1, the following is written: צורת שתי וערב שמשתחוים לו דינו כדין צלם ואסור בלא ביטול אבל שתי וערב שתולין בצואר לזכרון לא מקרי צלם ומותר, that is: Concerning the form of the *Schethi vaëref*, that is, the cross, before which they (the Christians) bow, it is to be judged as an image, and it is forbidden (to buy and to trade in it) unless it has been rendered void (that is, withdrawn from religious or spiritual use). The *Schethi vaëref* or cross, however, which they hang around the neck as a memorial, is not called an image, and it is permitted.

It is also forbidden for Jews to sell incense, wares, and religious books to Christians, concerning which the book *Col bo*, num. 97, fol. 104, col. 1 teaches as follows: לבונה אסור למכור לגלח ולכומר: למכור להם גוי ליום אד קלנדס. שלהם יום אחד שלפני אד אסור ופשוט שאסור דמידי דתקרובת הוא. ותנן עמהם אסור: למכור להם גוי ליום אד קלנדס. שלהם יום אחד שלפני אד אסור ופשוט שאסור למכור להם: כומר למכור. וכן גביעים שפגם הגוי ופסלם: וחזר בן ישראל וקנאם מהישראל: הרי זה אסור למכור לגוים לפי שהגלח יעשה בו תפלה לעבודה זרה דבשביל פגם קטן לא יניח לעבוד עבודת והישראל ולפני עור לא תתן מכשול. וכן ולשבח לע”ז ואפילו לגוי שאינו גלח אסור: das ist: הספרים הפסולים אסור למכרן לגוים לפי שהגלח קורא בו ומזכיר שם that is: It is forbidden to sell incense to a *Gallach*, that is, a tonsured one, or to a *Cumer*, that is, an idolatrous priest (by which two mocking names a Christian clergyman is understood, as was indicated above in the 10th chapter, p. 500, 501, and 502), since it is something that is offered in sacrifice. Likewise it is also forbidden to sell wares to any *Goi* (or Christian) on their *jom ed*, that is, the day of perdition, Candlemas (that is, on the feast day called Candlemas, which is here mockingly called a day of perdition; concerning which more will be seen in the following thirteenth chapter) and on the day that precedes it; to the remaining *Gojim* (or Christians), however, it is permitted to sell wares on the remaining days. Likewise it is also the case with the cups which a *Goi* (or Christian) has cracked and thereby rendered unfit (that is, removed from use in the church) and which an Israelite has subsequently purchased: it is forbidden to sell these to the *Gojim* (that is, to the Christians), since the *Gallach* or clergyman performs his

prayer to the idol with it; for on account of a small crack, the said (clergyman) will not refrain from performing his service with it (the cup), and the Israelite (who sells such a cup) transgresses the words of Lev 19:14: You shall not place a stumbling block before the blind. Likewise it is forbidden to sell the *Sepharim pesulim*, that is, the worthless books (by which are understood the religious books used in the church, and in particular also the books of the New Testament, as is expressly stated in the *Sepher Toledoth Adam vechavva*, fol. 158, col. 3 of the fifth part) to the *Gojim* (or Christians), since the *Gallach* reads in them and makes mention of the idol and praises him; indeed it is also forbidden to sell them to a *Goi*, even if he is not a *Gallach*, since the *Goi* will certainly give or sell such a book to the *Gallach*. The same is also to be found in the *Sepher Agudda*, fol. 160, col. 2, numero 7, and in the *Sepher mizvoth* (or *mizvos*) *gadol* of *Rabbi Mosche Mikkózi*, fol. 10, col. 2, as well as in *Sepher Toledoth* (or *Toledos*) *Adam vechavva* in the fifth part, fol. 158, col. 3.

In the book *Col bo*, at number 108, fol. 109, col. 1, the following is also written: גרות של שעה שמדליקין לפני עבודה זרה מותרין לאחר שכבה אותן הגלח ואין לך בטול גדול מזה והחנכות של שעה שהם של עבודה זרה מותרות בלא שום ביטול ואותן ברירות של ע"ז שנותנין לכומרים שמקריבין לע"ז מותרין דאין נותנין אותו למאכל לעבודה זרה ואם כן לא הוי תקרובת אלא מתנות לכומרים והני מלבושים של גלחים שקורין שופר-פלי"ץ מותרין דאין עשוין לנוי ע"ז אלא לנוי הכומרים ואותן גביעין של ע"ז בעו בטול משום דחשיבי כעבודה זרה עצמה ואותן מחתות כמו כן דוא משמשי עבודה זרה, that is: The wax candles which they (the Christians) light before the idol are permitted (to be purchased) after the *Gallach* (that is, the tonsured priest) has extinguished them, and there is no greater act of nullification (by which they are withdrawn from ecclesiastical use) than this. The wax pieces, however, which derive from idolatrous worship are permitted without any nullification. Those idolatrous little cakes (understand: the hosts) also, which they give to the *Cumarim* (that is, to the idolatrous priests), who employ them for idolatry, are permitted; for they do not give them to the idol to eat, and therefore they are not an offering but are given to the *Cumarim*. Those garments of the *Gallachim* (or tonsured priests) also, which they call *Superpellicium*, are permitted, for they are made not for the adornment of the idol but for the adornment of the *Cumarim*. Even the idolatrous cups (chalices) themselves require a nullification, inasmuch as they stand in the same esteem as the idol itself. The censers likewise belong to the idolatrous vessels and require a nullification. Thus has Rabbi Solomon Jarchi of blessed memory explained it, and his words end here. These are the words from the book *Col bo*. The very same thing is also taught in the book *Agudda*, number 43; 63; col. 2, 3.

Chapter XII.

In which it is demonstrated in what manner the two holy Sacraments of Baptism and the Lord's Supper are despised and mocked by the Jews.

Since everything that is Christian is dragged through the mud by the godless Jews with shameful names and despised in every possible way, as much as they are able, they are accustomed to displaying their poisonous and wicked mockery against the holy Sacraments of Baptism and the Lord's Supper in the most frivolous and impious manner, which they are in the habit of naming with derision. They call the water of holy Baptism, first of all, מי השמד *Me haschómed* or *haschemád*, that is, water of extermination or of destruction, and the word *Schómed* derives from the *radice* or root word שמד *Schamád*, which in the conjugation called *Hiphil* means to destroy, to devastate,

and to exterminate, but in the conjugation *Niphal* means to be destroyed and exterminated. In the fifth book of Moses, cap. 9, v. 19 and 25, it reads: להשמיד אתכם *lehaschmíd ethchém*, that is, to exterminate you; and in the book of Esther, cap. 3, v. 6, one reads: להשמיד כל היהודים *lehaschmíd col hajehúdim*, i.e., to exterminate all the Jews; and cap. 8, v. 11, it is written there: להשמיד להרוג ולאבד *lehaschmíd, laharóg, uleabbéd*, i.e., to exterminate, to strangle, and to kill; likewise one reads in Prov 14:11, the house of the wicked, *jischaméd*, that is, shall be exterminated. It is therefore clearly to be seen that the two words *mé haschéméd* mean water of extermination, and the baptismal water is without doubt called this because the Jews hold that those who are baptized are exterminated and have no salvation to expect. That it is indeed called this is to be seen from Rabbi Lipman's *Sepher Nizzáchon*, numero 218, where he writes as follows: והנה אמרים שמי השמד ניתנו תחת המילה, that is, Behold, they (the Christians) say that the *mé haschemád*, that is, the water of extermination, has been instituted in place of circumcision. And at numero 289, the following is reported by the same author: אף הביאו הנוצרים ראיה על אמונתם שמי השמד אינם מסריחים והנה אם אמרת הדבר זה מחמת מלח שמעריבים בו כי לכל שמד לוקחים מלח וגם מחדשים אותו תמיד במים אחרים לפי שממעטין בהואתן. גם ידעתי שיש מהם שמבשרים המים תחלה במלח ויש שלוקחים מי טל שאינם מסריחים לעולם ואין לגלות זאת להם שלא ילמדו הדבר אותם מי שאינן יודעין ויחזיקו בו טעותם, that is, The Christians also adduce a proof concerning their faith (that it is correct), because the *me haschemád*, that is, the water of extermination (meaning the baptismal water), does not become putrid. But see, if the matter is true, this occurs on account of the salt which they mix into it, for at every *Schemád*, that is, extermination (by which Baptism is understood), they take salt. They also renew it at all times with other water, because it is diminished through their sprinkling. I also know that some among them first boil the water with salt, while others take dew water, which never becomes putrid. But one must not reveal this to them, lest they teach it to those who do not know it, and they thereby confirm their error.

Since the baptismal water is called *Me haschemed*, it also follows from this that the German Jews call baptism *schmadden*, and when one of them is baptized, they customarily say of him that he has had himself *schmadden*, that is, annihilated. When they write or speak in Hebrew, however, to be baptized is called השתתמד *hischtammed*, that is, to be corrupted and annihilated. The word *schmadden* is found in chapter 187 of the *Maase-Book*, where it is written that there formerly lived in Mainz a rabbi who was called *Rabbi Schimon* the Great, and who had a little son by the name of *Elchanan*, who was taken away by a Christian woman who had been engaged to heat the room on the Jewish Sabbath, and the following passage comes after this: וזהו טעם ריוח כוותיה דחס קינד וג' מירד אן חזן אן עבדן : *that is: Thus the Cuthith or Cusis, i.e., the Christian woman, took the child while everyone had gone to the synagogue, and departed with it, and had it schmadden. She now believed she had brought a sacrifice, for in former times they had set great store by schmadden.* After this it is reported that the *Gallachim* (by which the Christian clergy are meant) raised the boy, and that he became a very learned man, and traveled from one university to another, until he finally came to Rome and became first a cardinal and thereafter even Pope. Since he knew full well that he had come from Jewish parents and that his father was a rabbi in Mainz, he issued a command to the bishop of Mainz at that time, ordering him to forbid the Jews from observing any Sabbath, from circumcising any child in the Jewish manner (that is, performing circumcision), and from permitting any woman to bathe; so that the Jews of Mainz would thereby

have cause to send his father to Rome to him, and to petition him that the harsh decree which had been issued might be lifted. When his father was accordingly sent to Rome, he made himself known to him, and assured him that he would write a book against the Christian religion, and would then return to him in Mainz and adopt the Jewish faith, which also came to pass, and he brought a great wealth with him to Mainz; in Rome, however, no one had known where he had gone. His father, *Rabbi Schimon* the Great, also composed a *Józer*, or prayer, for the New Year's Day concerning this story, which begins: אל תתנני למשיסה עוונותי *Al tenüseni lemeschissa avonothai*, of which much more can be read in the aforementioned passage of the *Maase-Book*.

In the 121st chapter of that same book, mention is also made of *Rabbi Amnon*, that a bishop in Mainz had urged him to convert, whereupon he let it be known that he wished to deliberate on the matter and would give his answer within three days. When, however, he did not appear again and declined to declare his intention to adopt the Christian religion, he requested that his tongue be cut out, because he had wavered in his faith and had been willing to deny GOD, and had said that he should be given three days' time to declare himself; whereupon the bishop had his hands and feet cut off and sent him home in a bed. Shortly thereafter he had himself carried into the synagogue, and after he had prayed a certain prayer beginning with ונתנה תוקף *Unethaanne* (or *unesanne*) *tokof*, which he himself had composed, and had requested that this prayer be sent to all places where Jews are found, he vanished, and GOD took him into Paradise; in memory of which, this prayer was placed in the Jews' prayer book, which they customarily pray every year on their New Year as well as on the Day of Atonement. Concerning this matter, which is said to have befallen *Rabbi Amnon*, one may also consult the book *Schalscheleth hakabbala*, fol. 44. col. 1. and the *Machfor* printed in folio at Wilmersdorf, opened to this prayer. But are these not foolish Jewish fairy tales?

It is therefore entirely credible that what *Dieterich Schwabe* reports in the eighth chapter of the first part of his *Jüdischer Deckmantel*, pagin. 64, is true, when he states: When they (namely the Jews) see a Christian child being carried into the church to receive the holy sacrament of baptism, they must also make use of their unwashed mouths on the occasion, and then they say: "See, they are bathing the *Mamser* in the *Tuma* to defile it; see, they are carrying the whore's child into the uncleanness (that is, the church) to destroy it."

Regarding the aforementioned word השתמד *Hischthammed*, which means "to be exterminated," and which they use to mean "to be baptized," it is found in *Rabbi Lipmann's Sepher Nizzachon*, numero 21, where he writes as follows: הוכחתי להם שהם עושים שלא כדת שמפורש איזה יהודים שחייבים מיתה היו : קודם שאנסוהו להשתמד משחררים כי האמונה אינה תלויה במים שלהם אלא בלב, ואלו היה אחד חרדי מאמין בלבד כפי אמונתם היה משתמד : that is, I have reproved them (the Christians) for acting wrongly, in that they release certain Jews who are guilty of death, so that they may have themselves *schmadded* or exterminated (that is, baptized), for faith does not depend on their water, but on the heart. And if such a Jew believed in his heart according to their faith, he would have had himself *schmadded* before they had compelled him to have himself *schmadded*. And in the little book *Schevet Jehuda*, fol. 46. col. 1., the following is read concerning *Rabbi Jehoscha Halürki*: אחד שנשתמד נקרא שמו בין הגוים מ'אישר ג'רונימול' שמו מגדף וכתבו עליו וסימנו סמפ' : that is, after he had himself *schmadded*, his name among the Gentiles (or heathens, that is, the Christians) was called *Magister Hieronymus de sancta fide*, which name (through the combination of the initial letters) means *me-gaddéf*, that is, a

blasphemer. In this sense it is also taken in the aforementioned little book fol. 62. col. 1. and fol. 77. col. 1., as well as in the book *Mäjene jeschüa*, fol. 73. col. 4. And in the old *Nizzáchon*, p. 188., the following is written concerning Christ: כתוב להם בספר לוקש ישו נשתמד וכשטבל נפתחו השמים וירד עליו *that is*, it is written in the book of *Luke* that JESUS had Himself *schmadded*, and when He was baptized, the heavens opened and the Holy Spirit came down upon Him. In place of *נשתמד* *hischtammed*, which is the conjugation *Hithpahel*, the *Niphal* נשמד *Nischmád* is also used, as may be seen in Rabbi *Nachman's Disputation*, which he held with Brother *Paul*, pages 53 and 54, where Rabbi *Nachman* answers Brother *Paul's* question as to who it is that King *David* calls his Lord in Ps 110:1, as follows: המצאת יהודי הדוש הזה ונשמדת המצאת יהודי החדש הזה ונשמדת כעבדו וגור *that is*, did you, as a Jew, discover this new matter and on account of it have yourself be *nischmad* (that is, *schmadded* or exterminated)? etc. Since among the Jews *schmadding* means baptizing, a converted Jew is also reckoned as משומד *Meschummád*, that is, an exterminated one, of which more mention will be made below in the 16th chapter of this first part.

Second, they call the water of holy baptism מי זדונים *Májim sedónim*, that is, the arrogant water, which words are taken from Ps 124:5. Hence it is read in the old *Nizzáchon*, p. 190: מים של שמד *that is*, the water of *Schemád* (or extermination, that is, the water of baptism) is called *Májim sedónim*, that is, the arrogant water. So also writes *Abarbenel* in his commentary on *Esaiam*, fol. 71, col. 2, concerning a Jew who had become a Christian, as follows: ויהי איש נבון מכני *that is*, there was a wise man from our people who had changed his religion, and over whom *hammájim hassedónim*, that is, the arrogant water, had passed (in that he had himself baptized), and he became a Christian, etc. And at fol. 66, col. 2, he reports in his aforementioned commentary on the words of Isa 43:2, "When you pass through the water, I will be with you," as follows: אפילו המים הזדונים שהם בני ארם הנשכלים כשיקבלו דתם ואמונתם יאמר *that is*, this has a meaning referring to *májim hassedónim*, that is, the arrogant water, namely the people who are baptized when they accept their (that is, the Christians') religion and faith; and by this GOD means to say: even if you pass through that water (that is, are baptized), you will still not depart from my hand, for all the rivers in the world will not be able to overwhelm you so that you should be withdrawn from my providence. The very same thing also stands in the book *Maschmia jeschtia*, fol. 21, col. 3, and the baptismal water is likewise so called there at fol. 2, col. 3.

Third, they call it מי קדשים *Májim kedéschim*, that is, whore-water; through a malicious alteration of words, very common among them, in place of מי קדושים *Májim kedóschim*, which means holy water. In Holy Scripture there are some examples to be found where a mocking name is given to a thing in place of its proper name; for in 2 Kgs 23:13, the Mount of Olives is called, instead of הר המשחה *Har hammischcha*, which means a mountain of anointing, הר המשחית *Har hammá-schchith*, that is, a mountain of the destroyer, or of destruction; concerning which Rabbi David Kimchi writes in his commentary as follows: והזתים נקרא הר המשחה לוגאי מפני העבודה זרה שהיה שם קראו הר המשחית *that is*, the Mount of Olives, which is called *har hammischcha*, that is, the mountain of anointing, was mockingly called *har hammáschchith*, that is, the mountain of the destroyer, or of destruction, on account of the idolatry committed upon it (which may be read in 1 Kgs 11:7). Rabbi Solomon Jarchi likewise indicates the same in his commentary on the passage. So also in Hos 4:15, the place אל בית *Bethel*, which means a house of God, is called בית און *Beth-aven*, that is, a house of vanity

and nothingness, because idolatry was practiced there with the golden calf which King Jeroboam erected, as may be seen in 1 Kgs 12:29; and the aforementioned Rabbi David Kimchi writes the following in his commentary on the passage: בית אוןהוא בית אל שהיה שם אחד מן העגלים ולגרען לכנות: שמו לגנאי קורא אותו בית און that is, *Beth-aven* is *Bethel*, where once the worship of the calves took place; but in order to diminish it and to call it by a shameful name, he calls it *Beth-aven*. The aforementioned Rabbi David Kimchi also teaches, concerning the words of Isa 22:1, גיא חזיון *Ge chissajon*, which mean a valley of vision, or a valley of sight, as follows: נבואה זו נאמרה על ירושלם: ונקראה גיא חזיון לפי שהוא מקום הנבואה ומה שקראה גיא והיא הר לכנותה לרעה לפי שהפילוה יושביה לרעתם השיבורה: that is, this prophecy is spoken of Jerusalem, and it is called *Ge chissajon*, that is, a valley of vision, because it was a place of prophecy. But that it is called *Gé*, that is, a valley, when it is in fact a mountain, is done in order to name it in an unfortunate manner, in that its inhabitants cast it down to their own misfortune and made a valley out of the mountain, and it is now no longer worthy of being called a mountain, but is called a valley. Since such examples are found in Holy Scripture, where the names of certain things were altered in order to mock them, the Jews hold that they are likewise obligated and bound to do the same, as was shown above in the second chapter, *pagin. 65*, from Rabbi Bechai's commentary on the Five Books of Moses, *fol. 198, col. 1*, and as many examples have already been adduced in the preceding material, with still more to appear in this and in the following thirteenth chapter; for this reason they also call the water of baptism, as mentioned, mockingly *Májim kedéschim*, that is, whore-water, in place of *Májim kedóschim*, which means holy water; and this is read in the preface of the book *Májene jeschiá*, *fol. 4, col. 1*, where mention is made of the persecution of the Jews which a king in Spain instigated, and it follows: ותהי חרדה גדולה צרה כמבכירה ודת נתנה כי כמשלש חדשים לא תשאר פרסה: that is, and there was a great terror and an anguish like that of a woman in her first birth-pangs, and the command was given that within three months not a single sole of a foot should remain in all the provinces of his kingdom of all those who call themselves Israelites, unless *hammájim hakkedéschim*, that is, the whore-water, should pass over their heads; that is, unless they allowed themselves to be baptized.

Fourth, it is called מים סרוחים *Májim serúchim*, that is, stinking water, as can be seen in the accursed little book *Toledóth Jeschu*, on the last page, where it is reported that a certain man named *Elias* betook himself to Rome after the time of *Peter*, and said to the Romans: דעו כי שמעון קיפא הטעה אתכם: כי ישו צוה עלי לאמור לך אמור להם שאל יעל על לב שאני מואס בתורה אך כל מי שירצה למול ימול וכל מי שאינו רוצה למול יטבל במים סרוחים that is, Know that Simon Kephas has deceived you, for Jesus commanded me and said: go forth and speak to them, let no one entertain the thought that I despise the Law, for whoever wishes to be circumcised, let him be circumcised, but whoever does not wish to be circumcised, let him be baptized with *Májim serúchim*, that is, with stinking water. It is likewise called מים מסריחים *Májim mesuráchim*, that is, stinking water, in the old *Nizzáchon p. 64*, as can be seen below under the fourth mocking name by which they designate holy Baptism.

Fifth, it is called מי טנוף *Me tinnuf*, that is, water of defilement or impurity, and this is found in the old *Nizzáchon p. 74*, where, concerning the words of Ezek 16:9, "And I bathed you with water, and washed you from your blood, and anointed you with oil," the following is written: אומרים המינים: שזהו רמז על מי טינוף ועל שמן שפכין במצה שקורין וירמון that is, the heretics say that this signifies their *Me*

tinnuf, that is, their water of defilement or impurity, as well as the oil with which they anoint their foreheads, which they call confirmation.

Sixth, they call it *Me hattúma*, that is, water of impurity, or unclean water, concerning which the aforementioned old *Nizzáchon*, p. 148, contains the following, written in a godless manner: כשמטבילים השקצים ר"ל הילדים שלהם במי הטומאה אומרים אין נומיני פאטרס איט פילי" את שפיריטוס: שנקטי אמן פירוש מנחה יהי לשטן that is, when they (namely the Christians) baptize their abominations, that is, their children, with the *Me hattúma*, that is, with the unclean water, they say (in Latin:) *In nomine Patris, & Filii, & Spiritus sancti, Amen.* (Which in German means: In the name of the Father, the Son, and the Holy Spirit, Amen.) And this signifies as much as: it (namely the child) shall be sacrificed to the devil. But is this not a Jewish wickedness inspired by the devil?

The holy baptism is likewise called by them in a very mocking manner, and they name it first שמד *Schémed* or *Schemád*, that is, a corruption or extermination, as can be seen in Rabbi Nachman's disputation, which he held with Brother *Paulus*, on page 26, where Rabbi Nachman writes as follows: 'וברצון הייתי שומע היאך למד השמד ר"ל טויף מהם ובאיזה מקום. הלא הם למדו אותנו תורתנו וגו': that is, I would gladly hear where and in what place he (Brother Paul) had learned the *Schémed* or *Schemád* from them (namely, the Talmudic teachers), that is, baptism. Have they not taught us our law? etc. From this it is to be judged that Friedrich Samuel Brentz wrote the truth in the second chapter of his work "The Jewish Stripped Snakeskin," page 9, when he reports: When Jews see a child's baptism, they call it *ein mamser schmad*, that is, the extermination of a whore's child. This is all the more to be believed because a Christian child is frivolously called *mámser* by them, that is, a whore's child, as shall be demonstrated more fully below in the 16th chapter of this first part. It is therefore once again as clear as the sun that Rabbi Salman Zevi, in the 2nd chapter of his "Jewish Theriac," acts, according to his evil habit, with untruth, in that he shamelessly insists that baptism is not called *Schemád* or *Schémed* by the Jews, and that the act of baptizing is not called *schmadden*.

Second, the same טומאה *Tuma*, that is, an impurity, is so named, as can be seen in the old *Nizzáchon*, paginâ 36, where the following is written concerning Exod 14: כאן אומרים המינים שכל ישראל נטבלו בים: that is, Here the heretics say that all Israelites were baptized in the sea, just as they do with their *Tuma*, that is, impurity (namely, their baptism). And at paginâ 55, col. 1. 2., in the same work, the following is written concerning the words of Deut 23:13, "And you shall have a small shovel among your weapons": הפירוש אינכם יודעים כי יתר על אותן מצוה בשעה שתצאו למלחמה. אינמי יתר יהא לך כשיצא אחד מאחריך חוץ למחנה למדל מן המחנה ויחפוש אשוח אחרת לערב יטבול מטומאתן דהיינו טניף: that is, You do not know the interpretation of these words, for the commandment is to be observed only at the time when one is waging war. Or else the meaning of the words is this: you shall have a small shovel, so that when someone from among your brothers goes out of the camp in order to separate himself from the camp (of the Jewish religion) and to adopt another faith, he shall wash himself of their (namely, the Christians') *Tuma*, that is, impurity, by which their baptism is meant, and shall then enter into the camp of the Israelites (or Jews) in order to cover over such (impurity).

Third, it is called שמץ טפילה *Schémez tefila*, that is, a shameful baptism or a disgraceful baptism; and this is also found in the old *Nizzáchon*, paginâ 70, concerning the words of Jer 31:31, "I will make a new covenant with the house of Israel and with the house of Judah," where one reads: כאן

פוקרין המינים ואומרים על ישו נתנבא שמשנולד נתן להם תורה חדשה ושמץ טבילתם תחת ברית מילה ויום ראשון שהוא פוקרין: *that is, here the heretics teach erroneously and say that the prophet prophesied this concerning Jesus, who, after he was born, gave them a new law and instituted their Schémez tefila, i.e., shameful baptism, in place of circumcision, as well as the first day of the week, namely Sunday, in place of the Sabbath. And on p. 192, it is written in the aforementioned old Nizzáchon: ומי שמץ* טבילתם מה חטא וטומאה דוחה: *that is, What sin and impurity does their (the Christians') Schémez tefila, that is, shameful baptism, drive away? Likewise, on paginâ 193 of the same work, the words of Ps 144:7, "Deliver me from great waters," and the words of Ps 69:16, "That the flood of water may not drown me," are interpreted as follows: אילו מי שמץ טבילתם, i.e., This signifies the water of their Schémez tefila, or their shameful baptism.*

Fourth, it is called *Schikkuz tefila*, that is, an abomination-baptism, as can be read in the aforementioned old *Nizzáchon*, p. 64, where, concerning the words of Jer 17:13, "O Lord! You are the hope of Israel: all who forsake You must be put to shame; those who turn away from me must be written in the earth, for they forsake the Lord, the fountain of living waters," the following is written: *מקוה ישראל יי' קוי של ישראל זהו יי' : כל עזביך אילו שפנים מאחריו ללכת אחרי אלהים יכושו כשיבאו תשועת ישראל : יסורי בארץ יכתבו כי עזבו מקור מים חיים את יי' ובוחרים דורשים במים מכונסים ומסרוהים ר"ל* *that is, "O Lord! You are the hope of Israel," that is, You, O Lord, are the trust of the Israelites. "All who forsake You" (that is, those who turn away from Him and go after other gods) "must be put to shame when they see the salvation of Israel. Those who turn away from me must be written in the earth, for they forsake the Lord, the fountain of living waters," and choose and seek for themselves collected and stinking water, that is, their Schikkuz tefila, or abomination-baptism, which they call baptism.*

Fifth, it is called *Tibbul schékez májim*, that is, a baptism of abominable water, and this likewise appears in the old *Nizzáchon*, p. 62, where the following is read: *לפי דבריהם היה ירמיה: מוכיח את ישראל על תורת ישו את עצמו למה לא היה מוכיח עליה ולמה לא הלך הוא בעצמו בתוהו אדם* *that is, according to their (namely the Christians') account, Jeremiah rebuked the Israelites (in chapter 3, v. 14 and following) on account of the law of Jesus; but why did he not rebuke himself on that account, and for what reason did he not himself follow it and have himself baptized with the Tibbul schékez májim, that is, the baptism of abominable water, and observe the days of their ruin or destruction (that is, their festivals)?*

Sixth, it is also called *Tinnuf tefila*, that is, a filthy baptism, as can be seen in the aforementioned old *Nizzáchon*, p. 74, where the following is read: *כשאמר לך ואהחזן מים זהו נאמר על: When (a Christian) says to you (that the words of Ezek 16:9,) "And I washed you with water," were said concerning their Tinnuf tefila, that is, their filthy baptism, etc.*

If a Christian were to fetch water from a Jew's house for baptism or for holy water, and were to state clearly that he wished to use it for that purpose, then it is forbidden for the Jew to give him the water, as is taught in the *Sopher Toledóth Adam vechávva*, in the fifth part, *fol. 158, col. 3*, where the following is written: *הגלחים הקטנים המבקשים מים בבית שום יהודי ואומרים בפירוש שרוצין אותם לשום בדתים של עבודה זרה לטבול בהן קשמשמדין או בשביל מים טמאים לזרק על פני בני אדם פי אסור לתנם להם וזולתי אם בקשו d.i. When the small Gallachim (or tonsured ones) demand water in a Jew's house and say expressly that they wish to pour it into*

the idolatrous channels (that is, vessels) in order to baptize therewith when they convert people, or that they wish to use it as מֵי טְמֵאִים *májim teme'jim*, that is, impure water (meaning the holy water customary in the Roman Catholic churches) in order to sprinkle it upon the faces of people, then it is forbidden to give it to them, unless they simply ask for water (and do not say for what purpose they wish to use it.) Thus I have warned the people in my house that they should give them none when they wish to draw it from my well.

Regarding the Holy Communion, *Friedrich Samuel Brenz* writes in his *Abgestreiffter Jüdischer Schlangenbalg* (Stripped Jewish Serpent-Skin), in chapter 2, that it is called סְעוּדָה טְמֵאָה *Seúda tóma*, i.e. an unclean meal by them; and although *Rabbi Salman Zevi* denies this in his *Jüdischer Theriack* (Jewish Theriac), chapter 2, num. 30, just as he is accustomed to denying the clearest of matters, I nonetheless hold it for certain that the aforementioned *Brenz* wrote the plain truth, since they call the water of holy baptism, as was mentioned in the preceding section, מֵי טוֹמָא *Me túma*, or מֵי טְמֵאִים *májim teméim*, i.e. unclean water, and likewise call the bread in the Holy Communion, or the host, לֶחֶם טָמֵא *léchem tóme*, i.e. unclean bread, or זֶבַח טָמֵא *sévach tóme*, i.e. an unclean sacrifice, as will be demonstrated in the section immediately following; how then should it be too much to suppose that they call the Holy Communion *seúda tóme*, or rather *seúda teméa*, i.e. an unclean meal, or also (since Christ the Lord is called by them טָמֵא וְמֵת *támé uméth*, or *tóme uméa*, i.e. the Unclean One and the Dead One, as was demonstrated above in chapter 2, p. 142, in connection with the twenty-sixth name they give to our Savior) סְעוּדַת טָמֵא *seúdáth* (or *seúdá's*) *tóme*, i.e. the meal of the Unclean One (meaning: the meal in which the supposed Unclean One is eaten), since according to the teaching of the Roman Catholic Church the host is to be transformed into the substantial body of Christ and thus consumed.

Concerning the bread in the Holy Supper, or the host, which is used by many Christians in place of ordinary bread: it is 1. first called לֶחֶם טָמֵא *léchem tamé* (or *tóme*), that is, unclean bread, and this appears in a small tract printed here in Frankfurt am Main in the past year 1696, which is called *Máase harúach dikhillá kedóscha Niklasburg*, that is, the story of a spirit in the holy congregation at Nikolsburg, in which an account is given of a Jew who is said to have become a Christian and ultimately a bishop, but whose spirit or soul, after his death, namely in the year 1696, is said to have entered into a young Jewish man, and when that spirit had confessed his sins, he stated among other things: סוּלַת חֲמַד מִיר גַּעבֵן בּוֹ לֶחֶם טָמֵא, that is, fine flour I gave to make *léchem tóme*, that is, unclean bread, in order to make it therefrom. These words had been crossed out with ink by a local Frankfurt Jew before he allowed the little book to come into my hands, so that they could no longer be read; however, I soon removed the ink strokes with a certain substance, so that the printed text was once again entirely legible.

Rabbi Lipmann also acknowledges this in his *Sepher Nizzáchon*, number 351, and instructs the Jews therein as to what answer they should give to Christians who confront them with this, when he states: ועל לחם טמא שאמר להם אי אתה מודה שכתוב בספר הדב' בפ' בחוקותי אדם כי ימות באהל כל הבא אל האהל וכל אשר באהל יטמא והטומא' מחמת מת ולא מחמת יציאת נשמת כמ' שפ' שמה דתגע בחלל חרב או במת או בעצם אדם או בקבר יטמא הרי אתם מצניעים את לחמכם בבית תפילתכם וגם שמה מתים קבורים הרי אנו אומרים שאתם עושים כנגד תורתנו שאתם מצניעים הלחם במקום שמתמא d. i. Regarding *léchem tóme*, that is, the unclean bread, we must give the following answer to the one who reproaches us for calling their bread in

the Lord's Supper by that name: do you not acknowledge that it is written in the fourth book of Moses (Num 19:14) in the Parascha *Bechykkothái* (though it ought rather to be called *Chykkáth*, for the Parascha *Bechykkothái* begins in the third book of Moses at Lev 26:4 and extends to the end of that third book) that: when a man dies in a tent, whoever enters the tent, and everything that is in the tent, shall be unclean. The uncleanness, however, is on account of the dead person, and not on account of the departure of the soul, as I have explained in that passage. (And it follows there at v. 16:) Whoever also touches one slain with a sword, or a dead body, or a bone of a man, or a grave, is unclean. But see, you lay your bread in your house of prayer (or your church), in which the dead are likewise buried; therefore we say that you act contrary to our Law, in that you place the bread in a place that causes uncleanness.

Rabbi Lipmann would have it that one should answer the Christians that it is called *léchem tóme*, that is, unclean bread, because it is defiled by the dead who are buried in the churches. This, however, is a hollow evasion, and the true reason has been concealed, which consists in the following: because, according to the teaching of the Roman Catholic Church, the host is supposed to be transformed by *Consecration* into the substantial body of *Christ* and is thereafter worshipped, it is therefore called *tóme*, that is, unclean, as may be judged from Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 124, col. 4, in the Parashah *Ki tissa*, where it is written as follows: מהו וכבודי לאחר לא אתן שנ' לא תשתחוה לאל אחר דהוא מסטרא דמסאבא טמא וזה טעם ותהלתי לפסילים ר"ל לכחות הטומאה, that is: What do the words mean (Isa 42:8), **I will not give my glory to another?** (They indicate) you shall not worship another god who comes from the unclean side, that is, who is unclean. **Nor my praise to the Pesilim, that is, to the idols**, by which the powers of uncleanness are understood. And this is all the more confirmed by the fact that a consecrated host is called by the Jews not only *Pesil léchem*, that is, a bread-idol, but also *Avóda sára*, that is, an idol. That it is called a bread-idol may be seen from the book *Chilluk emuná*, p. 54, where one reads: ואפילו בבתי עבודתם עדיין לא פסקו עצבי כסף וזהב ופסילי עץ ואבן ובפרט פסילי הלחם שהם עובדים ומשתחוים וזהו, that is: In their (namely the Christians') churches, the silver and golden idols, and the wooden and stone images, and in particular the *Pesile halléchem*, that is, the bread-idols, before which they serve and prostrate themselves, just as they (namely their forefathers, before they adopted the Christian religion) were accustomed to do in former times, have not yet ceased; and in all of this they act contrary to the teaching of Jesus. That it is also called *Avóda sára*, that is, an idol, may be seen from the Talmudic tractate *Avóda sára*, fol. 21, col. 1, in the *Tosephóth*, where the following is written: עתה שהגויים שבינינו אינם מכניסים לבתיהם עבודה זרה, that is: Now that the *Gójim* (that is, Christians) who are among us do not bring the *Avóda sára*, that is, the idol, permanently into their houses, but only (do so) when a carcass (that is, a dead person) or someone who is near death lies therein, etc., it is permitted (for a Jew) to rent them a house. This is also to be found in Rabbi Asher's commentary on the said tractate, fol. 83, col. 4. Likewise, in the *Sepher Terumá*, numero 144, one reads: כתוב לא תביא תועבה אל ביתך ועכשו רגילות הוא להשכיר בתים לגוים וכן מכניסין לתוכן עבודה זרה כשהם חולים ופעמים אחרים, that is: It is written (Deut 7:26): **You shall bring no abomination into your house;** yet it is now customary to rent houses to the *Gojim* (that is, heathens, namely the Christians), into which they bring the *Avóda sára*, that is, the idol, when they are sick, or at other times as well; and I marvel at what grounds those (who rent their houses to them in such a manner)

rely upon. Now since an idol is called by the Jews *tome*, that is, unclean, and they themselves call a consecrated host a bread-idol and an idol, there can be no doubt that they call the consecrated bread, or the consecrated host, *Léchem tome*, that is, unclean bread, especially since Rabbi Lipmann himself, as mentioned, admits as much.

Notwithstanding all of this, Rabbi Salman Zevi denies it entirely in his *Jüdischer Theriack* (Jewish Theriac), in the second chapter, number 30, fol. 14, col. 2, in keeping with his frivolous manner, that they call it *léchem tome*, where he reports the following: דש חבד שמד שרייבט איר הייסן דס נאכטמאל: טמאה סעודה דש איזט איין לוגן אונד אויש דעם דאש פערשטוהן דש ער ען מאל איין דישפוטט היין הובן צו רום פאר דעם פאפסט אונד דעם יודן הובן זיא פאר גיווארפן דש דיא יודן אין רומניא דס נאכטמאל לחם דמא גיהייסן הובן דש רד דער יוד גיאנטווארט ווייל אין עוואנגעליון אטיוס מארקוס בילוקאס גישריבן דש ישוע נוצרי זיין יונגערן דס נאכטמאל צו ירושלים אין ברוד אונד ויין גיגעבן אונד גיזאגט דס איז זיין לייב אונד בלוד דס זאלן זיא טון צו זיין גזכטניס אונד דיא קריסטן בייקנן אונד גלויבן דש דער וואר לייב אונד בלוד ישוע אמת אין דען הוסטין פרמישט איז אז קאן עס אויף היבראיש מיט קירצער ווארט בעסר גינאנט וורדן אלס לחם דמא (ניט מיט דער ט וויא שמד שרייבט) דס איז דא ספייז דס בלודס אונד לייבס אין דעם ווערטלין דמא איז אלס בגריפן דא בייא לוס איכס דאס איסט. That is: the apostate (Friedrich Samuel Brenz) writes that we call the Lord's Supper *seüda tamé*, meaning the unclean meal, which is a lie and a falsehood. One may gather from this that there was once a disputation held at Rome before the Pope, and the Jews were there charged with the fact that the Jews in Romania had called the Lord's Supper לחם דמא *léchem demá*, that is, bread of blood; to which the Jew replied that, since it is clearly written in the Gospel of Matthew, Mark, and Luke that Jesus the Nazarene gave his disciples the Lord's Supper in Jerusalem in bread and wine, and said that it was his body and blood, and that they should do this in his remembrance, and since the Christians confess and believe that the true body and blood of Jesus, their Messiah, is mingled in the host, it cannot be named more briefly or better in Hebrew than לחם דמא *léchem demá* (not with the letter *Teth* or *T*, טמא *tamé*, as the apostate writes), that is, the food of blood and body. In the little word *demá* everything is contained; and with that I let it rest, though I have never in all the days of my life heard it called thus. These are the words of Rabbi Salman; in which he once again reveals his frivolous, false, and deceitful disposition. And just as he attempted to excuse it, as may be seen above in Chapter II, pp. 521 and 522, that the Jews call a Christian church *Túma* (which means an uncleanness) because, according to his claim, it is also called *Domo* in Latin, so he does the same here, craftily substituting for the Hebrew word טמא *támé*, which means unclean, the Chaldean word דמא *demá*, which means blood, since *támé* and *demá* resemble each other very closely, just as *túma* and *domo* do. He falsely asserts, however, that a converted Jew, in a disputation held before a Pope, charged a Jew with the claim that the Jews in Romania call the Lord's Supper *léchem demá*; rather, what would have been put to him is that they all together, whether they live in Romania or elsewhere, call it *léchem támé*, that is, unclean bread, as it is named in the short tract cited just before, concerning the spirit at Nikolsburg, which Rabbi Moshe Präger is said to have finally driven out, and also in Rabbi Lipmann's *Sepher Nizzáchon*; with which the convert Johann Adrian likewise agrees in his letter, p. 28, where he addresses the Jews thus: When you see the host, you call it לחם טמא *léchem támé*, that is, unclean bread; which is also confirmed by the convert Hieronymus de Sancta Fide in his little book against the Jews, in the fifth chapter of the second part, where he reports that they call the consecrated host *corpus pollutum*, that is, an unclean body. There is therefore nothing in any of these books about *léchem demá*; rather, it is unanimously indicated that they call it *léchem támé*. The aforementioned Rabbi

Salman Zevi is convicted of falsehood all the more, since in the Talmud printed at Amsterdam, in the *Piske Tosephoth* of the tractate *Avóda sára*, fol. 77, col. 1, number 30, a consecrated host is called משכירין בתים *sévach támé*, that is, an unclean sacrifice, and the following is taught there: לגוים לבית דירה אע"פ שהוא מכיר לתוכה זבח טמא דבחותה לארץ שרי *Gojim* (or Christians) for dwelling, even though the *Gállach* (that is, the tonsured priest) brings into it a *sévach támé*, that is, an unclean sacrifice (namely when a sick person who is near death is within it, as is mentioned in fol. 20, col. 1 of the said tractate *Avóda sára* in the *Tosephoth*), for outside the land (of Israel) this is permitted. His false pretense is further exposed in a second respect, in that the bread of the holy Lord's Supper is also called לחם מגואל *léchem megóal*, that is likewise, unclean (or defiled) bread, words taken from Mal 1:7, where they call it unclean bread; and this is found in the old *Nizzachon*, p. 148, where the following blasphemy is written: לעדת של אדום אין בהם אמונה כמו גרעין של חרדל כשהן מטמאין ומטנפין לחם המגואל אומרים זהו הגוף הוק ענים קורפוס מיום וזה העברי That is: the Edomite (understand: the Christian) congregations have not so much faith as a mustard seed is large. When they defile and befoul the לחם מגואל *léchem megóal*, that is, the unclean bread (that is, when they consecrate it, which here means to defile and befoul it), they say (in Latin) *Hoc est enim corpus meum* (that is, for this is my body), which in Hebrew means *ani leváddi guf vedám*, that is, I am only a body and blood. We can thus perceive from this the frivolity of that godless villain Rabbi Lipmann, in that he, in his *Sepher Nizzáchon*, number 353, instructs the Jews as to what they should answer the Christians who might confront them with this, when he writes: ועל לחם מגואל נאמר להם שכך משבחים הנצרים לחמם כי אומרים שהנצרי בתוך הלחם ועל הנוצרי הם אומרים שהוא שגאלם מן הגיהנם ואנו אומרים שלכן הם אומרים לחם מגואל ואין המם יתירה כי הוא לשון הפסוק כי קרוב לנו הוא. That is: concerning the *léchem megóal*, one must tell them (when they raise this objection) that the Christians praise their bread (in the Lord's Supper) in this way because they say that the Nazarene (that is, Christ) is in the bread, and because they say of the Nazarene that he has redeemed them from hell, we say that they therefore call it *léchem megóal*, that is, the redeeming bread (as Rabbi Lipmann would have us believe), and the letter Mem or M (in the word *megóal*) is not superfluous, since it is written in Scripture (Ruth 2:20) thus: for the man is our kinsman, הוא *miggoalénu hu*, that is, he is one of our redeemers. These are the deceitful words of Rabbi Lipmann, by which anyone who does not understand the Hebrew language could easily be misled and satisfied. In the Hebrew language, the root or stem word is גאל *Gaál*, meaning to redeem, to deliver, to save, to avenge; from which גואל *Goël* is derived, meaning a redeemer (that is, a kinsman who holds the right of redemption), deliverer or savior, and avenger; and it is used in Ruth 4:1, 6, 8 for a redeemer or kinsman, and in Isa 49:7 and 59:20 for a deliverer and savior, and in Num 35:19, 21, 24, 25 for an avenger. The said stem word *Gaál*, however, has in the second conjugation, called *Pihel*, an entirely different meaning, and is *Géel*, meaning to defile; and in the conjugation *Pyhal*, which is the passive of the conjugation *Pihel*, גאל *Goal* means to be defiled; from which comes the participle מגואל *megóal*, which, as may be seen in Mal 1:7, 12, means defiled or befouled; for which reason Rabbi David Kimchi also explains it in his commentary as מתועב ומטונף *metóav umetúnnaf*, that is, abominable and befouled. The frivolous fellow Rabbi Lipmann, however, would have us believe that *megóal*, meaning defiled, signifies a *Goël*, that is, a redeemer; and seeks to prove this from Ruth 2:20, where the word *miggoalénu* appears, which, as already noted, means "from our redeemers," where the Mem or M is a preposition, pointed with a small *Chirek* or the

vowel *i*, and the *énu* at the end is a pronoun, after the removal of which *goël* remains, which, as already stated, means a redeemer who holds the right of redemption. In the word *megóal*, however, the first letter Mem or M necessarily belongs to it, since it is by this that the participle is formed, and it is pointed with a *Schevá* or the vowel *ě*. How then can this desperate villain be so bold as to make us believe such an absurd thing: that because we believe Christ has redeemed us from hell and is our *goël* or redeemer, and because *miggoalénu* in the cited passage Ruth 2:20 means “one of our redeemers,” the word *megóal* must therefore also mean a redeemer, when it in fact, by the Jews’ own cited admission, means defiled and befouled? Shame on such devilish Jewish tricks of lying! I prove further, however, that Rabbi Salman Zevi’s claim regarding *léchem demá* is fundamentally false, in that, thirdly, the bread in the holy Lord’s Supper is also blasphemously called זבל *Séfel táme*, that is (with all due respect), unclean dung or filth, in place of the aforementioned *Sévach táme*, which means an unclean sacrifice (through a mocking alteration of the word *Sévach*, which means a sacrifice, into *Séfel*, meaning dung or filth), in which passage the word *demá* does not appear, but rather *táme* again, as Dieterich Schwab indicates in the fifth chapter of the first part of his *Jüdischer Deckmantel* (Jewish Cloak). Rabbi Lipmann does indeed acknowledge this in his *Sepher Nizzáchon*, number 352, but he again employs a frivolous trick, instructing the Jews as to what they should answer the Christians who might confront them with this, and shamelessly pretends that the word *Séfel* does not mean dung here, but rather a dwelling, when he writes: ועל ובל טמא נאמר להם לא: תמצא בכל התורה וכל לשון צואת: ואס יאמרו הא דאמר’י ובל פדונו של יצחק טוב מכסף וזהב של אבימלך נאמר אדרבה מטונכם כי איבבה יהיה צואה טובה כנגד כספים של אבימלך אלא זבל לשון דירה וכן מצינו כתוב במלכים הנה בניתי בית ובול לך וכן אנחנו אומרים שקדושה שלכם דך אצל טומאה וכרפירשתי בסימן שנ”א. That is: concerning *Séfel táme*, one must answer them (namely the Christians, when they raise an objection on this account) that one does not find in the entire Law (of Moses) the word *Séfel* used to mean *Zóá* (that is, with all due respect, dung). But if they object that the word *Séfel* does indeed mean dung in the saying, “The *Séfel* of Isaac’s mules is better than the silver and gold of Abimelech,” one must reply to them in turn: this serves your purpose, for how could dung be better than Abimelech’s silver? Therefore *Séfel* here means a dwelling. And thus we find it written (1 Kgs 8:13): I have built a house, זבול *seful lecha*, that is, as a dwelling for you. In this way we also say that your sanctuary dwells beside the uncleanness (that is, the buried dead), as I have explained in n. 351. These are the words of Rabbi Lipmann.

To refute this frivolous evasion and expose its emptiness, one must know that in the Hebrew language the *Radix*, or root word *Sakal*, means “to dwell,” as can be seen in Gen 30:20, and from it comes the word זבול *seful*, which means a dwelling, as found in Isa 63:15, where one reads: “Look down now from heaven, and behold from the זבול *seful*, that is, the dwelling of Your holiness and glory.” Sometimes, however, the *Vocalis Schurek*, or *u*, is dropped, and in its place the *Vocalis Kibbuz*, or *u*, is placed under the *Beth*, or *b*, and it is written זבל *sebul*, or *seful*, as can be seen in Ps 49:15 and 2 Chr 6:2, as well as 1 Kgs 8:13. In the Chaldean language, however, as also among the Rabbis and Talmudists, the root word *fakal* has an entirely different meaning, in that in the second *Conjugation Pahel*, זבל *fabbel* means to manure, to enrich with dung, which among the Syrians is likewise זבל *seful*, and among the Arabs זבל *fabbala*; hence dung or filth is called among the Chaldeans and Rabbis זבל *sefel*, among the Syrians זבל *sefla*, and among the Arabs זבל *Siblon*; therefore Elias writes in his *Tischbi fol. 28. col. 2.*: זבל נקרא הצואה והרעי, that is, the filth

and excrement is called *Sefel*. It is therefore a deceitful roguery that Rabbi Lipmann would have Christians believe that *Sefel* here means the same as *Seful*, namely a dwelling, when it in fact means, with all due respect, filth or dung, as is plainly to be seen in the book *Zeéna ureéna*, fol. 18. col. 4. in the *Parascha Toledoth Jizchak*, where it is written as follows: יצחק ווטר זעהר רייך דס מען זאגט דער מיסט פון זילבר אונ' גולד פון אבימלך : דא פרעגט אן איין קשיא ווארום האבין דיא לייט גיזאגט דער מיסט פון דעם אולי מולי חול האבין מיט גוואלט פון אנדריי בהמות דער תירוז איז זיין האבן קיין חדוש גיזאגט אפילו פון אולי מולן פלעגט קיין ברכה צו קומן אבר דיא אולי מולן פון יצחק איז איין ברכה גיוועזין, that is: Isaac was very rich, so that people said the dung from his mules produced more money every year than all the silver and gold of Abimelech. Here an objection is raised and the question asked: why did the people say this about the dung of the mules, and not about the dung of other animals? The resolution of this objection consists in the following: they said something new, for from mules no offspring is wont to come; yet from the mules of Isaac a blessing came, just as silver came to Abimelech. Here, then, the godless blasphemer Rabbi Lipmann is convicted of falsehood out of a Jewish German-Hebrew book, inasmuch as the word *Séfel* mentioned in his above-cited words is expressly translated by the word “dung” by Rabbi Jacob, who wrote the book *Zeéna ureéna*. How then does he mean to persuade us that it means a dwelling, when a dwelling is called not *Séfel* but *Sebü*l?

The Jews also mockingly use the word זבל *Sábbel*, meaning “to muck” or “to dung,” in place of זבח *Sabbéach*, meaning “to sacrifice,” as can be read in the tractate Berachoth of the *Jerusalem Talmud*, fol. 13, col. 2, where it is written as follows: ראה אותם מזבלים לעבודה זרה אומר זובח לאלהים יחרם, that is: When one (namely, a Jew) sees them (meaning the *Goyim* or heathens) dunging (or making dung, that is, sacrificing) to an idol, he shall say (from Exod 22:19, or according to others v. 20): “Whoever sacrifices to the gods shall be accursed.” Likewise, in the *Babylonian Talmud*, in the tractate *Avoda Sara*, fol. 18, col. 2, in the *Tosephoth* on the word מזבלים *mesábbelim*, it is written: רבינו תם פירש מזבלין כזבחים ולשון גנאי נקט, that is: Rabbi Tam has interpreted (the word) *mesábbelin*, “to dung,” in place of *mesábbechin*, “to sacrifice,” and has taken it in a mocking sense. We can therefore easily gather from this that Dietrich Schwab, in his work *Jüdischer Deckmantel*, in the seventh chapter of the first part, page 62, reports the truth when he states: When they (namely, the Jews) see a pastor going to a sick Christian to administer and provide him with the holy Sacrament, or when he has already done so, they say: *Reah*, “look, the *Nablan*” (that is, the skinner) “is going, or has been, to the *Kélef*” (that is, the dog) “and wants to, or has *beséfelt* him” (that is, besmirched him). And the word *beséfelen*, meaning “to besmear with filth,” is derived from the aforementioned word *Séfel*, meaning filth or dung. This also accords with what the convert Johann Adrian holds before the Jews in his open letter, page 28: when you see a preacher going to a sick person, you say: “there goes” (that is, walks) “the *נבלין nablan*” (that is, the skinner) “to the *כלב Kélef*” (that is, the dog) “and wants to be *מטמא metamme* to him,” that is, he wants to defile him. As also with what Friedrich Samuel Brenz indicates in his work *Abgestreiffter Schlangenbalg*, in the second chapter, where he writes on page 10 as follows: When the Jews notice that a Christian is to be administered the holy Lord’s Supper, they call it *מטמא היה mittâmmé hajá*, that is, “he has been defiled”; or they also say that he has eaten the *Tólui*, that is, eaten the hanged one. By this *Tólui*, or hanged one, Christ is meant, whom the Jews call by this name, as has been demonstrated above in chapter 2. And it may well be true that the aforementioned Friedrich Samuel Brenz reports the truth when

he writes in his oft-mentioned *Jüdischer Schlangenbalg*, at the end of chapter 2, page 11: When they (the Jews) hear a Christian swear by the Sacrament, they say he has sworn by the שמך טמא *Schéker tóme*, that is, by the false and unclean, wherein their malice is again to be seen, in that they transform the word “Sacrament” into *schéker tóme*.

The wine in the Holy Communion is also mockingly and contemptuously named by them, and they call it firstly יין נסך *Jen násich*, or יין נסך *Jen nésech*, that is, wine of the outpouring, which is poured out and sacrificed in idolatry, as may be read in *Eliae Tischbi*, where at *fol. 58. col. 1.* it is written thus: כל יין שנתנסך לעבודה זרה הוא נקרא יין נסך that is, all that wine which is poured out (and sacrificed) to an idol is called יין נסך *jen nésech*. That the wine of the Holy Communion is named in this way is to be seen from the 59th chapter of the book *Maggen Abraham* by *Rabbi Abraham Perizol*, where it is written thus: לילה אחת קודם תלייתו אכל עם תלמידיו וברך על הלחם ויין כמנהג ישראל ואמר להם כי הלחם הוא גופו וזה יין נסך that is, one night before he (namely Jesus) was hanged, he ate with his disciples and spoke the blessing over the bread and the wine, according to the custom of Israel, and said to them that the bread was his body and the wine was his blood; and from this derives among them the worship of the cake (that is, of the bread or the host) and of the *jen násich*, that is, of the wine of the outpouring unto idolatry. This is likewise confirmed in *Buxtorf's Talmudic Lexicon, col. 1356*, that the Jews call the wine of the Holy Communion *jen nésech*.

Second, it is called יין תרעלה *jajin taréla*, that is, wine of terror or of trembling, which words are taken from Ps 60:5, where it is read: “You have given us to drink יין תרעלה *jájin* or *jen taréla*,” that is, the wine of terror; and this is found in their great book of festival prayers, namely the *Machsor*, under the title *Jozer le jóm ríschon schel schevuóth* (or *schevíuos*) in the second part, *fol. 108*.

108. col. 2. of the folio edition printed in Prague anno 373, that is, anno 1613, but under the title *Józer lejóm schení* of the edition printed here in Frankfurt am Main anno 450, that is, anno 1690, where in the prayer which begins אתו מצוות וחקים *Ittó mizvóth vechykkim*, the following is read: עצבי הגוים הערלים סומים חרשים ולא ממללים, נשאים על כתף ונסבלים, מאומה להועיל לא יכולים, לא עוזרים ולא מצילים, כנפלים נשברים כנבלים, יבושו כל בם מתהללים טועיהם לחושך מובלים חגיהם כמאוסים וגעוילים, זבחיהם מרק פגולים ונסכיהם יין תרעלים, היכלהם קברי חללים, דחיהם חוקות הבלים, גוים לתופת נרגלים, that is: The idols of the uncircumcised *Gójim* or heathens (that is, of the Christians, for whom in the Frankfurt printing עובדי פסילים *ófede pesílim*, that is, servants of images, stands) are blind, deaf, and mute, and are lifted up on high and carried upon the shoulder. They can be of no use, nor help, nor deliver. When they fall, they break like earthen jugs. All who boast of them must be put to shame. Those who err in serving them are led into darkness. Their feast days are despised and loathsome; their sacrifices are abominable broths, and their libations (or drink-offerings) *jajin* or *jen tarélim*, that is, wine of terror or of trembling.

The chalice used in the Holy Communion is also called, in a mocking fashion, through a malicious alteration of one word into another, כלב *Kélebh* or *Kélef*, that is, a dog, in place of the German word *Kelch* (chalice), or the Hebrew כלי *Keli*, which means a vessel; as can be seen in the old *Nizzáchon*, p. 149, where it is written as follows: בשעת בליעת הלחם הוא אומר כוס ישועות אשא ובשם יי' אקרא וזהו: that is: when he (namely the *Gállach* or priest, as can be seen from the preceding) swallows the bread, he says (from Ps 116:13): I will take the cup of salvation and call upon the name of the Lord; which

is in Latin, *Calicem salutarem accipiam, & nomen Domini invocabo*. Thereafter he drinks the wine that he spoke over in the *Kélef*, that is, the dog, meaning however the chalice. And at p. 196 in the aforementioned old *Nizzáchon* one reads: כשמטבילין האנשים אינם מטבילין כי אם הנפש שכך קוראים גופו של אדם קדם לכן כלי ריק. והצלמים שבבתי תועבותם וכל כלי תשמיש עבודה זרה כגון קלוקן וכלבים למה מטבילין אותם וכי that is: when they (namely the Christians) baptize people, they baptize only the soul, for before this (or before it takes place) they call the human body merely an empty vessel. Why then do they baptize the images in their houses of abomination (that is, their churches), and all idolatrous vessels, such as the bells and *Kelafim* (or *Kelófim*), that is, dogs (meaning the chalices)? Do these then have a spirit and a soul? We thus see clearly from this that Friedrich Samuel Brenz, in the second chapter of his work *The Stripped Jewish Serpent-Skin*, p. 10, and Dieterich Schwab in the first part of his *Jewish Cloak*, in the seventh chapter, p. 63, as well as Johann Adrian in his epistle, p. 28, have stated the truth, in that they unanimously accuse the Jews of calling such a chalice *Kélef*; and Dieterich Schwab notes at the cited passage that when a Jew has purchased a chalice that was stolen from a church, he immediately smashes it to pieces and melts it down so that it does not come to light; after which he boasts to other Jews and says: I have *gekinjet* a *Kélef* from a *Túma*, that is, I have purchased a dog from the uncleanness (namely the church). Likewise, when a Jew brings another Jew, or a Christian brings a Jew, some silver to purchase that is broken, smashed, or bent together, the Jew says: see, this is certainly from the *Kélef*. Johann Adrian, however, addresses the Jews at the aforementioned passage in the following manner: when you see a chalice, you call it a *Kélef*, that is, a dog, whereas you ought instead to say כלי *Keli*, that is, a vessel, and out of sheer malice you alter the letters, whereby a different meaning arises.

The frivolous and godless liar and perverter of words, Rabbi *Salman Zevi*, also denies this in a wanton manner in his book of lies, the Jewish Theriac, in the second chapter, *numero 22, fol. 13. col. 1*, where he states:

וואהר שרייבט איר הייסן איין קעלך אין דער קירכן כלב דס זיא איין הונט . איך זאג וויא קומט איין הונט צו איינעם בעכר דס איז איין גרייפליכי לוגן . ער הוט הערן לויטן ווייסט אבר ניט ווו . איר הייסן אונזר כלי קדש כליו דס איז גיפעס אונ' ניט הונט טייטש וויא דו פינדסט בייא דען גיפעסן בום משכן שמות כ"ה את תבנית המשכן ואת כל כליו וגו' דס איז דיין גלייכנס בום משכן אונ' אל זיין גיוועס . דס ווידרשפיל וויל איך גלויבן דס דיא קריסטן דס ווארט קעלך פון אונזר שפראך דעם לשון הקודש הער האבין . אלס כליך דס מיין גיפעס . זא איז כליו חול' כליך מיין פרס . אונ' שרייבט ניט מיט דער : בית הינטן :

that is: The apostate (*Friedrich Samuel Brenz*) writes that we call a chalice in the church *Kélef*, which is supposed to mean a dog; to which I say: how does a dog come to be associated with a cup? This is a palpable lie. He has heard the bells ringing but does not know where. We call our sacred vessels כלי *Keli*, that is, vessel, and not dog in German, as you find with the vessels of the Tabernacle in Exod 25:9, where it is written: a pattern of the Tabernacle, and *col Kelav*, that is, all its vessels, etc. The opposite I am willing to believe, namely that the Christians have derived the word "chalice" from our language, that is, from the Hebrew, as from the Hebrew כֶּלֶךְ *Kelécha*, meaning vessel; for *Keláv* and כֶּלֶךְ *Kelécha* share one *Radix*, or root word; it is not written with the letter *Beth* or *b* at the end, namely *Kélebh*. These are the words of Rabbi *Salman Zevi*.

By this means, someone who does not understand the Hebrew language at all, and who likewise has no other knowledge of the matter, could easily be persuaded that a great injustice is done to

the Jews by accusing them of such a thing. But anyone who understands Hebrew even a little can very quickly detect the deception. He shamelessly asserts, against his own conscience and better knowledge, that the Jews call their sacred vessels כליו *Keláv*, which is supposed to mean “vessels,” when in fact in the Hebrew language vessels are not called כליו *Keláv* but rather כלים *Kelím*, and כליו *Keláv* means in Latin *vasa ipsius*, and in German “his vessels,” since the *v* at the end is the *suffixum Pronomen* and means “his,” just as דברים *devarím* means “word” and דבריו *devaráv* means “his words,” משפטים *mischpatím* means “judgments” and משפטיו *mischpatáv* means “his judgments.” Now because כליו *Keláv* in its pronunciation closely resembles the word כלב *Kéleff*, he has sought to instruct the Jews in this manner as to what evasion they should use as their excuse against Christians who might confront them with this. The very same situation applies to the word כלך *Kelécha*, which according to his deceitful claim is also supposed to mean “vessels,” when it in fact means “your vessels,” just as צרים *Zárím* means “enemies” and צריך *Zarécha* means “your enemies,” עינים *enájim* means “eyes” and עיניך *enécha* means “your eyes,” since the *écha* at the end is a *Pronomen suffixum pluralis numeri* and means “your.” How then does it make sense that a chalice or cup should be called כליו *Keláv*, that is, “his vessels,” or כלך *Kelécha*, that is, “your vessels”? This is indeed a thoroughly foolish evasion. His claim that it is not written with the letter *Beth* or *b* at the end is a shameful lie, for not only do the converted Jews cited above attest to this, but it is also clearly and irrefutably confirmed in the two passages from the old *Nizzáchon* that have been adduced. As for Rabbi Salman Zevi’s daring to ask how a dog comes to be associated with a cup: one may equally ask how the word mentioned above, מזבחים *mesäbbechím*, which means “sacrificing,” corresponds to מזבלים *mesäbbelím*, that is, “dunging,” or how חרא *Chárja*, which, with all due respect, means “filth,” corresponds to *Maria*, or how פני מלך *Pené mélech*, that is, “the face of a king,” corresponds to פני כלב *pené kéleff*, that is, “the face of a dog.”

The Jews know very well that their blasphemous Talmud teaches them such mocking alterations, as can be seen in the *Tractat Temúra*, fol. 128, col. 2 of the Amsterdam edition, where, concerning the words of Deut 12:3, “And you shall destroy their (namely, the idols’) name,” the following is taught: כל העשוי לשמם הדרתא לכנות להם שם הוא דאתא לבירה גליא קרי אותו בית כריא פני המלך פני כלב עין קוץ, that is: Everything that is made for their sake (that is, for the sake of the idols) must be called by an (altered and mocking) name. Whoever comes to a house which is called בית גליא *Beth (or bes) gálja*, that is, a high house, shall call it בית כריא *Beth (or bes) cárja*, that is, a low house. Instead of *pené hammelech*, that is, the face of the king, (he shall say) *pené Keléf*, that is, the face of a dog; and instead of עין כל *en col*, that is, the eye of all, (he shall say) עין קוץ *en koz*, that is, the eye of a thorn. Now since such contemptible alterations not only appear in the Talmud but the Jews are also commanded to do likewise, they take great pains to alter this or that word in such a manner as to show the utmost contempt for Christians and the Christian religion, many instances of which have already been pointed out in the preceding chapters, and some more will appear in the following thirteenth chapter.

The cups are also called גביעי עבודה זרה *gevié avóda sára*, that is, cups of idolatry, as can be read in fol. 77, col. 4 of the Talmudic tractate *Avóda sára*, in the *Piske Tósephoth*, num. 105; for they are regarded as idolatrous vessels, as can be read in the *Sepher Toledóth Adam vechávva*, in the 4th part, fol. 158, col. 1, in the seventeenth *Nathibh*, where it is written thus: גביע ומחתה שמשמי עבודה זרה הם, that is: The chalice and the censer are idolatrous vessels.

Chapter XIII.

In which it is demonstrated how the Jews name the Christian holidays and feast days, and what they write concerning them.

It is written in the book *Zéda ledérech*, fol. 151. col. 4. in the *Parascha Emór*: המבזה את המועדות that is, Whoever despises the feast days has no share in eternal life; however, this is understood only of the Jewish feast days, for they despise our holidays and feast days in the most extreme manner, and give them mocking names, concerning which the words of Isa 1:14, “My soul is the enemy of your new moons and annual feasts,” are expounded in the old *Nizzáchon* p. 79., where it is read: המועדים שבדאו מלבם שלא ציוהו ** על זה נאמר חדשיכם ומועדיכם שנאה נפשי that is, concerning their feast days which they have invented out of their own minds, and which God has not commanded, it is said: “My soul is the enemy of your new moons and annual feasts.” And in the preceding twelfth chapter, at p. 553., something was brought forward from the *Machsor*, according to which it is written therein as follows: הגיהם מאוסים וגעלים that is, Their feast days are despised and abominable. Likewise it is noted in the Talmudic tractate *Avôda sâra*, fol. 2. col. 1. in the *Tosephôth*: רוב אדיהם מן הקדישים that is, Their (namely the Christians’) most numerous feasts are derived from the קדישים *Kedéschim*, that is, whores; and the word *Kedéschim* is here mockingly substituted for קדושים *Kedóschim*, that is, saints. From all of this it can be gathered that they refer to our feast days with contempt. As for the mocking names which they give to a Christian holiday and feast day, they call it first of all איד *Ed*, that is, a misfortune, mishap, ruin, and destruction; in the plural number, however, אידים *Edim*, that is, destructions or mishaps, because they wish such things upon us on such a day. That the word איד *Ed* signifies a mishap, misfortune, ruin, and destruction is evident from Job 31:3, where it is read: “Is not איד *Ed*, that is, destruction, for the perverse?” And in Jer 48:16 it is said: “For איד *Ed*, that is, the mishap (or destruction) of Moab will come soon.” In this sense it is also found in Deut 32:35, Jer 46:21, and 49:8, Prov 1:26, and in other places besides. That our holiday and feast day is called by this name is evident from *Eliaé Tischbi*, fol. 6. col. 1., where he notes: קורין לחג של עובדי עבודה זרה איד that is, A feast of the idolaters is called איד *Ed*. And in the *Musaph Aruch* printed at Amsterdam it is read: איד פירוש כינוי לחגי הנכרים that is, *Ed* is a surname for the feasts of foreigners. The excellent Buxtorf likewise indicates in his Talmudic *Lexicon*, in the 69th column, that from this word it is taught in the *notis* or annotations on the *Mischnajôth* that it is כינוי גנאי לימי חגם that is, a mocking surname for the feast day of the *Gójim*. Therefore it is read in the old *Nizzáchon* p. 24. concerning the *Parascha* or section of the Law which is called *Vájez Jáacobh*, beginning at Gen 28:10 and ending at Gen 32:2: ר"ל בחיי טאג של גוים קורין זאת: that is, The *Gójim* or heathens (that is, Christians) read this *Parascha* on most of the days of their אידים *Edim*, that is, destructions, by which their holidays are understood. Likewise, a Sunday is called יום איד *jom ed*, that is, a day of destruction, as can be seen in the Talmudic tractate *Avôda sâra* fol. 6. col. 1. in Rabbi Solomon’s commentary, where it is read as follows: נוצרי ההולך בטעותו: אותו איש שצוה להם לעשות להם יום איד באחד בשבת that is, A Christian who walks in the error of that man (that is, of Christ), who commanded them to observe the *jom ed*, that is, the day of destruction, on the first day of the week. And it is likewise so named in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 220. col. 4. in the *Parascha Nizzavím*, and in the book *Cad hakkémach*, fol. 20. col. 1., as well as in the Talmudic tractate *Avôda sâra* fol. 2. col. 1. in the *Tosephoth*.

Since Sunday is mentioned here, I cannot refrain from pointing out that Rabbi Joseph Albo, in his *Sepher Ikkarim*, in the 25th chapter, under the title *Máamar Schelischí, fol. 92. col. 1. 2.*, claims that Sunday was instituted by a pope in place of Saturday as the Sabbath, approximately five hundred years after Christ, where he writes as follows: וכל שכן שהוא אחת מעשרת הדברות: אי אפשר לשום אדם לבטלו. והיא מצוה שקיימהו ישו וכל תלמידיו ואחר ישו כמו חמש מאות שנה שנה אותו האפיפיור וצוה לשמור במקום השבת יום ראשון: that is, it is impossible for any person to abolish it (meaning the Sabbath, which must be observed on the sixth day of the week), and all the more so because it is one of the Ten Commandments. It is likewise a commandment which Jesus and his disciples observed; but approximately five hundred years after Jesus, the pope changed it and commanded that the first day (of the week, i.e., Sunday) be kept in place of the Sabbath. Rabbi Joseph Albo is, however, entirely mistaken in this, for Rabbi Solomon Jarchi, in the very words cited shortly before, himself acknowledges that Jesus instituted it and commanded that the first day of the week be observed in place of Saturday. Furthermore, the first day of the week is called the Lord's Day in Rev 1:10, because Christ rose from the dead on that day; for this reason, this day had already at that time been appointed by the Christian Church for the performance of divine worship in place of the Jewish Sabbath, as all the ancient Church Fathers attest, and as may also be gathered from Acts 20:7 and 1 Cor 16:2. But how does Rabbi Joseph Albo's statement accord with what was indicated above in chapter 7, pp. 287 and 288, from the devil-inspired blasphemous pamphlet *Toledoth Jeschu*, where it is reported that Peter, who is said to have traveled to Rome and to have remained a Jew throughout, instituted Sunday in place of the Sabbath and the Christian feast days immediately after the death of Christ?

To return, however, to the aforementioned word *Ed*, Candlemas is likewise called by this name, and during that time it is also forbidden for Jews to sell wax to a Christian; concerning which, the *Sepher mizvoth gadol* of Rabbi Mosche Mikkozi, fol. 10. col. 2. teaches as follows: אסור למכור לכומר ולגלח דמידי דתקרובת הוא כן שעה אסור למכור לגוי ביום אד קנולד שלהם אבל שעה בשאר ימים ולכונה לשאר ולגלח ולכומר דמידי דתקרובת הוא כן שעה אסור למכור לגוי ביום אד קנולד שלהם אבל שעה בשאר ימים ולכונה לשאר ולגלח, that is: It is forbidden to sell incense to a *Gallach* (that is, a tonsured one, namely a priest) and to a *Cumar* (that is, an idolatrous clergyman), since it is something that is offered in sacrifice. Likewise it is also forbidden to sell wax to a *Goi* (or heathen, that is, a Christian) on their *jom ed*, that is, the day of the festival of Candlemas; on the remaining days, however, it is permitted to sell wax and incense to the other *Gojim* (or heathens, that is, Christians). The very same is also found in the book *Agudda*, fol. 60. col. 2. num. 7. and in the book *Col bo num.* 97. fol. 104. col. 1., the words of which have already been cited above in the eleventh chapter, p. 532.

feast days, and it is forbidden to call them מועדים *moadim*, that is, feasts, because in truth they are הבל *hefel*, that is, a vanity.

Third, a Christian feast day is called חגא *Chogga*, a word that appears in Isa 19:17, where it is written: “The land of Judah will be a חגא *Chogga* to Egypt,” that is, a terror (or trembling); and this is interpreted in their commentaries thereon by Rabbi David Kimchi as ורעדה חרדת תנועה, that is, a movement of terror and trembling, and by Rabbi Solomon Jarchi as שבר אימה ופחד, that is, a breaking, fear, and terror; and the Jews call a Christian feast day by this name because they wish that during such a time fear and terror may come upon us, and that we may be broken and reduced to nothing. That a Christian feast is called *Chogga* can also be clearly seen in the *Elias Tishbi*, where it is written in fol. 31, col. 2 as follows: חג ומועד של עובדי עבודה זרה אנחנו מכנין אותו חגא מלשון שבר, כמו למצרים להגא וכן קורין אותו איד, that is: “A feast of the idolaters we call *Chogga*, which signifies a breaking, as can be seen in Isa 19:17, where it is written that the land of Judah will be a *Chogga* to Egypt, that is, a breaking. And thus it is also called איד *Ed*, that is, a ruin or destruction.” That we Christians are regarded by the Jews as idolatrous people will be demonstrated in detail below in the 16th chapter of this first part. It is also read in the little tract called *Maase ruach*, that is, “The Story of a Spirit from Nikolsburg,” at f. 5, c. 1, that the spirit reported in his confession that he had been a Jew but had become a Christian and had committed many sins, and among other things is said to have stated: חלפתי שמלותי ביום אדום *Chil-lafti simlothai bejom edom*, which is translated there as: “I exchanged my garments at *Chogga*,” though it should read: at their (namely the Christians’) *Chogga*. And at fol. 7, col. 2, it is reported there that the spirit had given no rest whatsoever to the Jewish boy whom he had possessed, and it follows: אונ’ זון זונטאג הט ער אים מנוחה גילאזין אונ’ אימר לו אן, חגא האט ער אים מנוחה גילאזין, that is: “And on Sunday, as also always at *Chogga*, he left him in peace.” Likewise it stands at fol. 8, col. 2 in the same work: אונ’ גאנץ שבת האט ער אים ניסט עסין לאזין אונ’ אן חגא, that is: “On the entire Sabbath he (namely the spirit) did not let him (meaning the Jewish boy) eat, but at *Chogga* he did nothing to him.” Likewise, in the German-Hebrew booklet *Masseoth Benjamin*, fol. 73, col. 2, a feast that the Egyptians are accustomed to observe is called *Chogga*. And I believe that Friedrich Samuel Brenz reported the truth in his work “The Stripped Jewish Serpent-Skin,” in chapter 2, p. 8, when he states that the Jews call the Feast of Our Lady *terefa tholja chagga*, that is, “an unclean gallows-holiday,” and the annual feast days of the Apostles *terefa Taschmidim Chogga*, that is, “the feast day of the unclean, exterminated disciples,” for no slander or abuse is too much for them.

The Christmas festival is called, through a mocking alteration of the Latin word *Natale* (for *festum natale* means the birth-feast), ניטל *Nital*, which derives from תלה *Tala*, meaning to hang, and signifies as much as נתלה *nithléh*, that is, one who has been hanged; or נטל *Nittal*, which comes from נטל *Natal*, meaning to take away and to remove from the midst, and signifies one who has been taken away or removed from the midst; or נואל *Noal*, that is, one who has become a fool, whereby without doubt an allusion is made, in a malicious manner, to the French word *Noël*, which means the Christmas festival. The word ניטל *Nittal*, signifying one who has been hanged, is found in the old *Nizzáchon*, p. 7. 8., where it is written as follows: כנגד אותן מ’ ימים ששהתה בנדה טומאתה משאל ר”ל ויין אוכלין עד לכ”ט כסלו הם מתענין מ’ יום שהרי כתוב אשה כי תזריע וילדה זכר וטמאה שבעת ימים ושלושים יום ושלושת ימים יגו that is: In consideration of those forty days during which she (namely Mary) remained in her uncleanness, from Nital, that is, from Christmas until Candlemas, they (the Christians) fast forty

days; for behold, it is written (Lev 12:2): When a woman is impregnated and bears a male child, she shall be unclean for seven days. (And in v. 4 it is read there:) And thirty-three days (shall she remain at home.) Behold, this amounts together to forty days. And in the book *Agúdda* it stands at fol. 59. col. 3. in the tractate *Avóda sára numero 1*. as follows: וגו' אמרי שמואל לפני אדיהן של כותים: אסור לישא ולתת עמהן ובגלות אינו אסור אלא יום אידם בלבד פירש רש"ב בשם רש"י דעכשיו אין אנו צריכין שלשה ימים כיון דאנו במלה וגם אין לאסור אלא אותם חגות דבשביל כגון קצ"ח וניטל ואפילו אותם ימים יש להתיר משום איבה: that is: It is forbidden before the *Edim*, that is, the declines (namely the feast days of the Cutheans), to conduct trade with them, etc. Samuel has said that in the *exilio*, or exile, it is not forbidden except on their *yom ed* (that is, the day of decline) itself. Rabbi *Samuel*, son of *Meir*, has explained it in the name of Rabbi *Solomon Jarchi* that we do not now need three days (to abstain from commerce with Christians), since we are in exile, and that only those feast days which are celebrated on his account (that is, for the sake of Jesus) are to be forbidden, such as קס"ה *Késach*, that is, Easter (which is mockingly called thus instead of פסח *Pésach*) and ניטל *Nital*; yet even such days are to be permitted on account of enmity (so that we do not make enemies of the Christians). Precisely the same is also found in the book *Col bo* with these words: פירש רבינו שמואל ז"ל בשם רש"י ז"ל הוקא ניטל וכסה: that is: Rabbi *Samuel*, of blessed memory, has explained this in the name of Rabbi *Solomon Jarchi*, that specifically *Nital* (that is, Christmas Day) and כסה *Kèlach* (that is, Easter Day, which is called *Késach* instead of *Pésach* on account of the Nazarene, that is, Christ, as is expressly stated in the book *Terúma, numero 134*.) were to be forbidden, yet one must also permit them in order to avoid enmity. And this is likewise found in the *Piske Tosephoth* of the Talmudic tractate *Avóda sára, num. 1. fol. 77. col. 1.* of the Amsterdam edition. It is thus evident from this that Dietrich Schwab, in the 1st chapter of the first part of his Jewish Cloak, wrote the truth when he reports that the Jews call the Christmas festival *Nital*, that is, the festival of the hanged one.

The second word, ניטל *Nittal*, which means one who has been taken away or removed from the midst, appears in the book *Schulchan aruch*, in the section *Jore dea*, numero 148, at the end, fol. 119, col. 1, where one reads: ואי שולח דורון לעכו"ם בזמן הזה ביום ה' שאחר ניט"ל שקורין ניי"א יאר וגו' that is: When he (namely a Jew) sends a gift to the idolater (meaning the Christian) at this time on the eighth day after ניט"ל *Nittal* (that is, Christmas Day), which they call New Year, etc. And thus Christmas Day is also named in the *Sepher mizvoth gadol* of Rabbi *Mosche Mikkozi*, fol. 10, col. 2, as well as in the book *Terumoth, num. 134*.

The third word, נואל *Noal*, which means one who has become foolish, appears in the manuscript book *Ez chajim* in the following words, as the highly renowned and highly learned Doctor *Wagenseil* cites them in his book *Sota*, p. 775 and 776: ונוצרים שיום אידם יום ראשון אסור לשאת ולתת עמהם בארץ: ישראל יום ה' ויום שבהם ו' שבכל שבת וכ"ש יום א' עצמו ובחוצה לארץ אין אסור לשאת ולתת רק ביום אידם בלבד: פרש"ב בשם ר' דווקא נואל ופסה שהם בשם התלוי ואפילו אותן יש להתיר: that is, with the Christians, whose *jom ed*, that is, day of ruin, is the first day of the week (namely Sunday), it is forbidden to conduct trade on the fifth and sixth day in the land of Israel (or in the Jewish land); how much more so, then, is it forbidden on the first day (that is, Sunday) itself. Outside the (promised) land, however, commerce with them is forbidden only on their *jom ed*, that is, their day of ruin. Rabbi *Samuel*, son of *Meir*, explains this in the name of Rabbi *Isaac* as referring specifically to נואל *Noal* (that is, the

Christian feast) and כסח *Ke-sach* (that is, the Easter feast), which were instituted on account of the Hanged One (that is, Jesus), yet which are nonetheless also permitted.

Since Christmas is mentioned here, I must also report that the Jews, through the instigation of the devil, most blasphemously claim that our most beloved Savior must, on the night of that feast, crawl through all (to speak with due decorum) privies and secret chambers, as is unanimously attested by Jews who have converted to the Christian religion. Concerning this, it is written in the converted Ernst Ferdinand Hessen's *Judengeissel* [Jewish Scourge], in the 4th chapter of the first part, as follows: Dear Christians, when we keep and celebrate our Christmas in a holy manner, which always takes place on the 25th of December in the Christian church, and when, following the old and laudable custom, we rise during the night hours to perform our divine service, prayers, and thanksgivings to God through reading and singing, because on that very night the *Alma* (that is, the Virgin), as shown by Isa, gave birth to Christ, our Messiah: when you Jews then hear the bells ringing, you say with truly dreadful words: "Now the *Mamser* is crawling through all מושבים *moschóvim*," that is, "now the whoreson must pass through all privies and secret chambers," thereby instilling fear and horror in your little children and the entire household, so that on that night they are reluctant to go to the privy unless they have the most urgent need. These are the words of Ernst Ferdinand Hessen, with which Dieterich Schwab likewise fully agrees in his *Jüdischer Deckmantel* [Jewish Cloak], in the first chapter of the first part, p. 30 and 31, as does Friedrich Samuel Brenz in the first chapter of his *Abgestreiffter Schlangenbalg* [Stripped Snakeskin], p. 7, along with Johann Adrian in his open letter, p. 29, so that, given such concordant testimony, there is not the slightest reason to doubt the truth of the matter, and all the more so because, when I was once on a Christmas Eve here in Frankfurt in the Jewish quarter, in a Jew's house, his little son would not go to the privy at all, and cried so long until the maidservant, at the father's command, went with him.

Furthermore, the aforementioned *Dieterich Schwab* writes in the last-mentioned place as follows: During the Christmas season, which they call *Nital*, that is, the feast of the Hanged One, they dare neither to study nor to pray, on the grounds that they believe Christ is in great hellish torment during that night, so that He may have no rest or refreshment, since they do nothing other than curse, spit upon, and execrate Christ. Concerning this, the aforementioned *Johann Adrian*, in the last-cited passage of his epistle, also addresses the Jews in the following manner: On Ascension Day (he meant to say, Christ's Ascension Day) you do not study, and you put forward the claim that our Lord Christ must do penance, and as punishment must crawl through all filthy privies and *Secrete* throughout that night, and has no rest except when he hears you studying. But since you begrudge him such rest, you refuse to study. You also say to your children at that time: take care that the תלוי *Tolui* (that is, the Hanged One) does not drag you in. So too writes *Friedrich Samuel Brenz* in the last-mentioned place as follows: On the said Christmas night the Jews are very merry, playing, gorging, and drinking, and give out in addition that in whatever house they read and pray, the *Tolui* has all the better rest there, and need not crawl through the corners of those houses.

That these converts wrote the truth, I do not doubt in the least; for I know from experience that the Jews do not study at that time. They also hold that the damned have rest from their torment during the time of prayer, concerning which it is written in the book *Megalle amykkòth*, fol. 41. col. 3. in the 127th *Ofan* as follows: איתא בזהר פ' נח עמוד מ"ט שבכל יום שבכל צלותא וצלותא יש מנוחה לרשעים בגיהנם

בכל יום ארבעה שעות ומחצה הרי בו' ימי השבוע ו' פעמים ד' ומחצה הרי כ"ז שעות יש לרשעים בגיהנם בששה ימי החול וכן כ"ד שעות של שבת הרי נ"א שעות בכל שבוע יש לרשעים מנוחה בגיהנם. That is: In the *Sohar* it is written in *Parascha Noach, in the 49th column*, that the wicked have rest in hell every day during the time of prayer, and at each prayer, for one and a half hours; it follows from this that the wicked in hell have four and a half hours of rest every day at the three prayers (namely the morning, evening, and night prayer), which in the six days of the week amounts to six times four and a half hours: thus the wicked have twenty-seven hours of rest in hell during the six working days, and likewise twenty-four hours on the Sabbath, which together makes fifty-one hours in each week during which the wicked have rest in hell. More on this can be found below in the eighth chapter of the second part. Now since, according to their view, the damned have rest during the time of prayer, and yet they are deadly enemies of Christ the Lord, it is easy to conclude that they will omit nothing which they believe to be contrary to Him.

The aforementioned Friedrich Samuel Brenz also reports, in his work *Der abgestreifte Jüdische Schlangenbalg*, in the first chapter, p. 2, that the Jews read the diabolical blasphemous booklet called מעשה תלוי *Maase Talui* (or *Tolui*), that is, the Story of the Hanged One, which is otherwise also called *Toledoth Jeschu*, that is, the Birth of Jesus, entirely in secret in their homes on Christmas night, to the greatest dishonor of Christ. This is very easy to believe, for once, as mentioned just shortly before, when I was at a rabbi's home here in Frankfurt in the Jewish quarter on a Christmas Eve, a Jewish student came in who had not recognized me and addressed the rabbi, asking him to lend him that *Sepher*, that is, book, which was customarily read on that night; the rabbi, however, did not answer him, because I was standing nearby and he was wary of me. It was certainly none other than this accursed, hellish little booklet; and it would be desirable that all such and similar godless booklets be taken away from the Jews.

Concerning the Christian Easter festival, which in the Hebrew language is called פֶּסַח *Pesach*, it is referred to by them, through their customary malicious distortion, as כֶּסַח *Késach*, that is, a cutting out or hewing out, derived from כָּסַח *Casach*, which means to cut out and to hew out, because they believe that during this festival the Christians are to be exterminated and entirely done away with by their supposed Messiah, as will be shown in greater detail below in the 14th chapter of the second part. In order that their malice might not be noticed, however, they often write, in place of כֶּסַח *Késach* with the letter *Caph*, the form קֶסַח *Késach* with the letter *koph*, which means nothing, or even קֶזַח *kézach*, which signifies Roman coriander, or according to others, vetch; and the word *késach* with the letter *Caph* is found in Rabbi Lipmann's *Sepher Nizzáchon*, num. 240, p. 134, where *be jóm hakkésach*, that is, "on the day of *késach*," is written in place of *Pésach*. So too in the *Piske Tosephoth* of the Talmudic tractate *Avóda sára*, num. I, fol. 77, col. 1 of the Amsterdam Talmud, the following is taught: מותר ליהן אפילו בכסה וניטל, that is, it is permitted for us (to trade with Christians) even on their *késach* and *Nital*; and this is also found in the words cited above at p. 561 from the book *Col bo*. The word קֶסַח *késach* with the letter *koph* I have often seen in their calendars, and it likewise appears in the *Sepher mizvóth gadól* of Rabbi Mosche Mikkózi, fol. 10, col. 2, in these words: דוקא ניטל וקסה שהן עיקר אדם וראש יצאתם אסור, that is, it is specifically *Nittal* (that is, the Christmas festival) and *késach* (that is, the Easter festival), which are both their principal festivals and the foremost work of their idol, that are forbidden for trading with them. It is also found thus in the manuscript book *Ez chájim*, as can be seen in the honorably remembered Dr. Wagenseil's *Sóta*,

p. 776. The word קֶזַח *kézach*, however, appears above in the words cited at p. 561 from fol. 59, col. 3 of the book *Agúdda*, as well as in the book *Terúma* of Rabbi Baruch, num. 134.

How the Jews are to conduct themselves toward Christians during Christian feast days is sufficiently shown by their books, and they are forbidden to enter a Christian's house on his feast day and to greet him, as is to be found in the Talmudic *Tractate Gittin* fol. 62. col. 1., where it is written: לא יכנס : אדם לביתו של נכרי ביום : איד ויתן לו שלום מצאו : בשוק נתן לו בשפה רפה ובכבוד ראש : that is: A person shall not enter the house of a stranger (understand: a Christian) on the day of his *Ed* (that is, of his ruin, namely on his feast day) and greet him. If he encounters him on the street (or in the marketplace), he greets him with a soft word and with bowed head. The very same is also found in the book *Col bo*, num. 108, as well as in the book *Schulchan áruch*, in the section *Jóre déa*, *numéro* 148, §. 9, and in Rabbi *Mosis bar Majemon's* book *Jad chasaka*, in the first section, in the tractate *Avóda sára*, *cap.* 10, §. 5. In the last-mentioned passage, however, it is also written thus: שואלין בשלוםם אפילו ביום : חגם מפני דרכי שלום ואין כופלין להם שלום לעולם that is: One greets them, even on their feast day, for the sake of peace; however, one never repeats the greeting so as to greet them twice.

Furthermore, it is forbidden for them to conduct business with Christians before and on Christian feast days, concerning which the following is taught in the Talmudic tractate *Avóda sára*, fol. 2. col. 1.: לפני אידיהן של עובדי אלילים שלשה ימים אסור לשאת ולתת עמם להשאיל ולשאל מהן להלוותן וללוות : 1. : that is: Three days before the *Edim* (that is, the downfalls; understand thereby the feast days) of the idolaters, it is forbidden to conduct business with them, to lend to them or to borrow from them, to loan to them or to take loans from them, to pay them or to be paid by them. Rabbi Jehuda says: one allows oneself to be paid by them, because in this way one torments them. Rabbi Salman Zevi, in his *Jewish Theriac*, chapter two, *numero* 31, fol. 14, col. 2, wishes to interpret these words as though they did not apply to Christians, but this is a plain falsehood; for Rabbi Mosche bar Majemon, in his commentary on the Mishnah of the aforementioned Talmudic tractate *Avóda sára*, fol. 78, col. 3 of the Amsterdam Talmud, on the words: ואלו אידיהן וגו' "And these are their *Edim* (or downfalls, i.e., feast days), &c.," writes as follows: אלו הזמנים הנזכרים היו מפורסמים באותן הזמן אצל הנוצרים והגלויים אליהם וכן כל מועד אומרה בכל : מקומות העולם כשהן עובדי ע"ז איב לנהוג בהן כמו שזכר ודע שזאת האומה הנוצרים הטועים אחר ישו אפילו שדחתיהם משונות כולם עובדי ע"ז ויום ראשון מכלל אידיהן כולם אסורים וראוי לנהוג עמם בתורת מה שינהג עם עובדי ע"ז ויום ראשון מכלל אידיהן של גוים ולפיכך אסור לשאת ולתת עם מי שמאמין בישו באחד בשבת כלל בשום דבר והכל ינהג : that is: The times mentioned (in the Mishnah) were, at that time, well known among the Christians and those who attached themselves to them; and thus one is obligated, at every feast of any people in the world that practices idolatry, to conduct oneself as (the Mishnah) states. Know also that the people of the Christians, who err after Jesus, although their religions differ from one another, nonetheless all practice idolatry, and all their *Edim* or feast days (for conducting business with them) are forbidden; one is likewise obligated to deal with them as is customarily done with idolaters; and that the first day (of the week, by which Sunday is understood) is included among the *Edim* or feast days of the *Gojim* (or heathens). Therefore it is forbidden, on the first day of the week, in whatever matter it may be, to conduct any business with one who believes in *Jesus*, and one shall deal with them on the first day of the week as one deals with idolaters on their *jom ed*, or day of ruin (that is, feast day). From this it is clearly evident that Rabbi Salman Zevi's assertion is false, since Rabbi Mosche bar Majemon explicitly includes

the feast days of the Christians. However, because the Jews fear that the Christians may become hostile and hateful toward them if they refuse to do business with them on their feast days, this prohibition has been lifted and it has been permitted to conduct business with them even on the most important feast days, as can be seen shortly before in this chapter, page 561, and further in the *Sepher mizvôth gadôl* of Rabbi Mosche Mikkózi, fol. 10, col. 2, as well as in the *Sepher Toledôth Adam vechávva*, in the fifth part, fol. 158. Hence it stands in the book *Terúma*, fol. 59, col. 3, in the *Tractat Avóda sára*, numero 10: מותר להלוות ברבית אפילו ביום אידם דמיצר הוא : that is: It is permitted (to lend to Christians) even on their *jom ed* (or day of ruin, that is, feast day) at usury, because he (in this way) torments them.

Further, they are forbidden to give a gift to a Christian on his feast day, or to receive one from him, concerning which the book *Col bo*, fol. 108. col. 4. numero 97. under the title *Avóda sára*, contains the following written: . אסור לשלוח דורון לגוי ביום אידו אלא אם כן נודע לו שאינו מודה בעבודה זרה ואינו עובדה . וכן גוי ששלח דורון לישראל ביום אידו לא יקבלנו ואם חשש לאיבה נוטל בפניו ואינו נהנה בו עד שיודע לו שזה הגוי אינו : that is, it is forbidden to send a gift to a *Goi* (that is, a heathen) on his *jom ed* (or feast day), unless it is known that he professes no idol and does not serve one. Likewise, a Jew shall accept no gift from a *Goi* on that *Goi's jom ed* (or feast day); but if he (meaning the Jew) fears enmity, he may accept it in the other's presence, yet he shall not make use of it until it becomes known to him that the said *Goi* serves no idol and professes none. The Christians, however, are idolatrous people, and the first day of the week, namely Sunday, is their *jom ed* or feast day. The very same is also read in the book *Schulchan aruch*, in the part *Jóre dea*, numero 149. § 5. fol. 118. col. 2., though with some alteration, for it is stated there: ואם חשש : לאיבה מקבלו וזורקו בפניו לבור או למקום האבד : that is, but if he fears enmity, he shall accept it and throw it before him into a pit, or to a place where it will be ruined.

Chapter XIV.

In which it is shown how greatly the Jews boast of themselves and exalt themselves above all the peoples of the world.

Since I was before reporting in the following fifteenth chapter in what manner the Jews despise and hate all peoples of the world outside of Judaism, and especially the Christians, I have deemed it not inappropriate to first set before the reader's eyes, in this chapter, their arrogance and great boastfulness, so that one may see from it how these miserable people foolishly exalt themselves in their vain imaginings above all other peoples, even though the righteous wrath and curse of God rests upon them, and their wretched condition, in which they find themselves as a people cast off and rejected by the Most High, ought rightly to bring them to more humble thoughts and to a recognition of their unfortunate state. They were indeed in former times the chosen people of God, for which reason Moses addresses them thus in Deut 7:6: "You are a holy people unto the Lord your God; the Lord your God has chosen you to be a people of His own possession, out of all the peoples that are upon the earth." The like is also to be read there in Deut 10:15 and Deut 14:2. But on account of their godless conduct, the kingdom of God, as Jesus prophesied to them in Matt 21:43, has been taken from them and given to the Gentiles. Concerning this, it is also written in *Medrasch Tillim* fol. 35, col. 1, on the words of Ps 75:10, "I will break off all the horns of the wicked," as follows:

עשר קרנות הן שנתן הק"ב לישראל קרן אברהם שנ' אשירה נא לידידי בקרן בן שמן, קרן יצחק שנאמר הנה איל אחד נאחז בסבך בקרניו, וקרנו של משה שנ' כי קרן עור פני משה, קרן של נבואה שנאמר ותתפלל חנה ותאמר רמה קרני. וקרנה של תורה שנ' וקרנים מידו לו. וקרנה של כהונה שנ' וקרנו תרום בכבוד. וקרן לויה שנ' כל אלה בנים להימן להרים קרן. וקרן ירושלים שנ' מקרני ראמים עניתי. וקרנו של מלך המשיח שנ' ויתן עז למלכו וירם קרן משיחו וכן הוא אומר שם אצמיה קרן לדוד כיון שחטאו ישראל ניטלו מהן וניתנו לאומות העולם שנ' וקרנין עשר לה שנמשילו אומות העולם לחיות הללו: that is, the Holy and Blessed God gave the Israelites ten horns: the horn of Abraham, as it is said (Isa 5:1), "I will sing to my beloved a song concerning the horn of oil"; the horn of Isaac, as it is said (Gen 22:13), "Behold, a ram was caught in the thicket by his horns"; the horn of Moses, as it is said (Exod 34:29), "that the skin of Moses' face sent forth rays." In Hebrew, "to send forth rays" is קרן *Karân*, from קרן *Kéren*, which means a horn, because rays go forth from a shining object like horns. The horn of prophecy, as it is said (1 Sam 2:1), "And Hannah prayed and said: my horn is exalted." The horn of the Law, as it is said (Hab 3:4), "And horns (that is, rays) went forth from His hands." The horn of the priesthood, as it is said (Ps 112:9), "And his horn shall be exalted with honor." The horn of the Levitical office, as it is said (1 Chr 25:5), "All these were sons of Heman, to lift up the horn." And the horn of Jerusalem (in whose place in *Echa rabbathi*, f. 303, c. 1, where all of this is likewise to be read, it stands: קרן בית המקדש, that is, the horn of the Temple), as it is said (Ps 22:22), "You have answered me from the horns of the wild oxen." As also the horn of King Messiah, as it is said (1 Sam 2:10), "He shall give strength unto His king, and exalt the horn of His anointed." And thus it is said (Ps 132:17), "There will I cause the horn of David to spring forth." But after the Israelites had sinned, these (namely, all these horns) were taken from them and given to the peoples of the world, as it is said (Dan 7:7), "And it had ten horns," for the peoples of the world are compared to those beasts mentioned in the said passage of Daniel.

Notwithstanding this, however, that they have lost such ten horns, by their own admission, they boast of themselves beyond all measure, and believe that they are still God's worthy people; hence in the book *Schéva tal*, in the preface, the following is read: כל נשמה ונשמה מישראל בפני עצמה חביבה, that is: every single Israelite soul, in and of itself, is dearer and more precious in the eyes of the blessed God than all the souls of an entire people together. And in the book *Cad hakkémach fol. 64. col. 4.*, as also in Rabbi Menachem of Rekanat's commentary on the Five Books of Moses, *fol. 187. col. 4.*, in the Parashah *Vajéra Balak*, it is written: חביבין ישראל לפני הק"ב יותר ממלאכי השרת, that is: the Israelites are more pleasing before God than the ministering angels, which is taken from the Talmudic tractate *Chóllin fol. 91. col. 2*. And in the book *Cosri*, in the second part, *n. 36.*, it is said of them: ישראל באומות כלב באברים, i.e., the Israelites are among the nations what the heart is among the limbs, namely the most distinguished people among all peoples. In place of which, in the book *Chissük emuná*, the following is found: כנסת ישראל היא, i.e., the people of Israel is the most excellent among the (human) race, just as the heart is the most distinguished among all the limbs; hence in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 229. col. 3.*, in the Parashah *Vesoth habberachá*, it stands: יִשְׂרָאֵל עֶקֶר הַמְּצִיאוֹת, that is: Israel is the most distinguished among all things that exist. This is also to be found in the book *Nézach Jisraël*, in the tenth chapter, *fol. 17. col. 4.*, and in the fifteenth chapter, *fol. 25. col. 1*. Likewise, in the aforementioned book *Cad hakkémach fol. 75. col. 4.*, it stands: אֵין הַקָּב"ה מְתַעֵלָה מִכָּל ע' אֻמוֹת שֶׁבְּעוֹלָם כִּי אִם בְּיִשְׂרָאֵל, that is: the holy and blessed GOD is not praised by all seventy peoples of the world, except by Israel alone.

They are also of the opinion that God is with them alone. For this reason, Rabbi Menáchem of Recanati writes in his commentary on the Five Books of Moses, fol. 61, col. 4, in the *Parascha Vajéze Jaácob*: הַשְׂכִּינָה הַנִּרְמָזֶת בְּרַחֵל שׁוֹרָה בְּיִשְׂרָאֵל וְלֹא בְּאוֹמוֹת הָעוֹלָם: that is, the Divine Majesty, which is signified by Rachel, dwells among the Israelites and not among the nations of the world. And in *Bammidbar rabba* it is written in the 12th *Parascha*, fol. 202, col. 2: הוּא אֵין מְשַׁרָּה שְׂכִינָתוֹ אֶלָּא עַל: that is, He (namely God) causes His Majesty to dwell only upon those of His own who are among the Israelites. This, however, is taken from the Talmudic tractate *Berachóth*, fol. 7, col. 1, where one reads as follows: שְׁלֹשָׁה דְּבָרִים בִּקְשׁ מִשָּׁה מִלְפָּנֵי הַקָּב"ה וְנָתַן לוֹ בִּקְשׁ שְׁתַּשְׁרָה שְׂכִינָה עַל יִשְׂרָאֵל: וְנָתַן לוֹ שֵׁן: בִּקְשׁ שְׁלֹא תִשְׁרָה שְׂכִינָה עַל אוֹמוֹת הָעוֹלָם וְנָתַן לוֹ שֵׁן: וְנִפְלִינוּ אֲנִי וְעַמִּי. בִּקְשׁ לְהוֹדִיעֵנוּ דְּרָבִיו שֶׁל הַקָּב"ה וְנָתַן לוֹ שֵׁן: הוֹדִיעֵנִי נָא אֵת דְּרָבִי: that is, Moses requested three things of God, which He granted him. He requested that the Divine Majesty should dwell over Israel, and He granted it to him, as it is said (Exod 33:16): "Is it not so, when You go with us?" He requested that the Divine Majesty should not dwell over the nations of the world, and He granted it to him, as it is said (in the aforementioned place, Exod 33:15): "So that I and Your people may be set apart." He desired of God that He might make His ways known to him, and He granted it to him, as it is said (in the mentioned place, v. 13): "Make Your ways known to me." On this matter one may also consult the tractate *Bava Báthra*, fol. 15, col. 2, and the *Jalkut chadásch*, fol. 19, col. 2, no. 11, under the title *Ummoth haolam*.

They also imagine that the world was created solely for their sake, concerning which the following is written in the book *Zerór hammór*, fol. 106. col. 4. in the *Parascha Bammidbar*: תְּכַלִּית בְּרִיאַת הָעוֹלָם: לא הָיָה אֶלָּא בְּשִׁבִּיל יִשְׂרָאֵל וְאֶע"פִּי שֶׁכָּל זֶה מְפֹרָשׁ יֵשׁ לָרְאוֹת וּלְטַעֹם בְּתוֹךְ זֶה הַמַּאֲמָר כִּי יָדוּעַ כִּי בְּנִתְּנַת הַתּוֹרָה קָנוּ כָּל יִשְׂרָאֵל כָּל הַשְּׂלֵמוֹת שֶׁחֲסָרוּ אוֹמוֹת הָעוֹלָם לְפִי שֶׁלֹּא רָצוּ לְקַבֵּל הַתּוֹרָה: that is, the purpose of the creation of the world was solely on account of Israel; yet although all of this is clear, one must still contemplate these words and taste them on the palate, for it is known that when the Law was given, all Israelites attained all the perfections that the nations of the world lack, because they were unwilling to receive the Law. And in the book *Schené luchóth habberíth* (or *lúchos hábberis*) one reads at fol. 145. col. 3.: בְּרִיאַת הָעוֹלָם הָיָה בְּשִׁבִּיל יִשְׂרָאֵל הֵם הַפְּרִי וְשֵׁאֵר הָאוֹמוֹת הַקְּלִיפּוֹת לָהֶם נִמְצָא שֶׁנֶּאֱמַר אֵין שׁוּם עִם אֵלָּא יִשְׂרָאֵל: that is, the world was created for the sake of the Israelites, and they are the fruit, while the remaining nations are their husks. We thus find that in truth there is no other people but Israel, and the remaining nations are their husks. *Abarbanel* also teaches in his commentary on the prophet Isaiah, fol. 63. col. 4., on Isa 41:16, as follows: יִשְׂרָאֵל הֵם תְּכַלִּית הָעוֹלָם הַשָּׁפֵל הֵם כַּעֲרֹךְ: that is, the Israelites are the purpose of the lower world, and they are compared to wheat, while the nations are compared to chaff. And in *Bammidbár rábba* one reads at fol. 171. col. 1. in the *Parascha Bammidbar*: נִמְשְׁלוּ יִשְׂרָאֵל כַּעֲרִימָה שֶׁל חֲטִים מֵהַחֲטִים הֵלְלוּ נִכְסוֹת לְאוֹצָר: בִּמְנִין כֵּךְ אָמַר הַקָּב"ה שִׁיְהוּ יִשְׂרָאֵל נִמְנִים בְּכָל שְׁעָה לְכֹךְ נֶאֱמַר בְּטֶגֶן עֲרִימַת חֲטִים אֲבָל הַתֵּבֶן וְהַקֶּשׁ אֵינָן נִמְנִים וְלֹא נִמְדָּדִים כֵּךְ עַכ"ו נִמְשְׁלוּ כְּתֵבֶן וְכֶקֶשׁ שֶׁנִּי כֶקֶשׁ לְפָנֵי רוּחַ: וְכֵן וּבֵית עֲשׂוֹ לֶקֶשׁ: לְמָה שֶׁאֵין לְהַקָּב"ה הַנִּיּוּה מֵהֶם שֶׁנִּי כָּל הַגּוֹיִם כֹּאֵין נִגְדוּ אֲבָל יִשְׂרָאֵל יֵשׁ לְהַקָּב"ה הַנִּיּוּה מֵהֶם קוֹרִין שְׁמֵעַ מִתְּפַלְלִין וּמִסְבִּיכִין שְׁמוֹ שֶׁל מֶלֶךְ: that is, the Israelites are likened to a heap of wheat: just as wheat is brought into the treasury (that is, counted by the bushel and the measure) into the storehouse; so God says that the Israelites shall be counted every hour; therefore it is said (Song 7:3): Your belly is like a heap of wheat. But the straw and the stubble are neither counted nor measured. Thus the idolaters are compared to straw and stubble, as it is said (Ps 83:14): Like stubble before the wind. And likewise it is written (Obad 1:18): But the house

of Esau shall be stubble, because God has no benefit from them, as it is said (Isa 40:17): All the nations are as nothing before Him. But from the Israelites God does derive benefit, for they recite the *Shema*, that is, the words (Deut 6:4): Hear, O Israel, etc. They pray and bless the name of the holy and blessed God every day; therefore they are counted every hour and compared to wheat, as it is said: Your belly is like a heap of wheat. Precisely the same is also found in the book *Toledoth Jizchak* fol. 84. col. 1. in the Parascha *Bechykkothai*.

They also believe that the world cannot exist without them; concerning which, in the book *Matteh Aharon*, fol. 19, col. 2, it is written thus: כשם שאי אפשר לעולם בלא ארבע רוחות כך אי אפשר לעולם בלא, ישראל נמצא אם אין לישראל עולם הזה לא יכול עשו להיות בחלקו כי אין לאומות קיום אם אין קיום לישראל בעולם, that is: Just as the world cannot exist without the four winds, so too it cannot exist without the Israelites. It follows that if the Israelites do not have this world, then Esau (by whom Christendom is understood, as will be seen below in the 17th chapter of this first part) cannot remain in his portion, for the nations cannot subsist if the Israelites are not sustained in the world. The same is also to be found in the aforementioned book *Zeror hammor*, in the Parashah *Bammidbar*, fol. 107, col. 2 and 4, and fol. 127, col. 3, and in *Jalkut chadasch*, fol. 49, col. 3, number 58, under the title *Galuth*, and in the great *Jalkut Rubeni*, fol. 172, col. 3, in the Parashah *Ekebh*, as well as in the little book *Othioth Rabbi Akiva*, fol. 6, col. 4, and fol. 7, col. 1. Likewise, in *Medrasch Tillim*, fol. 4, col. 4, one reads: כשם שאי אפשר לעולם בלא חטין כך אי אפשר לעולם בלא ישראל, that is: Just as the world cannot exist without barley, so too it cannot exist without the Israelites. And in *Jalkut Schimoni*, number 176, fol. 28, col. 1, on the first book of Kings, it stands: ישראל נמשלו לחול ואומות העולם בסיד שנ' היו עמים משרפות סיד אם אין אתה נותן חול בסיד אינו עומד כך אם אין ישראל אין אומות העולם יכולים לעמוד, that is: The Israelites are compared to sand, but the nations of the world to lime, as it is said (Isa 33:12): For the nations shall be burned to lime. If you put no sand into the lime, it will not hold together; so too the nations of the world cannot subsist without the Israelites. And this is also to be found in *Pesikta rabbetha*, fol. 17, col. 3.

They also hold the belief that without them there would be no blessing, rain, or sunshine. Concerning the blessing, the following is found in the Talmudic tractate *Jevamoth* fol. 63. col. 1.: כל משפחות האדמה אפילו משפחות הדרות באדמה אין מתברכות אלא בשביל ישראל כל גויי הארץ אפילו ספינות הבאות ממליא האדמה אפילו משפחות הדרות באדמה אין מתברכות אלא בשביל ישראל that is: All the families of the earth, even the families that dwell upon the earth, are blessed for no other reason than on account of Israel. All the peoples of the earth, even the ships that come from France to Spain, are blessed for no other reason than on account of Israel. Concerning rain and sunshine, it is reported in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 153. col. 3. in the Parascha *Bammidbar*: אלמלא ישראל לא היה מטר יורד that is: Were it not for the Israelites, no rain would come down into the world, and the sun would not rise, unless it were for their sake, as it is said (Jer 33:25): "If I do not maintain my covenant with day and night." Concerning all of this, the following is read in *Medrasch Tillim* fol. 47. col. 1. on Ps 109, as well as in the *Jalkut Schimoni* on the Psalms fol. 124. col. 2. numer. 868.: את הברכה חילולי: אלמלא ישראל לא היתה ברכה בעולם שנ' יצו יי' את הברכה חילולי: that is: Were it not for the Israelites, there would be no blessing in the world, as it is said (Deut 28:8): "The LORD will command the blessing." And were it not for the Israelites, the lights (namely the sun and moon) would not rise, as it is said (Jer 33:25): "If I do not maintain my covenant with day

and night.” Nor would any rain come down, as it is said (Deut 28:12): “The LORD will open for you His good treasury.” Rabbi Samiga also writes in his book *Mikrä hakkódesch*, fol. 109. col. 1. in the 21st chapter: שיתברכו האומות אלא כדי שיתברכו האומות: that is: The Holy and Blessed God drove the Israelites into exile among the nations for no other reason than that the nations might be blessed.

They are also caught up in the erroneous delusion that they are holy people, which is why they are called in the book *Chissuk emunä*, p. 80. אל קדושי *Kedósche El*, that is, the Holy Ones of God, and in the book *Cad hakkemach* f. 20. c. 4. the words of Dan 7:25, “He will destroy the saints of the Most High,” are interpreted as referring to them, since it is written thereupon as follows: אלו ישראל תהיו קדושים תהיו: that is, These (namely, the Holy Ones of God) are the Israelites, just as you say (from Lev 19:2): “You shall be holy.” As indeed Rabbi Saadias also agrees in his commentary on the aforementioned words of Dan 7:25. They also pray on this account on the first day of the New Year as follows: קדוש קדוש קדוש בשלוש קדוש קדוש קדוש: that is, O Keeper of the holy people, preserve the remnant of the holy people, so that the holy people may not perish, which says three times: holy, holy, holy. They pray this same prayer also on all the remaining days of the year, as can be found in the large *Tephilla* fol. 28. col. 3. under the title *Schacharith*. And in the book *Zerór hammór* it stands at fol. 101. col. 2. in the *Parascha Kedoschim* as follows: נקראו ישראל קדושים וטהורים לפי שידוע שבמן שיש הבדל בכל הדברים שהשם ברא בין אלו לבין יש הפרד בישראל לשאר האומות כמו שנאמר כי הצומח למעלה מן הדומם והב”ח למעלה מן הצומח והאדם למעלה מן האומות that is: The Israelites are called holy and pure, since it is well known that just as there is a distinction between all things which God has created, so too there is a distinction between the Israelites and the remaining peoples, just as one says that plants are to be esteemed more highly than those things which have no sensation, and that living animals surpass plants, humans surpass living animals, but the Israelites are placed above the peoples of the world. And in the 58th chapter of the little book *Pirke Rabbi Elieser* one reads: מה הכושי משונה מכל הבריות כך ישראל משונים במעשיהם הטובים מכל אומות העולם that is, Just as a Moor is distinguished from all creatures, so too are the Israelites distinguished from all the peoples of the world through their good works. How pleasing, however, their worship is to God the Lord is shown by Rabbi Joseph Albo in the 37th chapter, in the third part of his *Sepher Ikkarim*, with these words: מעט העבודה המגיע אליו מאומת ישראל יותר נחשב אצלו מהרבה מאומה אחרת או מכל האומות that is, A small service which is rendered to Him (namely, God) by the people of Israel is more precious to Him than much service from another people, or from all peoples.

They also believe that they are the cleverest and wisest people in the entire world. Thus it is stated in the book *Zerór hammor* fol. 131, col. 2, in the *Parascha Vaëthchannan*, that they (as may be seen in Exod 19:6) are a royal priesthood and a holy people; and the following passage comes after: היתרון יש לישראל מכל האומות כאמרו אשריך ישראל מי כמוך עם נושע בה’ כי בכל שאר האומות אם ימצא בכולם איש יחידי מסוגל בחכמה וזאת פלא אבל בישראל הוא להפך כי הם עם חכם ונבון that is: The Israelites have this advantage over all peoples, as it is said (Deut 33:29): Happy are you, O Israel, who is like you, a people saved by the Lord. For when among all the other peoples only a single person of particular wisdom is found, it is a wonder; but among the Israelites the opposite is to be seen, for they are a wise and understanding people. On this same subject, the following is written in the third column of that same place: זה פלא גמור כי בכל שאר האומות לא נמצא בהם אלא איש פרטי וישראל גוי גדול כולם חכמים: that is: This is a

great wonder, that among all the other peoples only perhaps one particular man is found (who may be wise), whereas the Israelites, as a great people, are all wise and understanding, and all know the Law, so that God, on account of their observance of the commandments, is near to them and hears them in their prayer. Accordingly, it may be seen in the Bensch-Book fol. 38, col. 2, under the title *Seder schel Pesach*, that the Jews say of themselves: אפילו : במצרים : הררי אנו ובנינו משועבדים היינו לפרעה : Behold, we and our children were in bondage to Pharaoh in Egypt, although we are all wise, all understanding, all elders, and all know the Law.

Furthermore, they hold that they are God's kinsmen, concerning which, in the book *Avodah* (or *Avodas*) *hakkodesch*, in the first part, which is called *Chelek hajichud*, in the fifth chapter, fol. 11. col. 2., over the words of Deut 4:7, "Where is there so glorious a people to whom the gods draw so near?", the following is written: הוא קורבנו ואנחנו קורביו וכמו שכתוב לכם' ישראל עם קרבו חלילה שניהיו : that is, He is our kinsman, and we are His kinsmen, just as (Ps 148:14) it is written: The children of Israel, the people that is near to Him. But far be it from us that we should be kinsmen of any power (or authority) or of any angel other than God Himself. No power (or authority) or angel is our kinsman, for (Deut 32:9 it is written) the LORD's portion is His people. Likewise, in the second part, which is called *Chelek haavoda*, in the 17th chapter, fol. 35. col. 3. of the aforementioned book *Avodath hakkodesch*, over the cited words of Deut 4:7, one reads: יש לו קורבה עמנו מצד היחס והדמיון שיש לנו עמו : that is, He has a kinship with us, in respect of the lineage and the likeness that He has with us. Indeed, they go so far as to claim that they are God's brothers, concerning which, in the *Medrasch Tillim*, fol. 49. col. 2., over the 118th Psalm, the following is read: ישראל עתידין לעמוד בדין לפני הק"ב והם מתייראין : ומלאכי השרת אומרים להם אל תתייראו בן עירכם הוא שנ' הוא יבנה עירי וגלותי ישלח חזרו ואמרו אל תיראו מן הדין אין אתם מכירים אותו קורבכם הוא ונ' וישבו ואמרו להם אל תיראו מן הדין אחיכם הוא למען אחי ורעי וכבר' שהוא אביכם : That is, The Israelites will stand in judgment before God and will be afraid, but the ministering angels will say to them: fear not, He is your fellow citizen, as (Isa 45:13) it is said: He will build my city and set my captives free. They will say again: fear not before the judgment, you do not know Him, He is your kinsman, etc. Thereafter they will speak to them once more: fear not before the judgment, He is your brother (as Ps 122:8 it is written:) For the sake of my brothers and friends. And what is more, He is your father, as (Deut 32:6) it is said: Is He not your father? And in the *Schemoth rabba*, in the 27th *Parascha*, fol. 117. col. 2., it is written: חביבים חביבים ישראל : that is, The Israelites are beloved, for they are called friends (of God), as (Ps 122:8) it is said: For the sake of my brothers and friends. Rabbi Bechai likewise writes in his commentary on the Five Books of Moses, in the *Parascha Mischpatim*, fol. 96. col. 4., as follows: ידוע כי ישראל נקראו רעים למקום שנ' למען אחי ורעי : It is known that the Israelites are called God's friends, as (Ps 122:8) it is said: For the sake of my friends and brothers.

They also claim that they are all children of kings, for in the Talmudic tractate *Shabbath*, fol. 67, col. 1, and fol. 128, col. 1, it is written: כל ישראל בני מלכים : that is, All Israelites are children of kings; which is also to be found in the book *Emek hammelech*, fol. 27, col. 3, in the 48th chapter under the title *Scháar olam hattohu*.

On account of the aforementioned conceits which they hold about themselves, they thank God every morning that He made them Jews and not heathens or Christians, and each one says: ברוך אתה יי' *ברוך אתה יי'*, that is, Blessed art thou, Lord our God, thou King of the world, that thou hast not made me a *Goi* or heathen. In some copies, however, it reads: שעשני ישראל, *שעשני ישראל*, that is, Who has made me an Israelite. In others, however, one reads: שעשני יהודי, *שעשני יהודי*, that is, Who has made me a Jew. And because they are descended from such a high lineage, no Jew may call another a servant, on pain of the ban, as can be seen in the book *Shylchan aruch*, in the section *Jóre déa*, *num.* 334, §. 40, *fol.* 306, *col.* 1, where mention is made of those who are to be placed under the ban, among whom is also included הקורא לחבירו עבד, *הקורא לחבירו עבד*, i.e., he who calls his companion a servant; which is likewise to be found in the *Sépher chasidim*, *num.* 43, *fol.* 11, *col.* 1. They therefore wish, out of a ridiculous arrogance, not to be regarded as servants, even though they are under the yoke of other peoples; for this reason they also say every morning: ברוך אתה יי' אלהינו מלך העולם שלא עשני עבד, *ברוך אתה יי' אלהינו מלך העולם שלא עשני עבד*, that is, Blessed art thou, Lord our God, and King of the world, who hast not made me a servant.

Since they consider themselves such excellent and distinguished people in their own minds, they hold that it is a very great sin when anything is done contrary to them. Hence it is written in the book *Toledóth Jizchak*, fol. 97, col. 1, in the *Parascha Mattóth*: הק"ב כנגד ישראל כאומר כנגד הק"ב, that is: Whoever rises up against an Israelite (to do him harm) does as much as if he rose up against God. This is also to be found in the book *Jr gibbórim*, fol. 110, col. 3, and in the *Jalkut Schimóni* on the Five Books of Moses, numero 247, fol. 71, col. 3. And in Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 81, col. 2, in the *Parascha Beschállach*, one reads: כל הקמים על ישראל, that is: All who revolt against Israel do as much as if they revolted against the Divine Majesty. Likewise, in the book *Zerór hammôr*, fol. 66, col. 1, in the *Parascha Schemóth*, it is written: מי שמזיק לישראל אינו יוצא לשלום, that is: Whoever causes harm to the Israelites does not come out well. And in the Talmudic tractate *Sanhédrin*, fol. 58, col. 2, one reads: גוי שהכה את ישראל, that is: A *Goi* (that is, a Christian or pagan) who strikes an Israelite is guilty of death. This can also be found in the book *Jad chasaka*, in the second part, fol. 43, col. 1, in the fifth chapter, § 3, under the title *Hilchóth chóbhel umássik*. And immediately following in the aforementioned tractate *Sanhédrin*, fol. 58, col. 2: הסטור לועז של ישראל כאלו סוטר לועז של שכינה, that is: Whoever gives an Israelite a slap on the cheek (or a box on the ear) does as much as if he gave the Divine Majesty a slap on the cheek.

Furthermore, it is taught in the aforementioned tractate *Sanhédrin*, fol. 37, col. 1: כל המאבד נפש אחת, that is: anyone who kills a soul of *Israel*, it is reckoned by Scripture as though he had destroyed a full world; but anyone who preserves an *Israelite* soul, it is received by Scripture as though he had preserved a full world. This is also found in the *Jalkut Schimóni* on the Five Books of Moses, fol. 4, col. 4, and in the *Medrasch Mischle*, fol. 65, col. 3, as well as in the book *Pirke Rabbi Elieser*, in the 48th chapter. And in the book *Avodáth hakkódesch*, in the second part, which is called *Chelek haavóda*, in the 34th chapter, fol. 49, col. 2, it is taught: המקיים נפש מישראל כאלו קיים כל התורה, that is, whoever preserves an *Israelite* soul does as much as if he had kept the entire Law. In the book *Pesikta sotárta*, fol. 44, col. 4, in the *Parashah Behaalotechá*, the following is also read: כל מי ששונא : ישראל כאלו שונא למי שאמר והיה העולם וגו' וכל העוזר לישראל כאלו עזר למי שאמר והיה העולם (that is, God), etc. And anyone who helps an *Israelite* does as much as if he helped the one who spoke and the world came into being. And this is also found in part in the aforementioned *Jalkut Schimóni* on the Five Books of Moses, fol. 219, col. 1, num. 730.

They further teach that it is impossible for them to be mingled among other peoples, concerning which the book *Avodáth hakkódesch*, fol. 20, col. 1, in the 20th

chapter of the first part, which is called *Chelek haijichud*, where it is written: אי אפשר לישראל לצאת מרשותו של הק"ב ולהתערב בשאר האומות לפי ששמו של הק"ב משותף בהם ואין עמו אל נכר גם הם לא יתערבו באומות הבאים מכה אל נכר, that is, It is impossible that the Israelites should go out from under the power of the holy and blessed God and be mingled among the remaining peoples, since the name of God is attributed to them and no foreign god is with Him. Likewise, they cannot be mingled among the peoples who descend from the power of the foreign god (that is, the devil, who is called the foreign god). This, however, is untrue, for history testifies that many Jews have accepted the Christian faith

and have thus been mingled among the people of the Christians, as can be seen in the little book *Schévet Jehûda*, fol. 62, col. 1.

It is also read in the Talmudic tractate *Avôda sâra*, fol. 4, col. 1, that God does not become angry with them, where the words read as follows: רבי חמא בר חנינא רמי כתיב חמה אין לי וכתיב נוקם יי' ובעל חמה: that is, Rabbi Chama, the son of Channina, raises an objection (and says): It is written (Isa 27:4): Wrath is not in me; and (Nah 1:2) it is written: The Lord is an avenger and is wrathful. This objection is not weighty, for the former (namely, that there is no wrath in God) is to be understood of the Israelites, but the latter (that He is wrathful) is to be understood of the peoples of the world.

They also believe that they alone belong to God the Lord, while the remaining nations are the devil's portion, concerning which in the book *Ir gibbôrim* fol. 90. col. 2. numero 30., on the words of Lev 16:18, "And Aaron shall cast lots over two goats, one lot for the Lord, and the other for *Azazel*," the following is written: רמז לישראל שנמשלו לשעיר עזים שנ' שערך כעדר העזים והאומות אף הם נמשלו לשעיר שנ' והצפיר השעיר מלך יון וגו' לפיכך נתן גורל אחד ליי' היינו ישראל שיעלו על גורלו של הק"ה שנ' כי חלק יי' עמו וכתיב יי' מנת חלקי וכוסי אתה תומיד גורלי. וגורל אחד לעזאזל היינו האומות עז"א שעליהם אמר דוד חללים שוכבי קבר אשר לא זכרתם חמה מידך נגזרו: that is, this is an allusion to the Israelites, who are compared to a he-goat, as it is said (Song 4:1): "Your hair is like a flock of goats." The nations, however, are also compared to a goat, as it is said (Dan 8:21): "And the he-goat is the king of Greece," etc. Therefore he (namely Aaron) gave one lot to the Lord, which represented the Israelites, who fell to the holy and blessed God as His lot, as it is said (Deut 32:9): "For the Lord's portion is His people." And it is written (Ps 16:5): "The Lord is my good and my portion; You uphold my allotted inheritance." The other lot, however, he gave to *Azazel* (that is, as the Jews understand it, to the chief devil *Sammaël*, who, as may be seen in Rabbi Lipmann's *Sepher Nizzâchon*, num. 87, is also said to be called *Azazel*), which represents the idolatrous nations, of whom David said (Ps 88:6): "Like the slain who lie in the grave, of whom You think no more, and who are cut off from Your hand." More on this, however, is to be found below in the 18th chapter of this first part.

Based on the above, they imagine that their prayers are very pleasing to God the Lord, concerning which one reads in the *Jalkut châdasch* fol. 122. col. 2. numero 30. under the title *Mila* as follows: that is, the prayer of the Israelites who are circumcised enters before God like a sweet fragrance, as it is said (Ps 115:18): "But we will bless the Lord, from this time forth and forevermore." They also believe that a crown is woven from those same prayers, concerning which it is written in *Schemôth râbba*, fol. 113. col. 1. in the twenty-first *Parascha* as follows: אמר רבי פנחס בשם רבי מאיר ורבי ירמיה בשם רבי חייא בר אבא בשעה שישראל מתפללין אין אתה מוצא שכולן מתפללין כאחד אלא כל כנסיה וכנסיה מתפללת בפני עצמה הכנסת הזו תחלה ואחר כך הכנסת האחרת ומאחר שכל הכנסת גומרת כל התפלות המלאך הממונה על התפלות נוטל כל התפלות שהתפללו בכל הכנסיות כולן ועושה אותן עטרות ונותן בראשו של הק"ה שנ' עדיך כל בשר יבאו ואין עדיך אלא עטרה שנ' כי כלם כעדי תלבשי וכן הוא אומר ישראל אשר בך אתפאר שהק"ה מתעטר בתפלותיהן של ישראל שנ' ועטרת תפארת בראשך: that is, Rabbi *Pinchas* said in the name of Rabbi *Meïr*, and Rabbi *Jeremias* in the name of Rabbi *Chija*, the son of *Abba*: When the Israelites pray, you will not find that they all pray at the same time; rather, each individual congregation prays separately, this congregation first, and then another. And when each congregation has finished all its prayers, the angel who is appointed

over all prayers takes all the prayers that they have prayed in each and every congregation, makes crowns out of them, and places them upon God's head, as it is said (Ps 65:3): עדיך כל בשר יבאו *Adécha colbäsar jafóu*, that is, "with your adornment" (as it is erroneously understood, since *adécha* here means: "to you") "all flesh comes"; and here *adécha* means nothing other than a crown (because עדי *adi* means an adornment or ornament, as it is said (Isa 49:18): "You shall be clothed with all of these as with an *adi*, that is, as an ornament"). And thus He says (namely God (Isa 49:3)): "Israel, through whom I am glorified," since the holy blessed God is crowned with the prayers of the Israelites, as it is said (Ezek 16:12): "And a crown of glory upon the head." The very same thing also appears in Rabbi *Menachem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 54. col. 1. in the Parascha *Vajera*, as well as in the book *Toledoth Jizchak* fol. 17. col. 1. in the Parascha *Bereschith*, though with some variation.

What the name of that angel is who makes these crowns can be seen from the aforementioned commentary of Rabbi *Menachem* of *Recanati*, fol. 148. col. 2. in the Parascha *Kedoshim*, where one reads as follows: כל המלובש שעטנז בתפלתו סנדלפון המלאך הקושר כתרים להק"ב מתפלתן של ישראל אינו מקבל תפלתו עם שאר התפלות, that is: Whoever is clothed in mixed fabric (such as wool and linen, of which Lev 19:19 speaks) during his prayer, his prayer is not accepted by the angel *Sandalfon*, who binds crowns together for the Holy and Blessed God from the prayers of the Israelites, along with the other prayers, because that person is regarded by him as equal to an idolatrous priest who gives strength to the unclean spirit. Concerning this angel, however, and the crowns which he makes from the prayers of the Jews and places upon God, more is to be found below in the 7th chapter of the 2nd part of this book.

But if the prayer of the Jews were so pleasing to God the Lord, and they were such holy and righteous people as they imagine themselves to be, then He would also hear them; for it is written (Ps 34:18): When they (namely the righteous) cry out, the Lord hears them and delivers them from all their distress. That He does not hear them, however, occurs, in their opinion, for this reason: because they no longer know the *Schem hammphorasch*; for in the *Jalkut Schimoni* on the Psalms, fol. 119, col. 1, numero 843, on Psalm 91, it is written thus: על ידי שאינם יודעין שם המפורש אבל לעתיד לבוא הק"ב מודיעם שנאמר לכן ידע עמי שמי באותה שעה הם מתפללין ונענין על ידי שאינם יודעין שם המפורש אבל לעתיד לבוא הקדוש ברוך הוא מודיען כטו שנאמר לכן ידע עמי שמי באותה שעה הם מתפללין ונענין שנאמר יקראני ואענהו וגו' that is: Why do the Israelites pray in this world and yet are not heard? Because they do not know the *Schem hammphorasch*. But in the future, the holy blessed God will make it known to them, as it is said (Isa 52:6): Therefore my people shall know my name. Then they will pray and be heard, as it is said (Ps 91:15): He will call upon me, and I will answer him, etc. So also in the *Medrasch Tillim*, fol. 40, col. 4, and fol. 41, col. 1, on Psalm 91, the following is read concerning this: אמר רבי יהושע בן לוי בשם רבי פינחס בן יאיר מפני מה מתפללין ישראל בעולם הזה ואינן נענין על ידי שאינם יודעין שם המפורש אבל לעתיד לבוא הקדוש ברוך הוא מודיען כטו שנאמר לכן ידע עמי שמי באותה שעה הם מתפללין ונענין שנאמר יקראני ואענהו וגו' that is: Rabbi *Jehoscha*, son of *Levi*, said in the name of Rabbi *Pinchas*, son of *Jair*: Why do the Israelites pray in this world (that is, at this time) and are not heard? Because they do not know the *Schem-hammophoraschi*. But in the future, the holy blessed God will make it known to them, for it is said (Isa 52:6): Therefore my people shall know my name. At that same time they will pray and be heard, for it is said (Ps 91:15): He will call upon me, and I will answer him.

In Rabbi *Menachem* of *Recanati*'s commentary on the Five Books of Moses, at fol. 64, col. 4, and fol. 65, col. 1, in the Parashah *Vayishlach Yaakov*, a different reason is put forward for why the prayers of the Jews are not heard by God in the present day, and the words there read as follows: דע והבן כי כפי הכונה והמקום אשר הבקשה נאצלת משם תהיה כוונה המתפלל כמו שאמרו רבותינו זכרונם לברכה מפני מה אין ישראל נענין לפי שאינן יודעין להתפלל בשם ופירש החכם רבי עזרא ז"ל והוא הנכון בשם הראוי לאותו ענין ושלא תהא המחשבה זרה מייחור הכל. והבן זה מאוד כי יש בכל ענין שם שמורה עליו. יש ממונה על הסליחה והתפלה והרחמים יש על הדמעה, יש על הפגעים והצרות, יש על שאלת בנים, יש על המזונות, יש על הגבורה, יש על החכד, ואם אין אדם יודע לכוון בתפלתו באותו השם הממונה על מה שצריך לו, מי גרם לו שלא יפיק רצונו סכלותו ומיעוט השגתו וחושב בדעתו מחשבה רעה שהשם והעלה מנע ממנו חפצו ורצונו ואינו אלא סכלותו כענין שנאמר אולת אדם תסלף דרכו וגומר. וחסאומיכם מנעו הטוב מכם. אמנם פשיטה בק' בהן ובשמותיהן ויצטרך לבקש לפני השם בקשה או שאלה וישים דעתו וכוונתו אל השם הממונה על שאלתו. לא די שיפיק חפצו ורצונו אלא שיהיה אהוב למעלה ונחמר למטה. משל לאוצר מלא כל טוב שיש בו כמה חדרים כל חדר מיוחד לדבר אחד - בחדר זה מאכל, בזה זהב, בזה מרגליות, בזה מלבוש, כשאדם צריך לאכול ואינו יודע החדר שהמאכל בו איפשר שימות ברעב והחדרים מלאים כל טוב לא מפני שמנעו ממנו בקשתו אלא שאינו יודע that is, Know and understand that the devotion (or the intention) of the one praying must be directed according to the petition and the place from which the petition receives its *influx* (or from which what is prayed for is granted), just as our Rabbis, of blessed memory, have said: Why are the Israelites not heard (in their prayer)? Because they do not know how to pray by the Name. The wise Rabbi (*Aben*) *Ezra*, of blessed memory, has explained this, as is correct, that it is to be understood as referring to that Name which is suited to the particular matter (that is desired), and that one's thoughts must not deviate from the unification of all (that belongs thereto). Mark this well, therefore, that in every matter there is a Name which gives information concerning it. One is appointed (or set) over forgiveness, and over prayer, and over mercy; another over tears; another over accidents and distresses; another over the desire for children; another over food; another over power (or strength); another over goodness; and when a person does not know how, in his prayer, to direct his attention to that Name which is appointed over that which he needs, who then is to blame that he does not obtain his will? His foolishness and his limited capacity (are to blame). Yet he harbors wicked thoughts in his mind, that the praised God has denied him his desire and his will, when he ought rather to attribute it to his own foolishness; for it is said (Prov 19:3): The foolishness of a man perverts his way, etc. (And it is written in Jer 5:25:) And your sins turn away the good from you. But when someone is well versed in this matter and properly understands the Names, and has need to ask and petition God for something, and directs his mind and his devotion to that Name which is set (and appointed) over his petition (and that for which he makes supplication), he not only obtains his will and his desire, but is also beloved above (in heaven) and pleasing below (on earth). The matter is comparable to a treasury which is full of all manner of good things and has many chambers, each of which is dedicated to a particular thing. In this chamber there is food; in that one drink; in that one gold; in this one there are pearls; in that one clothing. Now if a person has need to eat and does not know the chamber in which the food is, he may well die of hunger, even though the chambers are full of good things: not because his petition should have been refused him, but because he does not know in which chamber the thing is that he requires. These are the words of the aforementioned Rabbi *Menachem*.

Since the Jews, by their own admission, are not heard by God, there is a great lamentation about this in the Talmudic tractate *Berachóth*, fol. 20, col. 1, in these words: אנו קא מצערנין נפשין ומצווה קא

that is, We torment ourselves and cry out continually (to God), but there is no one who takes heed of us. So too it stands in the Talmudic tractate *Berachóth*, fol. 32, col. 2: מיום שחרב בית המקדש נפסקה חומת ברזל בין ישראל לאביהם שבשמים שנ' ואתה בן אדם קח לך מחבת ברזל ונתת אותה קיר that is, From the day on which the Temple was destroyed, an iron wall was set between Israel and their Father who is in heaven (by which they are separated from one another), as it is said (Ezek 4:1, 3): And you, son of man, take an iron pan and set it as an iron wall between yourself and the city.

Since this passage deals with the prayer practices of the Jews, I must also explain the reason why they customarily turn their faces toward Jerusalem when they perform their prayers. In the book *Scháare Zédek* fol. 22. col. 1. it is written on this matter as follows: אין תפלת התוהו לארץ עולה למעלה: דרך ישר עד שהולכת לארץ ישראל ומשם לירושלים ומשם לבית המקדש כמו שכתוב בתפלת שלמה ע"ה וכשמגיע לבית המקדש אז היא עולה למעלה לפיכך ישראל שהם בגלות הם מתפללים סביבות ירושלים בארבע כנפות הארץ ירושלים באמצע לפיכך כל אותן שבגלות לקצת מערב יתפללו כלפי מזרח וכן אותן שבצד מזרח יתפללו למערב וכן אותן שבצד צפון יתהפכו פניהם ויתפללו לדרום נמצאו כל ישראל משלחים תפילותם לירושלים ולבית המקדש כי משם תפילות עולות that is: the prayer which is offered outside the land (of *Israel*) does not ascend by the straight path until it has passed into the land of *Israel* (or the Promised Land), and from there to *Jerusalem*, and from there into the Temple, as is written in the prayer of *Solomon*, upon whom be peace (1 Kgs 8:30); and when it arrives at the Temple, then it ascends. For this reason, the *Israelites* who are *in exilio*, or in misery, pray facing *Jerusalem* from all around, from the four corners of the earth, with *Jerusalem* in the middle. Therefore, all those who dwell in misery toward the west pray toward the east; and likewise those who dwell toward the east pray toward the west; and in the same manner those who reside toward the north turn their faces toward the south; so it is found that all *Israelites* direct their prayer toward *Jerusalem* and into the Temple, since from there the prayers ascend to the blessed GOD.

The Jews are also accustomed, when they read or pray, to sway from one side to the other. As to why this occurs, I find two different opinions on the matter. The first is found in the second part of the book *Cosri*, numer. 79. and 80. p. 141. and 142. in these words: אמר הכוזרי אשאל אותך התוע' למה: מתענעים היהודים בקריאת העברית. אמר החבר אמרו כי בעבור העיר החום הטבעי ואינני סבור שהוא אלא מצד הענין שאנחנו בו מפני שהיו יכולים לקרוא רבים מהם כאחד היו יכול שיחבצו בהם עשרה או יותר על ספר אחד ובעבור זה היו ספרינו גדולים ויצטח כל אחד מהעשרה שיטה בכל עת לעיין התיבה וישוב הודו נטה ושב תמיד מפני אקוספו עוד ספר בארץ ויהיה זה הסבה הראשונה. ואחר כן שב מנהג מפני ההסתכלות והראות בנדחק תמיד ולהתמזג למי שרואים אותם כאשר הוא טבעי במי אדם. וכל אחד וכל אחד קורא כל אחד בספרו ומקרבו אל עיניו או יקרב הוא אליו כפי רצונו מבלי שיצר עליו חבירו ואיננו צריך שיטה וישוב; that is: *The Cosri* said (to the Jewish Rabbi): I ask you, are you also aware of why the Jews sway when they read Hebrew? The Jewish master, or *Rabbi*, answered: it is said that this occurs in order to stir up the natural heat; I, however, hold that it occurs solely on account of the matter we are discussing. For since many of them were able to read at the same time (from one book), it could happen that ten or more gathered around a single book; for this reason our books were also large, and each one of the ten had need at all times to lean forward to see the words and then to go back again (to make room for others), so that he was constantly obliged to bend and draw back, since the book lay upon the ground, and this was the first cause. After this, on account of the leaning in, since they were constantly in motion, a habit arose from it, so that one conformed oneself to those whom one saw doing likewise, as is natural among human beings. Among other

peoples, however, each person reads from his own book and holds it close to his eyes, or he draws near to it as he pleases, so that no one is a burden (or hindrance) to him, and he has no need to lean forward and draw back.

The second opinion is found in the *Jalkut chadasch*, where at *fol. 105. col. 4. numero 24.* under the title *Jisrael* the following is written: למא ישראל פעמים לומדים מתנועעים ואומות העולם אינם מתנועעים לפי שנשמותיהם של ישראל הן מאור של מעלה דכתיב נר יי' נשמת אדם והנר הנר טבעו תמיד שהוא מרחף ומתנועע סביב הפתילה ואינו נח לעולם כך ישראל שנשמותיהם נאצלה הצובה בנר יי' של מעלה לכך אינם מתנועעים תמיד that is: Why do the Israelites move when they study, and the peoples of the world do not move? Because the souls of the Israelites come from the upper light, as it is written (Prov 20:27): The soul of man is a light of the Lord; and behold, the nature of light is always such that it hovers around the wick and moves, and never stands still; thus the Israelites also move, whose souls come from the highest light of the Lord and cling to it continually when they study in the light of the Law; but the peoples of the world, whose souls do not come from the light of the Lord, do not move. Concerning this, there is also something written in the book *Zeror hammor fol. 78. col. 4.* in the Parascha *Vajischma Jethro*, as follows: בענין התנועעו יורה על מעלת ישראל כי הם באו מכח האש וכתוב נר אלהים נשמת אדם ואור הנר לעולם הוא מתנועע ועולה וכן ישראל מכח האש מתנועעים דכתיב המזכירים את יי' אל דמי לכם וכתוב אלהים אל דמי לך. That is: As regards the movement, it indicates the excellence of the Israelites, for they come from the power of fire; and it is written (Prov 20:27): The soul of man is a light of God. The flame of a light moves continually and rises upward; thus the Israelites also move by the power of fire, as it is written (Isa 62:6): You who make mention of the Lord, you shall not stand still (as it is understood here, though it actually means: you shall not be silent). So also it is written (Ps 83:2): O God, do not stand still (or: do not be silent). But the peoples of the world are extinguished and stand still, like a bone that lies in the fire, remaining motionless and not stirring. This, however, has remained with the Israelites from the time when the Law was given, as it is written (Exod 20:18): And the people saw it and moved. Concerning all of the above, something may also be read in the book *Nischmath chajim, fol. 96. col. 2. and fol. 97. col. 1.* in the first chapter of the third part.

Returning now to their claim of precedence over other peoples, which they believe themselves to possess: they hold that God proceeds with His judgment far more leniently toward them than toward other peoples. On this subject, the following is read in the *Jalkut Schimoni* on the Five Books of Moses, *fol. 308, col. 3, numero 946*, in the Parascha *Haasinu*: כשהק"ב דן את האומות שמחה היא לפניו שנ' כי ידין עמו: כשהמקום דן את ישראל כביכול תהיה והוא לפניו שנאמר ועל עבדיו יתנחם ואין נחמה אלא דהויי that is, when the holy and blessed God judges the peoples, it is a joy to Him, as it is said (Deut 32:36 and Ps 135:14): "For He will judge His people." But when God judges the Israelites, He repents of it, as it were, as it is said (in the aforementioned passage, Deut 32:36): "And He will relent concerning His servants," for the word *nechama* means nothing other than repentance. And in the *Medrasch Tillim, fol. 10, col. 2*, the following is written concerning the ninth Psalm: אמר רבי לוי בשעה שהק"ב דן את האומות הוא דן אותם בלילה בשעה שהם ישנים מן העבירות ובשעה שהוא דן את ישראל הוא דן אותם בשעה שעוסקין בתורה: that is, Rabbi Levi has said: when the holy and blessed God judges the peoples, He judges them at night, when they are asleep from their sins; but when He judges the Israelites, He judges them while they are engaged in studying the Law. Likewise, in *Bereschûth rábba, fol. 74, col. 2*, in the eighty-second Parascha, the following is written: בשעה שהק"ב דן את ישראל דן אותן מעומד מקצר בדין

ומפשר בדין אבל כשהוא דן את העכו"ם דן מיושב מדקדק בדין ומאריך בדין. That is: at the time when the holy and blessed God judges the Israelites, He judges them standing, and makes the judgment brief and lenient. But when He judges the idolaters, He judges them sitting, examines the matter closely, and proceeds at length with it.

They also hold that God provides for the Jews in a more direct manner, but for other nations in a more mediated manner, concerning which the book *Maschmia jeschúa fol. 25. col. 2.* teaches as follows: האל משגיח בכל האומות על ידי אמצעיים ומשגיח בישראל בעצמו מבלי אמצעי ולכן נקרא בערך העמים אלהי: that is, GOD provides for all nations through intermediaries, but He provides for the *Israelites* without an intermediary; therefore He is called, with respect to the nations, a God of gods, because He is a God over the gods who govern them.

Indeed, in the book *Schür haschürim rábba*, it is taught at fol. 273, col. 3, that God pays attention only to the Jews and cares for them, but regards the nations as nothing at all, where the words read as follows: כשם שאין בעל הבית משגיח לא על משפלות של תבן ולא על משפלות של תבן ולא על הקש ולא על המוץ למה שאין נחשבים לכלום כך אין הק"בה משגיח על עכ"ם למה שאינן כלום שני' כל הגוים כאין נגדו וגוי' ועל מי הוא משגיח על ישראל שני' כי תשא את ראש בני ישראל וגוי' שאו את ראש כל עדת בני ישראל that is: Just as a householder pays no attention to the baskets into which one puts dung and straw, nor to the stubble or chaff, because they are worth nothing, so too does the Holy and Blessed God pay no attention to the idolaters, because they are nothing, as it is said (Isa 40:17): All the heathen are before Him as nothing, etc. Whom then does He regard: the *Israelites*, as it is said (Exod 30:12): When you count the heads of the children of *Israel*, etc., and (Num 1:2): Take the sum of the whole congregation of the children of *Israel*. And in the book *Cad hakkémach*, at fol. 46, col. 1, on the words of Isa 40:15, "Behold, the heathen are counted as a drop from the bucket, and as a small dust that remains in the balance," it is taught thus: כל האומות אין נחשבין כלום לפני ישראל כשם שאין הטיפה נחשבת כלום כשנפלה מן הדלי ובעל: that is: All nations are counted as nothing in comparison to the *Israelites*, just as a drop is counted as nothing when it falls from the bucket, which the one to whom the bucket belongs disregards entirely, since the water in the bucket is the principal thing, etc. Something similar is also to be found in the book *Maschmia jeschúa*, fol. 21, col. 1. So too is it found in Rabbi *Bechai's* commentary on the Five Books of Moses, fol.

154. col. 4. in the Parashah *Bamidbar*, on the words of *Song 2:4*, "He brought me into the wine cellar," it is written thus: למי הדבר דומה למלך שהיה לו אוצר מלא יין נכנס לבדוקן מצאו כולו חמיץ בא: לצאת מתוך האוצר מצא שם חבית אחת של יין טוב אמר חבית זו חביבה עלי מן האוצר כך להק"בה שבעים אומות ומכולן לא מצא הנאה אלא מישראל יין בגימטריא שבעים כמספר שבעים אומות: that is, to what is the matter to be compared: to a wealthy man who had a cellar full of wine, and when he went in to taste it, he found that it had all turned to vinegar. But when he went back out of the cellar, he found a barrel of good wine, and said: this barrel is dearer to me than the entire stock. Just so, God has the seventy nations; but from all of them He finds no benefit except from the *Israelites*. The word יין *Jajin* (which means wine) yields seventy through *Gematria*, corresponding to the number of the seventy nations. The very same is also to be found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 202. col. 1.

They also compare themselves to fire, and the nations to thorns and thistles, concerning which it is written in the 40th chapter of the book *Pirke Rabbi Eliezer* as follows: למה הראה הק"בה למשה האש:

מתוך הסנה אלא האש אלו ישראל שנמשלו לאש שנ' והיה בית יעקב אש והסנה אלו אומות העולם שנמשלו כקוצים וגו' וכדדררים וגו' that is, Why did God show Moses the fire from within the bush (as is to be read in *Exod* 3:2): (It happened) because the fire signifies the Israelites, who are compared to fire, as it is said (*Obad* 1:18): And the house of Jacob shall become a fire. But the bush signifies the nations of the world, who are likened to thorns and thistles. Likewise, the nations that are outside of Judaism are also compared to thorns and thistles in the *Baal Turim* on *Gen* 3:18, as well as in the 40th chapter of *Rabbi Eliezer*. But let this be enough on the Jews' vain boastfulness and their conceit founded upon nothing whatsoever.

Chapter XV.

In which it is shown how the Jews hate and despise all peoples of the world, but especially the Christians, and what hypocrites they are.

Rabbi Bechai writes in his book *Cad hakkemach* fol. 17. col. 2. as follows: מי שיש בו יראת השם יתעלה: ישנא איש רע וגו' כי כיון שהוא איש רע מצוה לשנאתו וכן אמר דור עליו השלום הלא משנאיך י' אשנא וגו' וחסד לאמים ע"ג עובדי תורה ויהללו רשע ושומרי תורה יתגרו בהם כי הצדיק והרשע שני הפכים הם זה שונא לזה כי כל מין ע"ג עובדי תורה ויהללו רשע ושומרי תורה יתגרו בהם כי הצדיק והרשע שני הפכים הם זה שונא לזה כי כל מין that is, he who fears the praiseworthy God hates a wicked man, etc. For since that man is a wicked man, it is commanded to hate him. Thus also David, upon whom be peace (Ps 139:21), said: Do I not hate, O Lord, those who hate You? And Solomon, upon whom be peace (Prov 28:4), likewise said: Those who forsake the law praise the wicked; but those who keep it resist them. For the righteous and the wicked are two contrary things that hate one another, since every kind loves its own kind and hates that which is contrary to it. From these words we see that the Jews are commanded to hate wicked and godless people. Since they now regard all the peoples of the world as wicked and profligate persons, as will be demonstrated in what follows, it is no wonder that they hate them all collectively.

Abarbenel also teaches in his book *Rosch amana* fol. 5. col. 1., after he has set forth the thirteen articles of the Jewish faith, the following: אם לא יאמין האדם אלה העקרין כולם כראוי כבר יצא מן הכלל וכפר בעקר ונקרא מין ואפיקורוס וקוצץ בנטיעה וחייב אדם לשנאתו וראוי למאוס בו ולאבדו ועליו נאמר הלא משנאיך ה' אשנא that is: When a person does not believe all these articles as is proper, he has already departed from the community (of the *Israelites*) and denies the foundation (of the faith), and is called a heretic and *Epicurean*, as well as a cutter of the plantings (the meaning of which can be seen in the aforementioned Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 12. col. 1.). One is also obligated to hate such a person, and it is fitting that one despise him and cast him into ruin; and of such a one it is also said (Ps 139:21): "Do I not hate, O Lord, those who hate You?" This also stands in the aforementioned book *Rosch amana*, fol. 9. col. 1. And it is evident from this that the Jews are obligated to regard those who do not accept their thirteen articles of faith as heretics and to hate them.

Furthermore, in the Talmudic tractate *Schabbath*, fol. 89. col. 1., the following is read: מאי הר סיני that is, What does *Har Sinai* mean, that is, the mountain *Sinai*? (it means) a mountain upon which *Sina*, that is, hatred toward the nations of the world, came down. This is also to be found in the book *Avodath hakkodesch* fol. 91. col. 2. in the 34th chapter of the third part, and in the book *Reschith chochma*, fol. 412. in the 16th chapter under the title *Or olam*,

as well as in the *Jalkut Schimoni* on the Five Books of Moses, fol. 80. col. 1. numero 284. From all of this it may be reasonably concluded that the Jews hate all nations; hence it also comes about that, out of such hatred, to which they are raised and trained from their youth, they speak all manner of evil of those nations and despise, mock, and hold them in contempt in every possible way.

They teach that non-Jews are not to be regarded as human beings, and the words of Ezek 34:31, “You now, my sheep of my pasture, you are *adam*, that is, human beings,” are interpreted in the book *Zerôr hammôr*, fol. 2. col. 4., in the Parashah *Bereschith*, as follows: אתם קרויין אדם ואין אומות that is, You (Israelites) are called *adam*, that is, human beings, but the peoples of the world are not called *adam*, that is, human beings. This is also to be found in the great *Jalkut Rubéni*, fol. 150. col. 4., in the Parashah *Chykkáth*; and in the book *Béer haggôla* fol. 10. col. 3. And in the book *Emek hammelech* it is written on fol. 67. col. 4. as follows: אתם קרויים אדם ואין אומות העולם that is, You are called *adam*, that is, human beings, but the peoples of the world are not called human beings, although they descend from the side of the body and of the evil of the first man, who received the impurity from the serpent for himself and for his seed after him, until (God) shall pour out upon us from on high the Spirit to comfort us; and they have no share in the soul of the first man, which comprehends within itself all Israelite souls. So too it stands in the great *Jalkut Rubéni*, in the Parashah *Lech lechá* fol. 39. v. 2.: מי שאינו נימול ואינו שומר את השבת אינו נקרא אדם that is, One who is not circumcised and does not observe the Sabbath is not called a human being.

The reason why they do not regard the latter as human beings consists in this: because they believe that only the pure and holy souls, which are to be found, according to their erroneous opinion, among themselves alone, are called *adam*, that is, human beings, as can be read in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, fol. 14. col. 1., in the *Parascha Bereschith*, where the following is taught: לפי כוונת רבותינו ז"ל שם אדם הנעשה בצלם אלהים לא נאמר על הגוף הבא מטפה סרוחה כי הגוף נקרא בשר אדם וגו' ואם העור והבשר הוא מלבוש על כן רוח הפנימי הוא הנקרא אדם ולא העור והבשר that is: According to the opinion of our Rabbis, of blessed memory, the name *adam*, that is, human being, which is made in the image of God, is not said of the body, which comes from a putrid drop (of seed); for the body is called the flesh of the human being, &c. Now since the skin and the flesh are a garment (with which the soul is clothed), the inward spirit, and not the skin and the flesh, is called *adam*, that is, human being. Upon this there follows in the same place, from the *Zohar*: אתם אדם ושאר עממי' לאו אינון אדם דוחא דסטר קדשא איקרי אדם גופא דיליה לבושה דאדם ועל דא עור ובשר חלבישני בשרא לבושה דאדם איהו ובכל אתר כתיב בשר אדם לגו בשרא לבושה דאדם הגה לך בביאור כי שם אדם נופל על הצורה לא על החומר ועל כן אין אומות העולם קרויין אדם כי נשמתם מצד הטומאה אמנם ישראל שנשמתם מרוח קדשו שני ממני פריך נמצא ופריו מתוק לחכי שהרמז בו לאילן הנקרא כל שמשם פורחות הנשמות הנקראים אדם והם בצלם אלהים that is: You (Israelites) are human beings, but the remaining peoples are not human beings. The spirit of the side of holiness is called human being, but his body is the garment of the human being; of this (it is written, Job 10:11:) Thou hast clothed me with skin and flesh. The flesh is the garment of the human being, and in every place where it is written “the flesh of the human being,” it is to be understood with reference to the inward human being, while the flesh is the garment of the human being. See, here you have it plainly, that the name “human being” belongs to the form and not to the matter; therefore the peoples of the world are not called human beings, because their

souls derive from the unclean spirit; rather, the Israelites alone are so called, whose souls derive from His (namely God's) holy spirit, as it is said (Hos 14:9): From me your fruit is found. (And it is read in Song 2:3:) And his fruit is sweet to my palate; whereby reference is made to the tree called *Col*, from which the souls that are called *adam* and are in the image of God take flight. The very same thing also stands at *fol. 137. col. 1.* in the *Parascha Schemini* in the aforementioned Rabbi Menachem's commentary, as well as in the book *Avodath hakkodesh fol. 84. col. 1.* in the 25th chapter of the third part, and in the book *Maarecheth haelahuth fol. 179. col. 1.* Rabbi *Bechai* also writes in his commentary on the Five Books of Moses, *fol. 27. col. 2.*, in the *Parascha Vajera*, as follows: כבר דעת כי הנפש היא נקראת אדם לא הגוף כי הגוף איננו אלא מלבוש הנפש, that is: It is already well known to you that the soul is called *adam*, that is, the human being, and not the body; for the body is nothing but a garment of the soul. With this Rabbi *Meir* also agrees in his book *Avodath hakkodesh, fol. 40. col. 1.*, in the 20th chapter of the second part, as does Rabbi *Menasseh ben Israel* in the book *Nishmath chajim fol. 69. col. 1. 2.*, in the 14th chapter of the second part. The same is also read in the *Jalkut chadash fol. 154. col. 2. num. 12.*, under the title *Neschamoth*.

The Jews, however, err greatly in this matter, in that they teach that the word *adám*, that is, "man," is to be understood as referring only to the soul; for *adám* derives from *adamá*, which means "earth," and man is called *adám* in the Hebrew language because he was created from the earth, as Rabbi *Salomon ben Mélech* himself teaches in his book *Michlál jóphi fol. 5. col. 2.* on the words of Gen 5:2, "And He called their name *adám*, i.e., man," where he writes: נקרא כן על שם האדמה אשר לוקח: משם, that is, He (namely the *adám*, that is, man) was thus named on account of the *adamá*, that is, the earth, from which he was taken. Likewise it stands in *Bereschíth rábba fol. 17. col. 1.* in the 17th *Párascha*, that Adam gave all things their names, and when God had asked him what his own name was, he answered: אני נאה להקרא אדם שנבראתי מן האדמה, that is, It is altogether fitting that I be called Adam, since I was created from the *adamá*, that is, the earth. The soul therefore cannot be called *adám*, that is, "man," by itself alone; rather, this name properly belongs to the body, on account of the matter from which it was created; yet the whole man, who consists of body and soul, and indeed especially on account of the earthly body, is called by this name.

To return now to what was discussed earlier, wherein it was shown from the commentary of Rabbi *Menáchem* of *Rekanat* that the nations of the world are not called human beings, because their souls are said to derive from the unclean spirit: in that same aforementioned commentary, *fol. 34. col. 1.* in the *Parascha Bereschíth*, the following is written from the *Sohar* on this matter: אדם אתם רוחא דסטר: אתם קדשא גופא דידיה לבושא דאדם דאיהו רוחא דאתפשט לשאר עמין נפקא מסטרא דמסאבו ולא איהו אדם: that is: You are human beings; the body of the spirit of the side of holiness is the garment of the human being; but the spirit which is spread out among the remaining nations comes from the side of impurity (that is, from the devils) and is therefore not a human being. And *fol. 139. col. 1.* in the *Parascha Schemini*, the following is read there: בסטרא אחרא דמסאבא רוחא דאתפשט לשאר עמין נפק מסטרא דמסאבו: לאו איהו אדם ובגין כך לא סליק בשמא דא שמא דדהוא רזא טמא לא סליק בשמא דאדם ולית ביה חולקיה גופא דידיה לבושא דהוא טמא לגו בשר לבושא דיליה בגין כך בעוד דשארי דהוא רוחא בד הוא גופא איקרי טמא נפק רוחא: that is: On the other side, which is unclean, the spirit that is spread among the remaining nations comes from the unclean side (namely, the devils). That same spirit is not a human being; for this reason it is also not called by this name. The name of that spirit is called unclean, and is not called *adám*, that is, human being, and has no share in it whatsoever. Its body is

the garment of that same unclean spirit upon the flesh; the unclean spirit is within, but the flesh is its garment; therefore, as long as that spirit remains in the body, it is called unclean; but when the spirit departs from that body, it (namely, the body) is no longer called unclean.

Concerning this impurity of the nations, the following is also written in the book *Maaréchet ha'elahúth fol. 128. col. 2.*: הנחש מטיל זוהמא על חוה ומזוהמתא ההיא מקבלות האומות כח ועולים בה לגדולה: that is: The serpent cast a filth into *Eve*, and from that same filth the nations receive power, and rise thereby to greatness and glory, and are not destroyed. It is known, however, that they derive from that same side (namely the side of impurity), and are apportioned to the princes (that is, to the devils ruling over them, as may be seen below in the 18th chapter of this first part) and to the stars. And in *fol. 172. col. 2.* of the aforementioned book one reads: הנחש הקדמוני שהוא שרו של עשו: that is, the nations suckle from the ancient serpent, which is the prince of *Esau*. In the book *Avodáth hakkódesch*, it is also taught at *fol. 56. col. 3. 4.* in the 44th chapter of the second part, in the following manner: אמר ר' ברכיה בשם ר' לוי אמר הקב"ה אני לא שמחתי בעולמי ואומות העולם שמחים הוא מה שאמרנו כי כשאיו ישראל עושין רצונו של מקום ואין משלימין הכוונה העליונה כביכול יש עצב למעלה בסוד ויתעצב אל לבו וצד הרע שמח ומשם מתפשטת השמחה אל האומות הבאים מהצד ההוא ושמחים כי זה לעומת זה עשוה האלהים זו שמחה מצד הטוב וזו עצבון מצד הרע כשזה שמח זה שמח that is, *Rabbi Beráchja* said in the name of *Rabbi Levi* that the holy and blessed God had spoken: I do not rejoice in my world, but the nations of the world are glad. And this is what we have said: that when the *Israelites* do not do God's will and do not fulfill the highest purpose (understand: God's will), there is, as it were, a sorrow above, according to the mystery of that which is written of God in Gen 6:6: And it grieved Him in His heart. But the side of evil (that is, of the unclean spirits) rejoices, and from thence joy is spread abroad to the nations who come from that same side, and they rejoice; for God has made the one over against the other. This is a joy on the side of the good, but that is a sorrow on the side of the evil. When the one rejoices, the other is sorrowful; but when the one is sorrowful, the other rejoices. In the book *Zerór hammór*, it is also written at *fol. 148. col. 4.* in the *Parascha Kitavó* in the following manner: אומות העולם הם משולים: that is, the nations of the world are compared to the serpent, because they derive from the impurity of the ancient serpent.

From all of this it is thus to be seen that the nations are supposed to derive from the unclean spirits. Concerning this, the following is also found in the *Zohar*, in the 68th column of the Sulzbach printing, in the *Parascha Schemini*: שאר עמין עכו"ם אינן מסאבין ומסטרא דמסאבא קא אתיין וכל חד אתדבק: that is, The remaining idolatrous nations are unclean, and come from the unclean side, and each one cleaves to its place. And in the *Sepher gilgulim* it is read at *fol. 1. col. 3.*: דאלו עכו"ם אינם: that is, The idolaters are not called human beings, that is, they derive from that evil part which was mingled with the first man. Thus the Jews, according to their own imagination, are called human beings solely on account of their presumed pure souls; but the remaining nations are not to be accorded this name, because their souls are supposed to derive from the unclean spirits, the devils, concerning which more is to be found below in the first chapter of the second part.

Since the Jews consider themselves alone to be human beings, the *Talmud* teaches that the remaining peoples are nothing but dumb cattle, as is written in the *Tractate Bava Mezia fol. 114, col. 2.*: ר'

שמעון בן יוחאי אומר קברי גויים אין מטמאין שנ' ואתן צאני צאן מרעייתי אדם אתם אתם קרויים אדם ואין אומות העולם שמועון בן יוחאי אומר קברי גויים אין מטמאין שנ' ואתן צאני צאן מרעייתי אדם אתם אתם קרויים אדם ואין אומות העולם: that is: Rabbi Simeon, son of Jochai, says: the graves of the *Gojim* or heathens (by which all peoples apart from the Jews are understood) do not defile, because it is said (Ezek 34:31): "You, my sheep, the sheep of my pasture, you are human beings." You are called human beings, but the peoples of the world are called not human beings but cattle. So too it is reported in *Médrasch Kohéleth*, fol. 319, col. 4: אמר הקב"ה לא כשם שהעמדותי נביאים מישראל שהם קרויים אדם שנ' אדם: that is: The holy and blessed God has said: I have not appointed prophets for the idolaters, who are called cattle, as it is said (Jonah 4:11): "And also much cattle," as I have appointed for the Israelites, who are called human beings, as it is said (Ezek 34:31): "You are human beings." And in the book *Emek hammelech*, concerning the words of Gen 9:2, "And the fear and dread of you shall be upon all beasts," one reads: המזיקן ואומות החיות: that is: The devils and the peoples of the world are included among the animals. And in the *Jalkut chadrasch*, at fol. 154, col. 2, no. 7, under the title *Neschamoth*, one reads: נשמת חיים היא הנשמה הנמצלת מתחת כסא הכבוד ונפש חיה היא הכח שניתן לבהמה וזוהמות האומות אין להם נפש רק אותו כח הבהמות והחיות וישראל עד י"ג שנה גם כן אין לו רק אותו הכח ומי"ג שנה ואילך אם זוכה בתורה זוכה לנשמת חיים: that is: The soul of life is that soul which is hewn out (or formed) from beneath the throne of glory; but the living soul is that power which is given to cattle and animals; and the peoples have no soul other than that same power of the cattle and the animals. An *Israelite* also has, up to his thirteenth year, only that same power; but from the thirteenth year onward he becomes worthy of the soul of life, when he has merited it through the Law. On this subject something is also to be found in the book *Emek hammelech*, fol. 140, col. 1, etc. In the great *Jalkut Rubeni* it stands at fol. 9 (which, however, should be fol. 11), col. 4, as also in the small *Jalkut Rubeni*, under the title *Hasdala*, no. 2, from the book *Pelia*, concerning the words of Gen 1:26, "Let us make man," the following as well: עכ"ם נקראו בהמות ונקראים בשם אדם בשיתוף כענין הבהמות והחיות והעופות שכולם נקראו בהמות טהורות וטמאות כן הדין באדם כולם נקראים אדם בשם המין אלא שזה אדם טהור וזה אדם טמא ואם כן ישראל מובדלים מן האומות שנ' ואבדיל אתכם מן העמים להיות לי ואם כן הם צריכים להבדיל שנ' והבדלתם בין הבהמה הטהורה לטמאה ו that is: The idolaters (by which all peoples who are outside of Judaism are understood) are called cattle, but they are also called *adam*, that is, human beings, by a *communication* (or sharing of the word *adam*), just as cattle and animals and birds are all together called clean and unclean cattle; so too it is with (the word) *adam*, that is, human beings: they are all called human beings according to the name of the species, only that this one is a clean and that one an unclean human being. Now if this is the case, then the *Israelites* are distinguished from the peoples, as it is said (Lev 20:26): "And I have separated you from the peoples, that you should be mine." And since the matter is thus constituted, they are obliged to make a distinction (between themselves and other peoples), as it is said (Lev 20:25): "You shall also separate the clean cattle from the unclean."

So also in the aforementioned great *Jalkut Rubeni*, fol. 10. (though it should be fol. 12.) col. 2. the following is read: ישראל נקרא אדם על שנפשו ירדה לו מאדם עליון אבל לעכ"ם שבא נפשם מרוח הטמאה נקרא חזיר: that is, the *Israelites* are called human beings because their souls have descended from the highest human being, but the idolaters, whose souls derive from the unclean spirit, are called swine. If this is so, then the body of an idolater is the body and soul of a swine. For this reason *Rabbi Bechai* writes in his commentary on the Five Books of Moses, in the *Parascha Bereschith*, fol. 16.

16. col. 1. likewise: נמשל כבהמות הם שאלמלא הם נמשל כבהמות that is, Man is called man for no other reason than on account of the soul and reason; for if these were absent, he would be like cattle. And *fol. 24. col. 2.* in the *Parashah Lech Lecha* he states: הבהמות that is, Cattle have a signification referring to the nations of the world, who are compared to cattle. He likewise teaches *fol. 174. col. 3.* in the *Parashah Chukkath*, in the following manner: לא נקראו האומות בשום מקום אדם בלבד אלא אם כן זכיר הכתוב בהמה that is, The nations are nowhere called human beings alone, unless Scripture has at the same time made mention of cattle. Hence it stands in the Talmudic tractate *Yevamoth fol. 94. col. 2.* in the *Tosaphoth*: זרע נכרי כבהמה that is, The seed of a foreigner (that is, of one who is not a Jew) is like the seed of cattle. For this reason it is also taught in the book *Lektof, fol. 46. col. 1.*, that the houses of idolaters are to be regarded as the houses of animals. And in the little book *Ben Sira* it is found at *fol. 8. col. 2.* that King Nebuchadnezzar said to Ben Sira: אם תהיה אני בן אדם that is, If you will be my son-in-law and take my daughter as a wife, I will let you reign in my place. But the latter is said to have answered: אני בן אדם וגו' that is, I am a child of man and cannot marry cattle, as it is said (Ezek 23:20): Whose flesh is the flesh of donkeys, etc. So too does Abarbanel write in his book *Markevet ha-Mishneh*, in the *Parashah Tavo*, as follows: לפי שצפה ברוח הקודש שעתיד שמשון להיות משבט דן ויהיו כל צרותיו בעבור אשתו להיותה מעם נכרי גויה אשר לא אהבתהו באשה צנועה האוהבת בעלה אבל מסירתו ביד אויביו פעמים רבות לכן אמר ארור שוכב עם כל בהמה ידמה לנכרית שאינה בת ישראל that is, Because he (namely Moses) saw through the Holy Spirit that Samson would be of the tribe of Dan, and that all his tribulations would arise on account of his wife, she being a gentile woman from a foreign people who would not love him as a chaste wife loves her husband, but would deliver him into the hands of his enemies many times, he therefore said (Deut 27:21): Cursed be he who lies with any animal. By which he (Moses) means a foreign woman who is not a daughter of Israel, because she is like a vicious beast that has no love for its master. In the commentary of Rabbi Menahem of Recanati on the Five Books of Moses, it is also read at *fol. 137. col. 3. 4.* that Moses said to the Israelites as follows: דעו שתמסרו ביד ד' מלכיות ההוה וזל' תתעברו בהם ואל תשיאו מהם ואל תשיאו להם שנ' אך את זה לא תאכלו אין אכילה האמורה כאן אלא ביאה כמה דאמר אמר אכלה ומחתה פיה that is, Know that you will be delivered into the power of the four monarchies; take heed, and do not mingle among them, take no wives from them, and give them no women in marriage, as it is said (Lev 11:4): But these you shall not eat; the eating spoken of here, however, signifies sexual intercourse, as it is said (Prov 30:20): She eats, and wipes her mouth. And immediately thereafter follows: מכשלים לא תאכלו שלא תשאו מהם כמה דאמר אמר והיו לבשר אחד וכנבלתם לא תגעו שלא תשאו להם שנ' בדינה כי נבלה that is, Of their (namely the unclean animals mentioned in Lev 11:8) flesh you shall not eat, that is, you shall take none of them as wives, just as it is said (Gen 2:24): And they shall be one flesh. And you shall not touch their carcass, that is, you shall give them no women, as it is said (Gen 34:7): For he has committed a disgrace (in Hebrew it is called *Nebalah*, by which an allusion is made to the word *nefelah*, which means a carcass) in Israel. According to all this, therefore, women outside of Judaism are regarded as unclean animals.

Rabbi Salman Zevi does indeed claim, in his Jewish Theriac, in the fourth chapter, *num. 13*, that it is no concern of Christians when the peoples of the world are called cattle, since only the idolatrous

peoples are meant by this, and he denies therewith that it is written in the Talmud that the peoples of the world are cattle. But here too he acts falsely and deceitfully, as is his custom, for by “the peoples of the world” are understood all people who are not Jews. Likewise, all Christians are regarded by the Jews as idolaters, as will be clearly demonstrated in the following 16th chapter of this first part: how then can he so shamelessly claim that it is no concern of Christians? Moreover, it stands quite plainly in the words cited shortly before from the Talmudic tractate *Báva mezia*, fol. 114, col. 2, that the peoples of the world are called not human beings but cattle; how then can he so brazenly deny that the word “cattle” is found therein?

Although the name *Adam*, or “man,” is given here and there in Holy Scripture to those who did not belong to the Israelite church, as can be seen in Ps 105:14 and various other places, the Jews will nonetheless not concede that it is used there in its proper sense, but rather maintain that it is to be understood in those passages in a contemptuous manner. Hence, in the Talmudic tractate *Avóda Sára*, fol. 3, col. 1, in the *Tosephoth*, on the words of Ezek 34:31, “And ye my flock, the flock of my pasture, are men,” the following is written: אתם קרוים אדם ולא אומות העולם קרוים אדם ואשר רבינו תם דיש לחלק בין אדם להאדם ולא קשיא מהא דכתיב גבי חידם ואתה אתה בן אדם ולא אל ביד מחללך דאז אמר כן לקחתו אדם בלשון חשיבות אלא לגנותו בלשון בזיון ושפלות והא דכתיב בקום עליך אדם רוצה לומר אדם ולא מלך והא דכתיב ישעיהו נ”א: י”ב לי אדם שיהא מצוי, that is: “You are called men, but the peoples of the world are not called men”; and *Rabbenu Tam* says that a distinction is to be made between *adam* and *adām* (that is, between “man” and “man”); and that the objection drawn from what is written of Hiram (Ezek 28:9), “Thou art a man, and not God, in the hand of him that slayeth thee,” carries no weight (even though he is called *ben adam*, that is, a son of man), for God does not say this in order to have called him a man in an honorable sense, but rather it was done in a contemptuous manner, to his shame and diminishment. Likewise, what is written in Ps 124:2, “When *adam*, that is, man, rose up against us,” means no more than “a man, and not a king.” As also what is written in Ps 118:6, “What can *adam*, that is, man, do unto me?” for this signifies a contemptible man. On this matter, something equally to the same effect may also be read in the great *Jalkut Rubeni*, fol. 150, col. 4.

In the book *Ir gibborim*, however, it is written thus at fol. 9, col. 1: אמרו רז”ל אתם קרויין אדם ולא ע”א: 1: מע”פ שיש להם יש נפש המשכלת המדברת. מה בכך אם אין משתמשין בה’ למה שנברא האדם בעבורו. וכן האומן אם יש לו כל כלי האומנות אינו נקרא על שם האומנות אם לא יוציא אותם אל הפועל ונשארו הכלים אצלו לבטלה. ואע”פ שאמרו רז”ל זכרונם לברכה ע”א אין קרויין אדם לא דברנו אלא בהנהו שהוא הולך כל אדם הנמשך אחר התאוות ההם יצא מכלל אדם ובא במדרגת בהמה שהרי אף לבהמה יש נשמת רוח חיים וחכם אחד אמר ודומה נוד למטה כפו כך רוחו של אותו אדם: that is, our rabbis, of blessed memory, say: you (Jews) are called human beings, and not the idolaters, even though the latter also possess a rational and speaking soul. But what good is it to them, if they do not apply it to that for which the human being was created? Likewise, a craftsman, even if he already has all the tools of his trade, is not called by the name of his trade if he does not put them to use and the tools remain idle with him (that is, if he does not make use of them). Although, however, our rabbis, of blessed memory, say that the idolatrous peoples are not called human beings, they have said this only with respect to what commonly tends to occur, and the meaning is that every person who follows his lusts is excluded from the sum of human beings and is counted among the rank of cattle. For behold, cattle too have a soul of the living spirit, and just as its spirit descends downward, so too does the spirit of such a person descend downward.

Rabbi *Jeschája* teaches in his book *Schené luchóth habberith* (or *luchós habboris*) fol. 250, col. 2, as follows: אדם כקוף בפני אדם הם כקוף בפני אדם that is: Although the nations of the world have the same form as the *Israelites*, they are nonetheless to be regarded as nothing more than an ape before a human being, just as it has been said; and they do not attain to the highest head (or summit). They are also the lowest or most base of human beings; and this is what (the scripture Dan 4:14, or according to others v. 17) says: And God sets the most base of men over it (the kingdom). The *Israelites*, however, are highly esteemed human beings, according to the mystery of the (word) *adam*, that is, “man,” and they alone are called human beings.

Since the Jews regard all other peoples as equal to cattle and animals, they are also called wolves by them, as can be read in Rabbi *Mosche de Mercado*’s commentary on Ps 35, col. 1, concerning the words of Ps 31:22, “Blessed be the LORD, who has shown me His wondrous kindness,” where he writes as follows: וזו ההתבוננות בעבור חסד נפלא שעושה עמנו בגלות זה בהיותנו סובבים מע’ זאבים וה’ מצילנו מידם, that is: This reflection concerns the wondrous kindness (which He, namely God, shows toward us in this *exilio*, or misery, in that we are surrounded by the seventy wolves, that is, the seventy peoples, and yet God delivers us from their hand. And at fol. 53, col. 2, the same author writes concerning Ps 60:11 as follows: ובך בלבד בטחנו להיותנו בחיים וזה בין ע’ זאבים, that is: In You alone do we trust, that You preserve us in life to this very day among the seventy wolves. And at fol. 103, col. 1, the following is read there concerning Ps 121:1: עוזי למ מעם ה’ עושה שמים וארץ כי למי יכול, that is: My help is from the LORD alone, who made heaven and earth, for He alone can sustain me like a lamb among the seventy wolves. Likewise, the same is also to be found there at fol. 88, col. 2, concerning Ps 106:2. So too, in Rabbi *Bechai*’s commentary on the Five Books of Moses, fol. 34, col. 1, in the *Parascha Toledóth*, the following is read: אמר לו אדריאנוס: קיסר לרבי יהושע בן לוי גדולה כחה של כבשה שעומדת בין שבעים זאבים אמר לו גדול הרועה שמצילה מידם ומשברם לפניהם שנ’ כל כלי יוצר עליך לא יצליח וביאור דביאור הדבר עלי שם סופם שיאבדו מן העולם, that is: The Emperor Hadrian said to Rabbi *Jehoschua ben Levi*: great is the power of the sheep, that it stands firm among the seventy wolves. To which he replied: great is the Shepherd, who delivers it from their hand and breaks them, those seventy wolves, before them, namely the sheep, as it is said (Isa 54:17): For every weapon that is forged against you shall not prosper.

Although the Jews hate all peoples, this occurs especially toward the Christians, whom they call the children of *Esau*, and between them there is supposed to be a perpetual hatred, concerning which the following is read in *Abarbanel*’s commentary on the 1st chapter of the Prophet *Malachi*, fol. 297. col. 1: רשו ויעקב היו אחים והיו צוררים זה את זה, כמו שגלתה התורה בתחלת בספור חרינתם ואמר ויתרוצצו: הבנים בקרבה לפי שתמיד היו באיבה ושנאה כשהיה קם זה נפל כנ’ שמלדה ומבטן ומדרין היו שונאים זה לזה עד שבהולדם היה יעקב ידו אוחת בעקב עשו להעיר שכן היו חמיד אדום וישראל מתקוטטים זה בזה כי נולדו שגיהם במזנים מתחלפים וסתרם תכלית דחילוף: that is, *Esau* and *Jacob* were brothers, and were enemies of one another, as the Law (of *Moses*) has revealed in the account of their conception; for it is said (Gen 25:22): And the children struggled together within her womb, because they were always to be in enmity and hatred toward one another, and when the one rises, the other must fall, seeing that from birth, from the mother’s womb, and from conception they hated one another, so that *Jacob*, when they were born, held the heel of *Esau* with his hand, thereby signifying that the *Edomites* (that is, the Christians) and the *Israelites* would in such a manner always quarrel with one another, since both were born with different and entirely contrary temperaments.

Therefore, it is also written in the book *Caphtor uphérach*, fol. 40. col. 2. as follows: אמרו ז"ל מעשה: that is, our Rabbis, of blessed memory, say that what befell the fathers (in former times) was a sign (or prefiguration) for their children, and that everything which happened to the fathers also befell the children, and that the like occurs in the *exilio* or misery. The very same is also to be found in the book *Zerór hammór*, fol. 30. col. 4. in the *Parascha Vajéze*, and in the book *Zijóni*, fol. 15. col. 3. and *Ir gibbórim*, fol. 52. col. 3. Rabbi *Bechai* likewise teaches in his commentary on the Five Books of Moses, fol. 42. col. 4. in the *Parascha Vajischlach* the following: דע כי יש בפרשה הזאת באור למה שארע ליעקב עם עשו אחיו ורמז גם כן לדורות למה שעתידי שיארע לנו תמיד עם בני עשו וראוי לנו לאחוז דרכיו של יעקב שהתקין עצמו לשלשה דברים למלחמה לתפלה לדורון: that is, Know that in this *Parascha* (or section) there is an explanation of what befell Jacob with his brother *Esau*; and this also carries a meaning for the generations to come, concerning what shall in the future continually befall and happen to us at the hands of the children of *Esau* (that is, the Christians); and we must adopt the ways (or manners) of Jacob, who prepared himself for three things, namely war, prayer, and the gift.

The Jews' hatred toward Christians can also be seen from the fact that in Rabbi Behai's book *Cad hakkemach* fol. 20. col. 1., the words of Prov 30:28, "The spider worketh with her hands," are expounded as follows: שממית זו מלכות אדום מה שממית זו שנואה אף מלכות אדום שנואה שנ' ואת עשו שנאתי that is, the spider signifies the Edomite kingdom (that is, Christendom). Just as the spider is hated, so too is the Edomite kingdom hated, as it is said (Mal 1:3): "And Esau I hated." In the same place, the words of Prov 30:23, "A hateful woman (or despised woman) when she is married, and a maidservant when she becomes heir to her mistress," are also written upon as follows: שנואה זו שנואה שנואה שנ' ואת עשו שנאתי ושפחה זו ישמעאל שהוא בן השפחה that is, the hateful one signifies Edom (that is, Christendom), as it is said (Mal 1:3): "And Esau I hated." The maidservant, however, signifies Ishmael, who is the son of a maidservant (namely, Hagar). By Ishmael, however, the Turkish people is understood; and this is also found in the aforementioned Behai's commentary on the Five Books of Moses, fol. 220. col. 4. in the *Parascha Nizzavim*.

Just as the Jews hate all other peoples, so too do they regard them all collectively as their enemies. For it stands written in the book *Toledoth Jizchak* fol. 104. col. 2. as follows: כל האומות אויבים לישראל: that is, All peoples are the enemies of the Israelites. In particular, however, they regard the Christians as their enemies, and in the book *Zeror hammor*, fol. 125. col. 2. 3. in the *Parascha Pinchas*, the words of Ps 9:7, "O enemy! are the devastations then complete?" are explained thus: האויב זה עשו הרשע, that is, This (enemy) is the wicked Esau (that is, Christendom), who is the enemy of the Israelites and seeks their misfortune. Likewise, *Abarbenel* in his book *Maschia jeschua* fol. 7. col. 2. expounds the words of Deut 32:42, "From the head onward shall there be vengeance of the enemy," as follows: באמרו אויב בלשון יחיד רמז לאדום אשר כלנו ואשר דמהו לנו כי הוא האחד המיוחד באויב, that is, When (the Scripture) makes mention of the enemy in the *singulari numero*, or singular number, thereby Edom (that is, Christendom) is signified, which has destroyed and exterminated us, for it has been our true enemy. In the same manner they are also understood to refer to Christendom in the aforementioned book *Zeror hammor* fol. 158. col. 2. in the *Parascha Haasinu*. In the large *Tephilla* we are also called their enemies at fol. 43. col. 2. under the title *Jozar beschabbath rischon achar Jod Sain betammus*, in a prayer which begins אל אל חי ארנן (*El chai arannen*), when they say: דכאני אויבי שקר זכרך מפי לעקר כסלא בני בהיכלך בלי לבקר וגומר: that is,

My enemies, who are my enemies without cause, crush (that is, torment) me, in order to root out the remembrance of You from my mouth and to visit You in Your temple no more, &c. That the Christians are meant by this, however, is evident from the words immediately following, in which it is stated that such enemies reproach the Jews with the crucifixion of Christ. In the little book *Abkath Rochel* it also stands in the first part at the tenth sign: ששית שעתיד הק"ב לאבד את כל אויבי עמו ויעשה: בהם נקמות שנ' ונתתי נקמתי באדום ביד עמי ישראל, that is, Sixth, GOD will destroy all the enemies of His people and take vengeance upon them, as it is said (Ezek 25:14): And I will take my vengeance upon Edom through my people Israel. Likewise, we are also called enemies of the Jews in Rabbi *Mosche de Mircado*'s commentary on the Psalms, fol. 33. col. 3., on the 30th Psalm. So too in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 86. col. 1. in the Parascha *Vajischma Jethro*, one reads as follows: ידוע כי זרעו של עשו קוץ מכאיב לישראל בכל הדורות, that is, It is well known that the seed of Esau has been a painful thorn to the Israelites in every generation.

The Turks are also regarded by them as their enemies, who are often grouped together with the Christians, concerning which the aforementioned Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 220, col. 2, in the Parascha *Nizzavim*, contains the following: אנו משועבדים תחת האויבים: that is, We (who are of the tribe of Judah and Benjamin) are subjected to the enemies, haters, and persecutors, namely the Edomites and Ishmaelites (that is, the Christians and Turks), and are scattered and dispersed throughout their lands. And in the third column of the same place, on the words of Deut 30:7, "Upon your enemies and upon your haters": עשו אויבך ישמעאל שונאך עשו that is, "Your enemies" signifies the Ishmaelites; "your haters," however, signifies the children of Esau (that is, the Christians). The same is also to be found there in the fourth column, and in the book *Cad hakkemach*, fol. 19, col. 4, as well as in the *Jalkut Rubeni*, under the title *Galuth*, numero 14, and in the book *Pesikta Sotarta*, fol. 81, col. 4, alongside Rabbi *Menachem of Rekanat*'s commentary on the Five Books of Moses, fol. 164, col. 2, in the Parascha *Bechukothai*.

Although they also regard the Turks as their enemies, they nevertheless believe that Christians are their worst enemies, as can be read in the book *Toledoth Jizchak*, fol. 36. col. 1. in the Parascha *Vajischlach*, where it is stated: עשו הוא האויב הגדול והמידי לכל ישראל עד המשיח: that is: Esau is the greatest and perpetual enemy of all Israelites until the Messiah shall come. And by Esau, Christendom is also understood here, as will be demonstrated below in the 17th chapter of this first part. Thus also writes *Abarbanel* in his commentary on the prophet *Habakkuk*, cap. 2. fol. 272. col. 1. as follows: בתשובת השם לנביא זכר לו שני חזיונות אחד במפלת בבל ואחד לעתיד לבוא במפלת האומות שהצרו לישראל אשר מלכות אדום היא that is: In the answer which God gave to the prophet, He made mention of two visions; the first concerns the fall of Babylon, but the other is of the time to come, concerning the fall of the nations that have afflicted Israel, among which the Edomite kingdom is the chief (or the foremost). Exactly the same is also to be found in his book *Maschmia jeschúa* fol. 13. col. 2. and fol. 61. col. 4. There is also written in the Polish *Siddúrim* fol. 84. col. 2. under the title *Józer leschábbath schelischne schevuóth*, in a prayer which begins: אלהי אקראך במחשך / *Elohái ekraachá bemáchalchak*, the following: נעתי ימי עברה. וצר הדון נגדה. כי דברי סרה. that is: The days of wrath have reached me, and the Zar, that is, the enemy, contends with arrogance, because he speaks of apostasy (and wishes to persuade me to fall away from my faith). The word Zar, or enemy, however, is explained in the commentary by אומה הרשעה *úmma harescháa*, that is, the godless people, by which Christians are

understood, as will be demonstrated below in the following 15th chapter of this first part, at the seventeenth name which they give to them. Likewise, in the words immediately following, both in the prayer and in the commentary, Christians are mentioned, and it is stated that they boast of the Nazarene, that is, of Christ, from which it is plainly to be seen that by the Zar or enemy, Christians are understood. Indeed, they are also called, shortly thereafter in that very same prayer, *haójeb*, that is, likewise the enemy. In the book *Pesikta sotárta*, this is read *fol. 18. col. 2.* in the Parascha Balak, on the words of Num 24:18, “Edom shall be a hereditary possession,” as follows: והיה ירושה שיהיה אויבו מחיי יעקב אבינו דכתיב וישטם עשו את יעקב. דוא אויבם במדבר דכתיב ויבא עמלק וילחם עם ישראל ברפידים. הוא אויבם בגלות הראשון שנאמר ואל תעמוד על הפרק. זה חירב בבית שני שנאמר זכור ה' לבני אדום את יום ירושלים והוא חיה איבם בגלות שיגאמרו דיספר והשמיד מחיי ומין ודרך that is: He shall be a hereditary possession, because he (namely Esau) has been his (understand: Israel's) enemy from the lifetime of our father *Jacob*, as it is written in Gen 27:41: “And Esau hated Jacob.” He was their enemy in the wilderness, as it is written (Exod 17:8): “Then came Amalek and fought with Israel in Rephidim.” He was their enemy in the first captivity, as it is said (Obad 1:14): “You should not have stood at the crossroads.” This occurred at the time of the second Temple, as it is said (Ps 137:7): “Lord, remember against the children of Edom the day of Jerusalem.” He was also their enemy in the (last) captivity, as it is said (Dan 7:25): “And he shall think to change the times and the law.”

Yes, they even consider us to be enemies of God, and in the aforementioned *Abarbanel's* commentary on the Prophet Zephaniah, cap. 3, fol. 276, col. 1, the following is read: הזבונן אמרו כי אז אהפך that is: Consider what he (namely the Lord, Zeph 3:9) says: “Then will I turn to the peoples a pure lip”; he did not say “to all peoples,” because the Edomite people (that is, the Christian people) is not included in this promise, for they are enemies of God and of His law. In the *Jalkut Shimoni* on the Prophet Micah, fol. 82, col. 1, numero 553, the following is likewise written: עתיד הק"ב להשמיד את בני עשו שהם צרי ו להכרית בני that is: The holy blessed God will destroy the children of Esau, who are His adversaries, and will exterminate the children of Ishmael, who are His enemies, as it is said (Mic 5:8, or according to others v. 9): “Your hand shall be lifted up against all your adversaries, and all your enemies shall be cut off.” In the aforementioned book *Maschmia Jeshua*, fol. 44, col. 2, on the words of Isa 63:1, “Who is this that comes from Edom?”, the following is likewise read: תתבאר בנבואה הזאת עיקר הנקמה שיעשה השם באחרית הימים על עיין ואויביו that is: In this prophecy the foundation of the vengeance is explained which God will execute in the last days against His adversaries and enemies, the children of Edom and the children of Ishmael. Concerning this, an equivalent passage may also be read in the book *Zerór Hammor*, fol. 160, col. 2, in the Parashah *Haazinu*.

The Jews also delude themselves into believing that those who are enemies of the Jews are also enemies of God, which is why Rabbi Bechai, in his oft-mentioned commentary on the Five Books of Moses, fol. 226. col. 1., in the Parascha *Haasinu*, interprets the words of Deut 32:41, “So will I take vengeance on my enemies,” as follows: אשיב להם גמול כאשר עשו לישראל כי המה אויבי הקב"ה והקב"ה that is: “I will repay them as they have done to the Israelites; and the holy blessed God has called them His enemies; but above (v. 27.) He mentioned that their enemies might not hold themselves as strangers,” where the little

word “their” refers to the Israelites, “and Scripture teaches you that the enemies of Israel are the enemies of God.”

Since the Jews hate all peoples in the manner described, they are also forbidden to follow the customs of those peoples, whatever those customs may consist of. Thus it is taught in the great *Sepher mizvoth* of *Rabbi Mosche Mikkozi fol. 10. col. 4.* as follows: ולא ללכת בחוקות הגוים ולא במלבושיהן ולא במנהגיהם שני לא תלכו בחוקות הגוי וגוי' ובחוקותיהן לא תלכו ונא' השמר לך פן תנקש אחריהם וגוי' that is: one must not walk in the ordinances or manners of the heathens, neither in their clothing nor in their customs, as it is said (Lev 20:23): “And walk not in the ordinances of the people (or of the heathens),” etc. And Lev 18:3 says: “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into a snare by following them,” etc. All of this has one and the same meaning, and (Scripture) warns that the Israelites shall be distinguished from the heathens in clothing, in custom or habit, and in speech. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” On this matter *Rabbi Mosche bar Majomon* also writes in his book *Jad chasaka*, in the first part, *fol. 40. col. 2., in the 11th chapter, §. 1., in the Tractate* on idolatry, as follows: אין הולכין בחוקות גוים ולא מדמים להם לא במלבוש ולא בשער וכיוצא בהן שני' ולא תלכו בחוקות הגוים ונא' ובחוקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן וידוע במלבושו ובשאר מעשיו כמו שהוא מובדל מהן במדעו ובירועותיו וכן הוא אומר ואבדיל אתכם מן העמים. לא ילבש כמלבוש המיוחד להן ולא יגדל ציצית ראשו כמו ציצית ראשם ולא יגלה מן הצדדים ויניח השער באמצע כמו שהם עושין וזהו הנקרא בלורית ולא יגלה השער מכנגד פניו מאזן לאזן ויניח הפרע מלאחריו כדרך שעושין הן ולא יבנה that is: one must not follow the ordinances of the *Gojim*, or heathens (by whom the Christians are to be understood), nor make oneself like them, neither in clothing nor in hair, and the like, as it is said (Lev 20:23): “And walk not in the ordinances of the heathens.” And it is said (Lev 18:3): “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into a snare by following them,” etc. All of this has one and the same meaning, and (Scripture) warns that the Israelites shall be distinguished from the heathens in clothing, in custom or habit, and in speech. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” On this matter *Rabbi Mosche bar Majomon* also writes in his book *Jad chasaka*, in the first part, *fol. 40. col. 2., in the 11th chapter, §. 1., in the Tractate* on idolatry, as follows: וכיוצא בהן שני' ולא תלכו בחוקות הגוים ונא' ובחוקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן וידוע במלבושו ובשאר מעשיו כמו שהוא מובדל מהן במדעו ובירועותיו וכן הוא אומר ואבדיל אתכם מן העמים. לא ילבש כמלבוש המיוחד להן ולא יגדל ציצית ראשו how they style their hair and do other such things, and the like: that is, one must not follow the ordinances of the *Gojim*, or heathens (by whom the Christians are to be understood), nor make oneself like them, neither in clothing nor in hair, and the like, as it is said (Lev 20:23): “And walk not in the ordinances of the heathens.” And it is said (Lev 18:3): “You shall not follow their ordinances.” And (Deut 12:30) it is said: “Take heed that you do not fall into the snare by following them.” All of this has one meaning, and (Scripture) warns that one must not make oneself like them, and that an Israelite shall be distinguished from them and recognized by his clothing and his other deeds, just as he is separated from them in his knowledge and his opinions. For this reason He (namely God, Lev 20:26) says: “And I have separated you from the peoples.” He shall not put on any garment made

according to their particular fashion, nor let the hair-locks of his head grow long like their hair-locks, nor shave himself on the sides and leave the hair standing in the middle as they do, which is called בלורית *belurith* (or *belúris*); nor cut the hair on the front of his head from one ear to the other and let the hair stand at the back, as they do; nor build places after the manner of the buildings of idolatrous churches, so that many may enter into them, as they do. These are the words of *Rabbi Mosche bar Majemon*; and all of this is likewise to be found in the book *Schylchan áruch*, in the part *Jóre déa fol. 141. col. 2. numero 178*, in precisely the same words.

In the book *Col bo*, however, where this is likewise read at *numero 108, fol. 109, col. 1*, the following is added: מותר ליהודי קרוב למלכות וצריך לישב לפני מלך ויהיה לו גנאי אם לא ידמה להם במלבוש ובשער מותר: that is: An Israelite, however, who must be near the king and remain before him, and for whom it would be a disgrace if he did not conform to them in clothing and hair, is permitted to put on a garment such as their garments are, and to cut his hair toward the face (or at the forehead) as they are accustomed to do. We thus see from this the true reason why the Jews among us dress differently from us, also have themselves shaved differently from us, and speak the German language in a different manner than we are accustomed to do, namely so that they may thereby distinguish themselves from us as the supposed heathens.

On account of the distinction they make between themselves and us, they also presume to imagine that they are a holy and pure people, while we are a godless and impure people; that they are proper human beings, while we are to be regarded as mere cattle, as has been demonstrated in the preceding section. I must also point out here that when they make mention of Christians, or of another people, and of Jews at the same time, they customarily add the word להבדיל *lehafdil*, which means as much as: a distinction is to be made, by which they intend to convey that, even though Christians or another people and Jews are placed together and mentioned at the same time, a very great distinction is nonetheless to be made between them, and that the Jews are far to be preferred over the Christians or other peoples. An example of this is found in the *Maase-Book*, in the 240th chapter, in the fable about *Rabbi Amram* cited above in the eleventh chapter, who is said to have been transported dead, entirely alone in a small boat from Cologne, and brought to Mainz: and there one reads: דא קאם ויהי אחרי: that is, “There came the whole city running to the Rhine, Jews and Christians *leháfðil*,” that is, among whom a distinction is nonetheless to be made. So also in the godless little book *Toledóth Jéschu, paginâ 21*, it is written thus: ויהי אחרי: that is, “And it came to pass after these things that the strife greatly increased between the Christians and the Jews, *leháfðil*,” that is, among whom a distinction is to be made. In the preface of the German-Hebrew little book *Mikvéh Jisraël* it is reported that *Rabbi Menasse ben Israël* wrote it, and who translated it into German, as well as that one may see therein where the ten tribes, together with the two tribes of Judah and Benjamin, went; and thereafter follows: חוץ רצון זעלביג וועט וואויל בעפעסטגט מיט ניינציג שרייבערס וווו וואויל פון חכמי אומות: that is, “And the same will be well confirmed by ninety writers, as well from the wise men of the peoples of the world as from the wise men of Israel, *leháfðil*,” among whom a distinction is to be made. And in the German-Hebrew little book *Maasêôth Benjamin, fol. 61, col. 2*, it is reported of *Rabbi Daniël* that he is the most distinguished Jew in the Promised Land, and it continues further: ער האט גרושי חשיבות בייא דעם מלך ער האט פול יהודים אונטר זיין האנר ער האט דען: and it continues further: מלך איין מצוה לאזן אויגאנגן חומ' חוץ זיין קינרר לוחה געהן דא זייא פיר דעם זעלביגן רבי דניאל זאלן אויף שטין

that is, one shall have nothing to do with heretics concerning their religion, because one is thereby enticed (and led astray).

Furthermore, it is forbidden for Jews to rent a house to a Christian, which according to some rabbis' opinion is to be understood only of the Promised Land, but according to others also of all other lands; and they prove this from the words of Deut 7:26: "You shall not bring an abomination into your house." Concerning which Rabbi Bechai, in his commentary on the Five Books of Moses, *fol.* 198. *col.* 1. in the *Parascha Ekef*, writes as follows: וישראל זה המשכיר עובר שהדי שכירות אינו קונה הקרקע לשנויי וקרקע לאו של גוי הוא אלא של ישראל הוא לפיכך עובר עליו אבל מצינו קצת מן הגאונים זל שכתבו שאין זה אלא בארץ ישראל לפי ששם עקר ע"ז וכן נראה בירושלמי וכן אנו נוהגים בזה התר עכשו. אבל הרמב"ן ז"ל כתב בעל נפש צריך לפרש מלהשכיר אפילו חוצה לארץ. that is: From this our sages, of blessed memory, have taught by way of a weak proof that it is forbidden to rent one's house to a *Goi* or Christian as a dwelling, because the *Goi* brings an idol into it; and an Israelite who rents it out transgresses (this commandment), for, behold, through a lease the lessee does not acquire the land itself, and the land is not the *Goi*'s but the Israelite's, and therefore he transgresses (this commandment) by it. We find, however, some among our doctors, of blessed memory, who have written that this is to be observed only in the land of Israel, where the chief seat of idolatry is to be found (and against which one must take particular care), and so it appears in the Jerusalem Talmud; and so we are accustomed to permit it at the present time. But Rabbi Moses bar Nachman, of blessed memory, has written that a courageous or pious man ought to refrain from renting (a house to a *Goi*) even outside the land of Israel. On this matter one may also consult the book *Col bo*, *fol.* 108. *col.* 2. *numero* 97, under the title *Avóda sára*; and in the *Sepher mizvóth gadól*, *fol.* 10. *col.* 4.; as well as in the Talmudic tractate *Avóda sára*, *fol.* 15. *col.* 1. and *fol.* 20. *col.* 2., and also *fol.* 21. *col.* 1. Since, then, it is forbidden to the Jews by their rabbis in such a manner to rent a house to a Christian, Christian authorities would have all the more reason to forbid Christians from renting a house to any Jew, seeing that he blasphemes Christ the Lord within it, curses and despises Christians, and holds everything that is Christian in contempt.

Furthermore, it is forbidden for the Jews to allow an idolatrous person to live in their land when they have the upper hand; from which it follows that they would also not allow any Christian to live there, since they regard us all as idolatrous people. This prohibition is to be read in Rabbi *Mosche bar Majemon's Sepher mizvóth*, *fol.* 85. *col.* 3., where he states: מצוה נ"א הזהירנו מהושיב עובדי עבודה זרה בארצנו כדי שלא נלמוד כפירתם כאמרו לא ישבו בארצך פן יחטיאו וגו' ואלו רצה הגוי לעמוד בארצנו אינו מותר לנו עד שיקבל עליו שלא לעבוד ע"ז ואולם עובדי ע"ז לא ישכנו עמנו ולא נמכור להם נחלה ולא נשכיר להם בית ובבצור להם: that is: The fifty-first commandment. (Scripture) warns us that we shall not allow any idolatrous people to dwell in our land, so that we do not learn their unbelief from them, when it (Exod 23:33) says: They shall not dwell in your land, lest you sin against me. But if a *Goi* or heathen wishes to remain in our land, it is not permitted to us (to tolerate him therein) until he takes it upon himself (and gives assurance) that he will not practice idolatry; the idolaters, however, shall not dwell among us. We must also neither sell them any inheritance nor lend them any house. The commentary also states plainly: you shall give them no dwelling upon the ground (or soil). The same author also writes in his book *Jad chásáka*, in the first part, *fol.* 40. *col.* 2., in the 10th chapter, §. 6. of the tractate on idolatry, as follows: בזמן שיד ישראל תקיפה עליהם אסור לנו להניח עובד כו"ם בינינו אפילו יושב שיבת עראי או עובר ממקום למקום בסחורה לא יעבור בארצנו עד שיקבל עליו שבע מצוות

that is: At the time when the Israelites have the upper hand over them (namely, the nations), it is forbidden to allow an idolatrous person among us, even if he is staying only incidentally or by chance (and not permanently among us), or is passing through from one place to another with goods; he shall not pass through our land until he takes upon himself the seven commandments that were enjoined upon the children of Noah (to observe them), as it is said (Exod 23:33): They shall not dwell in your land. The high Christian authorities, however, would have more than sufficient cause not to allow any Jew to live among Christians, since among them the Jews engage in all manner of godless conduct, which is described throughout this book.

Beyond the above, they are also forbidden from taking a Christian woman as a wet nurse. On this subject, the book called *Brandspiegel* writes as follows in the 18th chapter, fol. 68. col. 1.: אוב' דיא האלטן גויה זויגאמן דאס זייא טוהן זעהר אונרעכט או ווייט אן קיין אידן קיין יודין האבן דען דיא מילך פון דר גויה קומט פון טרפה עסן אונ' דאס קינד זויגט פון איר אונ' ורשטופט אים זיין הערץ אונ' איז צו בזורגן עס ווערט ניקס גוטס אים אים עס ווערט פרייא אונ' הוט ניט פֿורכט גוטס אונ' ווערד ניט קונן תורה לערנן עס ווירט איין הערץ ורסטאנד אז איין חמור דען דיא כותיים זיין גיגליכן צו איינעם חמור דאס דרסן דיא חכמים דאז אברהם האט גזאגט צו זיינע יונגן שבו לכם פה עם החמור דאט איז טייטש זויאט איין איר דעם אייזל דאס איינר איר זייט איין גלייך זייט איין גלייך וויא איין אייזל that is, those who keep Christian wet nurses do very wrong, provided a Jewish woman can be had, for the milk of the *Gója* (that is, a heathen or Christian woman) comes from eating forbidden foods, and the child suckles from her and has its heart stopped up; and one must fear that nothing good will come of it, that it will become insolent and not God-fearing, that it will not be able to learn the Law, but will have a heart and understanding like an ass, for the Cutheans (that is, the *Gójim*) are compared to asses. Our sages interpret this to mean that *Abraham* said to his servants in the parashah *Vajera* (Gen 22:5): Stay here with the ass; which signifies as much as if he had said: You are a people just like an ass. These are the words from the *Brandspiegel*. One could, however, with far greater justification say that those supposed sages who interpret the words of Holy Scripture so foolishly are themselves true, witless asses, even though they were not suckled by any Christian woman. In the book *Schulchan aruch*, in the section *Jore dea*, however, it is permitted in a certain manner at fol. 121. col. 2. numero 124, where the words read as follows: עכ"ם לא תיילד לישראלית: בינה ואפילו אם הוא מומחית וכן לא תניק לבן ישראל בביתה אפילו אחרים עומדים על גבה אבל בבית ישראל מותרת לילד ולהניק אם אחרים עומדים על גבה או יוצאים ונכנסים והוא שלא יתחד עמה לבדו בלילה: that is, an idolatrous woman (by which a Christian woman is to be understood) shall not serve as midwife to a Jewish woman, being entirely alone with her, even if she is already well experienced in the matter; likewise she shall not suckle a Jewish child in her own house, even if others are present: in a Jew's house, however, she is permitted to perform the service of a midwife and to nurse, provided other people are standing by or are going in and out. The child, however, shall not be left alone with her at night.

Thereupon the following is further stated in the same place: ישראלית לא תניק לבן עכ"ם אפילו בשכר, that is: A Jewess shall not nurse the child of an idolater (a pagan person), not even for pay. But if this is supposed to be forbidden, how does it come about that the pious Sarah is said to have nursed so many heathen children, concerning which it is written in the Chapters of *Rabbi Eliezer*, in the 52nd chapter, as follows: מיום שנברא העולם לא היתה אשה יולדת לצי שנה שנ' ואם שרה הבת צ' שנה תלד וראו כל מלכי הארץ ותמהו ולא האמינו מה עשה הק"ב הוביש חוטי דיי נשיהם ומביאים הילדים לשרה להניקם שנ' וידעו כל עצי השדה אלו אומות העולם כי אני י' השפלתי עץ גבוה זה נמרוד הגבהתי עץ שפל זה אברהם אבינו הובשתי עץ לח אלה נשי אומות העולם הפדחתי עץ יבש זה שרה אמש היו כולן מביאין בניהן אצל שרה והיתה מניקה אותן שנ' הניקה בנים שרה,

that is: From the time when the world was created, no woman had given birth in her ninetieth year of age, as it is said (Gen 17:17): Shall Sarah, who is ninety years old, bear a child? But all the kings of the earth saw it, and marveled, and would not believe it. What did the Holy and Blessed God do? He caused the veins of the breasts of their wives to dry up, and they brought their children to Sarah to nurse them, as it is said (Ezek 17:24): And all the trees of the field shall know; these trees are the nations of the world, that I the Lord have brought down the high tree, which is Nimrod; and have exalted the low tree, which is Abraham our father; and have dried up the green tree, which signifies the wives of the nations of the world; and have made the dry tree to flourish, which signifies Sarah our mother. And they all brought their children to Sarah, and she nursed them, as it is said (Gen 21:7): Sarah has nursed children.

This is, however, a foolish proof that Sarah should have nursed many children, simply because it is written: "And Sarah has nursed children," and not "a child"; for among the Hebrews it is customary that the *pluralis numerus* is used in place of the *singularis*, that is, the plural number is used in place of the singular. Thus it is read in Gen 46:7 that Jacob took his daughters and his daughters' children with him into Egypt, when in fact he had only one daughter, namely Dinah, as can be seen in v. 15 of that same passage, and one son's daughter, namely Serah, as can be read in v. 17. A similar example is also to be found there in v. 23, where it is read: "The children (or sons) of Dan, Hushim," when Dan had only one son, namely Hushim. And the very same thing is to be seen in Num 26:8. Thus it is also said here that Sarah nursed children, even though she had and nursed only one son.

A Jewish midwife is also not permitted to serve a Christian woman; therefore it is written in the book *Aggúda fol. 60. col. 4. numero 17*: בת ישראל לא תיילד לנכחית מפני שמייילדת בן לעבודת אלילים, that is: a Jewish woman shall not serve any Christian woman as a midwife, because she thereby causes a child to be born into idolatry. And in the Talmudic tractate *Avóda sára* it is read at *fol. 26. col. 1*: נכרית לא תיילד את בת ישראל : מפני שהשודך על שפיכת דמים, that is: a foreign woman (understand: a Christian woman, or any other woman who is outside of Judaism) shall not serve any Jewish woman as a midwife, because such women are suspected of bloodshed (and it is to be feared that they might kill the child). However, some rabbis do permit this to be done, so that the Christians will not on that account become enemies of the Jews; therefore it is written in the *Sepher mizvóth gadól, fol. 10. col. 2*. and in the book *Col bo, fol. 108. col. 2. numero 97*. as follows: בת ישראל לא תיילד, את נכרית לפי שמייילדת בן לע"ז הנ"מ בלי בחנם : אבל בשכר מותר משום איבה, that is: a Jewish woman shall not allow herself to be employed as a midwife for any foreign woman, because she thereby causes a child to be born into idolatry. These words, however, are to be understood as meaning that it is not permitted to do so free of charge; for doing it for payment is permitted, on account of the enmity (which would otherwise arise against the Jews). On this matter, nearly the same thing is also to be read in the book *Scylchan áruch*, in the section *Jóre déa, numero 154. fol. 121. col. 2*. And in the book *Col bo* it is written at *fol. 108. col. 2. numero 97*: בת ישראל לא תיילד לנכרי לפי שמייילדת בן לעבודת זרה והני מלי בחנם אבל בשכר מותר אבל נכרית מייילדת בת ישראל בזמן שאחרות עומדות על גבה אבל לא ביינה, בינה לבינה ולמא קטלא לה, that is: a Jewish woman shall not serve any foreign woman as a midwife, because she thereby causes a child to be born into idolatry; and these words are to be understood as meaning that it shall not be done free of charge, for doing it for payment is permitted. A foreign woman, however, may serve a Jewish woman as a midwife when other women are present; but not when she is alone with her, lest she take her life.

One can see from this, then, how little trust the Jews place in other people. For this reason, the following is also taught in the *Sepher mizvóth gadól*, fol. 156. col. 3.: ע"ב דף : (ע"ב דף) תניא במסכת עבודה זרה (ע"ב דף) : לא יתלוה עמהם בדרך פגע גוי בדרך מחזירו לימינו היו עולין במעלה או היו יורדין בירידה לא יהיה ישראל למטה כ"ה) : וגוי למעלה אלא ישראל למעלה וגוי למטה שמא יפול עליו דבר להמיתו ולא ישה לפניו שמא ירוץ גולגלתו that is, we learn in the (Talmudic) tractate *Avóda sára*, fol. 25. col. 2.: A (Jew) shall not join company with the *Gojim*, or heathens, on the road. If he encounters a *Goi*, or heathen, on the road, he lets him walk on his right-hand side. If they are climbing or descending together, the Jew shall not be below and the *Goi* above, but rather the Jew above and the *Goi* below, so that he might not throw something upon him to kill him. He shall also not bow down before him, lest he smash his skull. The Jews thus imagine that Christians harbor the same reckless dispositions toward them as they themselves harbor toward Christians, as shall be shown below in the third chapter of the second part.

Among the Jews, a *Goi* or Christian is also not considered competent to give testimony; for this reason, the book *Schylchan áruch*, in the section *Chóschén hammischpat*, fol. 40. col. 2. numero 34. §. 19., teaches: גוי ועבד פסולים לעדות : that is, A *Goi* and a servant are incompetent to give testimony. Rabbi Mordochai Japhe likewise writes in his book *Lefúsch malchúth*, under the title *Hilchóth edúth* (or *Hilchos édus*) numero 34. §. 19., as follows: גוי ועבד פסולים לעדות גוי מדכתיב שקר ענה באחיו ש"מ דגבי : that is, A *Goi* and a servant are incompetent to give testimony. A *Goi* is incompetent because it is written (Deut 19:18): When the witness has given false testimony against his brother. Learn from this that a brother is required for testimony, but the *Goi* is not a brother. Rabbi Salman Zevi does indeed deny this in the fourth chapter of his Jewish *Theriac*, fol. 24. col. 2. numero 12; however, he did so, as is his custom, against his better knowledge and conscience.

It is also forbidden for Jews to praise a *Goi* or Christian; for this reason, the book *Schulchan aruch*, in the section *Jore déa*, fol. 120. col. 2. numero 151. §. 14., reads as follows: אסור לספר בשבחן (של) : that is, It is forbidden to praise the *Gójim* or Christians, even to say: how beautiful is this idolater in his appearance. Still less should one praise his works, or hold anything belonging to him in affection. The same is also to be found in the *Sepher mizvóth gadól* of Rabbi Mosche Mikkózi, fol. 10. col. 3., and in the book *Col bo* fol. 108. col. 4. numero 97. under the title *Avóda sara*, and in the book *Jad chasaka*, in the first section, in the 10th chapter, §. 4. of the Treatise on Idolatry, as well as in the book *Toledóth Adam vechávva*, fol. 160. col. 2. in the sixth section, under the title *Nathif schifa éser*.

The Jews also teach that the almsgiving of Christians and other peoples, and the kindness and mercy they show, is pure sin. This is written in the book *Váve haammúdim*, fol. 17. col. 4, in the 15th chapter, as follows: אמר להן רבי יוחנן בן זכאי לתלמידיו מהו שאמר הכתוב צדקה תרומם גוי וחסד לאומים חטאת : that is, *Rabbi Jochanan, son of Saccai*, said to his disciples: What is the meaning of that which Scripture (Prov 14:34) states: "Almsgiving" (which otherwise means "righteousness," and the Hebrew word signifies both) "exalts the people, but the mercy of the nations is sin." By the words "Almsgiving exalts the people," the Israelites are meant, as it is written (1 Chr 17:21): "Who is like Your people Israel, a people unique on the earth?" And by the words "But the mercy of the nations is sin," it is given to be understood that all almsgiving which the peoples of the world give, and all mercy (or beneficence) which they show, is counted

as sin for them, because they do it only in order to make themselves great thereby and to make a show of it. This is also found in the book *Cad hakkémach*, fol. 62, col. 3, as well as in the Talmudic tractate *Báva báthra*, fol. 10, col. 2. Likewise, in the book *Ir gibbórim*, fol. 13, col. 4, the following is written concerning the Law, almsgiving, and prayer: לא הפץ הק"ב לזכות בג' כתרין אלו כי אם ישראל: ולא לשום אומה. דתורה כאמרו רז"ל בן נח שעסק בתורה חייב מיתה כו' צדקה תרומם גוי • • • • פירשו רז"ל אלו ישראל וחסד לאומים חטאת כל צדקה שעובדי אלילים עושין חטאת היא להם וכו'.

תפו' תפלה כא"ל הקול קול יעקב אין לך תפלה נשמעת שלא יהיה בה מזרעו של יעקב that is, the holy and blessed GOD has not wished to make any other people worthy of these three crowns except the *Israelites*. As regards the Law, the matter stands as our Rabbis, of blessed memory, have said: A son of *Noah* (that is, one who is not a Jew, for all people outside of Judaism are called by the Jews children of *Noah*) who studies in the Law is guilty of death, etc. As regards almsgiving, the matter stands as is said in (Prov 14:34): Almsgiving exalts the people; and our Rabbis, of blessed memory, have interpreted this to mean that this refers to the *Israelites*. (And concerning the words) But the mercy of the nations is sin; (they have turned it so that) all almsgiving which the idolaters give is a sin for them, etc. As regards prayer, the matter stands as our Rabbis, of blessed memory, have said (from Gen 27:22): The voice is Jacob's voice. There is no prayer that is heard unless someone from the seed of Jacob is among those who offer the prayer. But how can it be said here that a Jew's prayer is heard, when they, as has been demonstrated above on pp. 581 and 582, by their own admission, are not heard by God, because they do not know the *Schem hammephorasch*.

They also do not consider Christians and other peoples worthy enough to receive alms from them. On this matter, the book *Schulchan aruch*, in the section *Jóre déa*, fol. 230. col. 1, numero 254, reads as follows: אסור לישראל ליטול צדקה מן העכ"ם בפרהסיא ואם אינו יכול לחיות בצדקה של ישראל ואינו יכול ליטלה מהעכ"ם בצנעה הרי זה מותר : מלך או שר גוי ששלח ממון לישראל לצדקה אין מחזירין אותו משום שלום : that is, it is forbidden for an Israelite to receive alms from an idolatrous person publicly; but if he cannot live from the alms of Israelites and cannot receive them from idolaters in secret, then it is permitted to him. When a heathen (or Christian) king or prince sends money to an Israelite as alms, it is not returned to him for the sake of the peace one wishes to maintain with the king (or prince), but rather one accepts it and gives it secretly to the idolatrous poor, so that the king may not learn of it. This, however, is taken from the tractate *Báva báthra*, cited shortly before, fol. 10. col. 2., where it is reported that the mother of Sapor, king of Persia, had sent four hundred pennies (each of which was worth half a quarter-thaler) to Rabbi Ammi, but he did not accept them; when she sent them to Rabba, however, he accepted them in order to maintain peace with the queen.

On the other hand, Jews are permitted to give alms to a Christian; however, this is done not out of love or compassion toward that person, but only for the sake of maintaining peace. Therefore, the following is taught in the book *Jad chasaka*, in the first part, fol. 40, col. 2, cap. 10, §. 5: מפרנס: That is: one עם עניי עכו"ם דרכי שלום ופאה ושכחה ולקט עכו"ם ביד עניי ישראל מפני דרכי שלום feeds the poor idolaters together with the poor Israelites, for the sake of peace. Likewise, one does not prevent the poor idolaters from gleaning the fallen ears of grain, nor from gathering the fruit that has remained standing at the edges of the fields (concerning which, see Lev 19:9), for the sake of peace. Something on this subject is also to be found in *Jalkut chadasch*, fol. 58, col. 4, numero

11, under the title *Gemiluth chasadim*, and in the book *Schulchan aruch*, in the section *Jore dea*, fol. 226, col. 2, numero 251, §. 1; and this is taken from the Talmudic tractate *Gittin* fol. 61, col. 1, where the following is also added: ומבקרין חולי נכרים עם חולי ישראל וקוברין מתי נכרים עם מתי ישראל מפני: דרכי שלום that is: one also visits the sick among the foreigners (or Gentiles) together with the sick among the Israelites, and buries the dead of the foreigners together with the dead of the Israelites, for the sake of peace.

That it does not happen out of compassion when they assist Christians with alms or otherwise do them a favor is evident from the book *Jad chasaka*, in the first part, fol. 40. col. 1, in the 10th chapter, §. 1, where the following is taught: אסור לרחם על עכו"ם שנ' לא תחנם that is: *It is forbidden to have compassion on the idolaters, because (Deut 7:2) it is said: You shall show them no favor.* So too in the *Medrasch Tillim*, fol. 26. col. 4, and in the *Jalkut Schimoni* on the Psalms, fol. 102. col. 4, numero 727, on the words of Ps 36:11 [Extend your goodness to those who know you], it is read thus: אמר רבי יצחק אל תהי מושך חסד לאומות העולם that is: *Rabbi Isaac has said: Show the nations of the world no goodness or mercy.* The like is also to be found in *Rabbi Mosche bar Majemon's Sepher mizvoth*, fol. 85. col. 3, where it is written: מצוה נ' הזהרנו מלחמול כלל על עובדי עבודה זרה that is: *The fiftieth commandment is that (Holy Scripture) warns us that we are not to have any compassion whatsoever on the idolaters.* From this it is thus plainly to be seen that the Jews do nothing good for a Christian or any other person out of sincere goodwill, nor show them any favor, and that everything they do happens out of sheer hypocrisy, so that they may obtain the goodwill of Christians or other people.

Against this, the Jews might object that I am doing them an injustice by accusing them of hypocrisy, since hypocrisy is so strictly forbidden among them. For in the book *Reschith chochma*, fol. 412. col. 1., in the 16th chapter, under the title *Or olam*, from the Talmudic tractate *Sota*, fol. 41. col. 2., it is written thus: אמר רבי אלעזר כל אדם שיש בו חנופה נופל בגיהנם, that is: Every person in whom there is hypocrisy falls into hell. Further, it stands in the same place: לפי שהיא חנופה. מן החנופה. לפי שהיא חנופה, שקולה כנגד עבודת זרה וגילוי עריות ושפיכות דמים, that is: A person should at all times keep away from hypocrisy, since it is held to be equal to idolatry, fornication, and bloodshed. Something equivalent to this is also to be found in the book *Lefarje*, fol. 78. col. 2. And in the book *Brandspiegel*, in the 52nd chapter, fol. 189. col. 2., one reads: עס איז קיין גרעסר זינד ווען אן דען זייטן חניפה טרייבט וגו' that is: It is a great sin when one practices hypocrisy toward people. Likewise, in the aforementioned passage of the tractate *Sota*, fol. 41. col. 2., it is taught: כל אדם שיש בו חנופה אפילו עוברין שבמעו אמן מקללין אותו, that is: A hypocritical person is cursed even by the children who are still in their mothers' wombs. And further things of the same kind are reported there, as well as at fol. 42. col. 1. And in the *Jalkut Schimoni* on Job, it is taught at fol. 149. col. 3. numero 906.: ארבע' כתות אין מקבלין פני שכינה כת חנפים: וכת שקרים וכת מספרי לשון הרע וכת לצים, that is: Four groups do not come before the face of God: the group of hypocrites, the group of mockers, the group of liars, and the group of slanderers. Beyond the above, in the *Sepher mizvoth gadol*, fol. 58. col. 3., under the title *Hilchoth genefa ugezela*, one reads: גרסינן בפרק גיד הנשה אמר שמואל אסור לגנוב דעת הבריות ואפילו דעת הגוי, that is: We learn in the seventh chapter of the Talmudic tractate *Chullin* (fol. 49. col. 1.) that Rabbi Samuel said it is forbidden to steal the opinion of people, and indeed even the opinion of the *Gojim*, or heathens, that is, to cause them to believe this or that which is nonetheless not the case, as hypocrites are accustomed to do.

To this, however, I reply that this prohibition of hypocrisy is to be understood solely in such a way that no Jew should behave hypocritically toward another Jew, and that consequently it is not at all intended to teach that one must also conduct oneself honestly toward Christians. I prove this from the fact that hypocrisy toward Christians and other peoples is permitted to them, for in the book *Ir gibborim*, fol. 36. col. 1. numero 55. it is written as follows: מותר להחניף לרשע מפני היראה כדאיתא: בפרקי' דחכי אלעזר אמר יעקב לעשו כה אמר עבדך יעקב אמר הקב"ה ליעקב עשית קדש חול אמר לו מחניף אני לרשע שלא יהרגני מכאן אמרו מחנפים לרשעים בעולם הזה מפני דרכי שלום. ואמר ר' שמעון מותר להחניף לרשעים לרשע: that is, it is permitted to behave hypocritically toward a wicked person out of fear (which one has of him), as it is written in the chapters of *Rabbi Eliezer* (in the 37th chapter). When Jacob had said to Esau (Gen 32:4), "Thus your servant Jacob has spoken," the holy and blessed God said to Jacob: "You have made something holy into something unholy" (that is, you have defiled yourself, who are holy, by calling yourself Esau's servant); but he answered Him: "I am only flattering the wicked man so that he does not kill me." Hence it is said: one flatters the wicked in this world for the sake of peace. *Rabbi Simeon* also said: it is permitted to practice hypocrisy toward the wicked in this world, as it is said (Isa 32:5): "A fool shall no longer be called a prince, nor a miser called generous." On this matter *Rabbi Bechai* also writes in his book *Cad hakkémach*, fol. 30. col. 1. as follows: מציג חנופה שהיא מותרת בענין אחד והוא שיתנהג אדם עם הרשע בדרך מוסר ויכבדו ויעמוד מפניו ויאמר לו שהוא אוהב אותו זה מצינו שהוא מותר כשהוא צריך אליו ומפני היראה שכן מצינו ביעקב שאמר לעשו הרשע כי על כן ראיתי פניך וגו' ואמר רבי יוחנן אמר מותר להחניף את הרשעים בעולם הזה שנ' כי על כן ראיתי פניך וגו' that is, we find that flattery is permitted in one respect, namely that a person should conduct himself toward a wicked man in a courteous manner, honor him, rise before him, and tell him that he loves him. We find that this is permitted when one has need of him and fears him. For thus we find it in the case of Jacob, who said to the wicked Esau (as is to be read in Gen 33:10): "For I have seen your face as one sees the face of God." *Rabbi Jochanan* has said: it is permitted to flatter the wicked in this world, as it is said (Gen 33:10): "For I have seen your face," etc. The same is likewise to be found in his commentary on the Five Books of Moses, fol. 42. col. 2. in the Parashah *Vajischlach*, and in the *Jalkut Schimóni* on Isaiah, fol. 47. col. 3. numero 302, and in the book *Zerór hammór*, fol. 21. col. 2. in the Parashah *Vajera*, and in the book *Orchóth Zaddikim* fol. 15. col. 2. in the 24th chapter, as well as in the Talmudic tractate *Sóta*, fol. 41. col. 2.

Regarding the honor which one should show to the wicked, according to the aforementioned teaching of the book *Cad hakkémach*, fol. 30. col. 1., it is written in the mentioned passage of the book *Orchóth Zaddikim*, fol. 15. col. 2. as follows: המכבד הרשעים הבשעים מחמת היד שלום לא ידבר טוב הרשע ולא ינהג בכבודו על דרך שיחשבו בני אדם שהוא נכבד בעיניו ואין לחלוק לו כבוד אלא כדרך בני אדם המכבדים העשירים בעבור כי צלחה ידם ולא מפני שהן ערכם ואף בזה יש חטא ואשמרה כי לא הותר לכבד הרשעים אלא מחמת מורא שירא שיזיק לו הרשע ויגרום לו הפסד בזמן שיד הרשעים תקיפה על כן הותר דאס לכבודו דרך שמכבדין בני אדם בעלי דבר: that is, he who honors the wicked for the sake of peace shall speak nothing good of the wicked, and shall also conduct himself in the honor he shows him in such a way that people cannot think that the wicked man is held in high esteem by him. He shall likewise show such a one no honor other than in the manner in which one honors the rich, because they are prosperous, but not because they are otherwise so worthy: although even in this a sin is committed, for it is not permitted to honor the wicked except on account of fear, in that one fears

the wicked man will cause him harm and bring about some loss, when the wicked have the upper hand; therefore it is permitted to honor such a one in the same way that people are accustomed to honor those who are powerful. He shall, however, speak nothing good of such a wicked man in the presence of other people.

Since Christians are regarded by the Jews as idolatrous and godless people, as will be clearly demonstrated below in the 16th chapter of this first part, it is also permitted to them to use hypocrisy toward such people, and to honor them only with forced gestures and words; and they know how to practice this so masterfully toward those of whom they have need, or whom they must fear, that many a Christian regards such a Jew, who gives him the smoothest words and knows how to present himself as very humble and courteous, as an honest and refined person. He will, however, certainly be shamefully deceived in his opinion; for even though the Jew's false tongue gives smooth words, and the outward gestures indicate nothing but good, yet in the heart there is nothing hidden but poison and irreconcilable hatred, and it can be said of them from Jer 12:6: "Trust them not, even when they speak in a friendly manner with you." And from Pss 55:22: "Their mouth is smoother than butter, and yet they have war in mind; their words are gentler than oil, and yet they are drawn swords." Which last words can very fittingly be applied to them, for they wish to make war upon all Christians at the coming of their supposed Messiah and to shed their blood, as can be seen in detail below in the 14th chapter of the second part. How then can one expect anything good from such arch-enemies, who daily harbor an ardent desire to defile their godless hands with the innocent blood of Christians, or hope for an honest and upright disposition in them, even when they present themselves as entirely friendly and let the sheepskin show on the outside, while inwardly they are ravening wolves, and they are called in Isa 10:6 a hypocritical people? Their *Talmud* likewise permits them to deceive someone with flattering words; as it is written in the *Tractate Bava báthra fol. 123. col. 1.*: ומי שרי להו לצדיקי לכנויי ברמאותא : אין עם גבר תתבר ועם עקש תתפל : that is, "Is it then permitted to the righteous to deal deceitfully (with the godless)? Yes, certainly (for it is written in 2 Sam 22:27:) With the pure you show yourself pure, and with the perverse you show yourself perverse."

Since now, as shown by the foregoing, Jews are permitted to behave hypocritically toward Christians, we must also consider what is to be made of the greeting they customarily give them. In the *Talmudic tractate Berachoth* it is written at *fol. 17, col. 1* as follows: מרגלא בפומי' דאביי לעולם יהא אדם : ערום ביראה מענה רך משיב חמה ומרבה שלום עם אחיו ועם קרוביו ועם כל אדם ואפילו עם נכרי בשוק כדי שיהא אהוב למעלה ונחמד למטה ויהא מקובל על הבריות אמרו עליו על רבן יוחנן בן זכאי שלא הקדימו אדם שלום מעולם ואפילו : that is, It was a pearl in the mouth of *Abaye* (when he said:) A person should always be cunning in the fear (of God, since it is written in Prov 15:1:) A soft answer turns away wrath, and he should greet his brothers and relatives, as well as all people, and even a stranger (that is, one who is not a Jew,) in the street, so that he may be beloved above (in heaven) and esteemed below (on earth), and be pleasing to all creatures. It is said of *Rabbi Jochanan*, the son of *Saccai*, that no person, not even a stranger, ever greeted him first in the street. So too is it read in the fourth chapter of *Pirke Avoth*: רבי מתיא בן חרש אומר הוי מקדים בשלום כל אדם : that is, *Rabbi Mathja*, the son of *Charasch*, says: Greet every person first.

From this, one might conjecture that the Jews are commanded to greet Christians and other peoples with a sincere heart; but the matter is entirely otherwise, for their greeting does not come from a good heart, but is done solely to the end that they may obtain the favor of Christians and live peaceably with them, so that nothing adverse may befall them from those same people. I demonstrate this from the *Talmudic tractate Gittin fol. 61. col. 1.*, where the following is taught: מחזיקין ידי נכרים בשביעי: that is, one strengthens the hands of strangers (that is, of the *Gójim*) on the seventh day (that is, one helps them and lends them a hand,) but not the hands of the Israelites; likewise one greets them for the sake of peace. This is also to be found in the book *Menoráth hammáor, fol. 86. col. 3. 4.*, in the third chapter, under the title *Kelál Scheni; Perek Schelischi, ner Schischi, chëlek rischon*. So too it is written in Rabbi Mordecai Jaffe's book *Lefüsç málchuth, numero 148. §. 10.*, in the section called *Lefüsç atéreth saháf*, as follows: מן הדין היה אסור ליתן שלום לגוי מפני שהשלום שמו של הקב"ה ולא יטיל שם שמים על הגוי אבל אח"כ מותר לשאול שלום : that is, it ought rightly to be forbidden to give a Goi or heathen the *Schalóm*, that is, peace (that is, to greet him, for *Schalóm* among the Hebrews also signifies a greeting), since *Schalóm*, or peace, is a name of God, and one ought not to impart the name of God to them; yet our sages, of blessed memory, have said that it is permitted to greet them (and to wish them peace) for the sake of peace. From all of this the purpose of their greeting is plainly to be seen, namely that it occurs only for the preservation of peace and out of pure hypocrisy. Hence it is also taught in the book *Sohar fol. 59. col. 1.* as follows: גדול השלום שלא נתן בחלקן של רשעים כי שלום אין זה חלקן ואסור ליתן : that is, the *Schalom*, or peace, is a great matter, which has not been given to the wicked as their portion, for peace does not befit him (the wicked one); and it is forbidden to wish him peace in any other way than in a foreign tongue (by which all languages other than Hebrew are understood, etc.) That is, it is forbidden to say the name of God, *Schalóm* or peace, to the wicked. On this same point, an equivalent teaching is also found in the *Tosephoth* of the aforementioned Talmudic tractate *Gittin, fol. 62. col. 1.*

That there must be no sincerity in their greetings, they learn from their godless Talmud, in the last-mentioned passage of the tractate *Gittin*, where it reads as follows: אין כופלים שלום לנכרי רב חסדא : that is, one does not greet a stranger (or *Goi*) twice in succession. *Rav Chasda* greeted him first. *Rav Cahana* said to him (namely to the *Goi*): May the Lord have peace, or be greeted. For *Rav Cahana* did not understand his greeting to mean that the peace should concern that *Goi* who came to him, and that he should be greeted by him; rather, by "the Lord" he meant his teacher, and wished him well-being and prosperity in this manner, as Rabbi Solomon Jarchi himself explains in his commentary on this passage, when he states: לא היה : that is, his intention was not to bless him (and to wish the *Goi* well), but rather his thoughts were directed toward his teacher, which is also interpreted in this way in the *Tosephoth* on the same passage. Thus the aforementioned *Rav Cahana*, with his false greeting, will have deceived many a person, just as a rabbi in Amsterdam also sought to deceive me with these very same words.

Such hypocrisy is also taught in the *Jalkut Rubeni gadol, fol. 62. col. 2.*, in the *Parascha Vajischlach*, from the *Sohar*, where, concerning the words (Gen 33:3) **And he went before them, and bowed himself to the ground seven times**, the following is written: האריך סגיד ליה לההוא רשע והא כתיב לא : that is, he prolonged his bowing to the ground seven times, but it is written: לא : that is, he should not have done so. וסגיד יעקב לשכינה : that is, Jacob bowed to the Shechinah, and not to the idol.

דלא כתיב וישתחו לעשו וכו' ומן מצינו בדוד שנתן שלום לנבל וכו' לנבל וכו' להק' בה נתן דוד שלום ולא לנבל, that is: How could he (namely Jacob) have bowed before that wicked one (Esau) and shown him honor? For it is written (Ps 81:10): You shall not worship a foreign god, nor bow before him. And Esau is indeed like another (or foreign) god. The words "And he went before them" are therefore to be understood as meaning that the Divine Majesty is here called "He," so that it was the Divine Majesty that passed before them, and Jacob bowed before God (and not before Esau); for it is not written that he bowed before Esau, etc. Thus we also find concerning David (1 Sam 25:5) that he had Nabal greeted, etc. But David did not greet Nabal; he greeted God. In this manner, Nabal too was deceived by David, in that he supposed David had sent him a greeting, when in fact, according to this Jewish madness, the greeting was not meant for him at all. And the Jews will know well how to conduct themselves in their greetings to Christians according to these examples, so that many a Christian is led astray by them in this fashion.

But this is still not enough for the wicked Jews; rather, they also curse, disgrace, and revile a Christian in place of what is supposed to be a greeting, as is shown by the convert *Friedrich Samuel Brenz* in his *Jüdischer abgestreifter Schlangenbalg* ("Jewish Shed Snakeskin"), p. 18, in the fourth chapter, where he writes as follows: When a Christian enters a Jew's house, the Jew says ארוּר הבא *ôrur hábbô*, that is, "cursed be he who comes"; or he also says *Lot* welcome, and says it so quickly that the Christian cannot notice whether he said God or *Lot*: for he does not consider the Christian worthy enough that he should use the name of God toward him. He also greets him with שד *sched* welcome, that is, welcome to you in the devil's name. So courteously does the Jew receive Christians. And p. 19, shortly thereafter, he further reports: When the Christian then leaves the Jew's house again, the Jew says: לך לשם שדים ומלאכי חבלה *Lech leschém schédim umaláche chabbólo*, that is, "Go hence in the name of the devils and of the angel of destruction": &c. He further reports in the same place: When a Jew enters a Christian's house, and the Christian receives him or bids him welcome, the Jew in turn says, *Lot* thank you. This is that which *Friedrich Samuel Brenz* charges the Jews with.

Regarding the curse that the Jews use in place of a greeting, which he mentions, his account is confirmed in the little book *Schévet Jehúda*, fol. 36. col. 2., in which one reads that *Nicolaus Valentinus* addressed a king in Spain as follows: שמעתי עליך מלכנו שרצון חכמתך לצאת למלחמה על אויבך ולמה ילך אדוננו אל האויבים אשר מחוץ ויניח אותם שבפנים והם היהודים אשר גדלה שנאתם אלינו וכתוב בספריהם שאסור לתת לנו שלום ומפי המכיר אותם שמעתי שהנוצרי אין ראוי שיקבל מן היהודי אלא באמצע ופירושו כי כשהגוי בא לעומת היהודי או אומר על הנוצרי בא בשעה רעה והתקרב אצלו אומר לו שלום עליך אדוני האל יחייך ובהתרחק ממנו אומר לו לך כקורח לגיהנם וכפרעה אל הים: that is, I have heard of Your Royal Majesty that you are minded to go to war against your enemies; but why would you march against foreign enemies and let those within the land go free, namely the Jews, whose hatred toward us is great, and in whose books it is written that it is forbidden to greet us? I have also learned from one who knows them well that (they teach) a Christian is worthy of being greeted only in a middling manner, which is to be understood as follows: when the *Goi* (or Christian) is coming toward the Jew (and is still on the way), he says to him, "May you arrive at an unlucky hour"; but when he draws near to him, he says to him, "My lord be greeted, and may God let him live"; and when he departs from him again, he says to him, "Go to hell like *Korach*, and into the sea like *Pharaoh*."

That such a godless practice must exist among the Jews is evident from the *Sepher chasîdim*, *numèrò* 51, *fol.* 12, *col.* 2, where Rabbi *Jehuda* writes as follows: אסור להנהיג עצמו בדברי חלקות ופיתוי ולא יהיה אחד בפה ואחד בלב אלא תוכו כפיו והענין שבלב הוא הדבר שבפה ואסור לגנוב דעת הבריות ואפילו דעתו של נכרי ואותן שמחנפין את הנכרים בשעת שאלת שלומם והנכרי סבור שאמר לו טובה חוטאים כי אין לך גניבת דעת גדול מזה: that is, it is forbidden to employ flattering and seductive words, and there shall not be one thing in the mouth and another in the heart, but rather the inward part shall agree with the mouth; and that which one holds in the heart shall also be spoken with the mouth: and it is forbidden to steal the minds of men, yes, even the mind of a stranger (that is, of one who is not a Jew), (that is, to make him believe something that in reality is otherwise.) For this reason, those who revile (or despise) strangers when they greet them commit sin, inasmuch as such a stranger supposes that something good has been said (and wished) to him, for there is no greater theft of the mind than this. Certainly, had Rabbi *Jehuda* not known that such a godless practice was prevalent among the Jews, he would not have forbidden it. As for the fact that he forbids dissimulation and hypocrisy even toward Christians, whereas the same is permitted to Jews in the *Talmud* and their most distinguished books, as has been reported above in this chapter, he held in this matter a wholly singular opinion, in which he departed from the evil Jewish manner. I very much doubt, however, whether any Jew will give his approval to him in this.

Regarding the aforementioned words *Sched* willkommen, or “devil welcome,” with which the Jews are accustomed to receive a Christian in their homes, *Antonius Margarita* writes about this as well in his work on the Jewish faith, in the third chapter, *paginâ* 18, as follows: the German Jews have the custom that when they receive a Christian, they do not say “Be welcome to God,” but rather *שד Sched* willkommen, that is, “devil, be welcome.” The very same thing is also confirmed in the converted *Ferdinand Hessen’s* “*Judengeissel*” in the eleventh chapter of the third part. They thus corrupt the word, saying *Sched*, which means a devil; and I myself was previously welcomed in this manner by a Jew in his house in the Jewish lane here in Frankfurt, so that there is absolutely no reason to doubt this matter. That they also say *Lot* willkommen instead of “God welcome,” I believe to be entirely certain, for it was shown in the immediately preceding passage that it is forbidden to them to use the name of God toward a *Goi*, and for this reason they quickly say *Lot* in place of “Gott,” so that one should not notice it. It may also well be, however, that the word *Lot*, when they use it in this manner, is meant to signify “cursed,” for in the Chaldean language לוט *Lut* means to curse, and in the *Talmud* it signifies one who is accursed: which is all the more credible because *Friedrich Samuel Brentz*, as was mentioned previously, reports that they say to a Christian who comes to them, *Orur hábho*, that is, “Cursed be he who comes.” Thus *Lot* willkommen would mean as much as “Cursed one, be welcome,” just as they say “Devil, be welcome.” As for the aforementioned *Friedrich Samuel Brentz’s* report that the godless Jews say to those who depart from their houses that they should go in the devil’s name, I can attest to this from my own experience; for a Jew here in Frankfurt, after he had accompanied me to the door of his house with every show of courtesy, had scarcely let me walk four steps from the house before he carelessly uttered these godless words against me, and said quite clearly, so that I was able to hear them: לך לשם של שדים *Lech leschém schel schédim*, that is, “Go hence in the name of the devils.” However, although I subsequently came to the villain’s house many times on account of certain Hebrew books that I desired, I gave him not the slightest indication that I had heard it. Now, since that man always showed himself friendly and

courteous toward me whenever I came to him, and yet cursed me in such a godless manner when he believed I would not hear it, the shameful Jewish hypocrisy and their frivolous disposition toward us Christians is all the more apparent from this. This hardened people believes it is not well done if they do not curse us in every possible way and wish us all manner of evil, as will be demonstrated in detail in the second chapter of the second part.

It was also shown shortly before, from the Talmudic tractate *Gittin fol. 62. col. 1.*, that the following is taught there: אין כופלין שלום לנכרי, that is, one does not greet a stranger (or *Goi*) twice; and in the aforementioned book *Lefüsch málchuth, numero 148. §. 10.*, in that section which is called *Lefusch atéreth sáhaf*, it is also written thus: פעמים ב' שלא להזכיר עליו שם שמים כדי שלא להקדים לו שלום לעולם כדי שלא יתחיל הגוי ויצטרך לכפול לו כשישאל הגוי בשלמו יצטרך להשיב לו שלום ואם לפיכך טוב להקדים לו שלום כדי שלא יתחיל הגוי ויצטרך לכפול לו כשישאל הגוי בשלמו יצטרך להשיב לו שלום ואם כן יצטרך הוא לחזור ולשאול בשלום הגויים גם כן לומר שלום עליך שכך הוא מנהג העולם כדרך ארץ, that is: it is always forbidden to greet him (namely the *Goi*) twice (in succession), so that one need not invoke the name of God twice on his account; for this reason it is better to greet him first, so that the *Goi* does not begin, and the Jew is not compelled to greet him twice; for when the *Goi* greets him, he is obliged to return the greeting; and if that is the case, he (the Jew) will be compelled to greet the *Goi* in return as well, and to say to him, peace be upon you (that is, be welcome), for this is the common custom of the world. That the Jews observe and keep this commandment toward Christians, I have myself noted among them on many occasions. Once, when I was at the home of the aforementioned Jew, who had told me that I should go in the devil's name, visiting his house in the evening, and when I was departing and had wished him a good evening in his sitting room, he thanked me and wished me a good evening as well, and accompanied me to his door, where I wished him a good evening once more and then gradually went on my way; but because he had not thanked me a second time, his maidservant immediately asked him why he had not done so; to which he replied that I had surely heard it well enough: אין כופלין שלום לגוי, *En cófelin schalom legói*, that is, one does not greet a *Goi* twice.

The Jews are also accustomed to displaying their abominable hatred toward Christians even further, in that they frequently, when they see a Christian, utter the word כפרה *Cappará* or *Cappóro*, which means an atonement, or the words מיתה משונה *mitha* (or *misa*) *meschúnna*, which signify a sudden death, or indeed all of these words together, against that person, thereby wishing that such a Christian might be a sacrifice for their sins and might die a swift death. All converted Jews attest to this unanimously, and it is to be found in *Antonius Margarita's* book on the Jewish faith, in the fifth chapter, *paginâ 71*, where he writes: In this manner (which he has described in the preceding section) they also commonly curse the Christians, and say to them כפרה מיתה משונה *Cappóro, miso meschúnno*. The convert *Ferdinandus* likewise confirms this in the first part of his Jewish Scourge, in the fourth chapter, when he addresses the Jews as follows: First, you call them (namely the Christians) *Gójim*, that is, an unworthy and despised people. Or, if you call someone by the name *Peter* or *Johannes*, you say these words: *Cappóro, miso meschúnno*, which is to say, *Johannes* must be sacrificed for your sins. The convert *Friedrich Samuel Brenz* also writes of this in his Jewish Serpent-Skin, *paginâ 12*, in the third chapter, as follows: When they (the Jews) name a Christian, they always append these words to it: *Teréfa* or *Cappóro*. The word *Térefa* means unclean, and the word *Cappóro* (means) that the same person shall be a sacrifice for his sin. In the fourth chapter, *paginâ 19*, he also reports that when a Jew comes into a Christian's house and the Christian gives

him harsh words, he says, as a רשע *róscho* (that is, as a godless person is this one) to *Cappóro*, that is, the scoundrel shall be a sacrifice for his sin. I myself have often heard the word *Cappóro* used by them in this manner, and it is no wonder at all that they employ it in such a way against Christians, since they hold that the Christians must bear all their sins, as will be demonstrated below in the second chapter of the second part.

What they are accustomed to say when they see many Christians or other peoples gathered together is to be found in the book *Toledóth Adam vechávva*, where at *fol. 104. col. 1.* in the second part, under the title *Nathif Schelóscha éser*, the following is written: הרואה אוכלוסי ישראל אומר ברוך חכם: וכול' אומורה אומרי העולם אומר בושה אִמְכֶם מֵאֵד חֲפָרָה יוֹלְדֶתְכֶם הִנֵּה אֶתְרִית גּוֹיִם מְדַבֵּר הרזים פִּירוּשׁ ס' רבא. וכול' אומורה אומרי העולם אומר בושה אִמְכֶם מֵאֵד חֲפָרָה יוֹלְדֶתְכֶם הִנֵּה אֶתְרִית גּוֹיִם מְדַבֵּר : that is, whoever sees a crowd of Israelites says: blessed be He who is wise in secrets, which signifies sixty times ten thousand. But if he sees a crowd of the peoples of the world, he says (from Jer 50:12): “Your mother is greatly ashamed; she who bore you is brought to confusion: the end of the nations is a wilderness, dry and desolate.” This is also to be found in the book *Col bo* fol. 98. col. 3. numero 87. It may also well be true what the convert Dieterich Schwab writes in his *Jüdischer Deckmantel* in the 8th chapter of the first part, when he reports: when the Jews see a crowd of Christians or their children assembled, they say: “See how *harbe mamserim*, what a crowd of whoreson children these are, a *pegira* or *déver*, a pestilence upon the *Kelofim* dogs; there are indeed *baavónos harábbim* of them, God have mercy, *dajénu*, enough.” By this their hostile disposition is once again brought to light.

When a Christian, or any other person who is not a Jew, dies, they say mockingly that he has “gepegert” (i.e., croaked/carcassed), as *Samuel Friedrich Brentz* indicates in the fourth chapter of his *Abgestreiffter Jüdischer Schlangenalb* (Stripped Jewish Snakeskin), p. 17. In the Hebrew language, פֶּגֶר *Péger* means a carcass, and *Elias* writes about it in his *Tischbi*, fol. 70, col. 1, under the *radice* or root word פֶּגֶר *Pagár*, as follows: כָּל לִשׁוֹן פֶּגֶר הַנִּמְצָא בַּמִּקְרָא אֵינוֹ בָּא רַק עַל גּוֹיֵת אָדָם מֵת וְלֹא: עַל שְׂאֵר בְּעָלֵי חַיִּים רַק בַּמָּקוֹם אֶחָד וְהוּא וְיֵרֵד הָעֵיט עַל הַפְּגָרִים שֶׁהֵם הֵיוּ פְּגָרֵי בְּהֵמוֹת וְעוֹף דָּע כִּי כָּל לִשׁוֹן פֶּגֶר לֹא נִמְצָא רַק עַל פְּגָרֵי אָנָּשִׁים רָשָׁעִים לְכֹן אֵין מְזַכְרִין זֶה רַק עַל מִיתַת רָשָׁעִים: that is, the word *Péger*, wherever it is found in Scripture, means nothing other than the body of a deceased person, and is used of the remaining living animals in only one place (namely Gen 15:11), where one reads: “And the birds of prey came down upon the *pegarim*,” that is, upon the carcasses, which were carcasses of cattle. Furthermore, know that the word *Péger* is found only in reference to the dead bodies of wicked men, and therefore it is mentioned only in connection with the death of the wicked. From this word *Péger* the Jews form a verb, namely *pégern*, which means to die and to become a dead body or carcass, and it is evident from the words of *Elias* that the Jews regard those of whom they say that they have “gepegert” as wicked people. Hence the word פֶּגָרִים *pegarím*, that is, carcasses, is also applied to Christians who are buried in churches, as can be found in the old *Nizzáchon*, p. 242, because they regard Christians collectively as wicked people. The word *pegeren*, however, is found in the German-Hebrew booklet called *Sepher gelilóth, geliloth erez Jisrael*, where it is written on the sixth leaf, col. 1, that the grave of *Ezra* had formerly been broken open, and when a shepherd lay down to sleep upon it, it appeared to him in a dream that *Ezra* said to him: I, *Ezra* the Scribe, lie buried here; go to the Jews so that they may take me away from this place and lay me in another place; and if the prince of the city will not permit it, tell him that the entire city will “auspegeren” (be wiped out like carcasses). The shepherd then went to the Jews and told them, and they went with

him to the prince, whereupon the shepherd recounted to the prince what had happened to him; but the prince would not allow him to be taken out of his land. Shortly thereafter a plague came upon the place, and nearly half of the idolatrous people had been “wegpegert” (carried off like carcasses). The same account is also found in the book *Zeéna ureéna*, fol. 76, col. 2, in the *Parascha Scholách lechá*. In the *Sépher Júchasin*, however, fol. 131, col. 2, the Hebrew form in the conjugation *Niphal*, נפגר *Niphgar*, is found in its place with the same meaning, where it is reported of a Sadducee by the name of *Ben Altiras*: ותפגר בן אל תיראס לגהינם: that is, “And Ben Altiras has ‘gepegert’ into hell.” Otherwise the Jews use this word of cattle when they die; accordingly it stands in the *Maase Buch*, in the 155th chapter: איך האב איין שוף הוט איין יונגס לעמלין גיהאט חונ’ דז שוף חז גלייך גפגרט: that is, “I had a sheep that had a young little lamb, and the sheep had straightway ‘gepegert.’”

Wicked Jews cannot leave dead Christians or other peoples without insult either, but must also display their hatred toward them even when they lie in their graves. Therefore it stands in the book *Col bo*, fol. 78. col. 2. numero 87. and in the book *Toledóth Adam vechávva*, fol. 104. col. 1. 2.: הרואה קברי אומות העולם אומר בושה אמכם מאד חפרה יולדתכם וגו’ ויש מי שאומרים מתים כל יחיו רפאים כל יקומו וגו’ that is: Whoever sees the graves of the peoples of the world says (from Jer 50:12): “Your mother is greatly ashamed; she who bore you has been put to shame, etc.” But some say (from Isa 26:14): “They are dead and shall not live again; they have perished and shall not rise again.” Whoever, however, sees the graves of the Israelites says (from Isa 26:19): “Your dead shall live, and my dead bodies shall rise again.” And this is taken from the Talmudic tractate *Berachoth* fol. 58. col. 2.

Chapter XVI.

In which it is shown how the Jews customarily refer to Christians, and what mostly derisive names they give them.

Since in the preceding chapter the great hatred which the Jews bear toward Christians has been sufficiently demonstrated, one can easily conclude from this that they also give them very contemptible and mocking names. But so that the gracious reader may know all the names by which they customarily call us, I will indicate both the good and the bad ones, so that whenever one of them occurs either in conversation among Jews or in their books, one may know with certainty whether we are meant by it or not. Without further circumlocution, however, proceeding to the matter itself: they call us, first of all, נוצרים *Nózerim*, that is, Nazarenes. Concerning this, the following is written in *Eliae Tischbi*, fol. 59, col. 1: הנוצרים אומרים שישו נולד בבית לחם ונתגדל בעיר הנקראה בלשונם נצ’רת ובלשוננו: נצר, that is: The Nazarenes (or Christians) say that Jesus was born in Bethlehem and was raised in the city which in their language is called Nazareth, but in our language *Nezer*, etc. For this reason we call those Gentiles (or peoples) who believe in his teaching Nazarenes. Rabbi Abraham Perizol likewise writes in his book *Maggen Abraham*, in the 59th chapter, as follows: נתברר כי זאת האומה נקראת נוצרים על שם ישו הנוצרי: that is: It is clear that this people is called Nazarenes after the name of Jesus the Nazarene. We can well accept being called by this name, for Christians were already called thus in the time of the holy Apostles, as can be seen in Acts 24:5. Abarbenel, however, teaches in his commentary on Jer 4:16, on the words “There come *Nózerim* (that is, guardians, or according to others, destroyers) from a distant land,” the following:

למה קרא את הרומיים נצרים הוא לפי שנצר הוא מענין חרבן וכבר הביא רד"ק בשרשיו והביא ממנו ונצורי ישראל להשיב כעיר נצורה ונצורת לב שהם כולן ענין חרבן ומפני שהיו הרומיים כובשי ממלכות מחריבי ארצות לכן קראם נצרים כלומר מחריבים מצורף למה שיורה עליו הנראה שצפה הנביא ברוח הקדש שהרומיים עתידים להאמין בישוע הנצורי ויקראו מפני זה נצרים, that is: Why did he (namely the prophet) call the Romans *Nózerim*? Because *Nazár* also means to destroy, and Rabbi David Kimchi in his lexicon (which is called *Sepher Scharaschim*) cited the words of Isa 49:6, ונצורי ישראל להשיב, *Unczuré Jisraël lehaschif*, that is: And to restore the destroyed of Israel; and the words of Isa 1:8, *Keir nezúra*, that is: Like a devastated city; as well as the words of Prov 7:10, *Unezuráth lef*, that is: And she who was disordered in heart; all in this sense, all of which carry the meaning of destruction. Since the Romans had subjugated kingdoms and laid waste to lands, he therefore called them *Nózerim*, that is, destroyers. To this is added, moreover, that in all likelihood the prophet saw through the Holy Spirit that the Romans would believe in Jesus the Nazarene and would therefore be called *Nózerim* or Nazarenes. He teaches the very same thing in his aforementioned commentary on Jer 31:6, fol. 130, col. 2, and in the book *Maschmía jeschúa*, fol. 37, col. 1. In the commentary of Rabbi Moshe bar Maimon on the Mishnah of the Talmudic tractate *Avóda sára*, we are called, at fol. 78, col. 4, *Umma Nózerith*, that is, the Nazarene people, as can be seen in the Talmud printed in Amsterdam. An individual Christian, however, is called *Nózeri*.

Second, they call us רומיים *Romijim*, that is, Romans. Therefore *Abarbanel* writes in the book *Maschmía jeschúa*, fol. 36. col. 4: אדום הם הנצרים, that is, the Nazarenes (or Christians) are the Romans, the children of Edom. And shortly thereafter he teaches, concerning the words of Deut 28:49, "The LORD will send a nation against you from afar," as follows: פירשוהו המפרשים: כולם על הרומיים הנקראים היום אצלנו נצרים, that is, all commentators have interpreted this as referring to the Romans, who are called by us today *Nózerim*, that is, Christians. And in fol. 59. col. 4 of the aforementioned book he states: הגלות האחרון הזה שמו הרומיים בני אדום שהם כלל הנצרים, that is, this long-enduring *exilium*, or misery, was caused by the Romans, the children of Edom, by whom all Christians are to be understood. He also writes in his book *Majene jeschúa* fol. 16. col. 2, under the second *Majan* in the third *Támar*, on this matter in the following manner: הרומיים והנצרים עם היותם להם שמות מתחלפים הנה עם אחד ושפה אחת להם הוא לשון הלאטין אבל מפני שהיתה רומי העיר רבתי עם שרתי במדינות לא לבד בממשלה והשלטונות והמלוכה בכפה אבל גם נעשתה להם ראש בהנהגת דתם ואמונתם כי שם ישבו כסאות למשפט האפיפיור ומשם רועה כל אומת אדום לכן נקראו הנצרים בכלל רומיים, that is, although the Romans and Christians have different names, they are nevertheless one people and have one language, namely Latin. But since Rome was a populous city and a princess among the lands, not only on account of its dominion, power, and rule under heaven, but also because it was made the head in the governance of their religion and their faith, in that the seats of the Pope for judgment are established there, from which he governs the entire Edomite people, the Christians are therefore collectively called Romans. So too it is written in the 59th chapter of the book *Maggen Abraham* by Rabbi Abraham Perizol: רומיים אשר נקראים נצרים, that is, the Romans, who are called Christians.

Third, they call us כותיים *Cuthijim* (or *Cusijim*), that is, Cutheans. In ancient times the Samaritans were called Cutheans, after the region of *Cutha* (concerning which one may read in 2 Kgs 17:24), as can be seen in the thirty-eighth chapter of the Chapters of Rabbi Eliezer; for this reason *Elias* also writes in his *Tischbi*, fol. 43, col. 1, under the word *Cuth*, as follows: רבותינו זכרונם לברכה קראו לשומרונים כותיים לפי שבאים מכותה שנ' ויביא מלך אשור מבבל ומכותה ומעוה ומחמת וספרים ויושב בערי שומרון וגו'

ונקראו כותיים יותר משאר שמות האומות הנזכרים בפסוק אולי לפי שהם היו הרבים לכך נקראו כולם כותיים והיחיד מהם נקרא כותי, that is: Our rabbis, of blessed memory, called the Samaritans Cutheans, because they came from *Cutha*, as it is said (2 Kgs 17:24): But the king of Assyria brought people from Babylon, from Cutha, from Ava, from Hamath, and from Sepharvaim, and settled them in the cities of Samaria, etc. They are called Cutheans (after the people of *Cutha*) rather than by the names of the other peoples mentioned in Scripture, because those from *Cutha* were the most numerous; therefore they were all called *Cuthijim*, that is, Cutheans, while a single individual among them was called *Cuthi*. That Christians are called this by the Jews can be seen in *Rabbi Lippmann's Sepher Nizzachon*, number 46, page 28, where, commenting on the words of Gen 49:10, "The scepter shall not depart from Judah," he writes as follows: הגה הכותים אומרים ששילה זהו הנוצרי וכפרשים שלא יסור שבט מיהודה עד ביאת 'הנוצרי ואז יסור וגו' that is: Behold, the Cutheans say that by Shiloh the Nazarene (that is, Christ) is to be understood, and they interpret the matter to mean that the scepter was not to depart from Judah until the Nazarene had come, after which it departed and was taken from the tribe of Judah. This name is likewise given to them in the *Maase-Book*, in the two hundred and fortieth chapter, as can be seen above on pages 514 and 515, and in the book *Agudda*, fol. 59, col. 3, in the tractate *Avoda sara*, number 1, as can be found above in the thirteenth chapter, page 561. A Christian man is called כותי *Cuthi* or *Cusi*, and a Christian woman כותית *Cuthith* or *Cusis*. For this reason it stands written in the aforementioned book *Agudda*, fol. 60, col. 2, number 7, as follows: אסור למכור לכותי that is: It is forbidden to sell frankincense to a *Cuthi* (that is, a Christian, meaning a Christian clergyman, as can be seen above on page 532), because it is something that is offered as a sacrifice, etc. Likewise it is forbidden to sell them wax on Candlemas, etc.; but on the remaining days it is permitted to sell them wax. Frankincense, however, may be sold to the other Cutheans (or Christians). And in the aforementioned *Maase-Book*, in the two hundred and ninth chapter, a cathedral provost of Paris is twice called כותי *Cuthi*, with the added note that he had become a Jew on the advice of a devil. In the one hundred and eighty-seventh chapter, however, a Christian woman who had served a Jew named Rabbi Shimon on his Sabbath is called כותית *Cuthith* or *Culis*, and שבת כותית *Schabbath Cuthith* or *Schabbas Culis*, that is, a Sabbath-Christian, one who served on the Sabbath and heated the room, several times. In *Abarbanel's* book *Majene jeschúa*, however, fol. 27, col. 4, the Italians in particular are called כותיים *Cuthijim*, that is, Cutheans.

Otherwise, the name *Cuthijim* or Cuthean is often placed in the Rabbinical books in lieu of the word *Gójim*, which means heathens, and by it all peoples who are outside of Judaism are signified, as occurs in countless places in Rabbi Moses bar Maimon's book *Jad chasáka*, whereas in other books, where the very same subject matter is treated, *Goi* is found in place of *Cuthi*, and *Gójim* in place of *Cuthijim*. For this reason it is written in the book *Jad chasáka*, in the second part, fol. 175. col. 2. in the 11th chapter, num. 8. under the title *Hilchóth maachalóth asuróth*: כל מקום שנאמר כותי סתם הרי (that is, Wherever the word Cuthean is mentioned without qualification, it signifies an idolatrous person, that is, a *Goi*).

Fourth, they call us כתים *Kittim*, that is, Chittites, or Kittites. In the first book of Moses it is read at Gen 10:4 that Javan had a son who was called Kittim. In the book *Tóledoth Jizchak*, however, it is written at fol. 32, col. 1, in the Parascha *Tóledoth Jizchak*: רומי שהגלחנו היא מזרע כתים (that is, Rome, which brought us into captivity, is of the seed of the Kittites). And in Rabbi Lipmann's *Sépher*

Nizzáchon it is taught at numero 8, at the end, p. 14: ידוע שהכיתים הם רומיים (that is, It is known that the Chittites or Kittites are the Romans). This is also to be found in Rabbi Moshe bar Nachman's commentary on the five books of Moses, fol. 123, col. 4, in the Parascha Balak. Rabbi Bechai also writes in his commentary on the five books of Moses, fol. 180, col. 4, in the aforementioned Parascha Balak, as follows: מלכות רומי מזרע עשו, i.e., Kittim signifies the Roman Empire, which descends from the seed of Esau. And at fol. 181, col. 1, he further teaches there: כיתים הם, i.e., Kittim signifies the Romans, and the Edomite kingdom, which is the fourth beast. In the first part of the Prague *Machsor* it is also read at fol. 32, col. 1, in the commentary: כיתים הם אומה הרשעה, i.e., By the Kittites is understood the godless people. By the godless people, however, the Christians are meant, as shall be demonstrated below in this chapter. And still more concerning the name Kittim can be found in Abarbanel's book *Muscmia jeschúa*, fol. 19, col. 2.

Fifth, they call us בני עשו *Bené Esav*, that is, Esau's children; and because Esau was also called Edom, as can be read in Gen 25:30, since he said to Jacob: "Let me taste *min haadóm hassèh*," that is, of this red thing, namely of the red lentil dish, as can be seen in v. 34 (concerning which Rabbi Bechai's commentary on the Five Books of Moses, fol. 35, col. 1, as well as *Bereschith rabba*, fol. 68, col. 3, in the 75th Parashah, may be consulted), for *adóm* means "red" in Hebrew; so they also call us בני אדום *Bené Edom*, that is, Edom's children; as well as אדומיים *Edomijim*, that is, Edomites; זרע אדום *Séra Edom*, that is, the seed of Edom; זרע עשו *Séra Esav*, that is, Esau's seed; אומה של עשו *Umma schel Esav*, that is, the Esauite people; as well as אומת אדום *Ummáth Edom*, that is, the Edomite people. The name *Bené Esav*, that is, Esau's children, is very common, and in the book *Mascmia jeschúa*, fol. 19, col. 4, the following is taught concerning it: כל הנוצרים המאמינים בדת ישוע הנוצרי הם בלי ספק בני אדום בני עשו, that is, all the Christians who believe in the law of Jesus the Nazarene are without any doubt the children of Edom and Esau. And in the old *Nizzáchon*, p. 170, the Christians are mentioned, and it is reported of them: הם לא נקראו יעקב ולא מבני בניו המה כי בני עשו, that is, they are not called Jacob, nor do they descend from his grandchildren, for they are Esau's children and are called Edom.

The name *Bené Edom*, that is, Edom's children, also appears very frequently in Jewish books, and in the old *Nizzáchon*, p. 166, the following is written concerning it: אם תאמר ישראל והו קרישטנהייט תשובת הלא זה השם נקרא לנו מימי יעקב אבינו ועל שמו נקראנו ישראל אבל הם לא מחלצי יעקב יצאו כי בני אדום המה, that is: If you (Christian) say that by Israel the Christian community is to be understood, then I answer: have not we (Jews) been called by this name since the days of our father Jacob, and been named Israel after his name? But they (the Christians) did not come from his loins; for they are *bené Edom*, that is, Edom's children. Likewise, in the book *Chisluk emuná*, p. 352, the following is read: אמר אוכלי בשר החזיר השקץ והעכבר על בני אדום שהם הנצרים האוכלים אותו, that is: He (namely the prophet Isaiah) has spoken (in his 66th chapter, v. 17, the words) those who eat swine's flesh, abomination, and mice, of the *bené Edom*, that is, the children of Edom, the Christians, who eat swine's flesh; for the Ishmaelites (or Turks) do not eat it. On this subject, something similar is also to be read in Rabbi Bechai's commentary on the Five Books of Moses, fol. 220, col. 4, in the Parascha Nizzavim. In the book *Mascmia jeschúa*, fol. 18, col. 3, certain prophecies of Holy Scripture are mentioned by Abarbanel, with the following note added: יסוד הבנת זאת הנבואה ונבואות אחרות שבאו בדברי הנביאים היא, that is: The foundation for understanding this and other

prophecies that appear in the writings of the prophets consists in this, that Rome, and all the peoples of Italy, and likewise all Christians in general, are *bené Edom*, that is, Edom's children. These same words were also repeated by him in his commentary on Isa 34, fol. 53, col. 4. Furthermore, in the aforementioned book *Maschmía jeschúa*, fol. 59, col. 1, concerning the words of Isa 34:5, "For my sword is drunk in heaven," the following is written: הנבואה ההיא עתה להתיקיים ועל רומי וכלל הנצרים, that is: This prophecy will yet be carried into effect, and it was spoken of Rome and all Christians in general, who are called *bené Edom*, that is, Edom's children.

The name אדומים *Edomijim*, that is, Edomites, is found in the aforementioned Abarbanel's commentary on Isa cap. 43, fol. 66, col. 2, where it is written that according to Christian teaching there are three covenants, namely ברית דם שלקחו להם היהודים בכרית מילה וברית מים שלקחו האדומיים בטבילתם וברית ברית דם שלקחו להם מפני מאטיאו השליח שצוה אותם עליו: that is, the covenant of blood, which the Jews received through the covenant of circumcision; and the covenant of water, which the *Edomijim*, that is, the Edomites, received through their baptism; as also the covenant of fire, which they, namely the Abyssinians, received from the Apostle *Matthæus*, who enjoined it upon them.

The name זרע אדום *Séra Edom*, that is, the seed of Edom, is found in the aforementioned Abarbanel's commentary on Jer cap. 49, fol. 148, col. 2; and the name זרע עשו *Séra Esav*, that is, the seed of Esau, in the oft-mentioned book *Maschmía jeschúa*, fol. 19, col. 3, 4, as also in Rabbi Bechai's commentary on the five books of Moses, fol. 46, col. 2, in the Parascha *Vajischlach*; and the name אומה של עשו *Umma schel Esav*, that is, the Esavian people, in the small *Jalkut Rubéni*, under the title *Bechorá*, numero 8, as also in the large *Jalkut Rubéni*, fol. 51, col. 2, in the Parascha *Toledóth*; the name אומת אדום *Ummáth Edom*, that is, the Edomite people, however, is found in Rabbi Joseph Albo's *Sepher Ikkarim*, in the 42nd chapter of the fourth part, fol. 162, col. 2.

The Christians who are in *Abyssinia*, however, are to be excluded from this and are not to be counted among the children of Edom, concerning which Abarbanel, in his aforementioned book *Maschmía Jeschúa*, fol. 43. col. 4., on the words of Ezek 32:30, "Yea, all the princes of the north must go thither, and all the Zidonians," writes as follows: המפרשים פירשוהו על מלכי בבל וצידוני אמרו שהם מצידון ואני אחשוב שנסיכי צפון וכל צידוני הם משפחות היהודיים אשר מארץ הודו שהם מכלל הנוצרים ולא יוכלו בשם אדום אשר יחס לרומי ולכל הגוים אשר תחת הנהגתה ודתה והם הנקראים היום ממלכות הפרישטו זואן ואינם נכנעים לאפיפיור ואבל הם מדת ישוע הנוצרי; that is: the commentators have explained this passage with reference to the kings of Babylon; but as for the Zidonians, they have said that these were from Zidon; I, however, hold that these princes of the north and all the Zidonians were from the Abyssinian families who came from the land of Abyssinia, which (*Abyssinians*) belong to the sum total of Christians, but are not comprehended under the name of the children of Edom, which name is ascribed to Rome and to all peoples standing under its government and religion; and these are those who are called in our day the kingdom of Prester John, who are not subject to the Pope, yet are devoted to the religion of Jesus the Nazarene.

Concerning the reasons why they call us children of Edom or Esau, I find three of them in their books. The first is because we believe in Christ, who is supposed to be called Esau, concerning which Abarbanel writes in his book *Maschmía Jeschúa*, fol. 19. col. 4. in a godless and blasphemous manner as follows: חכמי האמת קבלו שנפש עשו נתגלגלה בישוע הנוצרי ולכן היה כמדברות איש שדה והיה איש ריב ומדון לחכמי הפרושים ואולי שעל זה נקרא ישוע שאותיותיו הם אותיות שם עשו במלואו ומפני זה כל המחזיקים בדתו

that is, the theologians or divines have learned through a *tradition*, or oral teaching, that the soul of Esau passed into Jesus the Nazarene; for this reason he dwelt in the wilderness and was a man of the field, and quarreled and contended with the wise men of the Pharisees.

Perhaps he is also called ישוע *Jeschúa* for this reason, because his letters are the letters of the name עשו *Esav*, when it is written in full (with the Yod or *J*); therefore it was fitting that all those who adopt his religion and faith should be called children of Edom, because ישוע *Jeschúa* is עשו *Esav*, and Esau means Edom. The very same thing is also found somewhat more elaborately in his commentary on *Esaiam fol. 54. col. 3. 4.*

The second reason is that the Edomites, who dwelt close to the land of Israel, are said to have been the first to receive faith in Jesus from the Apostles, and the Romans in turn to have received it from Edomite priests. Concerning this, the following is read in the book *Chissuk emuná, p. 65*: כל האומות הנוצרים ובראשם החטיים הכתוב קורא אתם בכל מקום אדום או בת אדום מצד שקבלו אמונת ישו הנוצרי על ידי כומר אדומי ועל שם אפפוריוס הראשון וסיעתו שהיו מאדום ואע"פ שאומת אדום בכללותם שבו לדת ישראל בימי הורקנוס מלך ישראל אשר הכריחם על ככה כמוזכר ביוסיפון פרק כ"ח עם כל זה אחר חורבן בראותם השפלות האומרה הישראלית קבלו אמונת ישו קודם שאר כל האומות על כן כל האומות ההן נקראו בשם אדום על שם האומה שנתערבו בה כאשר האומות: שנהפכו לדת ישמעאלים נקראים גם כן ישמעאלים על שם המחזיק באמתת הדת ההיא שהוא ישמעאל: that is, Scripture calls all Christian peoples in every place, and especially the Romans, Edom or the daughter of Edom, because they received faith in Jesus the Nazarene through an Edomite priest; and likewise because the first Pope and his companions were Edomites. And although the entire Edomite people adopted the Israelite religion in the time of *Hyrceanus*, king of Israel, who compelled them to do so, as is recorded in the 28th chapter of *Josephus*, yet after the destruction, when there was no longer anyone to hold them under compulsion and they saw the wretched condition of the Israelite people, they adopted faith in Jesus before all other peoples. For this reason, all those peoples are called Edomites after the name of the people with whom they intermingled, just as those peoples who have gone over to the Ishmaelite faith are likewise called Ishmaelites, after the name of him who first adopted that faith and was an Ishmaelite. Rabbi Joseph Albo likewise agrees with this in his *Sepher Ikkarim*, where he writes in the 42nd chapter of the fourth part, *fol. 162, col. 2*, as follows: אע"פ שבתים הם מזרע יון אפשר שהם חזרת וי רביעית לפי שהם מלכו בעולם אחר כלות מלכות חיונם ונקראו הכתוב בת אדום מצד שקבלו האמונה על יד כומר אדומי כי האדומיים קבלו אמונת ישו בתחלה וכל האומות יקראו על שם האומה שנתערבו בה כמו: שהמומרים לדת ישראל יקראו ישראלים או יהודים אע"פ שהם משאר האומות האומות וכן החמ"ס יקראו אדומיים וגו': that is, Although the Chittites (that is, the Romans or *Italians*) are of the seed of *Javan*, they may nonetheless be the fourth beast (of which *Dan 7:7* speaks), since it ruled in the world after the Greek kingdom came to an end; and Scripture calls that same beast a daughter of *Edom*, because they (the Romans) learned the (*Christian*) faith through an Edomite priest. For the Edomites were the first to adopt faith in *Jesus*; and all peoples are called after the name of that people among whom they are mingled. Just as those who adopt the Israelite faith are called Israelites or Jews, even though they have come from other peoples, so too are the Romans called Edomites, etc.

Concerning this, *Abarbenel* also writes in his book *Maschmia jeschua fol. 19. col. 3.* in the following manner: ואמנם מפני הדת והאמונה אומר אני שראוי היה לקרוא הנוצרים בני אדום וזרע עשו לפי שהאומות יכנו אותם הנביאים כפי מעשיהם הלא תראה שהנביא ישעיה קרא לבני דורו קציני סדום עם עמורה ויחזקאל אמר כנגד ישראל זאת

that is: Truly I say that it is fitting to call the Christians children of *Edom* and seed of *Esau*, since the prophets give names to peoples according to their deeds. Do you not see that the prophet *Isaiah* called the children of his time (in the first chapter, at the 10th verse) princes of Sodom and the people of Gomorrah; so too did *Ezekiel* (in the 16th chapter, v. 49) say against the Israelites: "That was the iniquity of your sister Sodom," even though Israel was not Sodom's brother by lineage, but rather by their deeds. And in the following fourth *column*, as well as *fol. 20. col. 1.*, it is written thus: כתב הרמב"ן שהאדומיים שהיו שכנים לארץ ישראל המה קכלו ראשונה על עצמם אמונת ישוע הנצרי כי מהיותם נימולים מימי הורקנוס היו תמיד מתחברים לאנשי ירושלים ולכן שלוחי ישוע הנצרי ותלמידיו בברתם מירושלם הלכו לארץ אדום ופתו את הארומיים עד שהכניסו אותם בדתם ואחריהם נמשכו הרומיים ולכן נקראו כלם אדום בשם האומה שקבלה ראשונה האמונה ההיא ואין ספי שלא גזרו זה הרמב"ן מלבו אבל היה הדבר הזה מקובל אצלו ואולי ראה אותו בספר דברי הימים ההם that is: Rabbi *Moshe bar Nachman* wrote that the Edomites, who were neighbors of the land of Israel, were the first to accept the faith in *Jesus* the Nazarene, for since they had allowed themselves to be circumcised from the time of *Hyrchanus*, they were always in fellowship with the inhabitants of Jerusalem. Therefore, when the apostles and disciples of *Jesus* the Nazarene fled from Jerusalem, they went into the land of *Edom* and led the *Edomites* astray, until they brought them into their religion. The Romans then followed after them, and for this reason they are all called *Edomites*, after the name of that people which first accepted that faith. And it is certainly to be believed that Rabbi *Moshe bar Nachman* did not devise this from his own mind, but rather learned it through *tradition*, that is, oral teaching. Perhaps he saw it in a chronicle of those times. The aforementioned *Abarbenel* also reports further in his commentary on *Isaiah fol. 54. col. 1.* concerning this as follows: עם היות שהר"מבן כתב וכן הר"דק: שהרומיים הם בני אדום ושקבלו דת ישו נוצרי מפי כומר אדומי לפי שהאדומיים החזיקו בדתו ראשונה וכמו שאזכור אחר זה הנה לא נתנו טענה ולא ראייה לדבריהם that is: Although Rabbi *Moshe bar Nachman*, as well as Rabbi *David Kimchi*, wrote that the Romans are children of *Edom* and learned the religion of *Jesus* the Nazarene from the mouth of an *Edomite* priest, because the *Edomites* were the first to accept the faith in him, as I will mention in what follows, they nevertheless did not prove and substantiate their assertion. In what follows thereafter, however, he seeks to demonstrate this at length. So too does *Aben Ezra* write in his commentary on *Isa 63:1*, on the words "Who is this that comes from *Edom*?", in the following manner: זאת היא מלכות רומי וקוסט'נסינא ונקראו אדומיים בעבור שנכנסו בתורת אדום that is: This (namely the word *Edom*) signifies the Roman and *Constantinopolitan* Empire, and they are called *Edomites* because they adopted the *Edomite* religion. That religion, however, bears the name of *Edom* because the *Edomites* were the first to believe in the law of the well-known man (namely *Jesus*).

The third reason is that kings from the lineage of *Esau* ruled in Rome and held dominion over all the lands of Christendom, and the *Edomites*, on account of such kings, are said to have migrated from their land into Italy and other Christian countries. For this reason, *Abarbenel* writes in his book *Maschia jeschua*, *fol. 20. col. 1.* that it had been commonly known to everyone at the time of the Second Temple, and after it, that Rome was inhabited by the children of *Edom*; and that no one had denied this, and he continues: מבורר הוא שהיה הדבר פשוט וברור אצלם שאדומיים נתיישבו ונתפשטו ומלכו על רומי וכל הארצות האיטליא ושאר הארצות הנקראות היום ארצות הנוצרים ולכן קראום כולם בני אדום ובאו ויבאו : עליהם ייעודי נבואות אדום בהכרח that is, it is thus plain as day that the matter was entirely clear and well known to those people (namely, the people who lived at the time of the Second Temple and

thereafter) that the Edomites had settled and spread themselves in Rome and in all the lands of Italy, as well as in the remaining territories which are today called the Christian lands, and that they had ruled there; for this reason they called them all children of Edom; and the prophetic pronouncements have in part necessarily come upon them, and in part will yet come upon them. On this same subject, something equally consistent is to be read in his commentary on Isa, fol. 54. col. 4. Likewise, in his commentary on Ezek 35, fol. 201. col. 3. 4., the following is read: הוכחתי בראיות ברורות שהר שעיר הוא ארץ אדום הקרובה לירושלם אבל מפני שיצא מצפה צפו בן אליפז חרעו שמלכו באיטליא של יון ותמלאה רומי וכל ארץ איטליא מאבלוסין מבני אדום לכן כל ארצות איטליא היו וייחסו לבני אדום להיותם מהם באמת ושאר ארצות that is, I have demonstrated with clear proofs that by Mount Seir the Edomite land lying near Jerusalem is indeed to be understood; but because Zepho, the son of Eliphaz (who is mentioned in Gen 36:4), and his seed (or descendants) departed from that place, who ruled in Italy of the Greek lands, and Rome as well as all of Italy became filled with the children of Edom, therefore all the lands of Italy belonged to the children of Edom and were attributed to them, since they were in truth descended from them; the remaining peoples of the lands of the West, however, were likewise called children of Edom, because they were subject to the city of Rome, which had ruled over them while it still held power and dominion.

Furthermore, the aforementioned *Abarbenel* expresses himself as follows in his commentary on the Prophet *Obadiah*, fol. 255, col. 1: כבר הודעתי פעמים שארזים מהם יצאו המלכים אשר מלכו באיטליא ואשר בנו רומי רבתי בגוים שרתי במדינות ותמלאה איטליא וכל ארץ יון מבני אדום וגם כל ארצות המערב ומפני זה קנו הנביאים האומה כולה בשם אדום ועשו לפי שהוא היה התחלת היחס וקראו בשם אדום אם אדום שהיא ארצם סמוכה לירושלם ואם that is: I have already made known several times that from the land of Edom, which lies near Jerusalem, kings came who ruled in *Italy* and built the populous city of Rome, the princess of the provinces, and thus *Italy* and all of Greece, together with all the lands toward the west, became filled with the children of Edom. For this reason the prophets called the entire people by the name of Edom and Esau, since that was the origin of the lineage, and they gave the name Edom not only to those whose land was near Jerusalem, but also to the Romans, who sprang from them and are derived from them, since Scripture has called them all, and each one of them, by the name of Edom. More on this subject can also be read in his commentary on the Prophet *Isaiah*, fol. 53, col. 4, and fol. 54, col. 1, 2, 3, 4. Likewise, in the book *Chissuk-emunah*, page 66, the following is written on this matter: חמצא כי צפו בן אליפז בן עשו אשר נקרא שמו אדום הוא המלוך תחלה בבקעת כנפניא על כל ארץ כתים שהם החתים ועל כל ארץ איטליא כמבואר ביוסיפון פרק ב' ולהיותו הוא ארומי על כן האומות הרומיים עם כל הנוצרים הנלוים אליהם נקראים אדומיים על שם מלכם הראשון כמו שעשרת השבטים כלם that is: You find that *Zepho*, the son of *Eliphaz*, the son of *Esau*, who is called *Edom*, was the first to rule in the valleys of *Campania*, over all the lands of the *Chittites*, who are the Romans, and over the entire territory of *Italy*, as is evident from the second chapter of *Josephus*. Now since that same *Zepho* was an Edomite, the Romans, together with all the Christians who are joined to them, are called Edomites after the name of their first king, just as Scripture calls all ten tribes by the name of Ephraim, because their first king, Jeroboam, was of the tribe of Ephraim.

How *Zepho* came to Italy is recounted in the aforementioned book *Maschmia jeschua*, fol. 19, col. 2, as follows: יוסף בן גוריון כתב שכאשר עלה יוסף ואחיו ממצרים לקבור את יעקב אביהם חיל גדול מהמצריים

עמהם יצאו אליהם בדרך אלוף עשו וילחמו עמהם ותגבור יד יוסף עליהם וילכוד את צפו בן אליפז בן עשו ואת בחוריו ויביאם אסורים מצרימה ויברח צפו ואנשיו ממצרים ויבאו אל אפריקא אל אנגי'אס מלך קארטאגנינא ואפריקה ויקבל את צפו בכבוד גדול וישימהו שר צבאו והיה צפו לוחם מלחמות המלך כנגד הכתים הם אנשי איט'ליא שהיו אויבים לאנשי אפריקה וקארט'גנא ואחרי כן ברח צפו משם ויבא בארץ הכתים היא איטליא הוא וכל אנשיו ויקבלו אותו בשמחה רבה וישימהו לשר צבאם וילחם בנחרי אפיקודו וקארט'אגינה וינצחו מנצח וכן כבש את בני חובל היושבים פשישא והנה הכתים בראותם הצלחותיו בכל מלחמות וכל מעשה תקפו וגבורתו המליכוהו עליהם ויקראו את שמו צפואגוס כי כנהו בשם כתב שכת' שהיו עובדים בימים ההם בחשבם שהיה בו כחו ורוחניותו וימלוך על הכתים חמשים שנה בבקעת קאנפניאאה והוא היה המלך הראשון אשר מלך באיטליא. ובפי דעת רבים מהמספרים הוא אשר בנה גינו'בא וקראה על שמו ונקבר שמה היא קבורת גאנוס הידועה עד היום הזה ואחריו מלך בנו וכן נמשכו המלכים אחרים מזרעו. ובפי קבלת ח"זל היה אחד מהם אלוף מגדיאל שהתחיל ראשונה ביישוב רומי המדינה קודם מא חסולו אשר בנה חומותיה והציב דלתיה הר לך עדות ברורה מדברי יוספון שהוא שהיה ראש המלכים גם אצלם שבארץ כתים מלכו מבני אדום ואין ספק שבמלך שמה That is: Josephus, the son of Gorion, writes that when Joseph and his brothers, together with a great multitude of people, went out of Egypt to bury their father Jacob, the princes of Esau came out to meet them on the way and fought against them; Joseph, however, gained the upper hand, and took Zepho, who was the son of Eliphaz and the grandson of Esau, along with his young men, captive, and led them bound into Egypt. But Zepho fled with his men out of Egypt and came into Africa, to Angias, the king of Carthage and Africa, who received him with great honor and made him his general or field commander. Zepho also waged the king's war against the Chittites, that is, the Italians, who were enemies of the Africans and Carthaginians. After this, Zepho fled from there and came with all his men into the land of the Chittites, that is, into Italy; and when they received him with great joy and made him their commander-in-chief, he fought against the African and Carthaginian armies so that they were put to flight before him; he also subdued the sons of Tubal, who had dwelt in Pisa. When the Chittites saw his good fortune in the wars and all his valiant deeds, they made him their king and called his name Zepho-Janus, for they named him after the planet Saturn, which they had served at that time, because they held that the power and spiritual essence of that planet dwelt in him (Zepho); and he reigned fifty years over the Chittites in the valley of Campania, and was the first king who had ruled in Italy. According to the opinion of many narrators (or historians), he also built the city of Genoa, named it after himself, and was buried there, which is the tomb of Janus known to this day; and his son reigned after him, and other kings of his lineage likewise followed him in the reign. According to the tradition or oral teaching of our sages, of blessed memory, the prince Magdiel (who is mentioned in Gen 36:43) was one of these, who first began to inhabit the city of Rome before Romulus came, built its walls, and set up its gates. See, here you have a clear testimony from the words of the foremost historian Josephus, who is also regarded by them (namely the Christians) as the best historian, that in the land of the Chittites some of the children of Edom ruled. And there is no doubt that, since Edomite kings ruled there, many peoples from the land of Edom will also have come to dwell in Italy on account of the kings who reigned therein, and will have multiplied and increased very greatly, so that Italy became full of them, etc. The very same thing also stands in the aforementioned Abarbanel's commentary on Isaiah, fol. 54, col. 1, 2, 3, 4, and it is without doubt taken from the Parashah *Vajechi* and the Parashah *Schemoth* of the book called *Sepher hajaschar* (ספר הישר), where the matter is recounted at length.

That the Jews commit a gross error in their teaching that we are supposed to be Edomites is maintained with sufficient proofs in Hulsius's *Theologia Judaica* from p. 116 to p. 142, as well as in Galatinus, in the twenty-eighth chapter of his fourth book. We, on the other hand, may well say that the Jews may rightly be called Edomites. For just as the princes at Jerusalem are called princes of Sodom in Isa 1:10, and the people of Judah are called the people of Gomorrah, because in their godless life and conduct they had made themselves equal to those of Sodom and Gomorrah; and just as it was said in Ezek 16:3 to the godless Jews: "Your lineage and your birth are from the land of the Canaanites; your father was an Amorite and your mother a Hittite," because they had followed the godless works of those peoples whom the Lord had cursed: so likewise do the godless Jews follow the wicked deeds of the Edomites, who in former times hated and persecuted the Jewish church and were its sworn enemies; and they continue to do so even now, in that they hate and assail the Christian church and everything that is Christian in the most extreme manner, and, were it within their power and their strength, would murder all Christians in a most wretched and barbarous fashion, which they intend, as has already been mentioned more than once, to carry out at the coming of their vainly hoped-for Messiah, and for which bloodbath they carry a fervent longing, as will be reported in detail below in the fourteenth chapter of the second part.

Since Esau, as mentioned, is what the Jews call us Christians (that is, children of Esau), we must look a little more closely at what they write and teach about Esau, so that we may learn from it what a splendid origin they ascribe to us. As regards his birth, he is said to have been born under the planet Mars, as may be read in the commentary of *Rabbi Bechai* on the Five Books of Moses, fol. 35, col. 1, in the Parashah *Toledoth*, where it is written as follows: אמר הליעטני נא מן האדום הזה: כלומר מן התבשיל האדום הזה המושך כח מן האדום הוא כוכב מאדים ששמו אדום אשר בו נולד והוא היה כוכב שלו ומזלו על כן היה שופך דמים ונתנה לו ברכת החרב: that is, He (namely Esau) said (to Jacob, Gen 25:30): Let me taste of this red thing, that is, of this red dish, which draws its power from the Red One, namely the planet Mars, which is called red; in which he was born; and this was his planet and his constellation, and therefore he was a shedder of blood, and the blessing of the sword was given to him.

He is also said to have descended from the impurity of the devil, concerning which the book *Schene luchoth habberith* (or *luchos habberis*) fol. 232. col. 3. reads as follows: עשו הוא אדום והוא מזוהמת נחש: that is, *Esau is Edom*, and he descended from the filth of the accursed ancient serpent. And at fol. 241. col. 3. of the aforementioned book it is stated: עשו הוא אדום והוא הנחש ששאב כל זוהמת הנחש: that is, *Esau is Edom*: he is the serpent who drew unto himself all the impurity of the serpents (namely of the chief devil *Sammaël*), so that *Jacob* might remain pure. Concerning this, something is also to be found in the *Jalkut chadrasch* fol. 3. col. 2. numero 8. and fol. 6. col. 3. numero 78. under the heading *Adam*. Likewise, at fol. 244. col. 2. of the said book *Schené luchoth habberith* it is taught: כשהביא אדם וחוה זוהמת הנחש מחמת חטאם בא הנחש על חוה והטיל בה זוהמא וממנה יצא קין: כמו שאמרו בזוהר וזוהרא קין דמסאבותא אבל הבל נתקדש הוא גלגול שת ואח"כ מר"ע כי קין עור פניו ומ"מ נחפססה: that is, When *Adam* and *Eve* had brought about the filthiness of the serpents on account of their sin, the serpent lay with *Eve* and cast into her an impurity, from which *Cain* descended, as is stated in the *Sohar*; and he is called the nest of filthiness: *Abel*, however, was sanctified, whose soul passed into *Seth* and thereafter into *Moses* our teacher, upon whom be peace, whose facial skin shone with radiance. Nevertheless, the impurity and the evil nature spread throughout all generations; yet the chief work of impurity

came into *Esau*, and *Jacob* remained pure and clean. For this reason *Esau* is also called in the great *Jalkut Rubeni* fol. 49. col. 3. in the Parascha *Toledoth* עשו שמאל שרו של עשו that is, the dross or scum of *Sammaël*, the prince of *Esau*. In the *Sepher gilgulim* there stands at fol. 27. col. 2. in the 34th *Cap.* the following concerning this matter as well: כבר ידעת כמו שקין נתאחז בו זוהמת הנחש כן נתאחז בעשו: that is, *It is already known to you that just as Cain was afflicted with the impurity of the serpents, so too was Esau seized by it: just as it was stated in the Parascha Toledoth fol. 26. that Esau had been seized from the side of the serpents.*

ס	מ	א	ל
S	M	E	L
א	ד	ו	ם
E	D	O	M

the four outermost letters, when read crosswise, also form Sammael, while the four innermost letters form Edom, by which it is signified that Esau was engraved upon Sammael. For this reason, in the booklet *Schechéchat léket*, number 8, under the title *Juacob*, concerning the words of Jacob in Gen 33:10, “**For I saw your face as though I had seen the face of God,**” the following is read: חמי במשך באפני דעשו דיוקנא דאתחזי ליה סמאל ממש that is, he saw in the face of Esau precisely the same form

as if Sammael himself had appeared to him; which same Sammael, as may be seen in the book *Maarëcheth haëlahúth*, fol. 213, col. 2, is called אל אחר *El ácher*, that is, the other God, and in the book *Zerór hammór*, fol. 141, col. 1, is called אל נכר *El néchar*, that is, the foreign God.

Since Esau, as mentioned, had drawn to himself all the impurity which the chief devil Sammael is said to have cast into Eve, and also bore his image at his side, the Jews accordingly give him all manner of shameful names that belong to the devil, as though he himself had been the devil in person. They call him, first, סמאל Sammael, as can be seen in the book *Megallé amykkóth* fol. 165, in the 191st *Ofan*, where one reads: יוסף הוא סטנו של עשו שהוא סמאל that is, Joseph is an adversary of Esau, who is Sammael. And in the book *Emek hammélech* it stands at fol. 18, col. 4, in the 9th *Capit.*, under the title *Scháar tikkúne hatteshúva*, concerning Prov 30:21-22, written thus: תחת שלש אלה רגזה ארץ העליונה תחת עבד כי ימלוך הוא סמאל שנ' ואת אחיך תעבוד וגו' that is, The upper land is moved by these three things; by a servant, when he rules; this is Sammael, as (of Esau, Gen 27:40) it is said: **You shall serve your brother, &c.**

Second, he is called שטן Satan, as is found in the book *Zerór hammór* fol. 29, col. 4, in the *Parascha Toledóth*, where concerning the words of Gen 27:1, **And he called Esau his elder son**, it is written thus: הוא שטן הוא נחש ההולך לשוט בארץ that is, This (elder son) is Satan, he is the serpent that goes about upon the earth. And at fol. 109, col. 3, in the *Parascha Nasó*, one reads: אמר בעשו שהוא שטן that is, Of Esau, who is Satan, Scripture records (Gen 25:30) that he said, **Let me taste of that red thing**, for his desire was only for tasting, eating, and drinking wine.

Third, he is called נחש הקדמוני *Náchasch hakkadmóni*, that is, the ancient serpent. Hence it stands in the aforementioned book *Zerór hammór* fol. 27, col. 2. in the *Parascha Toledóth*: יצחק יצא ממנו עשו הוא סמאל הוא נחש הקדמוני *Náchasch hakkadmóni*, that is, the ancient serpent. He is also called simply *Náchasch*, that is, a serpent, and for this reason the following is read in the *Jalkut chadasch*, fol. 109, col. 3, num. 76. under the title *Keschafim*: עשו הרשע נקרא אדם רע וגם נקרא נחש וז"ש הצילני נא ונטריקון נחש אדם i.e., The wicked Esau is called the evil man; likewise he is called a serpent; and this is what (Jacob, Gen 32:11) said: Deliver me נא *na*, i.e., now (and the little word) *na* is rendered, by *Notarikon* (that is, where each letter signifies a separate word), נחש *náchasch*, i.e., a serpent, and אדם *adám*, i.e., a man. By which it is given to be understood that the man Esau is a serpent. The very same thing is also to be found in the great *Jalkut Rubéni*, f. 59, c. 4. in the *Parascha Vajischlach*.

Fourth, he is called in *Bereschith rabba* fol. 59, on the first page, in the commentary *Mattenóth Kehúnna* גבר שדין *Géfer schédin*, that is, a devil's man, which is also read at the end of the *Jalkut Schimóni* on the books of Moses, fol. 33, col. 3, num. 114, where he is also called at the margin בעל שדים *Baal Schédim*, which likewise means a devil's man; and this occurs in both places for the reason that, as is read in Gen 27:11, Jacob said to his mother: Behold, my brother Esau is איש שער *isch sair*, that is, a rough (or hairy) man, and the word *Sáir* here, according to the opinion of the Jews, means a devil, as it is taken in Isa 13:20, where it is written: And the *Seirim*, that is, field-spirits or devils, shall leap there. It is therefore clearly to be seen from all of this that when the Jews call us children of Esau, it is just as much as if they called us children of the devil.

Otherwise, he is also called, fifthly, ערב *óref*, that is, a raven, in the book *Megálle amykkóth*, fol. 10, col. 3, in the fortieth furnace, as well as in the *Jalkut chadasch* fol. 109, col. 2, numero 73, under the title *Keschafim*; and sixthly, חזיר *Chasir*, that is, a swine, as is to be seen at numero 79 of the aforementioned title *Keschafim*; or חזיר מיער *Chasir mijáar*, that is, a wild boar, concerning which last name it is written as follows in the book *Schené luchóth habberíth* fol. 265, col. 2: עשו נקרא חזיר that is, Esau is called a wild boar, for he stretches out his (cloven) hooves in order to show that there is a sign of purity in him (for in Lev 11:3, the animals that have cloven hooves and chew the cud are held to be clean). But he is Esau, he is the serpent, from the tutelage of Samael.

Seventh, he is called שַׁעִיר *Sair*, that is, a goat, as can be found in *Bechai's* commentary on the Five Books of Moses, fol. 36, col. 2, in the *Parascha Toledoth*, and in the *Jalkut Shimon* on the aforementioned Books of Moses, fol. 33, col. 3, numero 115; and in the great *Jalkut Rubeni* it stands at fol. 60, col. 1, in the *Parascha Vajischlach*, on the words of Gen 33:16, "So Esau returned that day on his way to Seir," written thus: הוּא שַׁעִיר שְׂנֵאֵל, that is, he was the *Sair*, or goat, who was given to *Azazel*, concerning which Lev 16:8 is to be consulted. He is likewise called a goat in the first part of the Prague *Machzor*, fol. 57, col. 2, under the title *Musaph schel rosch haschana jom scheni*, where in a prayer beginning *Ahallelu Elohai, aschira yllo*, it is written thus: שַׁעִיר הַתְּנִיף לְהוֹדוֹ בְּצִידוֹ, that is, the goat, or hairy one, practiced deceit toward his father with his venison; and in the commentary thereon it stands: הוּא עֵשָׂו זֶה שַׁעִיר, that is, this goat, or hairy one, is Esau.

Eighth, he is called שׁוֹר הַמִּזְעֵד *Schor hammuad*, that is, the ox inclined to goring, as can be read in the book *Emek hammelech*, fol. 8, col. 1, at the end of the 41st chapter, under the title *Schaar Schaaschue hammelech*, and fol. 77, col. 4, in the 41st chapter, under the title *Schaar Abba veema*, as well as in the great *Jalkut Rubeni*, fol. 59, col. 1, in the *Parascha Vajischlach*.

Ninth, he is called מְשׁוּמָד יִשְׂרָאֵל *Jisrael meschummad*, that is, the apostate *Israelite*, concerning which the following is written in the aforementioned commentary of *Rabbi Bechai* on the Five Books of Moses, fol. 56, col. 1: קָרָא הַתְּלֻמוֹד לְעֵשָׂו יִשְׂרָאֵל מְשׁוּמָד, that is, the *Talmud* has called *Esau* the apostate *Israelite*; and this name is also to be found in the book *Sera Abraham*, fol. 37, col. 2, 3.

Tenth, he is called נָבָל *Nabal*, that is, a fool or simpleton, and the following is written concerning this in the book *Medrasch Tillim*, fol. 12, col. 4, on the words of Ps 14:1, "The fool says in his heart": אָמַר נָבָל זֶה עָשׂוּ הָרָשָׁע אֲחֵד בְּפֶה וְאֲחֵד בְּלִבּוֹ זֶה עָשׂוּ הָרָשָׁע וְלָמָּה נִקְרָא: שְׁמוֹ נָבָל תִּנֵּי יְהוּדָה בְּשֵׁם רַבִּי שְׁמוּאֵל אָמַר עַל שֶׁמֶלֶא כָל הָעוֹלָם כְּלוּ נְבִלוֹת, that is: (By the words "the fool says," the wicked *Esau* is signified, who says one thing with his mouth and thinks another in his heart, etc. In another interpretation, the words "the fool says in his heart" are expounded to signify the wicked *Esau*. But why is he called a fool? *Rabbi Jehuda* says in the name of *Rabbi Samuel* that it is because he has filled the entire world with folly.

Finally, eleventh, he is called אֲדֻמוֹנִי *Admóni*, that is, the red or reddish one, because it is written of him in Gen 25:25: "The first who came out was reddish."

The reason why he was ruddy is found in the *Jalkut Chadush* fol. 91. col. 3. numero 167. and in the great *Jalkut Rubeni*, fol. 50. col. 1. in the *Parascha Toledoth*, with these words: וַיֵּצֵא הָרִאשׁוֹן אֲדֻמוֹנִי שֶׁהָיָה דָּמִי אֲדֻמוֹנִי שֶׁהָיָה דָּמִי אֲדֻמוֹנִי שֶׁהָיָה דָּמִי אֲדֻמוֹנִי, that is, he came out ruddy because he had drunk, in his mother's womb,

the blood of her monthly impurity. Rabbi Solomon Jarchi, however, teaches in his commentary on Gen 25:27 that he was called ruddy because he would shed blood. In the commentary of Rabbi Menachem of Recanati on the Five Books of Moses, fol. 57. col. 4. in the Parascha Toledoth, yet another reason is brought forward and stated: עשו הרשע נמשך אחר פעולת הדין וזהו סוד ועל חרבך תחיה ועל that is, the wicked Esau followed after the works of judgment, and this is the mystery (of the words Gen 27:40) “By your sword you shall live,” and therefore he was ruddy. Abarbanel, however, sets forth yet another reason in his commentary on Isa, chap. 35, fol. 54. col. 4., and states that he was ruddy because he was born under the planet Mars, and his words read as follows: אמרו בבראשית רבה ויצא הראשון אדמוני כתיב מדוע אדום ללבושך הוא אדום ותכשילי אדום וארצו אדומה וגבוריו אדומים לבושיהם אדומים ופורע ממנו אדום בלבוש אדום : הוא אדום שנאמר ויצא הראשון אדמוני. תכשילי אדום שנאמר הלעיטני נא מן האדום. ארצו אדומה שנא' ארצה שעיר שדה אדום. גבוריו אדומים שנ' מגן גבורהו מאדם. לבושיהם אדומים שנאמר אנשי חיל מתולעים : ופורע ממנו אדום שנאמר דודי צה ואדום בלבוש אדום מדוע אדום ללבושך. העירו בזה הבחינות אשר בעבורם נקרא עשו וכל הנקראים בשמו אדום והוא לפי שהיה מושל עליו מאדים ולכן נולד אדמוני ונפשו מאכל אדום מאה כי המזון ראוי שידמה למזון והארץ אשר גר בה היתה תחת מאדים וגם אלו. כך הגברים אשר יצאו ממנו ומלכו באיטליא כולם היו ממשלת מאדים כל חות נפש וכל נוגע בחלל והם מלכי איטליא וקיסרי רומי לבושי תולעת שנ' כי הזה that is, (our sages) have said in *Bereshit Rabbah* (fol. 57. col. 2. in the 63rd Parascha), from Gen 25:25, “And the first came out ruddy,” and from Isa 63:2, where it is written: “Why is your garment red?” He (Esau) was red, his food was red, his land was red, his heroes were red, their garments were red, and he who will take vengeance upon him (Esau) is red, clothed in a red garment. He (namely Esau) was red, for it is said (Gen 25:25): “And the first came out ruddy.” His food was red, for it is said (Gen 25:30): “Let me taste of the red.” His land was red, for it is said (Gen 32:3): “Into the land of Seir, the field of Edom.” His heroes were red, for it is said (Nah 2:3 or 4): “The shields of his mighty men are red.” Their garments were red, for it is said (in the aforementioned place, Nah 2:3 or 4): “His warriors are clothed in scarlet.” And he who takes vengeance upon him is red, for it is said (Song 5:10): “My beloved is white and ruddy.” Clothed in a red garment (for Isa 63:2 says): “Why then is your garment so red?” By this, (our sages) wished to set forth the considerations on account of which Esau and his entire people, as well as all those who are named after him, are called red, namely because the planet Mars ruled over him (Esau), and therefore he was born ruddy and his soul craved red food; for it is fitting that the food should resemble the one who is fed. Likewise, his land, in which he dwelt, was under the planet Mars. In the same way, the heroes who subsequently descended from him and ruled in Italy were all together under the dominion of Mars, destroyers of men and leaders of the wounded; and these were the kings of Italy and the Roman emperors, who clothed themselves in scarlet, for such was the custom in Rome down to the present day. On this matter, the commentary of Rabbi Bahya on the Five Books of Moses, fol. 35. col. 1. in the Parascha Toledoth, may also be consulted.

Because the preceding passage mentions the sword of Esau, I must also take this occasion to show what kind of sword it is said to have been. In the small *Jalkut Rubeni*, numero 5, under the title *Massikim*, the following is written about it from the *Midrash*: מתושלח היה לו חרב ושם המפורש חקוק : that is: Methuselah had a sword upon which the *Shem hammephorasch* (that is, the name of God, *Jehovah*) was inscribed, and with it he had slain a thousand devils, &c. When Abraham then inherited this sword, he bequeathed it to

Isaac, and Isaac in turn bequeathed it to Jacob; but Esau desired that same sword, and it was given to him in exchange for the right of his birthright.

Further, it is taught in the Jews' books concerning Esau that he committed five kinds of sin in a single day, of which the following is written in the frequently mentioned commentary of Rabbi Bechai on the Five Books of Moses, fol. 35, col. 1, in the *Parascha Toledoth*: דרשו רז"ל חמשה עבירות: 'עבר אותו רשע באותו יום בא על נערה המאורסה הרג את הנפש, וכפר בתחיית המתים, וכפר בעיקר ושט את הבכורה וגו' that is: Our rabbis, of blessed memory, teach that this wicked man (namely Esau) committed five sins in a single day; that he lay with a betrothed virgin, killed a person, denied the resurrection of the dead, denied the foundation of faith, and despised the right of the firstborn. This is also to be found in Jonathan's Chaldean translation of Gen 25:29, as well as in the *Midrasch Tillim*, fol. 10, col. 1, and likewise in the Talmudic tractate *Bava Bathra*, fol. 16, col. 2. Moreover, all of his children are said to have been bastards, of which the following is written in the book *Mattath Jah*, fol. 17, col. 2, in the *Parascha Vajeschef*: מעלתו של יעקב היה מצד בניו שהיו כשרים : ובניו של עשו היו ממזרים : that is: The glory of Jacob consisted in regard to his children, who were upright and honorable, whereas the children of Esau were bastards.

He is also said to have already been devoted to idolatry in the womb, concerning which it is written in *Bereshith Rabba*, fol. 56. col. 2. in the 63rd *Parasha*, on the words of Gen 25:22, **And the children struggled together within her**, as follows: בשעה שהיתה עומדת על ב"כ ובתי מדרשות ויעקב מפרסם לצאת : הה' ד : בטרם אצרך בבטן ידעתוך : ובשעה שהיא עוברת על בתי ע"ז עשו רץ ומפרסם לצאת הה' ד זורו רשעים מרחם : that is, at the time when she (namely Rebecca) stood near the synagogues or the schools, Jacob stirred and wanted to come out, and this is what is written (Jer 1:5): **Before I formed you in the womb I knew you**. But when she passed by the houses (or temples) of idolaters, Esau moved and stirred to come out; and this is what is written (Ps 58:4): **The wicked are estranged (or alienated) from the womb**. The very same thing is found in the *Yalkut Shimoni* on the Five Books of Moses, fol. 32. col. 2. numero 110, and in the oft-mentioned commentary of Rabbi Bechai, fol. 34. col. 3. in the *Parasha Toledoth*.

Since Esau is mentioned here, we also want to examine what garments he is said to have possessed, which are mentioned in Gen 27:15, and which his mother put on Jacob. In the book *Ze'ena ure'ena*, fol. 5, col. 1, in the *Parascha Bereshith*, it is written that this was the very coat which God made for Adam, of which Gen 3:21 speaks, and upon which all the wild animals and birds of the world are said to have been embroidered and sewn; concerning which the book *Zeror hammór*, fol. 28, col. 3, in the *Parascha Toledoth*, contains the following written passage: כבר אמרו חכמים ז"ל שהיו אלה הבגדים : של אדם הראשון וכו' והיו עליהם מצויירים כל החיות והעופות באלו היו חיים ובאו לידי נמרוד ולכן נקרא נמרוד גבור ציד לפי שכל החיות והעופות היו באים מעצמם אצל המלבוש ומיד אותם נמרוד חמדם עשו הרשע והרג לנמרוד וגזלם ממנו ולכן נקרא איש יודע ציד גם כן ואותו היום סבב השם שלא לבשם ונתאחר בצידו בענין שיקבל יעקב הברכות : that is: Our sages of blessed memory have said that those garments belonged to the first man Adam, and that upon them all wild animals and birds were painted as though they were alive; and that they came into the hands of Nimrod, which is why Nimrod (Gen 10:9) is called a mighty hunter, since all wild animals and birds came of their own accord to such garments, and Nimrod caught them. But after the wicked Esau took a liking to them, he killed Nimrod and robbed him of them, and for that reason he too is called (Gen 25:27) one who understood hunting. On that same day, however

(the day on which his mother put his garments on Jacob), God caused him not to put them on and to remain away on the hunt for a long time, so that Jacob might receive the blessings. Concerning this, the same account is to be found in the *Sohar* printed at Sulzbach, in the *Parascha Toledoth*, in the 333rd column; and in the great *Jalkut Rubéni*, fol. 52, col. 1, in the said *Parascha*; and in the aforementioned commentary of Rabbi Bechai, fol. 14, col. 1, in the *Parascha Bereshith*; and in the book *Nézach Jisrael*, fol. 26, col. 2-3, in the 16th chapter; as well as in the 24th chapter of the chapters of Rabbi Eliezer.

Furthermore, it is read in Gen 25:28 that Isaac loved Esau; why this should have occurred, however, is to be seen in the small *Jalkut Rubéni*, number 11, under the title *Gehinnom*, and in the large *Jalkut Rubéni*, fol. 51, col. 4, where it is reported that Isaac had foreseen that his children would sin against GOD, and that their sins were to be atoned for through the *exilium*, or captivity, under the children of Esau; for this reason he had rejoiced and loved Esau, since the Israelites would in this manner be freed from Hell.

Concerning the death of Esau, it is found in the *Médrasch Tillim*, fol. 17, col. 4, on the 18th Psalm, as well as in the *Jalkut Schimóni*, on the Books of Samuel, fol. 25, col. 4, number 163, that when Isaac was buried in the double cave, which is mentioned in Gen 23:19, Esau also attended the burial, and when the sons of Jacob had gone out of the cave and left their father, who was weeping, standing alone, Esau crept in to him; whereupon Judah immediately followed after him, so that he might not kill his father, and found that he had intended to kill his father, and therefore dispatched him from behind. But in the book *Maór hakkáton*, it is read at fol. 42, col. 2, in the *Parascha Terúma*, that Chuschim, the son of Dan, beat him to death with a club, because he had wanted to prevent Jacob from being buried in the double cave; and this is taken from the Talmudic tractate *Sota*, fol. 13, col. 1. But let this be enough here concerning Esau. We must now return to the names by which the Jews are accustomed to call us.

Sixth, they call us תולדות שעיר *Toledóth* or *Tolédos Seir*, that is, the generations of Seir, and אומת שעיר *Ummáth* or *ummas Seir*, that is, the people of Seir, as well as נכדי שעיר *Néchde Seir*, that is, the descendants of Seir, because the land in which Esau dwelt was called Seir, as can be seen in Gen 32:3 and Deut 2:12; and שעירים *Seirim*, that is, those of Seir. The name *Toledóth Seir*, that is, the generation of Seir, appears in the first part of the Prague *Machsor*, fol. 142, col. 1, under the title *Józer le jóm ríschon schel Súccoth*, in the prayer which begins *Koscht Scheínath ez*, with these words: תאביד תולדות שעיר, that is, Blot out the generations of Seir; whereas in the *Machsor* printed here in Frankfurt in the year 1690, one reads: תאביד תולדות אויביך, that is, Destroy the generations of your enemies. Both expressions, however, signify the Christians, since these are regarded by the Jews as enemies of God, as has been demonstrated above in Chapter 15, p. 604. The name *Ummáth Seir*, that is, the people of Seir, appears in the book *Maggen Abraham*, in the second chapter, where one reads: אומת שעיר היא אדום, that is, The people of Seir signifies Edom. The name *Néchde Seir*, however, is found in the second part of the Prague *Machsor*, fol. 86, col. 1, in the prayer which begins *Schem jikkaré bichtifáto*, where it is written as follows: נכדי שעיר בהכותו באויביו יתן נקמתו, that is, When He (namely God) shall smite the descendants of Seir (and bring about the aforementioned bloodbath), He will take vengeance upon His enemies. These words, however, have been omitted entirely from the aforementioned *Machsor* printed here in Frankfurt, out of fear. The name *Seirim*,

that is, those of Seïr, appears in the second part of the Prague *Machsor*, fol. 52, col. 2, under the title *Józer lejóm ríschon schel pésach*, in the prayer which begins שלחן פרדס וגו' *Schelachaich Pardes &c.*, with these words: אני ישנה ביאת עיר משעירים, that is, I sleep (that is, I remain so long in exile or misery) until I shall come into the city (Jerusalem) from the *Seïrim* (that is, from those of Seïr).

Seventh, they call us בני עמלק *Bené Amalek*, that is, Amalek's children, and זרע עמלק *Séra Amalek*, that is, Amalek's seed, and אומת עמלק *Ummáth Amalek*, that is, Amalek's people, or the Amalekite nation, as well as עמלקים *Amalèkim*, that is, Amalekites. The name *Bené Amalek*, that is, Amalek's children, is found in the *Machsor* printed in folio at Venice, in a prayer beginning אמרה בשחי *Amàrer bischi*, under the title באב להשעה *Letischa beaf*. Likewise, the name *Séra Amalek*, that is, Amalek's seed, is found in the second part of the *Wilmersdorf Machsor*, fol. 60, col. 2, in the commentary, where it is written: עתיד הקב"ה לתקוע שלש תקיעות אחת לתחיית המתים ואחת להכרית זרעו של עמלק ואחת לקבץ, that is, the Holy and Blessed GOD will sound the trumpet three times: once for the resurrection of the dead; a second time to exterminate *Séra Amalek*, that is, the seed of Amalek; and a third time to gather together the Jews who are in captivity. But in place of the words זרעו של עמלק, that is, to exterminate the seed of Amalek, the *Prague Machsor*, first part, fol. 17, col. 2, reads להכרית זרעו, that is, to exterminate the seed of Esau, since both names are taken in the same sense. Beyond this, the same name is also found in the aforementioned Venice *Machsor*, first part, under the title ערבית למוצאי שבת *Arafith lemozä Schabbáth*, on the last leaf of that title, and in the second part of the Prague *Machsor*, fol. 16, col. 2, in the commentary, under the title זכור לפרשת *Józer lepharascháth sechór*, as well as in the book *Pesikta rábbetha*, fol. 19, col. 4. The name *Amalèkim*, that is, Amalekites, however, appears in the little book *Schévet Jehúda*, fol. 75, col. 1, where one reads as follows: יהודי ולא יצא עוד וגו' - יהודי ולא יצא עוד וגו', that is, the Amalekites have falsely accused (the Jews), claiming that a Christian entered a Jewish house and never came out again, etc. Now since Amalek was Esau's grandson, as can be seen in Gen 36:12, it amounts to the same thing as if they called us Esau's children, or Esau's seed, or Edomites, for the name Esau is often used among the Jews in place of Amalek, and Amalek in place of Esau, as will be clearly seen from what follows.

In the *Jalkut Shimoni*, on *Obadiah*, fol. 80, col. 3, numero 549, the following is read: אין הכס שלם, ולא השם שלם עד שיכרית זרעו של עשו, that is: The throne (of God) will not be complete, nor His name whole, until He shall have destroyed the seed of Esau; which is also to be found in Abarbanel's *Commentario* on *Obadiah*, fol. 256, col. 4. Rabbi Solomon *Jarchi* likewise writes in his commentary on the words of Exod 17:16, "The hand is upon the throne of the Lord, that the Lord will wage war against Amalek from generation to generation," as follows: נשבע הקב"ה שאין שמו שלם ואין כסאו שלם עד שימחה שמו של עשו וכולו וכשימחה שמו יהי השם שלם והכסא שלם, that is: The holy and blessed God has sworn that His name shall not be whole, nor His throne (or seat) complete, until the name of Esau shall have been entirely blotted out; and when his name shall have been blotted out, then the name shall be whole and the throne complete. And in his commentary on the words of Obad 1:21, "And saviors shall come up upon Mount Zion to judge the mountain of Esau," he writes as follows: לימדך, שאין מלכותו שלימה עד שיפרע מעשו הרשע, that is: This teaches you that His (namely God's) kingdom shall not be complete until He shall have taken vengeance upon the wicked Esau. In place of the name of Esau, however, the name Amalek is read by others in this matter; hence it stands in the book *Pesikta Rabbatha*, fol. 19, col. 4, as follows: חמא בר' חנינא כביכול כל זמן שזרעו:

של עמלק בעולם לא השם שלם ולא הכס שלם נעקר זרעו של עמלק הכסא שלם והשם שלם, that is: Rabbi Levi has said in the name of Rabbi Chama, of the house of Rabbi Channina: so long as the seed of Amalek is in the world, so is, so to speak, the name (of God) not complete, and the throne not whole either; but when the seed of Amalek shall have been rooted out, then the name shall be complete and the throne whole. In this same manner it is also read in Rabbi Moshe de Mercado's commentary on the Psalms, fol. 18, col. 4, on Ps 9:2: יה' על כס יי' כי יד על כס יי', that is: The name is not complete, nor the throne whole, until the name and the memory of Amalek shall have been blotted out, as it is said (Exod 17:16): "The hand is upon the throne of the Lord." In the Prague *Machzor*, in the first part, fol. 56, col. 2, and in the second part, fol. 16, col. 2, in the commentary, as also in the book *Midrash Tillim*, fol. 10, col. 2, on Ps 9, and in the book *Avodat Hakkodesh*, under the title *Chelek Hattachlith*, in the 41st chapter, fol. 97, col. 3-4, and in Rabbi Moshe bar Nachman's commentary on the Five Books of Moses, fol. 56, col. 4, at the end of the *Parashat Beshalach*, the like is found, and Amalek is read in place of Esau, so that from all this it sufficiently appears that one of these two names is taken in place of the other.

The truth of this can also be plainly gathered from the following. In the book *Zerór hammór*, at fol. 125, col. 2., in the *Parascha Pinchas*, it is stated that the he-goats mentioned in Num 29:16, 19, 22, 25, etc. signify the kingdoms (or monarchies), and the following is added: וכן רמז השעיר לעשו מלך אדום שהוא איש שעיר והם עתידים להיות נעקרים מהעולם לפי שבאו מכה נחש הקדמוני אשר כתב בו על גחונך תלך בלא רגלים לפי שהשקר אין לו רגלים ולכן אנן בטוחים שאף על פי שאלו המלכויות היו חזקים ועזים כאלה וכאלון פתע פתאום ישרבו ויאבדו ולכן כתב בעמלק ואחריתו עדי אובד ועליו אמר האויב תמו חרבות הוא עשו הרשע שהוא אויב לישראל ומבקש רעתם וגו'

that is: the goat also has a meaning referring to *Esau*, the *Edomite king*, who is a hairy man, and those same ones (namely the Edomites, that is, the Christians) will be rooted out from the world, because they descend from the power of the ancient serpent (that is, the devil, as may be read in the following seventeenth chapter), of which it is written (Gen 3:14): "Upon your belly you shall go, without feet," since the lie has no feet. Therefore we hope that, although those kingdoms are mighty and strong like an oak and a pine tree, they will nonetheless be swiftly and suddenly broken and will perish. For this reason it is written of *Amalek* (Deut 24:20): "And his end is unto destruction." Of this it is also said (Ps 9:7): "O enemy, are the desolations then complete?" And this enemy is the wicked *Esau* (understand: Christendom), who is the enemy of the *Israelites* and seeks their misfortune (as was shown above in the 15th chapter, p. 602 and 603). But a time will come when they (the Christians) will perish, and this is what is said (Ps 9:7): "Their memory has perished with them," since their memory will vanish in those same days. In these words it is once again plainly to be seen that by *Esau* and *Amalek* one people, namely the Christians, is to be understood, for it is stated that *Esau* shall be exterminated, because it is written of *Amalek* that his end is unto destruction.

So it is also written in *Abarbanel's* commentary on *Obadiah*, fol. 255, col. 2, on the words of v. 9, "That every one of the mount of Esau may be cut off by slaughter," as follows: הנה לומר שיכרית איש מכל אותם המתיחסים ונקראים ומסתעפים מהר עשו והם כלל הנוצרים ותהיה כריתתם מקטל כלומר מהריגה עצומה שתהיה בהם כי לא ישארו באדום ממלחמה העתידה עוללות כמו שנשארה ממלחמות האחרות וגו' that is: the meaning of these words is that all who trace their lineage from the mount of *Esau* and are named after it,

namely the Christians, are all together to be exterminated by slaughter, that is, by a mighty massacre that shall come upon them, for in the coming war no one from *Edom* shall remain, as some have remained from the other wars, etc. In the Prague *Machsor*, however, in the second part, fol. 12, col. 2, the same is stated concerning *Amalek* in the commentary.

Furthermore, in the second part of the Prague *Machsor*, fol. 15, col. 2, at the end, in the commentary under the title *Jozer lepharaschath Sechor*, the following is read: עמלק הרשע (know that by *Amaleck* the Wicked is meant) מרשע מושל בכל העולם: that is, the wicked *Amaleck* rules over the entire world. This, however, is said in other places of Christendom, that it rules everywhere; and concerning this it stands written in the Prague *Machsor*, in the first part, fol. 31, col. 2, under the title *Musaph schel rosch haschána jom échad*, as follows: גברת ממלכות זהו אדום הרשעה שהיא מלכות גוברת שמלכותה: פשטה בכל העולם: that is, by the mistress of kingdoms is understood the wicked realm (Christendom), whose kingdom has spread throughout the entire world. In *Schemóth rábba*, however, it is found at fol. 117, col. 1, in the 27th *Parascha*, still more plainly, that Esau and *Amaleck* are one and the same, in these words: בעשו כתיב זכור את אשר עשה לך עמלק אתה: ביתרו מה כתיב ויאמר שאול אל הקיני: that is, what stands written concerning Jethro (1 Sam 15:6): And Saul sent word to the Kenite. But concerning Esau it stands written (Deut 25:17): Remember what *Amaleck* did to you. You find many things written to the dishonor of Esau, but to the praise of Jethro, etc. Esau heard that the Israelites had gone out of Egypt and fought against them, as it is said (Exod 17:8): Then came *Amaleck*. And in the book *Zerór hammór* it stands written at fol. 146, col. 2, at the end of the *Parascha Ki téze*: אדום: that is, Remember what *Amaleck* did to you, who is a symbol for the *Jézer hará*, that is, the evil inclination, which is called *Amaleck*, and Esau is the father of *Edom*.

So also in the small *Jalkut Rubéni*, numero 33, under the title *Sammaël*, the following is read from the book *Pelia*: המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה המלחמה קשה ועזה בענין תמחה זכר עמלק: that is, the war in the fourth *exilio*, or exile, will be waged against *Sammaël*, that is, Esau, and such a war will be hard and mighty, for it is written (Deut 25:19): You shall blot out the memory of *Amalek*. Therefore Rabbi Bechhai teaches in his commentary on the Five Books of Moses, fol. 85, col. 3, in the *Parascha Beschállach*, as follows: אין לך אומה בעולם שלא יהיה לו חלק בהקב"ה 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 ה' ואין בו מרעו של עשו אך ימחו מן העולם כענין שכתוב כי מחה אמהה את זכר עמלק ואז יהיה השם והכסא על השלימות שהרי ג' אותיות שהן א' ל' פ' ה' י' א' הם תשלום הכסא והשם: that is, there is no nation in the world that will not have (at the coming of the Messiah) a share in the holy and blessed God; but *Amalek* and Esau will have no share among the remaining nations that shall be left over, nor will they be remembered any longer, and this is what is written (Obad 1:18): And there shall be no survivor of the house of Esau. The explanation of this saying consists in this: that survivors from the other nations will remain to serve the Lord, but not from the seed of Esau; rather, these shall be exterminated from the world, just as 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) shall be complete, for the three letters Aleph, He, and Vau make the throne and the name complete. All of this is also to be found in the book *Zeëna ureëna*, fol. 45, col. 1, at the end of the *Parascha Beschállach*. These last words, however, are to be understood as follows: that the throne of God, which in Exod 17:16 is

called כס *Kes*, without the letter Aleph, instead of כסא *Kisse*, with the Aleph, and the name of God, which is likewise read there as יה *Jah*, instead of יהוה *Jehova*, with the omission of the letters He and Vau, shall, at the coming of the Messiah, after all Christians have been exterminated and killed, regain their completeness, and instead of כס *Kes* shall then be said כסא *Kisse*, and instead of יה *Jah* shall be said יהוה *Jehova*.

Since it is now established that both the name Amalek and the name Esau refer to the descendants of Esau and to Christians, Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, fol. 96, col. 1, in the Parashah *Vajishma Jethro*, as follows: בימות המשיה ימחה זרעו של עשו: that is, “In the days of the Messiah, the seed of Esau and of Amalek will be blotted out on account of the power of the Israelites, which will be mighty above” (that is, in heaven), “etc.” Likewise, in the aforementioned book *Zeëna ureëna*, fol. 45, col. 2, in the said Parashah *Vajishma Jethro*, the following is read: עס איז וויסיג/ דס עסו איז גיווען קיין: רשע צו ישראל אין אלע דורות און אלע צייט עס איז דיא ערסטע מלחמה פון עמלק דען ער האט קיין אנגס חביב חיהיה גיהאט מיט ישראל דאס ערסטע און נייארט עסו דס איז עמלק האט אנגיהובן לוח ערסטן און דאס גלייכן דיא הינטערסטי משיח: that is, “It is known that Esau has shown himself wicked toward Israel in all generations and at all times, whether in the first war of Amalek (of which one may read in Exod 17:8, or elsewhere); for no one ever made war against Israel for the first time except Esau, that is, Amalek, who was the first to begin it; and likewise the last war will be with Esau in the days of the Messiah.”

Eighth, they call us נכרים *Nochrim*, or בני נכר *Bene nechar*, or נכרים *Nuchrim*.

זרים *sarim*, that is, foreigners; but a single one is called נכרי *Nóchri*, or נכר *Néchar*, or בן נכר *Ben néchar*, or זר *Sar*, that is, a foreigner. What the word *Nochri* means is taught by Rabbi Abraham Perizol in his book *Maggen Abraham*, in the 72nd chapter, when he states: מלת נכרי היא היפך היא: שאינו שומר ברית אחוה ולא שומר דעות דעתו ותורתו נבדלה ונפרשה ובדעות ובאמונות העיקר' במלת נכרי הנה שאינו בלתי נימול שהערל נקרא נכרי ונכר כאמרו כל בן נכר ערל לב וערל בשר לא יבא אל מקדשי: that is, the word *Nóchri*, or foreigner, is the opposite of the word brother, for he (namely the foreigner) does not keep the covenant of brotherhood and does not hold his brother's opinions. Likewise his law is separated and distinguished in its opinions and beliefs; and the word *Nóchri*, or foreigner, signifies principally one who is not circumcised, for an uncircumcised person is called *Nóchri* and *Néchar*, that is, a foreigner, as it is said (Ezek 44:9): No *ben néchar*, that is, foreigner of uncircumcised heart and uncircumcised flesh, shall enter my sanctuary. So too is it read in the old *Nizzáchon*, p. 139: כתוב לאחיד לא תשיך אבל לנכרי ר"ל שאינו נימול תשיך: that is, it is written (Deut 23:19-20): You shall not charge usury to your brother, but to the *Nóchri*, that is, the foreigner who is not circumcised, you shall charge usury. From this we see that an uncircumcised person is called *Nóchri*, or a foreigner, and that is why every Christian is called such by the Jews, because he is not circumcised. In the Talmudic tractate *Berachóth*, fol. 47, col. 2, it is stated concerning a proselyte or associate of the Jews: לעולם אינו גר עד שימול ויטבול וכמה דלא טבל נכרי הוא: that is, he is by no means a Jewish associate until he is circumcised and washed; but as long as he has not been washed, he is a *Nóchri*, that is, a foreigner. Rabbi Bechai has also written in his commentary on the Five Books of Moses, fol. 207, col. 3, in the Parashah *Schóphetim*, on the words of Deut 17:15, “You shall set over yourself a king from among your brothers,” in the following manner: מכאן יש ללמוד שכל מי שאינו אחיד אינו ישראל וכל מי

that is, from this it is to be learned that everyone who is not your brother is no Israelite, and everyone who is no Israelite is called a foreigner. Thus, according to the teaching of Rabbi Bechai, the foreigner is set in opposition to an Israelite, so that an Israelite is no foreigner and a foreigner is no Israelite; and for this reason he also teaches, fol. 213, col. 4, in the aforementioned book, in the Parashah *Ki téze*: לנכרי תשיך ולא לישראל: that is, you shall charge usury to the foreigner, and not to the Israelite. The like is also to be found in the *Sepher Chasidim*, numbers 1014, 1017, and 1018, where יהודים *Jehúdim* and נכרים *nóchrim*, that is, Jews and foreigners, as well as נכרי *nóchri* and ישראל *Jisrael*, that is, a foreigner and an Israelite, are set against one another. Accordingly, Abarbenel, in his commentary on the Five Books of Moses, fol. 360, col. 4, explains the words of Deut 15:3, “From a foreigner you may exact payment,” as follows: רוצה לומר את הנכרי אשר לא מבני ישראל הוא תוכל לנגוש ממנו מה שהלוית לו: that is, by this is meant that from a foreigner who is not of the Israelites you may exact that which you have lent him.

Against this, it could be objected that the aforementioned Abarbenel, in his cited commentary fol. 382. col. 2., actually denies that someone of the lineage of Esau, that is, a Christian, is called *Nóchri*, when he writes: אין 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 אה 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 וגו' that is: Not every person who is not of Jewish lineage is called a *nóchri* or a foreigner, for certainly the seed of Edom (understand: the Christians) is not called *nóchri*, inasmuch as it is called a brother, as it is said (Deut 23:7): You shall not abhor an Edomite, for he is your brother; and it is included under the words (Deut 23:19): You shall not charge interest to your brother. Likewise, the Ishmaelites (that is, the Turks) and the remaining peoples are not called by the name *nóchri*. But to take usury from a foreigner who is of the seven peoples (who dwelt in the land of Canaan before the Israelites, and whom God commanded to exterminate) is not shameful, etc.

Further, it can be said that the same author, in his book *Markéveth hammischne*, fol. 77, col. 4, in the Parasha *Téze*, also teaches that by the *nóchrim*, or foreigners, only those who have fallen away from the Jewish faith are to be understood, where his words read as follows: אפילו שנהיה שהרבית מצד עצמו מגונה הנה לא התיר הש"י כי אם בנכרי ואין הנכרי נקרא כל איש אשר לא מזרע היהודים הוא אבל הוא האיש שהתנכר לאביו שבשמים ועבר בריתו והם המשומדים והיוצאים מכלל הדת 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 כי אם בשם גוים או בשמותם הפרטיים. אבל נכרי סתם לא יאמר כפי דברי חז"ל אלא למי שהתנכר לאביו שבשמים, ולנכרי שהתנכר לאלהיו אינו מגונה לקחת רבית ממנו ולעשות לו שלא בהוגן כיון שהוא עשה שלא בהוגן ולא יבא בצדקת הש"י ולא יזכה בחסד התורה אחרי אשר כפר בה: that is, even if we acknowledge that usury is in itself a shameful thing, the blessed God has nonetheless permitted it to be practiced only against a *nóchri*, that is, a foreigner. Not every person, however, is called a foreigner merely because he is not of Jewish descent; rather, it denotes one who shows himself a stranger toward his Father in Heaven, namely those who have abandoned the Jewish faith and fallen away from the religion. The seed of Edom, however (by which Christians are understood), is not called *nochri*, or foreign, for it is called a brother, as it is said (Deut 23:8): “You shall not abhor an Edomite, for he is your brother”; and that seed is included under the words (Deut 23:20): “You shall not charge interest to your brother.” Likewise, the Ishmaelites (or Turks) and the remaining peoples are not called by the name *nochri*, that is, foreign, but rather *Gojim*, that is, heathens, or by their particular names. According to the

testimony of our Sages, of blessed memory, only he is called *nochri*, that is, foreign, who shows himself a stranger toward his Father who is in Heaven. To take usury from a *nochri*, or foreigner, who holds himself a stranger toward his God, and to deal with him in an unseemly manner, is no disgrace, since he has not done what is fitting; and one does not deal with him according to the righteousness of God. He is likewise not worthy of the mercy of the Law (which is enjoined in the Law), seeing that he has denied it. These are the words of *Abarbanel*.

I respond to this, however, with the answer that this was not the genuine and true opinion of *Abarbanel*, which becomes clear from what follows, where he states: והתשובה הזאת היתה מאתי משום דרכי שלום that is, “This answer, however, was given by me for the sake of peace,” by which he intended to indicate that he had written it solely so that Christians would not be regarded as *nochrim* or foreigners, in order that the Jews might live peaceably among them and not be hated by them, should they hear that they are regarded by the Jews as foreigners who conduct themselves as strangers toward God. For had it been his genuine and earnest conviction, he would not have written, as can be seen shortly before in his commentary on the Five Books of Moses, fol. 360, col. 4, on Deut 15:3, that the word *nochri*, or “foreigner,” which appears there, denotes one who is not of the Israelites, by which he has made it plainly clear that every person who is not an Israelite or Jew is a *nochri* or foreigner, and thus no Christian is excluded.

But suppose he did mean it seriously, that Christians are not to be regarded as foreigners, for the reason he cited from Deut 23:7: in that case he would have held an opinion not approved by any other Jews, and one in which no one agrees with him. For although one reads in the booklet *Schevet Jehuda* fol. 7. col. 2. that a certain man named Thomas held a conversation with a king of Spain called *Alphonsus*, and said to him: כי ויכוח היה לי בזה עם שר אחד מבני אברבנאל בא משביליא מולדתו ואמר כי המכיר בלשון עברי לא יקשה לזה כי המבדל יש ללשון נכרי או לשון נוצרי או גוי כי הנכרי הוא שהתנכר ליוצרו ואינו מאמין בעיקרי הדת אבל הנוצרי בין שמאמין בחדוש העולם והפלאות וההשגחה לא יקרא נכרי that is, I have had a disputation about this matter (namely, concerning the ox of a Jew that kills the ox of a *nóchri* or foreigner) with a prince from among the sons of Abarbanel (when he had come from Seville, his native city), and he said to me that it does not seem difficult to one who understands the Hebrew language that there is a distinction between the word *Nóchri*, that is, foreigner, and the word *Nózeri*, that is, Christian, or *Goi*, that is, heathen; for he who shows himself a stranger toward his Creator and does not believe the principal articles of religion is called *nóchri* or a foreigner; but a Christian is not called *nóchri* or a foreigner, because he believes in the creation of the world and in miracles, as well as in (divine) *Providenz*, or Providence. Although, I say, this stands in the booklet *Schévet Jehúda*, it was nevertheless not said in earnest, but only out of hypocrisy and flattery, for the sake of peaceful coexistence and to avoid the hostility of Christians, by one of the sons of Abarbanel, just as has happened with various other matters mentioned in the aforementioned booklet *Schévet Jehúda*, which have been pointed out by me in this book.

The truth of this my statement can also easily be gathered from the fact that in 1 Kgs 8:41, someone who was not an Israelite is called *nóchri*, that is, a foreigner, where the word *nóchri* in the Chaldean translation is rendered בר עממין *bar ammin*, i.e., a son of the peoples (of whom, besides the Jews, seventy are said to exist in the world): how then could one of Abarbanel’s sons have understood it in earnest any differently than it is taken in Holy Scripture? Furthermore, the two words *nóchri* and

Goi are often used interchangeably, and it is written in the Talmudic tractate *Gittin*, fol. 70, col. 1: *Goi* רב שימי בר אשי עבד ליה לההוא נכרי that is, Rabbi *Schimi*, son of *Aschi*, did it to a *Nochri*, that is, a foreigner, in that he hanged him. In the Talmudic tractate *Avoda sara*, however, fol. 26, col. 2, in the *Tosephóth*, where the very same matter is repeated, the word *Goi* appears in place of the word *Nóchri*. And in Mr. Doctor Wagenseil's refutation of the *Lipmannian* poem, p. 600, the following is read from the manuscript book *Ez chajim*: תשיך לנכרי תשיך: תשיך that is, it is an affirmative commandment to practice usury against a *Goi* or heathen, as it is said (Deut 23:20): "You shall charge interest to the *nóchri* or foreigner." The same is also to be found in the *Sépher Toledóth Adam vechávva*, fol. 149, col. 4. Now just as a Christian is called *Goi* by the Jews, so too is he called *nóchri* by them; for this reason Rabbi *Eliefer* as well, fol. 134, col. 4, in his book *Maaséh haschéh*, calls all Christians *Nóchrim*, that is, foreigners, as can be clearly seen below at the beginning of the fourth chapter of the second part.

Regarding the brotherhood between the Edomites and Israelites, which *Abarbanel* mentions, something quite different is taught on this subject in the old *Nizzáchon*, pages 138 and 139, where the following is written: ואם תאמר גם בני עשו נקראים אחים שני' לא תתעב אדומי כי אחיך הוא ויש לומר אמת הוא שהיו אחים מקדם ונאסרה הרבית מהם עד זמן שפסל את עצמו ועתה נחשבו לזרים בראותם שחרב בית המקדש ולא באו לעזרה שני' ביום עמדך מנגד וגו' עד כאחד מהם וכ"ש אשר הם בעצמם עזרו להחריבה שני' זכור יי' לבני אדום את יום ירושלים וגו' וגם שמחשבין עצמן לבני נכר שאינם נימולים וגו' 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 this: 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 that commandment observed toward them, and are now regarded as זרים, *fārim*, that is, strangers; 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 day that you stood against him," etc., down to the words, "you were even as one of them." How much more, then, are they to be regarded as strangers, since they themselves helped to destroy the Temple, as it is said (Ps 137:7): "Lord, remember the children of Edom in the day of Jerusalem," etc. In addition, they regard themselves as *bené néchar*, that is, strangers, because they are not circumcised, etc. From all of this it is thus evident that it was not *Abarbanel's* genuine opinion that Christians are not *nóckrim*, or strangers; or, if it were indeed his genuine opinion (which, however, it is not), that he held in this matter a singular view at odds with the testimony of all other Jews.

Regarding the aforementioned name *bené néchar*, that is, foreign children: those who were not of Jewish descent are called by this name in Neh 9:2, where it is written: "And they separated the seed of Israel from all *bené néchar*, that is, foreign children." The same can also be seen in Ps 124:7. For this reason, Christians are likewise called by this name by the Jews, and *Abarbanel* writes the following on this subject in his commentary on the Five Books of Moses, fol. 153, col. 1, in the *Parascha Bo*: בן נכר הוא שאמנותו הוא נכר בין שיהיה נכרי או ישראל מומר, that is: A *ben néchar*, that is, a foreigner, denotes one who is foreign in his faith, whether he be a foreigner or an apostate Israelite. As for the name זרים *sarim*, which likewise means foreign: it can be seen from the words cited shortly before from the old *Nizzáchon*, *paginâ* 139, and from *Bechai*, fol. 1213, that they are called by this name.

Ninth, they call us גוים *Gojim*, that is, heathens, and a single one גוי *Goi*, that is, a heathen; a woman, however, גויה *Gója*, that is, a heathen woman; and two or more women גויות *Gójoth* or *Gójos*, that is, heathen women. *Elias* writes about this in his *Tischbi*, fol. 14, col. 2, as follows: כָּל אִישׁ שֶׁאִינוּ מִיִּשְׂרָאֵל קָרְאוּ לוֹ גוֹי כְּלוּמָר שֶׁהוּא מִגּוֹי אֲחֵר וְאִם נִקְבָּה הִיא קָרְאוּ לָהּ גּוֹיָה וּבְלִשׁוֹן רַבּוֹת גּוֹיֹת אָף עַל פִּי שְׂלֵא יִתְּכֶן בְּלִשׁוֹן, that is: Every man who is not of the Israelites is called *Goi*, because he is from another people; but if it is a woman, she is called *Gója*; and if there are many of them (namely, of the women), they are called *Gójoth*, although this does not sit well in the (Hebrew) language. This is also to be found in Rabbi *Solomon ben Mélech*'s book *Michlal jóphi*, fol. 7, col. 3, on Gen 20. In the Hebrew text of the Old Testament, the word *Goi* means a people, and is used of both the Jewish and the heathen people: of the former in Exod 19:6, Josh 5:8, 2 Sam 7:23, and Ezek 37:22, as well as in several other places; of the latter in Deut 28:36, 49, 50, Isa 55:5, and Jer 2:11, and in very many other places as well. However, a single person is nowhere called *Goi*, as is done by the Jews contrary to the proper meaning of this word. Now when the word *Goi* is set in opposition to a Jew, it means among them a heathen or unbeliever who lives outside of Judaism, in which sense it is found very frequently in Jewish books, as can be seen hundreds of times in the book *Colbo*. And a Christian who serves the Jews on their Sabbath is called שַׁבַּת גּוֹי *Schabbás goi*, and a Christian woman שַׁבַּת גּוֹיָה *Schabbás gója*, as I myself have heard from them. The Jews are also accustomed at times, for the sake of distinction, to call a Christian גוי נוצרי *Goi Nōzeri*, that is, a Nazarene (or Christian) *Goi*, as can be read in the 72nd chapter of the book *Maggen Abraham*, which Rabbi Abraham ham Perizol composed, where he teaches that it is permitted to take usury from a Christian, and he goes on to say: חַכְמֵינוּ הַקְדוּשִׁים רָאוּ אֲמַתָּת הַדָּבָר הַזֶּה לְהַתִּיר הַרְבִּית לְיִשְׂרָאֵל וּלְקַחְתּוּ מִן הַגּוֹי הַנָּצִרִי, that is: Our holy sages have seen the truth of this matter, to permit an Israelite to take usury and to collect it from a Christian *Goi*. This is also found in *Elias*'s book *Masôreth hammasôreth*, *paginâ* 8, in the preface, which is called *Hakdâma hacharúfith*, where it indicates who gave him occasion to write that book, and he states there as follows: הִנְנִי נֹשְׁבֵעַ בְּיוֹצְרִי כִּי גּוֹי אֶחָד נָצַר לִוֵּה הָעִירָנִי, that is: Behold, I swear by my Creator that a Nazarene (or Christian) *Goi* aroused me to do so.

Regarding the plural form, or the plural number of the word *Goi*, namely *Gójim*, it is applied to the Israelites in Gen 17:4-5 and Ezek 2:3, although in the latter passage it can be understood to mean that they were so called on account of their godless deeds, by which they had shown themselves equal to the heathens; in general, however, in the Old Testament it refers to the unbelieving peoples and heathens, as can be seen in Deut 4:38, Ps 2:1, and Jer 9:26, just as in the New Testament the Greek word ἔθνη, *éthne*, has the same meaning in Matt 6:32 and 10:5, 18, Acts 9:15, and many other places. It is in this sense that the Jews also take the word *Gójim* when they call Christians by that name. That they call us this is clearly evident from what was cited above in Chapter 11, page 532, from fol. 104, col. 1, numero 97 of the book *Col bo*. So too does *Abarbenel* write in his commentary on the words of Joel 2:17, "Let not your inheritance be put to shame, that the *Gójim* (or heathens) should rule over them," in the following manner: אֵי אֲפֹשֶׁר לְפָרֵשׁ אֶל תֶּתֵּן נִחְלָתְךָ לְחִרְפָּה, that is: "One cannot interpret the words 'Let not your inheritance be put to shame, that the heathens should rule over them' in any other way than as referring to this long *exilio*, or misery, in which we are in the power of *Edom* (that is, of Christendom)." And at fol. 242, col. 3, the aforementioned *Abarbenel* writes on the words of Joel 3:2, "I will gather all the heathens together," as follows: אֲנִי כָּבַר כְּתַבְתִּי בְּמָקוֹם הַנִּזְכָּר לְמַעַלָּה שְׂלֵא

יאמר הנביא כל הגוים כי אם על אדום וישמעאל שהם שתי כתות אמונת הגוים שכוללים כל יושבי תבל ושוכני ארץ היום הזה, that is: “I have already written in the aforementioned place that by ‘all the heathens’ the prophet understands the Edomites (that is, the Christians) and the Ishmaelites (that is, the Turks), who together make up the two camps of the faith of the heathens, which today encompass all the inhabitants of the world and the possessors of the earth.” In the *Sepher juchasin*, however, at fol. 148, col. 2, the Christians alone are called *Gojim*, and the Turks *Jischmaélim*, that is, Ishmaelites, where it is reported that a king of England had been in the Holy Land together with *Philippo*, the king of France, and the following is added: ונתפטר עם צלח אל דין עד מלאת חמש שנים שלא יעלו למלחמה בארץ, that is: “And he came to an agreement with *Saladin* that for five years after the expiration of that time, neither the *Gojim* (that is, Christians) nor the Ishmaelites (that is, Turks) should march into the land of Israel to wage war.” Something similar is also to be found in the Talmudic tractate *Schábbath*, fol. 11, col. 1, where it is stated that it is good to live נוח תחת גוי, that is, under the Ishmaelite (or Turk) and not under the *Goi*, that is, the Edomite, as *Rabbi Solomon* explains it there, by which the Christians are meant.

Furthermore, a distinction is also made by the Jews between *Gojim*, heathens, and *úmmim*, peoples, and it stands in the *Jalkut chádasc* fol. 20. numero 20. under the title *Ummóth* (or *úmmos*) *haólam*, as follows: גוים הם שעבדו את ישראל אומים הם שלא שעבדו בישראל, that is, those who have brought *Israel* into their servitude are called *Gojim*; those, however, who have not brought them into servitude are called *úmmim*. And this is also to be found in the aforementioned *Jalkut chádasc* fol. 51. col. 2. numero 92., where one reads: את ישראל נקראו גוים ואותן שלא שעבדו (sic) האומות שעשעבדו, that is, those peoples who have brought the Israelites into servitude are called *Gojim*; those, however, who have not brought them into servitude are called *úmmim*. On this matter, the same is also to be read in the *Jalkut Schimóni* on the Psalms, fol. 126. col. 2. numero 875.

Rabbi Bechai also writes in his commentary on the Five Books of Moses, fol. 22. col. 4. and fol. 23. col. 1., in the *Parascha Lech lécha*, on the words of Gen 14:1, “And Tidal, king of the nations,” as follows: ת”ו גוים זה מלכות אדום שהומלך על עמים רבים שונים אשר מנוהו עליהם לראש ולקצין והוא מלך רומי שהיא: that is, by the king of the nations is meant the Edomite king, who was made king over many and various peoples who set him as head and prince over them; and this same one is the king of the city of Rome, which is a city assembled from many peoples, from the *Chittim* and other *Gojim*, that is, heathens. In *Beréschith rábba*, however, the following is read: ותעל מלך גוים זו מלכות אדום שהיא מכתבת טירוניא מכל אומות העולם: that is, by *Tidal*, the king of the nations, is meant the Edomite kingdom (that is, Christendom), which exercises tyranny over all the peoples of the world. *Rabbi Salman Zevi* does indeed wish to maintain, in his Jewish Theriac, in the second chapter, number 31, fol. 15. col. 2., that the word *Goi*, or *Gojim*, means nothing evil, and that no one need be ashamed on account of it; but this too is one of his false tricks. One need only ask a Jew whether he is a *Goi*: he will certainly answer immediately with a no, and thereby make it understood that this name carries a contemptuous meaning.

Tenth, they call us בני עדינה *Bené Adina*, that is, Children of the Voluptuous. The Babylonian Empire is called *Adina* in Isa 47:8, that is, one who is given over to pleasures; but the Jews apply this name to Christendom, and it stands in the second part of the Prague *Machsor*, fol. 82, col. 1, in the commentary: אדום הרשעה, עדינה, that is, the *Adina* signifies the godless *Edom* (understand:

Christendom), of which more is to be found below in the 17th chapter. Therefore, in the Selichoth or Selichos, in the prayer which begins אלה אזכרה ונפשי וגוי *Elle eskerá venáfschi &c.*, under the title לערב י"כ והלערב *leérefrosch haschána uleérefjom Kippur*, fol. 39, col. 1, in the old Prague printing, one reads as follows: חתונו בני עדינה להלחמה הרעו לנו מכל מלכי ארמה, that is, the *Bené Adina*, or Children of the Voluptuous, have broken us with the waging of war; they have done us more evil than all the kings on earth. In the Frankfurt printing, however, from the year 425, that is, according to our reckoning the year 1665, in place of להלחמה *lehillachamá* stands the word שוממה *Schoméma*, and the Jews' German translation of it, printed at Amsterdam in the year 430, that is, according to our reckoning in the year 1670, fol. 30, col. 2, reads as follows: They (the *Edomites*) have broken us, they who are called the gentle ones (that is, the tender and voluptuous); these same ones now lay waste. Here we see plainly, therefore, that in this translation the words *bené Adina* are explained by means of *Edom*, which among the Jews signifies Christendom.

Eleventh, they call us אום מדקה ואכלה *Om máddeka veáchela*, that is, the crushing and devouring people, or מדקים *Maddikim*, that is, crushers. In the prophet Daniel, it is said in chapter 7, v. 7, of the fourth beast that it had great teeth and devoured all around it and crushed, etc. Now because the Jews understand by this fourth beast the Roman Empire, and by the Roman Empire Christendom, they accordingly call Christians by the aforementioned name; and so they pray at their Passover feast in the prayer that begins ליל שמורים *Lel schimmúrim*, under the title מעריב לראשון של פסח *Máarif lerischon schel Pésach*, as follows: רעוץ ירעוץ אום מדקה ואכלה שנית בו להגאלה, that is, He will crush the crushing and devouring people, so that we may be redeemed a second time in it (namely, the night of watching, of which one may read in Exod 12:42). And the Jews hold that just as their forefathers were redeemed out of Egypt, so too shall they be redeemed a second time out of Christendom, as shall be shown in detail below in the fourteenth chapter of the second part.

The word *Maddikim*, however, is to be found in the *Selichoth*, in the Prague printing fol. 17. col. 2. and in the Frankfurt printing fol. 16. col. 1., in the prayer which begins איתיד קויתי וגוי *Ivviticha Kivviticha, &c.*, under the title ליום רביעי *lejóm revii*. Likewise, in the second part of the Prague *Machsor* fol. 77. col. 2., under the title *Józer leschábbath dechól hammóéd*, in the prayer which begins ברה דודי וגוי *Berásch Dodi &c.*, the following is read: הנה אכלונו בכל פה מדייקנו, that is: Behold, those who crush us devour us with full mouth. That Christians are meant by this is to be seen in the commentary thereon, where it is explained as follows: אכלה ומדקה ושאר זו מלכות אדום הרשעה שנ' אכלה ומדקה ושאר, that is: These (*Maddikim*, or crushers) signify the godless Edomite kingdom (understand: Christendom), as it is said (Dan 7:7): It devoured and crushed, and what remained it trampled with its feet; that is, they (the Christians) devour our goods so that we become empty and thin; but what does not suit them to take for their own benefit, that they trample with their feet. One must, however, turn the matter around and say that it is the Jews who devour the goods of Christians, in that through their godless fleecing, usury, and deceptions they strip the poor Christians of their goods, so that these become entirely thin and empty and fall into the deepest poverty.

Twelfth, they call us צורים *Zorim*, that is, those of Zor. In Holy Scripture, צור denotes the city of Tyre, as can be seen in Josh 19:29 and 2 Sam 24:7 and various other places. The Jews, however, also call Christendom צור *Zor*, as can be seen in the book *Cad hakkémach* fol. 48. col. 1., where,

concerning the word *Zor* as it is read in Isa 23:5, the following is written: הרי צור מלכות אדום היא, that is, Behold, *Zor* signifies the Edomite Kingdom (that is, Christendom). Rabbi Jacob de *Mircádo* likewise teaches this in his commentary on the Psalms, on the words of Ps 45:13, “The daughter of *Zor*,” as follows: בת צור לעם אדום, that is, This is a surname of the Edomite (or Christian) people, concerning which more is to be found below in the following Chapter 17. For this reason, Christians are also called *Zorim* from the word *Zor*, that is, those of *Zor*, as can be read in the Prague *Machsor*, in the second part, fol. 70. col. 1., under the title *Józer lejóm schéni schel Pésach*, in the prayer that begins קמ' קהלך קמצנת וג' *Kám kehálach kizzázta &c.*, where mention is made of those plagues that came upon Egypt, followed by: ראה יצאו כן צורים, that is, Thus shall the *Zorim*, that is, those of *Zor*, also see it (that it will befall them in precisely the same manner). And these words are explained in the commentary thereon in that same place as follows: כארש ראו המצריים כן יראו מלכות אדום הרשעה: , that is, Just as the Egyptians saw it, so too shall those who belong to the godless Edomite Kingdom (namely, the Christians) see it, as it is said (Isa 23:5): Just as people were terrified when they heard of Egypt, so too shall they be terrified when they hear of *Zor*. We are likewise called *Zorim* in the *Machsor* printed at Wilmersdorf, in the first part, under the title *Jozer librith mila*, fol. 315. col. 1.

Thirteenth, they call us הגי העז *Haggói haás*, that is, the strong (or hard or cruel) people; or עזים *Assim*, that is, the strong (or hard or cruel ones). The former appears in the second part of the Prague *Machsor*, fol. 85, col. 2, under the title *Jozer legom schevii schel Pésach*, in the prayer which begins אלי הצדק ידועים *Ele hazédek jeduím*, and in the commentary thereon one reads: הגי העז זהו אדום הרשעה והיא החשובה באומות העולם, that is, the strong (hard or cruel) people signifies the godless Edom (meaning Christendom), which is the foremost among the nations of the world. The latter, however, is found in the *Benschbuch*, fol. 17, col. 2, under the title *Semiróth (or Semiros) lemozaë schábbath*, in the prayer which begins אדיר איום ונורא *Addir ajom venora*, where the words read as follows: עזור בא את הנשארים: יוצר הרים / פדה עמך מעזים צאנך מיד גוזזים, that is, Help now the remaining ones, O Lord! Thou Creator of the mountains; deliver Thy people from the *Assim*, that is, the strong (or cruel ones), Thy sheep from the hand of the shearers.

Fourteenth, they call us עריצים *Arizim*, that is, the violent ones or tyrants, and this is read in the first part of the Prague *Machsor*, fol. 101. col. 1. under the title *Schacharith schel jom kippur*, in the prayer which begins וכל תוקף יאמן וג' *Ufecól tokef jeamén &c.*, where the words read as follows: המון עריצים לאבדון בהכחך, that is, When You will root out the *Arizim*, that is, the tyrants, to destruction. In the commentary thereon, the word “tyrants” is explained to mean: אומות הגוברים, that is, the peoples who have power over us, by which the Christians who rule over them are meant. Likewise, in the daily prayer book, under the title *Hoschúna rábba*, in the prayer which begins אנה אפן חן וג' *Ana efon chin &c.*, it reads thus: עריצים בהזעירך: , that is, I beseech You, strengthen the trees of Your planting (meaning the Israelites) when You will move (that is, overthrow and destroy) the *Arizim*, that is, the tyrants. In the German translation of the prayers, however, which was printed here in Frankfurt in the year 447, that is, by our reckoning in the year 1687, in *octavo*, the word *Arizim* is rendered at fol. 88. col. 2. as *starcke reschoim*, that is, the godless. As for the tyranny which the Jews attribute to the Christians, it is written in the second part of the Prague *Machsor*, fol. 54. col. 2. under the title *Jozer lejom rischon schel Pessach*, in the commentary thereon, as follows: מלכות אדום כותבת טרוניא על כל האומות, that is, The Edomite

kingdom (namely, Christendom) exercises tyranny against all peoples. Likewise, in the Talmudic tractate Pessachim, the following is read concerning the tyranny of the Roman Empire: ידוע הק"ב: את ישראל שאינן יכולין לקבל גזרות אכזריות רומיים לפיכך הגלה אותם לבבל, that is, The Holy and blessed GOD knew that the Israelites would not be able to endure the cruel decrees of the Romans, and therefore He caused them to be led away captive to Babylon.

Fifteenth, they call us ערלים *Arélim*, that is, the uncircumcised; one alone, however, is called ערל *Arel* or *Erel*, that is, an uncircumcised one, and I have heard this from the Jews many hundreds of times. That we are called *Arélim* can be seen from Abarbanel's commentary on the prophet Ezekiel, chap. 32, fol. 198, col. 1, where he writes the following concerning the word *Arélim* that appears there: ערלים הם הנוצרים כי מפני שהיו הנוצרים ערלי לב וערלי בשר תפש הנביא ברוח נבואתו שבזמן ההוא יהיו בני מצרים ורוב אנשי המזרח והצפון נימולים כדת ישמעאל לכן קרא בנבואה הזאת את העתידים ערלים *arélim*, that is, the uncircumcised, the Christians are to be understood; for because the Christians are uncircumcised in heart and in flesh, and the prophet saw through the spirit of prophecy that at that time (when the prophecy was to be fulfilled) the Egyptians together with most of the people toward the east and north would be circumcised according to the Ishmaelite (that is, Turkish) religion, he therefore called the Christians the uncircumcised in this prophecy. We are likewise called by this name several more times in the second *column* of that same passage, which is equally to be found in the little book *Schévet Jehúda*, fol. 44, col. 2, and fol. 77, col. 2, and fol. 85, col. 1, and in the book *Májene jeschúa*, fol. 73, col. 4, in the eleventh *Májan*, in the fifth *Támar*, as well as in the *Sépher júchasin*, fol. 151, col. 2, and fol. 160, col. 2. For this reason, the territory of Christendom is called by Aben Ezra, in his commentary on Exod 4:22, ארץ ערלים *Erez arélim*, that is, the land of the *arélim*, that is, of the uncircumcised; and Christ is called in his commentary on Dan 11:14, אלהי הערלים *Elohé haarélim*, that is, the God of the uncircumcised. Likewise, in the book *Chilluk emunâ*, paginâ 211, concerning the words of Isa 52:13, "Behold, my servant shall prosper," etc., the following is written: הרצון בו הנה ישכיל עבדי ישראל בצאתו מגלות אדום וישמעאל הנקראים בשם ערל וטמא, that is: By this is meant, "Behold, my servant Israel shall prosper," when he goes forth from the captivity of *Edom* and *Ishmael*, who are called uncircumcised and unclean. And in the aforementioned Abarbanel's commentary on Isaiah, fol. 77, col. 3, concerning the words of chap. 52:1, "Henceforth no uncircumcised or unclean one shall rule over you," the following is read: רמז למלכות אדום שהם הערלים ולמלכות ישמעאל שהם טמאים במעשיהם הרעים עם היותם מראים עצמם טהורים ברחיצותיהם כי היו המושלים בירושלם וטמא, that is: This is an allusion to the Edomite kingdom, which are the uncircumcised, and to the Ishmaelite (or Turkish) kingdom, which are unclean in their evil deeds, even though they make themselves appear clean through their washings; for at one time *Edom*, which is the uncircumcised one, and at another time *Ishmael*, which is the unclean one, has ruled over Jerusalem.

It is true that the name "uncircumcised" has been regarded as a term of contempt in Holy Scripture, as can be seen in 1 Sam 14:6, 17:26, and 31:4; but so that one may rightly understand how greatly we are despised by the Jews through this name, one must consider what they write about the foreskin and the uncircumcised. Regarding the foreskin, Rabbi Menachem of Recanati teaches in his commentary on the Five Books of Moses, fol. 47, col. 1, in the Parascha *Lech lechá*, as follows: הערלה מאוסה וטמאה מכל טומאות שבעולם, that is: The foreskin is despised and more impure than all impurities that exist in the world. And shortly thereafter follows: הכחות הטומאה, that is:

The foreskin has a signification pointing to the powers of impurity (that is, to the unclean spirits). In the book *Akédath Jizchak*, fol. 47, col. 1, the following is also found, drawn from the Talmudic tractate *Nedarim*, fol. 31, col. 2: מאוסה הערלה שנתגנו בה רשעים שנ' כי כל הגוים ערלים: that is: The foreskin is despised, because the wicked are dishonored (or shamed) by it, as it is said (Jer 9:26): For all the nations are uncircumcised. Further, in the aforementioned book *Akédath Jizchak*, fol. 47, col. 2, one reads: הערלה עצמה כטבור או איזה דבר שרוע שנולד ממותרי החומר שהוא גנאי באדם: that is: The foreskin itself is like a navel, or some other superfluous thing, which is generated from excess matter and is a disgrace to a person. Furthermore, the following stands in the same place: הערלה מום גדול בגוף: 'האדם אשר בעודה בו אי אפשר להגיע אל שלמותו המיוחדת שלא תשרה שכינה עליו וכו' that is: The foreskin is a great defect (or blemish) on the body of a person; as long as it remains upon him, he cannot attain his proper perfections, and the Divine Majesty will not dwell fully upon him. In the book *Pirke Rabbi Elieser*, the following is also written on this subject in the 92nd chapter: הערלה טומאה, מפל הטומאות שנ' לא יוסיף יבא כך עוד ערל וטמא ש'הערלה מום היא מפל המומים that is: The foreskin is an impurity above all impurities, as it is said (Isa 52:1): No uncircumcised or unclean person shall come into you anymore; for the foreskin is a blemish above all blemishes. Likewise, in *Bamidbar rabba*, fol. 203, col. 2, in the 12th Parascha, one reads: הערלה מום היא בגוף: that is: The foreskin is a blemish on the body. And in the Talmudic tractate *Pesachim*, fol. 92, col. 1, one finds: הפורש מן הערלה כפורש מן הקבר, that is: He who separates himself from the foreskin does just as much as if he were separating himself from a grave (in which an unclean corpse lies). In the small *Jalkut Rubeni*, under the title *Orla* ערלה, numero 2 (from the book *Schääre ora*, fol. 41), it is stated that when God had said to Abraham, "Walk before Me and be upright," Abraham asked: "O Lord of the world, how then shall I be upright?" But God gave him this answer: בשעה שתכרית הערלה שבגופך שהיא חלק עכו"ם: that is: When you cut away the foreskin from your body, which is the portion of idolatrous people, then you will be upright. From this it is thus evident that only idolatrous people are supposed to be uncircumcised.

In the great *Jalkut Rubeni*, fol. 58, col. 2, in the *Parascha Vajeze*, it is also read from the book *Gale rasja* that God said to the chief devil *Sammaël*: החלק שלך יהיו הערלות: that is, Your portion shall be the foreskins; which is also to be found in the small *Jalkut Rubeni*, under the title *Mila*, number 34, and in the little book *Tuf haarez*, fol. 32, col. 3-4, in a dialogue between God and *Sammaël*. Indeed, the aforementioned devil *Sammaël* is himself also called ערלה *Orla*, that is, the foreskin, as it stands in the book *Emek hammelech*, fol. 37, col. 2: הערלה היא קליפת אדם: that is, The *Orla* is the *Kelifa* or rind of *Edom*, for the aforementioned *Sammaël* is called the *Kelifa* of *Edom*, as shall be demonstrated below in the 18th chapter of this first part. But if the foreskins fall to the devil's share, how does that accord with what is read in *Schir haschirim rabba*, fol. 266, col. 2, namely that God took such great pleasure in their smell, since it is written there as follows: בשעה שחל אברהם אבינו את עצמו ובניו: ביתו עשה ערלותיהן גבעה חזרה עליהן החמה התליעו ועלה ריחן לפני הקב"ה כריח קטרת הסמים וכריח קומץ הקבוקה שעל גבי האש ואמר הקב"ה לכשיבאו בניו של זה לידי עבירות ומעשים רעים אני נזכר להם זה הריח ואתמלא רחמים עליהם... עליהם והופך להם מידת הדין

that is: at the time when our father Abraham had circumcised himself and his household, he laid their foreskins in a heap; but when the sun had shone upon them, worms had grown therein, and their odor rose up before the holy and blessed God like the odor of the smoke of spices, and like the odor of a handful of frankincense upon the burnt offerings; and God said:

máchaseh is used, meaning “vision,” which is Chaldean, and the same was the case with Balaam. Abraham is also said to have fallen upon his face for this reason, as is mentioned in Gen 17:3, because he was not yet circumcised, as can be read in the book *Zerór hammór* fol. 15. col. 4. in the *Parascha Lech lechá*, where it is written as follows: נפל אברהם על פניו כי לפי שהיה ערל לא היה לו: that is, Abraham fell upon his face, for because he was uncircumcised he had no strength to stand upon his feet to speak with God. As for why God said to Abraham in Gen 17:1, “Walk before me and be devout” (or upright, or perfect), the following reason is given in the *Jalkut chádasc* fol. 103. col. 2. numero 12. under the title *Jisraël*: כל מי שאינו מהול אינו זוכה לילך: אחרי השכינה ולכך כתיב גבי אברהם התהלך לפני והיה תמים ולא כתיב היה מתהלך לפני אלא ויהי לו כל זמן שאינו מהול התהלך לפני שלא תסתכל בי אבל לאחר שחזיה תמים שתמול תלך אחרי השכינה. והנה בנה כתיב נח איש צדיק תמים וגו': that is, every person who is not circumcised is not worthy to walk behind the Divine Majesty; therefore it is written of Abraham: “Walk before me and be perfect,” and it is not written “Be perfect and walk before me,” so that you may not look upon me. But when you are perfect and circumcised (and thus no longer have the deficiency of the foreskin), then you shall walk behind the Divine Majesty. See, it is also said of Noah (Gen 6:9): “Noah was a righteous man, blameless, etc., and he walked with God,” because he was circumcised. This same thing is also to be found in the great *Jalkut Rubeni*, fol. 29. col. 2. in the *Parascha Noach*. God is also said not to dwell among the uncircumcised, concerning which it is written in the little book *Tuf haarez*, fol. 13. col. 1. as follows: אין השכינה שוכת בערלים: that is, the Divine Majesty does not dwell among the uncircumcised.

Regarding the above, the Jews also teach that the uncircumcised bear the covenant of the devil, concerning which the following is read in the great *Jalkut Rubeni*, fol. 39. col. 1. in the *Parascha Lech lecha*, from the book *Zijoni*: דע כי שדי הוא חותם של הק"ה: וכאשר זרועותיו וראשו של אדם זקופים: נראה דמות שין ש' וכאשר זרוע שמאל פשוט וימינו נח נראה דמות ד' וברית מילה כיו"ד הי' שדי ולאומות אין להם ברית מילה: that is, Know that the name *Schaddai* (which means almighty, and has three letters, namely the *Schin* or *Sch*, *Daleth* or *D*, and *Jod* or *I*) is the seal of the holy and blessed God. When both of a man's arms and his head are directed straight upward, one sees, as it were, the form of the letter ש *Schin* or *Sch*; and when the left arm is stretched straight out while the right one rests (and hangs downward), one sees, as it were, the form of the letter ד *Daleth* or *D*; but the covenant of circumcision is like the letter י *Jod* or *I*, through which the name שדי *Schaddai* (that is, almighty) is formed. The nations, however, do not have the covenant of circumcision, and they lack the letter *Jod* or *I*, so there remains שד *Sched*, which means the devil. This is also found in the book *Maarehethi ha'elahúth*, fol. 181. col. 2. and in the *Jalkut chádasc* fol. 121. col. 3. numero 9. under the title *Mila*. In the aforementioned *Jalkut chádasc*, the following is also written concerning this matter at fol. 122. col. 1. num. 19. under the said title: שד: אותיות שלו ב' אותיות שד: that is, Every one who is not circumcised is marked with *Sitra áchera*, that is, the other side (by which the devil is understood, as may be seen in the small *Jalkut Rubeni* under the title *Sammuël*, numero 42). His mark, however, consists of two letters (namely *Schin* or *Sch*, and *Daleth* or *D*), which make שד *Sched*, meaning the devil. But when he has been circumcised, a *Jod* or *I* is added to it, from which שדי *Schaddai* is formed. *Rabbi Bechai* likewise writes in his commentary on the five books of Moses, fol. 25. col. 2. in the *Parascha Lech lechá*, concerning the letter *Jod* or *I*, which is joined to the *Schin* and *Daleth*, in the following manner: עם

האות הזה נתפרסמה מעלתם של ישראל והיותם נבדלים משאר האומות ערלי לב וערלי בשר שהם מצד השדים ושמן מצד that is, Through this sign (or this letter) the excellence of the *Israelites* is revealed, and that they are distinguished from the other nations, who are uncircumcised in heart and flesh; as also that those (nations) are on the side of the devils, but the *Israelites* on the side of *El Scháddai*, that is, of almighty God. More on this subject may also be read in the *Sohar* in the *Parascha Lech lechá*.

Further, the Jews teach that all the uncircumcised are damned and go to Hell, concerning which the following is taught in Rabbi Bechai's commentary on the Five Books of Moses, fol. 26, col. 1, in the *Parascha Vájera*: את אברם ה' את אברם גדולה מילה שכל מי שהוא מהול אינו יורד לגיהנם כתיב ביום ההוא כרת ה' את אברם ברית וכתוב התם וביום השמיני ימול ומי יורד לגיהנם מי שכתוב אחריו את הקני ואת הקנוי ואת הקדמוני שכולם ערלי that is: Circumcision is a great matter, for no circumcised person goes to Hell. It is written there (Gen 15:18): On that same day the LORD made a covenant with Abraham. And there (Lev 12:3) it is written: And on the eighth day the flesh of his foreskin shall be circumcised. Who then goes down into Hell? Those who are mentioned immediately thereafter (Gen 15:19): the Kenites, the Kenizzites, and the Kadmonites, for they are all uncircumcised in heart; for all the uncircumcised go to Hell. More on this subject can be read in chapter 4 of Part 2. In the book *Ben dáach* or *dáas*, which is a commentary on the Psalms, the following is also read at fol. 5, col. 1, on Ps 2:1: עולמות כפירש רש"י בפרשת תולדות יצחק כי יעקב היה מהול במעי אמו כמו שדרשו חז"ל על פסוק ויעקב איש תם היה נחתם באות יוד משם של שדי שהוא המילה ורצה לירש עה"ב שנברא גם ביוד ועשו אמר כי גם לי גט לך לא יהיה ועל כן מצינו תמיד שהעכו"ם היו גוזים מקורם על ישראל שלא ימולו. ולמה כמצווה זו יותר משאר מצוות שבתורה: אלא זהו הדבר אשר דברנו בהיות שהמילה גורמת לחיי עולם הבא כי אל חי חלקנו צוה להציל ידידות שארנו משחת למען בריתו אשר that is: The man who is circumcised is marked with the name *Schaddai*, that is, of the Almighty; for this reason (the two brothers) Jacob and Esau quarreled with one another over the inheritance of the two worlds (namely this one and the world to come), as Rabbi Solomon Jarchi has expounded in his commentary on the *Parascha Toledoth Jizchak* (namely on Gen 25:22): for Jacob had been circumcised in his mother's womb, as our sages, of blessed memory, expounded upon the words (Gen 25:27) "But Jacob was a plain man," namely that he had been marked with the letter *Jod* from the name *Schaddai*, which letter is the circumcision, and that he had wished to inherit the world to come, which was also created through the *Jod*; but Esau said, neither I nor you shall have it (that is, the world to come, meaning eternal life). For this reason we find at all times that the idolaters issued a decree or ruling against the Israelites that they should not be circumcised. But why did they issue their decrees against this commandment more than against the other commandments contained in the Law? The reason is that which we have stated: because circumcision brings about eternal life, for the living God, who is our portion, commanded that our beloved children be rescued (through circumcision) from destruction, for the sake of His covenant which He made in our flesh; therefore they issue the decrees or orders that they shall not be circumcised, so that Hell may be their portion together with them, and that we may have no share in eternal life. As for who those are who have forbidden circumcision, this can be seen in the Talmudic tractate *Rosch haschana*, fol. 19, col. 1, where it is recorded that the Roman Empire, by which Christendom is understood, did this.

Since the Jews believe that they are saved through circumcision, they also customarily circumcise their little sons who die before circumcision, concerning which the following is read in the afore-

mentioned passage of Rabbi Bechai, *fol. 26. col. 1.*, shortly after what precedes it: על כן נהגו כל ישראל; 'לנער המת שלא הגיע ימיו למצות מילה שמהלין אותו בקבר וגו'; that is, Therefore all Israelites have the custom of circumcising in the grave a little boy who dies and does not reach the time of the commandment of circumcision (namely, the eighth day).

We see, therefore, from the above alone that Rabbi Salman Zevi, in his Jewish Theriaca, chapter four, *numero 5. fol. 24. col. 1.*, has once again dealt in falsehood when he states that it is no disgrace to call someone an *Erel*, that is, an uncircumcised person.

Regarding the circumcision of other peoples: it is not considered a circumcision by the Jews, for it is written in the Talmudic tractate *Avoda sara fol. 27. col. 1.* in the *Tosephoth* as follows: כל הגוים: that is, All heathens (or peoples) are uncircumcised, and their circumcision is not regarded highly enough to be called a circumcision. The circumcision of the Turks, however (as may be seen in the book *Zerór hammór fol. 18. col. 4.* in the Parashah *Lech lechá*), is regarded as nothing, because they only cut away the foreskin but do not, with sharp and pointed fingernails, tear apart and strip back the stunted little membrane on the member of the circumcised child, so that the front part of the member is entirely exposed, as the Jews do, which is called פריעה *Periah*, that is, an uncovering. For this reason it is also taught in the cited passage of the book *Zerór hammór* as follows: מל ולא פרע כאילו לא מל: i.e., Whoever circumcises and does not uncover (the front part) in the said manner does as much as if he had not circumcised at all. So too is it read in the book *Menoráth hammáor*, fol. 23. col. 2. under the title *Ner schelischí, Pérek schéni, Kelál ríschon, chélek ríschon*: וזכור: דמות שי"ן וכזרוע: דמות יו"ד והישמעאלים אינם בכלל זה שמל ולא פרע כאילו לא מל. ופריעה בגימטריא שס"ה נמצא שמי דמות דל"ת ובמילה דמות יו"ד והישמעאלים אינם בכלל זה שמל ולא פרע כאילו לא מל. שיש בו פריעה כאילו קיים שס"ה מצוות לא תעשה: that is, Circumcision is a great matter, for through it the name of *Schaddai*, that is, of the Almighty, is inscribed in the flesh of the Israelites. In the nostrils is the form of the letter *Schin*, and in the arm the form of the *Daleth*, and in the circumcision the figure of the letter *Jod*. The Ishmaelites, however, are not included among these, for whoever circumcises and does not uncover (the front part of the member) does as much as if he had not circumcised at all. The word פריעה *Periah* yields, through the Gematria, 365, from which it follows that the one upon whom the uncovering has been performed is in such a condition as if he had observed the 365 *Præcepta negativa*, or prohibitory commandments.

Since the mention of the foreskin occurs here, I must point out a great and shameful lie about King *Nebuchadnezzar*, which is written in the Talmudic tractate *Shabbath*, fol. 149, col. 2, where one reads of him that he committed sodomy with all the kings, and the following passage comes after it: בשעה שבקש אותו רשע לעשות לאותו צדיק כך נמשכה ערלתו שלש מאות אמה היתה מחזרת על כל המסיבה קלת: שזאמר שבעת קלון מכבוד שתה גם אתה והערל בגימטריא בגימטריא ג' מאות הוי: that is, at the time when that wicked one (*Nebuchadnezzar*) wished to deal thus with that righteous one (namely, King *Zedekiah*), his foreskin was drawn out three hundred cubits long (or grew to that length), and it encircled all the kings who were seated at table with him, as it is said (Hab 2:16): "You have been filled with shame instead of glory; drink also yourself, and let your foreskin be seen." The word ערל *Arel* yields three hundred by Gematria (by which the three hundred cubits are signified.) This foolish fable also appears in the *Yalkut Shimoni on Isaiah*, fol. 44, col. 3, numero 286. *Nebuchadnezzar* would thus have had quite enough to carry with such a foreskin.

Beyond this, I must also report that, according to Jewish teaching, thirteen men are said to have been born into the world without a foreskin, and this is read in the *Midrasch Tillim*, fol. 10. col. 2., on the ninth Psalm, where, concerning the words of Gen 25:23, **“Two nations are in your womb, and two kinds of people shall be separated from your body,”** the following is written: מכאן אנו לומדים: שעלד יעקב מהול וגו' זה אחד מי"ג שנולדו מהולים אדם הראשון שת חנוך נח שם תרח. יעקב יוסף משה שמואל דוד ישעיה וירמיה. אדם תחלת בריאתו של הק"ב"ה. שת שנ' ויולד בדמותו בצלמו. חנוך שנ' ויתהלך חנוך ונאמר בתהלך נח לגזרה שוה. נח שנ' צדיק תמים. שם שנ' אלה תולדות שם שכל מי שנאפל שמו נולד מהול שם שם. נח נת תרח תרח. יעקב שנ' יעקב איש תם ויאמר יעקב יעקב. יוסף שנ' אלה תולדות יעקב יוסף מלמד שנולד מהול כמהוהו. משה שנ' ותרא אותו כי טוב ישעיה שנ' י' מבטן קראני. ירמיה שנ' בטרם אצרך מבטן. דוד שנ' מכתם לדוד סר. i. הוא כי נולד מהול. שמואל שמואל ד' חם: From this we learn that Jacob was born circumcised, &c. And he is one of the thirteen who were born circumcised into the world. (Those same persons, however, were:) the first man (Adam), Seth, Enoch, Noah, Shem, Terah, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah. Adam was the beginning of the creation of the holy and blessed God. Seth (was born circumcised) because (Gen 5:3) it is said: **“And he begat (a son) after his likeness, after his image.”** Enoch (was born circumcised) because (Gen 5:22) it is said: **“And Enoch walked before God,”** and (Gen 6:9) it is said: **“And Noah walked before God,”** from which two passages an *argumentum à pari*, that is, a proof by analogy, is drawn. Noah (was born circumcised) because (Gen 6:9) it is said: **“Noah was a righteous man and blameless.”** Shem (was born circumcised) because (Gen 11:10) it is said: **“These are the generations of Shem.”** For whoever's name appears doubled (in a single verse one after the other, as the name Shem does here) was born circumcised: therefore (Gen 10:10) Shem, and (Gen 6:9) Noah, and (Gen 11:27) Terah. Jacob (was born circumcised) because (Gen 25:27) it is said: Jacob was an upright man. And likewise (Gen 30:36) Jacob is mentioned again. Joseph (was born circumcised) because (Gen 37:2) it is said: And these are the generations of Jacob: Joseph, &c. This teaches us that he was born circumcised, just as the same (namely, Jacob, was born circumcised). Moses (was born circumcised) because (Exod 3:4) Moses is mentioned, and (Exod 2:2) it is said: **“And she saw him, that he was a fine (child),”** meaning that he was born circumcised. Samuel (was born circumcised) because (1 Sam 3:10) Samuel appears twice. Isaiah (was born circumcised) because (Isa 49:1) it is said: **“The Lord called me from the womb.”** Jeremiah (was born circumcised) because (Jer 1:5) it is said: **“Before I formed you in the womb.”** David (was born circumcised) because (Ps 16:1) it is said: מכתם לדוד *Michtam le David*, that is, a golden jewel of David, where *Michtam* signifies as much as מך *mach*, that is, humble, and תם *tam*, that is, upright. From this one can see once again in how tasteless and foolish a manner the Jews adduce Holy Scripture as proof of their imagined follies. In Rabbi Nathan's *Avoth*, which in the Amsterdam Talmud stands after the tractate *Avóda sára*, there are also mentioned, at fol. 2. col. 1. 2., those who are said to have been born circumcised, among whom Job, Balaam, and Zerubbabel are included. On this subject, the book *Jalkut chádasc* fol. 122. col. 1. numero 24. may also be consulted.

Just as the Jews despise the foreskin, so on the other hand they extol circumcision. Thus it is written in the book *Menórath hammaór* fol. 23. col. 1. under the title *Ner schelifschí, Pérek Schéni, Kelál rischon, chélek rischon*, from the Talmudic tractate *Nedarim* fol. 31. col. 2. and fol. 32. col. 1.:

דבי מאיר אומר גדולה היא מילה שכל מצות שעשה אברהם אבינו לא נקרא שלם עד שמל שנ' התהלך לפני והיה תמים ואומר ואת בריתי אקים את יצחק ד"א גדולה היא מילה שאלמלא היא לא ברא הקב"ה את עולמו שנ' אם לא בריתי וגו' : ר' אומר גדולה היא מילה ששקולה כנגד כל המצוות שבתורה שנ' הנה דם הברית אשר כרת יי' עמכם על כל הדברים :

that is: Rabbi Meir says, circumcision is a great matter, for on account of all the commandments that Abraham our father performed, he was not called perfect until he had circumcised himself, as it is said (Gen 17:1): Walk before Me and be perfect (or upright). And further (v. 21) it is stated: But My covenant I will establish with Isaac. In another manner it is said: circumcision is a great matter, for if it did not exist, the Holy and Blessed GOD would not have created His world, as it is said (Jer 33:25): If not My covenant, &c. The Rabbi says, circumcision is a great matter, since it is held equal to all the commandments of the Law, as it is said (Exod 24:8): Behold, this is the blood of the covenant which the LORD makes with you, concerning all these words. And in the second column of the same place one reads: גדולה מילה שהיא שקולה כנגד כל התורה דכתיב that is, Circumcision is something great, since it is held equal to the entire Law, as it is written (Deut 30:12): *Mi jaâleh lānu haschamaïemah*, that is, Who will ascend into heaven for us? And the first letters of those four Hebrew words form מילה *milah*, which means circumcision. In the book *Zerór hammór* this is also written concerning this matter at *fol. 19. col. 1.* in the *Parascha Lech lechá* as follows: אמרו במדרש 'הנעלם על פסוק מי יעלה לנו השמימה בראשי תיבות מ"ילה ובסוף תיבות ה' להורות כי במצות מילה אנו דבקים בשם ה' that is, In the *Medrasch néelam* it is said concerning the words, Who will ascend into heaven for us?, that the first letters form מילה, but the last letters form *Jehova*, in order to indicate that through the commandment of circumcision we cleave to the name *Jehova*. Furthermore, in the aforementioned book *Menoráth hammaór*, in the passage cited above, it is written: גדולה מילה שבזכותה מקבלין ישראל: that is, Circumcision is a great matter, for through its merit the Israelites behold the Divine Majesty, as it is said (Job 19:26): From my flesh I shall see GOD, that is, by virtue of the merit of circumcision I shall see GOD. Further, one reads there: גדולה מילה שבזכותה הק"ב שה שומע תפלתן של ישראל וזכר לדבר מה שאנו אומרים בתפלה כי אתה שומע תפלת that is, Circumcision is a great matter, since the Holy Blessed GOD hears the prayer of the Israelites through its merit. A memorial of this matter is what we say in the prayer: For You hear the prayer of every פה *Peh*, that is, mouth; He does not, however, hear the mouth of the *Gójim* (that is, of the Christians), but only that of the Israelites, on account of the merit of circumcision. פה *Peh* amounts by *Gematria* to as much as מילה (namely 85), which signifies: He hears the prayer of every circumcised person.

God is also said to have helped Abraham hold the foreskin when he circumcised himself, concerning which it is written in *Bereschith rabba*, in the 49th *Parascha*, fol. 44, col. 2, as follows: אמר לו הק"ב: לאברהם דיי לעבד שיהי' כרבו : אמר לפניו ומי ימול אותי אמר אתה בעצמך מיד נטל אברהם סכין והיה אוcho בערלתו ובא לחתך והיה מתירא שהיה זקן מה עשה הק"ב שלח ידו ואcho עמו והיה אברהם חותך שנ' אתה הוא ה' האלהים אשר : בחרת באברהם וגו' וחרות לו הברית אין כתיב כאן אלא וחרור עמו מלמד שהיה הק"ב אוcho בו that is, the Holy Blessed God said to Abraham: it is enough for a servant that he be like his master. Then Abraham said to Him: who then will circumcise me? But He (namely God) answered him: you yourself shall do it. Thereupon Abraham immediately took a knife, grasped his foreskin, and was about to cut it off; but he was afraid, because he was an old man. What did God do? He stretched out His hand and held it together with him, and Abraham cut it off, as it is said (Neh 9:7): You are the Lord GOD, who chose Abraham, etc. Likewise, it does not say (in the eighth verse that follows): and made a

covenant with him; but rather, and cut a covenant with him, or cut with him, which teaches us that GOD also held the foreskin.

Since the Jews, when they circumcise a child (which they call *Judschen*), throw the foreskin into a small bowl with sand, I must also explain why this is done, and I find four reasons for it. The first is that the foreskin is supposed to be an unholy thing, concerning which one reads in the *Sepher hachajim*, in the second part, *fol. 12. col. 1. cap. 2. numero 2.*: וערלה לבדה נתנה לחלק הטומאה ואדם נשאר : שוב חלק אלוה ממעל ולכך טומנין את הערלה בחול על שהערלה היא חול ולא קדש That is, the foreskin alone is given in part to uncleanness (that is, to the unclean spirits), and the person remains (after it has been cut away from him) as a part of God from above; therefore the foreskin is buried in *Chol*, that is, sand, because it is *Chol*, that is, an unholy and not a holy thing.

The second reason is to signify that their seed shall be multiplied like the sand of the sea and like the dust of the earth; accordingly, what immediately follows the foregoing passage in the aforementioned *Sepher hachajim* reads: פשוטו טומנים אותה בחול על שם ושמתי את זרעך בחול הים : that is, to speak of it plainly, it is buried in the sand because it is written (Gen 32:12): And I will make your seed like the sand of the sea. And in the *Jalkut chadasch*, it states at *fol. 121. col. 4. numerô 14.* that this is done: שנמשלו לעפר : *that is, because they (namely, the Israelites) are compared to dust, as it is said (Gen 28:14): And your seed shall be like the dust upon the earth. Concerning which, an equivalent passage is also to be found in the previously cited location in the book Menorath hammâor fol. 23. col. 2.**

The third reason is found in the Chapters of *Rabbi Eliezer*, in the 29th chapter, where it is written as follows: כשבאו ישראל לארץ ישראל אמר הק"ב ליהושע אי אתה יודע שאין ישראל נימולין כתקינן חזור ומול אותם פעם שנית שני מול את בני ישראל שנית וקבץ כל הערלות עד שעשה אותם כגבעה שני' וימל את בני ישראל אל גבעת הערלות והיו ישראל לוקחין את הערלה ואת הדם ומכסין אותן בעפר המדבר וכשבא בלעם הקוסם ראה את כל המדבר מלא מערלתן של ישראל אמר מי יוכל לעמוד בזכות ברית דם מילה שהוא מכוסה בעפר שני' מי מנה עפר יעקב that is: After the Israelites had come into the land of Israel, God spoke to Joshua: are you not aware that the Israelites have not been circumcised as is proper? Go and circumcise them a second time, as it is said (Josh 5:2): Circumcise the children of Israel a second time. And he gathered all the foreskins (which he had cut off) together until he had made from them, as it were, a hill, as it is said (*ibid.*, v. 3): And he circumcised the children of Israel at the hill of Araloth (that is, of the foreskins, for the place was thus named after the circumcision of the foreskins), and the Israelites took the foreskins and the blood and covered them with the dust of the wilderness. When Balaam the soothsayer then came and saw the entire wilderness full of the foreskins of the Israelites, he said: who could stand on account of the merit of the covenant of the blood of circumcision, which is covered with dust? as it is said (Num 23:10): Who can count the dust of Jacob? From this, say our sages, one covers the bloody foreskin with the dust of the earth. But not only this: they (meaning the Israelites) are also compared to dust, as it is said (Gen 28:14): And your seed shall become like the dust of the earth. This same passage is also found in the *Jalkut chadash*, *fol. 121, col. 3, numero 14*, under the title *Mila*, and in the *Jalkut Shimoni* on *Joshua*, *fol. 4, col. 1, numero 15*.

The fourth reason is so that the old serpent may be fed with dust or sand, concerning which one reads in the book *Zerôr hammôr fol. 8. col. 3.*, in the Parascha *Bereschith*, on the words of Gen 3:14,

“And thou shalt eat dust all the days of thy life,” as follows: שימות לו וסבב לאדם וסבב לו שימות ויחזור עפר כדכתיב כי עפר אתה וגו' ולזה היה עונשו מדה כנגד מדה שיאכל עפר כדכתיב ונחש עפר לחמו ולכן אנו משימין כלי עם עפר בשעת המילה ליתן שם הערלה שזכורתן מנ"ש דכתיב בערלות פלשתים וימלאום למלך וכתוב וימלאום עפר והטעם לפי שהנחש צוה לכרות הערלה להחליש אותו ולהחליש כח הטומאה של נחש וכתוב אם רעב שונאך האכילהו לחם והטעם לפי שהנחש צוה לכרות הערלה להחליש אותו ולהחליש כח הטומאה של נחש וכתוב אם רעב שונאך האכילהו לחם (that is: This has been said in order to show that it (namely the serpent) caused Adam to sin, and that it brought about that he had to die and return to dust, as it is written (Gen 3:19): “For thou art dust,” etc. For this reason it was punished in such a manner that like was repaid with like, and it must eat dust, as it is written (Isa 65:25): “And the serpent shall eat dust.” For this reason we place a vessel with dust at the circumcision, in order to lay therein the foreskin that has been cut off, and this is demonstrated by an *argumentum á pari*, or a proof from analogy; for it is written concerning the foreskins of the Philistines (1 Sam 18:27): “And they presented them in full number to the king” (that is, they delivered to him the full count of the foreskins); and (Gen 26:15) it is written: “And they filled them with earth.” The reason, however, is that God commanded the foreskin to be cut off so that that member might be weakened and the power of the impurity of the serpent enfeebled. So it is also written (Prov 25:21): “If thine enemy be hungry, feed him with bread (or food).” Therefore we set out dust, which is its (namely the serpent's) food.) Concerning this, something may also be read in the aforementioned book *Zerór hammôr*, fol. 19. col. 1., in the Parascha *Lech lechá*, and fol. 143. col. 1., in the Parascha *Ki téze*, as well as in the *Jalkut chádasc* fol. 121. col. 3. 4. numerô 10 and 16. So it is also written in the *Sohar* on *Bamidbar*, or the fourth book of Moses, in the 421st column, in the Parascha *Pinchas*: תקנו לשויה ערלה במנא דעפרא לקיים ונחש: עפר לחמו (that is, our Sages) have ordained that the foreskin shall be placed in a vessel with dust, in order thereby to confirm (the words of Isa 65:25): “The serpent shall eat dust.”

When a circumcision takes place among the Jews, they customarily set out a chair for the prophet Elijah each time, so that he may sit upon it, and they say aloud: “This is the chair of the prophet Elijah.” Why this is done is written in chapter 29 of the Chapters of Rabbi Eliezer as follows: כל מי שהוא בורח נמלט. עמד לאלהיו זכור לטוב וברוח שארץ ישראל ונמלט שנ' ויקם ויאכל וישתה : נגלה עליו הק' בה ואמר לו מה לך פה אליהו אמר לו קנא קנאתי וגו' : אמר לו הק' בה לעולם אתה מקנא קנאת בשטים על גלוי עריות שנ' פינחס בן אלעזר וכאן אתה מקנא חייך שאתה חייב שאתה חייב שאתה חייב עד שאתה רואה בעיניך מכאן התקינו חכמים שיהיו עושין מושב כבוד למלאך הברית שנ' ומלאך הברית אשר אתם חפצים הנה בא וגו' that is: Every one who flees shall be saved. Elijah arose and fled from the land of Israel and was saved (when Jezebel sought to have him killed), as it is said (1 Kgs 19:8-10). And he arose and ate and drank. At that time God revealed Himself to him and said to him: What are you doing here, Elijah? But he answered: I have been zealous, etc. Then God said to him: You are always zealous; you were zealous in Shittim on account of fornication, as it is said (Num 25:7): Phinehas the son of Eleazar; and here you are zealous again. I swear by your life that the Israelites shall not perform the covenant of circumcision unless you see it with your own eyes. Therefore the sages ordained that an honorable chair shall be set out for the angel of the covenant (namely, for Elijah), as it is said (Mal 3:1): And the angel of the covenant whom you desire. This is also found in the *Jalkut Schimoni* on the Five Books of Moses, fol. 243, col. 3, numero 766, and on Joshua, fol. 4, col. 1, numero 15, and in the *Jalkut chadasch*, fol. 25, col. 4, numero 31, under the title *Mila*, as well as in the last-cited column of the book *Menorath hamma'or*.

Regarding the aforementioned name *Arélim*, that is, the uncircumcised who are yet to return, which the Jews give to us: we must indeed confess that we are uncircumcised in the flesh, but this matters nothing, for the holy Apostle Paul says in the Epistle to the Romans, Rom 2:28-29: “That is not circumcision which is outwardly in the flesh; but the circumcision of the heart is circumcision.” And in the Epistle to the Galatians, Gal 5:6, he says: “In Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.” And Gal 6:15, he says again: “In Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creature.” He likewise teaches in 1 Cor 7:19: “Circumcision is nothing, but keeping the commandments of God.” It is therefore sufficient if only our hearts are circumcised and we lead a God-fearing life and a good walk, as we are commanded in God’s Word, even if we are uncircumcised in the flesh. Indeed, Rabbi Lipmann also writes in his *Sepher Nizzáchon*, p. 19, numero 21, in the following manner: לגלג הנוצרי לאמור הנקבות שאין להן מילה אין להן דין יהודי ולא דעו שאין האמונה תלויה במילה כי אם בלב. מי שאינו מאמין בשורה אין מילתו משווה אותו ליהודי גם המאמין כשורה הרי הוא יהודי אפילו אינו נימול אלא שיש בידו עבירה וגו' that is: A Christian mocked and said that women are not to be regarded as Jewesses because they are not circumcised. They (namely the Christians) however do not know that faith does not depend on circumcision but on the heart. One who believes nothing rightly is not made a Jew by circumcision; but whoever believes rightly is a Jew, even if he is not circumcised, though he does commit a sin in that case. From this we see that, even according to Rabbi Lipmann’s teaching, faith does not depend on circumcision but on the heart.

Since circumcision of the heart is a circumcision, as the Apostle Paul shows in Rom 2:29, and since the Jews have uncircumcised hearts, they may rightly be called *Arelim*, that is, the uncircumcised. That they have uncircumcised hearts is to be seen in the prophet Jeremiah, cap. 9:26, where it is written: All the heathen have an uncircumcised foreskin, but the whole house of Israel has an uncircumcised heart. For this reason, Rabbi *Bechai* also writes in his commentary on the five books of Moses, fol. 220, col. 3, in the Parashah *Nizzavim*, on the words of Deut 30:6, “And the Lord your God will circumcise your heart, and the heart of your seed,” in the following manner: כתב הרמב"ן ז"ל: שיסיר מהם ערלת הלב כי החמדה ושאר התאוות הן ערלה ללב והחומר והנטיה אל התאוות נקרא ערל כענין שכתוב וכל בית ישראל ערלי לב וכל מי שאינו חומד ולא מתאוה נקרא מול לב וגו' וזהו שאמר ירמיה הנה ימים באים נאם יי' וכרתי את בית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרתי וגו' זאת הברית אשר אכרות את בית ישראל אחרי הימים ההם נתתי את תורתי בקרבם ועל לבם אכתבנה וכתיבת התורה על הלב הוא ביטול יצר הרע והסרת התאוות כלו שהיא מלת לב: that is, Rabbi *Moshe bar Nachman*, of blessed memory, has said that He (namely God) will remove the foreskin of the heart from them, for lust and the remaining desires are the foreskin upon the heart. Whoever is given over to desires is called *Arel*, that is, an uncircumcised one, just as it is written (Jer 9:26): The whole house of Israel has an uncircumcised heart. But whoever has no desires is called circumcised in heart, &c. And this is what Jeremiah (cap. 31:31-33) says: 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, &c. But this shall be the covenant that I will make with the house of Israel after this time; I will give my law into their inward parts, and write it upon their hearts. The writing of the law upon the heart, however, is the rooting out of the evil nature and disposition, and a driving away of all lusts, which is the circumcision of the heart. These are the words of Rabbi *Bechai*. But since lusts and desires are not to be taken from the Jews until the time of their Messiah, for whom they wait in vain, as Rabbi *Menachem* of *Recanati* teaches

in his commentary on the five books of Moses, fol. 217, col. 3-4, in the aforementioned Parashah *Nizzavim*, and as will be sufficiently demonstrated below in the fifteenth chapter of the second part, it follows that they are still entirely uncircumcised in their hearts; for this reason they also pray to God, as found in the first part of the Prague *Machzor*, fol. 125, col. 2, under the title *Musaph schel jom Kippur*, in the prayer that begins *Elohénu velohé avothénu al taasvénu*, as follows: מול את לבבנו ולאהבה וליראה את שמך, that is, circumcise our hearts, that we may love and fear Your name. This also occurs in their other prayers, through which they acknowledge and confess their uncircumcision.

Sixteenth, they call us ממזרים *Mamserim*, that is, bastards or whores' children; a single one, however, they call ממזר *Mamser*, and Dieterich Schwab writes about this in the 8th chapter of the first part of his Jewish Cloak, p. 65, as follows: When the Jews see a crowd of Christians or Christian children gathered together, they say: כמה הרבה ממזרים *kärbe mamserim*, what a crowd of whores' children those are. That we are called this by them can be seen from the 178th chapter of the *Maase-Book*, where a murdered Christian is called פגר ממזר *Péger mamser* once, that is, the carcass of a whore's child, and is called *Mamser* three times. So too it was shown above in the 12th chapter, p. 540, that baptism is called a *Mamser Schemad*, for they call Christian children in particular *Mamserim*, as the aforementioned Dieterich Schwab indicates in the cited 8th chapter, p. 66. Likewise, the converted Bleibtreu, residing here in Frankfurt, once complained to me that a godless villain from the Jewish alley had asked him how many *mamserim* or bastards he had, by which he meant his children. And this confirms what Samuel Friedrich Brenz indicates in the second chapter of his Jewish Stripped Snakeskin, p. 9, when he reports: If a Christian has many children, they say (namely the Jews) that he has many *Mamserim*, that is, many whores' children.

It is no wonder, however, when they call Christians *Mamserim*, since they hold that our marriages are not to be regarded as marriages at all, as has been demonstrated above in Chapter 8, page 432. Rabbi *Salman Zevi* does indeed wish to deny, in his Jewish Theriac, fol. 12, col. 2, in the second chapter, numero 21, that we are called *Mamserim* by them, and he claims that the aforementioned *Brentz* must have understood the words מעם זר *Meám sar*, that is, "from a foreign people," as *Mamser*; but this is a frivolous and cunning wickedness on the part of Rabbi *Salman*, who, in keeping with his custom, has sought all manner of crafty evasions in order to whitewash and defend the malicious deeds of the Jews. Thus he has likewise denied in that same place that *Mamser* means a whoreson, and has claimed that it means a foreigner, and has sought to prove this from Zech 9:6, where one reads: **And the Mamser shall dwell in Ashdod**, where the word *Mamser*, in the opinion of some interpreters, means "foreigner." Rabbi *Aben Esra*, however, writes in his *Commentario* on that passage as follows: אמר ר' יהודה בן בלעם כי הוא שם לגוי ולפי דעתי הוא ממזר מהערייות, that is, Rabbi *Jehuda*, the son of *Bileam*, has said that it is the name of a people, but in my opinion it means a whoreson, who is born of whoredom. One may also consult Rabbi *David Kimchi's Commentarius* on the same passage. Rabbi *Levi ben Gersom* likewise writes in his commentary on the Five Books of Moses, fol. 332, col. 4, in the *Parascha Teze*, on the words of Deut 23:2, **No Mamser, that is, whoreson, shall enter into the congregation of the Lord**, in the following manner: ידוע כי הולד שיחיה לאיש מאשתו הוא בנו ואמנם מי שיש לו ממי שאין לו אישות בה בשום פנים הוא הנקרא ממזר, that is, it is known that when a man has a child by his wife, it is his child, and it is called a son. But if a man begets a child by a person who is in no way joined to him in marriage, it is called *Mamser*, that is, a bastard. Rabbi *Bechai* likewise teaches in his oft-mentioned commentary, fol. 213, col. 3, in the

Parascha Ki téze, as follows: לשון ממזר הוא מי שנולד מן העריות, that is, the word Mamser denotes one who is begotten through whoredom. How then can Rabbi *Salman Zevi* deny that Mamser means a whoreson?

Seventeenth, they call us האומה הרשעה *haùmma harescháa*, that is, the godless people; or אומת אדום *Ummáth Edom harescháa*, that is, the godless Edomite people; or רשעים *Reschóim*, that is, godless ones. The first appears in the book *Májene jeschúa*, fol. 76, col. 3, in the eleventh *Májan*, in the eighth *Támar*, where one reads: סמוך לגאולה יהיה התפשטות האומה הרשעה היא אדום, that is, Shortly before the redemption, the godless people, namely *Edom*, will spread itself abroad. And something similar is likewise to be found there at fol. 47, col. 3, in the eighth *Májan*, in the ninth *Tamar*, concerning which something may also be read above at page 635, under the fourth name they give us. The second is found in the book *Maschmia jeschúa*, fol. 60, col. 1, on the words of Obad 1:2, **Behold, I have made thee small among the heathen**, where the words read as follows: התחיל הנביא לדבר כנגד אומת אדום הרשעה הרה הרשעה באמרו הנה כימים הקדומים בהתחלת ענייך לא היית מולך בכל העולם כי קטן נתתיך בגוים וגו' that is, The prophet began to speak against the godless Edomite people when he says: In former times, at the beginning of your existence, you did not rule over the entire world; for I had made you small among the heathen, etc. The third appears in Rabbi Mosche de Mircado's commentary on the Psalms, where at fol. 79, col. 3, on Ps 94:1-3, it is stated: בזה המזמור מתפלל לה' שינקום מאויביו הגוים הרשעים וגו' that is, In this psalm he (namely David) entreats the Lord to take vengeance upon his enemies, the godless heathen. And shortly thereafter he writes on the words of v. 3, How long, etc.: על רשעי אדום דבר, that is, This he speaks against the godless Edomites. Furthermore, he teaches on the words of v. 4, And speak so arrogantly, concerning the Christians: ביבועו הזכיר היותם רשעים בתכלית הרשע במחשבה דבור ומעשה, *d. i.*, He (namely King David) states that they speak arrogantly, because they are exceedingly godless in their thoughts, words, and deeds.

Eighteenth, they call us אומה המקוללה *umma hammekullála*, that is, the accursed people, or עם המקולל *Am hammekúllal*, which has the very same meaning. The first is found in Abarbanel's book *Maschmia jeschúa*, fol. 30, col. 2., and the following is written there concerning God's vengeance against Christendom: תהיה נקמת השם יותר באומת אדום מבשאר האומות ולא תזכה אותה אומה המקוללת אל: מה שיזכו האומות האחרות that is, the vengeance of God will come more upon the Edomite people than upon other peoples, and that same *umma hammekulléleth*, that is, accursed people, will not be worthy of that which other peoples will be worthy of. The very same can also be read in the aforementioned Abarbanel's commentary on Isaiah, fol. 93, col. 4. The second is found in the book *Cad hakkémach* fol. 20, col. 1., and it is written concerning the words of Isa 34:5, "My sword is drunk in heaven, and behold it shall come down upon Edom and upon the banished people," that by the banished people one is to understand as much as if *Am hammekúllal*, that is, the accursed people, had been said. Likewise it is also read in Abarbanel's commentary on Malachi, fol. 297, col. 3., that the Christians will one day experience that they are cursed and accursed by God. The Jews, however, err very greatly in this, that they regard us as an accursed people, for Christ has redeemed us from the curse of the law, as is to be read in Gal 3:13, and He has been made unto us by God righteousness, sanctification, and redemption, as is taught in 1 Cor 1:30. On the other hand, however, they ought to know that they are an accursed people, inasmuch as they hate and curse Christ, for the holy Apostle Paul in the First Epistle to the Corinthians, chap. 16, v.

He teaches in 1 Cor 16:22: "If anyone does not love the Lord Jesus Christ, let him be accursed." So too Rabbi *Isaac Karo* acknowledges in his commentary on the Five Books of Moses, which is called *Toledóth Jizchak*, fol. 109, col. 2, in the *Parascha ki távo*, that all the curses of the Law have come upon the Jews, where he writes as follows: לפי שנתארך הגלות הזה כל כך באו עליהם כל הקללות שהם שבמשנה תורה, that is: Because this captivity (among the Christians) has lasted so very long, all those curses which are written in the Fifth Book of Moses have come upon them (namely, the Jews).

Nineteenth, they call us מינים *Minim*, that is, heretics; a single one, however, is called מין *Min*. Concerning the origin of this name, *Elias* writes in his *Tischbi*, fol. 53. col. 2. as follows: נמצא בספרי: In the books of the Greeks it is found that there was a man whose name was *Manes*, and who had no religion, and after his name all who follow him are called *Minim* or *Mineer* (that is, heretics). On this point, the book *Ammúde Gólah* fol. 123. may also be consulted. And in the little book *Michtam le-David*, one reads at fol. 81. col. 2.: ראש המינים שהיה כופר באחדות השם ית' היה נקרא בשמו מאני ועל שמו: that is, The first heretic, who denied the unity of the blessed God, was called *Manes*, and after the name of this *Manes*, every person who denies the unity of the blessed God has been called *Min*. Rabbi *Lipmann*, however, teaches in his *Sépher Nizzáchon*, numero 76. p. 46. how many kinds of *Minim* or heretics there are, and states: אלו הן חמשה מיני מינים: האחד אומר שאין נמצא אלוה ואין לעולם מנהיג: השני אומר שישנו מנהיג אלא שישנו יותר על אחד: השלישי שאומר שיש אחד אלא שהוא גוף ובעל תמונה: הרביעי שאומר שאינו לבדו ראשון וצור לכל: החמישי העובד אלוהות זולתו that is, These are the five kinds of heretics. The first kind says that there is no God and that no one governs the world. The second kind says that there is indeed someone who governs, but that there are more than one. The third states that there is indeed only one who governs, but that He has a body and a form. The fourth says that He is not alone the first and a rock of all things. The fifth, however, is that kind which serves another God, so that this other might be an advocate between him and the Lord of all things.

That we are called *Minim* or heretics is to be seen in the aforementioned book of Rabbi *Lipmann*, p. 7, numero 4, where he writes the following concerning the words of Gen 1:1, "In the beginning God created": כאטעו המינים לומר בראשית זהו ה"ש" הנקרא ראשון והוא ברא אלהים ומפרשים הדבר על ישו הנוצרי, that is: Here the *Minim* or heretics err in understanding "the beginning" to mean God, who is called the First, and that this same one created God, which they interpret as referring to Jesus the Nazarene. Likewise it stands in *Medrasch Tillim*, fol. 4, col. 3, concerning the words of Ps 2:7, "**Thou art my Son**", as follows: מכאן תשובה למינים שהם אומרים יש לו בן וגו' that is: Here is an answer to be taken against the *Minim*, that is, the heretics, who say that He (namely God) has a Son, &c. *Abarbanel* also writes in his book *Markéveth hammischneh*, fol. 110, col. 3, in *per Parascha Haasinu*, concerning the words of Deut 32:21, "**With a foolish (or senseless) people will I provoke them to anger**", in the following manner: כבר כתב רבינו משה בר נחמן שזה נאמר על עשו שהיה נבל ולא זכר ברית אחים ויותר נראה לפרש נבל שהוא מין ואפיקורוס ועל הצר קראו הרומיים גוי נבל רוצה לומר גוי מין ונבל באמונתו שמאמין האלוהות בבשר ודם, ודם וכן דרשו בספרי בלא עם אלו חמותיים וכן הוא אומר נשמעו צרי יהודה that is: Our teacher Rabbi Moses bar Nachman has already written that this was said of Esau, who was a fool and did not remember the brotherly covenant. It seems to me, however, that the word "foolish" is better interpreted as referring to a *Min*, that is, a heretic and *Epicurus*, that is, an Epicurean; and in this manner the Romans (that is, the Christians) are called a foolish people, that is, a heretical and senseless people in their faith,

who believe that the Godhead is flesh and blood (that is, a human being). Likewise, in the book *Siphre*, the words **“with that which is not a people”** are interpreted as referring to the Cutheans, in accordance with what is said in Ezra 4:1, **“Now when the adversaries of Judah heard.”** The words “with a foolish people,” however, are understood as referring to the heretics, as it is said in Ps 14:1: **“The fool hath said in his heart, There is no God.”** These are the words of *Abarbanel*. In the old *Nizzachon* it is also written concerning the words of Gen 14:18, **“And Melchizedek the king of Salem brought forth bread and wine, and he was the priest of the most high God”**, as follows: אומרים המינים שהוא רמז לישו, that is: The heretics say that it is an allusion to Jesus. The like is also to be found at p. 12, 17, 24, 37, 83, 116, and 126 in the aforementioned old *Nizzachon*; and at p. 146 we are called מינים ארורים *Minim arurim*, that is, accursed heretics therein.

In particular, Jews who have abandoned their religion are called *Minim*, which is why the following is read in the Talmudic tractate *Avoda sara*, fol. 26. col. 2. in the *Tosephoth*: איזהו מין זה העובד ע"ז: משמע דישאל משומד ל"ע נקרא מין, that is: Who is a Min or heretic? The one who practices idolatry. This teaches us that an Israelite who has apostatized to idolatry is called a Min, concerning which more is to be found in that same place. For this reason, the converted Nicholas is called a Min, that is, a heretic, in the disputation he held with Rabbi Jechiel, on pages 6, 8, 17, and 22, which name is also given to the converted Paul in the disputation he held with Rabbi Nachman, on pages 42, 44, 49, and 60. And although it is read in the aforementioned *Tractat Avoda sara*, fol. 26. col. 2. in the *Tosephoth*, as well as in the *Tractat Chollin*, fol. 13. col. 2.: אין מינים באומות, that is, Among the peoples (who live outside of Judaism) there are no Minim, or heretics, one must nevertheless not be swayed by this, for they regard us all as Minim, as has been demonstrated clearly enough in the preceding.

Twentieth, they call us כופרים *Copherim*, that is, deniers, namely of God and of the divine law. Rabbi Lipmann teaches in his *Sepher Nizzachon*, numero 76, p. 46, how many kinds of *Copherim* there are, and writes: חמשה מיני כופרים הן הא' כופר בתורה אפילו תיבה אחת : השני הכופר בפירושה היא התורה שבעל פה כמו : צדוק וביתוס : השלישי כמו הכותיים והישמעאלים : הרביעי הכופר בתחיית המתים : החמשי הכופר בביאת הגואל : that is, there are five kinds of *Copherim*, or deniers. The first kind consists of those who deny the law, or even so much as a single word of it. To the second kind belongs whoever denies the interpretation of the law, that is, the oral law (which is contained in the Talmud), as Zadok and Bajethos did. The third kind consists of such people as the Cutheans (that is, the Christians) and the Ishmaelites (that is, the Turks) are, who teach that the law of Moses had to come to an end and that another had to be given in its place. To the fourth kind belongs whoever denies the resurrection of the dead. To the fifth, however, belongs whoever does not acknowledge the coming of the Redeemer, namely the Messiah. We thus see from this that we are regarded as *Copherim* because we teach that the Old Testament has been abolished and that the New Testament has been given in its place. It is also read in the old *Nizzachon*, p. 181, that we are deniers of God because we believe that Christ the Lord is God, and it stands there as follows: הם אומרים כי אלהים הוא אם כן הם כופרים כי' שהרי כתוב בתורה ראו : that is, they (the Christians) say that he (namely Christ) is God, but in doing so they deny God, for behold, it is written in the law (Deut 32:39): See now that I am He, and there is no God beside me. I kill and make alive, I wound and I heal.

They also hold us to be *Copherim*, because we (according to their teaching) are given over to idolatry; for in the book *Markéveth hammischneh*, fol. 43. col. 3. in the *Parascha Reeh*, it is taught: העובד עבודה זרה ככופר בכל התורה כולה, that is, whoever practices idolatry does as much as if he denied the entire Law. The same is also to be found in Rabbi Bechai's commentary on the Five Books of Moses, fol. 198. col. 2. in the *Parascha Ekef*. In the aforementioned *Rabbi Lipmann's Sepher Nizzáchon*, one also reads, concerning the words of Gen 1:1, "In the beginning God created": טועי והכופרים לדקדק אל יחד ומעתה אלהים לשון רבים, that is, the *Copherim* (namely, the Christians) are mistaken in that they wish to dispute with subtlety (and maintain) that the word אל *El* (which means God) is the *singularis*, or the singular, whereas the word אלהים *Elohim* (which also means God, and stands in the cited passage) is the *pluralis numerus*, or the plural number. And at p. 35, numero 56, the aforementioned *Rabbi Lipmann* remarks, concerning the words of Gen 15:25, "And the Lord showed him a tree," that the Christians say it was a cross, and writes thereupon: דאם הכופרים סמכו, that is, and the *Copherim*, or deniers, prove their assertion thereby, since the word עץ *Ez* (which means wood) produces, through *Gematria*, צלם *Zélem* (which means a cross), for each amounts to the number 160. In the same manner we are named in the first part of the Prague *Machsor*, fol. 34. col. 1. in the *Commentario*, where it is taught: כופרים היינו אומה הרשעה, that is, the *Copherim* are the godless people, by which the Christians are meant, as has been reported above at p. 689, under the seventeenth name they give us. Beyond the above, there is also found in the book *Cad hakkémach*, fol. 78. col. 2., concerning the words of Song 7:11, *Nalina bakkepharim*, that is, "We will lodge in the villages," the following written: אל תקרי בכפרים אלא בכופרים, that is, read not *bakkepharim*, that is, in the villages, but *bakkopherim*, that is, among the deniers. I will show you the children of Esau, upon whom you have poured out good things, and they deny you. This is also found in the book *Avodáth hakkódesh*, in the fourth part, in the 18th chapter, fol. 121. col. 4., and it is taken from the Talmudic tractate *Erúvin*, fol. 21. col. 2.

Twenty-first, they call us אפיקורוסין *Epicúrosin*, that is, *Epicureans*; but a single person is called אפיקורוס *Epicúros*, that is, an *Epicurean*. *Elias* writes in his book *Tischbi*, fol. 73. col. 1. in the *Radice* פקר, or on the root word פקר *Pakár*, concerning the origin of this word, as follows: היו שני אנשים, שלא היו בעלי דת והנמשכים אחריהם נקראים מינים ואפיקורוסין, that is, *Manes* and *Epicurus* were two men who had no religion, and those who follow after them are called *Minim*, or *Mineer*, and *Epicureans*. *Abarbenel*, however, teaches on this matter in his book *Rosch amana*, fol. 3. col. 1., after he has set forth the thirteen articles of faith of the Jewish religion, as follows: אם לא יאמין האדם אלה העקריות: כלם כראוי כבר יצא מן הכלל וכפר בעקר ונקרא מין ואפיקורוס וקוצץ בנטיעות וחייב אדם לשנאתו ולמאוס בו ולאבדו ועליו נאמר הלא משנאיך יי' אשנא, that is, when a person does not believe all these principal articles as is proper, he is already excluded from the community (of the Israelites), and he denies the foundation, and is called a *Min*, that is, a heretic, and an *Epicúros*, that is, an *Epicurean*, as well as a cutter of the plantings (concerning which expression, and what it signifies, Rabbi *Bechai* may be consulted in his commentary on the Five Books of Moses, fol. 12. col. 1. in the *Parascha Bereschith*, and fol. 111. col. 1. 2.). One is also obligated to hate, despise, and remove such a person from the community. Of such a person it is also said (Ps 139:21): "Should I not, O Lord, hate those who hate You?" Rabbi *Mosche bar Majemon* agrees with this in his book *Babo Mose*, p. 169, and also reports on the matter in his book *Jad chasaka*, in the fourth part, in the tractate *Mamrim*, cap. 3. §. 1. fol. 269. col. 1., as

follows: מי שאינו מודה בתורה שבעל פה אינו זקן ממרה האמור בתורה אלא הרי זה בכלל האפיקורוסים, that is, he who does not acknowledge the oral law is not an elder rebel (or one who is obstinate) of the kind mentioned in the law, but is rather counted among the Epicureans. There are, however, said to be two kinds of Epicureans, as may be read in the Talmudic tractate *Sanhedrin*, fol. 38. col. 2., namely אפיקורוס גוי, that is, a heathen Epicurean, and אפיקורוס ישראל, that is, an Israelite Epicurean.

That we are called by this name can be seen from the old *Nizzachon*, where on p. 186 it is written: הוי שקוד ללמוד תורה כדי שתשיב לאפיקורוס, that is: Be diligent in learning the Law, so that you may answer the Epicurean; which words are taken from the aforementioned passage of the tractate *Sanhedrin*, namely fol. 38, col. 2. Who, however, is meant by this, the words immediately following make plainly clear, in which a disputation is conducted against the Christians. Something similar is also to be found in the book *Chissuk emuna*, p. 9. Likewise, Rabbi Lipmann begins his *Carmen*, or poem, which he calls *Sichron Sepher Nizzachon* and which he composed against the Christian religion, with these words: מה אשיב לאפיקורוס הבא להאביד ולהרוס תורת שומרי אמונים ועל הייחוד מדבר גבוהים, that is: What shall I answer the Epicurean, who comes to corrupt and destroy the Law of those who observe faithfulness (that is, Jews), and who speaks lofty words against the unity of God. Beyond this, Abarbanel has refuted the opinion and interpretation of the Christians concerning Dan 9:24-27 in his book *Majene jeschua*, fol. 66, col. 4, and fol. 67, col. 1, 2, 3, in the tenth *Majan*, in the eighth *Tamar*, and has stated in the fourth column that this was done at length, כדי להשיב את האפיקורוס פן, that is, to answer the Epicurean, so that he does not think himself to be wise. The same author also calls us Epicureans in his book *Markeveth hammischnah*, fol. 110, col. 3, as can be seen above on p. 692 from his cited words.

Twenty-second, they call us פוקרים *Pokerim*, or מפקירים *Mafkirim*, that is, heretics who hold an erroneous doctrine. The first instance appears in Rabbi Lipmann's *Sépher Nizzachon*, p. 160, numero 292, where he writes the following concerning the words of Ps 110:1, "The Lord said *ladoní*, that is, to my Lord, etc.": כל אלו מפרשים הנוצרים על הנצרי ולא עוד אלא לאדוני הניקוד בחיירי"ק קורין הפוקרין: בפת"ח ואומרים על חול שהוא קדוש, that is, all of this the Christians interpret of the Nazarene (namely, Christ), and moreover the *Pokerim* (or heretics) do not only do this, but the word *ladoni*, which is pointed with a *Chirek*, they also read with a *Pathach* (and thus *ladonái* instead of *ladoní*), and they turn the common name *Adoni* into the sacred name *Adonai*. In this same manner we are also called by that name at numero 209 in the same book. The second instance is found in Abarbanel's book *Maschmía jeschúa*, fol. 23, col. 1, where he writes the following concerning the words of Isa 51:4, "Hearken unto me, my people; listen to me, my nation, for a law shall go forth from me, and I will make my justice to rest as a light for the peoples": אין פירושו שתצא תורה חדשה מאתו יתעלה בזמן הגאולה: כדברי המפקירים כי תורתנו היא נצחית ולא תשתנה, that is, this must not be interpreted to mean that a new law will go forth from the praised God at the time of redemption, as the *Mafkirim*, that is, heretics say, for our law is eternal and will not be changed.

Twenty-third, they call us עורים *Ivverim*, that is, blind, and this is found in Abarbanel's commentary on Isaiah, fol. 64, col. 3, where he teaches the following concerning the words of Isa 42:7, "That thou mayest open the eyes of the blind": אמר לפקוח עינים עורות שהגוים הם כעורים שאינם רואים אמתת האמונה: האלהית, d. i. He says, that thou mayest open the eyes of the blind, because the *Gojim* (understand: the Christians) are like the blind, for they do not see the truth of the divine faith. So also writes Rabbi

David Kimchi in his *Teshuvoth* (or *Teshuvoths*), that is, Responses, which he composed against the Christians, and which are printed at the end of Rabbi *Lipmann's* *Sepher Nizzachon*, appended at the back, published at Nuremberg, p. 20, after he has purportedly refuted the Christians' interpretation of Ps 110:1, in the following manner: יפקו עינים עיניהם ויאמרו אך שקר נחלו אבותינו, that is, Let the blind open their eyes, and say (from Jer 16:19): Our fathers have possessed false gods.

We can say with the greatest justification that the Jews are spiritually stone-blind, as the ravings brought to light in this book abundantly testify. Indeed, some Jewish teachers themselves confess their blindness; for *Abarbanel* writes in his commentary on *Isa* ch. 34, fol. 53, col. 3, as follows: הנה אלהיכם נקם יבא רחמה לומר עתיד אלהיכם לבוא בנקם גדול וגמול אלהים על אשר סבלתם עול הגלות הוא יבא ויושיעכם אלהיכם, ואז בתשועתו תפקחנה עיני ישראל שהם עורים מתוקף צרותיהם, that is: (The words of *Isa* 35:4) "Behold, your God comes for vengeance" mean: Your God will come with great vengeance and mighty retribution, because you have borne the yoke of the *exilii*, or misery. He will come and redeem you; then the eyes of the Israelites, which are blind on account of their severe afflictions, will be opened through His salvation. Rabbi *David Kimchi* also states in his commentary on the words of *Isa* 42:16, "I will lead the blind on the way," that this is to be understood as referring to the Israelites, and he writes: יגיד אתם וגו' that is: The Israelites, who are as blind in the *exilio*, or misery, I will lead, &c. And on *Isa* 35:6 he likewise teaches that by the blind, the deaf, the lame, and the mute, the Israelites in their present misery are to be understood. The Chaldean translation, however, reads there as follows: בכך יתפתחו עיני בית ישראל דאינון כסמן מן אוריתא ואדניהון דכחשו לקבלא למלי נביא, that is: Then the eyes of the house of Israel will be opened, they who are as blind in the Law; and their ears, which are as deaf to receiving the words of the prophet, will hear.

Twenty-fourth, they call us גוי נָפֵל *Goi náfal*, that is, the foolish people, or *Sechalim* *vetippeschim*, that is, fools and simpletons, or כְּסִילִים *Kesilim*, which has the same meaning. The first of these is found in Rabbi *Bechai's* book *Cad hakkémach* fol. 20. col. 4., where, commenting on the words of Ps 74:22, "Remember the reproach that the fools bring upon You daily," he writes as follows: קרא מלכות אדום נבל וגו' הוא הזה הרביעית שהתפלל עליה גער חית קנה וגו' ועליו שהזכיר משה, that is: He (namely King David) called the Edomite kingdom (meaning Christendom) a fool or simpleton, &c., and this is the same fourth beast against which he (Ps 68:31) prayed: "Rebuke the beast in the reeds, &c." Of this same beast, *Moses*, upon whom be peace, also spoke (Deut 32:21): "I will provoke them to anger with a *Goi náfal*, that is, a foolish people"; for whoever does not remember the covenant of brotherhood is called *Náfal*, that is, a fool. This is also found in the aforementioned Rabbi *Bechai's* commentary on the Five Books of Moses, fol. 225. col. 1., in the Parascha Haasinu. Likewise, in *Abarbanel's* book *Markéveth hammischné*, fol. 110. col. 3., in the said Parascha Haasinu, we are called *Goi náfal*, and in his book *Maschmia jeschúa*, fol. 79. col. 4., Christendom is called *Náfal*, that is, a fool. In the old *Nizzachon*, at page 51, commenting on the words of Deut 32:21, "I will provoke them to jealousy with those who are not a people, and with a foolish nation I will anger them," the following is written: חרי קרא אתכם לא עם וגו' נבל כי אין לכם בושפת פנים שאתם אומרים על מי שאמר והיה העולם שהוא חי, וקיים לנצח אתם אומרים עליו שקבל מיתה ויסורין בשבילכם, that is: Behold, he (namely *Moses*) has called you (Christians) not a people, and a foolish people, because you are not ashamed to say that He through whose word the world was created, who lives and endures eternally, died for your sake and suffered on your behalf. Likewise, we are also called, in the *Selichóth* (or *Selichos*), under the title

Lejóm revii schebén rosch haschaná vejóm Kippur, in the prayer that begins: *אח bechá mikvéh Jisraël*, גוי נבל ועם גנא *Goi náfal veám gannái*, that is, the foolish and shameful people.

Regarding the second matter: it is found in Rabbi Lipmann's *Sépher Nizzáchon*, page 79, no. 124, where he expounds at length on the words of Deut 4:39, "Know therefore this day, and consider it in your heart, that the Lord is God," and thereupon states: *וכל זה הארכתי להוציא המינות מלב הסכלים*: that is, I have set all of this forth at length in order to drive the *Minuth* or *Minus*, that is, the heresy, out of the hearts of the *Sechalim* and *Tippeschim*, that is, of the fools and simpletons, who say: we know the nature of our Creator, that He has our form, and this is found in the faith of the Christians.

Regarding the third matter: it is read in *Bammidbar rabba*, fol. 198, col. 3, in the eleventh *Parascha*, where, concerning the words of Prov 3:35, "But shame shall be the promotion of fools," it is written: *אלו אדומים כמה דתימא והאבדתי חכמים מאדום ותבונה מהר עשו*: that is, These are the Edomites, as it is said (Obad 1:8): "And I will destroy the wise men out of Edom, and understanding out of the mount of Esau." Likewise, in the Chapters of Rabbi Eliezer, in the nineteenth chapter, it is read: *אדם בקי באמונת* that is, The most experienced (or most capable) person among the peoples of the world is a fool. Why? Because he does not know the words of the Law, as it is said (Ps 92:6): "And a fool does not understand this."

Twenty-fifth, they call us *סדים Sédim*, the Arrogant or Proud, and this is found in *Bammidbar rabba* fol. 198. col. 3., in the eleventh *Parascha*, on Prov 3:34, in these words: *לצים אלו אדומים שנקראו לצים*: שני' זד יהיר לץ שמו והם נקראו זדים כמחר דתימא אשתהנו מאשרים זדים ומנין שבאדומים הכתוב מדבר שכן כתיב נבנו עושי רשעה ואלו אדומים כמה דתימא וקראו להם גבול רשעה: והם מתלוצצים בכל יום על ישראל על חצרות הבאות that is: By the mockers are meant the Edomites (that is, the Christians), who are called mockers, as it is said (Prov 21:24): the proud and haughty man is called a mocker. They are also called the arrogant, as it is said (Mal 3:15): Therefore we praise the proud. But from where is it proven that Scripture (in the passage of the prophet Malachi) makes mention of the Edomites? Because (further in the same place) it is written: The wicked are built up (or increase). These wicked ones are the Edomites, as it is said (Mal 1:4): They shall be called (namely the Edomites) the border of wickedness. These same mock the Israelites daily on account of the tribulations that come upon them, etc. But God will repay them in kind, as it is said (Obad 1:15): As you have done, so shall it be done to you, and your recompense shall come upon your own head. Rabbi *Menasse ben Jisrael* states in his book *Nischmath chajim*, fol. 46. col. 2., on the cited words of Mal 3:15, as follows: *זדים הם אומות העולם* that is: By the proud are to be understood the nations of the world, which are called the arrogant kingdom. By the arrogant kingdom, however, Christendom is to be understood, as will be clearly demonstrated in the immediately following Chapter 17. In the first part of the *Prague Machsor*, there is also found at fol. 31. col. 2., under the title *Musaph schel rosch haschana*, a prayer beginning *Ansicha Malki*, in which the Jews pray on their New Year's Day as follows: *זד בך בערכו יאחז דרכו, ויום בוחנו נקם יטס יעט וימלוך, וזד בשלכו יהן עז למלכו זכים בהמליכנו על כל ימלוך* that is: When the pure one (God) will establish His judgment, He will maintain His custom (or observe it, and deal graciously with us Jews). When He will tread down the arrogant, He will clothe Himself with vengeance and reign. When He will cast down the crown of the arrogant one (of Esau, as is

expounded in the commentary thereon), He will give strength to His king (the Messiah). When He will cause the pure ones (namely the Israelites) to reign, He will rule over all. This, however, is to be understood as referring to the time when the supposed Jewish Messiah is to come, at which time all dominion is to be taken from the Christians and they are to be utterly exterminated from the world, of which the fourteenth chapter of the second part is to treat in detail. Beyond this, the Christians are also called זדים *Sédim*, that is, the Arrogant, in the Polish *Siddúrim*, fol. 74. col. 1., under the title *Ofan leschábbath Schelischíth*, in a prayer beginning: ארזית ודחיו פזורה *Arajóth hiddíchu pesúra*, and at fol. 90. col. 2. under the title *Józer leschábbath chamischí ácher happésach*, in a prayer whose opening reads: אלהים לא אדע זולתך *Elohim lo eda sulathécha*.

Twenty-sixth, they call us טועים *Tóim*, that is, the Erring, as can be read in the book *Maggen Abraham*, in the 73rd chapter, where, concerning the words of Isa 52:13, "Behold, my servant shall deal wisely," it is written: והכי יוסף בן כספי מלאו לבו לומר כי: that is, The Erring have interpreted this (*Parascha*) concerning their Messiah, &c. But *Rabbi Joseph ben Caspi* has dared to say that those who interpret this *Parascha* concerning the King Messiah (who may come soon and in our days) are the cause of the Erring explaining it concerning Jesus. We are likewise so named in the written *Commentary* of *Rabbi David Kimchi* on Mic 5:2, as can be seen in the late Mr. *Doctor Pocock's Notis miscellaneis*, p. 431, appended to *Rabbi Moses bar Maimon's* book *Bábe Móse*. Beyond this, we are also called תועי רוח *Toë ruach*, that is, Erring in Spirit, in *Aben Ezra's* commentary on Gen 18, at the beginning, in the old Venice printing, where one reads: תועי רוח אמרו כי השם ג' אנשים הוא ואחד הוא ג' ולא יתפרדו that is, Those erring in spirit say that God consists in three persons, that He is one and three, and that the three are not separated (or divided) from one another. And in his commentary on Gen 37:35, the Latin translator, who is called *Vulgatus Interpres*, is named המתורגם לתועים, that is, the translator of the *Tóim*, or of the Erring.

Twenty-seventh, they call us לצים *Lézim*, that is, Mockers, as can be seen under the preceding twenty-fifth name above, or מלעיגים *Maligim*, that is, Scorners, as is to be found in *Rabbi Lipmann's Sèpher Nizzáchon numero 287*, at the beginning, p. 157.

Twenty-eighth, they call us טמאים *Teméim*, that is, the Unclean, as can be read in *Rabbi Menáchem* of Recanati's commentary on the Five Books of Moses, fol. 145, col. 3, in the Parasha *Acharé moth*, where it is written as follows: לא מצא השם חלק באמות ומחוזות רק בישראל ובארץ ישראל לפי שהוא טהור והן טמאים: that is, the praised God found no portion among the peoples (of the world) and the lands, except among Israel and the land of Israel, because He is pure, but they are *temèim*, that is, unclean. And in the book *Scháare Zédek*, *Rabbi Joseph ben Karnitol* writes on this matter, fol. 2, col. 4, as follows: דע שאחר שנתחלקו ע' אמות לע' בתרים כל אמה ואמה אשר ידוע ולא מצא ה' ית' חלק בכולם: that is, Know that when the seventy peoples were divided among the seventy crowns, and each people together with its land fell to the portion of a certain prince, the blessed God found no portion among all of them, because He is pure, but they are all *temèim*, that is, unclean. *Abravanel* reports in his commentary on the words of Isa 52:11, "Depart, go out from there, and touch no unclean thing," the following as well: אמר בנגד ישראל סורו סורו צאו משם כלומר: that is, He speaks to the Israelites: "Depart, go out from there," namely from among the *Gójim* or heathens, for they are the unclean one spoken of here. *Rabbi Bechai* teaches in his book *Cad hakkémach*, fol. 20, col. 3, on the words of Isa 65:4, "Those who eat swine's flesh,"

as follows: בְּשֵׁר הַחֲזִיר הַתְּמָאִים הֵם תְּמָאִים אֲכָלֵי בָּשָׂר הַחֲזִיר: that is, Scripture says, those who eat swine's flesh are unclean, by which we Christians are meant. It is also lamented very bitterly in the little book *Schêvet Jehûda*, fol. 85, col. 1, concerning a severe persecution that befell the Jews in Poland in the years 1648 and 1649, and it is stated as follows: וְשָׂמְדוֹת בְּיָדֵי עַרְלִים תְּמָאִים רָשָׁעִים אֲרוּרִים: that is, They fell through the persecutions into the hands of the uncircumcised, the unclean, the godless, the accursed, and the arrogant, who killed thousands and tens of thousands of upright, honest, and pious women and men, &c. Beyond this, it is written in the *Jalkut Schimóni* on the Five Books of Moses, fol. 203, col. 1, numero 692, as well as on Isaiah, fol. 50, col. 3, numero 316, as follows: אָמַר לֹו הַקֹּבֶה"ה לְמַשָּׁה כָּל הָאֲמוֹת טְנוּפוֹת הֵם: שֶׁנֶּ"י הָיוּ עֲמִים מְשֻׁרְפוֹת שִׂיד קוֹצִים כְּסוֹתִיחִים בְּאֵשׁ יִצְתּוּ לְפִיכָה אֶל דְּתַדְדָּק בְּמַגְנֵנָם אֲבָל יִשְׂרָאֵל צְדִיקִים הֵם כּוֹלֵם שֶׁנֶּ"י וְעַמּוֹת אֲמַר לֹו הַקֹּבֶה"ה לְמַשָּׁה כָּל הָאֲמוֹת טְנוּפוֹת הֵם: שֶׁנֶּ"י הָיוּ עֲמִים מְשֻׁרְפוֹת שִׂיד קוֹצִים כְּסוֹתִיחִים בְּאֵשׁ יִצְתּוּ לְפִיכָה אֶל דְּתַדְדָּק בְּמַגְנֵנָם אֲבָל יִשְׂרָאֵל צְדִיקִים הֵם כּוֹלֵם שֶׁנֶּ"י וְעַמּוֹת

By “impurity,” however, or the “unclean spirit” that is said to dwell in the *Gojim* during their lifetimes, one is to understand those souls which are said to derive from the devil, as may be seen in the first chapter of the second part. Accordingly, the aforementioned Rabbi *Menachem* teaches further in the cited book, fol. 185, col. 4, in the Parascha *Balak*, from the *Sohar*, as follows: כְּגִוּוֹנָה

שראל לימינא בקדושח דמלכא קדישא, שאר עמין ישראל ושאר עמין דאית לעילא אית לתתא: אית ימינא ואית שמאלא זכאה חולקייהו דישראל דעלייהו כתיב כי יעקב בחר לו יה ישראל: that is, “Just as it is above, so it is also below. There is a right and there is a left (side): there are the Israelites and there are the nations. The Israelites are on the right side, in the holiness of the holy King, but the remaining nations are on the left side of the unclean spirit.” And at *fol. 186, col. 1*, he writes further thereupon: לסגולתו הנה רמז כאן בביאור כי גבקות אומות העולם במקום הפחד והגבורה ופעולתיהם והנהגתם מרוח מסאבא: that is, “The portion of the Israelites is pure, for of them it is written (Ps 135:4): ‘The LORD has chosen Jacob for Himself, Israel as His own possession.’ See, it is here plainly signified that the nations of the world are attached to the place of fear and of power, and that their works and their governance are from the unclean spirit.” Now it has also been shown quite well above, in the 15th chapter, pages 591 and 592, etc., as well as in this chapter, p. 672, etc., in connection with the fifteenth name given to us, where the matter of the foreskin was treated, that something has been indicated regarding the impurity which our declared enemies, the Jews, ascribe to us. And from all of this it is plain enough that the Jews regard us as unclean. Therefore one must pay no heed whatsoever to what is read in the little book *Schévet Jehúda*, *fol. 9, col. 1*, namely that a Jewish *Medicus*, when it had been put to him that the Jews consider Christians to be unclean, drank from the water in which the feet of the King of Spain had been washed, and thereby wished to give it to be understood that this was a false accusation; for the Jews employ all manner of means so that their wicked minds and improper teachings against us may not come to light.

Twenty-ninth, they call us מתים *Methim* or *Melim*, that is, the Dead, and in the Talmudic tractate *Berachôth*, *fol. 18. col. 2.*, over the words of Eccl 9:5, “But the dead know nothing,” it is written thus: מתים קרוין שבעייהן רשעים that is, these (dead) are the wicked, who are called dead during their lifetime. And in the first *column* of the same place, on the contrary, over the preceding words, “For the living know that they will die,” it stands thus: חיים שבמיתתן נקראו חיים that is, these (living) are the righteous, who are called living in their death. This is also to be found in Rabbi Moses bar Maimon’s book *Bábo Móse*, p. 157., as well as in the *Jalkut chadasch fol. 79. col. 2. num. 62.* under the title *Chattáim*. They call us the Dead, however, because they consider us to be wicked and, in a spiritual sense, dead, and it is taught in the Prague *Machsor* in the first part, *fol. 59. col. 2.* in the *commentario*: מתים אלו אומות העולם that is, by *Methim* or the Dead, the nations of the world are to be understood.

Thirtieth, they call us חזיר אוכלי *óchele bésar chásir*, that is, devourers of swine’s flesh, and this is read in the book *Chissuk emuná p. 352.* over the words of Isa 65:4, “They eat swine’s flesh,” where the words read as follows: אוכלי בשר החזיר על בני אדם שהם הנוצרים האוכלים בשר החזיר כי אמר אוכלי בשר החזיר that is, the words “they eat swine’s flesh” are spoken of the children of Edom, who are the Christians and who eat swine’s flesh, for the Ishmaelites (or Turks) do not eat it. The like is also to be found in Abarbanel’s commentary on the aforementioned passage of Isa, as well as in the book *Cad hakkémach, fol. 20. col. 1.*

On this occasion, I must report here what the Jews write about pigs and about the eating of pork. In the book *Maaréchet haēlahúth* (or *Maaréches haēlohus*), it is read at *fol. 179, col. 1*, in the *Chijat*, as follows: אמרו בספר הזוהר גופא דאיניש איקרי לבושא דאדם וכן אף בכוחות הטומאת הבשר חזיר לבוש שלחם: that is, in the book *Sohar* it is said that the body of a

human being is called the garment of man; likewise, among the powers of impurity, the flesh of a pig, which is its garment, is called flesh, but the form of it, which derives from the unclean spirit (the devil), is called pig. This is also to be found in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, *fol. 14, col. 1*, in the *Parascha Bereschith*. From which it is evident that the form or shape of the pig is supposed to derive from the devil. Concerning the eating of pork, it is reported in Rabbi *Lipmann*'s *Sèpher Nizzáchon*, *numero 242*: אין אכילה מנודה כאכילת חזיר שהרי: ארי"ל עשרה קבי צרעת באו לעולם תשעה נטלו חזירים ואחד כל העולם כולו (or shameful) eating than the eating of pork, for behold, our rabbis, of blessed memory, have said (in the Talmudic tractate *Kiddúschin*, *fol. 49, col. 2*) that ten measures of leprosy came into the world, and pigs received nine of them, but the entire rest of the world received one. Rabbi *Bechai* likewise writes in his commentary on the Five Books of Moses, *fol. 132, col. 3*, in the *Parascha Schemini*, concerning pig's milk, as follows: ראייתי בקצת ספרי הרפואות שאם ינק היונק ממנו יהיה אותו נער מצורע: that is, I have seen in several medical books that when a nursing child suckles pig's milk, that child will become leprous.

Since a pig is supposed to be such a filthy and unclean animal, the rabbis won't even call it by its name, but sometimes refer to it only as *dávar ácher*, that is, "another thing." Hence it is written in the Talmudic tractate *Berachôth*, *fol. 43. col. 2*: תלה ליה קורא לדבר אחר ואיהו ידיה עביד: that is: Hang the tip of a palm branch on the *dávar ácher*, that is, on the other thing (namely, the pig), and it will still do what is its nature, namely, wallow about in the filth. *Elias* writes in his *Tíschbi*, *fol. 19. col. 1. 2.*, under the word *dávar*, the following words: קורין לחזיר דבר אחר ונראה: לי הטעם כדי שלא לזכור שמו בפני התינוקות וידרשו וישאלו עליו ויבאו לידי אכילה כמו שאין זוכרין שם לחם בפסח מטעם זה, that is: A pig is called *dávar ácher*, and it seems to me that the reason for this is so that its name not be mentioned in front of children, lest they ask about it and thereby come to eat of it, just as at the Passover feast no mention is made of bread for this same reason. Likewise, leprosy is also called *dávar ácher*, that is, "the other thing," in the Talmudic tractate *Gittin fol. 70. col. 1*. Furthermore, a pig is also called *othó* (or *otó*) *min*, that is, "that same kind" or "that species," and one reads in the *Médrasch Kohéleth fol. 326. col. 4*: אכלין מן ההוא מינא: that is: They ate of that species; and this is explained in the commentary on it, which is called *Mattenôth Kehúnna*, as follows: ואוכלים מן אותו מין כלומר מבשר חזיר כמו שקורין אותו דבר אחר כן קורא אותו ההוא מינא: that is: They ate of *ótho min*, that is, of that species, namely of pork. Just as the pig is called *dávar ácher*, so it is also called *hahú min*, that is, "that species."

But if pork were such a thoroughly filthy thing, as the Jews claim, why do they write that God permitted their forefathers to eat it at the time of the conquest of the land of Canaan; that He permits it to those who go to war; and that He will permit it in the future at the time of the Messiah? That the Israelites ate it during the conquest of the land of Canaan is found in Rabbi *Bechai*'s commentary on the Five Books of Moses, *fol. 196. col. 3*, in the Parashah *Vaëthchannán*, where, concerning the words of Deut 6:11, "And houses full of all good things, which thou didst not fill," the following is written: דרשו ר"זל אפילו קוחלי דחזירי אפילו כרמים נטועים ערלה הכל התיר להם וכן הותירו תורה שהתירו כל: האסורים ביוצאי מלחמה עד שבע שנים שכבשו חוץ מע"ז שלא התיר להם: that is, our Rabbis, of blessed memory, have taught that even the haunches of swine, and indeed also the foreskin of planted vineyards (that is, the grapes which grew in the new vineyards during the first three years, as may be seen in Lev 19:23), are to be understood as included therein, and that all of these things were permitted to them.

And thus the right of the Law entailed that all forbidden things were permitted to those who had gone to war, for up to seven years during which they had subdued the land, with the exception of idolatry, which was not allowed to them.

That it is permitted to those who go to war is evident from what follows immediately after, and the words read as follows: הרמב"ם ז"ל כתב בהלכות מלכים ומלחמותיהם, חלוצי צבא כשיכנסו בגבול הגוים מותר : להם לאכול נבלות וטרפות, או בשר חזיר אם הוא רעב ולא מצא מה יאכל אלא מאכלות אסורות ושותה יין נסך : that is, Rabbi Mosche bar Majemon has written in the tractate on kings and their wars (in his book *Jad chasaka fol. 289. col. 2. in the 8th chapter, number 1.*): when soldiers enter into the territories of the heathens, it is permitted to them to eat carrion and what has been torn apart (by wild animals), as well as pork, when they are hungry and can find nothing to eat but forbidden foods, and to drink heathen wine.

That this will also be permitted in the future is evident from the *Jalkut chadasch fol. 182. col. 3. numero 36.* under the title *Likkutim*, where the following is written: מה שאמרו שעתיד חזיר לחזור להתירו : that is, What they (namely the Rabbis) have said, that the pig will again be permitted (to eat), is for this reason: because it currently has only one sign (of cleanliness) and has split hooves, but in the future it will also chew its cud. *Abarbanel* teaches in his book *Rosch amana fol. 18. col. 2. in the 13th chapter* on this matter as follows: מפני שהתירו לישראל וגו' מפי : that is, Why is the pig called *Chasir*? (It is so named from *Chasar*, which means "to return") because the holy blessed God will give it back to the Israelites again, &c. The holy blessed God will permit it to the Israelites (to eat) for a time on account of the wars, just as He permitted it to them at the time when they had conquered the land (*Canaan*): as they (namely the Rabbis) have said that through the words (Deut 6:11) "And houses full of all good things," the hams of pigs are also included in the meaning; therefore they say that (God) will give it back (and permit it to be eaten). But in the *Midrash Tehillim* it is written at *fol. 57. col. 3.* on the words Ps 146:7, *Jehova mattir assurim*, which here mean: "The Lord looseth those who are bound (or imprisoned)," as follows: מהו מתיר אסורים יש אומרים כל הבהמה ונטמאת בעולם הזה מטהר אותה : that is, What do the words *mattir asurim* mean? There are some who say that the holy blessed God will in the future purify all animals that are unclean in this world (that is, in this present age). According to this, the words *Jehova mattir asurim* therefore mean as much as: the Lord permits the forbidden things.

Since the pigs are mentioned here, I must also point out that the prophet Daniel, according to the Talmud's teaching, is supposed to have purchased pigs for King Nebuchadnezzar in Egypt and brought them to Babylon, concerning which the following is written in the tractate Sanhedrin fol. 93, col. 1: אלו אנשים שנעשה להם מופת הוי אומר זה חנניה מישאל ועזריה. דניאל להיכא אזל אמר רב למיכרא נהרא רבא : בטבריא ושמואל אמר לאיתויי ביזרא דאספסתא. ורבי יוחנן אמר לאיתויי חזירי דאלכסנדריא של מצרים איני והניא תדוס הרופא אמר אין פרה וחזירה יוצאה מאלכסנדריא של מצרים שאין חותכין האם שלה בשביל שלא תלד. וזכירי אייתי בלא דעתהון That is: Who are those men to whom a miracle happened? Say, it was Ananias, Misael, and Azarias. Where then had Daniel gone (when his companions were thrown into the fiery furnace)? Rab said (he had gone away) to dig a great river through Tiberias. Samuel said he had fetched seed (of a certain herb) for fodder (for the cattle). Rabbi Jochanan said (he had traveled away) to bring

pigs from Alexandria, which is in Egypt. How so: have we not taught in the *Baraita* that Thodos the physician said that no cow or sow had ever come out of Alexandria, which is in Egypt, without its womb having been cut out so that it could not give birth. (To this the answer is:) he brought young pigs, so that they (namely the Egyptians) did not know about it, and thus he led them away secretly. Now if the pious and holy prophet Daniel dealt with pigs in such a manner, then they cannot possibly be such shameful and unclean animals as they are described and regarded by the Jews, for otherwise he would have had nothing to do with them. But this too is one of the Talmudic falsehoods, for Daniel was not employed for such purposes.

Thirty-first, they call us עובדי עבודה זרה *Ovede avoda sara*, that is, idolaters, or those who practice idolatry. In the book *Schéva tal*, at fol. 78, col. 4, as well as at fol. 80, col. 2, all peoples who are outside of Judaism are called *Ovede avoda sara*, that is, idolaters. And in the book *Nischmách* (or *Nischmas*) *chájim*, Rabbi Menasse ben Israel writes at fol. 47, col. 1, in the 17th chapter of the first part, as follows: ישראל נקראו עבדים למקום וכמו שלמר הכתוב כי לי כל בני ישראל עבדים ואומות העולם עובדי פסל: that is: The Israelites are called servants of God, as the Scripture (Lev 25:55) says: "For the children of Israel are my servants"; but the peoples of the world serve images and boast of idols, etc. In particular, however, we Christians are accused of idolatry, as can be seen in the book *Col bo*, in which the following is taught at fol. 104, col. 3, num. 96: חומץ מן הגוים אסור בהנאה: לפי שתחלתו יין נסך. וכל מגע וגו' שאינו עובד עבודה זרה אינו נאסר אלא בשתיה ואם נגע שלא בכוונה מותר אף בשתיה: חומץ מן הגוים אסור בהנאה: that is: Vinegar belonging to the *Gojim* (that is, Christians or heathens) is not permitted to be used for any benefit, because it was originally *jen nesch* (that is, libation wine, or wine that was offered to idols). And everything that a *Goi* (or heathen) touches, who does not practice idolatry, is forbidden only for drinking; but if he touches it without deliberate intent, it is also permitted for drinking. As for the Ishmaelites (or Turks), they do not commit idolatry; but the Christians are *Ovedé avoda sara*, that is, idolaters. Likewise, in the same place at fol. 108, col. 4, numero 97, under the title *Avoda sara*, it reads: הנוצרים עובדי עבודה זרה: that is: The Christians are *Ovedé avoda sara*, that is, idolatrous people, and the first day (of the week, namely Sunday) is their day of ruin, that is, their feast day. So also in the *Sepher Toledoth Adam vechavva*, in the first part, fol. 50, col. 1, it is taught: כתב הרמ"ב כי הנוצרים: that is: Rabbi Mosche bar Majemon has written that the Christians are *Ovedé avoda sara*, that is, idolatrous people, and that their wine is forbidden for drinking, but that deriving benefit from it is permitted. As for the aforementioned Rabbi Mosche bar Majemon, this is found in his book *Jad chahaka*, in the 11th chapter, §7, of the tractate *Avoda sara*, in the handwritten but not in the printed copies. He also teaches this in his commentary on the Mishnah of the Talmudic tractate *Avoda sara*, as can be seen at fol. 78, col. 3, in the Talmud printed at Amsterdam, in the following manner: דע שזאת האומה הנוצרים הטועים אחר ישו אפילו שהתורתם: משתנות כולם עובדי עבודה זרה: that is: Know that the people of the Christians, who err after Jesus, even though their religions differ, are nonetheless all *Ovedé avoda sara*. And in the *Jalkut Rubeni gadol*, it is reported at fol. 101, col. 1, in the Parashah Jethro: ע' שרים... כנגדם ע' משפחות שהעמים עובדים מינים: רבים של עז' הם משתפים השם עם אותם ע"ז כגון עשו וישמעאל. עשו אמר שהוא מאמין בה' וכן ישמעאל וזו: that is: There are seventy princes, and just as many families (or peoples in the world), half of whom serve many kinds of idols and associate God with those same idols, as Esau and Ishmael (that is,

the Christians and Turks) do. Esau says that he believes in the holy and blessed God, and Ishmael does likewise, etc.

The Jews claim that, because we worship Christ the Lord, we regard a mere human being as God, and thus commit idolatry. For this reason, *Rabbi Bechai* writes in his book *Cad hakkémach*, fol. 62, col. 2, on the words of Ps 124:1, “If the Lord had not been on our side, when men rose up against us,” in the following manner: אמר זה על מלכות אדום הרשעה הזכירם בלשון אדם על שם שהם עובדים אדם. וכן מה שאמר ישעיה חדלו לכם מן האדם ירמז לאומות אדום ויתנבא כי עתידה מלכות אדום לומר זה לזה חדלו לכם מן העבודה שהורגלתם בה לעבודת האדם שלא היה אלוה אלא אדם כשאר כל אדם אשר נשמה באפו כי במה נחשב הוא תוג’ that is: (King David) said this concerning the wicked Edomite kingdom (that is, Christendom), and he refers to them (namely, the Christians) by the word “men,” because they serve a man (that is, Christ). Likewise, what *Isaiah* said (*cap.* 2:22), “Cease therefore from man,” has a meaning directed at the Edomite (that is, Christian) faith, and the prophet prophesied that the Edomite kingdom (understand: the Christians) would say to one another: Cease from the service by which we have been accustomed to serve a man who was no God but a man like all other men, who had breath in his nostrils; for wherein is he to be accounted of? More on this subject can also be read in the old *Nizzáchon*, pages 80 and 81. *Abarbenel* likewise, in his book *Markèveth hammischneh*, fol. 110, col. 3, in the Parascha *Haasinu*, attacks the Christians and reproaches them for holding flesh and blood to be a God. And in the *Bensch-Book* it stands at fol. 23, col. 2: יהודי נוצרי ערבי בינה / לא תראית : גוף אין לו גם דם ובשר / ובידי אדם לא נמסר / דברי אדם לא נמסר / לאל כל תמונה / דרכיו משפט אל אמונה הללויה : גוף אין לו גם דם ובשר / ובידי אדם לא נמסר / דברי אדם לא נמסר / that is: O you Jew, Christian, and Arab! Consider that no image is to be seen of God. His ways are right. He is the faithful God, Hallelujah. He has no body, nor flesh and blood; and therefore He cannot be delivered into the hands of any man (as JESUS was delivered). This is the faith of the twelve tribes. Hallelujah.

The foolish and blind Jews ought, however, to consider that we regard Christ as God and worship Him not with respect to His human nature, but with respect to His divine nature, according to which He has been begotten of the Father from eternity. How then can they with any justification reproach us for worshipping a mere man?

Furthermore, the aforementioned *Rabbi Bechai* writes in the said book *Cad hakkemach fol. 20. col. 3.* on the words of Ps 42:2, “My soul thirsts for God, for the living God,” that it is said: כנגד מלכות אחר אדם שעוברין לאל אחר, that is, “Against the Edomite kingdom” (that is, the Christians) “who serve another God.” Thereupon he further remarks on the words of v. 4, “My tears are my food day and night, while they say to me daily: Where is now your God?” as follows: יאמר הנה מלכות אדם מתמדים עלי כל היום חרופים וגדופים כמתמדת הלחם יומם ולילה ואומרים לי איה אלהיך ואני היודע כי אלהינו חי ואלהיהם מת, that is, “He (King David) says: Behold, the Edomite kingdom” (that is, Christendom) “blasphemes and reviles me daily, day and night, as bread endures continually, and says to me: Where is your God? But I know that my God lives, whereas their God has died.” In like manner, Christ the Lord is also called a dead God in the little book *Schevet Jehuda fol. 77. col. 1.*, and the words there read as follows: שנת קע”ז תפשה השלטונא אשת פחת מון פורט כל היהודים אשר בטלושה הם ונשיהם ובניהם וגזרה עליהם שמד להפר ברית ולהחליף חי במת והעמידה אנשים לבד וטף וכל מי שהיה משש שנים ולמטה ניתן ביד הגלחים להטבילם בעד כרחם וגו’ *i.e.*, In the year 177 (that is, according to our reckoning, in the year of Christ 1417), the regent, the wife of the Duke of *Montfort*, had all the Jews in *Toulouse*, together with their wives

and children, taken into custody, and decreed a persecution against them, such that they were to annul the covenant (with God) and exchange the living (God) for the dead (God); she had the men set apart, but the small children, and all who were six years of age and younger, were given into the hands of the *Galláchim* (or priests) to be baptized against their will, etc.

Therefore it is written in the old *Nizzáchon*, p. 83, as follows: מה שאין הגוים יכולים להוציא לא ח"ת ולא עי"ן מגרונם י"א לפי שאינן מאטינין בחי עולמים : ועוד יש לומר שקללת דוד היתה זאת להם על שהם משתחווים לעצבים : 'ולצלמים שנ' ולא יהגו בגרונם כמו הם יהיו עושיהם וגו' : *That is to say:* That the *Goyim* (or Christians) cannot pronounce the letters *Cheth* and *Ayin* through their throats; this occurs, according to some, because they do not believe in the *Che olamim*, that is, in Him who lives eternally. Furthermore, it is also to be said that this comes to them from the curse which David pronounced against them, because they bow down before idols and images, as it is said (Ps 115:7): "And they do not speak through their throat. Those who make them are like them" (and they likewise cannot pronounce the said two letters). &c.

But how can the senseless Jews regard Christ as a dead God, seeing that He suffered and died not according to His divine nature but according to His human nature, as was prophesied in Isa 53, and since the Godhead can neither suffer nor die? Beyond the above, still more concerning the idolatry of which the Jews accuse the Christians can be read in Abarbanel's commentary on the prophet Habakkuk, cap. 2, fol. 272, col. 4, and in his book *Markéveth hammischne*, fol. 21, col. 1, in the *Parascha Vaethchannän*, and fol. 77, col. 2-3, in the *Parascha Távo*, as well as in the old *Nizzáchon*, p. 135.

We can see from all of this how frivolously the godless villain Rabbi Salman Zevi, in his Jewish Theriaca, in the second chapter, numero 31, fol. 14, col. 2, has denied the truth, as is his custom, when he reports that all Jewish legal scholars write that Christians are not idolatrous people, since they teach: גוים בזמן הזה לא עובדי עבודה זרה נינהו, that is, the *Gójim* are not idolatrous at this time. It is indeed true that this is written by the rabbis, and for this reason it is also read in Rabbi *Menáchem* of *Rekanat*'s commentary on the Five Books of Moses, fol. 203, col. 1, 2, in the *Parascha Reéh*: אמרו רז"ל גוים שבחוזה לארץ לא עובדי ע"ז הן, that is, our rabbis, of blessed memory, say that the *Gójim* who are outside the (promised) land are not idolatrous people. On the same matter, something equivalent is to be found in the book *Col bo*, fol. 104, col. 2, numero 96, under the title *Hilchóth* (or *Hilchos*) *jen nésech*, and in the Talmudic tractate *Avóda sára*, fol. 2, col. 1, in the *Tósephoth*, and fol. 81, col. 4, in Rabbi *Ascher*'s commentary, as well as in the *Sepher Tóledoth Adam vechávva*, fol. 158, under the title *Nathífschísa ásar, chélek chamischí*. This, however, is not to be understood as though they were declaring us free from all idolatry, for in the Talmudic tractate *Chóllin*, fol. 13, col. 2, from which all of this is taken, the words read as follows: אמר רבי חייא בר אבא אמר רבי יוחנן נכרים שבחוזה לארץ לא עובדי ע"ז הן אלא מנהג אבותיהן בידיהן, that is, Rabbi *Chija bar Abba* says that Rabbi *Jochanan* said that the foreigners who are found outside the land (of Israel) are not idolatrous, yet they follow the custom of their fathers. By which it is implied that they are indeed also idolatrous, yet do not commit idolatry as great as that which was practiced by their ancient forebears. This becomes still clearer from what the highly learned Mr. *Wülfer* has cited in his annotations on Rabbi Salman Zevi's Jewish Theriaca, p. 143, from the commentary on the book *Arba Turím*, which is called *Beth* (or *Bes*) *Joseph*, where the words read as follows: האידנא מותר וטעמו משום דלאו עובדי ע"ז

Otherwise the word *Achum* is also frequently taken for *Gójim*, and by it are generally understood those who are not Jews, as can be seen very often in the *Schylchan áruch* and elsewhere.

Thirty-fourth, they call us כלבים *Kelafim* or *Kelófim*, that is, dogs; but a single one כלב *Kélef*, that is, a dog. Hence Rabbi Lipmann begins the preface of his book *Sepher Nizzáchons* from Ps 3:2 and Ps 22:17 with these words: ‘מיני מינים, מרעים הקיפוני, בני מאמינים וכופרים צדוקים ונצרים, that is: “Ah, Lord, how very many are my enemies! They rise up against me. For dogs have surrounded me, and the company of evildoers has encircled me. Various kinds of heretics; children of believing people (that is, apostate Jews who have believing parents) and deniers (of God and of the divine law); Sadducees and Christians.” Rabbi Mosche de Mircádo likewise writes in his commentary on the Psalms, on the aforementioned words of Ps 22:17, “For dogs have surrounded me,” in the following manner: וטעם תארו למלכות זו בשם כלבים כי ידוע אם הרבה כלבים ירדפו אחרי איש אחד ויירא האיש מהם ויבקש לנוס לא יעזבוהו וידבקוהו אך אם ירצה להנצל יעמוד באכזריות לב לעיניהם ומיד יעזבוהו כן מלכות הזה כי כל חפצם ותאותם הוא שאעמוד לעםם ואעשה כמעשיהם ואז לא יבחו לנגדי כלבים ירדפו אחרי איש אחד ויירא האיש מהם ויבקש לנוס לא יעזבוהו וידבקוהו אך בעבור שאני אסור מנגדם ואברה מאורחותם על כן סבבני בגורותם, that is: “The reason why this kingdom (namely, the Christian one) is described by the name of dogs is this: because it is well known that when many dogs pursue a single man, and that man is afraid of them and seeks to flee, they will not leave him but will cling to him; but if he wishes to be freed from them, he must stand boldly before them, and then they will immediately leave him. So too does this kingdom behave; for all their desire and longing is directed toward having me stand among them and act according to their deeds, and then they will not bark against me through their decrees; but because I withdraw from them and flee from their ways, they therefore surround me.” Abarbenel likewise gives us this title in his book *Majene jeschúa*, fol. 5, col. 2, in the preface, where he notes that the Promised Land is at one time in the power of the Edomites, that is, the Christians, and at another time in the power of the Ishmaelites, or the Turks, and writes thereupon בָּלָם כְּלָבִים אֱלֹמִים, that is: “They are all dumb dogs.” We are likewise called dogs in the *Séfer hachájim* of Rabbi Chajim ben Bezaleel, in the first part, in the second chapter, §. 6.

Furthermore, in the Talmudic tractate *Megilla fol. 7. col. 2.*, concerning the words of Exod 12:16, **“And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you”** (that you shall assemble together on the same), **“No work shall be done on them, except that which every person must eat, that alone may be done for you”**, the following is taught: לָכֶם לֹא לְנִכְרִים לָכֶם וְלֹא לְכָלֵבִים, that is, (it says twice) “for you, and not for the *Nochrim* or foreigners; for you, and not for the dogs, shall the convocation be.” In Rabbi Moses bar Nachman’s commentary on the Five Books of Moses, at *fol. 50. col. 4.* in the *Parascha Bo*, where the same passage occurs, in place of the word *Nochrim* (foreigners), the word *Gojim* is read, and it stands there as follows: לָכֶם וְלֹא לְגוֹיִם לָכֶם וְלֹא לְכָלֵבִים, that is, “For you, and not for the *Gojim* (or Christians); for you, and not for the dogs.” This can also be read in Rabbi Solomon Jarchi’s commentary on the aforementioned words of Exod 12:16, in the old Venice edition. However, in the Five Books of Moses printed at Amsterdam, with the three Chaldean translations and the commentary of the aforementioned Rabbi Solomon, there stands only לָכֶם וְלֹא לְגוֹיִם, that is, “For you, and not for the *Gojim* or Christians,” and the words “for you, and not for the dogs” have been omitted out of fear.

Furthermore, in the *Jálkut Schimóni* on the Psalms, fol. 91. col. 1. numero* 628, concerning the words of Ps 4:8, “You gladden my heart at the time when they have much new wine and grain,” the following is read: מצות השפעת להם שלה בער”ה אנו שנצטוונו תר”ג מצות עא”כו שחשפיע לנו טובות לפיכך על שלוחן אנו שמחין שנ’ נתת שמחה בלבי תו’ רבי יהושע בן לוי אמר משל למלך שעשה סעודה והכניס את האורחין והושיבן על פתח פלטין עד שעה שיכנסו והיו רואין כלבים יוצאין ופיהם פטיונים וראשי פטומין וראשי עגלים והתחילו אומרים ומה כלבים אוכלים כל טוב כעודה עצמה מה היא כך האפיקורוסין ונמשלו לכלבים שנ’ והכלבים עזי נפש והרי הן בשלוה זו ישראל על אחת כמה וכמה that is, the Israelites say: if You (O God!) have provided the peoples of the world with rest (or prosperity) in this world, because they have observed the seven commandments (which were enjoined upon them to keep), how much more will You shower us, upon whom six hundred and thirteen commandments were enjoined, with good things. Therefore we rejoice on account of their prosperity, as it is said: “You gladden my heart,” etc. Rabbi Joshua ben Levi said: the matter is like a king who prepared a banquet and led the wandering people inside and seated them at the door of the palace until the time when they were to enter. There they saw dogs coming out, which had in their mouths quails, and heads of fattened cattle, as well as calves’ heads, and they began to say: if the dogs eat nothing but good things, what kind of a banquet must it be? Thus the Epicureans are compared to dogs, as it is said (Isa 56:11): “They are shameless dogs that are never satisfied.” Behold, these very ones find themselves in this prosperity; how much more, then, must things go well for the Israelites. This very same passage is also found in the *Medrasch Tillim*, fol. 6. col. 3., though somewhat altered, and there, in place of the words “thus the Epicureans are compared to dogs,” the following is read: ואומות העולם נמשלו ככלבים, that is, “and the peoples of the world are compared to dogs.” In the same manner, it is found in *Schemoth** (or *Schemos*) rabba, fol. 102. col. 4., in the ninth *Parascha*, that the godless are compared to dogs.

We can see from this, therefore, that the converted Samuel Friedrich Brenz stated the truth when he reports the following in the fourth chapter of his work *Der abgestreifte jüdische Schlangenberg*, p. 18 and 19: When a Christian detains a Jew too long, the Jew says, let the *Kelef chole* be, that is, let the dog be sick; and by this he means that one should not detain the Christian any longer but let him go; for the Jew regards the Christian as nothing other than a dog, and it is very common among them to call Christians *Kelobim*, that is, dogs. Likewise credible is what the same author reports shortly before this, on that very same p., when he writes: If the Christian stays a little while in the room (of the Jew), the Jew says: Let the *Kélef* schefen, that is, let the dog sit down. Thus I also have no doubt whatsoever that the converted Dieterich Schwab reported the plain truth in his work *Der jüdische Deckmantel*, in the first part, in the eighth chapter, p. 69, when he states that the Jews sometimes, upon seeing an old Christian walking by, are accustomed to say: See, what a *Tofeler nefêla* or *Kélef* he is, that is, what an old scoundrel or dog this one is. He also indicates in the same place that they use these words concerning a wealthy Christian: *Baavônos horábbim*, God have mercy, what an עוֹשֶׁר *óscher*, that is, what wealth the *Kélef* or dog has. That the Jews are such villains toward Christians is likewise attested by the converted Ernestus Ferdinand Heß, in the first part of his *Judengeissel*, in the fourth chapter, when he addresses them in the following manner: If you (Jews) do not wish to call him (the Christian) by his name, you say: the רֹשֶׁע *róscho*, that is, the godless villain, or the נְבִלָה *nefélô*, that is, the scoundrel, or קֶלֶב *kélef*, the dog, or רוֹצֵחַ *rozéach*, that is, the murderer. In sum, you know a hundred different ways to give us Christians shameful

names. When things go well for us Christians, you say בַּעֲוֹנוֹת הָרָבִים *baavônos horábbim*, the קְלָבִים *Kelôfim* have great מַזָּל *massal*, that is, on account of our sins the dogs have great good fortune.

Thirty-fifth, they call us חֲמוֹרִים *Chamórim*, that is, asses; and this is found in the second part of the Prague *Machsor*, fol. 39. col. 1., in the prayer which begins אֲתִי מִלְּבֹנוֹן כָּלָה *Itti millevanón cálla*, where they pray as follows: יגמול רק עמי חסד ויזכור אהבת נעורים ומהר לפדותי מבין חמורים מצפא ושלוחי: *that is, He (namely God) will show me pure mercy, and will remember the love of youth (that is, the love with which He loved Israel in former times), and will hasten to redeem me from among the asses through wholesome envoys and faithful messengers.* That the Christians are meant by this, however, is plainly to be seen from what follows shortly thereafter, where they continue to pray: חורקת שיניה פריץ חיות נוהם ולבו מכבד כלה לענות בקושי לשעבד עזרה כפך ובעול כבד אולי תחגור ותהיה חית ככלי אוֹבֵד *that is, The ravenous beast gnashes its teeth and growls; its heart (or mind) causes affliction, to torment the bride (that is, the Jewish people) and to hold her in hard servitude. It torments her with cruelty and with a heavy yoke. But shame shall be brought upon it, and it shall be like a vessel that is ruined and destroyed.*

Through *Periz hachajóth*, or the ravenous beast, Christendom is understood, as will be shown and proven in the immediately following Chapter 17. Likewise, in Abarbanel's commentary on Hos 4, fol. 230, col. 4, all peoples are compared to donkeys, and his words read as follows: הנה האומה הנבחרת מפני התורה האלהית אשר תשמור תזכה לחיי העולם הכא ר"ל שלא תמות נשמתם עם גופם כסוס כפרד ושאר הנבחרת מפני האומות הדומות להמור אבל כל ישראל יש להם חלק לעולם הבא *that is: Behold, the chosen people will, on account of the divine Law which it observes, be worthy of eternal life, that is, their soul will not die with their body, as happens to the horse, the mule, and the remaining animals, as well as to the remaining peoples who are like donkeys; rather, all Israelites will have a share in eternal life.* In the same manner, all *Nóchrim*, that is, foreigners (meaning those who are not Jews), are also called donkeys in the Talmudic tractate *Berachóth* (or *Beróchos*), fol. 25, col. 2.

The Jews must know that they are truly ignorant, coarse asses, seeing as they hold so many irrational and foolish doctrines. Their own Talmudic teachers, as learned as they were, already regarded themselves as asses, as may be read in the tractate *Schábbath*, fol. 112. col. 2., where it is written as follows: אמר רבי זירא אמר רבא בר זימונא אם ראשונים בני מלאכים אנו בני אנשים ואם ראשונים בני אנשים אמר רבי זירא אמר רבא בר זימונא אם ראשונים בני מלאכים אנו בני אנשים ואם ראשונים בני אנשים *that is: Rabbi Sira says that Rabba bar Simmúna said: If the people of former times were children of angels, then we are children of men. But if the people of former times were children of men, then we are like asses, not however like the ass of Rabbi Channína ben Dosa or of Rabbi Pinchas ben Jair (both of whom were mentioned above in Chapter 8, p. 421 and 422) but rather like the rest of the common asses. Since the Jews themselves confess that they are asses, it is only right to regard them as such, especially given that they pass judgment on matters of religion in so many ways like dumb asses. Indeed, because the Talmudic teachers already regarded themselves as asses in comparison to those who lived before them, since those earlier figures are said to have been far more intelligent than they were, the Jews of today, who consider themselves still far inferior in understanding to what the Talmudic teachers were, must be utterly dumb asses, as they demonstrate more than sufficiently in spiritual matters.*

Thirty-sixth, they call us חזירים *Chasirim*, that is, swine, and יערים *Chasire jearim*, that is, wild swine. The name *Chasirim* is found in the second part of the Prague *Machsor*, fol. 56 col. 1, under the title *Józer lejóm ríschon schel Pésach*, in the prayer that begins: על הרי בתר *Al hâre béter*, in which supplication is made for the extermination of four kinds of animals, namely bears, leopards, lions, and swine; and in the commentary thereon it is written as follows: הם ד' מלכויות דובים זה פרס, חזירים אדום that is: These (four kinds of animals) signify the four kingdoms (or monarchies). The bears signify Persia, the leopards Greece, the lions Babylon, but the swine Edom, that is, the Roman Empire, or the Christians. In the great *Jalkut Rubéni*, p. 10 col. 2, in the Parashah *Bereschîth*, the following is also read: דגוף נקרא לבוש אדם וז"ש כי ישראל נקרא אדם על שנפשו ירדה לו מאדם that is: The body is called the garment of man, and this is what is meant when it is said that an Israelite is called a man, because his soul has descended to him from the supreme Man; but the soul of the idolaters, which 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. In this same way Christendom is also called a swine, as will be demonstrated in the next following Chapter 17.

Thirty-seventh: they call us שקצים *Schekazim* (or *Schekózim*), that is, abominations or monsters; a single one, however, they call שקץ *Schékez*, that is, an abomination before which one ought to feel revulsion. I have heard this from them very often and have rebuked them for it; indeed, I myself have been called *Schékez* by some who did not know me. In particular, however, they call Christian children *Schekazim* or *Schekózim*, that is, abominations or monsters; hence it is written in the old *Nizzachon*, p. 148, as follows: כשטובלים השקצים (ר"ל הילדים) שלהם, that is: when they (meaning the Christians) baptize their *Schekazim*, that is, their monsters (namely their children) in the impure water, they say: *In Nomine Patris, Filii, & Spiritus Sancti, Amen*, that is, in the name of the Father, the Son, and the Holy Spirit, Amen. We see from this, therefore, that *Samuel Friedrich Brenz* in the fourth chapter of his work *Der abgestreifte Jüdische Schlangenalb*, p. 18, and *Dieterich Schwab* in his *Jüdischer Deckmantel*, in the first part, in the eighth chapter, p. 66, report the truth: the former notes that the Jews call a Christian boy שקץ *Schékez*, and a girl שקצה *Shikza* (which I myself have heard them say as *Schikzel*); and the latter indicates that they call Christian children *Mamserim*, that is, whorish children, or *Schekózim*, that is, monsters. Likewise, a Jew recently told me how a maidservant of a Christian had thrown a stone at him, and he did not hesitate to call her *Shikza*. Beyond this, the aforementioned *Dieterich Schwab* also writes in the passage cited that they customarily call a manservant or boy who is a Christian and who serves them on their Sabbath *Schabbas Schékez*, and a maidservant *Schabbas Schikza*, that is, a Sabbath monster.

From this we see once again how maliciously and deceitfully Rabbi Salman Zevi, in his Jewish serpent's skin, in the fourth chapter, number 7, claims that only a boy who runs about in the streets and refuses to learn anything, and thus also a Jewish boy, is called by that name, and that Christians, especially in this day and age, are not *Schekózim*. But if only children who refuse to learn are supposed to be called by that name, why then are young children who are being baptized, and who are not yet capable of learning or running about in the streets, called *Schekózim* in the cited passage of the old *Nizzáchon*? Indeed, why do they call grown Christians, who no longer attend schools and otherwise attend to their callings, by that name as well? The true reason, however, why they call us by this name is that they regard us as godless, impure, idolatrous, and wicked people, toward whom, as well as toward whose works, they are supposed to feel revulsion and abhorrence. But since they teach, albeit erroneously, that we are the children of Esau and are called *Edomites* by them, as has been shown above in this chapter, they act in this matter in direct contradiction to the Law of Moses, for it is written in Deut 23:7: "You shall not regard the Edomite as an abomination, for he is your brother." We, however, have far more reason to regard the Jews collectively as an abomination and to feel revulsion toward them, since they are such godless people, as has been described in the preceding chapters. Beyond this, it stands in their Talmud, in the tractate *Pesachim*, fol. 49, col. 2, concerning the *Idiots*, that is, Jews who have studied nothing: שקץ רמש ותועב ונשותיהן: שרץ ועל בנותיהן הוא אומר ארור שוכב עם כל בהמה that is, they are a *Schèkez*, that is, an abomination, and their wives are vermin; and of their daughters it is also said (Deut 27:21): "Cursed be he who lies with any beast." But the majority of Jews are *Idiots* and have not studied, and so they are also, for the most part, to be regarded as abominations for this reason.

Thirty-eighth, they sometimes refer to us in their books with the word אחרים *acherím*, that is, "others," and this occurs when they are reluctant to make explicit mention of Christians. An example of this is found in a small book printed in Amsterdam in the year 439 according to the Jewish reckoning, that is, in the year 1679 according to our reckoning, which is called *Sepher Minhágim*, according to which, fol. 10. col. 1., the moon is addressed as follows at each new moon: ברוך יוצריך ברוך עוסייך ברוך קוניך ברוך בוראיך כשם שאני מרקד כנגדך ואיני יכול ליגע בך כך אם ירקדו אחרים כנגדי לא ברוך יוצריך ברוך עוסייך ברוך קוניך ברוך בוראיך כשם שאני מרקד כנגדך ואיני יכול ליגע בך : that is, "Blessed be He who formed you, blessed be He who made you, blessed be He who possesses you, blessed be He who created you. Just as I leap toward you and cannot reach you, so when *acherím*, that is, others, leap toward me, they shall not be able to reach me. &c." In this same matter, the word *acherím* is also found in the Amsterdam Talmud in *Mafféchet Sopherím* fol. 14. col. 2., at the beginning of the twentieth chapter; but in many prayer books, the phrase כל אויבי *col ojeßái*, that is, "all my enemies," stands in its place, by which Christians are meant, since they regard them as their enemies, as has been demonstrated above in Chapter 15. And in the Talmudic tractate *Sanhédrin*, fol. 52. col. 2., the following is taught concerning the words of Lev 20:10, "A man (or: one) who commits adultery with another man's wife, who commits adultery with his neighbor's wife, shall surely be put to death": תנו רבנן איש פרט לקטן : אשר ינאף את אשת איש : that is, "Our rabbis teach: (by the word) 'a man,' the minor is excluded; (and by the words) 'who commits adultery with another man's wife,' the wife of a minor is excluded; (by the words) 'with his neighbor's wife,' the wife of the *acherím*, that is, of the others, is excluded." Who, however, is to be understood by *acherím* or "the others" is indicated by Rabbi Solomon Jarchi in his commentary thereon, when he explains it by the word *Gojim*, that

is, Gentiles or Christians; and the aforementioned Talmudic words convey the meaning that a Jew who lies with a Christian woman is not guilty of a capital offense and that this is not to be regarded as adultery, since Christians have no marriage, as is taught in Rabbi Solomon's commentary and in the Tosephoth thereon, a matter which has already been treated above on p. 432.

In addition to the above, they also commonly call a Christian *הָמָן צוֹרֵר יְהוּדִים* *Haman Zörer Jehūdīm*, that is, Haman the enemy of the Jews, as I myself have heard from them. Therefore the converted *Dieterich Schwab* writes in his *Jüdischer Deckmantel*, in the 8th chapter of the first part, p. 67, as follows: They also call a Christian, when they know that he is not well-disposed toward them, or is their enemy, *רֹשֶׁע* *rōsche*, that is, a villain (or godless person), and curse him with these words: A *פְּגִירָה* *pegira*, that is, a pestilence, would be quite *יָפָה* *jōfa*, that is, fitting or beautiful upon him; they also call him Haman, meaning thereby that the Christian ought to be hanged like Haman. *Samuel Friedrich Brenz* likewise points out the following on this matter in his *Jüdischer abgestreiffter Schlangenbalg*, in the third chapter, p. 12: If the magistrate does not accept the gift (which is offered to him) from the Jew, the Jew says, may *חֲלִי הַנֶּפֶל* *Chóli hannōfel*, that is, the severe (or falling) sickness, strike you down; or he wishes upon him that he be *הָרוּג* *hōrug*, that is, murdered; or he also says, *רֹשֶׁע צוֹרֵר יְהוּדִים* *Rōsche Zörer Jehūdīm*, that is, a godless oppressor of the Jews, and wishes that he should be hanged like Haman (of which one may read in Esth 7), and the Jews make very frequent use of this word, calling Christians Haman.

These words of *Samuel Friedrich Brentzen*, insofar as they concern the name Haman, are confirmed in the book *Emek hammélech*, fol. 36. col. 1, in the 62nd chapter, under the title *Schāar ōlam hattōhu*, where, under the name of the chief devil *Sammaēl* (which is also applied to Christendom, as will be seen in the immediately following 17th chapter), all Christians are called Haman, and the words there read as follows: *יוֹסֵף עוֹלָה קִנְיָה לְדָבָא עַל מְשִׁיחַ בֶּן יוֹסֵף הוּא יוֹסֵף בְּעֶצְמוֹ כְּמוֹ אִישׁ צֶמַח שָׁמוּ הוּא דָּוִד בְּעֶצְמוֹ וַיַּעֲזֹר קִנְיָת יִי צָבָאוֹת בְּלִבּוֹ עַל אִישׁ צָר וְאוֹיֵב הָמָן הָרַע הַזֶּה הוּא סַמָּאֵל הָרָשָׁע נָחַשׁ בְּרִיחַ עִם נֹקְבָא בִּישָׁא דִּילָה חֵיוִינָא חוֹתָא הַחוּפָּי וּמְכַסָּה בְּעֶרְלָתָם עַל בְּרִית קֹדֶשׁ בְּכַח וְשִׁפְחָה כִּי תִירוּשׁ גְּבִירְתָּהּ תַּחַת עֶבֶד כִּי יִמְלֹךְ וְזֶה סוּד זְכוּר יִי לְבִנֵּי אָדָם* that is: The name *יוֹסֵף* *Joseph* amounts (in numerical value) to *קִנְיָה* *Kinah* (which means zeal, namely 156), so as to point thereby to the Messiah the son of Joseph, who is Joseph himself, just as the man who is called *Zemach* (that is, Branch), of whom mention is made in Zech 6:12, is David himself. He will arouse in his heart the zeal of the LORD of Hosts against the adversarial and hostile man, the evil Haman, who is the godless *Sammaēl*, the crooked serpent, and against his evil wife, the godless *Lilith* (or *Lilis*), who conceal and cover the holy covenant with their foreskin, according to the mystery of the words of Prov 30:23: "And a maidservant, when she becomes heir to her mistress" (as also the words of v. 22): "A servant, when he becomes king." And this is the mystery of that which is written in Ps 137:7: "LORD, remember against the children of Edom the day of Jerusalem, those who said: Lay it bare, lay it bare (namely the city of Jerusalem) to its very foundation." The meaning of these words consists in this: that the Messiah the son of Joseph, who is to be the first Messiah, will, out of a divine zeal against the Edomites, that is, the Christians, who have done them every manner of harm and have persecuted them like Haman, wage a mighty war, concerning which war a more detailed account is to be found in the 14th chapter of the second part.

In particular, the high Christian potentates, such as emperors and kings, are reviled and despised by the malicious Jews, and are called by them:

First, *Májim Sedónim*, that is, “proud waters,” as is found in the *Selichôth* (or *Selichos*) printed at Prague, fol. 11, col. 2, in the prayer which begins *Jisraël ammechá techinna órechim*, under the title *Le jóm schéni*, where they pray as follows: חסדך יקדמנו אלהי עלינו ותחתונים טרם ישטפנו, the *hams* *hodonim*, that is: “Let Thy mercy, O Thou God of those above and those below, come before us, before the proud waters overwhelm us.” These words are expounded in the commentary thereon as follows: קדם ישטפנו מלכי האומות דמשילו לגלי ימא ההולכים בזדון ובכעס, that is: “Before the kings of the nations overwhelm us, who are compared to the waves of the sea, going about in pride and anger.” And this accords with what is written in *Bamidbar rabba*, fol. 173, col. 2, in the second *Parascha*, concerning the words of Song 8:7, “Many waters cannot quench love, neither can the floods overflow it,” where one reads: ונהרות לא ישטפוהו, that is: “The many waters signify nothing other than the idolaters, as it is said (Isa 17:12): ‘Woe to the multitude of many peoples!’ &c. (And the words:) ‘neither can the floods overflow it’ signify their kings and princes.”

Second, they are called *Málke ávla*, that is, kings of perversity (or unrighteousness), and this appears in the aforementioned *Selichôth*, fol. 56, col. 2., in a prayer that begins *Ech úchal lavó adécha*, where the words read as follows: איך טורפה מלכות עט דל עולם סגולה וארכה מלוכה: That is: How has the royal government been torn away from the realm of the people of the inheritance, and the rule of the kings of perversity endures so long, and they dwell in security and in joy; but I am in the midst of the *exilio*, or misery; &c. How has my God wounded me, and not bound up my pain: the children of *Edom* (that is, the Christians) are clothed with the mantle of my glory (that is, they hold the dominion which the Israelites possessed and which rightfully belonged to them). They eat honeycomb, milk, and honey, but I wither like grass.

In the booklet *Othiôth* (or *Otios*) *Rabbi Akkiva*, at fol. 9, column. 2. 3., the high rulers of Christendom are compared to wild beasts, and the following is written there: העולם הזה נמשל כלילה ומלכי אומות העולם משולים כחיות שהם רומשים ביער בתוך הלילה. וכיון שעלה עמוד השחר חוזרים כשם שכל החיות חוזרות ליערם ולמקומם כך כל מלכי הארץ וחזני תבל כיון שבא עליהם ע"ה ומלכות משיח חוזרים ליערם ולמקומם ויורדין מגדולתם ללילה: that is, This world is compared to the night, but the kings of the nations of the world are like wild beasts, which roam about in the forest in the middle of the night; but as soon as the dawn breaks, they go back again, just as all wild beasts return to their forest and to their place. So it is with all the kings of the earth and the princes of the world: when the world to come and the kingdom of the Messiah comes upon them, they go back into their forest and into their place, and lose their glory, and are turned to dust again; nor do they enter into eternal life, as it is said (Zech 14:9): And the Lord shall be King over all the earth.

In the book *Zerôr hammôr*, at fol. 125, col. 2, in the *Parascha Pinchas*, Christian kings are called goats, and there, concerning the word “he-goat” which is mentioned in Num 29:16, 19, 22, 25, &c., it is written that these same goats signify the kingdoms (or monarchies), and the following passage continues: וכן רמז חזיר לעשו מלך אדום שהוא איש שער ושעירים ירקדו שם והם עתידים להיות נעקרים מהעולם לפי

that is, thus the goat also carries a meaning referring to *Esau*, the *Edomite* (that is, Christian) king, who is an *Isch saïr*, that is, a devil-man (just as in Isa 13:21 the word *Seïrim* means devils, where it is said:) “And the devils shall leap (or spring, as it is rendered in the Judeo-German Hebrew translation) there.” These same (kings), however, will in the future be rooted out from the world, because they derive from the power of the ancient serpent, of which (Gen 3:14) it is written: “Upon thy belly shalt thou go.” The Emperor *Constantine the Great* is called, in the book *Májene jeschúa*, fol. 73, col. 4, in the eleventh *Májan*, in the fifth *Tamar*, רשע *raschú* or *roscho*, that is, a godless man; in the same manner the Emperor *Henry the Third* is also named in the old *Nizzáchon*, p. 41. In the Prague *Machsor*, however, in the first part, fol. 132, col. 1, in the prayer which begins: אלה אזכרה ונפשי וגו' *Elle eskerá, venáfschi &c.*, a certain Roman emperor is called בליעל עובד אלילים *Beliáal óved Elilím*, that is, an idolatrous scoundrel, and in col. 2 he is called בליעל *Beliáal*, that is, a scoundrel, three more times.

Since high potentates are mentioned here, we also want to take the occasion to examine what is supposed to be the reason that the Jews currently have no government and are subject to Christians and other peoples. On this matter it is written in the book *Avodáth* (or *Avódas*) *hakkódesch*, in the Third Part, which is called *Chélek hattachlith* (or *hattáchlis*), cap. 1. fol. 57. col. 3., on the words of Prov 30:21-23: “For three things the earth is disquieted, and for four which it cannot bear: a servant when he reigneth, and a fool when he is filled with meat; a hateful woman when she is married, and a handmaid that is heir to her mistress”; thus written: עושין ישראל עושין רצון אביהם שבשמים הם המלכים בארץ והכח ההוא לפניהם כעבד ואז כל האומות נכנעים אליהם כי כן היתה הכוונה בבריאה וזהו הם מלכים למעלה ולמטה וכשאין עושין רצון אביהם הנה הם נופלים ומשתעבדים לפני הכח ההוא והאומות הבאות מכחו שולטות בהם ונוטל חוסן השיפע הראוי לבא אליהם הרי הוא מלך והוא הנבל כי ישבע לחם והוא ותתו הידועה שמשעבדת הדרג' ראוי לכא אליהם הרי הוא מלך והוא הנבל כי ישבע לחם והוא ותתו הידועה שחיתה שפחה ועתה היא השפחה שיורשת גברתה. That is: hereby is indicated the well-known power of the nations (namely the spirits ruling over them, of which more will be treated in detail below in the 18th chapter of this first part): for when the Israelites do the will of their Father in heaven, they are the kings upon the earth, and that same power (of the nations) is before them like a servant; at that time all peoples are likewise subjected to them, inasmuch as this was the purpose of creation (that all peoples were to be subordinate to the Israelites), and they rule above (over the spirits) and below (over all men). But when they do not do the will of their Father, then they fall and are subjected to that same power, and those peoples who derive from that power rule over them, and that power takes away the influence which ought rightly to have come upon them: and behold, that same power rules and is the fool when it is filled with bread; its well-known wife, however, who was hated, is married, and she is the handmaid who becomes heir to her mistress. (Namely, this fool is to be understood as the chief devil *Sammael*, who in the book *Emek hammelech* fol. 130 col. 2, in the 11th chapter, under the title *Scháar réscha disêr anpin*, is called כסיל *Keßil*, that is, a fool.)

In the book *Maaréchet haēlahúth*, however, at fol. 134 on the second side, the subject treated is the impurity which the chief devil *Sammael* is said to have caused to fall upon Eve when he is supposed to have lain with her, and after which the following is read: מהזמא היא יעלו האומות לגדולה כי השרים הממונים עליהם מתפרנסים ממנה : ובהיות מעלה לאומות מצד הזהמא אז יהודים ישראל משועבדים תחתיהם ושולחן עם (That is: from that same impurity the nations rise to glory, for the princes who are set over them are nourished by it. Now when the nations are exalted by reason of

פִּיטֶר הִדְרֵשׁ עֲלֵינוּ שְׁקָרִים: ולא שת אל לבו שאחריתו עדי אובד that is: In the meantime there came against us the limping Epicurean, the *Meschúmmad* named Peter, and brought forth lies against us; but he did not take it to heart that his end would lead to ruin, that is, that he would go to hell and be damned. Likewise, in Abarbanel's commentary on Isa, fol. 54, col. 1, and in his book *Maschmía jeschúa*, fol. 18, col. 4, as well as in the little book *Schevet Jehúda*, fol. 45, col. 1, and fol. 77, col. 1, a convert is called a *Meschúmmad*. Rabbi Saadiah, however, teaches in his *Sépher haëmunóth vehadeóth* (or *haëmunos vehadeós*), fol. 29, col. 2, that even a person who in a single commandment consistently and deliberately disagrees with others is to be called a *Meschúmmad*, when he states: הממר הוא מי ששם לעצמו חוק לחלוק על מצוה אחת תמיד וקדמתינו קוראים אותו משומד (that is: A rebellious person is one who has made it his practice, or his rule, to be continually at odds with a single commandment; but our elders call such a person a *Meschúmmad*). The word *Meschúmmad* therefore signifies not only one who has entirely abandoned the Jewish religion and adopted another, but also one who is still a Jew yet acts contrary to the Jewish faith in one or more respects, as will be seen in what immediately follows.

Second, they call such persons מומרים *Mumárim*, that is, "Changed Ones," who have changed in their religion and faith and have fallen away from the faith; a single individual, however, is called מומר *Múmar*, that is, "a Changed One." For this reason, the converted *Samuel Friedrich Brenz* is called a *Múmar* more than a hundred times by the wicked scoundrel *Rabbi Salman Zevi* in his Jewish Theriac. This word, however, signifies in the Jewish books not only one who has entirely abandoned the Jewish faith and adopted another, but also one who is still a Jew yet acts contrary to the Jewish law in certain matters. Hence it is written in the Talmudic tractate *Horajóth* (or *Horajos*), fol. 11, col. 1, as follows: רבי יהודה אומר אף לובש: איזהו מומר אכל נבילות וטרפות שקצים ורמשים ושטה יין נסך. (that is: Who is a *Mumar*? One who has eaten of animals that died on their own, and of torn animals, of abominations, and of creeping things, and has drunk libation wine, or pagan wine. *Rabbi Jehuda* says that one who puts on a garment of linen and wool is also a *Múmar*.) Likewise, in the Talmudic tractate *Avóda sára*, fol. 26, col. 2, in the *Tosephóth*, a *Meschúmmad* is described in such a manner that it is evident from this that both words carry the same meaning. Concerning the word *Múmar*, however, more may be read in the Talmudic tractate *Chóllin*, fol. 4, col. 2, and fol. 5, col. 1.

Third, they are called מלשינים *Malschinim*, that is, slanderers, and the Jews have a special prayer called ברכת המינים *Bircháth* (or *Birchas*) *hamminim*, that is, the prayer against the heretics, which is directed against apostate Jews as well as all Christians, and which begins as follows: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו וגו' that is, And the *Malschinim*, that is, slanderers, shall have no hope (of salvation), and all *Minim*, that is, heretics (in place of which some copies have זדים *Sédim*, that is, the arrogant) must perish in an instant, etc. In the old prayer books, however, the word *Meschummadim* is read in place of *Malschinim*, as will be reported in greater detail below in the second chapter of the second part; and the converts are called *Malschinim*, that is, slanderers, for this reason: that they are generally accustomed to revealing the secrets and wicked deeds of the Jews.

As for the names *Minim*, that is, heretics, *Copherim*, that is, deniers, and *Epicurusim*, that is, Epicureans, mention of which was made in the preceding section, these are applied to all Christians, whether they were born and raised in the Christian religion or converted to it. Converts are also

otherwise called *Móferim*, that is, traitors, though a single individual is called *Mófer*. But let this suffice on this subject.

Chapter XVII.

In which it is shown how the Jews are accustomed to designating the whole of Christendom.

Just as the Jews give Christians various names, as was indicated in the preceding chapter, so too is Christendom called by them in various ways, and they name it: first, *Malchûth Rómi* (or *Málchus*) *Rómi*, that is, the Roman Empire, or simply *Rómi*, that is, Rome. The name *Malchûth Rómi* is found in Rabbi David Kimchi's commentary on the words of Joel 3:19, **Egypt shall be desolate, and Edom a desolate wilderness**, with these words: זכר מצרים ואדום מצרים בעבור ישמעאלים ואדום בעבור מלכות רומי ואלה שתי האומות הנה הגבורת זה ימים רבים ותהייה עד עת הגאולה היא חיותא רביעאה כמראות דניאל וזכר מצרים בעבור ישמעאלים כי אשת ישמעאל היתה מצרית שנ' ותקה לו אמו אשה מארץ מצרים וכן אמנו הגר המצרית לפיכך יחס האומה הזאת למצרים. וזכר אדום בעבור מלכות רומי וגו' ואמר זה בעבור כי מלכות רומי רובם אדומים ואף על פי שנתערבו בהם עמים רבים כמו שנתערבו שנתערבו גם כן במלכות ישמעאלים נקראים על העיקר (that is, he, the prophet) makes mention of Egypt and *Edom*; and he mentions Egypt on account of the Ishmaelites (that is, the Turks), and *Edom* on account of the Roman Empire: and behold, the two peoples (namely the Christians and the Turks) have now held the upper hand for a long time, and will retain it until the time of redemption. They are also the fourth beast in the vision of *Daniel* (of which mention is made in Dan 7:7). He mentions Egypt on account of the Ishmaelites, for Ishmael's wife was of Egyptian origin, as is said in Gen 21:21: "And his mother took him a wife out of the land of Egypt." Likewise, his mother Hagar was from Egypt (as may be read in Gen 16:3); for this reason he attributed this people to the land of Egypt. He also makes mention of *Edom* on account of the Roman Empire, etc., and says this because the majority of the Roman Empire are Edomites, even though many peoples have been mingled among them, just as many have also been mingled into the Ishmaelite Empire, yet they are nonetheless called by that name according to the greater part. These are the words of Rabbi David Kimchi. We thus see here clearly that the Roman Empire is called *Edom*. Since *Edom* signifies all of Christendom, as is to be found in what immediately follows, it necessarily follows that by the Roman Empire all of Christendom is to be understood: as indeed all Christians are called Romans by the Jews, as was indicated in the preceding Chapter 16, at pages 632 and 633, under the second name they give to Christians.

Concerning the name *Rómi*, which signifies the city of Rome, it is sometimes taken to mean the entire Roman Empire, indeed the whole of Christendom, in which sense it is found in the book *Maschmia jeschua fol. 13. col. 2.*, where *Abarbenel* writes that those from Egypt, Assyria, and all lands toward the east will convert to GOD, but the Edomites (that is, the Christians), who are the Jews' worst enemies, will not be deemed so worthy, and it follows thereupon: וכבר ראה זה דניאל במראה הראשונה: בדברו על החיה הרביעית היא רומי שנ' חזה הוית מן קל מליא רברביא די קרנא ממללא חזה הוית עד that is, Daniel had already seen this in the first vision, when he speaks (*cap. 7:11*) of the fourth beast, namely Rome (that is, the Roman Empire): I beheld, because of the great words which the horn spoke; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. The aforementioned *Abarbenel* also writes thus in

his commentary on *Isa 35, fol. 54. col. 3.*: מכל מסכימים מסכימים אל האמת מכל צד שרומי היא ארץ אדום : that is, (Our Rabbis) of blessed memory agree with one another on all sides in this truth, that Rome signifies the Edomite land (namely, Christendom), because the descendants of Esau inherited it and have ruled therein. In the book *Zéda ledérech*, it is likewise taught at *fol. 17. col. 4.* in the Parascha *Toledoth*: עשו היה נמשל לחזיר שנ' יכרסמנה חזיר מיער : כו' וא"ת מנא ליה דיכרסמנה חזיר מיער נאמר על עשו ולא על אומה אחרת וי"ל לפי שהעי"ן של מיער היא תלויה והוא עשו : that is, Esau was compared to a swine, as it is said in Ps 80:14: A wild boar out of the wood shall root it up, etc. And if you wish to ask, from where does he derive this, that the words "A wild boar out of the wood shall root it up" are said of Esau (that is, the Christians) and not of another people? I answer: because the letter Ayin in the word מיער *mijaar* is suspended above, and רמי *Romi*, that is, Rome, remains. Rome, however, is the Empire of Esau, as it is written (Gen 27:39): Thy dwelling shall be of the fatness of the earth.

Because the Jews understand by the word Rome all of Christendom, they also call their present *Exilium* or misery גלות רומי *Galúth Romi* (or *Gólus*) *Romi*, that is, the Roman misery. For this reason it is written in the book *Sévach Pésach fol. 59. col. 2.* as follows: : על גלות אדום הארוך הזה אמר עד : that is, Concerning this long-enduring Edomite misery, (King David, Ps 118:13) said: You have thrust me hard so that I should fall, that is, no thrust closer to falling and to complete ruin has befallen me than in the *Galúth Rómi*, that is, in the Roman misery. On this matter one may also consult Abarbanel's commentary on Obadiah, *fol. 256. col. 1.*

Since it was mentioned shortly before that the city of Rome is called *Romi* by the Jews in the Hebrew language, I must here provide some account of this and other names given to it in the Jewish books. The name רומי *Romi*, for which רומא *Roma* is also found, is read in many places, as is clearly to be seen from what follows. As to why Rome was so named, it is written in the cited passage from *Schir haschirim rábba fol. 254. col. 2.* in the *Commentario Mattenáth* (or *Máttenas*) *Kehúnna* as follows: : היו קורין אותן שני צריפין חמי בבלון על שם שלום שלהם קיים על די בלילת מי : that is, Those two huts were called *Róma Babylon Rom* (from *Rum*, which signifies a height, and *Balal*, that is, to mix), because their *Rum* or height was made lasting (or durable) through *belilath* (or *belilas*) *Mophrat*, that is, through the mixing of the waters of the Euphrates with other water, and did not again, as before, collapse into a heap; of which mixing more will follow.

Furthermore, it is also called בצרה *Bozra*, which was the name of the capital city in the land of *Edom*, as can be seen in *Isa 34:6* and in *Aben Ezra's* commentary thereon, and in *Amos 1:12*, as well as in Rabbi David *Kimchi's* commentary on *Isa 63:1*. That it is called by this name, however, is to be seen in *Abarbanel's* commentary on *Isaiah, fol. 90, col. 3*, on the words of *cap. 63:1*, "**Who is this that comes from Edom, with sprinkled (or moistened) garments from Bozra?**", where he writes on this passage as follows: בעבור שייעד הנביא הגאולה העתידה כמו שזכר נא להודיע שקודם זה כולו שזכר יהיה חרבן אדום כנזכר והוא כמו שזכרתי למעלה מלכות הנצרים בעלי דת ישו ועל זה נשא הנביא משלו כאלו ראה גבור חיל בא מאדום ושאל הנביא מי הוא זה ואיזה הוא הבא מאדום חמוץ בגדים כלומר שנגדין אדומים בדם ההרג שעשה בבצרה שהיא : that is, "**Since the prophet has promised the future redemption, as has been stated, he now comes to make known that before all of this of which he has spoken, the desolation of Edom must necessarily precede it, that is, as I have reported above, the kingdom**

of the Christians, who are devoted to the religion of Jesus. For this reason the prophet begins his discourse as though he had seen a valiant hero coming from Edom, and asks: who is this that comes from Edom, sprinkled upon his garments? that is, whose garments are red with the blood of the many slain who were killed in Bozra, that is, in Rome, the capital city of the Edomite kingdom.” The same author also writes in his aforementioned commentary on *Isaiah*, fol. 53, col. 1, on *cap.* 34:6: בצרה היא הכרך הגדול שברומי: that is, “**Bozra is the great city of Rome, or the great city which is in the Roman Empire, for Romi sometimes signifies the Roman Empire.**” And in his commentary on *Jeremiah* he teaches at fol. 147, col. 3, on the words of *cap.* 49:13, “**Bozra shall become a desolation, a reproach, a waste, and a curse,**” in the following manner: בצרה הנזכרת כאן היא רומה. כמו שתרגם יונתן כי בארץ אדום לא היתה עיר שנקרא בצרה אלא במואב כמו שנזכר למעלה ועל קריות. ועל בצרה על כל ערי ארץ מואב אבל בארץ אדום לא היתה בצרה אלא רומי שנקראת כן בדברי ישיעיה בפרשת קרבו גוים לשמוע ומדברי ירמיהו כאן וזה להיותה עיר בצורה ומזולת בשמים וגו': that is, **(The city) Bozra of which mention is made here is Rome, as Jonathan has interpreted it in his Chaldean translation, for in the land of Edom** there was no city called Bozra, but rather in the land of Moab, as the prophet (*Jeremiah*) said above (in *cap.* 48:24): Kerioth, Bozra, and over all the cities of the land of Moab. But in the land of Edom there was no Bozra except Rome, which is called by this name in the words of *Isaiah*, in the Parashah “Come near, ye nations, to hear” (that is, Isa 34:1, 6) and here in the words of *Jeremiah* in this manner, and indeed for the reason that it is a עיר בצורה *Ir bezúra*, that is, a fortified city, and rules over the nations. Precisely the same is also to be found in his book *Maschmia jeschúa*, fol. 17, col. 4, and fol. 32, col. 4, and fol. 59, col. 1.

However, Rabbi David Kimchi does not agree with Abarbanel, who teaches that there was no city in Edom called Bozra; for in *Pocokii Notis miscellaneis*, at page 335, one reads that in the handwritten copy of Rabbi David Kimchi's commentary on Isa 36:1, the following is written: בצרה היתה עיר גדולה לאדום לפיכך כנה רומי בשם בצרה that is, *Bozra was a great city in Edom; therefore he (namely the prophet) called Rome by the name Bozra.* Likewise, at page 327 in the aforementioned *Notis*, one can see that in the said handwritten commentary of Kimchi on Isa 34:1, the following is read: פרשה זו עתידה היא על חרבן רומי ואחר כן זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בצרה כמו שהיתה בצרה that is, *this Parashah will yet come to pass in the future (or be fulfilled), and it treats of the destruction of the city of Rome. After this, he (namely the prophet) makes mention of the redemption of Israel up to (the words of chap. 36:1) “And it came to pass in the fourteenth year.” He called that city (Rome) Bozra, just as Bozra was a great city in the land of Edom. Moreover, the Roman Empire consists for the most part of Edomites, who have adopted the religion of the Nazarene (that is, of Christ).*

Furthermore, it is called גדול שברומי כרך *Kerách gadól scheberómi*, that is, the great city which is in the Roman Empire, as can be seen in Abarbanel's commentary on Isa 63:6, fol. 90, col. 4, where he writes as follows: כי רבי ישמעאל אומר שלוש מלחמות של מהומה עתידין בני ישמעאל לעשות באחרית הימים שנ' כי מפני חרבות נדדו אחת בשדה שנ' מפני חרב נטושה ואחת בים שנ' ומפני קשת דרוכה ואחת בדרך גדול שברומי שהיא *that is, Rabbi Ishmael says: the children of Ishmael will wage three tumultuous wars in the last days, as it is said (Isa 21:15): For they flee from the sword. The first will be on land, as it is said (ibid.): Before the drawn sword.*

The sword. The second will be on the sea, as is also said there: “Before the drawn bow.” The third, however, will be in *Kerách gadól scheberómi*, that is, in the great city which is in the Roman Empire, as is likewise said there: “And before the heavy war”; and from there (namely from Rome) the Messiah, the Son of David, will come forth. She is also called by this name in the Talmudic tractate *Pesachim*, fol. 118, col. 2. And in Rabbi *Bechai*’s commentary on the Five Books of Moses, fol. 76, col. 2, in the Parashah *Bo el Paróh*, one reads: רבי אבא בר כהנא אומר חשך ואפלה שמשו במצרים אבל תהו : that is, Rabbi *Abba bar Cáhana* says: Darkness and gloom served in Egypt, but waste and desolation have not served in this world; yet they will serve in *Kerách gadól scheberómi*, that is, in the great city which is in the Roman Empire, as is said (Isa 34:11): “For He will stretch over it the line of waste and the plumb line of desolation.” So too it stands in *Abarbanel*’s book *Maschmia jeschúa*, fol. 17, col. 3, where something is said concerning the great bloodshed that will occur at the time of the Messiah, and it continues: הכר שזה לא בלבד יהיה במקום המלחמה אבל גם בבצרה שהיא כרך הגדול שברומי יהיה כן : that is, (the prophet) also declares that this will be not only in the place of war, but also in *Bozra*, which is the great city of the Roman Empire. In the aforementioned *Abarbanel*’s commentary on the prophet Ezekiel, fol. 202, col. 1, she is also called הגדול שבאדום הכרך, that is, the great city which is in *Edom*, and the words there read as follows: הר שעיר הוא הכרך הגדול שבאדום הנקרא רומי : that is, Mount *Seir* is the great city in *Edom* which is called *Rome*. In *Echa rábba* she is furthermore called, at fol. 303, col. 4, כרך גדול של צור, *Kerách gadól schel zor*, that is, the great city *Zor*.

Furthermore, it is called כרכא רבא דעשו *Kerákka rábba de-Esau*, that is, the great city of *Esau*; for this reason Rabbi *Solomon Jarchi* interprets the words of Obad 1:21, “the mountain of Esau,” by means of כרכא רבא דעשו *Kerákka rábba de-Esau*, that is, the great city of *Esau*, as it indeed stands in *Jonathan*’s Chaldean translation and is repeated in Rabbi *David Kimchi*’s commentary.

It is also called מצריאל *Mágdíel*, which word is read in Gen 36:43, where it is written: “The chief Magdiel, the chief Iram,” concerning which Rabbi *Solomon Jarchi* reports in his commentary: זה רומי, that is, this is *Rome*. Rabbi *Moses bar Nachman* likewise agrees with this in his commentary on the Five Books of Moses, where at fol. 32, col. 1, at the end of the Parashah *Vajischlach*, he expresses himself as follows: מגדאל ורומי שנ’ אלוף מגדאל אלוף עירם : that is, Magdiel is Rome, as it is said: “The chief Magdiel, the chief Iram.” Rabbi *Bechai* likewise teaches this in his commentary on the Five Books of Moses, fol. 46, col. 2, in the aforementioned Parashah, on the cited words: כאן רומי על רומי הוליד אלוף העשירי אלוף מגדיאל שהוא רומי על רומי, that is, he (namely Moses) has here made mention of the tenth chief, the chief Magdiel, which bears a signification pointing to Rome. And at col. 1 of the same place he writes: מגדיאל זה רומי, that is, Magdiel is Rome. The same is also to be read in *Abarbanel*’s commentary on Isa 35, fol. 54, col. 2.

Beyond the above, she is also called עירם *Iram*, which name, as has already been indicated, appears in Gen 36:43; and it is taught concerning this in the Chapters of Rabbi *Eliezer*, in the 38th chapter, that after Jacob and Esau had come to an agreement with one another regarding the inheritance, Esau had departed, and it follows thereupon: ובשכר שפינה את כל כליו בשביל יעקב אחיו נתן לו מאה מדינות : that is, And because he (namely Esau) emptied out all his vessels on account of Jacob, He (God) gave him a hundred provinces, as it is said: The prince Magdiel, the prince Iram, that is, Rome.

Furthermore, it is also called הר עשו *Har Esau*, that is, the Mountain of Esau, or הר שעיר *Seir*, that is, the Mountain of Seir. Concerning the name *Har Esau*, one reads in the last verse of the prophet Obadiah: “And saviors shall come up on Mount Zion to judge the Mountain of Esau” (Obad 1:21); and the Chaldean interpreter Jonathan understands by the Mountain of Esau כרכא דעשו *Kerakka de-Esau*, that is, the city of Esau; just as Rabbi Solomon Jarchi also explains it in his commentary thereon as כרכא רבא דעשו *Kerakka rabba de-Esau*, that is, the great city of Esau, by which the city of Rome is understood, as has been indicated shortly before. So too in Abarbanel’s commentary on Isa 35, fol. 53, col. 4, one reads: הר עשו הוא רומי, that is, the Mountain of Esau signifies Rome. As for the name *Har Seir*, the aforementioned Abarbanel writes about it in his commentary on Ezek 35, fol. 202, col. 1, as follows: כבר תרגם יונתן שהר שעיר הוא הכרך הגדול שבאדום הנקרא רומי, that is, Jonathan has already rendered it in his Chaldean translation that Har Seir, that is, the Mountain of Seir, is the great city in Edom which is called Rome. This is also to be found in his book *Maschmia jeschua*, fol. 43, col. 4, in precisely the same words, except that in place of רומי *Romi*, Rome, one reads there רומי הרשעה *Romi harescha’a*, that is, godless Rome. And in his commentary on Obadiah, fol. 256, col. 4, he teaches the following: יונתן תרגם כל הר שעיר הכתוב בנבואות כרכא רבה דעשו והוא האמת בלי ספק, that is, *Jonathan* has everywhere rendered the words “Mountain of Seir,” wherever they stand written in the prophecies, by the words “the great city of Esau,” and it is without doubt true that this is Rome, the princess of the provinces, which is in the power of the children of Edom (that is, of the Christians), who are descended from the seed of Esau.

Furthermore, it is also called Nineveh, and it stands in the little book called *Sepher Serubábel* that *Serubábel* spoke thus: ותשאני רוח בין השמים ובין הארץ ותביאני בנינה עיר הדמים וגו': ואשאל לאיש מה שם: that is, “And a wind carried me away between heaven and earth, and brought me to Nineveh, the city of blood, etc. And I asked the man (namely the angel *Metátron*, who spoke with me) what this place was called; and he said to me: this is great Rome.” In what follows thereafter, one reads further thus: הכרך הזה הוא נינה עיר הדמים והיא רומה רבתא: that is, “This city is Nineveh, the city of blood, and it is great Rome.”

Finally, it is also called רומי הרשעה *Romi harescháa*, that is, godless Rome, or רומי חייבת *Romi chajéveth*, that is, wicked Rome. The name *Romi harescháa* is found in the book *Pesikta rábbetha* (or *rábbesa*) fol. 63. col. 1., where, concerning the words of Isa 61:10, שוש אשיש *Sus asís*, that is, “I will rejoicing rejoice,” that is, “I will greatly rejoice,” the following is written: שוש בימות המשיח אשיש: that is, (the word) *Sus* (means, I will rejoice) in the days of the Messiah, (but the word *asís* means) I will rejoice over the fall of *Romi harescháa*, that is, of godless Rome. And in the book *Cad hakkemách*, concerning the words of Isa 33:23, “Your ropes have become slack,” the following is read: זה נאמר על רומי הרשעה: that is, “This is said of godless Rome.” It is likewise called by this name in the book *Májene jeschúa* fol. 52. col. 3., in the ninth *Máján*, in the second *Támár*, and in the Prague *Machsor*, in the first part fol. 34. col. 2., in the commentary; but in the book *Emek hammelech* it is called fol. 49. col. 4. three times, and fol. 40. col. 1. four times גפ”ם הרשעה, “godless Gapim,” and the word גפ”ם *Gapim* signifies, through the transposition of letters according to the alphabet *Athbasch* already mentioned several times, as much as רומי *Romi*, that is, Rome. As for the name *Rómi chajéveth*, it appears in the Talmudic tractate *Avóda sára*, fol. 2. col. 2., where, concerning the words of Dan 7:23, “It shall devour the whole earth, and shall tread it

down, and break it in pieces,” the following is stated: אָמַר רַבִּי יוֹחָנָן זֶה רוֹמֵי חַיִּיבַת שְׁטַבְעָה יֵצֵא בְּכָל הָעוֹלָם, that is, “This is wicked Rome, whose fame goes throughout the whole world.” And Rabbi *Salomon Jarchi* writes in his commentary on this passage: רומי חייבת רומי הרשעה תרגומו של רשעה חייבת: that is, *Romi chajéveth* means godless Rome, for in the Chaldean language *chajéveth* means godless. In the book *Maschmia jeschúa*, at fol. 82. col. 4., the words of the Chaldean translation of Ps 108:11 are cited, where Rome is called in Chaldean רשעה דרומי כרכא *Kerákka de-Ròmi raschia*, that is, “the godless city of Rome”; however, in the great Basel Bible, the word תקיפא *takkifa*, that is, “mighty,” has been substituted for רשעה *raschia*, that is, “godless,” out of fear of the Christians.

Since mention is made here of the city of Rome, I must also indicate what the Jews teach concerning its origin, and the following is found on this subject in the Talmudic *Tractate Sanhedrin fol. 21. col. 2.*: א”ר יצחק בשעה שנשא שלמה את בת פרעה ירד גבריאל ונעץ קנה בים והעלה שירטון ועליו נבנה כרך: that is, Rabbi *Isaac* said: at that same time in which *Solomon* had married Pharaoh’s daughter, the angel *Gabriel* came down and drove a reed or cane into the sea, which caused silt to rise up (and so much earth to emerge from the water that a land was formed from it), upon which the great city of Rome was built. This is also to be found in the Talmudic *Tractate Schábbath fol. 56. col. 2.*, where, however, the word Rome is omitted. On this subject, something nearly identical is also written in *Schir haschirim rabba fol. 254. col. 2.*, and the words read as follows: א”ר לוי יום שנתחתן שלמה לבת פרעה נכה ירד מיכאל השר הגדול מן השמים ונעץ קנה גדול בים ועלה לחלוחית מיכן ומיכן ועשו אותו כחורש והוא היה מקומה של רומי. יום שהעמיד ירבעם בן נבט ב’ עגלי זהב נבנו ב’ צריפין ברומי והיו בניין להו ואינון נפלין בניין להו ונפלין. הוה תמן גבר סב ושמה אבא קולון אמר לון אי לית אתון מטיין מייא מנהר פרת וגבלין בהדי טינא ובניין להון לית אינון קיימין אמרו ליה מואן עביד כן אמר לון אנא עבד גרמיה שפאי דחמר הוה עליל לקריתא ונפק לקריתא עלל למדינה ונפק למדינה עד זמן דאתא לתמן כיון דמטא לתמן אזל ואמטי מייא מן פרת וגבלין בטינה ובנון : that is, Rabbi *Levi* said: on that same day on which *Solomon* had taken the daughter of Pharaoh *Necho* as his wife, *Michael*, the great Prince, came down from heaven and drove a great reed into the sea, and a moisture (or a moist clay) rose up on all sides along it, so that it became like a forest; and that place was the site of Rome (where this city was subsequently built). On that same day on which *Jeroboam*, the son of *Nebat*, erected the two golden calves (mentioned in 1 Kgs 12:28-29), two huts were built in Rome (that is, in that place where the city of Rome was afterwards built), which, however, soon fell down again; and when they were built up again, they collapsed once more in a heap. Now there was an old man there by the name of *Abba Kolon*, who said to them: if you do not bring water here from the river *Euphrates* and mix it with this clay, and build them up in such a manner, they will not stand. Then they said to him: who will do this (and bring us water from that river)? He replied: I will do it. He went off accordingly and disguised himself as a wine merchant, and traveled from one city to another and from one region to another, until he arrived there (at the river *Euphrates*); there he took water from the *Euphrates* and brought it to them, and they mixed it with the clay and built those huts up again, and they stood firm. From that time on, people were accustomed to say: any land in which *Abba Kolon* is not present shall not be called a land; and they called that place רומי בבלון *Roma Babylon*. It is likewise read in the Jerusalem Talmud, in the Tractate *Avoda sara*, in the first chapter, that on that same day on which *Jeroboam* erected the two calves, *Romulus* and *Remus* came and built two huts in Rome. And in the *Midrash Tillim* it is written on this subject at fol. 11. col. 1. concerning Ps 10 as follows: חמוס ורומלוס מתה אמם הזאבה גדמנה והניקתם:

that is, after the mother of *Remus* and *Romulus* had died, a she-wolf came to them and suckled them, and they set out (after they had grown up) and built two great huts in Rome. In the aforementioned Talmudic Tractate *Schabbath*, however, only one hut is mentioned at *fol. 56. col. 2*. We see, therefore, from the foregoing that the sin which *Solomon* committed by taking a heathen wife, as well as the idolatry instituted by *Jeroboam*, are supposed, according to Jewish teaching, to have been the cause of Rome being built. We must, however, return again to the names of Christendom.

Second, Christendom is called מלכות רביעית *Malchuth reviiith* (or *Malchus reviiis*), that is, the fourth kingdom; hence in the book *Nezach Jisraël*, *fol. 59. col. 2.*, in the 52nd chapter, one reads as follows: הרי ראה דניאל מלכות בבל של זהב מלכות מדי כסף מלכות יון נחושת וראה מלכות רביעית פרזלא, that is: Behold, Daniel saw the Babylonian kingdom of gold, the Median kingdom of silver, the Greek kingdom of bronze, but the *Malchuth reviiith*, or fourth kingdom, he saw as iron. And so it is likewise called in the same place at *fol. 26. col. 1.*, at the beginning of the sixteenth chapter. And in the 25th chapter, *fol. 38. col. 3.*, it is stated: מלכות רביעית היא מלכות אדום, that is: The fourth kingdom is the Edomite kingdom. On this matter one may also consult *Bechai's* commentary on the five books of Moses, *fol. 46. col. 2.*, in the *Parascha Vajischlach*, and in the book *Nes Mizva*, which is printed at the back of the book *Or chadasch*, *fol. 56. column. 2.*; and this is found frequently in the *Jalkut Schimoni* on the five books of Moses, *fol. 144. lumna 4.* and *fol. 145. columna 1. numero 536*.

Therefore, their present-day *exilium* or misery is also called גלות רביעית *Galuth reviiith* (or *Gólus reviiis*), that is, the fourth misery (or the fourth captivity), as can be seen in the small *Jalkut Rubeni*, where under *numero 87*, under the title *Málach*, the following is written from the book *Pelia*: המלחמה, בגלות רביעית עם סמאל היא עשו ותהיה המלחמה קשה ועזה כענין תמחה את זכר עמלק, that is: The war in the *Galuth reviiith*, that is, in the fourth misery, will be waged against *Sammaël*, that is, against *Esau* (meaning Christendom), and it will be severe and mighty, since it is commanded (Deut 25:19): You shall blot out the memory of Amalek. And more can be found in the book *Zerór hammór*, *fol. 44, col. 1*, in the *Parascha Vajischlach*, as well as in Rabbi *Menáchem* of *Rekanat's* commentary on the Five Books of Moses, *fol. 137, col. 3*, in the *Parascha Schemini*.

For this reason, Christendom is also called מלכות גלות רביעית *Malchuth galuth reviiith* (or *Málchus gólus reviiis*), that is, the kingdom of the fourth misery, as can be read in Rabbi *Bechai's* commentary on the Five Books of Moses, *fol. 132, col. 2*, in the aforementioned *Parascha Schemini*, where the words concerning the categories of animals mentioned in Lev 11:4-7 read as follows: דרשו רז"ל את הגמל זו מלכות בבל ות' את השפן זו יון ות' את הארנבת זו מדי ות' ואת החזיר זו מלכות גלות רביעית, that is: Our rabbis, of blessed memory, have interpreted it thus: the camel signifies the Babylonian kingdom, etc.; the rock badger, the Greek, etc.; and the hare, the Median, etc.; but the pig signifies the kingdom of the *Galuth reviiith*, that is, of the fourth misery.

Third, it is called מלכות כותים *Malchuth Cuthiim* (or *Málchus Cúshim*), that is, the Kingdom of the Cutheans, because they also call all Christians *Cutheans*, as was demonstrated in the preceding Chapter 16, p. 63, under the third name they give us. This is found in Benjamin Musaphja's Lexicon, which is called *Musaph Aruch*, under the word קסלו פנוס *Kessilophanos*, which means a large lantern, with these words: שלחה מלכות כותיים אצל רבותינו שגרו לנו קסלופנוס אחד אמרו כמה נרות כמה פנסין that is: The Cuthean

Kingdom once sent word to our Rabbis: send us a large lantern (that is, a learned man who might give light in the Law); whereupon they said, how many lights and how many torches give light to the Roman Kingdom; since they desire only one who might enlighten them in the Law, send them *Rabbi Meir*. The very same is also to be found in *Medrasch Koheleth, Fol. 313. col. 2.*, though with some variation. And in *Schir haschirim rabba*, at *fol. 260. col. 1.*, on the words of Song 2:11, “The winter is past,” it is written thus: מלכות כותיים שהסתתה את העולם אמר רבי עזריה כי הנה הסתו עבר זו מלכות כותיים שהסתתה את העולם: ומטעה אותו בכזביה that is: *Rabbi Asarja* has said, the words “for behold, the winter is past” signify the Kingdom of the Cutheans, which with its lies leads the world astray and causes it to err. And shortly thereafter it continues on the words of v. 12, “The time of pruning (namely of the vines) has come”: זמנא של ישראל להגאל הגיע זמנה של ערלה להזמר הגיע זמנה של מלכות כותיים שתכלה הגיע וכו': that is: The time for *Israel* to be redeemed has drawn near; the time for the foreskin to be cut off has come; the time for the Kingdom of the Cutheans to come to an end has drawn near, &c.

Fourth, it is called מלכות עשו *Malchuth (oder Malchus) Esav*, that is, the kingdom of Esau, or the Esauite kingdom, or simply עשו *Esav*, that is, Esau, or עשו הרשע *Esav harascha (oder haroscho)*, that is, the godless Esau. The name *Malchuth Esav* appears in the book *Majene jeschua fol. 72. col. 2.*, where Abarbanel writes that Mattathias freed the Jews from the yoke of Antiochus, and what follows thereafter reads: ובימים אחרים נשבר מלכותם לא כח ולא במלחמה של אומות אחרות רק מהם אשר קנאו אריסטובולוס והורקנוס על המלוכה זה לזה ובא הרשע מלכות עשו שם בני אדום מאחר שהרומיים נטלו המלוכה מהיונים: that is, But some time thereafter their kingdom (namely that of the Jews) was broken: not by force, nor by the war of another people; but by themselves, because Aristobulus and Hyrcanus had striven against one another over the kingdom; and the despised one, the *Malchuth Esav*, that is, the kingdom of Esau, had risen up in its place, as (Obad 1:2, concerning Edom) it is said: You are greatly despised; for the Romans took the kingdom from the Greeks. In Rabbi Bahya's commentary on the Five Books of Moses, *fol. 46. col. 2.* in the Parashah Vayishlach, on the words of Prov 20:21, “An inheritance gained hastily at the beginning will not be blessed in the end,” it is written thus: זו מלכות עשו שקדמה בבהלה קדם מלכות ישראל ואחריתה לא תבורך that is, This is the *Malchuth Esav*, or the kingdom of Esau, which came swiftly before the Israelite kingdom; but its end will not be blessed. And in the *Midrash Tillim* on Ps 121, *fol. 53. col. 1.* one reads: משישישענו ממלכות עשו שוב אין אנו מלכות עוד לשעבוד מלכות that is, When He (namely God) will redeem us from the *Malchuth Esav*, that is, the kingdom of Esau, we will fall into the servitude of no kingdom anymore.

The name Esau is found in the *Midrash Megilla, fol. 341, col. 3*, with these words: אמרה כנסת ישראל לפני הקב"ה רב"שע ראית שעשו בא ועתיד להחריב את בית המקדש ומגלה את ישראל מארצם וגו' that is: the Israelite congregation has said before the holy blessed God, “O Lord of the world! You have seen that Esau will come and destroy the Temple and lead the Israelites from their land into captivity,” &c. And in the book *Sera Abraham* it is written, *fol. 24, col. 2, g.*: קא על שלשה מלכויות ונחור קא: זהב וכסף ונחשת ד. ו. קא על שלשה מלכויות ונחור קא: that is: the gold, silver, and bronze (mentioned in Dan 2:32) signify three kingdoms, but the iron (mentioned in v. 33) signifies Esau, who is the fourth kingdom. Likewise, in the book *Toledoth Yitzhak, fol. 36, col. 1*, one reads: עשו הוא האויב הגדול התמידי לכל ישראל עד המשיח: that is: Esau is the great, perpetual enemy of all Israelites until the Messiah. Similarly, in the book *Kad ha-Kemach, fol. 22, col. 3*, it is written concerning the Angel of Death, the chief devil Samael: הוא סמא הסינבי המזל והרס והחורב והמלחמות והפצעים והמריבות והפרוד והכלל נפש לגלגל מארים וכבר נתנו זל בחלקו מן האומות עשו כי הוא חורש וחורב המלחמות ובחלקו עוד השדים הנקראים מזיקים בלשון חכמים ושעירים בלשון

that is: he is the cause of the stars of desolation and of bloodshed, of the sword, of wars, of blows, of wounds, of quarrels, and of division; indeed, he is wholly and entirely the soul of the sphere or orb of Mars. Our sages of blessed memory have also already assigned to him, from among the nations, Esau as his portion, since the latter inherits the sword and wars. Likewise belonging to his portion are the devils, who in the language of our sages are called *Mafsikim*, that is, injurers, but in the language of the Law are called *Seirim*; for thus he and his people (namely, Christendom) are called *שעיר Seir*, that is, a devil (or goat). This same thing is also to be found in Rabbi Moses bar Nachman's commentary on the Five Books of Moses, *fol. 91, col. 3*, in the *Parascha Achare moth*.

The name *עשו הרשע Esav harascha*, that is, the godless Esau, appears in *Medrasch Tillim, fol. 10, col. 1.*, where, concerning the words of Ps 9:6, **“You destroy the wicked,”** it is written thus: *זה עשו הרשע*, that is, this signifies *Esav harascha*, that is, the godless Esau, as it is said (Mal 1:4): **“They shall be called the borders of wickedness.”** And at *fol. 53, col. 1.*, concerning Ps 120, the following is read: *וכי יש אדם שונא שלום עשו שונא שלום וכן הוא אומר ונתתי שלום*, that is, in the language of our sages are called *Mafsikim*, that is, injurers, but in the language of the Law are called *Seirim*; for thus he and his people (namely, Christendom) are called *שעיר Seir*, that is, a devil (or goat). This same thing is also to be found in Rabbi Moses bar Nachman's commentary on the Five Books of Moses, *fol. 91, col. 3*, in the *Parascha Achare moth*.

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בארץ אימתי יהיה כן השבתי חיה רעה מן הארץ ואין חיה רעה אלא חזיר שנ' יכרסמנה חזיר מיער זה עשו הרשע, that is, for there is a man who hates peace: Esau hates peace. Thus He says (namely God, Lev 26:6) also: **“I will give peace in the land.”** When will this come to pass? (When that which immediately follows shall be fulfilled:) **“I will remove the evil beast from your land.”** The evil beast, however, signifies nothing other than the swine, as it is said (Ps 80:14): **“The wild boar has rooted it up”** (namely the vine). This is the godless Esau. In the *Medrasch Ruth*, at *fol. 278, col. 1.*, concerning the words of Prov 21:8, **“The way of man is wholly perverse and strange,”** it is likewise written: *זה עשו הרשע*, that is, this is the godless Esau, who perverts himself and comes against Israel with *decrees* (of persecution). Thus also the Roman Empire is called *Esav harascha*, that is, the godless Esau, in *Medrasch Tillim, fol. 11, col. 1.*, concerning Ps 10. Beyond this, Rabbi *Mosche de Mircado* writes in his commentary on the Psalms, concerning the words of Ps 10:2, **“In pride the wicked persecutes the poor,”** as follows: *בגאווה ובזו יהדות הרשע את העני והוא ישראל ועשו*, that is, in arrogance and contempt the wicked persecutes the poor, and by “the poor” Israel is to be understood, and by “the wicked” the godless Esau. And concerning the following third verse he expresses himself thus: *וגוזל ונחל ישראל שהוא עשו הרשע הזכור ברכ' וישבח ויהלל אשר נאץ ה' כי כל תועבות*, that is, the miser who robs Israel, and who is the aforementioned godless Esau, blesses, praises, and extols that which the Lord despises; for he does everything that the Lord abhors, and confesses, praises, and blesses his God; and this the Lord rejects, and He hates their worship.

Because Christendom is called the kingdom of Esau, or Esau, or the godless Esau, they also call their present *exilium* or misery *גלות Galúth* (or *Gólus*) *Efau*, that is, the Esavian misery, as can be seen in the small *Jalkut Rubéni*, numero 11, under the title *Gehinnom*, where the words read as follows: *אבינו ע"ה חזה צופה כל העתיד לבא חזא בני יעקב חוטאים וירשו גיהנם וכשראה יצחק ישראל בגלות עשו*, that is, our father Isaac, upon whom be peace, foresaw everything that was to come to pass in the future, and saw that the children of Jacob would sin and inherit hell. But when Isaac saw the Israelites in the *Galuth Efau*, or Esavian misery, he rejoiced and said: the misery atones for sin, &c. The like can also be found in the aforementioned *Jalkut*, num. 7, under the title *Olam veólam habbá*.

Since the Jewish misery is mentioned here, I must also indicate what causes they assign for writing about it, and several of these are found. In the *Jalkut chadash* it stands at fol. 84. col. 2. numero 16. that the Jews had to come into misery under the descendants of Esau because Jacob said to Esau (as can be seen in Gen 22:4), “Your servant Jacob”; and the following is written there concerning this: כשאמר יעקב לעשו עבדך יעקב אמר הקב"ה לא דיך שעשית עצמך קדש חול אלא אני אמרתי ורב יעבוד צעיר אתה אומר עבדך יעקב חייך כדבריך יהיה הוא ימשול בך בעה"ז ואתה תמשול בו לעולם הבא: that is, when Jacob had said to Esau, “Your servant Jacob,” the holy and blessed God spoke (to him): Is it not enough for you that you, who are holy, have made yourself unholy? I have said, “The greater shall serve the lesser” (as can be read in Gen 25:23), and you say (to Esau), “Your servant Jacob.” I swear by your life that it shall go according to your words: he will rule over you in this world, but you will have dominion over him in the world to come.

In the following numero 19. another cause is indicated, namely that Jacob dealt deceitfully with Esau, and the words read as follows: כמה יש לו לאדם לילך בדרך ישרה שהרי יעקב ע"י שנטל הבכורה מעשו: ברמאות לכך לא ניתן רשות לשום אומה להשתעבד בזרעו כי אם זרעו של עשו: that is, how greatly ought a person to strive to walk the right path (that is, to act uprightly), for behold, because Jacob took the right of the firstborn from Esau through deceit, no nation was given the power to bring his (namely Jacob's) descendants into servitude, except the seed (or the descendants) of Esau.

In the aforementioned *Jalkut chadasch*, fol. 47, col. 3, numero 19, under the title *Galuth*, the same is attributed to the selling of Joseph into Egypt, and there one reads as follows: בחתא מכרזת זקוף שהיו י"ב שנים בבית האסורים ומנעו ממנו מאה ברכות בכל יום נקיס על י"ב שבטים לפיכך מלות אחלו: that is: on account of the sin of the selling of Joseph, who was twelve years in prison, whereby a hundred blessings were withheld from him daily, the punishment has come upon the twelve tribes, that they are in the Edomite misery. But at fol. 49, col. 4, numero 60, under the last-mentioned title, the cause thereof is attributed to the tears shed by Esau, and the following is read there: הגלות וכל הצרות הם בשביל דמעות: that is: the exilium, or misery, and all the plagues, derive from the tears of Esau.

Finally, in the same place, fol. 50. col. 3. 4. numero 79., the following reason is given: because the Jews did not observe the sabbatical years nor the jubilee years. And there the following is written: ישראל גלו לבין האומות בעון שלא שמרו שמיטות ויובלות כי מי שאינו משמר שמיטות ויובלות סופו למכור את-כל אשר לו וכן ישראל על ידי שלא שמרו נמכרו לגוים ותו' אמר לו הקב"ה (למשה) בעונותיהם אני מוכר ביתי שנ' ואיש כי ימכור בית מושב ה"ז ביתו של הקב"ה שהקב"ה אומר וכי תשיג יד גר ותושב זה נבוכד נאצר ותושב זו מלכות מדי ונמכר לגר ותושב זה יון או לעקר וגו' זו מלכות אדום וכל וזה בשביל שחללו את השביעית לכן אמר הקב"ה למשה רצונך שלא יגלו הזהירם על השמיטות ויובלות: that is, the Israelites fell into misery among the nations on account of the sin of not having observed the sabbatical and jubilee years; for whoever does not observe the sabbatical and jubilee years must in the end sell everything he has. Thus the Israelites likewise, because they did not observe them, were sold among the heathens, etc. The holy and blessed God said to him (namely to Moses): on account of their sins I am selling my house, as it is said (Lev 25:29): “When a man sells a dwelling house” - this is the house of the holy and blessed God, for God says (v. 47 of the said 25th chapter): “If the hand of a stranger has obtained something” (or acquired something), this signifies Nebuchadnezzar; “or of a sojourner,” this signifies the Median kingdom; “and he is sold to the stranger or sojourner,” this signifies the Greek kingdom; “or to a native” (or a son of the land), this signifies the Edomite kingdom; and all of this came to pass

because they profaned the sabbatical years. Therefore God said to Moses: if you wish that they not go into misery, warn them to observe the sabbatical and jubilee years.

The reason why the Jews have been in misery for so long is addressed in the aforementioned *Jalkut chadasch*, fol. 49. col. 4 num. 62., under the title *Galuth* mentioned above, where the following may be read: הק"ב לא גר על ישראל גלות אלא יום א' ופרש שהיום ההוא הוא משום שאינם עושים תשובה: לפני הקב"ה, that is: The holy and blessed God had appointed only one day of *exilium*, or misery, over Israel; but the reason they remain in it longer is that they do not repent before God. In Rabbi Bechai's commentary on the Five Books of Moses, fol. 64, col. 1, in the Parascha Schemoth, it is reported that the Jews' wicked and slanderous tongues are the cause of their not being redeemed, and the words there read as follows: נודע לי דבר שהייתי תמה עליו מפני מה ישראל בגלות יותר משאר אומות, that is: The matter is known to me, over which I have marveled: why the Israelites are in *exilium*, or misery, more than other peoples. Slander and the evil tongue are among them, and they are not worthy of redemption.

To return to the subject of the kingdom of Esau, it is written in the *Sohar*, Sulzbach printing, in the 340th col., in the Parascha Toledoth, concerning why Esau rules in the world, and the words there read as follows: ההוא יקרא דאוקיר ליה לאבוי אוריך ליה כל הני זמנין דישלוט בעלמא: that is, the honor which he showed his father extended for him all these times that he rules in the world. And there one also reads: רבי ייסא פתח ואמר בן יכבד אב ועבד אדוניו בן דא עשו דלא הוה ברנש בעלמא דיוקר ליה לאבוי כמה דאוקיר: that is, Rabbi Jessa began and said (from Mal 1:6): A son shall honor his father, and a servant his master. This son is Esau, for there was no man in the world who honored his father as Esau honored his father. That same honor, moreover, which he showed him, caused him to rule in the world. We must now, however, consider further how the Jews name Christendom.

Fifth, they call it מלכות אדום *Malchúth* (or *Málchus*) *Edom*, that is, the Kingdom of Edom, or the Edomite Kingdom, or ממשלת אדום *Memschéleth Edom*, that is, the Edomite Dominion; or also simply and plainly אדום *Edom*. The name *Malchúth Edom* appears in the book *Zerór hammór*, fol. 47, col. 5, in the Parashah Vayishlach, with these words: מלכות אדום כמו שעלו שלא כמנהג העולם הוא אדום לאלופים: ומאלופים למלכים וממלכים חזרו לאחור לאלופים וחזרו כמבראשונה לאיש רגלי כן תהיה מפלתם כאוכרו ביטם אוריך מאותה מעלה וזה נחמה גדולה לישראל שנראה שאף על פי שהמלכות הרשעה עומדת במעלות עד לשמים אנו מובטחים שיפלו ולא יוכלו קום וירדו דאזנים כמאמרם ז"ל אל תיקרי ראמים אלא רמייים: that is, just as the *Malchúth Edom*, or Edomite Kingdom, rose contrary to the custom of the world, and from Esau, who is called Edom, there came princes, and from the princes came kings, but the kings thereafter reverted again to princes, and as they were from the beginning, became foot-soldiers again, so shall their fall also be, as it is said (Obad 1:4): **Yet I will cast you down from there, from that same height.** And this is a great comfort to the Israelites, that we see, although the godless kingdom stands on steps reaching up to heaven, we are nonetheless assured that they (namely the Christians) will fall and will not rise again: **There shall the ראמים *Reemim*, that is, the unicorns, fall** (as is to be read in Isa 34:7), as our sages, of blessed memory, have said: read not ראמים *Reemim*, that is, unicorns, but רומייים *Romijim*, that is, Romans. These words aim, however, at the complete destruction of Christendom, concerning which a more detailed account is to be found in the 14th chapter of the second part. In the book *Schalschéleth hakkabbála*, it is reported at fol. 89, col. 2, that the Emperor Justinian had

all the laws and statutes which the previous emperors had decreed compiled together, whereupon follows: ונקראים היום בכל מלכות אדום חקות אימפריאל: that is, and these are called to this day throughout the entire *Malchúth Edom*, or Edomite Kingdom, *Leges Imperiales*, that is, the laws of the empire. In the book *Emek hammelech*, it is also written at fol. 20, col. 4, in the 32nd chapter, under the title *Scháar olám hattóhu*, concerning the words of Prov 30:19, **The way of an eagle in the sky**, as follows: הוא מלכות תקפ' שמלכותו עולה עד לשמים פטא"מ יאף טב"ג כדאמרינן במסכת סנהדרין בא הנשר וכו' ואומר: that is, this signifies the *Malchuth Edom*, that is, the Edomite Kingdom (for *Takpi* yields, by means of the *Athbasch* alphabet, as much as *אדום Edom*), whose kingdom rises up to heaven, and whose emblem is the eagle (for the two words יאף טב"ג *Pasamig tabag* signify, by means of the said *Athbasch*, נשר וחתימתו *vachathimathó Néscher*, that is, and its emblem is the eagle), as we say in the (Talmudic) tractate *Sanhédrin*: the eagle has come, etc. So also says (God in the prophet Obad 1:4): **Though he soars aloft like an eagle, I will yet cast him down from there.**

Aben Ezra states in his commentary on Gen 27:40 the reason for this name, writing as follows: היו אנשים מתי מספר שהאמינו באיש ששמוהו אלוה כאשר האמינה רומי בימי קוסטנטיין שחדש כל דתו ושם על דגלו צורת אדום: that is, there were few people who believed in that man who was regarded as a god (that is, Jesus). But when Rome, in the time of *Constantine* (who renewed, that is, introduced and set in motion the entire religion, and placed the image of that man, that is, of Christ, upon his banners), had come to believe this (and adopted the Christian religion), there had been no one in the world who had kept the new law (of the Gospel) except a few Edomites; therefore Rome (that is, the Roman Empire) is called *Malchúth Edom*, that is, the Edomite Kingdom. In this way the Roman Empire, and under that name all of Christendom, is called by the same designation in many other places as well, as can be seen in the book *Toledóth Jizchak fol. 3. col. 2.* in the Parashah *Bereschith*, and in Rabbi *Menáchem of Recanati's* commentary on the Five Books of Moses, *fol. 182. col. 3.* in the Parashah *Chykkáth*, as also in Rabbi *Bechai's* commentary on the said Five Books of Moses, *fol. 4. col. 3.* in the Parashah *Bereschith*, and *fol. 135. col. 2.* in the Parashah *Tasría*, and *fol. 147. col. 2.* in the Parashah *Emór*, as likewise in the *Jalkut chádasch fol. 84. col. 1. numero 11.* under the title *Jacob*.

The name *Memschéleth Edom*, that is, the Edomite Dominion, is read in *Vajikra rábba, fol. 146.* on the second side, in the 13th Parashah, in the commentary *Mattenóth Kehúnna*, with these words: ראה ממשלת אדום יתירה יותר משלשתן: that is, he (namely the prophet Daniel) saw the *Memschéleth Edom*, that is, the Edomite Dominion, as greater than the three remaining kingdoms.

Concerning the name *Edom*, it stands in the old *Nizzachon p. 170*, where mention is made of the Christians, written thus: לא נקראו יעקב ולא מבני בניו המה כי בני עשו הם ונקראים אדום: that is, they are not called *Jacob*, nor are they of his children's children, for they are the children of *Esau* and are called *Edom*. And in *Abarbanel's* commentary on *Obadiah* it may be read at *fol. 255. col. 1* that all Christians are called *Edom*, as was indicated in the preceding chapter 16, *p. 642*. Likewise, under the fifth name they give to Christians, it was reported in detail from *p. 635* to *p. 645* that they call us all children of *Edom*. In the *Sépher Juchafin*, at *fol. 160. col. 2*, mention is made of the sages who were among the Jews, and it stands there: ואחר כן היו בספרד חכמים גדולים חס בארץ צרפת ואשכנז וארצות: that is, after this there were great sages in Spain, as well as in France and Germany, and

in the lands of Edom and Ishmael (that is, of Christendom and the Turks). In the book *Maschmia jeschúa*, *Abarbanel* writes at *fol. 58. col. 4* as follows: אדום ורומי וארצות הנוצרים נקראים עתה אדום that is, Rome and the lands of the Christians are now called Edom. And at *fol. 59. col. 1*, the same author further remarks on the words of Isa 34:1-2, “Come near, ye nations, etc.”: אין ספק אצלי שלא נביא כי אם: that is, there is no doubt in my mind that he prophesied this of none other than the people which is called *Edom* in our day, and which signifies the Christians in their entirety; and of them it was said in v. 5: “For my sword is drunk in heaven; behold, it shall come down upon *Edom*.” In the German-Hebrew booklet *Masseóth Binjamin*, it is likewise read at *fol. 45. col. 1* that Rome is the greatest and highest place of all *Edom*. So too does *Rabbi David Kimchi* note in his commentary on Joel 3:19: אדום היא מלכות רומי that is, *Edom* is the Roman Empire. Thus the Roman Empire is also called *Edom* in many other places, as may be seen in *Rabbi Bechai’s* commentary on the Five Books of Moses, *fol. 36. col. 2* in the Parashah *Toledóth*; and in *Bereschíth rábba fol. 15. col. 2* in the 16th Parashah; and *fol. 40. col. 4* and *fol. 41. col. 1* in the 43rd Parashah; and *fol. 59. col. 1* in the 65th Parashah; and in *Schemóth rábba fol. 124. col. 3* in the 35th Parashah; as well as in *Vajikra rábba fol. 146. col. 3. 4* in the 13th Parashah; and in the purely Hebrew booklet *Masseóth Binjamin*, *fol. 1. col. 2* and *fol. 9. col. 1*.

Since the Jews, as mentioned, call Christendom the kingdom of *Edom*, or simply *Edom*, they likewise call their present *exilium*, or misery, or their captivity, גלות אדום *Galúth* (or *Gólus*) *Edom*, as can be seen in the book *Zerór hammôr fol. 18. col. 3*. in the Parashah *Lech lechá*, where the words read as follows: שלשה מתנות טובות נתן הק"ב לישראל וכולם לא נתנם להם אלא על ידי יסורין תורה וארץ ישראל ועולם הבא ולכן שתק אברהם וקיבל הבשורה וחזר להזכיר כל ארבע גלויות ברמז ויהי השמש באה וגלות בבל כרכתיב ועולם הבא ואי לנו כי פנה היום ועלטה היה בגלות מדי הנה תנור עשן בגלות יון ולפיד אש בגלות אדום that is: The holy and blessed God gave the Israelites three good gifts, but He gave them to them through no other means than chastisements; (and those three gifts are:) the Law, the Land of Israel, and the life to come. For this reason Abraham kept silent and accepted the good tidings (which are mentioned in Gen 15:14), and made mention once more, in an allusive manner, of the four *exilia* or captivities. (And the words in the following v. 17 are:) “Now when the sun had gone down” is to be understood of the Babylonian captivity, as it is written (Jer 6:4): Woe unto us, for the day has declined. (The words) “And it had grown dark” signify the Median captivity. (The words) “Behold, there was a smoking furnace” signify the Greek captivity. (The words) “And a flaming torch” point to *Galúth Edom*, that is, the Edomite captivity. Something similar is also to be read at *fol. 37. col. 3*. in the Parashah *Vajéze* in the aforementioned book *Zerór hammôr*. And in *Abarbanel’s* commentary on Obadiah, it is taught at *fol. 256. col. 1*: כל ישראל שהם היום בידי הישמעאלים והנוצרים לגלות רומי ואדום יחשבו: that is: All Israelites who are today under the power of the Turks and the Christians are counted as belonging to the Roman and Edomite captivity. Likewise, in his commentary on Isaiah at *fol. 38. col. 1*., on Isa 21:11, the following is stated: הנה הנבואה הזאת אפשר לפרשה כפי דרך חז"ל על זה הגלות שאנחנו בו שהוא: that is: Behold, this prophecy can be interpreted, in the manner of our sages of blessed memory, as referring to this captivity in which we find ourselves, which is *Galúth Edom*, that is, the Edomite captivity. (The prophet) called it *Duma* (which means silence) because we are silent within it, for we do not know when the end of the wonders will come.

Sixth, they call Christendom אדמון *Admon*, that is, the Red One, and indeed for the reason that *Esau*, from whom the Christians are supposed to descend, was called *Admóni*, that is, the Red One, as has been indicated above on p. 649. That it is called thus can be seen in the prayer which stands in the *Machsor* under the title *Músaph lejóm ríschon schel rosch haschána* and begins אשא דעי *Essa dei bezédek*, wherein the Jews call upon God that He would therefore אדמון *leroaë Admon*, that is, break the Red One; and in the Prague *Machsor*, in the first part, fol. 46. col. 2., in the *Commentario*, the word *Admon* is explained by עשו שנקרא אדמוני, that is, *Esau*, who is called *Admóni*, that is, the Red One: by *Esau*, however, Christendom is understood, as has been indicated above on p. 739 and 740.

Seventh, it is called מלכות אדום ועמלק *Malchúth (or Malchus) Edom ve-Amalek*, that is, the Kingdom of Edom and Amalek, or the Edomite and Amalekite Kingdom, or also simply עמלק *Amalek* alone. The name *Malchúth Edom ve-Amalek* is found in the *Sépfer haëmunóth (haëmunós)* of *Rabbi Schem Tof*, fol. 78. col. 2., in the fifth chapter of the seventh *Scháar*, where he writes as follows: הנה יונדב בן רכב כשראה חורבן המקדש והגלות וממשלת המלכיות ושעתיד לבא ולקום מלכות אדום ועמלק צווה את בניו: כי לא יישבו רק באהלים דורת עראי, that is: Behold, when *Jonadab*, the son of *Rechab* (who is mentioned in Jer 35:6-7) had foreseen the destruction of the Temple, and the captivity, and the dominion of the kingdoms (or monarchies), as well as that the *Malchuth Edom ve-Amalek*, that is, the Edomite and Amalekite Kingdom, would arise, he commanded his sons that they should dwell only in tents, as a transient place of abode.

That it is also called Amalek alone is clearly evident from the fact that those things which, according to Jewish teaching, are to befall Christendom, are likewise written concerning Amalek. As an example: in the following second part, in the 14th chapter, the great war is described which the Jews believe they will wage against Christendom at the coming of their Messiah, in which all Christians are to be killed by them, so that not a single one will remain. In the book *Zerór hammór*, however, at fol. 120, col. 2-3, in the Parashah *Chykkáth*, it is to be read that in that time the final war is to be waged against Amalek and Edom, and there, on the words of Num 21:14, "Therefore it will be said in the Book of the Wars of the Lord against Vaheb in Suphah," the following is written: על דרך הרמז נראה שיעד בכאן הגאולה העתידה ועל כן אמר על כן יאמר לזמן העתיד בספר מלחמות ה' מהו מלחמות ה' היא מלחמת עמלק שכתב בו מלחמה בעמלק ושם כתיב כתוב זאת זכרון בספר והמלחמה אחרת היא המלחמה העתידה כדכתיב ויצא ה' ונלחם בגוים ההם כיום הלחמו ביום קרב עם עמלק ולהורות על המלחמה העתידה אמר בכאן את והב בסופה כי והב הוא אדום דכתיב בידי הלטמי' נא מן האדום וכתוב לעלוקה שתי בנות הב הב כי כך דרכם לשאול מישראל מסים וארנוניות ולעולם הם שואלים הב הב וג' וזהו הב בסופה ה' בספר המלחמות כתובה המלחמה מעתידה להיות באחרית הימים וזהו בסופה וג' ולכן אמר השם אף על פי שעכשיו איני לוחם עמהם אני נזכר ממה שעשו לכם ובסוף אפרע מהם מן הנחל ואשפך דמם כמים כאומרו ונהפכו נחליה לזפת ועפרה לגפרית וכתוב ואשד הנחלים גבול אדום וג' וזהו ואשד הנחלים אשר נטה לשבת ער ונשען לגבול מואב כי לפי שאדום ומואב היו אתם וקרובים לישראל הם ראויים יותר לעונש... לכן מפרש ערבי גמטרא יחד דכתיב אדום ומואב משלוח ידם וזהו והשען לגבול מואב כי לעולם סמך אדום עם מואב וכן תמצא בדברי ירמיה כשנתנבא על אדום אמר שמועה שמעתי מאת ה' שמי פירענותו אצל מואב. That is: Interpreted in an allegorical (or indicative) manner, it appears that Scripture has here promised the future redemption, and therefore it says: "Therefore it will be said," in the future tense, "in the Book of the Wars of the Lord." What are the Wars of the Lord? It is the war against him of whom it is written (Exod 17:16): "A war against Amalek." And it is likewise written there (further, v. 14): "Write this as a memorial in a book." The other war, however, is the future war, as it is written

(Zech 14:3): “But the Lord will go forth and fight against those nations, just as He was accustomed to fight, in the day of battle against Amalek.” Now, to indicate the future war, Scripture says here: “Against Vaheb in Suphah.” For Vaheb carries a meaning pointing to Esau, who is called Edom, of whom it is written (Gen 25:30): “Let me taste of the red.” And it is likewise written (Prov 30:15): “The leech has two daughters, (who say) haf,” that is, “give.” For such is their custom, to demand tribute (or taxation) and toll from the Israelites, and they are forever demanding, saying “give,” etc. And this is what is signified by the words “Vaheb in Suphah” (for Vaheb means “and he gave,” and Suphah means “the end”), since in the Book of the Wars the war which is to be waged in the future in the last days, that is, in the Soph or end, is described, etc. Therefore God said: even though I do not now fight against them, I nonetheless remember what they (the Amalekites and Esavites) have done to you (the Jews), and I will in the end take vengeance upon all of them and pour out their blood like water, as it is said (Isa 34:9): “For their streams (namely those of the city of Bozrah, as is evident from v. 6, by which the Jews understand the city of Rome, as has been reported above on pages 731 and 732) will be turned into pitch, and their dust into sulfur.” And it is likewise written there (v. 6): “And there will be a great slaughter in the land of Edom,” etc. And this is what is meant by the passage cited above (Num 21:15, where it is written): “And at the outpouring of the streams, which bends toward the dwelling of Ar and leans upon the border of Moab,” by which is signified, since Edom and Moab were brothers and kinsmen of Israel, that they are all the more deserving of punishment. Therefore they are mentioned together in the words of the prophets, as it is written (Isa 11:14): “Upon Edom and Moab they will lay their hands.” And this is what is signified by the words “and leans upon the border of Moab,” for Edom is always placed alongside Moab. Thus you will also find in the words of Jeremiah, when he prophesied against Edom (in chapter 49, verse 14), that he said: “I have heard a report from the Lord,” and he placed its punishment alongside Moab. This report, however, is the war of Amalek and the war of Edom, of which it is written here in the Book of the Wars of the Lord.

Further, in the aforementioned book *Zerór hammór fol. 125. col. 2. 3.*, in the *Parascha Vajqr Bálack*, the following is read concerning the aforementioned war: לפי שעמלק היה ראש צרים ונלחם בישראל בצאתם ממצרים ועתיד ללחום באחרית הימים אמר וירא את עמלק וישא משלו ויאמר ראשית גוים עמלק אבל אחריתו עדי אובד : ר"ל אחריתן יגיע עד אותו זמן שיבא מלך המשיח ויתקיים מה שכתוב האויב תמו חרבות לנצח לאותו נצח שכתוב על ידי הנביאים וערים נחשת זהו והאבד שריד מעיר אבל זכרם המה זהו מה שכתב כאן ואחריתו עדי אובד בענין שיאבד זכרם : That is: Because Amalek was the chief enemy and waged war against Israel when they went out of Egypt, and will wage war (against them) in the last days, therefore (the Scripture, Num 24:20) says: And when he (namely Balaam) saw the Amalekites, he took up his parable and said: Amalek is the first among the nations, but his end is destruction; that is, his descendants will reach unto that time in which the King Messiah will come, and then shall be fulfilled what is written (Ps 9:7): The desolations of the enemy have come to an end forever, which is to be understood of that eternity which is described by the prophets. You have overthrown the cities; this is (that which is said in Num 24:19): And what remains of the cities, he shall destroy. (Further follows Ps 9:7:) Their memory has perished with them; this points to that which is written (in the aforementioned place, Num 24:20): But his end is destruction, in that their memory shall vanish, and their renown shall come to an end from the man to the woman, and from the older children to the nursing infants, so that everything shall be rooted out and exterminated. We see, therefore,

from the above words of the book *Zerór hammór*, that the war which is to be waged in the last times against Christendom by the supposed Messiah is precisely the same war that is waged against Amalek and Edom, from which it may reasonably be concluded that by Amalek, Christendom is to be understood.

Concerning this war and such vengeance against the Christians, which is supposed to take place in the last times, it is also written in the aforementioned book *Zerór hammór*, fol. 158. col. 2. in the *Parascha Haasinu* as follows: ועל גלות זה של אדום אמר אשא אל שמים ידי לעשות נקמה באדום וכתוב כי יד על כס יא ואז אשיב נקם לצרי מראש פרעות אויב הוא עמלק שנאמר בו ראשית גוים עמלק והוא נקרא אויב השם כמו שפרשתי כס יא ואז אשיב נקם לצרי מראש פרעות אויב הוא עמלק שנאמר בו ראשית גוים עמלק והוא נקרא אויב השם כמו שפרשתי That is: Concerning this Edomite captivity he said: I lift my hands up toward Heaven (that is, I swear) that I will execute vengeance upon Edom, as it is written (Exod 17:16): **Since the hand is upon the throne of the LORD: then will I repay my enemies with vengeance: from the head shall the enemy, namely Amalek, be avenged**, of whom it is said (Num 24:20): **Amalek is the first among the nations**; and he is called the enemy of God, as I have already explained. Then (it will be said, from Deut 32:43): **Rejoice, ye nations, with His people**. Thus far extends the Edomite captivity, and the redemption of Israel begins. Here we see that the vengeance which is to come upon Edom, that is, Christendom, is to be executed upon Amalek. It is likewise stated that Amalek is the enemy of God; but above, in Chapter 15, at p. 604, it was demonstrated that the Jews regard the Christians as the enemies of God.

Concerning the aforementioned war, the following is also read in the great *Jalkut Rubeni* fol. 49. col. 4. in the Parasha *Toledoth* (or *Toledos*): המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה מלחמה קשה ועזה כענין המחה את זכר עמלק כי במדה שאדם מודד מודדין לו הוא לא רחם עליהם בעלותם ממצרים על כן לא ירחמוהו וזהו כענין המחה את זכר עמלק כי במדה שאדם מודד מודדין לו הוא לא רחם עליהם בעלותם ממצרים על כן לא ירחמוהו that is, **The war of the fourth captivity will be waged against Sammaël, who is Esau, and it will be a severe and mighty war; according to the content of that which is written** (Deut 25:19): **You shall blot out the memory of the Amalekites; for with the same measure with which a man measures, it shall be measured back to him. He (Amalek) did not show mercy to them** (namely, the Israelites) **when they came out of Egypt** (as is to be read in Exod 17:8 etc. and Deut 25:17 etc.), **therefore no mercy shall be shown to him from Heaven either**. Rabbi *Bechai* also teaches concerning this in his commentary on the Five Books of Moses, fol. 85. col. 3. in the Parasha *Beschallach*, as follows: אין לך אומה בעולם שלא יהיה להם חלק הכרת עם שאר האומות הנשארים הוא שכתוב ולא היה שריד לבית עשו באור הכתוב כי משאר האומות יהיו שרידים ופליטים שישארו להם לעבוד את ה' ואין בו מזרעו של עשו אך ימחו מן העולם שכתוב כי מחה אמה את זכר עמלק ואז יהיה השם והכסא על השלימות that is, **There is no nation in the world that will not have a share in the holy and blessed God; but Amalek and Esau will have no share with the other nations that shall remain, and no remembrance shall be made of them; and this is what is written** (Obad 1:18): **And there shall be no survivor of the house of Esau**. The meaning of these words of Scripture consists in this: that from the other nations there shall remain survivors to serve God, but from the seed of Esau none shall be among them; rather, they shall be exterminated from the world, according to the content of that which is written (Exod 17:14): For I will blot out the memory of Amalek. All of this clearly indicates that in the final war which will be waged against Esau, that is, against Christendom, the memory of Amalek is to be blotted out and Amalek is to be eradicated through the complete extermination of the Christians; from which it necessarily follows that Christendom is to be understood by Amalek:

concerning which something is also to be found in Rabbi *Mosche bar Nachman*'s commentary on the Five Books of Moses, *fol. 51. col. 3.* in the *Parasha Beschallach*.

Furthermore, Christendom is called by the Jews עדינה *Adina*, that is, the Voluptuous One, as can be seen below in this chapter at the twenty-fourth name they give it; in the Prague *Machzor*, however, in the second part, *fol. 11. col. 1.*, the words שכח עם עדינה, that is, "Cause the *Adina* to be forgotten," are explained in the *Commentary* as follows: שכח שם עמלק מן העולם והוא נקרא עדינה על שם שמעדינים, that is, "Cause the name of Amalek to be forgotten from the world; and he is called *Adina* because he takes pleasure in the wealth of the Israelites." Likewise, the chief devil Sammael, who, as is shown in chapter 18 of this first part, is supposed to rule over Christendom, is called not only שר עשו *Sar Esau*, that is, the Prince of Esau, and שר אדום *Sar Edom*, that is, the Prince of Edom, as well as שר רומי *Saro schel Romi*, that is, the Prince of Rome, or the Prince of the Roman Empire, but also שר עמלק *Sar Amalek*, that is, the Prince of Amalek, as is shown in the aforementioned chapter 18 of this first part. Beyond this, in the book *Leforjeh fol. 52. col. 4.*, חית קנה *Chajath kane*, that is, the beast in the reed or marsh (by which Christendom is understood, as can be seen below at the twenty-eighth name in this chapter) is also called Amalek, and the words there read as follows: הנה איתא בזכר"י צל שעתיד הקב"ה לקבל תשובתן של כל האומות חוץ מעמלק שלא יקבל דכתיב: גער חית קנה, that is, "Behold, it stands in the words of our Rabbis, of blessed memory, that the Holy and Blessed God will accept the repentance of all peoples, with the exception of Amalek, whose repentance He will not accept, as it is said (Ps 68:31): *Schille chajath kane*, that is, the beast in the reed." By all of this it is made plainly clear that Christendom is also called Amalek. It has likewise been demonstrated at length in the preceding sixteenth chapter, *p. 655. etc.*, at the seventh name they give to Christians, that we are called Amalekites or children of Amalek. I have set this forth somewhat extensively for the reason that it is of use, and highly necessary to know, in the second chapter of the second part, in which it is shown how the Jews curse us at their *Purim* or Shrovetide festival, as well as in the fourteenth chapter of the said second part, which deals with their acts of murder.

Eighth, they call Christendom מלכות אדומים ארורים *Malchúth (or Malchus) Edomíjim arúrím*, that is, the kingdom of the accursed Edomites; and this is found in the first part of the Prague *Machsor*, *fol. 48, col. 2*, under the title *Schacharith (or Schácháris) schel rosch haschána jom schéni*, in a prayer which begins: אשר מ' יעשה כמעשיך וגו' *Ascher mí jaase kemaasécha &c.*, where the words read as follows: הראהו ארבע מלכיות כבירים שמושלים בזמנם ויאבדו לדור דורים עגלה משולשת זו מלכות אדומים ארורים: אשר היא כעגלה דשה ובחזירי יערים: ועז משולשת אלו יונים שנמשלו לצפירים ואיל משולש א מלכות מדי ופרס חברים: That is: He (namely God) showed him (Abraham, as is to be read in Gen 15:9) the four mighty kingdoms (or monarchies) which ruled in their times and were to perish from generation to generation. The three-year-old cow (or the three-year-old calf) signifies the kingdom of the accursed Edomites, which is like a threshing cow (or a threshing calf) and is like wild swine. And the three-year-old goat signifies the Greeks, who are compared to he-goats. And the three-year-old ram signifies the Median and Persian kingdoms together. And the ox (here the word *Tor* is incorrectly understood, as can be seen in the commentary on it, because in the Chaldean language *Tor* means an ox, whereas here it means a turtledove) signifies the Ishmaelites (that is, the Turks), who are compared to oxen. But the young dove signifies the Israelites, who are compared to doves and turtledoves, as is said (Song 2:14):

My dove, who dwellest in the clefts of the rock. However, in the Hebrew *Machsor* printed here in Frankfurt in the year 450 according to the Jewish calendar, that is, in the year 1690 according to our reckoning, there stands at fol. 38, col. 2: מלכות סדומים ארורים *Malchúth* (or *Malchus*) *Sedómim arúrim*, that is, the kingdom of the accursed Sodomites; and the word “Edomites” has been craftily altered to “Sodomites” for the purpose of making it less easily noticed that Christendom is meant thereby. This is clearly evident from the *Machsor* printed here in Frankfurt in the year 446 according to the Jewish calendar, that is, in the year of Christ 1686, in which the German translation stands alongside the Hebrew, at fol. 68, col. 1-2, where in the Hebrew text *Malchúth Sedómim arúrim*, that is, the kingdom of the accursed Sodomites, is likewise read; but in the German translation the meaning is explained, and there it is written: דא היא מלכות רומי הרשעה שדומה כחזיר הגוי that is, the calf is the kingdom of the Edomijm, or Edomites, which is like a swine from the forest, that is, like a wild swine. Christendom, however, is called by the Jews a swine, or also a wild swine, as can be seen below in this chapter at the twenty-ninth name they give to it. In the *Machsor* printed in folio at Wilmersdorf, however, the second part, fol. 97, col. 2, has in place of the aforementioned words *Malchúth Edomijm arúrim* the text מלכות אבירים *Málchuth abbirim*, that is, the kingdom of the mighty; and this alteration was made out of fear of the Christians.

Ninth, they call it מלכות שעיר *Malchúth* (or *Málchus*) *Seir*, that is, the Kingdom of Seir, or sometimes simply שעיר *Seir*. The reason for this is that the land in which Esau dwelt was called Seir, as can be seen in Gen 32:3; and for this reason they also call Christendom Seir, because Christians are supposed to be descended from Esau and are called the children or lineages of Seir, as was indicated in the preceding Chapter 16, under the sixth name they give us, at p. 654. The name *Malchúth Seir*, that is, the Kingdom of Seir, is found in Rabbi Solomon Jarchi’s commentary on Isa 21:12, on the words “One calls to me out of Seir,” where he writes: אמר הקדש ברוך הוא אלי קורא הנביא או המלאך that is, The holy, blessed GOD has said: the Prophet, or the Angel, calls to me on account of the yoke of *Malchuth Seir*, that is, of the Kingdom of Seir. The name *Seir*, however, is found in the Prague *Machsor*, in the second part, fol. 16, col. 1, under the title *Józer lepharaschâth* (or *lepháraschas*) *Sechór*, in the prayer which begins: אלהים אל דמי לך וגוי *Elohim al dómi lach*, in which they call upon GOD to visit Amalek, that is, Christendom, with all manner of plagues, to utterly exterminate it, and to cast it into hell; and it continues further: וידע כל פועל כי לא שכחת ויבין כל that is, So that all the work (of Your hands) may know that You have not forgotten (what the Edomites have done to us in evil); and that all creation may understand that You have caused their name to be forgotten, and that You have punished Seir together with its princes, chastised Amalek and its commanders, and contended with them through judgment. This is also found in the *Selichoth Slichoth* (or *Selichos*) under the title לשבעה עשר בתמוז *Leschiva eser betammus*, fol. 90, col. 1 in the Prague edition, and fol. 103, col. 2 in the Frankfurt edition, at the beginning of which they pray thus: שעה נאמר אשר נמסר שעה נאמר אשר נמסר Behold the bound one, who has been delivered into the power of Babel and *Seir*. And in the German translation printed at Amsterdam in the year 438, that is, by our reckoning in the year 1678, the name *Seir* is explained as Esau, the King of Seir. Likewise, in the Polish *Siddurim*, fol. 71, col. 2, under the title *Meoráth leschabbáth schenia*, in a prayer which begins שנותנה פנה *Schenothéna füfu bedálluch*, this name *Seir* is found in such a sense, and is explained in the commentary by אומה הרשעה *úmmah harescháa*, that is, the godless people, by which the Christians

are meant. Likewise it is expounded in the first part of the Prague *Machsor*, fol. 36, col. 1, under the title *Musaph schel rosch haschana jom rischon*, in a prayer which begins אֵשָׁא דְּעֵי בְּצִדֵּק *Essa dei bezedek*, through מַלְכוּת אֶדוֹם *Malchuth Edom*, that is, the Edomite Kingdom, in the commentary. For this reason their present captivity is also called גְּלוּת שַׁעִיר *Galúth (or Golus) Seir*, that is, the Captivity of Seir, as can be seen in the book *Cad hakkemach*, fol. 19, col. 4, where, concerning the words of Isa 21:12, “One calls to me out of Seir,” it is written thus: אֹמֵר הַנְּבִיא אֵלֵי קוֹרָא יִשְׂרָאֵל מְדוּחָקוֹ that is, The Prophet says: Israel calls to me on account of its distress in Seir, out of the *Galúth Seir*, that is, out of the Captivity of Seir, which is like the night; and they ask me, Watchman, what of the night? What will come at the end of the night, at the end of the Edomite captivity?

Tenth, they call it הַר שַׁעִיר *Har Seir*, that is, the mountain *Seir*, as can be seen in *Abarbanel's* book *Maschmia jeshua* fol. 44. col. 4., where he writes as follows: אַחֲרֵי שֶׁנִּבָּא כָּל זֶה עַל יִשְׂרָאֵל נִבָּא מִיַּד עַל that is, After he (the prophet *Ezekiel*) had prophesied all of this (which stands in his 34th chapter) concerning the Israelites, he immediately prophesied (in his 35th chapter) against *Har Seir*, that is, the mountain *Seir*, which is the fourth beast that led us into captivity, in whose captivity we also remain to this very day; for this reason he has set the fall of *Seir* (that is, of Christendom) as the condition for the redemption of Israel.

Eleventh, they call it מַלְכוּת הָרָשָׁעָה *Malchuth (or Málchus) hareschaa*, that is, the godless kingdom, or מַלְכוּת מְרָשָׁעָה *Malchúth marscháach*, or מַלְכוּת חַיִּיבָת *Málchuth chajéfeth*, which also means the godless kingdom; or likewise מַלְכוּת הָרָשָׁעִים *Malchuth hareschaim*, that is, the kingdom of the godless. The name *Malchuth harescháa* is found in Rabbi *Mosche de Mircado's* commentary on the Psalms, fol. 19, col. 4, on the words of Ps 10:8, “He sits and lurks in the courtyards; he secretly murders the innocent, etc.,” and he writes there as follows: כְּמוֹ הָרוֹצֵחַ הָרוֹצֵחַ לְהַסְתִּיר מַעֲשָׂיו וְהוּא נִטְמָן וְחוֹרֵג פְּתָאוֹם וַיִּכְסֶּה עֵוֹנוֹ בַּמַּסְתָּרִים כֵּן מַלְכוּת הָרָשָׁעָה מְבַקְשִׁים עָלֶיהָ בְּשִׁבְלֵי אֱמוּנָת דָּתָהּ לְהַרְגוֹ אֶת יִשְׂרָאֵל לְקַחַת מְמוֹנָהּ כְּדִי לְהַסְתִּיר כְּמוֹ הָרוֹצֵחַ הָרוֹצֵחַ לְהַסְתִּיר מַעֲשָׂיו וְהוּא נִטְמָן וְחוֹרֵג פְּתָאוֹם that is, just as a murderer who wishes to keep his deeds hidden conceals himself, strikes swiftly, and covers his sin in secret places; so too do those who are in the *Malchúth harescháa*, that is, the godless kingdom, seek false accusations on account of the faith of their religion in order to kill the Israelites and seize their property, so that they may keep this hidden from the people, and that the people may not say that they put them to death without guilt. And in *Abárbanel's* book *Májene jeschúa*, fol. 42, columnâ 4, in the eighth *Májan*, in the fifth *Támar*, the significance of the ten horns is treated, of which mention is made in Dan 7:20, 24, and it is written there: כָּבַר אָמְרוּ חֲזָ"ל עֲשֶׂרָה קַרְנִים עֲשֶׂרָה מַלְכִּים יִקְוֶה מִן אֶרֶצָא כְּלָס בְּיוֹצְאֵי יָרְכוּ שֶׁל עֲשׂו הַכְּתוּב מְדַבֵּר מִשְׁתַּכֵּל הוּיָהּ that is, our sages, of blessed memory, have already said that the ten horns signify ten kings who shall rise up from the earth, and all of them were to come from the loins of Esau. The Scripture states (v. 8 in the last-cited chapter): “I observed the horns, and behold, another small horn”; this signifies the *Malchúth harescháa*, that is, the godless kingdom. All of this teaches that they were of the kings of Rome, that is, the emperors who ruled therein. It is likewise identified in fol. 76, col. 2, in the aforementioned book *Májene jeschúa*, in the eighth *Májan*, in the eleventh *Támar*, and in the book *Mátteh Aharon*, fol. 52, col. 2. In the book *Máor hakkáton*, fol. 1, col. 4, one also reads: תְּהוֹם זֶה that is, the abyss (or the deep, of which mention is made in Gen 1:2) signifies the godless kingdom, because, just like an abyss, it cannot be fathomed.

The Jews, however, have learned to give mocking names to Christendom from their Talmud, in which the Roman Empire, by which they also understand all of Christendom, is called thus, as can be read in the tract *Berachóth* (or *Beróchos*) fol. 61, col. 2, where the words read as follows: פעם אחת גזרה מלכות הרשעה שלא יעסקו ישראל בתורה בא פפוס בן יהודה ומצאו לרבי עקיבא שהיה מקהיל קהילות ברבים that is: the *Malchúth harefcháa*, or godless kingdom, had once issued a decree that the Israelites should not study the Law; then Papus ben Jehúda came and found Rabbi Akiva holding public assemblies and studying the Law, and said to him: Akiva, do you not fear the *Malchúth harefcháa*, that is, the godless kingdom? And in the tractate *Schabbath* (or *Schábbas*) it stands at fol. 15, col. 1: ק"פ שנה עד שלא חרב הבית פשטה מלכות that is: one hundred and eighty years before the Temple was destroyed, the *Malchúth harefcháa*, or godless kingdom, spread itself against Israel, that is, as Rabbi Solomon Jarchi explains it in his commentary, it began to subjugate the Israelites. But so that one may know what kingdom is to be understood by the godless kingdom, the aforementioned Rabbi Solomon writes in his cited commentary on this passage: מלכות הרשעה רומי that is, the godless kingdom signifies Rome, or the Roman Empire. All of this is also to be found in the tractate *Avóda sára* fol. 8, col. 2, both in the text and in the commentary. This name is likewise found at fol. 9, col. 1 of the said tractate *Avóda sára*, and in the tractate *Pesachim* fol. 118, col. 2, and in the book *Nézach Jifraél* fol. 31, col. 1-2, in the 21st chapter, and in *Pesikta rábbetha* (or *rábbesa*) fol. 28, col. 2, as well as in the *Jalkut Schimóni* on the Five Books of Moses fol. 2, col. 4. And in the Talmudic tractate *Gittín* it stands at fol. 57, col. 2 as follows: הידיים ידי עשו זו מלכות הרשעה שהחריבה את ביתנו ושרפה את היכלנו והגלתנו מארצנו that is: (the words of Gen 27:22) "But the hands are the hands of Esau" signify the *Malchúth harefcháa*, that is, the godless kingdom, which has destroyed our house and burned our Temple and led us out of our land into captivity.

The name *Malchús rarschaáas* appears in the Ben book, fol. 20, col. 1, under the title *Semiróth lemozáe schabbath*, in a prayer that begins אפוי מים שטפוני *Afai májim fchetafúni*, with these words: רבו לי ימי לוחצי ביד מלכות הרשעה מאן עז מנות קצי והפדות לא נודעת that is: The days of my oppressors endure long under the power of the *Malchúth rarschaáas*, that is, the wicked or wickedly acting kingdom, so that I can no longer count (or calculate) my end (meaning the end of my misery), and the redemption is unknown as to when it shall come to pass.

As for the name *Malchús chajéves*, it is found in the book *Cadhakkémach*, fol. 7, col. 2, where the words read as follows: אין אדם יודע מה בלבו של חברו ומלכות בית דוד מתי תקום ומלכות חייבת מתי תפול that is: A man does not know what his companion has in his heart, nor when the kingdom of the house of David will arise, nor when the *Malchus chajéves*, that is, the wicked kingdom, will fall.

As for the name *Malchús harescháim*, it is found in Rabbi *Bechai's* commentary on the five books of Moses, fol. 76, col. 1, in the *Parascha Bo el Pároh*, where he writes as follows: כל מכות שהביא הק"ב על המצרים במצרים עתיד הוא להביאם על אדום שנאמר כאשר שמע למצרים יחילו כשמע צר. כל המקרא חסר במלכות הרשעים הכתוב מדבר that is: The Holy and Blessed God will bring upon Edom (that is, Christendom) all the plagues that He brought upon the Egyptians in Egypt, as it is said (Isa 23:5): They will be dismayed at the tidings of Tyre, just as at the tidings of Egypt. Wherever צר *Zor* appears defectively in Scripture (and not צור *Zor* with the *Vau Chojem*), there Scripture speaks of the *Malchus harescháim*, that is, the kingdom of the wicked.

Twelfthly, it is called מלכות עשו הרשעה *Malchúth (or Málchus) Esau harescháa*, that is, the godless kingdom of Esau, or the godless Esauite kingdom, as can be read in Rabbi Mosche de Mircado's commentary on Ps 10:1, where he writes: רשע ומלכות עשו הרשעה לשם רשע, that is, the entire Psalm describes the Israelites by the name of the wretched, and the *Malchus Esau harescháa*, that is, the godless Esauite kingdom, by the name of the godless one.

Thirteenthly, they call it: מלכות אדום הרשעה *Malchúth (or Málchus) Edom harescháa*, that is, the godless Edomite kingdom, or מלכות אדום החייבת *Malchúth Edom hachajéveth*, which has the same meaning, or also אדום הרשעה *Edom harescháa*, that is, godless Edom. The name *Malchúth Edom harescháa* is found in the book *Cad hakkémach*, fol. 62, col. 1, where it is written as follows: בגאולה, that is, at the coming redemption, heaven and earth will rejoice, because the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom, will perish, and dominion and rule will return to Israel. And at col. 2 of the same work, it continues further: כבר התנבא דוד על הגלות הזה והושאמר לולי יי' שהיה לנו וגומר ואמר זה על מלכות אדום הרשעה והזכירה בלשון אדם על שם שהם עובדים אדם וכן מה שאמר ישעיה חדלו לכם מן האדם, that is, David had already prophesied concerning this captivity, when he says (Ps 124:1): "If the Lord had not been on our side," etc., and he said this concerning the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom, and made mention of it by the name "man," because they (namely the Christians) serve a man (that is, Christ). Likewise, what Isaiah says (Isa 2:22), "Cease therefore from man," carries a meaning directed at the Edomite (that is, Christian) faith. There is also found in Abarbanel's commentary on v. 3 of the second chapter of the prophet Nahum, fol. 269, col. 1, the following: הנה בארו מן גבורהו מאדם דגלה אנשי חיל מתולעים שנאמר כאן על מלכות אדום הרשעה, that is, behold, they (namely our sages) have explained the words "the shields of his mighty men are red, the valiant men are clad in scarlet," that this is said here of the *Malchúth Edom harescháa*, that is, the godless Edomite kingdom. In this same manner it is also called in the book *Pesikta rábbetha (or rábbesa)*, fol. 58, col. 2, and in Rabbi Nachman's disputation which he held with Brother Paul, p. 56, and in the book *Emek hámmélech*, fol. 145, col. 2, in the 37th chapter, under the title *Scháar réscha disér ánpin*; as also in the book *Zerór hammór*, fol. 160, col. 1, in the Parashah *Haasinu*.

The name *Malchúth Edom hachajéveth*, or *Málchus Edom hachajéfes*, is found in the commentary of Rabbi Menachem of *Rekanat* on the Five Books of Moses, fol. 137, col. 4, in the Parascha Schemini, where it is written as follows: פה חזיר זה בשעה שהוא רובץ הוא פושט טלפיו כלומר שהוא טהור כך מלכות אדום החייבת גוזלת וחומסת ומראה כאלו מצעת בימה that is: just as the pig, when it lies down, stretches out its hooves as if to say that it is clean (because it has cloven hooves), so the *Malchúth Edom hachajéveth*, that is, the godless Edomite kingdom, robs and plunders, and presents itself as though it were erecting a pulpit, that is, as though it were altogether pious.

Regarding the name *Edom harescháa*: it appears in *Schemóth (or Schemós) rábba*, in the 35th *Parascha*, where, concerning the words of Exod 25:3, "This is the offering which you shall take from them: gold, silver, and bronze," the following is written: זהב זה בבל שנאמר הוא צלמא רישיה דהב : וכסף זה מדי שנאמר חדוהי ודרעוהי די כסף : נחשת זה יון שנאמר מעוהי וירכתה די נחש : אבל ברזל אין כתיב כאן לא that is: The gold signifies Babylon (or the Babylonian Empire), for it is said in Dan 2:32, "The head of that image was of fine gold." The

silver signifies Media, for it is said there, “His breast and arms were of silver.” The bronze signifies Greece, for it is said there, “His belly and thighs were of bronze.” Of iron, however, nothing is written here, neither in connection with the Temple nor with the Tabernacle. Why? Because *Edom harescháa*, that is, the wicked *Edom*, which destroyed our Temple, is compared to it, &c. Likewise, in the book *Pesikta rábbetha fol. 63. col. 2.*, the following is read: שבעה לבושים שלבש הקדוש ברוך הוא : that is: Seven garments has the holy, blessed God put on, from the time when the world was created until He shall take vengeance upon *Edom harescháa*, that is, the wicked *Edom*. The same is also to be found in the preceding *fol. 58. col. 2.* of the last-mentioned book, and in the book *Maschmia jeschúa fol. 60. col. 1.*

Fourteenth, it is called מלכות רומי הרשעה *Malchúth (or Málchus) Rómi harescháa*, that is, the godless Roman Empire, concerning which the following is written in the book *Cad hakkémach fol. 17. col. 4.*: דרשו זל כל המתגאה נידון באש שנאמר היא העולה על מוקדה וזו מלכות רומי הרשעה שהיא מתגאה ומעלה : that is, our Sages, of blessed memory, have taught in figurative terms that everyone who acts with pride shall be judged by fire, since it is said (Lev 6:9): The burnt offering shall burn; and this (burnt offering) signifies the *Malchúth Romi harescháa*, that is, the godless Roman Empire, which is proud and exalts itself; but it will in the end be judged by fire, as it is said: The burnt offering shall burn. Furthermore, the following is read there: לעתיד לבא : that is, in the future the *Malchúth Romi harescháa*, that is, the godless Roman Empire, which is proud and exalts itself, as it is written (Obad 1:4): Though you exalt yourself like an eagle and set your nest among the stars, shall be punished with fire. All of this is also to be found in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 127. col. 1.*, in the *Parascha Zav*, but in place of *Malchúth Romi harescháa*, it reads there מלכות רומי *Malchúth Romi*, that is, the Roman Empire.

Fifteenth, it is called מלכות זדון *Malchúth sadón (or Málchus sadon)*, that is, the arrogant or haughty kingdom, or also ממשלת זדון ממשלת זדון *Memschéleth fadón (or Memschéles sódon)*, that is, the arrogant dominion, or the proud rule. The name *Malchúth fadón* appears in the book *Zerór hammór*, in the Cracow printing (for in the Venice printing a blank space was left in its place), *fol. 4. col. 1.*, on the words of David in Ps 124:2-5, where the following is written: רמז המשורר אלו המלכויות במקום : אחר באומרו לולי ה' שהיה לנו בקום עלינו אדם זה רמז לגלות בבל וגו' : אזי חיים בלעונו בחרות אפם בנו כנגד גלות מדי וגו' : אזי המים שטפנונו כנגד גלות יון וגומר : אזי עבר על נפשנו המים הזידונים כנגד מלכות אדום שהיא מלכות זדון כי די זדון לכך השיאן וזהו המים הזידונים ואמר גם כן אזי עבר על נפשנו לפי שדעתם גם כן להעבירנו על דת ולצוד נפשותינו וגו', that is: The Psalmist signified these four kingdoms also in another place, when he says (Ps 124:2): **“If the Lord had not been with us, when men rose up against us”**; this signifies the Babylonian captivity, etc. (The following words, v. 3:) **“Then they would have swallowed us alive, when their wrath was kindled against us”**; these concern the Median captivity, etc. (And the words, v. 4:) **“Then the waters would have drowned us”**; these point to the Greek captivity, etc. (But the subsequent words, v. 5:) **“Then the proud waters would have gone over our soul”**; these concern the Edomite kingdom, which is the *Malchúth fadón*, that is, the arrogant kingdom, as is said of it (Obad 1:3): **“The pride of your heart has deceived you”**; and this is the proud water. He also says (namely David, in the cited v. 5) **“it would have gone over our soul”** because their (understand: the Christians’) intention is likewise to make us fall away from

our religion and to ensnare our souls, as we have seen with our own eyes in the expulsion from Portugal.

In the book *Toledóth* (or *Tóledos*) *Jizchak*, the following is read concerning this matter at *fol.* 75, *col.* 1, at the end of the *Parascha Tasria*, on 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, such that it might become the plague of leprosy on the skin of his flesh”**: א”ל שאת זו בבל וגו’ ספחת זו מלכות מדי וגו’ בהרת זה יון ומו’ והיה בעור: בשרו לנגע זו מלכות זדון שהשם יתברך מלקה אותו בצרעת זאת השד שלה שנאמר מדוע נסחף אבירך נסחף כמו ספחת: that is, our (Sages,) of blessed memory, say: the swelling signifies *Babel* (that is, the Babylonian Empire) &c.; the scab, the Median Empire &c.; the bright spot, Greece (or the Greek Empire; but the words): **“such that it might become the plague of leprosy on the skin of his flesh”** signify the *Malchúth fadón*, that is, the arrogant empire, for the holy and blessed God will smite it with leprosy, together with its prince (namely the chief devil *Sammaël*), as it is said (Jer 46:15): “Why are your heroes smitten with sores?” as the foolish Jews understand it, for whom the word *nischaf* means the same as *nispach*, whereas it has no such meaning anywhere, and the true meaning of this passage is: “Why have your heroes been swept away?” Concerning this punishment of leprosy, however, with which God is to afflict Christendom in the future, a more detailed account will be given below in the chapter of the second part at pages 138, 139, 140, and 141. As for the aforementioned name *Malchúth sadón*, Rabbi *Menasse ben Israël* also writes in his book *Nischmáth chájim*, *fol.* 46, *col.* 2, on the words of Mal 3:15, “Therefore we count the proud happy,” as follows: הזידון הם אומות העולם: הנקראים מלכות זדון, that is, these proud ones are the nations of the world, who are called *Malchúth sadón*, that is, the arrogant empire. And Christians are also sometimes called the nations of the world, as can be seen in Rabbi *Bechai*’s commentary on the Five Books of Moses, where it is stated at *fol.* 27, *col.* 4, in the *Parascha Vajéra*: נקמתן של אומות העולם ביד ישראל שנאמר ונתתי את נקמתי באדום: ביד עמי ישראל, that is, the vengeance that will be executed upon the nations of the world will come about through Israel, as it is said (Ezek 25:14): “I will take my vengeance upon Edom through the hand of my people Israel.” And this is also clearly seen in the aforementioned book *Nischmath chájim*, *fol.* 82, *col.* 1, in the last line, in the 23rd chapter of the second *Maámar*, as well as in the Polish *Siddúrim*, *fol.* 67, *col.* 2, under the title *Józer leschábbath ríschon ácher happésach*, in the *Commentario*; and *fol.* 80, *col.* 2, under the title *Józer leschábbath chamíschi ácher happésach*, likewise in the *Commentario*, notwithstanding that otherwise by “the nations of the world” almost universally all peoples who are outside of Judaism are understood.

Regarding the name *Memschéleth sadón*, that is, the arrogant dominion, this name is found in Rabbi *Mosche de Mireado*’s commentary on the Psalms, *fol.* 104, *col.* 1, on the words cited shortly before from Ps 124:3-5, where he states that the words of vv. 3-4 are to be understood as referring to the Babylonian, Median, and Greek monarchies, and he continues: וכנגד הגלות הארוך הזה אמר אזי עבר על: נפשנו המים הזידונים כי המלכות הזאת נקראת ממשלת זדון ומלך לצד עלאה ימלל רשע וגו’ that is, And with regard to this prolonged captivity, he says (namely King David): “Then the proud waters would have gone over our souls,” that this kingdom (understand: the Roman, by which the whole of Christendom, as has been demonstrated above, is meant) is called *Memschéleth sadón*, i.e., the arrogant dominion, and the wicked man speaks against the Most High, &c. Here we thus see clearly that what in the words cited shortly before from the book *Zerór hammór* is called *Malchúth sadón* is here, in the commentary on those very same words, called *Memschéleth sadón*, so that these two names have

one and the same meaning. This name is also found in the book *Emek hammélech*, fol. 87, col. 4, under the title *Scháar Kirjáth* (or *Kirjas*) *árba*, in the 14th chapter, where mention is made of the vengeance that is to come upon Christendom and its supposed ruler *Sammaël*, and it is stated therein that at that time the *Memschéleth sadón*, that is, the arrogant dominion, will be suppressed and humbled.

Why this name is used can be seen from *Abarbanel's* book *Maschh mia jeschúa*, fol. 60. col. 1., where he writes the following concerning the words of Obad v. 2-3: הנה בימים הקדומים ובהתחלת עניןך לא היית מולך בכל העולם כי קטן נתתיך בגוים בזוי אתה מאד הרשעה באמרו: הנה בימים הקדומים ובהתחלת עניןך לא היית למרעה צאן ואחרי כן נעשתה עיר קטנה והגיע ענינה בהמעלות כל כך עד שגבה לבה לאמר אני ואפסי עוד או שעל הר שעיר אמר הנה קטן נתתיך בגוים בזוי כי בן היה עם אדום הסמוך לארץ ישראל אמנם כאשר מלכו בארצות איטליא ונתרבו מאד ושמו להם ראש מלכותם ברומי אז דיין לכם השיאם למשול בכיפה ועל זה אמר ודק לבך השיאך למשול על כל העולם ומדרך המשל אמר שכני בחגי סלע מרום שבתו אומר בלבו מי יורידני ארץ ר"ל דמית לשוכן בחגי סלע ויושב במרום שאומר בלבו מי יורידני ארץ כי היה ענין ממשלתו במעלה רמה ונשאה כל כך שאמדת שאין שיורידך ארץ ולכן אמר האל כנגדה אם תגביה כנשר שעולה לחלק העליון מהאוויר ולא די כנשר אבל שבין כוכבים תשים קנך שהם המזלות המאירים שנצחים שאין בהם הפסד משם אורידך נאום יי' עד שאול תחתית that is, the prophet began to speak against the godless Edomite people when he said: behold, in former times, at the beginning of your condition (or state), you did not rule over the entire world; for I made you small (or insignificant) among the heathen, and you were greatly despised; and he said this of the city of Rome, which at the beginning of its condition was a sheep pasture, but was thereafter made into a small city; and the condition of that city advanced through its towers to such a degree that its heart became proud, and it said (from Isa 47:8): I am, and there is none besides me. Or he (namely the prophet) said this of Mount Seir: behold, I have made you insignificant among the heathen, despised; for such was the condition of the Edomite people, who dwelt near the land of Israel. But after they (namely the Edomites) ruled over the territories of Italy, and multiplied greatly, and established for themselves the capital of their kingdom in Rome, then the pride of their heart led them astray to rule under the vault of heaven (that is, over the entire world); therefore he says: the pride of your heart has led you astray to rule over the entire world, you who dwell in the clefts of the rock, in the height of your habitation, and say in your heart: who would cast me down to the ground? That is, you are like one who dwells in the clefts of the rock and abides in the heights, who says in his heart: who would throw me down to the ground? For the condition of your dominion was so very high and exalted that you said there was no one who could cast you down to the ground; therefore God said against it: even if you were to exalt yourself like an eagle that ascends to the highest part of the air, yes, even if you were to raise yourself higher than an eagle and make your nest among the stars, which endure forever and do not perish, I will nevertheless hurl you down from there into the lowest pit, says the Lord. The aforementioned *Abarbanel* writes the very same thing in his commentary on the prophet *Obadiah* fol. 255. col. 1.

On this subject of arrogance, the following is also read in the book *Zerór hammór*, fol. 166. col. 2, in the *Parascha Haasinu*: זכור לעבדיך אברהם יצחק ויעקב אשר נשבעת להם אעשה כלה בכל הגוים וכו' חכור אל (that is: Remember Your servants Abraham, Isaac, and Jacob, to whom You swore (as is written in Jer 46:28): I will make a full end of all the nations, etc. Remember also, and do not forget, the arrogance of the wicked Edomite kingdom (that is, of the Christians), who look upward and say daily: Where is your God?) And in

fol. 44. col. 2 of the aforementioned book, in the *Parascha Vajischlach*, the following is also written on this subject: כל המתגאה סופו ליפול באש כמו שמצינו בדור המבול שנידונו במעינות רותחים שנאמר בחומן נדעכו ממקומם : סדום דכתיב גאון שבעת לחם : וכתיב ה' המטיר על סדום ועל עמורה גפרית ואש וגו' וכן אדום הרשעה בגובה (that is: Everyone who is arrogant will in the end be judged by fire, just as we find concerning the generation of the Flood, that they were judged by boiling springs, as it is said (Job 6:17): When it became hot, they vanished from their place. Of Sodom it is written (Ezek 16:49): Pride, fullness of bread. And it is written (Gen 19:24): Then the Lord rained fire and brimstone, etc. Likewise, wicked Edom will also fall into fire on account of its arrogance, as it is said (Isa 34:5): It shall come down upon Edom. And it is written (Dan 7:11): Until (the beast) was cast into a burning fire.) Something concerning this has also been mentioned above, under the fourteenth name that the Jews give to Christendom.

Sixteenth, they also call it המים הזידונים *Hammájim halvedónim*, that is, the proud water, as can be read in the book *Cad hakkémach fol. 62. col. 2.*, where, concerning the words (Ps 124:5) "Then the proud waters would have gone over our soul," the following is written: קרא מלכות אדום המים, that is, He (King David) called the Edomite kingdom *Hammájim halvedónim*, that is, the proud water, because the chief work of their faith consists in their being baptized with water. And this name is also found in the book *Zerór hammór; fol. 4. col. 1.*, and in Rabbi *Mosche de Mircádo's* commentary on the Psalms, *fol. 103. col. 4.*, on Ps 124:4, as may be seen under the preceding fifteenth name, where the words from both of these books are to be found.

Seventeenth, it is called by them מלכות עכ"ם *Malchúth* (or *Malchus*) *Achum* (which word *Achum* is an abbreviation of עובדי כוכבים ומזלות *óvede cochavim umazzalóth*), that is, the kingdom of the servants (or worshippers) of the stars and the planets; although they know that we do not worship any celestial bodies, yet because they formerly called the idolatrous pagans by this name, we too must bear this name, since we are regarded by them as idolatrous people, and they make use of this name quite frequently so that a Christian who reads the matter may not know that Christendom is meant by it. Or alternatively (because the abbreviation עכ"ם *Achum*, according to the indication of the highly learned Dr. *Wagenseil*, p. 120, in his refutation of Rabbi *Lipmann's* *Carminis* or poem, עובדי כריסטוס ומרים *Óvedé Christus u-Mir-jam*, that is, worshippers of Christ and Mary, is said to signify, as has already been indicated above in the 16th chapter, p. 713, at the thirty-third name which they give to Christians): *Malchúth óvede Christus u-Mirjam*, that is, the kingdom of the worshippers of Christ and Mary. It is also called by this name alone, עכ"ם *Achum*, with the omission of the word *Malchúth* that is otherwise placed before it.

Concerning the name *Malchúth Achum*, it is found in the book *Lef árjeh fol. 17. col. 4.*, where it is written as follows: באחרית הימים תעקר מלכות העכ"ם ויהי אמתה בעקב ע"ש בגי'ן של שעק"ב יהיה מלא that is: In the last days the *Malchúth Achum*, that is, the kingdom of the worshippers of stars and planets (or venerators of Christ and Mary), will be utterly extirpated, and his hand (namely Jacob's) held the heel of Esau (as is to be read in Gen 25:25, whereby the Vav of the name עשו is signified), since the name יעקב *Jaacob* will be complete (and יעקוב *Jaacob* will be written with the Vav Cholem), but the name עשו *Esau* will be deficient, and עש *Asch* (which means a moth that devours garments, in place of עשו *Esau*) and a rottenness will remain. And in *Berefchith*

: בני אם אחת אנחנו מה נשתנינו מכל אומה ולשון שאתם גוזרים עלינו גזירות קשות וביטלום ואותו היום עשאוהו יום טוב : that is, The *Malchuth* or Kingdom had once issued a decree that they (namely the Jews) should not study the Law, nor circumcise their little sons, but should desecrate the Sabbath. What did Jehúda ben Schamóa and his companions do? They sought counsel from a distinguished woman at whose home all the great lords of Rome were present, and she said to them: come and cry out in the night. So they went and cried out in the night, and said: for God's sake, are we not your brothers? Are we not children of one mother? (for Jacob, from whom we descend, and Esau, from whom you descend, were two brothers, and both were sons of Rebecca.) In what way are we distinguished from all peoples, that you issue such harsh decrees against us? Thereupon they (namely the Roman lords) revoked the decree against us. They (the Jews), however, made that day into a feast day.

Nineteenth, they call it ממלכות גברת *Gevéreth mamlachóth* (or *Gevéres mamlóchos*), that is, the Mistress over the Kingdoms, and the Babylonian empire is called by this name in Isa 47:5. That Christendom is thus named by the Jews can be seen in the first part of the Prague *Machsor*, fol. 31, col. 2, in the *Commentario*, where the following is written: גברת ממלכות זהו אדום הרשעה שהיא עכשיו ממלכות, that is: By *Gevéreth mamlachóth*, that is, Mistress over the Kingdoms, the godless Edom is understood, which is now the dominant (or ruling) kingdom, whose dominion has spread throughout the entire world. This is also found in the handwritten *Machsor* held in the Nuremberg Library, as the highly learned Mr. *Wülfer* indicates in his annotations on the Jewish *Theriaca*, *paginâ* 324. And in fol. 15, col. 1 of the first part of the aforementioned Prague *Machsor*, the following is likewise found in the *Commentario*: גברת ממלכה הוא אדום שמחוגבר במלכותו עד שתופיע מלכותו של הק"ב, that is: The *Gevéreth mamlácha*, that is, Mistress of the Kingdom, is Edom, which (Edom) is mighty in its kingdom, until the kingdom of the holy and blessed GOD shall shine forth. In the Polish *Siddurim*, there is also found at fol. 49, col. 3, in the *Commentario* on the prayer that begins שני זיתים נכרתים *Schené séthim nichrathím*, under the title *Józer leschábbath ríschon dachanúcca*, the following: ממלכה גברת אדום נקראת, that is: the Edomite kingdom is called *Gevéreth mamlácha*, the Mistress of the Kingdom. So too does *Abarbenel* write in his commentary on the Prophet Jeremiah, fol. 148, col. 1, on Cap. 49, in the following manner: אחרי שבאו מזרע אדום למלוך באיטליא ונתמלאה כל הארץ מאוכלוסי אדום גדלה ממשלת רומי בידי האדומיים עד שנעשת ממלכות, that is: After those of the lineage of Edom (or Esau) came to rule in Italy, and the entire land was filled with Edomite peoples, the Roman dominion grew great through the Edomites, so that it became a *Gevéreth col hammamlachóth* (or *hammamlóchos*), that is, a Mistress over all Kingdoms.

Twentieth, they also call Him המומלך *Habbél hammúmlach*, that is, the Bel to whom the royal dominion has been given; and this is found in the first part of the Praser *Machsor*, fol. 31, col. 2, under the title *Musaph schel rosch haschána jom rischon*, in the prayer which begins: הכל המומלך, that is: Why does the Bel reign, to whom the royal dominion has been given? From whom did he receive the dominion? In the commentary, however, the following is written concerning this: הכל המומלך כלומר ממלכות הרשעה שעובדת בעבודה זרה שנקראת בל, that is, the Bel to whom the dominion has been given, one is to understand the *Malchúth harescháa*, or the godless kingdom (by which Christendom is meant, as was indicated above on p. 756 and 757 under the eleventh name), which serves the idol that is called Bel; by which idol the godless Jews

understand Christ, as has been demonstrated above in the second chapter, *paginâ* 80 and 81, under the ninth name that they give to Christ.

Twenty-first, they call it שבט הרשע *Schevet haréscha*, that is, the Scepter of Wickedness, or also מטה רשע *Mátteh réscha*, that is, the Staff of Wickedness; the former is taken from Ps 125:3, and the latter from Ezek 7:11. The name *Schevéth haréscha* appears in the book *Toledóth* (or *Tóledos*) *Jizchak*, fol. 44, col. 2, in the *Parascha Vajechi Jaacob*, where the words of Gen 49:10 are expounded as follows: לא יסור שבט הרשע ומכות ויסורין ומי שישים חקים רעים על יהודה עד כי יבא שילה: that is, the *Schevet haréscha*, that is, the Scepter of Wickedness, together with the plagues and chastisements, and he who ordains evil laws against Judah, shall not depart until Shiloh (that is, the Messiah) shall come. Now they lament concerning Christendom that it torments and plagues them, and causes evil laws and edicts to be issued against them, as was shown above in Chapter 16, *paginâ* 671, and in this Chapter 17, shortly before, *paginâ* 769; so that by the aforementioned Scepter of Wickedness, Christendom is understood. Rabbi Aben Ezra, in his commentary on the words *Schéveth haréscha*, understands by them the heathen of the lands, by which Christendom is also included. The name *Mátteh haréscha* is found in the Prague *Machsor*, in the first part, fol. 58, col. 1, under the title *Músaph schel rosch haschaná jom schéni*, in the prayer which begins: אשה לך בציון שם וגו' *Aseh lechá bezjion schem &c.*, where they pray against Christendom in the following manner: תקום גוים תוכית לאמים תשבור מטה רשע מושל המלוכה, that is, Avenge Yourself upon the heathen, punish the peoples, break the *Mátteh réscha*, that is, the Staff (understand: the dominion, as is explained above in the commentary) of Wickedness, which rules.

Twenty-second: they call the same עקר *Eker*, that is, a native or a child of the land who comes from foreign parents but is born in the land; or, according to another opinion, a gentile who is begotten of the lineage of a newly converted person. This word derives from עקר *Akár*, which means “to uproot,” and concerning this it is written in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 149, col. 4, on Lev 25:47, as follows: ועל דרך המדרש לעקר זו מלכות רומי וקראהו עקר על שם שעתידין: “ק”בה לעקרה שנאמר היתד נשמה ויהיבת ליקידת אשא וזהו שאמרו במדרש וכי תשיג יד גר ותושב גר זה נבוכד נצר מלך בבל. ותושב זה מלכות מדי. ונמכר לגר תושב עמך זו מלכות יון או לעקר משפחת גר זו מלכות רומי הוציא לנו המדרש מלכות: That is, in an allegorical or figurative sense, *Leéker*, that is, “to the native,” signifies the Roman Empire, and it is called *Eker* because the holy and blessed GOD will uproot it, as is said (Dan 7:11): “And his body perished and was cast into the fire.” And this is what is reported in the Midrash: “When the hand of a stranger or sojourner among you acquires something”; the stranger signifies Nebuchadnezzar the king of Babylon; the sojourner signifies the Median Empire; the words “and he is sold to the stranger or sojourner among you” signify the Greek Empire; and the words “or to the *Eker*, that is, the native who is of the stranger’s lineage,” signify the Roman Empire. The Midrash has thus drawn from this verse an allusion to the four kingdoms or monarchies. According to the foolish teaching of the rabbis, therefore, the Roman Empire, or Christendom, must be understood by the word *Eker*, because *Eker* derives from *Akár*, that is, “to uproot,” in that they hope it will be entirely uprooted and exterminated, so that not a single Christian will any longer be found upon the whole face of the earth.

Twenty-third, they call it ים *Jam*, that is, the sea, or also שבולת *Schibbôleth* (or *Schibbables*), that is, a flood of water. The name *Jam*, or sea, is found in Rabbi Mosche de Mircado’s commentary on

the Psalms, fol. 81, col. 2, on the words of Ps 96:11, "Let the sea move with its fullness," where the following is written: מלכות אדום הנקראת ים תרעש ממקומו ותגדל התשועה לישראל: that is, the Edomite kingdom, which is called the sea, shall be moved from its place, and the salvation of Israel shall be made great. The same is also to be found in the aforementioned book, fol. 79, col. 2, on Ps 93, and fol. 81, col. 4, on Ps 97.

The reason for this opinion, however, can be gathered from Rabbi Bechai's commentary on the Five Books of Moses, fol. 125, col. 1, in the *Parascha Vajikra*, where, on the words of Isa 57:20, "The wicked are like a troubled sea that cannot be still, and whose waves cast up mire and filth," the following is read: מה הים הזה הגלים שבתוכו מתגאים ועולים וכיון שהגיע כל אחד מהם לחול הוא נשבר וחברו רואה: That is: just as the waves in the sea are proud (or rise up) and climb on high, yet each one, when it reaches the sand, is broken; and even though its companion (meaning the wave that comes after it) sees that it has been broken, it is nonetheless proud and climbs on high and does not turn back into itself: so the wicked see one another pursuing pride and rising up, and they do not turn back into themselves. For this reason they are compared to the sea, and have no rest in the world, for they cannot sit still.

The name *Schibboleth* is found in the Prague *Machsor*, in the first part, fol. 103, col. 2, where it is prayed: כף שבולת יכריע לשקול, that is, "May the scale of the flood of waters outweigh in the weighing," and in the *Commentario* thereon it is written as follows: כף עוונתה של אומה הרשעה שנאמר: אל תשטפני שבולת מים ונקראים כך על שם ששטפון לישראל כשבולת מים, that is, "(To be understood here is) the scale of the sins of the godless people (that is, of the Christians, or of Christendom, as has been demonstrated in the preceding Chapter 16, *paginâ* 689 and 690, under the 17th name they give us,) as (Ps 69:16) says: that the flood of waters may not drown me; and they (the Christians) are called thus because they drown the Israelites like a flood of waters."

Twenty-fourth, they call it עדינה *Adina*, that is, the Voluptuous One, she who indulges her pleasures, which name is given to the Babylonian kingdom in Isa 47:1, 8; and this is found in the second part of the Prague *Machsor*, fol. 79, col. 1, under the title *Józer lejóm schevii schel Pésach*, in a prayer which begins 'וישע שושני פרח וגו' *Vajóscha Schoschánne phérach &c.*, where they pray as follows: 'תפול צרה בעדינה מאנוש לאבד וגו' that is, Let dread overtake the *Adina*, or Voluptuous One, so that she perishes and no person remains &c. And in the commentary upon it, it is noted: עדינה זה אדום that is, the *Adina* signifies *Edom*. Furthermore, they pray in a prayer which begins 'אשורי שמרה וגו' *Aschurái schamártá &c.*, as may be seen in the aforementioned *Machsor*, second part, fol. 82, col. 1, in the following manner: עדינה תמחץ ושיחתה כלה that is, Crush the *Adina* and reduce her to nothing; and in the commentary upon it, it is written: עדינה זו אדום הרשעה that is, The *Adina* is the wicked *Edom*. So also in *Schemoth* (or *Schembos*) *rabba* fol. 107, col. 1, in the 15th *Parascha*, one reads: ועתה שמעי: נא זאת עדינה היושבת לבטה: מה הק' בה עתיד לעשות לה אשכיר חצי מהם ולא זאת בלבד אלא שעתיד לדרך שנאמר: פורה דרכתי לבדי: והוא עתיד לדרן במנעלו לכל גדולי אדום שנ' על אדום אשליך נעלי *Adina*, that is, Voluptuous One, who sittest so securely. What will the holy blessed GOD do to her (the *Adina*)? (He will fulfill upon her what He said in Deut 32:42.) I will make my arrows drunk with blood. But He will not do this alone; rather, He will also tread her down, as it is said (Isa 63:3): I tread the winepress alone. So also will He tread all the great ones of *Edom* with His shoe, as it is said (Ps 60:10): Over *Edom* will I cast my shoe.

The reason why Christendom is called by this name by the Jews is found in the second part of the aforementioned Prague *Machsor*, fol. 11. col. 1., where, in a prayer beginning זכור את אשר עשה Sechôr eth ascher asá &c., they pray: שכח שם עדינה, that is, “Make the name of *Adina* to be forgotten”; upon which the *Commentario* states as follows: על שכח שם עדינה, that is, “Make the name of *Amaleck* to be forgotten from the world; and he is called *Adina* because he delights himself with the goods of the Israelites.” And in the prayer book printed in Amsterdam, which the Jews call the Polish *Siddurim*, it is stated at fol. 60. col. 1. under the title *Józer lehasáka schenija*, in a prayer beginning אחר וקדם צרת Achôr vakédem zárta, said to GOD: בריחך עדינה כחשה, that is, “*Adina* saps your covenant,” that is, your confederates; upon which the *Commentario* reads: אדום הרשעה נקראת עדינה בישעיה מ”ז שהיא מעדנת נפשה, that is, “The wicked *Edom* is called in *Esaia* in the 47th chapter *Adina*, that is, the Voluptuous One, because it delights itself.” But in a handwritten *Commentario* on the *Machsor* I have read: עדינה היא רומי, that is, “By *Adina* is meant Rome (that is, the Roman Empire), which delights itself at the expense of the Israelites.” It ought, however, rightly to be turned around, and the Jews should be called *Adina*, because through their wanton and godless fleecing and scraping, as well as their unconscionable deceit, they refresh themselves in their shameful idleness with the sweat and blood of poor Christians, and thereby pursue pleasure and excess, instead of eating their bread in the sweat of their brow.

Twenty-fifth, they call it צור *Zor*. The word צור *Zor* means the city of Tyre in Holy Scripture, as can be seen in 2 Sam 5:11, Josh 19:29, and other places; but in those passages of Holy Scripture where not צור *Zor* with the *Vau Cholem*, but rather צור *Zor* without the *Vau Cholem* is written, the Jews understand it to refer to Christendom. Hence, in the book *Cád hakkémach*, fol. 48, col. 1, the following is read: כתוב כאשר שמע למצרים יחילו כשמע צור, וזה מפורש שבדמיון גאולת מצרים תהיה גאולתינו העתידה שהרי צור מלכות אדום היא לפי שהוא חסר ואומר צר כתיב. ודרשו ז”ל כל צר שבמקרא חסר ויו במלכות הרשעה: that is, it is written (Isa 23:5): they shall tremble at the report (or cry) of Tyre, as at the cry of Egypt; and this is explained to mean that our future redemption shall be like the redemption from Egypt; for behold, Tyre signifies the Edomite kingdom, because it is written defectively (namely, without the *Vau Cholem*). And our sages, of blessed memory, have taught that wherever צור *Zor* appears in Scripture without the *Vau Cholem*, Scripture speaks of the wicked kingdom; but wherever צור *Zor* is found, it refers to the city of Tyre. The same is also found in the aforementioned book, fol. 57, col. 4, and in the booklet *Afkáth* (or *Afkas*) *Róchel*. So also in the book *Pesikta rábbetha* (or *rabbesa*), fol. 32, col. 4, the following is taught on this matter: אמר רבי אליעזר כל צור מלא בצור המדינה הכתוב מדבר וכל צר חסר במקרא ברומי הרשעה הכתוב מדבר: that is, Rabbi *Elieser* has said that wherever *Zor* is written fully, Scripture makes mention of the city (or the region) of Tyre; but wherever *Zor* is found written defectively in Scripture, it makes mention of *Romi harefcháa*, that is, wicked Rome. And this is also found in *Berefchith rábba*, fol. 55, col. 3, at the end of the 61st *Parascha*, where only רומי *Romi*, that is, Rome, stands in place of *Romi harefcháa*, that is, wicked Rome; and in *Schemóth rábba*, fol. 103, col. 3, at the end of the 9th *Parascha*, where *Malchúth harefcháa*, that is, the wicked kingdom, stands for Rome, or wicked Rome; as also in the *Jalkut Schimóni* on the prophet Isaiah, fol. 45, col. 3, numero 291, in which passage אומות זאת *Umma foth* (or *fós*), that is, this (understand: the Christian) people, is written in place of Rome or the other aforementioned names. But in the *Jalkut chadásch*, fol. 186, col. 1, numero 103, the

following is read: כל צור האמור בתורה מלא בצור הכתוב מדבר וכל צר חסר בעיר חייבת דהיינו רומי הכתוב מדבר: that is, wherever in the Law *Zor* is written fully, Scripture makes mention of the city of Tyre; but wherever it is found defective (or incomplete), Scripture speaks of the wicked city, which is Rome. In a handwritten commentary on the *Machsor* I have also found the following: פירשו רבותינו כל צר: שבמקרא חסר ו' רומי הרשעה ורומי נקראת צר שנאמר מי יעץ זאת על צר המעטירה: that is, Our...

Our Rabbis have taught that wherever *Zor* appears incomplete in Scripture, the godless Rome is to be understood thereby, and that Rome is called *Zor*, as it is said (Isa 23:8): Who has devised such a counsel against *Zor* the crowning city?

Twenty-sixth, they call it עוצית *Uzith* (or *Uzis*), that is, the Uzite, and in the Prague *Machsor*, in the second part, fol. 71. col. 2., in the *Commentario*, the following is written concerning it: עוצית זה: that is, *Uzith* signifies *Edom*, as it is said (Lam 4:21): Rejoice and be glad, O daughter of *Edom*, you who dwell in the land of *Uz*. It is also written (Gen 36:19): The children of *Esau*, and v. 28: The children of *Dishan* were *Uz* and *Aran*. The very same is also to be read in the Polish *Siddurim*, fol. 102. col. 2. and fol. 103. col. 1., in the *Commentario* under the title *Haggada schel Pessach*. Now since *Uzith* means as much as *Edom*, and by *Edom* Christendom is understood, it follows plainly that by *Uzith* Christendom is also to be understood. It is called thus, moreover, because *Uz* was a part of the land of *Edom*, which is mentioned in Job 1:1 and Jer 25:20, and which without doubt received its name from *Uz*, a descendant of *Esau*, who is mentioned in Gen 36:28; for the Christians, in the opinion of the Jews, as has been demonstrated above in the 16th chapter, p. 635. &c., are regarded as the children of *Esau*. So too does Rabbi Joseph Albo write in his *Sepher Ikkarim* (or *Ikkorim*), fol. 162. col. 2., in the 42nd chapter of the *Maamar revii*, or fourth part, concerning the words of Lam 4:22, "Your iniquity, O daughter of *Edom*, He will visit upon you," that by the daughter of *Edom* who dwells in the land of *Uz* is to be understood that people which is today called the *Edomite* people, that is, Christendom, when he states as follows: דאמר הכתוב כי אחר הגלות הזה האחרון אשר לא יוסיף השם יתברך עוד להגלות את בת ציון יפקוד על אדום וכדי שלא יובן זה על אומת אדום הקדומה שהיתה יושבת אז בהר שעיר אמר בת אדום יושבת בארץ עוץ כי היושבת בהר היתה עוודה ליבטל קודם גלות בית שני כמו שמלכות יון הקדומה בטלה מן העולם: that is, Scripture says that after this last captivity, after which the blessed God will no longer bring the daughter of Zion into captivity, (God) will visit *Edom*. And so that this should not be understood as referring to the ancient *Edomite* people, which dwelt on Mount *Seir*, (Scripture) says: O daughter of *Edom*, you who dwell in the land of *Uz*; for that same (daughter of *Edom*) which dwelt on Mount *Seir* had to be destroyed before the captivity (which took place at the time of the second Temple), just as the ancient Greek kingdom came to an end in the world, and was left to the Kittites, who are of Greek stock, and who are today called the *Edomite* people.

Twenty-seventh, they call it רביעית *Chaja reviiith* (or *reviis*), that is, the fourth beast. Therefore *Abarbanel* teaches in his commentary on the 35th chapter of Ezekiel, fol. 202, col. 1, as follows: אדום הוא החיה הרביעית אשר הגלנו ובגלותו אנחנו היום הזה: that is, *Edom* is the *Chaja reviiith*, that is, the fourth beast, which led us away captive, in whose captivity we also remain to this very day. It is called by this name because in the prophet Daniel, in the 7th chapter, mention is made of four great beasts, which signify four kingdoms, and in the seventh verse, concerning the fourth beast, it is said that it is very strong, has iron teeth, and devours and crushes all around it, by which all Jews

understand the Roman Empire. Therefore Rabbi *Saadias* writes in his commentary on the words of Dan 7:7, “**And behold, the fourth beast**”: אָדוּם זה, that is, this signifies Edom. With this Rabbi *Jehuda Leva* also agrees in his book *Nezach Jisrael*, fol. 26, col. 2, in the 16th chapter, when he states: חיה רביעית היא אָדוּם, that is, the fourth beast signifies Edom. And at fol. 27, col. 1, in the 17th chapter, the same author teaches still more on this subject. So also in the first part of the Prague *Machzor*, fol. 36, col. 2, it is written in the commentary as follows: חיה רביעית חיה זה עשו שנאמר ואח: חיה רביעית, that is, the fourth beast signifies Esau (that is, Christendom, which is sometimes called Esau, as has been demonstrated above in connection with the fourth name that the Jews give to it), as it is said (Dan 7:7): “**And behold, the fourth beast.**” And immediately following comes: האומה הרשעה שהיא החיה הרביעית היה נשרפה באש, that is, the godless people (by which Christians are meant, as was indicated above in the 16th chapter), which is the fourth beast, will be burned in fire.

Twenty-eighth, they call it חית קנה *Chajath* (or *Chajas*) *kaneh*, that is, the beast of the reed, or the beast in the reed. This name is found in Ps 68:31, where it is written: **Rebuke the beast in the reed**, concerning which Rabbi *Salomon Jarchi* notes in his commentary: הוא עשו שנמשל כחזיר היער הדר בין, that is, this is Esau (understand: Christendom), who is compared to a wild boar that dwells among the reeds. Likewise, in the commentary on the Psalms called *Rav venaki*, the following is written on the aforementioned words, “Rebuke the beast in the reed”: גער חית השדה הוא עשו שנמשל: לחזיר היער, that is, rebuke the beast of the field, that is, Esau, who is compared to the wild boar. And in the second part of the Prague *Machsor*, fol. 66, col. 1, the Jews pray in a prayer beginning אפיק רנן *Appik renen veschirim*, under the title *Józer lejóm schéni schel Pésach*, as follows: ישבי נוף: כגער חית קנה נער, that is, just as He (namely, God) rebuked (or destroyed) the Egyptians, so may He also rebuke (or destroy) the *Chajath káneh*, that is, the beast in the reed; which words are explained in the commentary as follows: כמו שגערת במצרים להרוג בכוריהם כך גער באומה הרשעה שנקראת חית קנה שנ' גער חית קנה, that is, just as You (O God!) rebuked (or destroyed) the Egyptians, so also destroy the godless people, which is called *Chajáth káneh*, that is, the beast in the reed. Thus the name *Chajath káneh*, or the beast in the reed, is explained by *úmma hareschúa*, that is, the godless people, just as this also occurs in the Polish *Siddurim*, fol. 91, col. 2, under the title *Józer leschabbáth Náchamu*, as can be seen in the text and commentary there. By the godless people, however, Christendom is understood, concerning which reference may be made above in Chapter 16, *paginâ* 689, at the seventeenth name they give to Christians. On this matter, the same may also be read in the first part of the Prague *Machsor*, fol. 61, col. 1, in the commentary under the title *Músaph schel rofch haschána jom schéni*, in the prayer beginning לעזרה אנוסה *Anúsa leésra*.

So also in *Schemóth* (or *Schemós*) *rábba* fol. 124. col. 3., in the 35th *Parascha*, the following is found: כל האומות עתידין להביא דורון למלך המשיח ומצרים מביאה תחלה וגו' מיד כל המלכיות שומעות והן מביאות שנאמר ממלכות הארץ שירו לאלהים. ואחר כך מלכות אדום נושאה קל וחומר בעצמה ואומרת ומה הללו שאינן אחיהם that is: All nations will bring gifts to the King Messiah, and Egypt will bring them first, etc. Immediately thereafter all kingdoms will hear of this and bring (their gifts) forward, as it is said (Ps 68:33): “Ye kingdoms of the earth, sing unto God.” After this, the Edomite kingdom (that is, Christendom) will draw a conclusion *a minori ad majus*, that is, from the lesser to the greater, within itself, and will say: if they (the Jews) have accepted (gifts) from these, who are not their brothers, how much more will they accept such from us (as their brothers)! And it will also wish to bring a gift to the King Messiah;

but the Holy, blessed God will say to it: Rebuke (or destroy) the beast in the reeds. Concerning this, something is also to be found in the book *Sefer Abraham* fol. 37. col. 2., and regarding this name one may likewise see in the book *Cad hakkemach* fol. 20. col. 4. that *Chaju harevijth*, that is, the fourth beast, and *Chajâth hakkaneh*, that is, the beast in the reeds, are taken as one and the same.

Concerning the reason why it is called thus: this can be seen from what was reported above on pages 436 and 437 regarding the origin of the city of Rome, where I indicated that the angel *Gabriel*, or, as some would have it, *Michael*, on account of the sin which King Solomon committed by taking the daughter of the heathen king Pharaoh as his wife, is said to have planted a reed into the sea, to which so much clay and earth attached itself that a firm piece of land eventually arose from it, upon which the city of Rome was built. Now, since the Roman Empire takes its name from the city of Rome, and Rome is said to have been built upon that very spot where the angel planted the reed, and since it ruled far and wide throughout the world in ancient times, the entire Roman Empire, and thereby all of Christendom, is called after this reed *Chajath kaneh*, that is, the beast in the reed, or the beast of the reed. Concerning this reed, the following is also read in the book *Kol bochim*, fol. 56, col. 2, on Lam 4:21: בשעה שלמה את בת פרעה ירד גבריאל ונעץ קנה בים והיה שירד כח מהגבורה העליונה: ונעץ אותו קנה דהיינו סמאל נעצו ונטעו ונתן לו חלק שישאב מן הים הקדוש של מעלה מלכות ועל ידי כן היה משפיע כח: that is, when Solomon had taken Pharaoh's daughter as his wife, the angel *Gabriel* came down and planted a reed into the sea, that is, a power descended from the highest authority and planted that same reed: that is, *Sammaël* (who is said to be the supreme devil and to rule over the Christians) planted and set it, and a portion was given to him so that he might draw a kingdom from the supreme holy sea; for this reason he imparted power and strength to his people through an *influentz* upon it. Through that same *influentz* a great city (that is, Rome) was built, from which came the one who destroyed the Temple for the second time, the Temple which Solomon had built. Something on this subject can also be read in the *Jalkut châdasch*, fol. 99, col. 1, number 24, under the title *jamim tôlim*.

Twenty-ninth, they call it *חזיר מיער* *Chasir mijâar*, that is, the swine from the forest, or the wild boar, or also simply *חזיר* *Chasir*, that is, the swine, or *חיה* *Chajath* (or *Chajus*) *jaâr*, that is, the beast of the forest, or also *חזיר הבר* *Chasir habbâr*, that is, swine, or likewise the wild boar. The name *Chasir mijâar* appears in Rabbi Bechai's book *Cad hakkémach*, fol. 19. col. 4., where he writes as follows: וזאת יקרא דומה לטעם אחר לפי שארבע מלכיות נמשלים לארבע חיות וכל הנביאים יחדיו מזכירן כל החיות בשמם חוץ מן החיה הרביעית שלא יזכירה בשמה לעולם כי כן עשה דניאל הזכיר כל חיה וחיה חוץ מזו שאמר וארו חיוי רביעיה דחילה ואימתני ותקיפא יתירא ושנין די פרזל לה וכרכון אכלא ומדקא ושארא ברגלה רפסה ואין בספר תקנה וממשלתה ולא מצינו מי שיזכר אותה בפירוש כי אם אסף שאמר יכרסמנה חזיר מיער העין תלויה כי כן הם עובדי התלוי וגילה לנו בכחוב הזה על שם החיה ועל עבודתה ועל בית ממשלתה שהיא רומי, that is: Furthermore, it (namely the Edomite kingdom, that is, Christendom) is called *Duma* for another reason, because the four kingdoms (or monarchies) are compared to four beasts, and all the prophets together mention all the beasts by their names, except for the fourth beast, of which they never make mention by its name. For thus did Daniel, who makes mention of all of them except this one, when he says (Dan 7:7): And behold, the fourth beast was terrible and dreadful and exceedingly strong, and had great iron teeth, devoured and broke in pieces, and stamped the residue with its feet. He described its strength and dominion at great length, yet we find no one who makes clear mention of it except Asaph, who said

(Ps 80:14): A *Chasir mijáar*, that is, a wild boar, will root it up (namely the vine). The letter *Ayin* is suspended (above in the word *מיער mijaar*), for thus do they (meaning the Christians) worship the hanged one (Jesus). And he (namely Asaph) has revealed to us the name of the beast together with its significance, with respect to its worship and the place of its dominion, which is Rome. We see from this, therefore, that Christendom is called *Chasir mijáar*, and that the letter *Ayin*, which is suspended above in the word *Mijaar*, is meant to signify the crucified Christ.

The aforementioned *Rabbi Bechai* also reports the following on this subject in his commentary on the five books of Moses, fol. 46, col. 1, 2, in the *Parascha Vajischlach*: ובאומה הזאת סתם הכתוב ענינה: ולא פירש לנו את שמה, וכן מצינו שהנביאים זכירו גודל ממשלתה תמיד אבל לא זכירה בשמה. וכן מצינו בדניאל שהמשיל המלכיות האחד כאריה והשני בדוב והשלישי כנמר ולא הזכיר שמה של חיה רביעית רק שהגיד בה דחילה ואימתני ותקיפא יתירא ושנין די פרזל לה אכלה מדקה ושאר א ברגלה רפסה, וכן ישעיה ע"ה הזכיר משא בכל משא מצרים משא מואב ובשאב להזכיר זאת אמר משא דומה אלי קורא משעיר שומר מה מלילה וגו': ובמקום אחר הזכירו פריץ חית הוא שאמר לא יהיה שם אריה ופריץ חיות בל יעלה לא תמצא שם והלכו גאולים. וכן מצינו בירמיה הנביא שהזכיר המלכיות כולן חוץ מן המלכות הרביעית הזאת הוא שאמר על כן הכם אריה מיער זאב ערבות ישדדם נמר שקד על עריהם כל היוצא מהנה יטרף ולא תמצא בכל התורה כולה שיזכיר החיה הזאת בשמה כי אם משה רבינו עליו השלום ואסף המשורר שהזכירה יותר מפורש שפירש שם האומה ושם עירה שהיא רומי הוא שאמר יכרסמנה חזיר מיער חמנא הע"ן תלויה וישאר לך ר"מי ומפני זה כשהזכיר כאן האלופ העשירי אלופ מגדיאל שהוא רומי על רומי בפני מדרש רבותינו ז"ל הוסיף ביאור ואמר אלופ עירם שאותיותיו מיער כלומר אלופ מגדיאל זה חזר מיער ואמיתו מעיר. על שם הכתוב והאביד שריד מעיר שהוא עיר רומי. וכן הזכיר ישעיה ע"ה כי שמה מעוז לגל קריה בצורה למפלה וזה אמור. על רומי ואותיותיו גם כן רע"ם ועליו אמר דוד ע"ה וירעם בשמים יי' ועליו יתן קולו בחד ונחלי אש שעתיד הקדוש ברוך הוא וכן התנבא עליה דניאל ע"ה די קטילת חיותא והובד גשמה ויהיבת ליקידת אשא: that is: Scripture has kept the nature of this people (namely, the Christians) concealed and has not clearly revealed their name to us. Thus we also find that the prophets always report the greatness of its dominion, yet they do not mention it by name. So we find in Daniel (Dan 7:4 etc.) that he compared the first kingdom to a lion, the second to a bear, the third to a leopard, but he did not mention the name of the fourth beast; he only noted that it was terrible and frightful and exceedingly strong, and had iron teeth; that it devoured and crushed, and trampled the remainder with its feet. Likewise, Isaiah, upon whom be peace, mentioned (Isa 13:1): This is the burden concerning Babylon. (And Isa 19:1:) This is the burden concerning Egypt. Isa 15:1: This is the burden concerning Moab. But when he came to make mention of this (people or beast), he said (Isa 21:11): This is the burden concerning Dumah. One calls to me out of Seir: Watchman, what do you say of the night? etc. And in another place he calls it a ravenous beast, and this is what he says (Isa 35:9): There shall be no lion there, and no ravenous beast shall come upon it, nor shall one be found there; but the redeemed shall walk there. Likewise we find in the prophet Jeremiah that he makes mention of all kingdoms except this fourth kingdom, and this is what he says (Jer 5:6): Therefore a lion out of the forest shall strike them down, and a wolf from the wilderness shall destroy them; a leopard shall lie in wait by their cities, to tear in pieces all who go out from them.

You will find in the entire Law, however, no one who mentions this animal by name except our teacher Moses, upon whom be peace, and the singer *Asaph*, who makes a clearer mention of it, in that he has plainly indicated the name of the people and the name of their city, which is *Rome*; and this is what he says (Ps 80:14): "The wild boar out of the wood doth waste it"; and if you find the letter *Ayin* in the word *מיער mijaar* suspended above, so that (with the omission of that letter *Ayin*),

Romi (that is, Rome) remains. Therefore, when he (namely Moses) here (Gen 36:43) makes mention of the tenth prince, the prince *Magdiel* (which, according to the figurative interpretation of our Rabbis, of blessed memory, is an allusion to *Rome*), he adds an explanation and says: the prince *Iram*, whose letters (of the word *Iram*) are the letters of the word *mijaar* (merely transposed in the Hebrew language); thereby indicating that the prince *Magdiel* is the wild boar. Scripture also bears witness (Num 24:19) concerning this name with its letters, (in that it is written there:) “And shall destroy him that remaineth *Meir*, that is, of the city,” which is the city of *Rome*. For the word *meir* has in Hebrew exactly the same letters as the word *mijaar*, and when the letter *Ayin* is cast away, only the three letters *MIR* remain, which, transposed, make *Romi*, that is, *Rome*. In this same manner the prophet Isaiah also says (Isa 25:2): “Thou hast made *Meir*, that is, of the city a heap of stones, and a fortified city into a ruin,” which is said of *Rome*. And the letters (of the word *meir*) are also (in the Hebrew language) the letters of the word *jiram* (which means, He will thunder), of which David, upon whom be peace, says (Ps 18:14): “The LORD thundered in the heavens, and the Highest gave His voice with hail and coals of fire”; for the holy and blessed God will bring that same city of *Rome* to ruin. Thus also Daniel (Dan 7:11) prophesied against it: “Until the beast was slain, and his body destroyed, and given to the burning flame.”

Regarding the letter *Ajin*, which in the aforementioned word *mijaar* stands above the other three letters, something on this subject can also be read in the commentary of the aforementioned Rabbi *Bechai*, fol. 153, col. 4, in the Parascha *Bechyykkothái*. And in the book *Schéva tal*, fol. 78, col. 4, under the title *Schaar Schevü sod galuth schechina*, it is written on this matter as follows: כתיב יכרסמנה חזיר מיער הע' של יער תלויה למעלה בזה טז'ר להוות ולרמוז על צור הידוע כי אותיות מ'י'ר מורה על רמי, that is: It is written (Ps 80:14): A *Chasir mijáar*, that is, a wild boar shall root it up. The letter *Ajin* in the word *jaár* is suspended above in such a manner, מ'י'ר (so that only the three letters M, J, and R remain), in order thereby to point and to allude to the well-known *Zor* (that is, Christendom, which is called *Zor*, as was indicated shortly before in connection with the twenty-fifth name they assign to it); for the letters מ'י'ר (which, rearranged, make *Romi*, that is, *Rome*) carry a signification pointing to the idolatrous (Christians). So too can be found above on page 730 what is written on this matter in the book *Zéda ledérech*, fol. 17, col. 4.

Regarding the claim that Moses and Asaph alone indicated the name of the fourth beast, the following is also written in *Médrasch Tillim*, fol. 37. col. 3. on Ps 80: לא פרש נביא בשביל מלכות רביעית: that is: No prophet has clearly indicated the fourth beast except Moses and Asaph. Moses said [Deut 14:8]: The swine, which parts the hoof. Just as the swine parts its hooves, as if to say: see that I am clean, so does the wicked Esau [that is, Christendom] steal, rob, and plunder, and presents it as though these were righteous judgments [or verdicts]. Asaph said: A wild boar will root it up. This may also be looked up in the *Jalkut Schimóni* on the Five Books of Moses, fol. 33. col. 2. numero 112. and fol. 144. col. 4. numero 536. as well as on the Psalms, fol. 115. col. 4. numero 830. Precisely the same is also found in *Bereschíth rábba* fol. 58. col. 2. at the beginning of the 65th *Parascha*, except that in place of עשו הרשע *Esau haráscha*, that is, the wicked Esau, one reads there מלכות הרשעה *Malchúth harescháa*, that is, the wicked kingdom. It is likewise found in *Bammidbar rábba* fol. 146. col. 4.

in the 13th *Parascha*, where in place of *Esau haráscha* or *Malchúth harescháa*, the text reads מלכות אדום *Malchúth Edom*, that is, the Edomite kingdom; from which it is evident that these three names have the same meaning. Furthermore, in the aforementioned *Bereschíth rábba*, fol. 57. col. 1. in the commentary *Mattenóth Kehúnna*, one reads: עשו נקרא חזיר מיער that is: Esau is called a wild boar. And in the *Medrasch Tillim* it is stated at fol. 53. col. 1. on Ps 120: יכרסמנה חזיר מיער זה עשו הרשע that is: (The words) A wild boar will root it up signify the wicked *Esau*. This is also found at fol. 57. col. 1. in the *Medrasch Schemuel*, as well as in the *Jalkut Schimoni* on the Psalms, numero 829. And in the Talmudic tractate *Pesachim* at fol. 118. col. 2., in the commentary of Rabbi Solomon as well as in that of Rabbi Shemuel ben Meir, it reads as follows: חזיר מיער זה חזיה שכתוב בו אכלה ומדקה : ושאר ברגלה רמסה דהכו של חזיר that is: The wild boar is that beast of which it is written (Dan 7:7): It devoured and crushed, and trampled the remainder with its feet, and this is the nature of the swine.

Regarding the name *Chasir*, or swine, the following is written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 186. col. 2., in the Parasha *Vajär Baluk*: כבר ידעת כי : אומה הרשעה הזאת נמשלה לחזיר שנ' יכרסמנה חזיר מיער that is, You already know that this godless people (namely, Christendom) is compared to a swine, as it is said: A wild boar out of the wood shall root it up. The same is also to be found in Rabbi Solomon's commentary on Gen 26:34. And in the *Jalkut Shimoni* on the Five Books of Moses, fol. 144. col. 4. numero 535., on the words of Lev 11:7, "And the swine," the following is read: את החזיר זו מלכות הרביעית והוא גרה לא יגר שאינה מקלסת אלא מחרפת : ומגדפת ואומרת מי לי בשמים ועמך לא הפצתי בארץ that is, The swine signifies the fourth kingdom, which does not chew the cud, for it does not praise God, but rather despises and blasphemes Him, and says (from Ps 73:25): Whom have I in heaven? and I have no delight in thee upon earth. This is also read in the book *Ner Mitzva* fol. 55. col. 4. Furthermore, fol. 145. col. 1. in the aforementioned *Jalkut Shimoni* on the Five Books of Moses, numero 536., the following stands: ואת החזיר זו מלכות הרביעית : והוא גרה לא יגר שאינה מגדלת לצדיקים ולא דייה שאינה מגדלת אלא הורגת that is, The swine signifies the fourth kingdom, which does not chew the cud, for it raises up no righteous persons. But it is not content merely with not raising up righteous persons; it also kills them. And this is likewise to be read in the book *Netzach Yisrael* fol. 31. col. 3., at the end of the 21st chapter. In Rabbi Bachya's commentary on the Five Books of Moses, fol. 132. col. 2., on the names of the animals mentioned in Lev 11:4-7, the following is also written: דרשו רז"ל את הגמל זו מלכות בבל וגו' : את השפן זו יון תוג' : ואת הארנבת זו : ומדי : that is, Our Rabbis, of blessed memory, teach in allegorical fashion: the camel signifies the Babylonian kingdom, &c.; the coney, the Greek kingdom, &c.; the hare, the Median kingdom, &c.; and the swine, the kingdom of the fourth captivity, &c. Concerning this name, the following is also read in the small *Jalkut Reuveni*, numero 85, under the title *Othioth Aleph Beth*, from the book *Megulle Amykkoth*: בזיון הגדול של עשו הוא שנתנה לחזיר לכן ע"ץ של חזיר מיער : תלויה רשו על עשו that is, It is a great disgrace to Esau that he is held to be like a swine; therefore the letter Ayin in the words *Chasir mijáar* is suspended above, which is a reference to Esau, whose name in the Hebrew language also begins with the letter Ayin.

The name *Chajáth jáar*, that is, the beast of the forest, by which the wild boar is understood, appears in the *Machsor* printed in folio at Wilmersdorf, in the first part, fol. 280, col. 2, under the title ליל חג שמרים *Lelél letischah beáf*. The name *Chásir habbár*, however, is read in the thick *Tephilla*, fol. 40, col. 4, under the title *Sülach leschabbáth rischon*, in a prayer which begins: אזכיר

Escórcha dodi meérez Jarden &c., and is to be found below in the second chapter of the second part, p. 105 and 106.

We will now also examine why Christendom is called *Chasir*, or swine, by the Jews. It should be known that the root word, or stem, חזר *Chasar*, in the Chaldean as well as in the Rabbinic language, means to return, to go back, and also to wallow; and a pig is called *Chasir* from this, because even after it has been washed, it immediately returns to the mud and wallows in it. But in the *Conjugation Hiphil*, החזיר *Hechesir* means to give back; and it is read in *Medrasch Koheleth fol. 313, col. 2*, that the Roman authority once demanded that the Jews should send a rabbi to it, whereupon they sent Rabbi Meir, and the following is recorded thereafter: שאלו אותו למה נקרא שמו חזיר אמר להם שהוא עתיד להחזיר את המלכות לבעליה, that is: they asked him why it (namely the Roman Empire) is called *Chasir*, that is, swine; but he answered them that it is because it will *lehachásir*, that is, give back, the kingdom to its master (that is, to the one to whom it belongs, namely God). And this same passage appears once more shortly thereafter in the same place. So also in the *Jalkut Schimóni* on the Five Books of Moses, *fol. 145, col. 1, numero § 36*, it is read: ואת החזיר זו מלכות רביעית וגו' למה נקרא שמה חזיר שמחזרת עטרה לבעלה הוא הוא דכתיב ועלו מושיעים בהר ציון לשפוט את הר עשו והיתה ל"י המלוכה, that is: the words "and the swine" signify the fourth kingdom, etc. Why is it called *Chasir*, that is, swine? Because it *machaséreth*, that is, gives back, the crown to its master. But in Abarbanel's book *Rosch amaná*, it is written at *fol. 18, col. 2*: אמרו ז"ל למה נקרא שמו חזיר שעוד הקב"ה להחזירו לישראל, that is: our Rabbis, of blessed memory, say: why is it called *Chasir* or swine? Because the Holy and Blessed God will give it back (that is, the swine), that is, permit it to be eaten, as what follows clearly demonstrates. Furthermore, in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, *fol. 137, col. 3*, in the *Parascha Schemini*, the following is found: וז"ל למה נקרא שמו חזיר שעתידי הקב"ה להחזירו אלינו. ובויקרא רבה למה נקרא שמו חזיר שמחזיר עטרה ליושנה, that is: you already know what our Rabbis, of blessed memory, have taught in figurative terms. Why is his name called *Chasir* or swine? Because the Holy and Blessed God will give it back to us. And in *Vajikra rabba* (it is read:) why is his name called *Chasir*? Because it will restore the crown to its former state and give it back. This last passage is also found in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 132, col. 2*, in the *Parascha Schemini*. And shortly before this, in the aforementioned second *column*, it is read: במדרש תנחומא למה נמשלה מלכות זו לחזיר שעתידי הקב"ה להחזיר, עליהן מדת הדין, that is: in the *Medrasch Tanchuma* (it stands:) why is this kingdom compared to the *Chasir* or swine? Because the Holy and Blessed God will *machásir*, that is, cause to come upon them (namely the Christians), the attribute of judgment.

Thirtieth, they call it החיות *Periz hachajoth* (or *hachajos*), that is, the ravenous beast, which name is taken from Isa 35:9, concerning which Rabbi Solomon Jarchi writes in his commentary, as can be seen in the large Bible printed in Venice in the year 285 according to the Jewish reckoning, that is, in the year of Christ 1525, in folio, as follows: *that is, in the year of Christ 1525, in folio, as follows: that is, (This signifies) Esau, who is the wild boar; for there is no beast so ravenous as the wild boar.* Rabbi Bechai likewise states in his book *Cad hakkemach, fol. 31, col. 4*, as follows: בסוף הפרשה *that is, At the end of the Parashah he says (namely the prophet Isaiah, in the passage cited:) There shall be no lion there, and no ravenous beast. This is Edom, which is compared to a swine.* And in *fol. 20, col. 1*, of the aforementioned book *Cad hakkemach* one reads: כבר תבטחנו ישעיה הנביא ע"ה בפירוש על אבדן המלכות הזאת מלכות אדום וקרא אותה:

i.e., The prophet Isaiah, upon whom be peace, has already plainly assured us concerning the downfall of this kingdom, namely the Edomite kingdom, and has called it Peritz chajoth, the ravenous beast.

Thirty-first: they call it שממית *Semamith* (or *Semomis*), that is, a spider; hence it is named in the *Medrasch Mischle*, fol. 73, col. 1, over the words Prov 30:28. "The spider taketh hold with her hands and is in kings' palaces," which is read thus: שממית בידים תתפש וגו' זו אדום אומתא דשיעתא דכל קימא חמן; ומשתכחא, that is: the words "The spider taketh hold with her hands, etc." signify *Edom*, the godless people, among whom every covenant is forgotten. And in the second column it is further written there as follows: שממית בידים תתפש, זו אדם שאין ככל השרצים שנואה כשממית, וכן כתיב ואת עשו שנאתי: והיא: והיא, that is: "The spider taketh hold with her hands." This spider is *Edom*; for among all vermin there is none so hated as the spider. Thus it is written (Mal 1:3): "But Esau I have hated." As for the words "and is in kings' palaces," they likewise refer to *Edom*, for it has destroyed the Temple of the King of kings of all kings, the holy and blessed God. This is also found in the *Jalkut Schimoni* on the Proverbs of Solomon, fol. 145, col. 3, num. 963, and in the *Jalkut Chádasch*, fol. 38, col. 2, num. 23, under the title *Babel*; but in both places, instead of *Edom*, one reads מלכות רביעית *Malchúth revíith*, that is, the fourth kingdom. On the other hand, in the book *Cad hakkémach*, fol. 20, col. 1, where this passage also occurs, it reads *Edom* again. Rabbi Menáchem of *Rekanat* teaches in his commentary on the Five Books of Moses, fol. 138, col. 1, in the *Parascha Schemini*, on the aforementioned words Prov 30:28, the following as well: שממית זו עשו הרשע ששם בית המקדש ולמה קרי בסמך לפי שסימה עיני אביו בלקיחת נשיו שנאמר ויקח אשה: שממית זו עשו הרשע ששם בית המקדש ולמה קרי בסמך לפי שסימה עיני אביו בלקיחת נשיו שנאמר ויקח אשה, that is: the spider is the godless *Esau*, who laid waste the Temple. But why is it (namely the word *Semamith*) also read with the letter *Samech*? Because he (*Esau*) blinded his father's eyes (the Hebrew word for blinding being סימה *Simmá*, written with a *Samech*) when he took his wives, as it is said (Gen 26:34): "And he took to wife Judith." And immediately thereafter it follows (Gen 27:1): "And his eyes (namely Isaac's) were dim." In the Polish *Siddurim*, fol. 65, col. 2, under the title *Józer lerschábbath ríschon ácher happésach*, the commentary reads as follows: שממית זה עשו שאין בכל השרצים שנואה כשממית וכתיב ואת עשו שנאתי וכתיב בוי אתה מאד ומה שממית: שממית זה עשו שאין בכל השרצים שנואה כשממית וכתיב ואת עשו שנאתי וכתיב בוי אתה מאד ומה שממית, that is: the spider signifies *Esau*, because among all vermin none is so hated as the spider; and it is written (Mal 1:3): "But Esau I have hated." It is likewise written (Obad 1:2): "Thou art greatly despised." And just as a spider is full of venom, so too is the godless *Esau* full of venom against the Israelites. From this we can see who is meant by the spider, which is mentioned in the *Selichóth* under the title *Lejóm chamischi schebén rosch haschána vejóm Kippur*, in a prayer beginning עלמא מרי שמע מרי עלמא *Ta schemá Mare alma*, in the old Prague printing, fol. 67, col. 2, where the Jews pray: שממית אכלתני לגרשני וברגליה רפסה שארית, that is: the spider devours me to drive me out, and with her feet she tramples the remnant. In the Judeo-German translation of the *Selichóth* printed at Amsterdam, these words are rendered as follows: *Edom*, which is like a spider, has devoured me to drive me out; me and the remnant it has trodden underfoot.

Thirty-second, they call it נחש *Nachásch* (or *Nóchosch*), that is, a serpent; and נחש בריה *Nachásch bariach*, that is, the long (or straight) serpent; and also נחש עקלתון *Nachásch akaláthon* (or *akalólōn*), that is, the crooked serpent; which names are taken from Isa 27:1. The name *Náchasch*, or serpent, appears in Abarbanel's commentary on the Prophet Amos, on chapter 5, fol. 249, col. 3, in these words: דרשו בשוחד טוב כאשר ינוס האיש מפני הארי זה בבל ופגעו הדוב זה מדי ובא הבית זה יון שהיה הבית קיים

בַּימֵיהֶם וְנִשְׁכּוּ הַנַּחֲשׁ זֶה אֲדוֹם הַרְשָׁעָה שֶׁנֶּאֱמַר עָלֶיהָ קוֹלָה כְּנַחֲשׁ יִלָּךְ, that is: In the *Medrasch schóchad tobh*, our rabbis have explained the words of Amos 5:19 in an allegorical manner. (The words) “As when a man flees from a lion” signify Babel (or the Babylonian Empire). And (the words) “and a bear met him” signify Media. (And the words) “and when he came home” signify Greece (or the Greeks), in whose time the Temple still stood. (But the words) “and a serpent bit him” signify the godless Edom, as it is said (Jer 46:22): “Her voice shall go forth like a serpent.” This is also found in the *Jalkut Schimóni* on the Prophet Amos, fol. 79, col. 3, numero 545, but instead of *Edom harescháa*, that is, the godless Edom, it reads there *אומה הרשעה Umma harescháa*, that is, the godless people. And in the *Médrasch Megílla*, shortly after the beginning, fol. 337, col. 4, on the words of Jer 5:6, it is written as follows: אָמַר רַבִּי יוֹחָנָן עַל כֵּן הָכֵם אַרְיָה מִיעַר זֶה בַּבֶּל • זָאֵב עֲרֻבוֹת יִשְׁדָּדֵם זֶה מִדֵּי נִמְרָ שֶׁקֵּד עַל עֲרִיָּהֶם • שֶׁנֶּאֱמַר קוֹלָה כְּנַחֲשׁ יִלָּךְ, that is: Rabbi Jochanan said: (the words) “therefore the lion out of the forest shall smite her” signify Babel. (And the words) “and a wolf of the deserts shall destroy them” signify Media. (The words) “a leopard shall watch over their cities” signify Greece.

(But the words) “All who go out from there, he will tear apart” signify Edom. (And the words of Amos 5:19) “And when he came home” signify Greece (or the Greek Empire), during whose time the Temple remained standing. (But the words) “And a serpent shall bite him” signify Edom, as it is said (Jer 46:22): “Her voice shall go forth like a serpent.” So too is it read in the book *Maschmia jeschúa* fol. 30, col. 2: עַל מַלְכוּת אֲדוֹם אָמַר נַחֲשׁ עֵפֶר לַחֲמוֹ, that is: Concerning the Edomite kingdom, he (namely the prophet Isaiah, Isa 65:25) said: “The serpent’s food shall be dust.” And this name can likewise be found in the *Jalkut chadasch* fol. 38, col. 2, no. 22, under the heading Babel, as also in the book *Emek hammelech* fol. 129, col. 3.

Regarding the name *Náchasch bariach*, that is, the plain or straight serpent, the following is written in Abarbanel’s commentary on the Prophet Isaiah, on cap. 65, v. 25, fol. 93, col. 4: פֶּשֶׁט הַכְּתוּבִים: נוֹטָה יוֹתֵר לְמַה שֶׁפִּירְשֵׁתִי רִאשׁוֹנָה שֶׁזָּכַר מִשְׁפֵּט אַרְבַּע הַמַּלְכוּתוֹת שְׁכֵלֶם יִשְׂאֵר לָהֶם שֵׁם וְשִׂאֲרִית זֹלָתִי לְאוֹמַת אֲדוֹם וְהוּא אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם שֶׁתְּהִיָּה נִקְמַת הַשֵּׁם יוֹתֵר בְּאוֹמַת אֲדוֹם מִשְׁאֵר הָאוֹמוֹת וְלֹא תִזְכֶּה אוֹתָהּ הָאוֹמָה הַמְקוּלָּלֶת אֶל מַה שֶּׁיִּזְכֹּר הָאוֹמוֹת הָאֲחֵרוֹת וְלֹכֵן אָמַר עָלָיו בִּלְבַד וְנַחֲשׁ עֵפֶר לַחֲמוֹ וְעַל זֶה אָמַר בְּבִרְאשִׁית רַבָּה לַעֲתִיד לִבָּא הַכֹּל מִתְרַפְּאִין חוּץ מִן הַנַּחֲשׁ וְהַגְבַּעוּנִים נַחֲשׁ מִנֵּין שֶׁנֶּאֱמַר וְנַחֲשׁ עֵפֶר לַחֲמוֹ וְגו’ כִּי הֵנָּה לֹא כּוֹנוֹן בִּזָּה לְנַחֲשׁ אֶחָד מִן הַשְּׂרָצִים כִּי אִם לְאֲדוֹם נַחֲשׁ בְּרִיָּה וְגו’ that is: The plain or literal sense of the words of Scripture inclines rather toward what I explained at the outset, namely that he (the Prophet Isaiah) makes mention of the condition of the four kingdoms, that of all (peoples, at the time of the Messiah) the name and the lineage shall remain, except for the Edomite people. And this is what I have said to you, that the vengeance of God shall come more upon the Edomite people than upon the other peoples, and that this accursed people shall not be worthy of that which the other peoples shall be worthy of. For this reason he speaks of it alone: The serpent’s food shall be dust. For this reason it is reported in Bereschith Rabba: In the future, all shall be healed, except the serpent and the Gibeonites. From where is it proven that the serpent shall not be healed? Because it is said: The serpent’s food shall be dust, etc. For behold, they had their intention herein not upon a serpent that is among the creeping animals and vermin, but upon Edom, which is *Náchasch bariach*, that is, the plain serpent. And in his commentary on the Prophet Amos, cap. 5, v. 19, he writes at fol. 149, col. 3, as follows: הַכוּנָה בְּמִשַּׁל הָאָרֶץ הַדּוֹב וְהַנַּחֲשׁ לְהוֹדִיעַ שִׁיּוֹם עוֹנֵשׁ הַשְּׂבָטִים יִהְיֶה חֶשֶׁךְ וְלֹא אֹרֶךְ בְּגִלּוֹתָם שִׁיחְמִידוּ בּוֹ זֶמֶן אֲרוּךְ בִּידֵי אֲשׁוּר אֲבָל מַלְכוּת יִהְיֶה חֶלֶף מְרַעָה אֶל רַעָה פַּעַם מִפְּנֵי הָאָרֶץ שֶׁהוּא נְבוֹכַד נָצַר וּפַעַם מִפְּנֵי הַדּוֹב שֶׁהוּא פֶּרֶס וּמִדֵּי וּפַעַם בִּידֵי יוֹן שֶׁהִיָּתָה מִמְּשַׁלָּתָהּ בְּפָנֶי הַבַּיִת וּפַעַם

that is: The intention (or purpose) of the figurative speech concerning the lion, the bear, and the serpent is directed toward making known that the day of punishment of the tribes should be darkness and no light in their captivity, and that they should remain for a long time under the power of Assyria; but the kingdom of Judah should go from one misfortune to another, at one time on account of the lion, which was Nebuchadnezzar, and at another time on account of the bear, which was Persia and Media; at another time it should be under the power of Greece, whose dominion was before the Temple; but at yet another time it should be under the power of Edom, which is *Náchasch bariach*, that is, the straight (or plain) serpent, which does not hear the voice of the enchanters.

Regarding the name *Nachasch akalathon*, that is, the crooked serpent, the aforementioned *Abar-benel* writes in his commentary on *Esaïam*, fol. 44, col. 3, on cap. 27, v. 1, in the following manner: עתה יבאר הנביא מה שהשיבו האל יתברך על חרבן האומות וענין כל מה שהרעו לישראל ולפי שהם ברשעתם כבעלי חיים הטורפים והשרצים הגדולים הממיתים לכן קראם נחש בריח ונחש עקלתון ואין ספק אצלי שלאדום וישמעאל קרא כן שאחד מהם הוא נחש מתפשט מן הקצה אל הקצה שהוא ישמעאל המושל ברוב יישוב בני אדם ולכן קראו בריח רוצה : 'לומר מבריה מן הקצה אל הקצה ואת אדום קרא נחש עקלתון להיות עקלתון במעשיו וגו' that is, "Now the prophet explains what the blessed God has answered him concerning the destruction of the nations, and the matter of all the harm they have done to Israel. And because they in their wickedness are like the tearing beasts, as well as the great creeping things that kill, he has therefore called them the straight serpent and the crooked serpent; and I do not doubt at all that he called Edom and Ishmael (that is, the Christians and the Turks) by these names, since one of them is the serpent that stretches from one end to the other, and this is Ishmael, who rules over the greater part of the inhabited world; he has therefore called him *Bariach* (which derives from *barách*, meaning to flee), that is, one who causes flight from one end to the other. Edom, however, he has called *Náchasch akalathon*, that is, the crooked serpent, because he is crooked (and perverse) in his works, etc." The very same thing is also found in his book *Maschmia jeschúa*, fol. 16, col. 3.

Thirty-third, the same is called *Livjathan* (or *Livjason*), that is, the Leviathan, as may be read in the book *Caphtor uphérech*, fol. 137, col. 1, where it is written: ליתן זה אדום ובהמות בהרי אלף זה : מלכות ישמעאל, that is: The Leviathan is *Edom*, and the cattle upon a thousand mountains (of which Ps 50:10 speaks) is the Ishmaelite (or Turkish) realm.

Thirty-fourth, the same is called *Scháchal vaphéthen* or *vaphésen*, that is, the lion and the adder-serpent, and this occurs when they pray the 91st Psalm on the evening at the end of their Sabbath, as may be seen in the large *Tephilla*, fol. 82, col. 3, under the title *Máarik lemozaë schabbath*, wherein v. 13 reads: Upon *Scháchal vaphéthen*, that is, the lion and the adder-serpent, thou shalt tread. That Christendom is understood by this among the malicious Jews is clearly to be seen in the commentary of the large *Machsor* printed at Venice, inasmuch as it is there indicated that this is to be understood in this way because the first three letters of the three words על שחל ופתן *Al Schachal vaphéthen*, which mean "upon the lion and the adder-serpent," form עשו *Esav*, by which name Christendom is customarily called on many occasions, as has been sufficiently demonstrated above.

Thirty-fifth, they call it עגלה משולשת *Egla meschulléscheth* (or *meschullésches*), that is, the three-year-old calf, or the three-year-old cow; and this name is taken from Gen 15:9, concerning which

it is written in the Chapters of Rabbi *Elieser*, in the 28th chapter, as follows: רבי עקיבא אומר הראה הק"ב לאברהם אבינו בין הבתרים מלכיות מושלין ואובדין שנאמר ויאמר אליו קחה לי עגלה משולשת זו מלכות רביעית זה עגלה משולשת זו מלכות יון וגו' that is: Rabbi *Akkiva* says that the Holy and blessed God showed Abraham, between the pieces (which are mentioned in Gen 15:10), the kingdoms, how they rule and perish, as it is said: Bring me a three-year-old cow; this is the fourth kingdom, which is the Edomite kingdom, since it threshes like a cow. And a three-year-old goat; this signifies the Greek kingdom, &c. It also stands in the book *Marteh Aharon*, fol. 16, col. 2: עגלה משולשת היא אדום, that is, The three-year-old cow is *Edom*. And concerning this, more may be read above at page 754, under the eighth name they give to Christendom, from the *Machsor*.

Thirty-sixth, they call her שעיר *Sair*, that is, a goat. The Jews imagine that Christians must bear their sins, just as the goat mentioned in Lev 16:22 carried the sins upon itself into the wilderness, as will be shown in greater detail in the second chapter of the second part. For this reason they also call Christendom a goat, as can be seen in Rabbi Bechai's commentary on the Five Books of Moses, fol. 36, col. 2, where it is written: אמרו רבותינו ז"ל ונשא השעיר זה עשו, that is: Our rabbis, of blessed memory, say, (the words of Lev 16:22) that the goat shall bear (all their transgressions upon him into the wilderness), signifying Esau. So also in the *Jalkut Schimoni* on Isaiah, fol. 58, col. 1, near the end of numeri 366, on the aforementioned word of Leviticus, one reads: אין שעיר אלא עשו, הרשע, that is: The name *Sair*, or goat, signifies no one other than the wicked Esau. And in the little book *Schechéchath* (or *Schechéchas*) *Léket*, under the title *Maschiach utechiath haminéthim*, num. 3, the following is found: הק"ב נוטל כל עונותיהם של ישראל ונותנם על עשו הרשע, that is: The holy and blessed God takes all the sins of Israel and lays them upon the wicked Esau. Since Christendom is understood by the name Esau, the goat likewise signifies the same.

Rabbi Mosche bar Nachman also teaches this in his commentary on the Five Books of Moses, fol. 91, col. 3, in the *Parascha Acharé moth*, where he writes the following concerning the chief devil *Sammaël*: הוא העילה לכוכבי החרב הדמים והמלחמות והמריבות והפצעים והמכות והפירוד והחרבן והכלל נפש לגלגל מאדים וחלקו מן האומות עשו שהוא עם היורש החרב והמלחמות ומן הבהמות השעירים והעזים ובחלקו עוד השדים והנקראים מזיקין בלשון רבותינו ובלשון הכתוב שעירים כי כן יקרא הוא ואומתו שעיר, that is: He is the cause of the stars of the sword, and of blood, and of wars, and of quarrels, and of wounds, and of blows, and of division, as well as of devastation; in short, he is the soul of the planet Mars. Among the nations, however, Esau belongs to him as his portion, who is the people that inherits the sword and wars; and among the animals, the he-goats and she-goats are his portion. Also included within his portion are the devils, who in the language of our Rabbis are called *Massikim* (that is, injurers) and in the language of Scripture are called *Seirim*; for thus he himself and his people (namely, Christendom) are also called *Sair*, that is, a goat or a devil (for the Hebrew word signifies both). This is also found in the book *Toledóth Jizhak*, fol. 76, col. 1, in the *Parascha Acharé moth*, and in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139, col. 1, in the aforementioned *Parascha Acharé moth*, and in his book *Cad hakkémach*, fol. 24, col. 3; and from this it is plainly to be seen that Christendom is called *Sair*, that is, a goat and a devil, concerning which more is also to be found below in the 2nd chapter of the second part.

Thirty-seventh: the same is called כלב *Kelef*, that is, the dog, and Rabbi *Mosche de Mircado* writes in his commentary on the Psalms, on the words of Ps 22:21, "Deliver my soul from the sword,

my only one from the power of the dog,” in the following manner: רמז לאדום כנזכר בתנחוני כי במדי: אמר נפשי כי היא מלה המורה על נפש החיונית ונפש הבהמית כי הגזרה ההיא היתה נגד הגוף בלבד כידוע. אך בכלב אמר יחידתי כי אדום מבקשים להרוג הנשמה הנקראת יחידה וזה בבקשם לבטל ממנו עול תורה ומצוות לכן אמר יחידתי That is: He (namely, King David) has (with the word “dog”) pointed to *Edom*, as has been mentioned. Note also that when speaking of the *Medes* he says *nafschi*, that is, my soul, for this word denotes the vital and the animal soul, since that decree (or that persecution by the *Medes*) was directed only against the body, as is well known. But of the dog he says יחידתי *jechidathi* (or *jechidôsi*), that is, my only one or my singular one, for *Edom* seeks to kill the soul, which is called *jechida*, that is, the only one, and this comes about in that they (namely, the Edomites, that is, the Christians) seek to cast from us the yoke of the Law and the commandments; therefore he says “my only one,” which signifies the soul that remains after death, for it is the singular one in its world. So too it is read in the *Sepher gilgulim fol. 43. col. 2*: עמלק הוא: הכלב, that is, Amalek is the dog; but Christendom is also called Amalek by the Jews, as has been demonstrated above at p. 748 &c. It is, however, no wonder that they call Christendom a dog, for they call all Christians dogs, as has been shown above in Chapter 16, p. 713 and 714.

Thirty-eighth, it is called סמאל *Sammaël*, which is the name of the chief devil, who, according to Jewish teaching, is supposed to rule over Christendom; just as the preceding names, the serpent, the simple serpent, the crooked serpent, the *Leviathan*, the goat, and the dog, are likewise names by which the said *Sammaël* is called, as shall be clearly demonstrated in the immediately following Chapter 18 of this first part. That Christendom is also called *Sammaël* may be seen in the great *Jalkut Rubeni, fol. 49. col. 4*. in the *Parascha Toledôth*, and in the small *Jalkut Rubeni, numero 87*. under the title מלאך *Málach*, as well as *numero 33*. under the title *Sammaël*, where it is written as follows: המלחמה בגלות רביעית תהיה עם סמאל הוא עשו ותהיה המלחמה קשה ועזה כענין חמות וגר עמלק, that is: The war in the fourth captivity will be waged against *Sammaël*, that is, against *Esau*, and it will be a hard and mighty war, according to the content of what is written in Deut 25:19: **You shall blot out the memory of the Amalekites.** This war, however, is to be waged against Christendom, as may be read at length in Chapter 14 of the second part. So also in the book *Emek hammelech fol. 67. col. 2*. at the end of Chapter 21, under the title *Scháar dikna kaddischa*, one reads: לילית עם סמאל, that is: *Lilith* (or *Lilis*, who is said to be the wife of *Sammaël*) and *Sammaël* are the godless Edomite kingdom. Against this, *Sammaël* is also called *Esau* and *Edom*, as may be seen in the immediately following Chapter 17.

Why the Christian world is called by the name of *Sammaël*, as its supposed prince and ruler, and conversely why *Sammaël* is called by the name of the Christian world: this can be gathered from Rabbi *Bechai*’s commentary on the Five Books of Moses, *fol. 22. col. 1.*, in the *Parascha Lech lecha*, where he writes as follows: ידוע מדרך הקבלה גם חכמי המחקר מסכימים בזה כי הדבר הנדבק נקרא על שם הנדבק: בו גם הנדבק נקרא על שם הדבק וכן מצינו שכחו של ישראל נקרא ישראל וזהו שכתוב מבקשי פניך יעקב סלה מכאן כי הדבק נקרא על שם הדבק וזהו הנדבק על שם הדבק: that is, **It is known from the Kabbalah, and the Theologi, or theologians, likewise agree therein, that the thing which cleaves to another is called by the name of that to which it cleaves; and also that the name of that which cleaves to it is given to the thing to which something cleaves.** Thus we find that the power of Israel (that is, God) is called Israel, and this is what is written (Ps 24:6): **Those who seek Your face, O Jacob! Selah.** From this it is proven that the thing which cleaves to another is called by the name of

that to which it cleaves, and that the name of that to which something cleaves is given to that which cleaves to it. Something similar is also to be found at *fol. 16. col. 2.* in the aforementioned *Bechai's* commentary, in the *Parascha Bereschith*. And at *fol. 112. col. 4.* in the *Parascha Ki tissa*, as well as at *fol. 188. col. 1.* in the *Parascha Mattoth*, he teaches that the name of God was given to Moses and others for this same reason. Since, then, the Christian world, as noted, is the people of the chief devil and his own portion, and he is to rule and sustain them, and, according to this erroneous and accursed teaching, the Christian world must cleave to *Sammaël*, the name of the one is therefore given to the other.

Thirty-ninth, she is called אויב *Ojef*, or צורר *Zorer*, or צר *Zar*; they also call her the enemy, that is, the enemy. The name *Ojef* appears in the book *Medrasch Tillim fol. 12. col. 2.* on Ps 13:1-2, with these words: אמר הק' בה לכם ארבעה פעמים עד אנה אף אתם עתידים לומר עד אנה ארבעה פעמים. אני אמרתי עד אנה מאנתם לשמור. עד אנה ינאצוני. ועוד אנה לא יאמינו בי. עד מתי לעדה הרעה הזאת כך אני עתיד למסור אתכם ביד ארבע מלכויות ואתם אומרים ארבעה פעמים עד אנה. עד אנה תשכחני נצח. עד אנה תסתיר את פניך ממני. עד אנה אשית עצות. עד אנה ירום אויבי עלי. עד אנה תשכחני בבבל. עד אנה תסתיר כמי. עד אנה אשית בין. עד אנה ירום אויבי באדום: that is, the holy and blessed GOD has spoken: since I have said to you four times, "How long?", so shall you also say four times, "How long?" I said (Exod 16:28), "How long do you refuse to keep?" and (Num 14:11), "How long does this people blaspheme me? and how long will they not believe in me?" and also (Num 14:27), "How long shall I endure this evil congregation?" Thus I will hereafter deliver you into the power of the four kingdoms (or monarchies), and you shall then also say four times, "How long?" "Will you forget me forever? How long will you hide your face from me? How long shall I take counsel? How long shall my *Ojef*, that is, enemy, exalt himself over me?" (Ps 13:2). The words "How long will you forget me?" are to be said in *Babel*; the words "How long do you hide yourself?" in *Meden*; the words "How long shall I take counsel?" in Greece; and the words "How long shall my enemy exalt himself over me?" in *Edom* (that is, the Roman Empire, or Christendom). Thus *Edom* is here called the *Ojef*, or enemy. And in the book *Zerór hammór* it stands at *fol. 159. col. 2.* in the *Parascha Haasinu*, on the words of Deut 32:27, "If I did not fear the wrath of the *Ojef*, that is, the enemy," written thus: הוא מלכות אדום, that is, that same (enemy) is the Edomite kingdom. And at *fol. 60. col. 1.* the words of verse 42 of the cited 32nd chapter, "From the head shall the *Ojef*, that is, the enemy, be avenged," are interpreted as referring to *Edom*, that is, Christendom, and it is stated: הוא נקרא אויב דכתיב האויב תמו חרבות לנצח, that is, the same is called *Ojef*, that is, the enemy, as it is written (Ps 9:7), "O you enemy! are the devastations then completed forever?" So also in the book *Toledóth Jizchak fol. 36. col. 1.* in the *Parascha Vajischlach* it is read: עשו הוא האויב הגדול התמידי לכל ישראל עד המשיח, that is, Esau is the greatest and everlasting *Ojef*, or enemy, of all *Israelites*, until the *Messiah* shall come. And more on this subject has been indicated above in the 15th chapter, p. 602, from the aforementioned book *Zerór hammór fol. 125. col. 2, 3*, as well as from *Abarbanel's* book *Maschmia Jeschúa fol. 7. col. 2.*

Regarding the name *Zórer*: it appears in all printed *Machsors* under the title *Músaph lejóm ríschon schel rosch haschána*, in a prayer that begins: *Ella dei bezédek* אלא די בצדק, in which they invoke God as follows: שועה תעיר לשלם וגמול לצור, that is, "Awake from your sleep, to repay the *Zórer*," that is, the enemy. Who, however, is to be understood by this enemy is taught in the commentary on it in the Prague *Machsor*, in the first part, fol. 36, col. 2, where the word *Zórer* is explained by עשו *Esau*, that is, Esau, who signifies Christendom. Christendom is likewise called by this name in the

Selichóth (or *Selichós*) in a prayer that begins *Ajeh col nifleotécha*, of which the substance may be seen above in the second chapter, at the eleventh name given to Christ, on page 89.

Regarding the name *Zar*: it appears in a prayer in the large *Tephilla*, fol. 44, col. 3, under the title *Józer leschábbath haggádol*, which reads as follows: שואה ומשואה תפיל צר לשוהה תחיה כנשם ישועה that is, “Devastation and desolation (of which Zeph 1:15 is to be read, shall come upon our adversaries.) Let the *Zar*, that is, the enemy, fall into the pit, so that we may live through the rain of salvation.” Who, however, is to be understood by such a *Zar* or enemy is clearly to be gathered from what immediately follows, in that they invoke God to punish Christendom as He punished the Egyptians.

Fortieth, she is called הציד *Hazájad*, that is, the Hunter, and this appears in the *Selichoth*, in a prayer which begins: שעה נאסר אשר שמה נשאר אשר נמסר *Scheéh néar aschér nimsar*, under the title *Leschibha éser betámmus*, with these words: הציד שלה יד that is, And *Hazájad*, that is, the Hunter has laid his hand upon it. Who, however, is to be understood by this Hunter may be seen from the *Commentario* on it in the old *Selichóth* printed in folio at Prague, where over the word *hazájad* it is written: זה איש יודע ציד that is, this is the one who understands the hunt (or who comprehends hunting), by which *Esau* is meant, of whom this is read in Gen 25:27; by *Esau*, however, Christendom is to be understood.

Forty-first, the same is called נבל *Nával*, that is, the Fool or Simpleton, and *Rabbi Bechai* writes in his book *Cad hakkémach fol. 20. col. 4.* on the words of Ps 7:22, or according to some Ps 7:23, “Arise, O God, and plead your cause: remember the reproach which the Fool inflicts upon you daily,” in the following manner: קרא מלכות אדום נבל והוא שהזכיר בכתוב שלמעלה אל תתן לחית נפש תורך והוא that is, He (namely King *David*) has hereby called the *Edomite* kingdom *Naval*, that is, a Fool (or Simpleton); and this is that of which he made mention in the preceding verse (Ps 7:19, or according to others Ps 7:20), when he says: “Do not give the soul of your turtledove to the beast,” which is the fourth beast, against which he prayed (Ps 68:31): “Rebuke the beast in the reeds, etc.” Against the same, *Moses* also, upon whom be peace (Deut 32:21), declared: “I will provoke them to anger with a foolish people.”

Forty-second, it is also called קרנות עשר *Keranóth éser*, that is, the ten horns, which name is taken from Dan 7:7, where it is written that the fourth beast, which, as has been indicated above, is supposed to signify the Roman Empire, has ten horns, and for this reason Christendom is likewise so named. That it is called thus can be seen in the Prague *Machsor*, in the first part, fol. 84. col. 2., under the title *Schácharis schel jom kippur*, in a prayer which begins איומה בחר וגו' *Ajúmma bachár*, wherein the Jews pray as follows: קרנות עשר יעקר שתולים בביתו לייקר that is, He (namely, GOD) will uproot the ten horns, in order to honor those who are planted in His house (that is, the Israelites). These words are explained in the *Commentary* as follows: קרנות עשר פירוש מלכות הרשעה שהיא קרן לשון מלכות ופשוטו מלכות הרשעה מכנה בשם קרנות ע"ש דכתיב בדניאל ז' ואלו חיויא רביעאה וגו' וקרנין עשר לה וגו' והיא מלכות הרשעה אחרון that is, the ten horns signify the *Malchúth harescháa*, or the godless kingdom; for the word “horn” signifies a kingdom. According to the plain (and literal) sense, however, the godless kingdom is called by the name “horns,” because it is written in Dan 7:7: And behold the fourth beast, etc., and it had ten horns, etc., by which the godless kingdom in (this) last captivity is to be understood. And in the second part of the aforementioned *Machsor*, they pray at fol. 66. col. 2. in a prayer which begins אפך רנן ושרים *Appik rénen veschirim*, under the title *Józer lejóm*

schéni schél Pésach, in the following manner: קרנות עשר שברתי לאומים תחתן הדברתי: that is, I will break the ten horns and bring the nations under you. These words are explained in the *Commentary* upon them in the following manner: קרנות עשר זו מלכות אדום דכתיב בדניאל וקרנין עשר לה: that is, the ten horns signify the Edomite kingdom, for it is written (Dan 7:7): and it had ten horns. And the aforementioned *Commentary* continues further: כשישבר הק"ב קרנא ומלכות עשיר של עשיו אז ידבר עמים: תחתו, that is, when the holy and blessed GOD will break the horn and the tenth kingdom of Esau, then He will bring the nations under us.

Forty-third, it is called דומה *Duma*, which means a silence, and derives from דום *Dum*, which signifies to be still or to be silent; and this name is taken from Isa 21:11, where it denotes a region, and it is written: "This is the burden concerning *Duma*," upon which Rabbi *Solomon Jarchi* writes in his commentary: דומה היא אדום, that is, *Duma* signifies *Edom*. The reason for this opinion is taught by Rabbi *Beehai* in his book *Cad hakkemach*, fol. 19, col. 4, in the following manner: כנה מלכות אדום בלשון דומה לפי שישאל שרויין בגלות בינם ואין גולה את אזנם קצם חמנם וקרא הכתוב לצור שהיא רומי דומה ואיפשר לומר שקראה דומה מפני שכל גליות שגלו ישראל נתגלה הקץ שלהן והיו יודעים זמן כל אחד ואחד אבל הגלות הזה של אדום אין מי שמגלה זה הקץ. ועוד נקרא דומה לטעם אחר לפי שארבע מלכויות נמשלים לארבע חיות וכל הנביאים יחדיו אזכרו: that is, He (namely the prophet Isaiah) has called the Edomite kingdom by the word *Duma*, because the Israelites dwell in captivity among them (meaning the Edomites, that is, the Christians), and there is no one who reveals to them their end and the time (of their captivity); and Scripture has called *Zor*, that is, (the city of) Rome, *Duma*. It may be, however, that it was called *Duma* for the reason that the end of all the captivities through which the Israelites were led away captive had been revealed, so that they knew the duration of each one (how long it was to last). But as for the end of this Edomite captivity, there is no one who reveals it. It is also called *Duma* for yet another reason, because the four kingdoms are compared to four beasts, and all the prophets make mention of all the beasts by their names, except for the fourth beast, of which they never make mention by its name, etc.

Rabbi Isaac Abarbenel writes in his *Commentary* on Isaiah, fol. 38, col. 1, concerning the cited words of Isaiah as follows: הנה הנבואה הזאת אפשר לפרשה כפי דרך חז"ל על זה הגלות שאנחנו בו שהוא גלות אדום וקראו דומה לפי שאנחנו בו דוממים ושותקים כי לא נדע מתי קץ הפלאות כמו שהיו יודעים בגלות מצרים שהגביל הקב"ה ומאה ד' מאות שנה וכן גלות בבל שהבטיחם ירמיהו למלאות לחרבות ירושלים ע' שנה אפקוד אתכם וגלותנו לא נגמרה, נבאר קצו. או יהיה דומה מלשון תקוה ותוחלת כמו דום לה' והתחולל לו להגיד שאפילו יתמהמה הגלות נחכה לו: that is: Behold, this prophecy can be interpreted, according to the manner of our sages of blessed memory, as referring to this captivity in which we find ourselves, which is the Edomite captivity; and he (the prophet) called it *Dumah*, because we are silent and still within it, for we do not know when the end of the wonders will come, as it was known in the Egyptian captivity, whose duration the Holy and Blessed God had set at four hundred years. So it was also with the Babylonian captivity, in that Jeremiah promised them (namely the Jews, Jer 29:10): When the seventy years (of the desolation of Jerusalem) are completed, I will visit you. But the end of our (present) captivity is not yet known. Or else *Dumah* signifies a waiting and an expectation (from דם, *Damám*, which means to wait), as it is said (Ps 37:7): Wait upon the LORD and be patient toward Him; thereby indicating that, even though the captivity endures long, we ought nonetheless to wait upon Him.

Forty-fourth, the same is called *Haf* הב הַב, that is, “Give,” which name is taken from Prov 30:15. Therefore Rabbi Abraham writes in his book *Zerôr hammór*, fol. 120, col. 2, in the *Parascha Chykkáth*, concerning *Edom*, that is, Christendom, as follows: כתיב לעלוקה שתי בנות הב כי כך דרכם: לשאול מישראל מסים וארנוניות ולעולם הם שואלים הב הב והעלוקה היא רמו ליצר הרע הוא אדום (Prov 30:15): The leech has two daughters, (who say) *Haf*, that is, “Give”; for such is their (the Christians’) custom, to demand tribute (or taxation) and toll from the Israelites, and they demand forever (and say) *Haf*, that is, “Give.” The leech, however, signifies the evil nature, which is *Edom*. Concerning this, something may also be read in Rabbi Bechai’s commentary on the Five Books of Moses, fol. 220, col. 4, in the *Parascha Nizzavim*. Thus the Jews also pray in their *Selichóth*, under the title לצום גדליה *Lezóm Gedálja*, in a prayer which begins: אחרוי מעבר הנהר *Esrachí meéver hannháar*, in the following manner: הזל עמך מהב הב כי עליך משליכים יהב, that is: Deliver your people from the *Haf* (that is, from Christendom), for upon You they (the Israelites) cast their burden.

Forty-fifth, the same is called *Madhéfa* מדהבה, which name is taken from Isa 14:4, where it is said of Babylon; and it derives from the Chaldean word *dehäf* דהב, which means gold, and is interpreted by some as gold-greedy or gold-gathering, but by others as gold-tax or tribute. Rabbi David Kimchi writes in his commentary on this passage as follows: הוא תואר לבבל שהיתה בעלת הזהב שהיתה לוקחת מס, that is: This is a surname of Babylon, which had much gold; for it had taken tribute from all lands. That Christendom is also called by this name is clearly to be seen in the *Selichóth* under the title *Lojóm schelischí*, in a prayer which begins *Ajéh col nifleothécha*, wherein they pray as follows: נלאיתי נשוא עול מדהבה נאמת מדוד והבא הכאה רבה, that is: I am weary (or sick) of bearing the yoke of the *Madhéfa*, which says: measure and bring much. And immediately thereafter mention is made of the Christians, against whom they complain to GOD that these same compel and force them to abandon Him and to accept the Hanged One, that is, Christ, in His place, as may be seen above in the second chapter, *paginâ* 89, at the eleventh name they give to Christ, where the words that follow upon it are likewise to be found. In the old Prague *Selichóth*, the aforementioned words are explained in the commentary as follows: טורה עלי לישא עוד עול אומה שנקראת מדהבה על שם שתמיד אומרת: לישראל מדוד כמה נדגשת והבא ממון לאצרותינו, that is: It is burdensome to me to bear any longer the yoke of the people that is called *Madhéfa*, because it always says: measure out a heaped measure, and bring money into our treasuries. In the Polish *Siddûrim*, however, it is to be seen quite plainly at *fol. 77, col. 1*, under the title *Józer leschábbath revü ácher happésach*, in the commentary on a prayer which begins *Elohái bechá echavék* אלהי בכ אחבק, inasmuch as the word *Madhéfa* is there explained by *úmma harescháa* אומה הרשעה, that is, the godless people, by which the Christians are understood, as has been demonstrated above at *paginâ* 689 in the 16th chapter. The malicious Jews are therefore vexed that they must pay protection money and toll money to the Christian authorities, and would gladly be freed from it; but where do they obtain such money, if not from the bitter sweat and blood of poor Christians, whom they seek, wherever they can, to cheat and defraud by cunning means?

Forty-sixth, it is called *Hammádkir* המדקיר, that is, the Stabber, or Piercer, and this appears in the second part of the Prague *Machsor fol. 82, col. 2*, under the title *Józer lejóm schevü schel Pésach*, in a prayer that begins *Aschur schamáarta &c.* אשר שמרת וגו, wherein the Jews pray: ראה כי גברה יד המדקיר, that is, See that the hand of the *Mádkir*, that is, of the Piercer, holds power; and in the *Commentario* on this passage one reads: המדקיר מלכות הרשע המדקרים, that is, the *Madkir* or Piercer is

the godless kingdom (that is, Christendom, which, as has been demonstrated above at *paginâ* 756 under the eleventh name they give it, is called the godless kingdom), which pierces (with its swords).

Forty-seventh, it is called, in the first part of the Prague *Machsor fol.* 61, *col.* 1, and in the Frankfurt edition *fol.* 43, *col.* 1, under the title *Mulaph...*

Músaph lejóm schení schel rosch haschaná, in a prayer that begins *Anúsa leésra*, בשני אנוסה לעזרה *Anúsa leésra*, משני ברזל שועתי, that is, I have cried out from the iron teeth. This name derives from the fact that in Dan 7:7, concerning the fourth beast, by which the Jews understand the Roman monarchy, it is said that it was terrible and dreadful and exceedingly strong, and had great iron teeth. Finally, forty-eighth, the Jews sometimes give Christendom in their books the name פרס *Páras*, that is, Persia, or יון *Javan*, that is, Greece, or בבל *Bavel*, that is, Babylon, or ארם *Aram*, that is, Syria, or כוש *Cusch*, that is, the land of the Moors, or מאב *Moab*, or some other such name, and this is done to the end that Christians who read it should not notice that the matter which is written against them in this concealed manner concerns them.

Regarding the name *Páras*, that is, Persia: it appears in the great Basel Bible, in Rabbi Solomon Jarchi's *Commentary* on Isa 63:1, where he writes the following concerning the words, "Who is this that comes from Edom?" בתנבא הנביא על שאמר הק"ה שעתיד לעשות נקמה בפרס הוא עצמו בכבודו הורג: נתנבא הנביא על שאמר הק"ה שעתיד לעשות נקמה בפרס הוא עצמו בכבודו הורג: את שר שלהם תחלה כענין שנאמר כי רותה בשמים חרבי ואחר כך על פרס תרד, that is: The prophet prophesies that which the holy blessed GOD has said, that He would take vengeance upon פרס, that is, Persia (which was to be called Edom), and that He Himself would slay their (namely, the Christians') prince (meaning Sammaël, who, as has already been noted more than once, is supposed to be the prince and ruler of the Christians), according to the content of what is said in Isa 34:5: "For my sword is drunk in heaven, and afterward it will come down upon *Paras*," that is, Persia. Here, in place of *Paras* or Persia, Edom ought to stand, for in Isaiah one reads: "And behold, it shall come down upon Edom." Likewise, in the Chaldean translation of Jonathan, the words of Gen 15:12, "And behold, terror and great darkness fell upon him," are translated in the Amsterdam edition, *in quarto*, with the threefold *Targum*, as follows: והוא שמשא קריבא למטמע ושינתא עמיקתא אתרמיית על אברם והא ארבע מלכוון קימין למשעבדא ית בנוי אימתא דא היא בבל קבלא דא היא מדי סגיא דא היא יון נפלה דא היא פרס, that is: And as the sun was just about to set, a deep sleep fell upon Abraham, and behold, the four kingdoms arose to bring his sons into servitude. The word "terror" signifies Babel. As for the words "great darkness," the word "darkness" signifies the Medes, and the word "great" signifies Greece, but the word "fell" signifies *Paras*, that is, Persia, which likewise was to be called Edom once again. The very same is also found there in the *Targum Jeruschalmi*, or the Hierosolymitan Chaldean translation; but in the great Basel Bible, that same *Targum Jeruschalmi* has Edom in place of *Paras*, just as in *Bereschith rabba, fol.* 41, *col.* 1., in the 44th *Parascha*, Edom is likewise read in this very same matter. In the book *Zerór hammór*, which was printed in Venice in the year 327 according to the Jewish reckoning, that is, in the year of Christ 1567, there stands at *fol.* 108, *col.* 4. in the *Parascha Haasinu*: אומרו פרס ומדי וגו', that is, the people of Persia and Media, by whom the Christians are meant, as can be clearly seen above in Chapter 10, p. 506.

Further, it stands in *Vajikra rabba fol.* 146, *col.* 4., in the 13th *Parascha*, concerning the names of the animals mentioned in Lev 11:4-7, written as follows: משה ראה את המלכיות בעסיקן את הגמל זו בבל וגו' את, that is, Moses saw the kingdoms in their nature.

The camel signifies Babel, etc. The rabbit, Media, etc. The hare, Greece, etc. and the swine, *Paras*, that is, Persia. However, it ought also to be called Edom and not Persia, for the name “swine” is given by the Jews to Christendom, and not to Persia, as has been indicated above on page 783, etc.; for this reason it is also noted in the *Commentario Matthenóth Kehúnna* concerning the word *Paras*: זהו כנוי מדבר על מלכות רביעית that is, here one speaks by means of a byname of the fourth kingdom. By which fourth kingdom Christendom is understood, as has been reported above on pages 737 and 738 in connection with the second name that is given to it. Concerning this, something further may also be found in *Pocokii Notis miscellaneis*, pages 326 and 327.

Regarding the name *Javan*, that is, Greece: this name is found in the commentary of Rabbi Solomon Jarchi, as well as in the commentary of Rabbi David Kimchi on the Prophet Isaiah, on the words of Isa 34:5, “For my sword is drunk in heaven, and it shall come down upon Edom,” in the great Basel Bible; and Rabbi Solomon writes on this passage in the following manner: רותה בשמים חרבי, להרוג שרים שלמעלה אחר כך תרד על יון למטה, that is: My sword shall be drunk in heaven, to slay the highest princes (that is, Sammaël and his like), and thereafter it shall come down upon *Javan*, that is, Greece. Rabbi David Kimchi, however, expresses himself on this matter in the following way, stating: על מי תרד ההרב הזאת מן השמים על יון וגו', that is: Upon whom shall this sword come down from heaven? Upon *Javan*, that is, Greece. Thus in these two commentaries *Javan* is placed in the position of Edom, for from the word *Edom*, which stands expressly in Isaiah, Greece has been made; but in the old Venetian print it will read differently. In this same manner, in the exposition of Rabbi Meir Arama on the Psalms, which is called *Meir Tehillóth*, on Ps 80:14, one reads: יכרסמנה חזיר מיער, הוא יון, that is: A wild boar shall tear it asunder; this (wild boar) signifies *Javan*, that is, Greece, even though by the wild boar Christendom is understood, as may be seen above on p. 778 etc.

Regarding the name *Babel*, it is read in the Bench Book (*fol. 15. col. 1.*) under the title *Semiróth lejóm Schabbath*, in a prayer that begins יקרא לבן עם בת וגו' *Derór jikra lebèn im bath*, &c., in which the Jews pray as follows: בצרה וגם בבל אשר גברה נתוס ונתץ צר בואף ועברה, that is: Tread the winepress in the midst of *Bozra* (that is, Rome, as was indicated above on p. 731), as well as in *Babel*, which has become mighty. Destroy my enemies in fury and wrath. That *Babel* here is to be understood as *Edom*, that is, Christendom, is clearly evident from Isa 63:1-3, where the treading of the winepress in *Edom* is mentioned. Likewise, in the Prague *Machsor*, in the second part, *fol. 79. col. 1.*, the word *Adina* is explained as *Edom*, by which Christendom is understood, but in the Wilmersdorf *Machsor*, in the first part, *fol. 196. col. 2.*, it is explained as *Babel*.

The name *Aram*, that is, Syria, is frequently read in place of *Edom* in the *Rabbóth* printed at Wilmersdorf; and in *Bereschíth rabba fol. 40. col. 4.*, in the 43rd *Parascha*, on Gen 15:9, it is written in the following manner: עגלה משולשת זו בבל וגו' ועז משולשת זו מדי וגו' ואיל משולש זו יון וגו' ותור וגוזל זו ארם, that is: The three-year-old heifer signifies *Babel*, &c.; the three-year-old she-goat, Media, &c.; the three-year-old ram, Greece, &c.; *Vetór vegôfal*, that is, but the turtledove and the young pigeon, *Aram*, that is, Syria. It is a turtledove, but a *gaslan*, that is, a robber. The word *gaslan*, which means a robber, thus alludes to and plays upon the word *gôfal*, which means a young pigeon. Likewise, immediately thereafter, *fol. 41. col. 1.*, *Aram* is found twice in place of *Edom*, and in *Vajikra rabba fol. 146. col. 3. 4.*, it is found six times in both the text and the *Commentario* in place of *Edom*.

Regarding the name *Cusch*, that is, the land of the Moors, it appears in the thick *Tephilla fol. 44. col. 3.* under the title *Jôzer leschabbath haggadôl*, in a prayer which reads as follows: ישמע לבוש: כשמע מצרים משא דומה כמשא מצרים נפרעת מפתרוס בתכלית סכת עשירית באדום תפרע בתכלית קץ עשירית: that is: May the cry of *Cusch*, that is, the land of the Moors, be heard, as the cry of Egypt was (when it was visited with the ten plagues). The burden of Duma (that is, of Christendom, as was noted above on p. 797 at the 43rd name given to it) shall be like the burden of Egypt. You (O God!) have taken vengeance upon Pathros (that is, Egypt) through the end of the tenth plague; take vengeance also upon Edom through the end of the tenth horn. That *Cusch* is here placed in the position of Edom is clearly indicated by what immediately follows, for what is meant by the name *Cusch* is shown by the two subsequent names Duma and Edom.

Concerning the name Moab, it is found in the aforementioned large Basel Bible, in the commentary of *Rabbi Solomon Jarchi* on Zech 13:7, where after the words “Strike the shepherd” it is written: את מלך מואב הרשעה, that is, the king of the wicked Moab; but in the large Venice Bible, which was printed in the year 307 according to the Jewish reckoning, that is, in the year 1547 according to our calendar, it reads מלכות הרשעה *Malchuth hareschâa*, that is, of the wicked kingdom, which signifies Christendom, as has been demonstrated above in this chapter. But let this suffice on the matter.

Chapter XVIII.

In which it is reported how many peoples, according to the teaching of the Jews, exist in the world alongside them, and who governs those peoples; and in which particular treatment is given to the chief devil Sammaël, who is said to rule over Christendom and to be its prince.

According to the teaching of the Jews, there are 70 peoples in the world besides themselves, as can be read in Rabbi Bechai’s book *Cad hakkemach*, fol. 56, col. 4, where he writes as follows: ידוע כי ע’ אומות יש בעולם ויצאו כלם איש היו כלם יוצאי ירכו של נח ומשם נפרדו הגוים/ לע’ אומות שכן כתיב ומאלה נפרדו ע’ הגוים בארץ וגו’ ועל זה אמר משה רבינו בהפרידו בני אדם וגו’ שהם ע’ למספר בני ישראל שהם ע’ נפש וגו’ : that is, It is known that seventy peoples are in the world, all of whom descended from seventy men, who themselves all sprang from the loins of Noah, and from there the heathens were divided into seventy peoples (who are called אומות העולם, *Ummóth* or *Ummós*, that is, peoples, and אומות הארץ, *Ummoth* or *Ummos haolam*, that is, peoples of the world, as well as עמים, *Ammim*, which likewise means peoples); for thus it is written (Gen 10:32): And from these the peoples of the earth were divided, etc. Concerning this our teacher Moses also speaks (Deut 32:8): When he divided the children of men, etc., who were 70 in number, according to the number of the children of Israel, of whom (as can be seen in Exod 1:5) there were seventy souls, etc. The aforementioned Rabbi Bechai likewise teaches in his commentary on the Five Books of Moses, fol. 10, col. 2, in the *Parascha Noach*, on the words of Gen 10:1, “This is the genealogy of the children of Noah, Shem, Ham, and Japheth,” and says the following: מן הכתוב הזה עד פרשת ויהי כל הארץ שפה אחת הדברים אחדים תמצא שבעים איש בנוק: כלן תולדות של נח וכתוב בסוף הפרשה אלה משפחות בני נח לתולדותם בגוייהם ומאלה נפרדו הגוים בארץ אחר המבול ומכאן יש ללמוד כי שבעים אומות יש בעולם וכל אומה ואומה יש לה לשון בפני עצמו: That is, From this verse up to the words (Gen 11:1), “And the whole earth had one language and one speech,” you will find seventy men carefully enumerated, all of whom were of Noah’s lineage, and it is written at the end

in Rabbi Menáchem of Rekanat's commentary on the five books of Moses, fol. 52, col. 2, in the *Parascha Vajéra*, as well as in Abarbanel's book *Markéveth hammischne*, fol. 18, col. 3-4, and fol. 19, col. 1. The aforementioned Rabbi Menáchem also teaches on this matter in his book *Taame Mizvóth* (or *Mizvos*), fol. 29, col. 2, as follows: *הַשֵּׁם יְתְבָרַךְ וְיִשְׂרָאֵל הֵם אֶחָד שֶׁנֶּ' כִּי חֵלֶק יְיָ עִמּוֹ כִּי כָל הָאֲמוֹת הַפְּקִידִם מִלְּאֹד וְיִשְׂרָאֵל מִלְּאֹד וְיִשְׂרָאֵל שְׂאִין כֹּן בְּיִשְׂרָאֵל שְׂלֵא הַשְׂלִיט עֲלֵיהֶם מִלְּאֹד וְיִשְׂרָאֵל הַשֵּׁם הַנִּכְבָּד שְׂנֶאֱמַר חֵלְקִי יְיָ אֶמְרָה בְּפֶשֶׁי*, that is: The blessed God and Israel are one, as it is said (Deut 32:9): For the LORD's portion is His people. For He has placed all nations, each one under an angel and a prince, which is not the case with Israel, since He has given no angel or prince dominion over them; rather, He alone rules over them, as it is said (Lam 3:24): The LORD is my portion, says my soul.

Regarding the proof that such angels or princes are set over the aforementioned peoples, this proof is drawn from Dan 10:13, 20, as can be read in Rabbi Menáchem of Recanati's commentary on the Five Books of Moses, fol. 145, col. 3, in the *Parascha Acharé moth*, where he writes thus concerning the peoples of the world: *וְעוֹד שְׂנֵי שְׂרָרִים כְּעֶנְיֵן שְׂנֶאֱמַר שֶׁר פָּרֶס וְיִשְׂרָאֵל יוֹן וְהֵם מִלְּאֲכֵי עֲלִיוֹן וְהֵם שְׂרָרִים עֲלֵיהֶם* that is: Beyond that, they also have princes, as it is said (Dan 10:20): the prince of Persia, the prince of Greece; and these are angels of the Most High, who are princes over them. The same is also to be found in the *Zijóni*, fol. 72, col. 2, in the aforementioned *Parascha Acharé moth*.

Regarding the number, that there are supposed to be seventy nations and just as many angels who rule over them: the aforementioned Rabbi Bechai writes about this in his commentary on the Five Books of Moses, fol. 56, col. 1, in the *Parascha Vajiggasch*, on the words of Gen 46:27, "All the souls of the house of Jacob who came into Egypt were seventy souls," in the following manner: *הָיוּ שִׁבְעִים זֻלָּתִי יַעֲקֹב שֶׁכֵּן כְּתִיב וַיְהִי כָל נֶפֶשׁ יוֹצֵאִי יָרָךְ יַעֲקֹב ע' נֶפֶשׁ וְעִמּוֹ עַא' וְכֵן כְּתוּב אֶסְפָּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל וְעַם מִשָּׁה עַא' וְכֵן סִנְהֶדְרִי גְדוֹלָה בְּמִקְדָּשׁ שִׁבְעִים וְעַם הַנְּשִׂיא שְׁעַל גְּבִיּוֹן עַא' וְכֵן בְּאֲמוֹת הָעוֹלָם ע' וְעַם יִשְׂרָאֵל עַא' וְכָל זֶה דּוּגְמָא שֶׁל מַעֲלָה כְּנֻגַּד שִׁבְעִים מִלְּאֲכֵי הַסּוֹבְבִים כְּסָא הַכְּבוֹד וְעַם ה' אֱלֹהֵי יִשְׂרָאֵל עַא' הֵם נִקְרָאִים בֵּית דִּינֵן*, that is: There were seventy without Jacob, for it is written thus (Exod 1:5): "And all the souls who came out of the loins of Jacob were seventy, and with him seventy-one." Likewise it is also written (Num 11:16): "Gather unto me seventy men from among the elders of Israel," and with Moses they were seventy-one. So too the great *Synedrium*, or the high council in the Temple, consisted of seventy men, and with the prince who was set over them they were seventy-one. In the same manner there are seventy nations of the world, and with *Israel* seventy-one. And all of this is a likeness corresponding to the seventy angels who are above and surround the throne of glory, who together with the Lord, the God of *Israel*, make seventy-one, and they are called His council. Exactly the same is also to be found there at fol. 162, col. 2, in the *Parascha Behaalotecha*.

The seventy angels, however, are said to have been signified by the seventy palm trees mentioned in Exod 15:27, concerning which Rabbi Menachem of Recanati teaches in his commentary on the Five Books of Moses, fol. 74, col. 4, in the *Parascha Vajeschef*, in the following manner: *יֵשׁ כְּבוֹד לַמַּעֲלָה מְכֻבָּד וְהַתַּחְתּוֹנִים רְמֵז לַעֲלִיוֹנִים וְשִׁבְעִים נֶפֶשׁ רוּמִזִּים לְשִׁבְעִים מִלְּאֲכֵי הַסּוֹבְבִים כְּסָא הַכְּבוֹד הַמְּמוּנִים עַל הָאוֹמוֹת וְשִׁבְעִים תַּמְרִים וְזֶה שֶׁנֶּ' וְשֵׁם שְׁתֵּים עֶשְׂרֵה עֵינֹת מִים וְשִׁבְעִים תַּמְרִים* that is: there is a glory above glory, and the lower things have a signification pointing to the higher things. The seventy souls, however (of which mention is made in Exod 1:5), have a signification pointing to the seventy angels who surround the throne of glory and are set over the nations, and this is what is said (Exod 15:25): "There were twelve springs of water and seventy palm trees." Concerning this, Rabbi Bechai also writes in his commentary on

the Five Books of Moses, fol. 82, col. 4, in the *Parascha Beschallach*, as follows: ושבעים תמרים הם that is: the seventy palm trees signify the seventy angels who surround the throne of glory and are set over the seventy nations of the world, and each one is appointed over his own people.

Regarding the time when the aforementioned seventy angels were appointed over the seventy peoples: this is said to have occurred at the time of the division, during the construction of the Tower of Babylon, concerning which the following is written in the commentary of *Rabbi Menachem of Recanati* on the Five Books of Moses, fol. 41, col. 3, 4, in the *Parascha Noach*, on the words of Gen 10:5, “By these were the coastlands of the nations divided”: חלקה מן הארץ ושר אחד למעלה עליה ובין כולם שבעים והם שנצבים ענפים מן האילן העליון שבעים שרים הסובבים כסא הכבוד והם הנקראים בשיר השירים השומרים הסובבים בעיר כי על ידיהם באים הגזירות של מעלה והם שומרים ומליצים כל אחד על אומתו ונשאר ישראל חלק יי מן האומות שנ' כי חלק יי עמו כי יעקב בחבל לו יה וכתוב חלקי יי אמרה נפשי, העם בחר לנחלה לו. ומן הארצות ארץ ישראל שאין עליה שר ומושל רק השם יתעלה ויתברך וזהו סוד that is, in this verse it is indicated that at the time of the division (of the peoples at the building of the Tower of Babylon) each people was given its portion of the earth, as well as a prince set over it from above, so that among them there are seventy (princes), who are seventy branches from the uppermost tree, and seventy princes who surround the throne of glory; and these same are called in the Song of Solomon (Song 3:3) the watchmen who go about the city, for through them the decrees come from above, and each one of them guards his people and is its advocate. Thus Israel remains as God's portion from among the peoples, as it is said (Deut 32:9): “For the LORD's portion is His people.” (So also it stands at Ps 135:4:) “For the LORD has chosen Jacob for Himself.” And (Lam 3:24) it is written: “The LORD is my portion, says my soul.” (So also Ps 33:12 is read:) “The people whom He has chosen as His inheritance.” But of the lands, He has chosen for Himself the land of Israel, over which there is no prince and ruler except the praised and blessed God; and this is the mystery (of the words of Dan 9:19): “For Your city and Your people are called by Your name.”

In the book *Scháare Orah*, the following is also taught concerning this matter at fol. 60. col. 3.: כל ע' שרים נחלקו בדור הפלגה ללשונותם בארצותם נחלקו שבעים שרים לשבעים אומות להיות כל שר ושר מושל על אומתו ועל ארצו ול' יתברך עמד ובחר באברהם באותו הדור ובחר בישראל אחריו שהם זרע אברהם ומסר להם שמו that is: All seventy princes were, at the time of the dispersion, distributed among the seventy peoples according to their languages and lands, so that each prince might rule over his people and over his land; but the blessed Lord arose and chose Abraham for Himself in that same generation, and after him chose the Israelites, who are the seed of Abraham, and gave them His great name, so that they should be His portion and inheritance, and no other people has any share in Him. The same is also to be found in the book *Scháare Zédek*, fol. 2. col. 2. Likewise, in the *Jalkut chádach*, fol. 116. col. 1. numero 29., under the title *Malachim*, the following is written concerning this matter: בדור הפלגה הפיל הק"ה גורלות ונפלו ישראל בחלקו ומינה that is: At the time of the dispersion, the holy blessed God cast the lot, and the Israelites fell to His portion, but over each and every people He appointed an angel.

These seventy angels are also said to be the gods of those peoples over whom they are appointed, concerning which it is written in the book *Maaréchet ha'eláhu' (or Maaréches ha'elóhus)* fol. 265,

on the second side, in the text called *Scháar haschéf*, as follows: מע' ענפי האילן משתלשלים שבעים: שרים ע' שרים הממונים על ע' אומות והשרים האלה הם הנקראים אלהי העמים השם הנכבד הוא אלהי האלהים והוא שרן שרים ע' שרים הממונים על ע' אומות והשרים האלה הם הנקראים אלהי העמים השם הנכבד הוא אלהי האלהים והוא שרן that is: From the seventy branches of the tree hang the seventy princes who are appointed over the seventy peoples, and these same princes are called the gods of the peoples; but the glorious God is a God of gods, and the prince of the Israelites, and they are His people and His inheritance. Rabbi *Menachem Zijoni* also teaches concerning this in his commentary on the five books of Moses, fol. 105, col. 1, in the *Parascha Haasinu*, in the following manner: דע כאשר הובדלו ע' לשונות לע' אומות בזמן הפלגה איש איש ללשונו למשפחותם לגויהם נתן השם ית' חלק לכל אומה ואומה מכדור הארץ שהם שבע אקלימים כפי מאמר חוברי שמים וכל אקלים נחלק לעשרה שהם ע' נתייחדו אז הגוים והארצות כל אחד לשר ידוע והם נקראים אלהי עמים וכן נחלקו ע' אומות לע' שרים ולא מצא האל ית' חלק בכלם לפי שהוא טהור על כן *that is: Know that at the time of the dispersion, when the seventy languages were distributed among the seventy peoples, and each people was separated according to its language, according to their families and according to their nations, the blessed God gave to each and every people a portion of the globe of the earth, which, according to the statement of the observers of the heavens (or astrologers), consists of seven climates, and each climate is divided into ten parts, which according to the seven climates makes seventy parts. At that time each people and land was assigned to a certain prince, and these same princes are called the gods of the peoples. Thus the seventy peoples were divided among the seventy princes, and the blessed God found no portion among all of them, because He is pure; therefore they are not children of His likeness, and no kind of His kind; but Jacob is the portion of His possession, and a pure one found another pure one; and thus it is said (Ps 135:4): For the Lord has chosen Jacob for Himself.* For this reason they are also called *Elohim*, that is, gods, as can be seen in the small *Jalkut Rubéni*, under the title *Sachúth* (or *Sóchus*), number 5, and in the *Zijóni*, fol. 49, col. 4; and the Jews are forbidden to curse them, as may be read in the *Jalkut chádasch* fol. 78, col. 1, number 32, under the title *Chattaim*. They are also called אלהים אחרים *Elohim acherim*, that is, other gods, in Rabbi *Mosche bar Nachman*'s commentary on the five books of Moses, fol. 59, col. 3, in the *Parascha Jethro*.

These seventy princes are also supposed to be God's council, and God is supposed to have spoken the words of Gen 11:7, "Come, let us go down and confuse their language there," to them; concerning which, in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 162, col. 2, in the *Parashah Behaalothecha*, it is written as follows: אמר הק' בה' לשבעים מלאכים הסובבים כסא כבודו באו ונבלבל לשונם והם הם בית דינו של הקדוש ברוך הוא **that is: The holy blessed God said to the seventy angels who surround the throne of His glory, "Come, let us confuse their language"; and these same are the council of the holy blessed God.** So too in that which was indicated shortly before from the aforementioned *Bechai*, fol. 56, col. 1, from the *Parashah Vaggash*, it may be seen that they are supposed to be God's council.

Concerning the confusion of languages, the following is read in the little book *Pirke Rabbi Eliezer*, in the 24th chapter: רבי שמעון אומר קרא הק' בה' לשבעים מלאכים הסובבים כסא כבודו ואמר להם באו ונבלבל את לשונם. ומנין שה' קבה ירד אליהם שנאמר הבה נרדה ארדה אין בתיב אלא נרדה ומנין שהפיל גורלות ביניהם שנאמר בהנחל עליון גוים ובנפל גורלו של הק' בה' על אברהם ועל זרעו שנאמר כי חלק יי' עמו אבי הק' בה' חבל גורל זה שנפל עלי רצתה נפשי שנאמר חבלים נפלו לי בנעימים וירד הק' בה' ושבעים המלאכים הסובבים כסא כבודו ובלבל את לשונם **that is: Rabbi**

Simeon says: the Holy and Blessed God called to the seventy angels who stand round about the throne of His glory, and said to them: Come, and let us confuse their language. But from where is it proven that the Holy and Blessed God descended to them? Because it is said (Gen 11:7): Come, let us go down. It is not written: I will go down, but rather: let us go down. But from where is it proven that He cast lots among them? Because it is said (Deut 32:8): When the Most High divided to the nations their inheritance. At that time the lot of the Holy and Blessed God fell upon Abraham and his seed, as it is said (Deut 32:9): For the Lord's portion is His people. The Holy and Blessed God said: in this portion and lot which has fallen to me I take delight, as it is said (Ps 16:6): The lot has fallen unto me in pleasant places. But the Holy and Blessed God descended with the seventy angels who surround the throne of His glory, and confused their language into seventy peoples and seventy languages, each one into a people with its own script and language, and He set an angel over each and every people, etc. In the Chaldean translation of *Jonathan* on Gen 11:7-8, the following is also found concerning the confusion of languages: אמר יי' לשבעין מלאכיא דקיימין קומי אתון כדון ונחות ונערבבה תמן לישנהון דלא ישמעון אינש לישן חבריה ואתגלי מימרא דיי' עלוי קרתא ועמיה שבעין מלאכיא כל קבל שבעין עממא וכל חד חד לישן עממה ומישם כתיבה בידיה וכדרינן מלהון על אנפי כל ארעא לשבעין לישנן ולא הוה ידע חד מה דיימר חבריה וזהו קטלין דין לדין ופסקו מלמבני קרתא: that is: God spoke to the seventy angels who stand before Him: come now, and let us go down and confuse their language there, so that no one may understand his companion's language. And the Word of the Lord appeared over the city, and with it the seventy angels, corresponding to the seventy peoples, and each one had the language of his people and the record of its script in his hand, and He (namely God) scattered them from there over the whole earth into seventy languages, and the one did not know what the other said, and they slew one another, and they ceased to build the city.

Mordecai is said to have understood all seventy languages, concerning which the following is written in the Talmudic tractate *Megilla* fol. 15. col. 2: מרדכי מיושבי לשכת הגזית היה והיה יודע בשבעים: that is, Mordecai was one of those who dwelt in the court built of hewn stones (in which the judges of the great *Sanhedrin*, or council, resided), and he understood the seventy languages. Something on this subject is also to be found in the tractate *Shekalim* fol. 7. col. 1. Likewise, in the tractate *Sota* fol. 36. col. 2. and in Rabbi *Bachya's* commentary on the Five Books of Moses, fol. 21. col. 1., in the *Parashat Noach*, it is read of Joseph that he too understood the said seventy languages. And in the *Maase* Book it is stated in chapter 143 that Rabbi *Channina* also knew such languages, which he had learned from a spirit that had dwelt with him in the form of a frog. Likewise, it is reported in chapter 193 of the aforementioned *Maase* Book that another person learned the aforesaid seventy languages, as well as the languages of animals and birds, from the *Leviathan*, the king of the fishes, and immediately thereafter spoke with two ravens, one of which is said to have revealed to him a great treasure.

These seventy princes are also said to move the *Globos caelestes*, or celestial spheres, concerning which the following is written in *Abarbanel's* book *Majene jeschua*, fol. 69, col. 4, in the second *Tamar* of the eleventh *Majan*, where these princes are discussed: הרא"ב פירש בענין השרים האלה שהם הכוכבים המזלות כי יש לכל אומה ולשון ולכל עיר ועיר מזל מושל לו משפיע עליו כפי ההשגה הכוללת ויותר נראה דעת הרמב"ן בפירוש התורה שהשרים האלה הם שכלים נפרדים נקראים מלאכים ומניעיהם את הגלגלים וגו' that is, Rabbi *Aben Ezra* has interpreted the matter of these princes as follows: that they are the stars and planets,

since every people, every language, and every city has a constellation that rules over it and exerts its influence upon it, as is generally understood. However, I find the opinion of Rabbi *Mosche bar Nachman*, in his commentary on the Law (or the five books of Moses), more satisfactory: that such princes are *Intelligentiae separatae*, or separated spirits, which are called spiritual angels and which move the (celestial) spheres, &c. For this reason they are also called the souls of these spheres in Rabbi *Menachem of Recanati*'s commentary on the five books of Moses, fol. 206, col. 1, in the *Parascha Schöpfetim*, with these words: כבר הודענו כי יש למזלות שרים ינהיגו אותם הם נפשות לכדורי הגלגלים, that is, We have already shown that the constellations have princes who govern them, and these are the souls of the spheres. Likewise, in Rabbi *Bechai*'s commentary on the five books of Moses, fol. 9, col. 3, in the *Parascha Bereschith*, one reads: המלאכים הם נפש לגלגלים, that is, The angels are the soul of the spheres.

Further, it is said of the aforementioned seventy princes that each one provides for his people, gives them their sustenance and rest, and that on New Year's Day judgment is held over them and their subject peoples, as also that they were all once bound. That each one provides for his people and procures their sustenance is written in the book *Avodath* (or *Avodas*) *hakkodesch*, in the twelfth chapter of the third part, which is called *Chelek hattachlich*, fol. 70. col. 2., as follows: כשישראל עושין רצונו של מקום אין הנהגתם על ידי אמצעי כי אם בכבודו ובעצמו מנהיגם ומשגיח בהם ואם לשאר האומות יש שרים וכל אומה מתנהגת ומושגחת על ידי השר שלה הכל מכח עם אדני שהוא הצרכן הגדול המפרנס ומחלק להם כדי שרים, פרנסתם והם מפרנסים שאר האומות שהם ממונים עליהם, that is: When the Israelites do the will of GOD, they are not governed through an intermediary, but GOD governs them Himself and provides for them. Although the other peoples also have princes, and each people is governed and provided for by its prince, yet all of this happens through the power of the name of the Lord, the great Sustainer (or Preserver), who maintains them and distributes to them their sufficient sustenance, whereupon they in turn nourish the other peoples over whom they are appointed. In the small *Jalkut Rubeni*, numero 1., under the title *Nedibhim*, the following is also read on this matter: כולם הם ע' ומקיפים, חוץ לפרוכת להשליך לאומות העולם פרנסה, that is: There are seventy of them (namely the princes) in all, and they surround the curtain on the outside, in order to cast sustenance to the peoples of the world (and to procure it for them). Therefore it is taught in the book *Zerór hammór*, fol. 100. col. 1., in the Parashah *Acharé moth* (or *mos*): ידוע שהקדוש ברוך הוא מחלק פרס לע' שרים של מעלה והם יחלקו, לעבדיהם שהם אותם האומות שתחת ממשלתם, that is: It is known that the holy blessed GOD distributes gifts among the seventy supreme princes, and that they distribute these among their servants, who are those peoples that stand under their dominion. In the book *Emek hammélech*, fol. 173. col. 3., at the end of the thirteenth chapter, under the title *Scháar ólam habberia*, the following is also found on this matter: כנגד ע' שרים אלו יש ע' שרים בסטרא אחרא שהם שרי אומות וכל אחד משפיע לאומתו הי"ד עליונים של קליפה הם של שעיר וי"ג גלויים אליהם באמונתם הי"ד מזרחיים הם פרס ומדי וי"ג אומות נכללים באמונתם ושל דרום הם ישמעאל וי"ג אומות נכללים באמונתם והצפונים הם בבל וי"ג אומות נכללים באמונתם וכשהם לוחמים למטה לוחמים גם למעלה אלו השרים, that is: Corresponding to these seventy princes (who guard the chariot and are holy angels) there are seventy princes on the other side, who are the princes of the peoples, each of whom provides for his people; and the fourteen chief ones of such husks or shells (that is, of these seventy spirits, who are called husks by the Kabbalists, the princes) are from *Seir*, and thirteen (peoples) adhere to their faith. The fourteen toward the rising of the sun are the (princes) of Persia and Media, and thirteen peoples are comprised under their faith. Those toward the south are the

(princes) of Ishmael (that is, of the Ishmaelites, or Turks), and thirteen peoples are devoted to their faith. Those toward the north are the (princes) of Babel, and thirteen peoples are contained under their faith. Now when those (peoples) wage war down below, these princes also wage war above.

That these seventy princes provide peace to the peoples subject to them is written by Rabbi *Bechai* in his book *Cad hakkémach*, fol. 42. col. 4. under the title *Oth* (or *Os*) *Mem*, in the following manner: מפני ששאר האומות חלק הכוכבים והמזלות ולא כאלה חלק יעקב כי יוצר הכל הוא לקחם לחלקו ית' לך השמירה חלה בהם יותר מכל העמים וכענין שכתוב כי כל העמים ילכו איש בשם אלהיו ואנחנו נלך בשם ה' אלהינו לעולם ועד ולכך אמר דוד בכאן שומר ה' את כל אוהביו ואמר זה על ישראל כי האומות יש להם שרים למעלה ממונים עליהם והם המשפיעים להם טובה ושלוה והם השומרים הסובבים בעיר ואין הקב"ה שומר שלהם אבל למי שהוא שומר לישראל שהם : אוהביו כי ישראל בלבד הם אוהביו מכל האומות כי הם זרעו של אברהם שנשבח במדת האהבה that is, since the remaining peoples (who exist alongside the Jews) are the portion of the stars and planets, but the portion of Jacob is not constituted like those, for the Creator of all things has taken them (namely, the descendants of Jacob) as His blessed portion, therefore the protection (of God) remains over them more than over all peoples, just as it is written (Mic 4:5): For all peoples shall walk, each one in the name of his God, but we will walk in the name of the Lord our God forever and evermore. Therefore David says here (Ps 145:20): The Lord protects all those who love Him; and he said this concerning the Israelites, for the peoples have princes above who are set over them, who provide them with good things and peace, and those same princes are the watchmen who go around the city; but God is not their (that is, the peoples') protector. Whom then does He protect? The Israelites, who love Him; for the Israelites alone love Him among all peoples, since they are the seed of Abraham, who is renowned for the virtue of love. Hence it is read in the *Sohar* printed at Sulzbach, in the *Parascha Schemoth* col. 17, on the words of Eccl 7:16, "And a wicked man who lives long in his wickedness," as follows: דא סמאל דאוריך שקט ושלוה לאדום that is, this (wicked one) is the Sammaël, who prolongs peace and quiet life for Edom (that is, for Christendom).

That the nations, together with their subject peoples, are judged on New Year's Day is taught in the book *Schääre ora*, printed at Mantua, fol. 65, col. 1, as follows: דע והאמני כל האומות והשרים שלהם הנקראים אלהים כולם באים בראש השנה להיותם נדונים לפני יי' ית' ואם לא נהגו האומות כהוגן אזי לוקין השרים שלהם וגורעים להם השפע והטובה שהיה יי' ית' נותן להם, וכשלוקה השר של האומה נופלת האומה וזהו שאמר הנביא יפקוד יי' על צבא המרום במרום ועל מלכי האדמה באדמה וזהו שאמרו ז"ל אין אומה נופלת אלא אם כן נופל שרה תחלה והטעם כי כפי הדין שיפסקו על שר של אותה האומה כך מקבלת אומתו לטוב ולרע וגו' וכל מה שאומות העולם פושעים ולוקין על פשעם השרים שלהן, וזה שאמר שרו של אבימלך מלך פלשתים ואחשף גם אנכי אותך מחטו לי מחטו לי חסר אלף כלומר שאמר לו השר דע כי משעה שחטאת שלקחת את שרה אשת אברהם דנו אותי בבית דין של מעלה ומכניסים בי מחטים וקוצים ואני בצער גדול, כי אלהים זה שדבר עם אבימלך שרו של אבימלך היה that is: Know and believe that all nations, together with their princes, who are called *Elohim* (that is, gods), come at the beginning of the year (or on New Year's Day) to be judged before the blessed God; and when the nations have not conducted themselves properly, their princes are struck, and the abundance (of sustenance) and the good which the blessed God had given them is diminished (or taken away). When also a nation's prince is struck, the nation falls; and this is what the prophet says (Isa 24:21): The Lord will punish the host on high in the heights, and the kings of the earth upon the earth. And this is what our sages of blessed memory have said: No nation falls unless its prince falls first. The reason is that according to the judgment which is pronounced over a nation's prince, that nation likewise receives good or evil, etc. Whatever sins the nations of the world commit, their princes are

that is, Thereafter they (namely the heathens) turned to the service of devils, who are spirits; for some of these also are set over the peoples, so that they may be lords of that land (which is subject to them) and do harm to their enemies.

For this reason they are also called שרי הטומאה *Säre hattúma*, that is, princes of impurity, and מלאכי חבלה *Maläche chabbálá* (or *chabbólo*), that is, angels of destruction. The name *Säre hattúma*, that is, princes of impurity, is found in the book *Emek hammelech*, fol. 121, col. 2, in the 152nd chapter, under the title *Schaar Kirjath* (or *Kirjas Arba*), where the destruction caused by the sin of Adam is treated, and the following passage occurs: ואלוהי הארץ העמים נתקלקל גם כן בצבא שרי הטומאה שהם מטה : that is, Yes, even the air of the land of the peoples has been corrupted by the host of the *Säre hattuma*, that is, the princes of impurity, who are properly the idols, and each one has taken his portion and his land, for it is said (Deut 4:19): Which the LORD your God has distributed among them.

The name *Maläche chabbála*, that is, Angels of Destruction, appears in the *Jalkut chadasch*, fol. 99, col. 2, num. 25, under the title *Jamim tobim*, with these words: כגוונא דמי המבול כתיב בהו ותנח התיבה : that is, just as it is written of the waters of the Flood (Gen 8:4): “And the ark came to rest in the seventh month,” so too in the month of *Tischri* (that is, in September) there is great rest for the *Maläche chabbála*, that is, the Angels of Destruction, who are the princes of the nations, who are compared to the waters of the Flood. So too is it taught in the little book *Afkath* (or *Afkas*) *rochel*, fol. 5, col. 2, of the Augsburg printing, as follows: כשמפיל הק"ב את סמאל למטה יפלו עמו כל מלאכי חבלה : that is, when the holy and blessed God will cast *Sammael* down, all the *Maläche chabbála*, that is, the Angels of Destruction, will fall with him and come to nothing, as it is written (Jer 30:11): “For I will make a full end of all the nations to which I have driven you”; and the same judgment applies to their princes as well.

These are also called קליפות *Kelifoth* (or *Kelifos*), that is, shells or rinds, though a single one is called קליפה *Kelifa*, as can be seen in the book *Scheva tal*, fol. 23, col. 3, where mention is made of that which God made in the beginning, and where the following is taught: ובו נכללים הקליפות וכחות : that is, Among these are also comprehended the *Kelifoth*, and the powers of impurity, the seventy princes who bestow abundantly upon the seventy idolatrous nations (and have their influence over them). And in fol. 80, col. 3 of the aforementioned book *Scheva tal*, the following is read concerning the seventy nations: הם מקבלים מיטב השפע משידהם : that is, These receive the finest abundance (and the most excellent gifts) from their princes, who are the outermost *Keliphoth* or shells, which dwell outside the holy sphere, for the wicked walk round about. So too it is written in the book *Maaréchet haëlahúth* (or *Maaréches haëlohús*) fol. 60, col. 1, as follows: הקליפות שהם שרי האומות סביב הארץ : that is, The *Keliphoth*, which are the princes of the nations, round about the earth.

They are called *Keliphóth*, that is, shells or rinds, because they are on the outside around the heaven, just as a shell is around a fruit. Therefore, in the book *Scháare Zédek*, fol. 2. col. 4., the following is read: דוד יתברך שוכן בתוך הפנימי והשרים מקיפים כסאו כרמון הפרי הקליפות : that is, the blessed Lord dwells in the inner palace, and the princes surround His throne, just as the shells surround the fruit.

And in the great *Jalkut Rubéni*, it is taught at fol. 70. col. 2. in the *Parascha Vajéschef*, from the aforementioned book *Scháare Zédek*: שבעים שרים ממונים על שבעים אומות ואותן שבעים שרים סובבים חוץ: that is, seventy princes are appointed over the seventy peoples, and those same seventy princes are the mystery of the shells. Shortly thereafter it is also reported in the same place that these seventy princes surround the chariot, and that they are all called קליפות חיצוניים *Keliphóth chizoním*, that is, the outward shells.

Since, as was just mentioned a short while before, these seventy princes are devils, they are also called in the book *Schéva tal*, fol. 41. col. 3. צד הטומאה *Zad hattúma*, that is, the impure side, and כחות הטומאה *Cochóth* (or *Cóchos*) *hattuma*, that is, the powers of impurity; for it stands there: that is, the Keliphoth are the side of impurity. And shortly thereafter follows: כשישראל חוטאים ה' אז הקליפות: that is, when the Israelites sin (God forbid), then the Keliphoth, which are the powers of impurity, receive the best of the abundant outpouring, and impurity gains the upper hand.

Furthermore, they are also called צללים *Zelalim*, that is, Shadows, and נדיבים *Nedifim*, that is, Princes, as well as השומרים הסבבים בעיר *Haschchómerim hassofefim baïr*, that is, the Watchmen who go about in the city. The name *Zelalim* is found in Rabbi *Menáchem of Recanati*'s commentary on the Five Books of Moses, fol. 177, col. 2, in the *Parascha Schelách-lechá*, where the following is read: אמרו במדרש שיר השירים ונסו הצללים אלו שרי אומות העולם והמלאכים שלהם הם הצל על האומות: that is, In the *Médrasch Schir Haschirim* (that is, in the allegorical commentary on the Song of Solomon) it is said (concerning the words of Song 2:17), "And the *Zelalim* (that is, Shadows) flee away": these are the princes of the nations of the world, and their angels, who are the shadow over them. The same is also to be read in the *Zijoni*, fol. 82, col. 4. And in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 166, col. 1, in the *Parascha Schelách lechá*, concerning the words of Num 14:9, "Their shadow has departed from them," the following is written: יכנה הכה שיש להם למעלה בלשון צל לפי שהוא: that is, The power which they (namely, the nations) have above is called by the name Shadow, because it protects the people over which it is set, just as the shadow protects from the sun. Furthermore, in the book *Cad Hakkémach*, fol. 49, v. 4, under the title *Oth Samech*, the following is also read: צמה במדרש שיר השירים רבה רמז הצללים אלו שרי אומות העולם כי הכה: that is, In the *Médrasch rábba* on the Song of Solomon it is said that the word Shadow, in the words of Song 2:17, "And the Shadows flee away," signifies the princes of the nations of the world; for the power that governs a nation is called *Zel*, that is, Shadow.

The name *Nedifim* appears in Rabbi *Bechai*'s commentary on the Five Books of Moses, fol. 207, col. 2, in the *Parascha Schóphetim*, where he teaches as follows: באר דוד ע"ה ואמר כי לא יבטח באדם: that is, David, upon whom be peace, has explained it and said that one should not place one's trust in the well-known man (by whom the Rabbi understands Christ) nor in the *Nedifim*, who are the seventy princes of the nations.

The name *Haschómerim haßófefim baïr*, that is, watchmen who go about in the city, is found in Rabbi *Menáchem of Rekanat*'s commentary on the Five Books of Moses, fol. 41, col. 3, in the *Parascha Nóach*, where he writes the following concerning the words of Gen 10:5, "From these the islands of the heathen were spread abroad, etc.": בפסוק זה נרמז כי בדור הפלגה נתן לכל אומה חלקה: that is, From these the islands of the heathen were spread abroad, etc. מן הארץ ושר אחד למעלה עליה וכן כולם שבעים והם שבעים ענפים מן האילן העליון שבעים שרים הסובבים כסא

הכבוד והם הנקראים בשיר השירים השומרים הסובבים בעיר כי על ידיהם באים באים הגזירות של מעלה הם שומרים
 that is, in this verse it is indicated that at the time of the division (at the building of the Babylonian tower) each nation was given its portion of the earth and one prince set over it from above, which princes number seventy in all, and these are the seventy branches of the uppermost tree, the seventy princes who surround the throne of glory, and these are called in the Song of Solomon (Song 3:3) the watchmen who go about in the city; for through them come the supreme decrees and counsels, and each one of them guards his people and is its advocate.

Among the aforementioned princes, Sammaël is said to be the foremost at the present time; for this reason, in the book *Schené luchóth habberith* (or *luchos hábberis*) fol. nun, he is called the head of the princes. So too in the *Rabbóth* (or *Rábbos*), in *Devarím rábba*, fol. 247. col. 2. in the *Parascha Vesóth habberachá*, the following is read concerning him: הוא ראש משהדים עתה: that is, he is מלאך, that is, the wicked angel Sammaël is the head of all devils. And shortly thereafter in the same place follows: אין לך רשע בכל השטנים כולם כסמאל: that is, there is no wicked one among all the devils like Sammaël. He is also named in the book *Emek hammélech* fol. 83. col. 2. in the ninth chapter, under the title *Scháar Kirjáth árba*, מלך מלכים על כל שרי המשחית, that is, a king of kings over all the princes of destruction. And fol. 85. col. 2. in the 16th chapter, under the aforementioned title *Scháar Kirjáth arba*, the following is further written concerning him: כל התחתונים העליונים השמאליים כולם תחת ממשלת סמאל מלך: מלכותו ואצילותיה מתפשט על כל השדים ועל כל החיילים וגו' כולם רצים למאמרו וגו' : that is, all those above and below who are on the left (that is, the impure) side stand under the dominion of Sammaël, the king of kingdoms, and his *emanatio*, or outflowing, extends over all the princes and over all the hosts, all of whom run at his command, etc. So too one reads in the book *Scháare óra* fol. 48. col. 3.: ראש כל הכחות רעות הוא סמאל: that is, Sammaël is the head of all evil hosts. In the *Jalkut chadasch*, it is likewise taught fol. 109. col. 3. numero 74., under the title *Keschafim*: שר של עמלק הוא ראש הקליפות: that is, the prince of Amalek (namely Sammaël, as will be shown below in this chapter) is the head of the *Keliphóth*, or husks.

Regarding the origin of the name Sammaël, the following is written in the 30th chapter of the second part of the book *Mórēh nevochím*, fol. 109. col. 1. in the *Commentario Schem tof*: נקרא סמאל שמסמא: that is, Sammaël is so named (from *Simmé*, which means to blind) because he blinds man and turns him away from the right path. And this is also found there in the *Commentario Ephodí*. Rabbi Isaac Karo teaches the following on this matter in his commentary on the Five Books of Moses, *Toledóth Jizchak* fol. 76. col. 1. in the *Parascha Acharé moth* (or *mòs*): רע: שסמאל יחדיו שמו על ענינו שהוא סם המות ועוד שעומד לשמאלו של אדם ועוד נגזר מלשון סמא לפי שמקבל שוחד ונחב

that is, Know that the name of Sammaël indicates his nature; for he is *Sam hammáveth* (or *hammóves*), that is, a poison of death (or a deadly poison). He also stands at the left side of man (which is called *Semól*). Furthermore, he is named from the word *Sáme* (which means a blind man) because he accepts bribes, for it is written (Exod 23:8 and Deut 16:19): The bribe makes blind. More of the same kind is also to be found in the *Parascha Acharé móth*. That he accepts bribes, however, will be treated in what follows.

Otherwise, in the Jewish books, yet other names are given to Sammaël. First, he is called שטן *Satan*, as may be read in the book *Móre nevochím*, in the 30th chapter of the second part, fol. 109. col. 1., where it is written as follows: הנה כבר התבאר לך שסמאל הוא השטן: that is, Behold, it has already been

explained to you that Sammaël is Satan. And in the *Commentario Schem tof* on this passage, the following is taught: נקרא סמאל שטן בעבור שמשטין האדם מדרך טובה לדרך רעה: that is, Sammaël is called Satan because he leads man astray from the good path onto the evil one.

Second, he is called יצר הרע *Jézer hará*, that is, the evil inclination; hence it stands in the small *Jalkut Rubéni*, num. 57. under the title Sammaël: יצר הרע הוא סמאל, that is, the evil inclination is the Sammaël. More on this will appear in what follows.

Third, he is called מלאך המות *Málach hammáveth* (or *hammóves*), that is, the Angel of Death, and it is written of him in the Talmudic *Tractate Bävā Bāthra* fol. 16. col. 1. as follows: הוא שטן הוא יצר הרע הוא מלאך המות שטן דכתיב ויצא השטן מאת פני ה' הוא יצר הרע כתיב הקם רק רע כל היום הוא מלאך המות דכתיב רק את נפשו שמור, that is, He is the Satan, he is the evil inclination, he is the Angel of Death. He is the Satan, as it is written (Job 2:7): Then the Satan went forth from before the LORD. He is the evil inclination. There (Gen 6:5) it is written: Only evil all the day. But here (Job 2:6) it is written: Yet preserve his soul (that is, spare his life). He is the Angel of Death, for it is written (in the cited passage, Job 2:6): Yet preserve his soul. Rabbi *Menáchem of Rekanat* also teaches on this matter in his commentary on the Five Books of Moses, fol. 32. col. 3. in the Parashah *Bereschith*, as follows: וכשהוא מסיתה נקרא יצר הרע כשמחטיא נקרא שטן כשהורגו נקרא מלאך המות, that is, When he leads someone into error, he is called *Jézer hará*, that is, the evil inclination.

When he brings a charge against someone, that the person has incurred guilt (or that he has sinned), he is called Satan (that is, an adversary). But when he takes someone's life, he is called *Málach hammáveth*, that is, the Angel of Death. These three names are also given to him in Rabbi Bechai's commentary on the Five Books of Moses, fol. 139. col. 1. in the Parashah *Acharé moth*.

Fourth, he is called נחש הקדמוני *Náchasch hakkadmóni*, that is, the ancient serpent, and בריה *Náchasch bariach*, that is, the straight or base serpent, or also simply נחש *Náchasch*, that is, the serpent. The name *Náchasch hakkadmóni*, that is, the ancient serpent, appears in the book *Zijóni*, fol. 85, col. 4, in the *Parascha Kórach*, with these words: נחש הקדמוני הוא סמאל that is, The ancient serpent is Sammaël. Likewise, in the book *Zerór hammór*, fol. 46, col. 2, in the *Parascha Vajischlach*, it is said of Jacob: נחש הקדמוני הוא שטן הוא יצר הרע הצד ציד הוא: סמאל: that is, Because he had tarried on the way, the ancient serpent bit him, which is the Satan, the evil inclination, the hunter, and Sammaël. The name *Náchasch bariach*, that is, the base serpent, is found in the book *Emek hammélech*, fol. 84, col. 3, at the beginning of the 14th chapter, under the title *Scháar Kirjáth árba*, where the words read as follows: נחש בריה וגו' ולילית נקראת: סמאל נקרא נחש בריה וגו' that is, Sammaël is called the base serpent, etc., but *Lilith* (or *Lilis*) is called the crooked serpent. This also appears at fol. 22, col. 2, in the aforementioned book *Emek hammélech*, in the 35th chapter, under the title *Scháar ólam hattóhu*, though with somewhat altered wording; as also in the book *Párdeš rimmónim*, fol. 185, col. 4, under the title *Scháar hechelé temuróth*. The name *Náchasch*, that is, the serpent, is read in the book *Zerór hammór*, fol. 143, col. 2, in the *Parascha Ki téze*, where it is written as follows: השובא הוא רמז לסמאל הוא נחש הוא שטן הוא יצר הרע שהטעה לאדם: that is, That hater (or enemy, of whom mention is made in Prov 25:21) signifies Sammaël, who is the serpent, the Satan, and the evil inclination, who seduced the first man and lures all creatures after him through his smooth words, which are smoother than oil, in human affairs and lusts. He is likewise called by this name

in the *Jalkut chadasch*, fol. 87, col. 2, number 78, under the title *Jaacob*, and in Rabbi *Menáchem of Rekanat*'s commentary on the Five Books of Moses, fol. 140, col. 2, in the *Parascha Mezóra*.

Fifth, he is called רוח הטומאה *Rúach hattúma*, or רוח מסאבא *Rúach moštaba*, that is, the unclean spirit; and the former is found in the book *Zerór hammôr*, fol. 111, col. 1, where one reads: רוח הטומאה הוא יצר הרע הוא מלאך המות, that is, the *Rúach hattúma*, or unclean spirit, is the evil inclination and the angel of death. The latter, however, is found in Rabbi *Menáchem of Rekanat*'s commentary on the Five Books of Moses, fol. 149, col. 1, in the *Parascha Kedoshim*, with these words: ולא תטעו אחר, פעולת נחש הקדמוני הנקרא רוח מסאבא, that is, Do not err after the work of the ancient serpent, which is called *Rúach meskáva*, that is, the unclean spirit.

Sixth, he is called לויתן *Leviáthan*; concerning this, in the book *Emek hammélech*, fol. 84, col. 3, in the 14th chapter, under the title *Scháar Kirjáth árba*, it is written as follows: ראה מה שאמרו חכמים ז"ל: חכמי האמת בבבא בתרא פרק המוכר את הספינה עתיד גבריאל לעשות קינניא עם לויתן הוא סמאל שנא' תמשוך לויתן בחכה, that is, See what the sages, of blessed memory, the theologians or divines, have said in (the Talmudic tractate) *Báva báthra* (fol. 74, col. 2, and fol. 75, col. 1), in the chapter (which begins) "Whoever sells a ship": *Gabriel* will in the future conduct a hunt with the *Leviathan*, that is, with *Sammaël*, as it is said (Job 40:20): Can you draw out the *Leviathan* with a hook? He is also called, in the aforementioned book *Emek hammélech*, fol. 121, col. 2, in the 151st chapter, under the title *Scháar Kirjáth árba*, and fol. 130, col. 1, in the 11th chapter, under the title *Scháar réscha díser áhpin*, לויתן נחש בריה *Leviáthan náchasch báriach*, that is, *Leviathan* the straight serpent, and לויתן נחש עקלתון *Leviáthan náchasch akalláthon*, that is, *Leviathan* the crooked serpent.

Seventh, he is given the name אשמדאי *Aschmedaí*, concerning which *Elias* writes in his *Tischbi* as follows: יש אומרים שאשמדאי הוא סמאל, that is, some say that *Aschmedaí* is *Sammaël*.

Eighth, he is called עזאזל *Asasel*, concerning which *Rabbi Lipmann* teaches in his *Sépher Nizzáchon*, num. 87: עזאזל הוא השטן, that is, *Asasel* is Satan. And immediately following this comes: ואמרינן נמי, בפרקי דרבי אליעזר סמאל הוא עזאזל, that is, we also say in the Chapters of *Rabbi Elieser* that *Sammaël* is *Asasel*.

Ninth, he is called השור *Haschôr*, that is, the Ox, and in the great *Jalkut Rubéni*, fol. 113. col. 1., in the *Parascha Ki tiffa*, the word רוש *rosch* (Deut 32:33), which there signifies gall, is interpreted from him, which, through transposition of the letters and the change of the *Aleph* into a *Vav Cholem*, makes *Schor*, and it is taught there: השור הוא סמאל, that is, That same (gall) is the Ox, who is the *Sammael*. The very same also stands in the book *Emek hammélech*, fol. 160. col. 3., in the 65th chapter, under the title *Scháar réscha díser ánpin*. And in the small *Jalkut Rubéni*, under number 4., beneath the title *Zúra ufarzu*, one reads: סמאל נראה לפעמים בדמות שור למעלה או כחזיר ובפרט בשעת מגיפה נראה כשור שחור: that is, The *Sammaël* shows himself at times in the form of an ox, or of a swine, from above; but especially he appears at the time of plague (when severe sicknesses break out) as a black ox. The like is also to be seen in the aforementioned small *Jalkut Rubéni*, under number 17., beneath the title *Náchasch*, and in the book *Emek hammélech*, fol. 130. col. 1., under the title *Scháar réscha &c.*, in the 11th chapter. And in the great *Jalkut Rubéni*, fol. 59. col. 2., in the *Parascha Beschállach*, it stands: סמאל מתלבש בדיוקנא דשור, that is, The *Sammaël* clothes himself in the form of an ox. He is also said to have bellowed from the molten calf (which is mentioned in Exod

32:4), concerning which the following is read in the *Jalkut chadasch*, fol. 157. col. 2., under the title *Egel*: סמאָל נכנס בעגל והיה גועה להתעות את ישראל שנאמר ידע שור קוֹנֵהוּ: that is, The Sammaël entered into the calf and bellowed, to lead the Israelites astray, as it is said (Isa 1:3): An ox knoweth his master. Concerning which, the 45th chapter of the Chapters of *Rabbi Elieser* may also be consulted.

Tenth, he is called הכלב *Hakkélef*, that is, the Dog, and it is written concerning this in the great *Jalkut Rubéni* fol. 119. col. 3. in the Parascha *Vajikra* as follows: ואוי כלם באים לפני הקב"ה אבל הקב"ה מחלק: that is: Verily, all offerings come before the holy blessed God, and He distributes them among His hosts; the impure offerings, however, He gives to the *Kélef*, that is, the Dog, who is the Sammaël. This is also to be read in the *Jalkut chadasch* fol. 41. col. 4. under the title *Beth hammikdash*. And in the book *Emek hammélech* there is found fol. 37. col. 1. in the 65th chapter, under the title *Scháar ólam hattóhu*, the following as well: הכלב הוא סמאָל שר בהמות יער של הרשעים: that is: The Dog is the Sammaël, the Prince of the wicked wild beasts. And in the book *Zerór hammór*, fol. 145. col. 3. in the Parascha *Ki téze*, concerning the words of Deut 23:18, "You shall bring no harlot's wages nor dog's money into the house of the LORD your God," it is taught: ואמר ומהיר כלב על יצר הרע הנקרא כלב כאמרו מיד כלב יחידתי: that is: The dog's money is said of the *Jézer hará*, that is, the evil inclination, which is called the Dog, as is stated (Ps 22:21): "My only one from the dog." Concerning this, something is also to be found in the *Jalkut chadasch* fol. 80. col. 1. numero 6. under the title *Jézer tof vejézer hará*, and in the small *Jalkut Rubéni* num. 9. under the title *Kélef*.

Eleventh, he is called חזיר *Chasír*, that is, a swine, for which reason it is written thus in the *Jalkut chadasch* fol. 38. col. 4. numero 36: כח של עשו הוא כלב חזיר: that is, The power of Esau (that is, of the angel who governs Esau, or Christendom) is the dog and the swine; of which more shall be shown below, and the reason for this name is to be found above under the ninth name, because he is said to show himself at times in the form of a swine.

Twelfth, he is called חמור *Chamór*, that is, a donkey, and the donkey is written thus in Rabbi Menáchem of Rekanat's commentary on the 5 Books of Moses, fol. 212. col. 1. in the Parascha *Ki téze*, on the words of Zech 9:9, "poor, and riding upon a donkey": חמור דא סמאָל: that is, This donkey is the Sammaël.

Thirteenth, he is called השעיר *Hassáir*, that is, the hairy one, as can be seen in the *Jalkut chadasch* fol. 119. col. 2. numero 92, where the words read as follows: השעיר שהוא כחו של עשו מעורר תגר עם איש: חלק הוא יעקב, that is, The hairy one, who is the power of Esau, stirs up strife with the smooth man, Jacob. And in the book *Emek hammelech* he is called, at fol. 87. col. 1. in the 25th chapter, under the title *Schaár Kirjáth árba*, איש שער איש חצן, that is, the hairy and arrogant man.

Fourteenth, he is called שעיר עזים *Seir issim*, that is, a he-goat, and therefore it stands in the book *Maaréchet ha'eláhu* f. 60. c. 2. as follows: נחש הקדמוני נקרא שעיר עזים: that is, The ancient serpent is called a he-goat.

Fifteenth, he is called עורב *Oref*, that is, a raven, for in the book *Megálle amykkóth* fol. 10. col. 4. in the fortieth *Ofan* it is read thus: עורב הוא שר של אדום: that is, the raven is the prince of Edom.

Sixteenth, he is called עשו *Esav*, that is, Esau, wherefore in the book *Zerór hammór* fol. 45. col. 2. in the *Parascha Vajischlach*, on the words of Gen 33:1, “And he looked, and behold, Esau came,” it is written: זה סמאל וסיעתו, that is, this was the Sammaël and his company. Thus he is also called by that name in the same work, fol. 100. col. 1. in the *Parascha Acharómoth*. He is also said to have shown himself in the form of Esau, concerning which the great *Jalkut Rubéni* fol. 62. col. 2. in the *Parascha Vajischlach*, from the *Sohar*, reads as follows: כי חמא יעקב לסמאל מקטרגא בהאי לילה חמא: ליה: בהאי דיוקנא דעשו ולא אשתמודע עד דסליק צפרא כיון דסליק צפרא ואשגח ביה חמא לידא באנפין סתימין ואתגלין: אסתכל בההוא דיוקנא דהוא כדיוקנא דעשו והו' ראיתי פניך כראות פני אלהים דחמי דאינון בדיוקנא דאתחזי ליה סמאל: that is, when Jacob had seen the accuser Sammaël during that same night, he saw him in the form of Esau and did not recognize him until the dawn broke; and when he had looked upon him, he saw him with a concealed face. But after it was revealed, he gazed upon that form, which was the form of Esau, and this is what is indicated by the words of Gen 33:10, “I saw your face as one sees the face of God.” For he saw that he had the very form in which Sammaël had appeared to him.

Seventeenth, he is called אדום *Edom*, which is also the name of Esau, and this is found in the book *Zerór hammór*, fol. 8, col. 3, in the *Parascha Bereschíth*, in these words: אמר הוא ישופך ראש מכאן רמו: 'ענין נחש הקדמוני וגו' הוא סמאל הוא עשו הוא אדום וגו: that is: It is said (Gen 3:15): She shall bruise thy head. Here the work of the ancient serpent is signified, &c. And that same one is the Sammaël, it is Esau, it is Edom. The name Edom means Red, and in the book *Emék hammélech*, fol. 84, col. 1, in the eleventh chapter under the title *Scháar Kirjáth árba*, it reads as follows: דגל סמאל הרשע וכל שריו: וחיילו דמות אש אדומה וכחותם וכל מיני אצילותם אדומים הוא אדום סוסו אדום מלבושו אדום שדוהו אדום כליו אדומים: 'ולעתיד יקה לו הקב"ה לבושו שנ' מדוע אדום ללבושך וגו: that is: The banner of the wicked Sammaël, and of all his princes and his armies, has the form of red fire; likewise all kinds of their emanation (or their outflow) are red. He is red, his horse is red, his garment is red, his field is red, his vessels are red; but in time to come the holy and blessed God will take his garment from him, as it is said (Isa 63:2): Why then is thy garment so red, &c.

Eighteenth, he is called עמלק *Amalek*, concerning which the aforementioned book *Zerór hammór*, fol. 146, col. 2, in the *Parascha Ki tēze*, reads as follows: זכור את אשר עשה לך עמלק שהוא רמו על יצר: הרע שנקרא עמלק הוא עשו אבי אדום: that is: Remember what Amalek did to thee, who is a signification of the *Jézer hará*, that is, the evil inclination, which is called Amalek, and who is Esau the father of Edom.

Nineteenth, he is called גלית הפלשתי *Goljath happelisti*, that is, Goliath the Philistine, and it stands in the great *Jalkut Rubéni*, fol. 97. col. 1. in the *Parascha Beschállach*: גלית הפלשתי הוא יצר הרע: that is, Goliath the Philistine is the *Jézer hará* (or the evil inclination), he is the serpent, he is the Sammaël, he is the angel of death, he is the Amalek. And in the book *Maaréchet haelāhúth* it is read at fol. 214. col. 1. in the *Chájath*: יצר הרע הוא נחש הוא: סמאל הוא עמלק הוא פלשתי הוא מלאך המות: that is, The evil inclination is the serpent, it is the Sammaël, it is the Amalek, it is the Philistine, it is the angel of death.

Twentieth, he is called המן *Haman*, concerning which it is written in the book *Emék hammélech* fol. 35. col. 1. in the 62nd chapter, under the title *Scháar ólam hattóhu*, as follows: הוא יעדר קטאת: 'יי' צבאות בלבו על איש צר ואויב המן הרע הוא סמאל הרשע נחש בריח: that is, He (namely the *Messiah*) will

kindle the zeal of the Lord of hosts in his heart against the adversarial and hostile man, the wicked *Haman*, who is the godless *Sammaël*, the crooked serpent.

Twenty-first, he is called קץ כל בשר *Kez col básar*, that is, the end of all flesh, which words appear in Gen 6:13, and therefore it is read in the book *Párdes Rimmónim* fol. 169. col. 1.: קץ כל בשר הקליפה: that is, the end of all flesh is the *Kelifa*, that is, the husk, of the *Sammaël*, who is thus named. This is also to be found in the book *Avodáh* (or *Avódas*) *hakkódesch* fol. 52. col. 3. in the 39th chapter of the second part. In the book *Schené luchóth habberith*, however, he is called at fol. 232. col. 1. קץ הימים *Kez hajámim*, that is, the end of days.

Twenty-second, he is called אל נכר *El néchar*, that is, the foreign god, wherefore in the book *Zerór hammór* fol. 141. col. 1. in the *Parascha Schóphetim* it is written thus: לא תשתחוה לאל נכר זהו רמז: that is, (the words of Ps 81:10) “You shall not worship any foreign god” signify *Sammaël*, who is the ancient serpent. He is also called in the book *Maaréchet haélahúth* fol. 213. col. 2. in the *Chájat* אל אחר *El ácher*, that is, the other god.

Twenty-third, he is called שרף מעופף *Saraf meófef*, that is, the fiery flying serpent, as can be seen in Rabbi *Bechai*’s commentary on the Five Books of Moses, fol. 180. col. 4. in the *Parascha Bálak*, where he is called המקטרג הגדול שיש לישראל בשמים הוא שר המדבר שרף מעופף ונפש גלגל מאדים that is, the great accuser whom the Israelites have in heaven, who is the prince of the wilderness, the fiery flying serpent, and the soul of the *Sphæra* or sphere of the (planet) *Mars*.

This *Sammaël*, according to the teaching of the Rabbis, seduced *Adam* and *Eve* in Paradise out of pure envy and jealousy, and brought about their fall, because he begrudged them the great honor that God had shown them. Concerning this, the following is written in Rabbi *Menáchem* of *Recanati*’s commentary on the Five Books of Moses, fol. 24, col. 4, and fol. 25, col. 1, in the *Parascha Bereschith*: סמאל הרשע קשר עם כל צבאות מעלה על רבו משום דאמר קב”ה ורדו בדגת הים אמר היאך אוכל להחטיאו: ולגרשו מלפני ירד עם כל חילותיו ובקש לו בארץ חבר כמוהו ומצא נחש היה לו דמות גמל רכב עליו והלך לו אל האשה אמר לה אף כי אמר אלהים לא תאכלו מכל עץ הגן אמר אבקש יותר הוסיף כדי שתגרע היא אמרה לו לא מנענו אלא מעץ הדעת אשר בתוך הגן אמר לא תאכלו ממנו ולא תגעו בו פן תמותון הוסיפה שני דברים אמרה מעץ העץ ולא אמר להם אלא מעץ ואמרה ולא תגעו בו פן תמותון מה עשה סמאל הרשע הלך ונגע באילן הזה והלך צוח ואומר אל תבואני רגל גאווה ויד רשעים אל תנידני רשע אל תגע בי, הלך ואמר לאשה הרי נגעתי באילן ולא מתי אף את נגעי בו ולא תמותי הלכה האשה ונגעה באילן ראתה מלאך המות בא כנגדה אמרה אולי עכשיו אני מתה והק”ב עושה לו אשה אחרת ונותנה לאדם הריני גורמת לו שיאכל עמי אם נמות שנינו נמות ואם נחיה נחיה לקחה מפירות האילן ונתנה לאדם בעלה נתפקחו עיני שניהם וקהו שנינו אמר מהו זה שאכלתי שמהאכלתי שקחו שני כך קהו שני כל הבריות That is: The wicked *Sammaël* had formed a conspiracy with all the upper hosts against his Lord, because the Holy and Blessed God had said (to *Adam* and *Eve*, Gen 1:28): And have dominion over the fish of the sea; and he said, how can I bring it about that he sins, and drive him away from before Me? Then he came down with all his hosts and sought for himself on earth a companion like unto himself, and found the serpent, which had the form of a camel; he mounted upon it and rode upon it, and betook himself to the woman (*Eve*), and said to her: Is it so that God has said (you shall eat of every tree of the garden?) and he thought, I will ask more, and add something to it, so that she may take away from it. Then she answered him: He has only forbidden us the tree of knowledge, which is in the midst of the garden, and has said, you shall not eat of it, nor touch it, lest you die. She added two words to it (namely מפרי העץ *Mipperi haëz*, that is, of the fruit of the tree, whereas He, namely God (Gen

2:17), had only said to them מהעץ *Meëz*, from the tree); and she also said (that God had spoken): You shall not touch it, lest you die (whereas God had said nothing about touching it). What did the wicked *Sammaël* do? He went and touched the tree. Then the tree cried out and said: Let not the foot of pride (that is, of the proud one) come to me, and let not the hand of the wicked move me; O you wicked one, touch me not. Thereupon he went to the woman and said to her: I have touched the tree and have not died; touch it also, and you will not die. When the woman had gone and touched the tree, she saw the angel of death coming toward her, and said: Perhaps I shall now die, and God will create another woman and give her to *Adam*; behold, I will cause him to eat with me; if we die, we shall both die, but if we live, we shall both live. Then she took of the fruits of the tree and gave thereof to her husband *Adam*, and the eyes of them both were opened. But when his teeth became blunt, he said to her: What is this that you have given me to eat, that my teeth have become blunt? Even so have the teeth of all creatures become blunt. All of this is to be found at greater length in the *Talmud* printed at Amsterdam, in the *Tractate Avoth* of *Rabbi Nathan*, fol. 1, col. 2, and in the Chapters of *Rabbi Eliezer*, in the 13th chapter, as also in the *Sepher habbáhir*, fol. 12, col. 3, 4; in which last book it is taught that *Satan* had pushed *Eve* against the tree by force, and because she had touched it in such a manner and had not died, he said to her: just as you did not die from touching it, so you will also not die if you eat of it; and thereupon she ate of the fruit and gave some of it to her husband as well.

So it is also read in the *Médrasch Schemuël* fol. 55. col. 3. 4. in the twelfth *Parascha*, that she gave all the animals to eat of it, except for the bird *Phœnix*, which did not wish to eat of it, and the words read as follows: הכל שמעו לחוה ואכלו מאותו האילן ה"ה וחון גם לאישה עמה ויאכל וגם האכילה לבהמה ולחיה ולעופות חוץ מעוף אחד ששמו חול ה"ה ואומר עם קני אגוע וכחול ארבה ימים כחול כתיב ר' ינאי אמר אלף שנים הוא חי ולאחר אלף האור יוצא מקניו ומאכלתו ונשתייר כ' כביצה וחוזר ומגדל איברים הוא חיה: that is, all obeyed Eve and ate of that same (forbidden) tree. This is what is written (Gen 3:6): And she gave also to her husband with her, and he ate. She also gave the cattle, the wild animals, and the birds to eat of it, except for one bird called *Chol*, that is, *Phœnix*. This is what is written (Job 29:18): I thought, I shall die in my nest, and I shall multiply my days as the *Chol* (that is, according to the foolish Jews' opinion, as the bird *Phœnix*, whereas it ought to mean: as the sand, for *Chol* in the Hebrew language means sand, and signifies no such bird). It is written: as the *Chol*, &c. *Rabbi Jannai* has said: he lives a thousand years; after the thousand years, a fire goes forth from his nest and consumes him, and something like an egg remains therein, and his limbs grow back, and he comes to life again. This is also found in the *Jalkut Schimóni* on *Jobum* fol. 152. col. 1. numero 517, and in the book *Emek hammelech* fol. 83. col. 1. in the 8th chapter, under the title *Scháar Kirjáth árba*. *Rabbi Salomon Jarchi* also writes of this in his commentary on the aforementioned words of Job 29:18, "And will multiply his days as the *Chol*," as follows: עוף ושמו חול ולא נקנסה עליו מיתה שלא טעם מעץ הדעת ולבסוף אלף שנה מתחדש: that is, there is a bird called *Chol*, and it was not punished with death, because it did not eat of the tree of the knowledge of good and evil; but after a thousand years it renews itself and becomes young again.

Regarding the aforementioned envy and zeal, the following is written in the commentary of the aforementioned *Rabbi Menáchem* of *Rekanat* on the Five Books of Moses, fol. 29, col. 2, in the *Pascha Bereschith*, from the *Medrasch Ruth*: כשברא הקב"ה לאדם הראשון מכבוד בית המקדש בנאו מעפר: בית המקדש נטל וברא אותו כיוון שברא אותו ועמד על רגליו באו כל הבריות להשתחוות לו מה עשה הקב"ה נטלו משם

והכניסו לגן עדן ועשה לו עשר חופות כדוגמת עשר חופות שעתידי ה"בה לעשות לצדיקים בגן עדן לעתיד לבא ומלאכי השרת היו יורדין ועושין שמחה לפניו נתן לו חכמה עליונה וכשיד סמאל משמי מרום ראה מעלתו של אדם ומלאכי השרת : משמשים לפניו בחופתו וירע לפניו מה עשה נטל נחש כמין גמל ורכב עליו וירד ופתה אותו עד שעבר מאמר יצרו that is, when the holy blessed God wished to create the first man, He built him from the Temple, and took of the dust of the Temple, and created him. After He had created him and he had stood upon his feet, all creatures came to bow down before him. What did the holy blessed God do: He took him away from there and placed him in Paradise, and made for him ten wedding canopies, after the likeness of those ten wedding canopies which He will make for the righteous in Paradise in the time to come; and the ministering angels came down and made merry before him, and God gave him the highest wisdom. But when *Sammaël* came down from heaven and saw Adam's glory, that the ministering angels served him at his wedding, it displeased him. What did he do? He took a serpent that had the form of a camel, rode upon it, came down, and seduced him, until he had transgressed the commandment of his Creator.

In the booklet *Othioth* (or *Otios*) *Rabbi Akiva*, at fol. 6, col. 3–4, this matter is also treated, and it is reported that God showed great honor to Adam and Eve, made for Adam twelve wedding-canopies of pure precious stones, adorned Eve, and united her with Adam in Paradise in the company of all His angels. And the following passage comes after this: זימן הק"ב שניהם לסעודה על מעדני גן עדן וערך לפנייהם שולחנות של מרגליות וכל מרגליות ומרגליות היו מאה אמה ארכה וששים אמה רחבה וכל מיני מעדנים מונחים לפנייהם שנ' תערוך לפני שולחן חשין מלאכי השרת וצלו לו בשר וצננו לו את היין ובא הנחש וראה את כבודו והציץ : that is: The holy and blessed God invited them both to a meal of the most delicate foods (and the finest delicacies) of Paradise, and prepared before them tables of precious stones, and each precious stone was a hundred cubits long and sixty cubits wide, and all manner of delicacies were set before them (as it is said in Ps 23:5): "You prepared a table before me." The ministering angels also hastened and roasted meat for him and cooled wine for him. But when the serpent came and saw the honor that had been shown to them both, it cast its eyes upon them and conceived a zeal and envy against them. The like can also be read in the book *Schené Luchóth habberíth* (or *Lúchos habberis*), fol. 18, col. 3, in the Wilmersdorf printing; and in the *Sohar* printed at Sulzbach, in *Bereschíth*, col. 106, in the *Sepher habbáhir*; and in the book *Jesód Schirím*, fol. 12, col. 2; and in the Amsterdam *Talmud*, in the tractate *Avóth* of *Rabbi Nathan*, fol. 1, col. 3; as well as in the Talmudic tractate *Sanhedrín*, fol. 59, col. 2.

The aforementioned *Sammaël* is said to have been one of the *Seraphim* before his fall, concerning which the following is taught in the small *Jalkut Rubéni*, numero 3, under the title *Sammaël*, from the *Sohar*: קודם שחטא אדם הראשון היה סמאל אחד מן השרפים בעל שש כנפים ומדד באדנו וגו' that is, Before the first man had sinned, *Sammaël* was one of the *Seraphim* and had six wings; but he fell away from his Lord, &c. After he had led *Adam* into sin, however, God cast him out of heaven; hence it stands in the *Jalkut Schimóni*, fol. 8, col. 4, numero 27, that after Adam's fall the following came to pass: הביא שלשתן ונתן עליהם גזר דין מתשע קללות ומות והפיל את סמאל ואת כת שלו ממקום קדושתן מן השמים וקצץ : that is, He (namely God) caused all three of them to come before Him, and pronounced upon them a judgment of nine curses and death, and cast *Sammaël* together with his host from the place of his holiness, from heaven; and He cut off the serpent's feet, and decreed concerning it that it must shed its skin once every seven years in great pain. This may also be read in the *Sohar* printed at Sulzbach, in the 107th column.

What transpired at that time between the angel *Michaël* and *Sammaël* is written in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 139, col. 1*, in the *Parascha Achare móth*, in the following manner: אמרו במדרש שהק"ב הפילו ולכח שלו מן השמים היה אוהז בכנפיו של מיכאל להורידו עמו: that is, in the *Médrasch* it is said that the holy and blessed God cast him down (namely *Sammaël*) together with his host from Heaven, and that he had seized *Michaël*'s wings in order to drag him down with him, but God delivered him; for this reason *Michaël* is called the Escaped (or the Delivered).

The rabbis also write of this *Sammaël* that he lay with Eve and begot Cain, concerning which one reads in the *Jalkut chadasch fol. 3. col. 3. numero 12*. under the title *Adam* as follows: תנה נתעברה: מסמאל ועברה את קין וגו' וראתה תנה את דמות קין שלא הנה מן התחתונים אלא מן העליונים והביטה ואמרה קניתי איש: that is, Eve became pregnant by *Sammaël* and conceived Cain, etc. When Eve then saw Cain's form and perceived that he was not of the lower (creatures) but of the upper (creatures), she said (Gen 4:1): I have gotten a man from the LORD. Likewise it stands in the aforementioned *Jalkut chadasch* at *fol. 4. col. 4. numero 43*. as follows: אתא סמאל על תנה אטיל בה זיהמא ואתעברת ואלידת ית: that is, *Sammaël* lay with Eve and cast into her a filthiness, from which she became pregnant and bore Cain, whose form was not like that of other human beings. Rabbi *Menachem* of *Rekanat* writes in his commentary on the Five Books of Moses, *fol. 31. col. 1. 2*. in the *Parasha Bereschith*, on the words of Gen 4:1, "And Adam knew his wife Eve," the following as well: דע כי קין נולד מן הזיהמא והטפה שהטיל הנחש בתנה אמנם בלתי גרע אדם שנתערב באותה: הזיהמא לא הנה יכולת לרוח ההוא ללבוש גוף אדם ולצאת לאויר העולם וגרע האדם המציא לו מקום להתלבש בו ועל כן נעשה הורג כד"א משרש נחש יצא צפע וגו' כי מדת הדין שופעת עליו. וכן תרגום יונתן בן עזיאל ע"ה ואדם ידע את תנה אתמיה דהנה מתעברא מן סמאל מלאכא ועדיאית וילידת ית קין הנה דמי לעילאי ולא לתתאי ואמרה קניתי גברא ית מלאכא: that is, Know that Cain was born of the impurity and the drop which the serpent cast into Eve; yet since without the mingling of Adam's seed with that impurity it would not have been possible for that spirit to be clothed in a human body and to come forth into the air of the world, Adam's seed provided it a place in which to be clothed; for this reason he (Cain) became a murderer, as it is said (Isa 14:29): Out of the root of the serpent shall come forth a basilisk, etc. For the attribute of judgment exerts its influence (or its influx) over him. And thus Jonathan, the son of *Usiel*, upon whom be peace, has also translated it: And Adam knew his wife, who had conceived by the angel *Sammaël* and had become pregnant, and she bore Cain, who resembled the upper beings and not the lower, and said: I have gotten the man, the angel of the LORD. The like is also to be found in the aforementioned *Jalkut chadasch fol. 5. col. 2. numero 52*. under the title *Adam*, and in the great *Jalkut Rubeni fol. 22. col. 1*. in the *Parasha Bereschith* from the book *Pelia*, as well as in the book *Schené luchóth habberith fol. 136. col. 1*. and in the book *Jesód Schirim* of the Cracow printing, *fol. 16. col. 2*. and in the *Sohar* at the 168th column of the Sulzbach printing, but most extensively in the book *Avodáth hakkódesch*, in the 14th chapter of the fourth part, which is called *Sithré Thóra*, *fol. 119. col. 3*.

It is also taught in the tractate *Avóth of Rabbi Nathan*, *fol. 1, col. 2*, in the Amsterdam Talmud, that the serpent had wanted to take Eve as his wife, where the words read as follows: מה חושב נחש הראשון באותה שעה: אמר אלך ואהרוג את אדם ואשא אשתו ואהיה מלך על כל העולם כלו ואלך בקומה זקופה ואוכל כל מעדני עולם אמר ליה הקדוש ברוך הוא אתה אמרת אהרוג את אדם ואשא את חוה לפיכך איבה אשית: אתה אמרת אהיה מלך על כל העולם לפיכך ארור אתה מכל הבהמה: אתה אמרת אלך בקומה זקופה לפיכך על גחונך תלך: אתה

אמרת אוכל כל מעדני עולם לפיכך עפר תאכל כל ימי חיך; that is: What was the first serpent thinking at that moment (when it seduced Adam? It thought:) I will go and kill Adam and take his wife and be a king over the entire world; I will also walk with an upright body and eat all the delicacies of the world. Then the holy blessed God said to it: you have said, I will kill Adam and take Eve as my wife; therefore I will set enmity (between you and the woman). You have said, I will be a king over the entire world; therefore you shall be cursed above all cattle. You have said, I will walk with an upright body; therefore you shall go upon your belly. You have said, I will eat all the delicacies of the world; therefore you shall eat dust all the days of your life.

Because Sammaël is said to have lain with Eve, the discharge and the monthly period of women is said to have been caused thereby, concerning which the following is written in the book *Máor hakkaton* fol. 59. col. 1.: מאז שבא נחש על חוה מקור נפתח ונתפשט טומאת זיבה ונדה בעולם; that is: From the time that the serpent lay with Eve, the fountain was opened, and the impurity of the discharge and of the monthly female sickness spread throughout the world. The following is likewise read there on this matter: מיום שבא נחש על חוה הטיל בה זוהמא מאז מקור נפתח לחטאת לנדה ולזיבה; that is: From the time that the serpent lay with Eve, the fountain was opened unto sin, unto the monthly period of women, and unto the discharge.

The blemish that is seen in the moon is also said to derive from Sammaël, concerning which Rabbi Menáchem of Recanati writes in his commentary on the Five Books of Moses, fol. 140. col. 2., in the *Parashah Metzora*, as follows: הכתם שנמצא בירח שאינו סר ממנו לעולם הוא הזוהמא שהטיל הנחש הקדמוני; that is: The blemish that is found in the moon, which never departs from it, is that filthiness which the ancient serpent cast into the uppermost moon. In the future, however, that same filthiness will depart, as it is said (Zech 13:2): “And the unclean spirit I will drive from the earth.”

The rabbis also write many other things about this *Sammael*, and mention among other things that he causes all quarreling, concerning which it is written in the Small *Jalkut Rubéni*, numero 53, under the title *Sammael velilith*, as follows: כתב הרמב"ן ספירה שמינית שבטומאה נקרא שמו סמאל : קבלנו : כי הוא מעורר מדנים ומבלבל כל ישיבות וכל הנאצלים ממנו כלם שקרנים ואינם עומדים בדיבור ומעוררים מלחמות : that is, Rabbi *Mosche bar Nachman* has written that the eighth Sephira in the realm of impurity is called *Sammael*. We have also learned through tradition that he stirs up quarrels and confounds all the academies, and that all those who receive an influence or influx from him are liars, do not keep their word, and also stir up war.

He is also supposed to be the adversary of the Jews at all times, and concerning this it is written in the *Jalkut chadasch* fol. 118, col. 4, no. 79, as follows: סמאל הוא לעולם מקטרג של ישראל וכשנותנים לו שער ביום הכפור נעשה סניגור : that is, *Sammael* accuses the Israelites at all times, but when they give him a goat on the Day of Atonement, he becomes their advocate. So too it is read in the book *Scháaré óra*, which was printed at Mantua, fol. 26, col. 1.: סמאל עומד ומקטרג תמיד על ישראל : that is, *Sammael* stands continually against the Israelites and accuses them. That he does not accuse them on the Day of Atonement, however, is addressed in the *Jalkut chadasch* fol. 100, col. 3, no. 1, under the title *Jamim noráim*, as follows: השטן בגימטריא שס"ד והשנה : that is, the word *Hassátan* yields, by *Gemátia*, 364, but the year has 365 days, by which it is demonstrated that Satan rules on every day of the year except the Day of Atonement, on which he has no mouth with which to

accuse. His mouth is thus to be stopped so that he cannot bring charges against them, since the gift that is given to him holds him back from doing so, which gift is said to have been given to him already in ancient times.

Regarding the gift which was given to him by the Jews in ancient times, it is said to have been the goat mentioned in Lev 16:21-22, which is called *Asasel* there in v. 8, and the following is found in the *Jalkut chadāsch fol. 101, col. 3, numerō 21*, from the *Sohar* concerning this: כיוון שמקבל סמאל: השעיר וישראל מתוודים עוונותיהם ובא סמאל ונעשה כניגור. אומר הקב"ה לכל השבעים שרים הראיתם זה שהוא תמיד מקטרג על בני ועתה בשביל שעיר אחד שהתוודו בני כל עוונותיהם עליו ונתנו לו הוא נעשה סניגור מיד מסכימים כולם שכל העוונות יבאו על ראש אומתו ואלו היו יודעים האומות מישעיר זה לא היו מניחים הם ושלום שיביאו לישראל אפילו שכל יום אחד; that is: After *Sammaël* receives the goat and the Israelites have confessed their sins (onto the goat), *Sammaël* comes and becomes their *advocate* or intercessor (before God, and no longer accuses them on account of the gift). Thereupon God speaks to all seventy princes: Have you seen this one, who always accuses my children, and now, on account of a single goat over which my children have confessed their sins and which they gave to him, he has become an intercessor (for them)? Thereupon they all agree together that all the sins (of the Israelites) shall come upon the head of his (namely *Sammaël's*) people. And if the nations knew about this goat (that through it the sins of the Israelites are laid upon their necks), they would (God forbid) not allow a single Israelite to remain alive even one day longer.

Since, however, it could be objected to the Jews that through such a gift they are serving the devil, Rabbi Isaac Karo teaches in his book *Toledōth Jizchak fol. 76. col. 1. in the Parascha Acharē moth*, in refutation of this, as follows: השוחד אינו עבודה כי העבודה באהבה ובטוב לבב כי כל מה שיתן העבד למלכו או לרבו הוא כדי לעשות רצונו ולהטיב לו השוחד הוא שיתן אדם למי שירא ממנו שיעשה לו רעה כדי שלא יזיקו וזה רוצה; לומר להן שוחד לסמאל והק"ב שולח משולחנו ומזלו לכחו של מאדים בעבור שלא יזק לישראל; that is: A gift is not an act of service, for service is performed out of love and from a willing heart, since everything that a servant gives to his king or his lord is done to the end that he fulfill his will and do good to him. A gift, however, is given by a person to one whom he fears will do him harm, so that he may not injure him; and this is what is meant by giving a gift to *Sammaël*: and the holy blessed GOD sends from His table and from what is His to the power of the (planet) *Mars* (that is, to *Sammaël*), so that he may do no harm to the Israelites. On this subject there is yet more to be found in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 139. col. 1. in the Parascha Acharē moth*, where he teaches, among other things, that when one gives a gift to the devil, it is just the same as when one throws a piece of food to a dog so that it will not bite one.

Job is said to have been afflicted by Satan for this reason: that he gave him no gift. Concerning this, the *Jalkut chadasch fol. 40. col. 2. numero 35. under the title Béth hammikdash*, writes the following from the *Sohar*: באיוב כתיב העלה עולות מספר כולם ועולה כולה לגבוה סלקא ולא היה בה חלק לסמרא: That is: Concerning Job it is written (Job 1:5): "And he offered burnt offerings according to the number of them all." A burnt offering, however, ascends entirely to the Most High alone (and God alone is praised thereby), and there was no portion in it for the *Sitra achera*, that is, the other side (meaning the unclean and evil spirit); for this reason Satan had power over him. But if his offerings had not

been pure burnt offerings, and he had given Satan a portion as well, then Satan would have had no power over him.

In the aforementioned *Jalkut chadasch*, it is also taught at fol. 6. col. 1. numero 72. from the *Sohar* that Abel likewise gave a portion of his offering to Satan, and the words read as follows: של קרבנו הבל נתקבל לפי שעיקר הקרבן עשה להק"ב אלא שנתן חלק גם לסמרא אחרא וקין עשה עיקר הקרבן לסמרא אחרא הבל נתקבל : that is: Abel's offering was accepted (by God) for this reason: that he made the principal act of his offering to the holy and blessed God, yet also gave a portion to the *Sithra achera* (that is, to the other side, namely the devil). Cain, however, did the opposite, in that he gave the chief portion of his offering to the other side, and only a portion to the holy and blessed God; for this reason it was not acceptable.

Since Sammael is one of, and indeed the foremost of, the aforementioned seventy princes who are said to rule over the seventy nations, we must now also examine which people is subject to him. It is to be known that Esau, that is, the Christian people, is said to have fallen to his lot, concerning which Rabbi Menachem of Recanati writes in his commentary on the Five Books of Moses, fol. 141, col. 2-3, in the following manner: צוה הק"ב ביום הכפור שגשלה שער במדבר לשר המושל במקומות החרבן : הוא הראוי לו מפני שהוא בעליו מאצילות כחו יבא חרבן ושממה כי הוא העילה לכוכבי החרב הדמים והמלחמות והמריבות והפצעים והמכות והפרוד והחרבן הכלל שהוא נפש מאדים וחלקו מן האומות הוא עשו שהוא עם היורש החרב והמלחמות, that is: The holy and blessed God has commanded that on the Day of Atonement we are to send a goat into the wilderness to the prince who rules over the places of desolation, and this is fitting for him, because he is lord over it. From the influence, or the influx, of his power comes devastation and destruction, for he is the cause of the stars of the sword and of blood, and of wars, and of quarrels, and of wounds, and of blows, and of division, as well as of devastation; and, to speak briefly, he is the soul of the planet *Martis*, and his portion among the nations is Esau, who is the people that inherits the sword and wars. The very same is also found in *Rabbi Bechai's* commentary on the Five Books of *Moses*, fol. 139, col. 1, in the Parashah *Acharé moth*, and in *Rabbi Isaac Karo's* book *Toledóth Jizchack*, fol. 76, col. 1, in the aforementioned Parashah *Acharé moth*, as well as in the *Zijóni* printed at Cremona, fol. 66, col. 2, though with somewhat altered wording. For this reason he is called, first of all, שרו של עשו *Saró schel Esau*, that is, the Prince of Esau. For this reason, the following is read in the book *Schené luchóth habberith* (or *Luchos habberis*), fol. 232, col. 1, in these words: שרו של עשו שהוא סמאל המקטרג הוא יצר הרע הוא שטן הוא מלאך המות, that is: The Prince of Esau, who is the accuser *Sammaël*, the evil inclination; he is the *Satan*, he is the Angel of Death. And in the book *Zerór hammór*, fol. 46, col. 2, in the Parashah *Vajíschlach*, it is written: לפי שהיה שרו של עשו, מתאחר בדרך נשכו נחש הקדמוני שטן הוא יצר הרע הוא סמאל שרו של עשו, that is: Because he (namely *Jacob*) tarried on the way, the ancient serpent bit him, which is the *Satan*, the evil inclination, *Sammaël*, and the Prince of Esau. *Abarbanel* also writes in his commentary on the 65th chapter of *Isaiah*, fol. 93, col. 4, as follows: כבר ידעת שסמאל הוא שרו של עשו, that is: It is already known to you that *Sammaël* is the Prince of Esau. And this is likewise to be found in *Rabbi Menachem of Recanati's* oft-mentioned commentary on the Five Books of *Moses*, fol. 59, col. 2, in the Parashah *Toledóth Jizchack*, and in the *Zijóni*, fol. 24, col. 1, and in the Small *Jalkut Rubéni*, number 46, under the title *Avóth veímmahóth*, and in the Large *Jalkut Rubéni*, fol. 53, col. 3, and fol. 54, col. 3, in the Parashah *Vajéze*, and fol. 60, col. 1, in the Parashah *Vajíschlach*, and in the *Jalkut chadasch*, fol. 112, col. 1,

number 31, as well as in the book *Emek hammélech*, fol. 99, col. 2, in the 81st chapter, under the title *Scháar Kirjáth árba*.

Second, he is called ממונה דעשו *Memúnneh de-Esau*, that is, Esau's overseer, and therefore the following is read in the great *Jálkut Rubéni* fol. 60. col. 2. in the Parascha *Vajíschlach*: אית מאן דלא ידע בושת דא איהו ממונא דעשו שהיה יודע מעלתו דיעקב כמה הוא מעלייא ולא נתבייש ממנו that is, There is one who cannot feel shame, and such a one is the *Memúnneh de-Esau*, that is, Esau's overseer, who knew the excellence of Jacob, how glorious he was, and yet was not ashamed before him.

Third, he is called שר של אדום *Sar schel Edom*, that is, the Prince of Edom, and the following concerning this is found in the *Jalkut chádasc* fol. 80. col. 4. numerô 20.: אמרו חז"ל עתיד הקב"ה לשחוט את היצר הרע דאיהו סמאל שר של אדום לאו ביה בעצמו ישחטנו אלא הקב"ה יתפוס אותו בציצית ראשו ואליהו שוחט that is, Our sages, of blessed memory, have said that the holy blessed God will in the future slaughter or slay the evil inclination, which is Samael, the Prince of Edom; not that God Himself will kill him, but rather He will hold him by the lock of hair on his head, and Elijah will slaughter him. In the little book *Afkâth rôchel* it is also taught that God will in the future afflict Christendom with ten plagues, and thereafter follows: ואז יפיל הקב"ה את סמאל למטה שהוא שרו של אדום that is, Then the holy blessed God will cast down Samael, who is the Prince of Edom.

Fourth, he is called אפוטרופא של אדום *Appótropa schel Edom*, that is, the provider or guardian of Edom, and this is found in the *Jalkut chádasc* fol. 46. col. 4. and fol. 47. col. 1. numerô 11. in these words: בא מיכאל שר הגדול אפוטרופא של ישראל ואמר רבונו של עולם אימתי יפקון ישראל מגלותא דאדום: שהרי כתבת כאשר יסבלון צרות רבות יגאלו מן הגלות אמר הקב"ה יבא סמאל אפוטרופא של אדום ויטעון עמך אתא סמאל ואמר רבונו של עולם אתה אמרת שיהיו ישראל בגלות אדום עד שיעשו תשובה ועתה הם רשעים אותה שעה גער הקב"ה בסמאל שדבר לשון הרע על ישראל וברח סמאל שלש אלפי מילין. אמר לו הקב"ה למיכאל היה לך לראות תחילת הפסוק ושבת עד ה' אלהיך ואחר כך כי אל רחום וגו': אמר מיכאל מרי דעלמא וכי בחנם נקראת אל רחום שתרחם אף על פי שאינם ראויים אמר לו הקב"ה כבר נשבעתי שלא אפרד עד שישובו לפני אפילו כחודה של מחט אני אפתח להם פתח גדול, that is: The great prince Michael, who is the provider of Israel, came (once before God) and said to Him: O Lord of the world! When will the Israelites at last go forth from the Edomite captivity? For behold, You have written that when they shall have endured great distresses, they shall then be redeemed from captivity. Then God said: Let Sammael, who is the *Appótropa schel Edom*, that is, the provider of Edom, come and *dispute* with you. When Sammael came, he said: O Lord of the world! You have said that the Israelites shall remain in the Edomite captivity until they repent, but now they are wicked. Thereupon the holy and blessed God rebuked Sammael, because he had spoken evil against Israel, and Sammael fled three thousand miles away. After this, God said to Michael: You ought first to have attended to the words (Deut 4:30), "So you will turn to the Lord your God," and thereafter (to the words of v. 31, "For the Lord your God is a merciful God," etc.). To this Michael answered: O Lord of the world, would You then be called the merciful God in vain, so as not to show mercy upon them, even though they are not worthy of it? Then God said to him: I have sworn that I will not redeem them until they turn to Me even so little as the point of a needle; then I will open a great door for them. The very same thing is also found in the great *Jalkut Rubéni* fol. 169. col. 2. in the *Parscha Vaethchannán*, though in different words.

Fifth, he is called רבא דאדום *Rabba de-Edóm*, that is, the Lord (or Prince) of Edom, as can be read in the small *Jalkut Rubéni*, numero 12, under the title *Sachúth* (or *Sóchus*), where, concerning the

words of Gen 32:24, “There wrestled a man with him,” the following is written: *הוא סמאל רבא דאדום*, that is, This is the Sammael, the *Rábba*, that is, the Lord (or Prince) of Edom, and he desired that Jacob should be delivered into Edomite servitude. But on account of the great merit that was in Jacob, he was not delivered into his power. This is also to be found in the aforementioned small *Jalkut Rubeni*, *numero 47*, under the title *Sámmael*, and in the large *Jalkut Rubéni fol. 60, col. 2*, in the *Parscha Vajischlach*, as well as in the *Sóhar chádasch fol. 44, col. 1*, in the *Medrasch néelam*.

Sixth, he is called *כחו של עשו Cochó schel Esau*, that is, the power of Esau, and *כח מלכות אדום Cóach malchúth Edóm*, that is, the power of the Edomite kingdom. The former appears in the book *Schené luchóth habberith, fol. 234. col. 1*, twice, and at *fol. 243. col. 1*, the following is written concerning Esau: *כחו למעלה הוא סמאל הוא השטן הוא היצר הרע*, that is, his power above is the Sammael, who is the Satan and the evil inclination. The latter, however, is found in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 135. col. 2*, in the *Parscha Tafria*, in these words: *אביר יעקב הוא כחו של*, that is, the Mighty One of Jacob (mentioned in Gen 49:24) is the power (that is, the place) of Jacob, but of the *Cóach malchúth Edom*, that is, the power of the Edomite kingdom, mention is made (in Jer 46:15) with the words “your mighty ones.” And the aforementioned Rabbi Bechai teaches shortly before this that Sammael is called in the plural “your mighty ones,” *לפי שהשר שלה כולל כל האברים שתחת ידו*, that is, because the prince of that kingdom (namely the Edomite kingdom, mentioned previously) encompasses all the mighty ones who stand under his power.

Seventh, he is called *שרו של רומי Saró schel Rómi*, that is, the Prince over Rome, or the Roman Prince, or the Prince of the Roman Empire (for *Rómi* also sometimes signifies the Roman Empire, as was demonstrated above in the 17th chapter, p. 729), or also *שרו של כרך רומי Saró schel kerách Rómi*, that is, the Prince of the City of Rome. The name *Saró* or *Sar schel Rómi* appears in Rabbi Bechai’s commentary on the Five Books of Moses, *fol. 53, col. 4*, in the *Parascha Mikkéz*, with these words: *עשרה נכתבו בבית דין של מעלה ונתנו לו לסמאל הרשע שרו של רומי*, that is, Ten have been written down in the highest court and given to the wicked *Sammaël*, the *saró schel Rómi*, that is, the Prince over Rome (or the Roman Prince). So too writes Rabbi Menáchem of Rekanat in his commentary on the Five Books of Moses, *fol. 89, col. 3*, in the *Parascha Beschállach*, on the words of Isa 34:5, “For my sword is drunk in heaven, and behold, it shall come down upon Edom,” in the following manner: *זהו שאמרם ז”ל בספר היכלות על סמאל שר של רומי וכחותיו ושמה לו נקמה לגחנקם ממנו עד שיגיע יפקוד*, that is, This is that which our sages, of blessed memory, have said in the *Sépfer hechalóth* concerning *Sammaël*, the *Sar schel Rómi*, that is, the Prince over Rome, and his powers, for whom vengeance, to be taken upon him, is held in reserve so long until the time arrives (in which shall be fulfilled what is written in Isa 24:21): “At that time the LORD shall visit punishment upon the high host on high”; for he (namely *Sammaël*) shall, together with all the princes of the kingdoms who are on high, be slaughtered or massacred and cast down like the young goats and the lambs of the Day of Atonement.

The name *Saró schel kerách Rómi*, that is, the Prince of the City of Rome, is found in the *Jalkut chádasch fol. 37, col. 3, numero 13*, and the words there read as follows: *עתידי לדחוף שרו של כרך רומי*

that is, He will drive out the *Saró schel kerách Rómi*, that is, the Prince of the City of Rome, from his paneling (that is, the place of his dwelling), and slaughter him &c. (according to the prophecy of Isa 34:6): For the Lord holds a slaughter at Bozrah.

Eighth, he is called *Sar Amalek*, that is, the Prince of Amalek, concerning which the *Jalkut chadasch fol. 109, col. 3*, under the title *Keschafim*, contains the following: שר של עמלק הוא ראש שר של עמלק בא עם ק"ל מחנות של סמאל עולה ק"ל לא שיש לו ק"ל מחנות that is, the Prince of Amalek is the chief among the *Kelifôth* (or *Kelifos*), that is, the husks (by which, as already mentioned above, evil spirits are understood); for this reason he is called Amalek, which consists of the letters of *Am kal* (meaning either a light people, or a people of one hundred and thirty), because he (Amalek) came with one hundred and thirty armies of Sammaël, for the word Sammaël amounts in numerical value to one hundred and thirty-one, since he has one hundred and thirty armies. And in the book *Schené luchôth habberîth*, one reads at *fol. 307, col. 1*: עמלק הוא עצם that is, Amalek is the impure body itself, and Sammaël is his prince.

Ninth, He is called *Kelifâth Edom va-Amaleck*, that is, the Kelifa or shell of Edom and Amalek, and one reads this in the book *Emek hammelech fol. 130. col. 1.*, in the 11th chapter under the title *Schâar réscha of anpin*, with these words: סמאל נראה כשוד למעלה או כחזיר ובפרט בשעת המגפה בר מן נראה לבני אדם כשוד שחור ובאמת לא ינצל האיש הרואה אותו וגם שור וחמור כלב יוכיח. שהוא קליפת אדום וישמעאל ועמלק שהוא בהמה that is, Sammaël appears from above as an ox, or as a swine; especially at the time of the plague (or the pestilence), from which may God preserve us, he appears to men as a black ox; and truly, whoever sees him will not be saved. So also do (the names) ox, ass, dog prove, which signify the Kelifa or shell of Edom, Ishmael, and Amalek, that he is a beast.

Tenth, He is called *Cochô schel Amalek*, that is, the power of Amalek, and this is found in the book *Maaréchet ha'elahûth fol. 257. col. 1.*, with these words: במלחמת עמלק נשא משה עשר אצבעות ידיו למעלה כנגד עשר הספירות לוחן כלן בעטרה שהיא גבורת ישראל הנלחמת להם וגו' והוצרך משה לכל זה כנגד כחו של עמלק הינק מצד הנחש שהוא לצד שמאל שהוא הפחד ולכן נקרא כחו של עמאל that is, Moses had in the war against Amalek raised the ten fingers of his hands upward, in regard to the ten Sephirôth (or Sephiroth), in order to unite them all in the Crown, which is the power of the Israelites that fights for them, &c. And Moses had need to do all of this in regard to the power of Amalek, who sucks from the side of the serpent, which is on the left side, namely that of fear; for this reason that (power) is called Sammaël, and he is the prince of Esau.

Since it has now been thoroughly demonstrated above in Chapter 17 that the Jews understand by the names Esau, Edom, Romi, and Amalek the Christian world, it is irrefutably true that, according to their godless teaching, the supreme devil Sammaël is the prince and ruler of Christendom. The reason why Sammaël is supposed to have been set over it is indicated in the *Sepher habbâhir fol. 12. col. 4.*, where the punishment for the seduction of Adam and Eve is treated, and it is written there as follows: סמאל נענש שנעשה שר מעשו הרשע לעתיד כשיעקור הק"ב מלכות אדום במהרה בימינו ישפל החילה שג' על צבא המרום במרום that is: Sammaël was punished by being made the prince of the godless Esau; but the Holy and Blessed God will in the future, when He uproots the Edomite kingdom (which may happen swiftly and in our own lifetime), humble him first, as it is said (Isa 24:21): "The Lord will visit punishment upon the upper host on high."

It is also written that the Leviathan is the prince of Edom, as can be seen in the book *Caphtor upherach fol. 132. col. 1.*, where it is written: עתיד גבריאל לעשות קניגיא עם לויתן שנאמר תמשוך לויתן בחכה ובחבל תשקיע לשונו הכוונה על זה המאמר עתיד גבריאל לעשות קניגיא עם לויתן רמז בו מלחמה עם לויתן שר של אדום that is: Gabriel will in the future conduct a hunt with the Leviathan, as it is said (Job 40:20): Can you draw out the Leviathan with a hook, and press down his tongue with a cord? The purpose of these words, that Gabriel will in the future hold a hunt with the Leviathan, consists in this: that thereby the war with the Leviathan, the prince of Edom, is meant, as it is said (Isa 63:1): Who is this that comes from Edom? And in the book *Schechechath léket*, under the title *Maschiach uthechiath hammetbim* at *numero 15.*, the following is read from the book *Tikkunim*: שור והמור דאינון that is: Upon the ox and the ass, which are the appointed ones of Esau and Ishmael, the two Messiahs will come riding, and will rule over them. And in the book *Maaréchet haēlahuth* it is taught at *fol. 76. col. 1.*: נחש הקדמוני היא שרו של עשו that is: The ancient serpent is the prince of Esau. And in Rabbi *Bechai's* commentary on the five books of Moses, at *fol. 35. col. 4.* in the Parashah *Toledoth*, it is written: השטן הוא שרו של עשו that is: The Satan is the prince of Esau. Likewise it stands in the book *Schené luchóth habberíth fol. 233. col. 1.*: נחש הוא כחו של עשו that is: The serpent is the power of Esau. And in the *Jalkut chadasch* at *fol. 38. col. 4. numeró 36.* under the title *Babel*, taken from the 124th *Ofan* of the book *Megalleh amykkóth*, it is written: כח של עשו הוא כלב חזיר that is: The power of Esau is the dog and the swine. This is also to be found, with some variation, in the great *Jalkut Rubéni fol. 52. col. 1.* in the Parashah *Toledoth*. And in the book *Emek hammelech* one reads at *fol. 117. col. 2.* under the title *Scháar kirjáth árba*: הכלב הוא קליפת עמלק that is: The dog is the *Kelifa*, or shell, of Amalek. Likewise it is reported in the book *Megalléh amykkóth fol. 10. col. 4.* in the fortieth *Ofan*: עורב הוא שר של אדום that is: The raven is the prince of *Edom*. Furthermore, in the *Jalkut chadasch fol. 49. col. 2. numeró 92.* it is found: השעיר שהוא כחו של עשו מעורר תגר עם איש חלק הוא יעקב that is: The *Sair*, that is, the hairy one or devil, who is the power of *Esau*, stirs up strife with the smooth man, namely *Jacob*. In all of these cited passages, however, *Sammael* is understood throughout; he who, as I have indicated above, is called the *Leviathan*, the ox, the ass, the ancient serpent, the serpent, the Satan, the dog, the swine, the hairy one, and the raven.

Furthermore, there is also found in the great *Jalkut Rubéni, fol. 49. col. 3.* in the *Parascha Toledóth*, that the planet Mars is the prince of Esau, in these words: יפת השתתף בשרו של עשו שהוא מאדים that is, *Japhet* has been associated with the prince of *Esau*, who is *Mars*; which is also to be read in the small *Jalkut Rubéni, numero 38.* under the title *Gilgúlim*, and *numero 28.* under the title *Sammael*. By *Mars*, however, *Sammael* is also understood, as he is called in Rabbi *Bechai's* commentary on the five books of Moses, *fol. 79. col. 4.* in the *Parascha Beschállach*, and in Rabbi Isaac Karo's book *Toledóth Jizchak fol. 52. col. 1.* in the aforementioned *Parascha*, the force of the *Sphæra* or sphere of *Mars*; and in the aforesaid book *Toledóth Jizchak fol. 76. col. 1.* in the *Parascha Acharé moth*, as well as in Rabbi Menachem of Recanati's commentary on the five books of Moses, *fol. 141. col. 3.* in the said *Parascha Acharé moth*, he is called the soul of *Mars*, concerning which something was also reported above in the second chapter, *paginá 104.* from *fol. 79. col. 4.* of Rabbi *Bechai's* commentary on the five books of Moses.

Here I must also note that, when I stayed in Amsterdam in the year 1681 and had gone with a Portuguese scholar to the then-rabbi of the High-German Jews, by the name of Rabbi David Lida,

in order to hold a conversation with him on the subject of religion, he, besides uttering horrible blasphemies against Christ, sought to prove from the book *Schené Luchóth habberíth*, fol. 243, col. 4, that the chief devil Sammael rules over Christendom, because when the two names Sammael and Edom are written intertwined with one another, the four outermost letters, read crosswise, again form the name Sammael, while the four inner letters form the name Edom, which is supposed to signify Christendom, as was indicated above in Chapter 17, and that the cross signifies that people which holds the Crucified One to be the Son of God and worships Him as a God; and according to his statement, the name Sammael must be written over Edom in the following manner.

on which basis the four outer letters contain the letters of the word Sammael, while the four inner letters contain those of the word Edom, of which something has already been mentioned above in the 16th chapter, p. 646. At this point I reflected for a moment on how I might make clear to him the absurdity of this tasteless proof, and it occurred to me that if one writes the name אברם *Abram* (which was the patriarch Abraham's first name, in place of which he was afterward, as may be read in Gen 17:5, named Abraham) beneath the name סמאל *Sammael* in such a manner:

ס מ ל א S M E L X X ב א ס ר ב M A B R M

that the name Sammael likewise comes out through the four outer letters, and the name *Abram* through the four inner letters when read crosswise (which, to be sure, does not show itself as clearly in Latin letters as it does in Hebrew, since in the Hebrew language the letter *Aleph* or *A* can be read not only as an *A* but also as an *E*, etc., depending on which vowel is placed alongside it), one could thereby prove against the Jews that the chief devil Sammael is the prince and ruler of *Abram* and his descendants. Furthermore, I said to him that just as the double cross between the names Sammael and Edom is supposed, according to his interpretation, to signify Christendom, which believes in the crucified Christ, so one could equally say in turn that the same cross between the name Sammael and *Abram* signifies the godless descendants of the pious Abraham, who crucified the true Messiah. But just as little as the Jews would regard this proof against them as valid, just so little can such a proof directed against the Christians be considered of any weight, since it consists in a tasteless *Phantasey*.

According to the foolish teaching of many rabbis, this Sammael is also supposed to be the angel who wrestled with Jacob, as is read in Gen 32:24 and Hos 12:4, as has already been briefly indicated above in this chapter on page 839.

839. For this reason, concerning the words of Gen 32:24, "A man wrestled with him," the following is written in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 65, col. 4, in the *Parascha Vajéschef*: כבר ידעת כי המלאך הזה הוא שרו של עשו, that is: It is already known to you that this angel is the prince of Esau. The same is also to be found in *Bereschíth rábba*, fol. 70, col. 2, in the 77th *Parascha*, and in Rabbi Bechai's commentary on the Five Books of Moses, fol. 43, col. 3, in the *Parascha Vajischlach*, as well as in the book *Toledóth Jizchak*, fol. 36, col. 1, in the last-mentioned *Parascha*, and in the small *Jalkut Rubéni*, number 119, under the title *Malach*. And in the book *Zerór hammór*, fol. 45, col. 2, in the aforementioned *Parascha Vajischlach*, the following stands concerning this: זה סמאל שבא להזכיר עונותיהם: של ישראל, that is: This is the Sammael, who came to report the sins of the Israelites. Likewise,

in the small *Jalkut Rubéni*, number 1, under the title *Schiavúd*, the following is read concerning the aforementioned words of Gen 32: תחת יעקב דאחייטיב בעא ואדום, שעיבדא דאדום, that is: This is the Sammael, the prince of Edom, who desired that Jacob should be delivered into the servitude of Edom. This is also to be found in *Sohar chádasc*, fol. 44, col. 1. And in the aforementioned small *Jalkut Rubéni*, number 49, under the title *Sammael*, the following is taught from the book *Gále rásja*: סמאל ביעקב שהוא דוגמת אדם הראשון נעשה מלחמה עמו ולא היה יכול לעשות לו רעה שהיה מקיף מימינו אברהם ומשמאלו יצחק חזה סמאל רוצה לפחוד מעל יעקב ולא רצה יעקב עד שהודה בברכתו אשר קנה מעשו ומאותו פעם אבד סמאל כחו שהיה לו בפנימי ונגע בכף ירכו, that is: The Sammael encountered Jacob, who bore the form of the first man, and strove with him; but he could do him no harm, because Abraham surrounded him on his right side and Isaac on his left side. And when the Sammael desired to part from Jacob, Jacob would not permit it until he had consented to his blessing, which he had purchased from Esau. And from that time on, the Sammael caused that the strength which Jacob had within him was lost, and he touched the socket of his hip. The same is also to be seen in the great *Jalkut Rubéni*, fol. 61, col. 3, in the *Parascha Vajischlach*. Sammael is also said to have appeared at that time in the form of Esau, as was indicated above on page 825 from fol. 62, col. 2, of the great *Jalkut Rubéni*.

Others, however, teach that the angel who wrestled with Jacob was the angel Michael, and in the *Jalkut chádasc* fol. 119, col. 4, *numerô* 101, the following is written on this matter: אותו המלאך, שנתאבק עם יעקב היה מיכאל וכו' והיינו היתה לשט שמים וגומר, that is: The angel who had wrestled with Jacob was Michael, and his intention was directed toward the honor of God, etc. So also in the book *Avodáth hakkodesch*, in the fourth chapter of the third part, which is called *Chéleck hattáchlith*, fol. 58, col. 4, the following is read: ויאבק איש יש אומרים שרו של עשו היה ויש אומרים מיכאל היה. אמר רבי טרפון לא היה לו רשות למיכאל לזוז ממקומו עד שנתן לו יעקב רשות ויאמר שלחני אמר לו גנב אתה או קוביוסטוס אתה אמר לו עמוד וראה באו כתות כתות של מלאכי השרת שאומרים למיכאל עלה כי הגיע זמן השירה, that is: In the book *Sode rase* it is written (concerning the words:) "And a man wrestled with him," that some say it was the prince of Esau, while others say it was Michael. Rabbi Tarpon said that Michael had no authority to depart from his place until Jacob gave him permission. And when Michael said "let me go," Jacob said to him: you are a thief, or a dice-player. But when Michael said to him, "stand still and see," there came troops of ministering angels who said to Michael: ascend (into heaven,) for the time to sing the song has come. He, however, answered them: I cannot, on account of this one (namely Jacob, who is detaining me.) This is also found in the great *Jalkut Rubeni* fol. 61, col. 1, in the Parashah *Vajischlach*, and is taken from the Talmudic tractate *Chollin* fol. 91, col. 2.

The erring Jews must know, however, that this man, who is called an angel in Hos 12:4, was the uncreated Michael and the eternal Son of God, who is called in Gen 48:16 מלאך הגואל *Malach haggioél*, that is, the angel, the redeemer, and in Gen 31:11 מלאך האלהים *Malach haelohim*, that is, the angel of God, and in Isa 63:9 מלאך הפנים *Malach happánim*, that is, the angel of the countenance, and likewise in Mal 3:1 מלאך הברית *Malach habberith*, that is, the angel of the covenant. That He was God Himself is sufficiently proven, first of all, from the fact that Jacob desired a blessing from Him, saying to Him: I will not let you go unless you bless me. But how could the pious Jacob have sought a blessing from the devil Sammael, or from a created angel, as a mere creature? One reads in Gen 48:16 that Jacob said: May the *Malach haggioél*, or the angel who has redeemed me from

all evil, bless the boys; concerning which it is written in the book *Avodath hakkodesch*, in the 12th chapter of the third part, fol. 70, col. 2, as follows: את הנפרדים אמרו יברך את הנערים וחלילה לאבינו הקדוש ע"ה שיבקש מהנפרד שיברך את בניו כי אין ברכה מתבקשת כי אם ממי שבדיו ורשותו לברך שהוא היחיד המיוחד ית' והמבקש מזולתו אין לו אלוה ועל זה נאמר אותי עזבו מקור מים חיים לחצוב להם בארות That is: That which establishes (and confirms) that this angel was not one of the (*Intelligentiis*) *abstractis* (that is, of those angels who were created without bodies) is the statement of that same person (namely Jacob), (in which he declares:) May he bless the boys; and far be it from our holy father, upon whom be peace, that he should have asked of an *Intelligentia abstracta*, that is, an angel created without a body, that he should bless his sons; for a blessing is sought from none other than the one in whose power and authority it lies to bless, who is the one blessed God; and whoever seeks a blessing from anyone else has no God, and of such a person it is said (Jer 2:13): Me, the living fountain, they have forsaken, and they hew out for themselves cisterns here and there that are broken and hold no water. Since, therefore, no one but God can bless, why should Jacob have sought a blessing from a created angel?

Second, it is proven from this that this angel was God, because Jacob said in Gen 32:30: "And Jacob called the name of the place Peniel, for I have seen God face to face, and yet my life has been preserved." For it was commonly held among the Jews in ancient times that a man who sees the Lord God must die, as is clearly seen in Deut 5:24-25, Judg 13:22, and Isa 6:5; and Jacob rejoiced here that he had seen God and yet had been kept alive. But if he had believed that it had been a created angel, he would have had no cause to say such a thing.

Third, it is established from Gen 35:9-11, where the words read as follows: "And God appeared to Jacob again, after he had come from Mesopotamia, and blessed him, and said to him: Your name is Jacob, but you shall no longer be called Jacob; rather, Israel shall be your name. And so he called him Israel. And God said to him: I am God Almighty." From this it is evident that the man or angel who had wrestled with Jacob, and had blessed him, and had said to him in Gen 32:28, "You shall no longer be called Jacob, but Israel, for you have striven with God and with men," appeared to him again here, blessed him, and said to him that he should no longer be called Jacob but Israel; and also declared therewith that he was God Almighty.

Fourth, it is confirmed by the fact that it is written in Hos 12:4 that Jacob wrestled with the angel and overcame him, and also that he met him at Bethel. But the one whom he met at Bethel says, in Gen 28:13, "I am the LORD, the God of Abraham your father," etc. And in Gen 35:7, 15, he is called God, who revealed Himself to Jacob at Bethel and spoke with him. So also in the Chaldean translation of the fourth and fifth verses of the aforementioned twelfth chapter of Hosea, the following is written concerning this angel: על בביתאל אתגלי עלוהי ותמן ומלל עמנא נביא אמר להון הוא יי אלהי צבאות דאתגלי על : that is, "At Bethel he appeared to him (to Jacob), and there he spoke with us. O you prophet! tell them: he is the LORD, the God of Zebaoth, who appeared to Abraham, Isaac, and Jacob." Finally, fifth, it is proven from the fact that the aforementioned angel was the *Malach haggoel*, that is, the angel of the Redeemer, which Rabbi David Kimchi himself acknowledges in his commentary on Hos 12:4, when he writes: אמרו רזל כי המלאך הזה הוא מיכאל ועליו אמר המלאך הגואל : that is, "Our rabbis, of blessed memory, have said: this angel was Michael, and of him (namely Jacob) said (in Gen 48:16): 'The angel who has redeemed me from all evil.'" Likewise,

Abarbenel teaches in his commentary on the Five Books of Moses, fol. 183, col. 4, in the *Parascha Mischpatim*, on the words of Exod 23:20, “Behold, I send an angel before you,” that by this angel Michael and the *Málach haggoël* are to be understood, where he says: המלאך הנזכר כאן הוא מיכאל השר : הגדול והוא המלאך הגואל ששמו כשם רבו והנקרא מלאך פניו that is, “The angel of whom mention is made here is the great prince Michael, the *Málach haggoël*, that is, the angel of the Redeemer, who bears his Lord’s name and is called the angel of His countenance.”

What the aforementioned *Málach haggoël* is not a created but an uncreated angel, and is God Himself, is taught by Rabbi Meïr ben Gábbai in his book *Avodáth hakkódesch*, in the 31st chapter of the third part, which is called *Chélek hattáchlith*, fol. 87, col. 4, in these words: מה שכתוב ויאמר אלי מלאך האלהים בחלום יעקב ואמר הנני אין זה מן הנפרדים אבל הוא המלאך הגואל אותי מכל רע ולזה אמר אנכי האל ביתאל ונקרא מלאך לפד שאבאר במה שיבא בסד : והוא הנאמר בו וירא מלאך יי אליו בלבת אש מתוך הסנה ולפי שהוא מלאך פניו ופני האדם עצמו פרגם בו ואתגלי מלאכא דיי שהו לאמרו וירא אליו יי דנאמר באברהם ויצחק ושוה לאמרו וירא : that is, what is written (Gen 31:11: “And the angel of God spoke to me in a dream, Jacob; and I answered, Here am I”): this one is not among those angels who were created without bodies, but he is that angel who rescued him from all evil; for this reason he (namely the angel, Gen 31:13) said: “I am the God of Bethel.” He is called an angel, however, through a mystery which I will explain in what follows with the help of God. He is also the one of whom it is said (Exod 3:2): “And the angel of the Lord appeared to him in a fiery flame out of the bush.” And since he is the angel of His (understand: God’s) countenance, and the countenance (of a man) is the man himself, it (the Onkelos in his Chaldaic translation) rendered it thus: “And the angel of the Lord appeared,” which is just the same as if it had been said, “And the Lord (or Jehova) appeared to him,” which is said of Abraham and Isaac (Gen 18:1 and Gen 26:2, 24); and it is just the same as if it had been said: “And God appeared to Jacob,” etc. This angel is also necessarily the one of whom it is said (Exod 14:19): “Then the angel of God arose.” Thus he is also necessarily the angel of the covenant.

Furthermore, the aforementioned Rabbi Meir ben Gabbai writes in the said book *Avodath hakkodesch*, in the 34th chapter of the fourth part, fol. 136. col. 4., that this angel gave the Law from Mount Sinai, in these words: איפשר לומר עוד כי רבי יוחנן מודה שלא הגיעו הדברות לישראל על יד אמצעי כפשוטן של כתובים והמלאך שהזכיר אינו מן הנפרדים אבל הוא המלאך הגואל והוא שכתוב בו ויסע מלאך האלהים מלאך שהוא : that is: One may also further say that Rabbi Jochanan concedes that the Ten Words (that is, commandments) did not come to the Israelites through an intermediary, according to the literal sense of the Scriptures; and the angel of whom he makes mention is not one of those angels who were created without bodies, but rather he is the *Malach haggoël*, that is, the Angel of the Redeemer; and he is the same one of whom it is said (Exod 14:19): “Then the Angel of God arose”; the angel who is God; and he is the very one who proclaimed the (ten) Words (that is, commandments) to the children of Israel, as it is said (Exod 20:1): “And God spoke.” We see, therefore, from the cited words of Rabbi Meir ben Gabbai, that the Angel of the Redeemer is God Himself. Since now the angel who wrestled with Jacob was the Angel of the Redeemer, it follows irrefutably that he too is God. How then do the senseless Jews wish to make the devil Sammaël out of him? It is intended, however, God willing, that the divinity of this angel shall be treated by me at greater length in another book.

angels who stand under him) sought to put *Jacob* in danger, until the Holy Blessed God appeared to them. Then God said to *Michaël*: you have thus made my priest (namely *Jacob*) defective (in that through the wrestling you injured his hip). To this he replied: O Lord of the World! behold, I am your priest. But God said in response: you are a priest up above (in Heaven), and he is one down here (on earth). Upon this, *Michaël* immediately entreated *Raphaël* and said to him: my companion, stand by me in this distress and heal him (namely *Jacob* in his hip); and he came down at once and healed him. Then the Holy Blessed God said to *Michaël*: why have you done this to my firstborn son (in that you injured him)? But he answered Him: O Lord of the World! I did it for your honor, so that he would not fear *Esau* when he sees that he has overpowered an angel, and would thereby think that he would all the more overcome *Esau*. Whereupon God said to him: from now on you shall be appointed over him and his seed, &c. According to this account, then, he is supposed to have become prince of Israel at the time when he wrestled with Jacob, as is also read in the small *Jalkut Rubeni*, numero 120, under the title *Malach*.

In the aforementioned *Jalkut chádassch fol. 61. col. 4. numero 13*, under the title *David*, mention is made of another time, and it is reported that he was appointed over the Jews only at the time when Solomon had built the Temple. The words read as follows: בשעתא דחטא דוד אף שחמל לו הקב"ה עם כל זה: בשטר לא הניחוהו המלאכים ליכנס בשערי ירושלים של מעלה עד שבנה שלמה המקדש ואז מינה הקב"ה למיכאל ושישים מלאכים עמו שיהיו אפוטרופוסין לישראל ואז הכניס מיכאל את דוד בשערי ירושלים ועשאו מרכבה עם אבות העולם ו'והיינו אבן מאסו הבונים וגו' that is: When David had sinned, the angels, although God had forgiven him, would nonetheless not permit him to enter the gates of the upper Jerusalem until Solomon had built the Temple; and at that time God appointed Michael and sixty angels with him, that they should be the overseers of Israel. And at that same time Michael allowed David to enter through the gates of Jerusalem, and joined him to the fathers of the world, and this is what is said (Ps 118:22): The stone which the builders rejected has become the cornerstone.

In Rabbi Isaac Karo's commentary on the Five Books of Moses, which is called *Toledóth Jizchak*, there stands at fol. 70, col. 2, in the *Parascha Shemini*, yet another opinion, and there, concerning the words of Lev 9:4, ה' נראה אליכם היום *Hajóm Jehova nirah aleéchem*, that is, "Today the LORD has appeared to you," the following is written: נראה בזאת המלה יש אותיות אהרן ומלת אליכם יש בו אותיות: מיכאל שרו של ישראל לומר שלכבוד אהרן נראת שכינה בגלוי להראות לכל שנתכפר עון העגל ורמז עוד שלכבודו הוקם על ישראל היום מיכאל לשר עליהם. In the word *Niráh* are contained the letters (of the name) אהרן *Aharon*, and in the word *Alechém*, the letters (of the name) מיכאל *Michaël*, the Prince of Israel, signifying thereby that the Divine Majesty appeared publicly in honor of *Aharon*, in order to demonstrate to everyone that the sin which had been committed with the molten calf had been atoned for. It is further indicated by this that, in his honor, Michael was appointed on that same day as prince over Israel.

This is what the conceited Jews write and teach concerning their supposed prince Michael and the seventy princes of the seventy peoples. They must know, however, that on account of the sins they have committed they are a people cast off by God, and that they are no longer the Israelite people, and that the name Israel now belongs to the Christian Church and no longer to them; since all true Christians are spiritual Israelites, inasmuch as all believers are called children of Abraham, as can be seen in Rom 4:11-12 and 9:6-8. The Jews themselves must therefore confess that the name Israel

no longer belongs to them and has been given to the Gentiles, for in *Echa rabbathi* fol. 303, col. 1, concerning the words of Lam 2:3, "He has cut off in His fierce anger all the horn of Israel," the following is written: עשר קרנות הן קרנו של אברהם קרנו של יצחק קרנו של יעקב קרנו של יוסף קרנו של משה קרנה של תורה קרנה של כהונה קרנה של לוייה קרנה של נבואה קרנו של בית המקדש קרנו של ישראל וי"א קרנו של משיח וכו' וכולן היו נתונים בראשן של ישראל וכיון שחטאו נטלו מהם והד' גרע כתר אף כל קרן ישראל נתנו לאומות העולם וכו' that is: There are ten horns: the horn of Abraham, the horn of Isaac, the horn of Jacob, the horn of Joseph, the horn of Moses, the horn of the Law, the horn of the Priesthood, the horn of the Levitical order, the horn of Prophecy, the horn of the Temple, the horn of Israel; some say also the horn of the Messiah, *etc.*, and all of these had been placed upon the head of the Israelites. But after they had sinned, these were taken from them, and this is what is written: "He has cut off all the horn of Israel in His fierce anger"; and they were given to the peoples of the world, *etc.* This is also found in the Midrash Tillim, fol. 33, col. 1, on Ps 75. Now if this is so, then they are no longer true Israelites; rather, the Gentiles have been received by God in their place, and consequently the aforementioned angel Michael can no longer be their prince. Therefore one must turn the matter around and say that the uncreated angel Michael, the eternal Son of God, whom the Jews reject, is the prince and ruler of the Christians; whereas the chief devil Sammael is the prince of the Jews. That the eternal Son of God is our prince and ruler is clear from the fact that He is the head of the Christian Church, as can be seen in Eph 1:22 and Col 1:18. He is also our advocate before His heavenly Father, as is read in 1 John 2:1, and our King, as is found in 1 Tim 6:15 and Col 1:13. That the chief devil Sammael is the ruler of the Jews, however, is as clear as sunlight from the fact that they do the works of the devil and blaspheme God the Father, Son, and Holy Spirit in the most terrible manner; and that they shamefully dishonor and despise the holy Evangelists and Apostles, the New Testament, the holy Sacraments, and all of Christendom, as has been demonstrated at length up to this point, all of which proceeds from the impulse and instigation of Satan. And just as Sammael is called a serpent, as has been demonstrated in the preceding section, so too are the Jews called a brood of vipers in Matt 3:7 and 12:34, and serpents and a brood of vipers in Matt 23:33 Christ the Lord also said to them in John 8:44, when they sought to kill Him: "You are of your father the devil, and the desires of your father you want to do; he was a murderer from the beginning." Such murderous and bloodthirsty dispositions the Jews still possess to this day, as will be shown below in the fourteenth chapter of the second part, and they wait daily with eager longing for their supposed Messiah to come, so that they may then murder all Christians in the most wretched and cruel manner.

Chapter XIX.

In this chapter, Sammaël is described as the Angel of Death, and it is shown therewith what the foolish Jews teach concerning the dead.

Since in the preceding Chapter XVIII it was mentioned that Sammaël is also called מלך המות *Malach hammaveth* (or *hammoves*, that is, the Angel of Death), I must also give the gracious reader instruction as to what the foolish rabbis teach concerning him with regard to this name. It is then to be known that there are said to be two Angels of Death, of whom one is a holy angel and the other a wicked angel; concerning which it is written in the little book *Tuf haarez fol. 16. col. 3.* as follows: אין המת בארץ ישראל מת על ידי מלאך המות אלא על ידי מלאך קדוש That is: he who dies in the land

of Israel dies not through the Angel of Death, but through a holy angel. And at *fol. 31. col. 4.* it is taught therein: יש שני מלאכים ממונים על המותה אחד ממונה על מתי חוצה לארץ ושמו סמאל ואחד על מתי ארץ ישראל ושמו גבריאל וכל אחד ואחד יש לו חיילות רבות וכל חיילותיו נקראים מלאכי מות ושני ממונים אלו הם עבדים למטטרון והק"ב מודיע למטטרון בכל יום ויום מי הם הנגזרים למיתה באותו יום ומטטרון מצווה לסמאל עבדו ליטול הנפשות הנגזרות למיתה באותו יום בחוצה לארץ ומצווה לגבריאל ליטול הנפשות הנגזרות למיתה בארץ ישראל באותו יום ואלו שני הממונים מעולם לא נטלו נשמה אלא שולח כל אחד ואחד מחיילותיו כי יש מלאך אחד לכל נפש ונפש ומדרוגת כל מלאך ומלאך כפי הראוי למדרגת מעלת הנפש שהולך ליטול ואחר שנטל אותו המלאך את הנפש ומוסר ביד הממונה that is: There are two angels who are appointed over death; one is appointed over those dead who are outside the (promised) land, and he is called Sammaël; the other is appointed over the dead of the land of Israel, and he is called Gabriel; and each of these two has many hosts (standing under him), and all the host-angels of each are called Angels of Death. These two overseers, however, are servants of (the angel) *Metatron*; and the Holy and Blessed God makes known to *Metatron* every day which souls are appointed to death on that day, and how many there are; whereupon *Metatron* commands his servant *Sammaël* to fetch (or take away) the souls appointed to death on that day outside the (promised) land, and likewise gives *Gabriel* the command to fetch the souls appointed to die on that day in the land of Israel. These two overseers, however, have never themselves taken a soul from the world, but each sends out one from his hosts (to perform this task); for there is one (particular) angel appointed for every single soul, and there are certain ranks (and distinctions) among the angels, according to the rank of the worthiness of the soul which each angel fetches. And when that angel has taken the soul and delivered it into the hand of his overseer who sent him out, that angel then passes away from the world, since he was created only to fetch a single soul. This may also be read in the small *Jalkut Rubeni*, *numero 13*, under the title *Metatron*.

In the *Jalkut Chadash* it stands at *fol. 31, col. 3. 4, numero 44*, from the *Zohar*, also as follows: כל המתים בחוצה לארץ מתים על ידי מלאך המות לכך נקראו נבלה אבל המתים בארץ ישראל לא מתים על ידי מלאך המות אלא על ידי מלאך של רחמים השולט בארץ ישראל ונקראו מתים וזהו יחיו מתיך אלו המתים בארץ ישראל נבלתי יקומון אלו מתי חוצה לארץ וכי תימא אם כן מאי רבותייהו דמשה אהרן ומרים יש לומר דאף דמיתו בחוצה לארץ לא מיתו על That is: All the dead outside the (promised) land die through the Angel of Death (namely *Sammaël*, who is properly called the Angel of Death); therefore they are called *Nefela*, that is, a dead body or carrion; but those who die in the land of *Israel* do not die through the Angel of Death, but rather through an Angel of Mercy (understand: *Gabriel*) who rules in the land of *Israel*, and these are called *Methim* or *Metim*, that is, the dead; and this is (the meaning of the words of Isa 26:19) "Your dead shall live"; these are the dead in the land of *Israel*: "my dead body shall rise again," these are the dead outside the (promised) land. But if you say, if that is so, what advantage then did *Moses*, *Aaron*, and *Miriam* have (over others): one must say that, although they died outside the (promised) land, they nevertheless did not die through the Angel of Death, but through the Angel of Mercy, as it is written (Deut 34:5 and Num 33:38): "According to the mouth (or command) of the LORD." Something on this matter may also be read in the book *Shalshet ha-Kabbalah*, Amsterdam edition, *fol. 68, col. 2*.

Since the death of *Moses* is mentioned here, I must take this occasion to present what is written about it in *Devarim rabba fol. 246, col. 2, 3, 4*, in the Parashah *Vezóth habberachá*, where one reads that *Samael* had greatly rejoiced over this, because God had told *Moses* that he would not cross the Jordan into the Promised Land. And it continues thereafter: באותה שעה אמר משה לפני הק"ב רבש"ע אם

אין אתה מכניס אותי לא"י הניח אותי כחיה ואחיה ולא אמות אמר לו הקב"ה למשה אם לא תמות בעוה"ז היאך אחיך לעה"ב ולא עוד אלא שאתה עושה תורתי פלסתר שכתוב בתורתי על ידיך ואין מידי מציל אמר משה לפני הקב"ה רבש"ע אם אין אתה מכניס אותי לא"י הניח אותי כחיה השדה שהן אוכלין עשבים ושותים מים וחיים ורואין את העולם כך תהא נפשי כאחת מהן אמר לו רב לך. אמר לפניו רבונו של עולם אם לא תניח אותי בעה"ז הניח אותי כד' חיות העולם ומהקטן מזונו מלקט בכל יום ולעת הערב חוזר לקינו כך תהא נפשי כאחד מהן אמר לו רב לך רב לך אל תוסף דבר וכו'. כיון שראה משה שאין בריה יכולה להצילו מדרך המות באותה שעה אמר הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא. מה עשה משה נטל את המגלה וכתב עליה שם המפורש וספר השיר עדיין לא מלא לכתוב עד שהגיע הרגע שבו ימות משה. באותה שעה אמר הקב"ה לגבריאל גבריאל צא והבא נשמתו של משה אמר לפניו רבש"ע מי שהוא שקול כנגד ששים רבוא איך אני יכול לראות במותו. ומי שיש בו דברים אלו איך אני יכול לעשות לו רע. ואחר כך אמר לו למיכאל צא והבא נשמתו של משה אמר לפניו רבש"ע אני הייתי לו רב והוא היה לי לתלמיד ולא יכול אני לראות במותו. ואחר כך אמר לסמאל הרשע צא והבא נשמה של משה מיד לבש כעס וחגר חרבו ונתעטף אכזריות והלך לקראת של משה כיון שראה אותו שהוא יושב וכותב שם המפורש וזיו מראהו דומה לשמש והוא דומה למלאך ה' צבאות היה מזדעזע סמאל מן משה אמר ודאי שאין המלאכים יכולין ליטול נשמתו של משה וטרם שהראה סמאל את עצמו למשה היה משה יודע שבא סמאל. וכיון שראה סמאל צרת משה אחזתו רעדה וחיל כיולדה ולא מצא פתחון פה לדבר עם משה עד שאמר משה לסמאל אין שלום אמר ה' לרשעים. מה תעשה בכאן אמר לו ליטול נשמתך באתי אמר לו מי שיגרך אמר לו מי שברא את כל הבריות. אמר לו אין אתה נוטל נשמתי אמר לו כל באי העולם נשמתן מסורין לידי אמר לו יש בי כח מכל באי העולם. אמר לו מה כחך. אמר לו אני בן עמרם שיצאתי ממעי אמי מהול ולא נצרכת למהלני ובו ביום שנולדתי מצאתי פתחון פה והלכתי ברגלי. ודברתי עם אבי ואמי ואפילו חלב לא ינקתי. וכשהייתי בן ג' חדשים התנבאתי ואמרת שעתיד אני לקבל תורה מתוך להבי אש. וכשהייתי מהלך בחוץ נכנסתי לפלטרין של מלך ונטלתי כתר מעל ראשו. וכשהייתי בן שמונים שנה עשיתי אותות ומופתים במצרים. והוצאתי ס' רבוא לעיני כל מצרים וקרעתי את הים לי"ב קרעים. והפכתי מי מרה למתוק. ועליתי ודרכתי דרך בשמים והייתי תופס במלחמתן של מלאכים וקבלתי תורה של אש והייתי תחת כסא אש ושכנתי תחת עמוד אש ודברתי עמו פנים בפנים ונצחתי בפמליא של מעלה וגליתי רזיהם לבני אדם. וקבלתי תורה מימינו של הקב"ה ולמדתי אותה לישראל ועשיתי מלחמה עם סיחון ועוג שני גבורי אומות העולם שמשעת המבול לא הגיעו מים לקרסוליהן מפני גובהן והעמדתי חמה ולבנה ברום עולם והכיתים במטה שבידי והרגתים וכי יש בבאי עולם מי שיכול לעשות כן. לך רשע מכאן אין לך לומר כן. לך ברח מלפני איני נותן נשמתי

That is to say, in that hour Moses spoke before the Holy One, blessed be He: "Master of the Universe, if You will not bring me into the Land of Israel, let me remain as a living creature, that I may live and not die." The Holy One, blessed be He, said to Moses: "If you do not die in this world, how shall I revive you in the world to come? And furthermore, you would make My Torah a falsehood, for it is written in My Torah through your hand: 'and none can deliver out of My hand.'" Moses spoke again before the Holy One, blessed be He: "Master of the Universe, if You will not bring me into the Land of Israel, let me remain as a beast of the field, which eats grass and drinks water and lives and sees the world; let my soul be as one of them." He said to him: "Enough for you." He spoke before Him: "Master of the Universe, if You will not let me remain in this world, let me remain as one of the four living creatures of the world, the least of which gathers its food each day and at evening returns to its nest; let my soul be as one of them." He said to him: "Enough for you, enough for you; speak no more of this matter," etc. When Moses saw that no creature could save him from the way of death, he said in that hour: "The Rock, His work is perfect, for all His ways are justice; a God of faithfulness and without iniquity, righteous and upright is He." What did Moses do? He took the scroll and wrote upon it the Explicit Name and the Book of the Song, but had not yet finished writing when the moment arrived in which Moses was to die. In that hour the Holy One, blessed be He, said to Gabriel: "Gabriel, go forth and bring the soul of Moses." He

said before Him: "Master of the Universe, he who is equal in worth to six hundred thousand, how can I witness his death? And one in whom such things reside, how can I do him harm?" Afterward He said to Michael: "Go forth and bring the soul of Moses." He said before Him: "Master of the Universe, I was his teacher and he was my disciple; I cannot witness his death." Afterward He said to Samael the Wicked: "Go forth and bring the soul of Moses." Immediately he clothed himself in wrath, girded his sword, wrapped himself in cruelty, and went to meet Moses. When he saw him sitting and writing the Explicit Name, and the radiance of his countenance was like the sun, and he himself was like an angel of the Lord of Hosts, Samael trembled before Moses. He said: "Surely the angels cannot take the soul of Moses." And before Samael showed himself to Moses, Moses already knew that Samael was coming. And when Samael saw the distress of Moses, trembling and anguish seized him like a woman in labor, and he found no opening of the mouth to speak with Moses, until Moses said to Samael: "'There is no peace,' says the Lord, 'for the wicked.' What are you doing here?" He said to him: "I have come to take your soul." He said to him: "Who sent you?" He said to him: "He who created all creatures." He said to him: "You shall not take my soul." He said to him: "The souls of all who come into the world are delivered into my hand." He said to him: "I have more power than all who come into the world." He said to him: "What is your power?" He said to him: "I am the son of Amram, who came forth from my mother's womb already circumcised and had no need of circumcision, and on the very day I was born I found the power of speech and walked on my feet, and I spoke with my father and my mother, and I did not even suckle milk. And when I was three months old I prophesied and said that I was destined to receive the Torah from amid flames of fire. And when I walked outside I entered the palace of the king and took the crown from upon his head. And when I was eighty years old I performed signs and wonders in Egypt, and I brought out six hundred thousand in the sight of all Egypt, and I split the sea into twelve parts, and I turned the bitter waters sweet. And I ascended and trod a path through the heavens, and I took hold in the battle of the angels, and I received the Torah of fire, and I stood beneath a throne of fire, and I dwelt beneath a pillar of fire, and I spoke with Him face to face, and I prevailed over the heavenly retinue, and I revealed their secrets to human beings. And I received the Torah from the right hand of the Holy One, blessed be He, and I taught it to Israel, and I waged war against Sihon and Og, the two mighty warriors of the nations of the world, upon whom, since the time of the Flood, the waters had not reached their ankles on account of their height, and I made the sun and moon stand still at the height of the world, and I struck them with the staff in my hand and slew them. Is there anyone among all who come into the world who could do such things? Go, wicked one, away from here; you have no right to say such a thing. Go, flee from before me; I will not give up my soul."

Since it has also been mentioned that Moses spoke immediately after he was born and prophesied when he was three months old, I must, on account of this, also point out that in the little book *Ben Sira fol. 2. col. 2. and fol. 3. col. 3.* of the Amsterdam printing, it is read of Ben Sira that he likewise spoke immediately after he was brought into the world; and when his mother had marveled at such speech and knowledge, he let the following words be heard by her: אל תתמהי ממני שאין כל חדש תחת השמש והרי ירמיה אבי כך עשה בשעה שהיתה אמו כורעת לילד פתח פיו וקרא אבי ממעי אמו ואמר לא אצא עד שיאמר לי שמי פתח פיו אביו ואמר צא ויקרא שמך אברהם אמר לא כן שמי אמר לו יקרא נקרא שמך יצחק יעקב ובן כל השבטים וכל אנשי הדור ההוא ואמר לא כן שמי עד שנזדמן שם אליהו ז"ל ואמר יקרא שמך ירמיהו שבימך יקים הק"ב אויב שירים ידו על ירושלים. מה הוא יצא בדיבור אף אני יצאתי בדיבור. מה הוא יצא בנבואה ממעי אמו שנאמר

בטרם אצרך בבטן דעתך וכו' אף אני יצאתי בנבואה מה הוא יצא בשמו ממעי אמו אף אני יצאתי בשמי משמי אמי וגו' that is: Do not marvel at me, for there is nothing new under the sun; behold, my father Jeremiah did the same. When his mother stooped down to give birth to him, he opened his mouth and called out from his mother's womb, "My father," and said, "I will not come out until my name is told to me." Then his father opened his mouth and said, "Come out; you shall be called Abraham." But he answered him, "That is not my name." Thereupon his father said to him, "You shall be called Isaac or Jacob," and named besides these all the names of the twelve tribes, as well as all the names of the people of that generation (or those who lived at that time), but he said, "That is not my name either," (and this continued) until Elijah, of blessed memory, came to him and said to him, "You shall be called Jeremiah" (from ירים, *Jarim*, that is, "he will lift up"), because the Holy and Blessed God will raise up in your days an enemy who will lift his hand against Jerusalem. Just as he came forth speaking from his mother's womb, so too did I come forth speaking. Just as he came forth prophesying from his mother's womb, so too did I come forth prophesying. Just as he came forth with his name from his mother's womb, so too did I come forth with my name from my mother's womb, &c. In what follows thereafter, it is further read that he refused to drink at his mother's breast, but instead demanded of her that she give him meat to eat and old wine to drink, which meat he was also well able to chew, since he is said to have brought his teeth with him into the world, as is to be found at *fol. 2. col. 2*. When he was one year old, his mother is said to have taken him, at his own request, to school, as may be seen at *fol. 3. col. 2.*, where he engaged the rabbi in an extensive conversation. This matter has, however, already been treated above in Chapter 9, p. 488 and 489, where yet other examples of children who are said to have spoken in their mothers' wombs were also adduced. But let this suffice on the matter. We must return again to the description of the Angel of Death, namely of Sammaël.

Although it was mentioned in the preceding section that all those who die outside the Promised Land must forfeit their lives through *Sammaël*, it is nonetheless written in *Vajikra rabba fol. 151. col. 1.* in the 18th *Parascha* that he has no power over the Jews, where the words read as follows: א"ר יוחנן בשם ר' אלעזר בנו של ר' יוסי הגלילי בשעה שעמדו ישראל על הר סיני ואמרו כל אשר דבר ה' נעשה ונשמע באותה שעה קרא הק"ב להמלאך המות ואמר לו אף על פי שעשיתי אותך קוסמוקרטור על הבריות אין לך עסק באומה א"ר יוחנן בשם ר' אלעזר בנו של ר' יוסי הגלילי בשעה שעמדו ישראל על הר סיני ואמרו כל אשר דבר ה' נעשה ונשמע באותה שעה קרא הק"ב להמלאך המות ואמר לו אף על פי שעשיתי אותך קוסמוקרטור על הבריות אין לך עסק באומה that is: Rabbi *Jochanan* said in the name of *Rabbi Elieser*, the son of *Rabbi Jose* the Galilean: at the time when the Israelites stood at Mount Sinai and said (Exod 24:7), "All that the LORD has spoken we will do and obey," the Holy Blessed God called the Angel of Death and said to him: although I have made you ruler over the creatures, you shall have nothing to do with this people. Why? Because they are my children; and this is what is written (Deut 14:1): "You are children of the LORD your God." The like is also to be found in the commentary of *Rabbi Menachem of Rekanat* on the Five Books of Moses, *fol. 120. col. 3.* in the *Parascha Ki tissa*, and in the great *Jalkut Rubeni fol. 189. col. 2.* in the *Parascha Haasinu*. And in *Bammidhbar rabba* one reads at *fol. 219. col. 1.* in the 16th *Parascha*: מה עשה הק"ב כמתן תורה הביא להמלאך המות אמר לו העולם כולו ברשותך חוץ מאומה זו שבחרתי לי אמר רבי אלעזר בנו של רבי יוסי הגלילי אמר מלאך המות לפני הק"ב על חנם נבראתי בעולם אמר לו הק"ב בה בראתי אותך שתהא מושל בעכ"ם חוץ מאומה זו שאין לך רשות עליהם that is: What did the Holy Blessed God do when He had given the Law? He summoned the Angel of Death and said to him: the entire world is in your power, excepting this people, which I have chosen for myself. *Rabbi Elieser*, the son of *Rabbi Jose* the Galilean, said: the Angel of Death

spoke before the Holy and Blessed God, “I have been created in the world in vain”; but God said to him, “I have created you so that you should rule over the idolatrous peoples, excepting this people, over whom you have no power.” As for how these two contradictory statements can be reconciled with one another, I shall leave that to the over-clever rabbis to worry about.

The angel of death is also said to have no power over anyone as long as one is studying the Law, as is taught in the Talmudic tractate *Maccoth* (or *Maccot*) fol. 10. col. 1., where it is written as follows: רב חסדא הוה יתיב וגריס בבי רב ולא הוה קא יכול שליחא למקרב לגביה דלא הוה שתיק פומיה מגירסא סליק יתיב that is: *Raf Chasda* sat and read in the school of the *Raf*, and the one who had been sent (to take his life) could not come near him, because his mouth did not cease from reading (in the Law). Then he (namely the messenger and angel of death) climbed up and seated himself upon a cedar tree (that is, a cedar beam) of the school of the *Raf*; and when the beam broke and he (namely *Raf Chasda*) fell silent (and ceased reading), the former gained mastery over him. The following is also read concerning King David in the Talmudic tractate *Schabbath*, fol. 30. col. 2.: כל יומא דשבתא הוה יתיב וגריס כולי יומא ההוא יומא דבעי למינח נפשיה קם מלאך המות קמיה ולא יכיל ליה דלא הוה פסק פומיה מגירסא אמר מאי אעביד ליה הוה ליה בוסתנא אחור ביתיה אתא מלאך המות סליק ובחיש that is: He sat every Sabbath day and read (or studied) the entire day (in the Law). On that very day on which he was to die, the angel of death placed himself before him; but he could not approach him, because his mouth did not cease from reading (or studying). Then he (namely the angel of death) thought: what shall I do with him? Now that man (namely King David) had a garden behind his house, and when the angel of death climbed up into the trees and shook them, David went outside to see (who was doing this), and climbed up a ladder, and the ladder broke beneath him, and he fell silent, and died. Rabbi Solomon Jarchi writes in his commentary on this passage as follows: הוה יתיב וגריס that is, he sat and studied, so that מלאך המות אליו שהתורה מגנת ממות the angel of death should not draw near to him, for the Law protects against death. On this subject one may also consult the book *Menorath* (or *Menoras*) fol. 63. col. 4. and fol. 64. col. 1., in the first chapter under the title *Keläl scheni nevii chélek rischon*, as well as Rabbi *Menasse ben Israel*’s book *Nischmath chájim* fol. 77. col. 1., in the 20th chapter of the second part.

There were also said to be some over whom the Angel of Death had no power, concerning which the following is written in the Talmudic tractate *Báva bathrá* fol. 17. col. 1.: תנו רבנן ששה לא שלט בהן מלאך המות ואלו הן אברהם יצחק ויעקב משה אהרן ומרים אברהם יצחק ויעקב דכתיב בהו בכל מכל כל משה אהרן ומרים דכתיב בהם על פי ה' ולא מתים לא כתיב בה על פי ה' אמר רבי אלעזר מרים נמי בנשיקה מתה דאתיא שם שם ומשה ומפני מה לא נאמר בה על פי ה' שגנאי הדבר לומר that is, our Rabbis teach that there were six over whom the Angel of Death had no power, namely Abraham, Isaac, and Jacob, Moses, Aaron, and Miriam. Abraham, Isaac, and Jacob, of whom it is written: *beçól*, in all things; *miccól*, from all things; *col*, all (for of Abraham it is read in Gen 24:1: And the Lord had blessed him in all things; and of Isaac it is written in Gen 27:33: And I have eaten of all things. Of Jacob, however, it is reported in Gen 33:11: And I have enough of all things; and by this, according to the interpretation of Rabbi Solomon Jarchi, it is signified that they lacked nothing of any good thing). Moses, Aaron, and Miriam, of whom it is written (Deut 34:5 and Num 33:38): By the mouth of the LORD. Rabbi Eliezer said that Miriam also died by a kiss, which is proven from the fact that the little word שם *Scham*, that is, “there,” is found in connection with both Miriam and Moses (for of Moses it is said

יעקב זה הפה שבשרני על יוסף שהוא חי לא יטעום טעם מות. בתיה בת פרעה לפי שגדלה משה רבינו מקטנותו שלא יאמרו ומה היתה שכרה לכך. ועבד מלך הכושי שהציל את ירמיהו מכור הטיט. ועבדו של רבי יהודה הנשיא על שהיה צדיק עני ושפל רוח. ויעבץ גם הוא מן עץ לפי שהיה צדיק מכל דורו. ורבי יהושע בן לוי שהיה גם הוא צדיק גמור ואהוב למלאך המות. פעם אחת אמר למלאך המות הראני גן עדן. אמר לו בשמחה לך עמי. בדרך אמר לו מפחד אני ממך שמא תהרגני בחרבך שלא ברצונך. אם תאהבני ותרצה שאלך עמך תן לי חרבך בידי עד שאלך עמך ותראני גן עדן כטוב עד שאסתכל בחדריו מן השער. אמר לו בטוב. מיד הוליך אותו. מה עשה רבי יהושע עמד בפתח גן עדן עד שהתחיל לראות וקפץ פתאום ונכנס לגן עדן. גם היה סכיניו של מלאך המות בידו והיה בידו שבע שנים עד שאמר לו הקב"ה יהושע בן לוי מסור הסכין השב למלאך המות סכיניו וכשקפץ מלפני מלאך המות ונכנס לגן עדן צעק מלאך המות צעקה גדולה ורצה להחריב העולם ושתקו אל ולאחר שבע שנים והחזירו לו, חירם מלך צור והכניסו הקב"ה לגן עדן כפי שבנה בית המקדש חיים מעולם: מתחילה ירא אלקים נעשה חי בגן עדן אלה שנים ואחר כך נתגאה ואמר אל אני שנאמר בן אדם אמור וגו' לפיכך נטרד מגן עדן ונכנס בגהנם. הודו של יונדב בן רכב מפני שכתב כל הדברים שבספר ירמיהו והיה צדיק ומוכיח לישראל והוא חי בגן עדן. הודו של מלחם העוף כשאכלה חוה מעץ הדעת ונתנה גם לבעלה ואכל עמה קנאה בשאר הבריות והאכילה לכל וראתה למלחם העוף ואמרה לו אכול מזה ממה שאכלו חבירך אמר לה לא די לכם שחטאתם לשם יתברך וגרמתם לאחרים שימותו אלא באתם אלי שתשיאוני להפר צוואת הקב"ה ואוכל ואמות איני שומע לך ואז הוכחה לחוה ולכל הבריות. יצתה בת קול לאלתר ואמרה לחוה ולאדם אתם מצוותי לא שמרתם וחטאתם ובאתם למלחם העוף להחטיאו אותו ולא קבל ופחד ממני אף that is: The Angel of Death holds sway not only over the race of the bird Phoenix, but there are also those of the race of *Jonadab*, and, according to some accounts, certain other human beings as well, who entered Paradise while still alive. He (namely *Nebuchadnezzar*) then said to him: who are they? He answered him: *Enoch*, and *Serah* the daughter of *Asher*, and *Bitya* the daughter of *Pharaoh*, and *Hiram* the king of *Tyre*, and *Eliezer* the servant of *Abraham*, and *Ebed-melech* the Moor, and the servant of *Rabbi Judah*, and *Jabez*, and *Rabbi Jehoshua ben Levi*, and the entire race of *Jonadab*, as well as the race of the bird Phoenix. Thereupon the king said to him: tell me the reason why these were delivered from the Angel of Death; and he gave him this answer: I will tell you. *Enoch* was delivered because he was righteous in his time, for there was none like him; therefore he lives in Paradise. *Eliezer*, the servant of *Abraham*, is the son of *Cham*, the son of *Noah*: when he heard his father's curse, he gave himself over to *Abraham* and was righteous; therefore he is in Paradise. *Serah* the daughter of *Asher* was delivered from him because she said to *Jacob*: *Joseph* is still alive; for this reason *Jacob* said: this mouth, which brought me the good tidings of *Joseph* that he still lives, shall not taste the taste of death. *Bitya* the daughter of *Pharaoh* was delivered from him because she raised our teacher *Moses* from his childhood, so that no one might say: what reward then did she receive for this? And *Ebed-melech* the Moor was free from him because he rescued *Jeremiah* from the pit of mire. And the servant of *Rabbi Judah* the Prince was delivered from him because he was righteous, humble, and of a lowly spirit. *Jabez* likewise is in Paradise, because he was more righteous than all the people who lived in his time. *Rabbi Jehoshua ben Levi* was delivered from him because he too was a perfect righteous man and was beloved by the Angel of Death. He said to the Angel of Death on one occasion: let me see Paradise. He answered him with joy: come with me. When they were on the way, *Rabbi Jehoshua* said to him: I am afraid of you; you might kill me with your sword against your will. If you love me and wish me to go with you, give me your sword into my hand before I go with you, and show me Paradise in good faith, until I shall have viewed its chambers from the gate. He answered him: very well, and led him there. What did *Rabbi Jehoshua* do? He stood at the gate of Paradise, and before he began to look upon it, he leaped suddenly and entered into

creatures (to kill them with it). Thereupon Elijah called out (in Paradise): make room for the son of Levi, make room for the son of Levi.

This fable is set out at somewhat greater length in the book *Col bo, fol. 136. col. 4. and fol. 137. col. 1. numero 102.* in these words: אמרו ז"ל שרבי יהושע בן לוי צדיק גמור היה וכשהגיע זמנו ליפטר מן העולם: אמר הק"ב להמלאך המות עשה לו כל מה שיבקש ממך הלך אצלו ואמר לו הגיע זמנך ליפטר מן העולם אלא כל דבר שאתה מבקש ממני אעשה לך. כששמע רבי יהושע כך אמר לו מבקש אני ממך שתראני מקומי בגן עדן אמר לו לך עמי ואראהו לך. אמר לו רבי יהושע תן לי החרב שלך שלא תבהילני בו מיד נתן לו החרב והלכו שניהם עד שבאו אצל חומות גן עדן וכשבאו אצל חומות גן עדן חוץ לחומה לקח מלאך המות את רבי יהושע והגביהו והניחו על חומת גן עדן אמר לו ראה מקומך בגן עדן קפץ רבי יהושע בן לוי מן החומה ונפל בגן עדן ואחז מלאך המות בכנף מעילו אמר לו צא משם נשבע רבי יהושע בשם שאינו יוצא מכאן ולא היה רשות למלאך המות ליכנס שם. אמרו מלאכי השרת לפני הק"ב רבונו של עולם ראה מה עשה בן לוי בזרוע נטל חלקו בגן עדן. אמר להם הק"ב לכו ובדקו אם נשבע קודם לכן והיה מפר שבועתו אף הוא יפר. ויצאו ובדקו ואמרו מימיו לא עבר שבועתו אמר להם הק"ב אם כן לא יצא משם. כיון שראה מלאך המות שלא יכול להוציאו אמר לו תן לי החרב ולא היה רוצה רבי יהושע ליתן לו עד שיצאה בת קול ואמרה לו תן לו הסכין שצריכה לבריות. אמר לו רבי יהושע תשבע לי שלא תראה אותה לבריות בשעה שאתה נוטל נשמתו של אדם שבתחלה בכל מקום שהיה מוצאו שוחטו בפני הכל ואפילו בחיק אמו ובאותה שעה נשבע לו ונתנה לו. והתחיל אליהו מכריז לפני רבונו של עולם: that is: Our rabbis, of blessed memory, say that Rabbi Joshua ben Levi was a perfectly righteous man. When the time came for him to depart from the world, the Holy One, blessed be He, said to the Angel of Death: do for him whatever he requests of you. So he went to him and said to him: your time has come to depart from this world, but I will do for you whatever you desire. When Rabbi Joshua heard this, he said to him: I desire of you that you show me my place in Paradise. He said to him: come with me and I will show it to you. Rabbi Joshua then said to him: give me your sword (or knife), so that you do not frighten me with it. He immediately gave him the sword, and the two of them went on together until they came to the walls of Paradise. When they had arrived at the walls of Paradise, outside the wall, the Angel of Death took Rabbi Joshua and lifted him up and set him upon the wall of Paradise, and said to him: see your place in Paradise! Then Rabbi Joshua ben Levi leaped from the wall and fell into Paradise; but the Angel of Death held him by the hem of his cloak and said to him: come out! Rabbi Joshua, however, swore by the name of God that he would not go out from there, and the Angel of Death had no power (or permission) to enter. Thereupon the ministering angels said before the Holy One, blessed be He: O Lord of the world, see what the son of Levi has done: he has taken his portion in Paradise by force. Then the Holy One, blessed be He, said to them: go and inquire whether he ever previously swore an oath and then annulled it (and released himself from it); if so, he shall likewise annul his present oath. And they went out and inquired, and said: he has not transgressed an oath all the days of his life. Then the Holy One, blessed be He, said to them: if that is so, he shall not go out again. When the Angel of Death saw that he could not bring him out, he said to him: give me my sword. But Rabbi Joshua would not give it to him until a voice went forth from heaven and said to him: give him the knife, for he has need of it for the creatures (to slay them with it). Then Rabbi Joshua said to him: swear to me then that you will not let the creatures (or people) see it when you take a person's soul; for he (namely the Angel of Death) had previously slain a person wherever he found him, before the eyes of everyone, even in the lap of his mother. Then the Angel of Death swore to him at that very hour, and he gave him back his knife. And Elijah began to call out before Rabbi Joshua and said to the righteous: make room for the son of Levi, etc.

This angel of death is said to walk about in the streets during times of famine and to cause harm to those who encounter him. Concerning this, the following is read in Rabbi Menachem of Recanati's commentary on the Five Books of Moses, fol. 104, col. 2, in the Parashah *Mishpatim*: בזמן שהרעב
בעיר לא יראה אדם עצמו ולא יתהלך יחיד מפני שמלאך המות נמצא שם ויש לו רשות לחבל ועל דא כתיב ויאמר יעקב
That is:
כיוצא בו בזמן שהדבר בעיר יסגור אדם עצמו ולא יתראה בשוק כדי שלא ינתן לו רשות
 at the time when famine is in a city, a person should not let himself be seen, nor should he walk alone, because the angel of death is present there and has the power to harm (or to kill); and for this reason it is written (Gen 42:1): "And Jacob said to his sons, why do you look at one another?" Likewise, when plague is in a city, a person should shut himself in and not let himself be seen in the streets, so that power may not be granted to him. Whoever encounters him is harmed, and that person is guilty with respect to his own soul. The same is also found in the aforementioned Rabbi Menachem's book *Ta'ame Mitzvot*, fol. 24, col. 2, and fol. 25, col. 1.

When this Angel of Death enters a city, the dogs are said to howl. Therefore Rabbi *Bechai* writes in his commentary on the Five Books of Moses, fol. 74, col. 2, in the *Parascha Bo el Parôh*, as follows: לעיר כלבים משחקים אליהו הנביא בא לעיר that is: Our Rabbis, of blessed memory, have said: when the dogs howl, the Angel of Death comes into the city; but when the dogs play, Elijah the Prophet comes into the city. So also in the commentary of the aforementioned Rabbi *Menachem* on the Five Books of Moses, fol. 84, col. 2, in the *Parascha Bô*, it is written on this matter as follows: ארז"ל מלאך המות בא לעיר כלבים צועקים וראיתי שכתב אחד מתלמידי רבי יהודה החסיד כי פעם אחת היה כלב צועק וזנבו מונחת בין ירכותיו היה מדלג לצדדין מאימת מלאך המות ובא אחד ודחף את הכלב למקום אשר היה בורה משם ומת הכלב לאחר that is: Our Rabbis, of blessed memory, have said: when the Angel of Death comes into a city, the dogs howl. I have also seen that one of the disciples of Rabbi *Jehuda* the Pious wrote that on one occasion a dog howled and laid its tail between its haunches, and out of fear of the Angel of Death moved to the side. But when someone came and pushed the dog into the very place from which it had fled, the dog died on the spot. More on this subject is also to be found in the *Sépher Chafidim*, fol. 79, col. 2, numero 1147.

How the Angel of Death presents himself when he takes a person's life is taught in the Talmudic tractate *Avoda fara*, fol. 20, col. 2, as follows:

אמרו עליו על מלאך המות שכולו מלא עינים בשעת פטירתו של
חולה עומד מעל מראשותיו וחרבו שלופה בידו וטיפה של מרה תלויה בו כיון שחולה רואה אותו מזדעזע ופותח פיו וחורקה
תחת לשון חוליתו ומקום הליכתו יצאו ממנו דם ושאריות ארבעים ואחד יום מתוך שכל אחד מהם נשכחו לו כל צרכיו והוא נושא
את השבועה שהוציא להם לומר כי לא ימות עד שיפטר את ידיהם והוא מקבל עליהם שבועה זו כדי שלא ימותו עד שיפטר אותם
וחסדיהם הם קיימים לפניו ועוד אמרו עליו שהוא עומד למטה ראשו ולמעלה ספרו ונראה לו כמו שאמר הנביא ישאל האדם
מה הוא עשה וכמו שאמר הנביא יהושפט היה עומד במגפת בני ישראל וישאלוהו אנשי העדה ויקנה אל לבו ויסדר
לפי טעמו ויעמוד באמצע בית הכנסת ויראהו כל עם ישראל ויצחקו וילכו ויניחוהו בקברו וכן יעשה זה המלאך
וכן יעשה זה המלאך וזהו המקור אשר יצא ממנו הדם והוא עומד במקום הזה וזהו המקום אשר יצא ממנו הדם
וישאלוהו אנשי העדה ויקנה אל לבו ויעמוד באמצע בית הכנסת ויראהו כל עם ישראל ויצחקו וילכו ויניחוהו בקברו
וכן יעשה זה המלאך וזהו המקור אשר יצא ממנו הדם והוא עומד במקום הזה וזהו המקום אשר יצא ממנו הדם

that is: It is said of the Angel of Death that he is full of eyes, and that at the time when the sick person dies, he stands at his head and holds his sword drawn in his hand, from which a drop of gall hangs. When the sick person sees him, he trembles and opens his mouth, whereupon the Angel of Death lets that same drop fall into his mouth, from which he dies, putrefies, and acquires a pallid countenance.

At the end of the little book printed in Prague, which is called *Iggéreth haviccuach* and was composed by Rabbi *Schem Tof*, an additional sheet is printed, in which the following is written in this manner: כשיגיע זמן פטירת אדם באין אליו ג' מלאכי השרת אחד מלאך המות ואחד סופר ואחד שממונה עמו אומר לו דע כי הגיע קצך. אמר להם עדיין לא הגיע קיצי מיד יושב הסופר ומחשב לו ימיו ושנותיו מיד האדם פותח את עיניו ורואה את מלאך המות ומזדעזע ונופל על פניו. והכמים אומרים מלאך המות ארכו מסוף העולם ועד סופו מכך רגלו עד קדקדו כולו עינים ולבושו אש. סכין שלו טיפות יש בו מאחת מת ומאחת מסריה ומאחת פניו מוריקות ואינו מת עד שרואה that is: When a person is to die, the Angel of Death comes to him with three angels: one is the Angel of Death, one is the Scribe, and one is the one who is appointed with him. He says to him, 'Know that your term has come.' He says to them, 'My term has not yet come.' Then the Scribe sits and calculates his days and years. Then the man opens his eyes and sees the Angel of Death. He is terrified and falls on his face. The angels say to him, 'Your term is long, from the end of the world until the end of your life.' The Angel of Death says to him, 'Your term is long, from the end of the world until the end of your life.' The Scribe says to him, 'Your term is long, from the end of the world until the end of your life.' The man says to them, 'My term has not yet come.' Then the Angel of Death says to him, 'Your term has come.' Then the man dies.

three ministering angels come to him; the first is the angel of death, the second is the scribe, and the third is appointed over that person (the dying one). This third one speaks to him: know that your end has drawn near. Then the person says to them: my end has not yet drawn near. Thereupon the scribe immediately sits down and reckons up his days and years for him; then the person opens his eyes and sees the angel of death, and trembles, and falls down upon his face. The sages say that the length of the angel of death extends from one end of the world to the other, and that from the soles of his feet to the crown of his head he is entirely covered with eyes, and that he wears a garment of fire; on his knife, however, there are drops, from one of which the person dies, from another he putrefies, and from the third his face turns pale. But he does not die until he sees the holy and blessed God, as it is said (Exod 33:20): for no person shall live who sees Me. During their lifetime people do not see Him, but at the time of their death they see Him.

And in the book *Schalschéleth hakkabbalá* (or *Schalschéles hakabbolo*), which was printed in Amsterdam, Rabbi *Gedálja* writes in fol. 68, col. 2, concerning the condition of the dying person in the following manner: כשמגיע זמן האדם להפטר מן העולם הזה עומד מלאך המות לרגליו וחרב חדה בידיו והאדם פוקק עיניו ורואה כתלי ביתו נשרפים באש ורואה המלאך מלא עינים ומלבושיו אש וגופו של אדם מתחלחל ורוחו משוטט בכל הגוף כאלו לוקח רשות מכל אבריו לצאת מאצלם והאיש רואה לשמור עצמו מהמלאך ולברוח מלפניו ואינו יכול ואז מסתכל בו ומיסר נפשו וגופו כדי. ואז הרוח משוטט שנית בגוף וכל האברים מתנענעים ונתנים זעה. ורוח אדם הראשון הנפטרה שואלת אליו ואומרת אליו אוי לי כי נעבדתי אני יצא מהעולם והוא משיב אני חטאתי חטא אחד ועשיתי הרבה that is: When the time comes for a person to take his leave of this world, the Angel of Death stands at his feet with a sharp sword in his hands; the person opens his eyes and sees the walls of his house as though they were burning; he also sees the angel full of eyes, and the angel's garments of fire, and the body of the person trembles with pain, while his spirit runs through the entire body as though it wished to take leave of all his limbs before departing from them. The person would also gladly protect himself from the angel and take flight from him, but he cannot; thereupon he looks upon him and surrenders his soul together with his body into the angel's hands. After this, the spirit runs through the body a second time, and all the limbs move and perspire; but the soul speaks to the spirit of the first man, saying: woe is me, for on your account I must depart from the world. To which the same replies: I committed only one sin and was punished for it, but you have committed many sins.

In the book *Nischmath Chajim*, it is also indicated at fol. 77, col. 1, 2, in the 20th chapter of the second part, how the Angel of Death examines a person, and what condition a person must be in if he is to die a gentle death; and it is written there as follows: בשעה שאדם נפטר מן העולם לא די שנבהל ממלאך המות שכלו מלא עינים וחרבו שלופה בידו אלא שואל לו כלום עסקת בתורה ובגמילות חסדים והמלכת לקונך והמלכת את חבירך בנחת רוח אם יש דברים הללו זורק אותה טיפה לתוך פיו ויוצאת נשמתו בלא צער כמשוך נימא מחלב. that is: In the hour when a person departs from this world, it is not enough that he is terrified by the Angel of Death, who is full of eyes and holds his drawn sword in his hand; rather, that same angel also asks him: have you studied the Law, and devoted yourself to beneficence (or the practice of mercy), and acknowledged your Creator as your King, and allowed your neighbor to be governed with gentleness? If these things are found in him, then he lets the drop (of gall, mentioned previously) fall into his mouth, and his soul departs without pain, as a thread is drawn from milk. But if such things are not found in him, then his soul goes out from his body as thorns are pulled from wool.

Regarding the conversation between the dying person and the first man Adam, and how the dying person sees God, it is written in *Bammidbar rabba*, fol. 224, col. 4, and fol. 225, col. 1, in the 19th *Parascha*, concerning the words of Prov 10:3, “The Lord does not let the soul of the righteous go hungry,” as follows: זה אדם הראשון שכל הצדיקים שיצאו ממנו נגזרה עליהם מיתה ואינן נפטרים עד שחוזים פני שכינה ומוכיחין אדם הראשון ואומרים לו אתה גרמת לנו מיתה והוא משיבם אני בידי חטא אחד ואתם אין כל אחד מכם שאין בידו יותר מארבע עונות ומנין שחוזים פני שכינה ומוכיחם אדם הראשון שנ’ אמרתי לא אראה יה יה בארץ החיים לא אביט אדם עוד עם יושבי חלד הצדיקים מענשים מיתה על עבירות קלות שלא יהא אדם הראשון נתפש על ידיהם שנאמר לא ירעיב יי נפש צדיק, that is: This (righteous one) is the first man Adam, for death has been decreed upon all the righteous who descend from him. They do not die before they have seen the face of the Divine Majesty and have rebuked the first man Adam, saying to him: you are the cause of our death; but he answers them: I committed one sin, yet among you there is not one who has not sinned more than four times. But from where is it proven that they see the face of the Divine Majesty and rebuke the first man (Adam)? Because it is said (Isa 38:11): “I said, I shall see the Lord no more in the land of the living, I shall behold Adam” (this is how it is to be interpreted according to the meaning of the cited words, even though the text here reads “men,” for the word *Adam* here is not a *nomen proprium* but an *appellativum*) “no more, together with the inhabitants of the world.” The righteous, however, are punished with death on account of minor sins, so that the first man Adam may not be seized by them, as it is said: “The Lord does not let the soul of the righteous go hungry.”

Before that hour (of death) arrives, a person is afraid and wishes to hide; but he cannot conceal himself from him (namely, the Angel of Death). Thereupon he opens his eyes and sees him, and surrenders himself and his soul into the hand of the Angel of Death. From the preceding text of the book *Schalscheleth hakkabbala*, it is evident that the dying are to surrender their souls and bodies into the hands of the Angel of Death. This is also confirmed by what is read in the little book called *Sepher joreh chatta'im*, printed at *Jerd*, at number 64, where the words read as follows: קודם שתגיע אותה שעה מתירא האדם ורוצה להסתיר ואינו יכול להחבא ממנו ואז פותח את עיניו ורואהו ומוסר עצמו ונשמתו מיד מלאך המות that is: Before that hour (of death) arrives, a person is afraid and wishes to hide; but he cannot conceal himself from him (namely, the Angel of Death). Thereupon he opens his eyes and sees him, and surrenders himself and his soul into the hand of the Angel of Death. Since, however, this Angel of Death is the chief devil *Sammaël*, as may be seen from the preceding Chapter 18, it follows from this that all Jews who die outside the Promised Land surrender their bodies and souls at the moment of their death into the hand of the chief devil. What comfort they may then have on their deathbed, and how they might be rescued from the claws of such a terrible bird of prey, is something they must figure out for themselves.

The Jews also customarily pour out the water in the house in which a deceased person lies. The reason for this is indicated in the *Sepher Minhagim*, fol. 15, col. 2, in these words: רצן: איך וול דיר זאגן וואסער דו מן וואסער אויס גיסט ווען איין מת איז. מת מצוה. פֿר צייטן האט מן איין האָרן גיבלאָזן ווען איין מת-איז גיוועזן. דס מן זאָל וויסן דס איין מת דאָ איז. דען מן זאגט נישט גערן איין ביי-שמעיה מיט דעם מול. דרום גיסט מן דו וואסער אויס דאז דיא שכנים זעהן דס איין מת איז. א' טייל זאגן דער מלאך המות וועשט זיין מעסר אב אין וואסער. איין טייל זאגן פֿון דעם פסוק וועגן ותמת מרים ולא היה מים לעדה דא מרים שטירב דא האטן ישראל קיין וואסער אד"ג that is: I will tell you why one pours out the water when there is a deceased person (in the house); for in former times one blew a horn when there was a deceased person, so that it would be known that a deceased person was there, since one does not readily announce an evil report by word of mouth.

Therefore one pours out the water, so that the neighbors may see that a deceased person is there. Some say that the Angel of Death washes his knife in the water. Others, however, say it is done on account of the words (Num 20:1-2): And Miriam died there, and the congregation had no water.

Concerning the voice of a dying person, the following is written in the *Jalkut chadasch*, fol. 124, col. 3, numero 53, under the title *Mitha* (or *Misa*): ועד מסוף העולם ועד כשהאדם הולך מן העולם קולו הולך מסוף העולם ועד סופו ומשוטט בכל העולם עד שנכנס ומיטמר בנקיקי הסלעים ובמחילות וכשהאדם צועק נותן קול אותו הקול מעורר נגדו בלשון אשכנז ויידר קלאנג אבל פוסק מיד ואינו נמשך כמו קול האדם לפי שאין לו מקום כל כך שיכל להתפשט *that is, When a person departs from this world, his voice travels from one end of the world to the other, and journeys throughout the entire world, until it enters into the clefts of the rocks and into the caves, and conceals itself there. When a person then cries out loudly and lets forth a voice, that same voice lets itself be heard back against him, which in German is called an echo; it comes to an end quickly, however, and does not draw out long, as the voice of a person does, because it does not have enough space to spread itself out.* According to the teaching of the foolish Jews, the echo thus originates from the voices of deceased persons.

In the Talmudic tractate *Joma*, however, it is stated at fol. 20, col. 2 and fol. 21, col. 1 that three voices travel from one end of the world to the other, and the following is read concerning this: תנו רבנן שלש קולות הולכין מסוף העולם ועד סופו ואלו הן קול גלגל חמה וקול המונה של רומי וקול נשמה בשעת שיצאה מן הגוף ויש אומרים אף לידה ויש אומרים אף רידיא ובעו רבנן רחמי אנשמה בשעה שיצאה מן הגוף ובטלוה That is: Our rabbis teach: Three voices travel from one end of the world to the other, namely the voice of the *Sphaerae*, or sphere of the sun, the voice of the tumult of Rome, and the voice of souls at the time when they depart from the body. Some say also (the voice) of birth. Others say also (the voice of the angel) *Ridja* (who is appointed over rain and the moistening of the earth). Our rabbis, however, prayed for mercy concerning the soul when it departs from the body (so that it might no longer occur with such a great outcry), and they brought it about that it ceased and no longer takes place.

In the Chapters of *Rabbi Eliezer*, it is read in the 34th chapter that five voices go from one end of the world to the other, in these words: חמשה קולות הולכין מסוף העולם ועד סופו ואין קולן נשמע ואלו הן בשעה: שכרתין את עץ האילן שהוא עושה פרי הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע: ובשעה שהנחש מפשיט את עורו אין הקול נשמע: ובשעה שהאשה מתגרשת מבעלה הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע: ובשעה שהאשה עם בעלה בעילה ראשונה הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע: ובשעה שהולד יוצא ממעי אמו הקול יוצא מסוף העולם ועד סופו ואין הקול נשמע. ובשעה שהנשמה יוצאה מן הגוף הקול יוצא מסוף העולם ועד סופו *that is, there are five things whose voice goes from one end of the world to the other, and yet that voice is not heard, and they are as follows. At the time when a fruitful tree is cut down, the voice goes from one end of the world to the other and is not heard. And at the time when the serpent sheds its skin, the voice is not heard. And at the time when a woman is divorced from her husband, the voice goes from one end of the world to the other and is not heard. And when a woman is touched by her husband for the first time, the voice goes from one end of the world to the other and is not heard. And at the time when a child comes forth from its mother's womb, the voice goes from one end of the world to the other and is not heard. Likewise, at the time when the soul departs from the body, the voice goes from one end of the world to the other and is not heard. The soul, however, does not depart from*

the body until it has seen the Divine Majesty, as it is said (Exod 33:20): for no man shall live who sees Me.

Most people are also supposed to die before their time, and the cause of this is indicated in the *Jalkut chadasch fol. 124. col. 2. numero 47.* under the title *Mitha* (or *Mila*) with these words: רוב בני אדם מתים בלא זמנם הוא משום שאינם נזהרים כשמוציאין מת לבית הקברות הם מתערבים בין הנשים ומלאך המות מרקד בין הנשים משעה שמוציאים את המת עד שחוזרים לביתם והיינו מאותה שעה שהטעה לחוה ולכן יהא האדם נזהר שלא יסתכל בפני הנשים כלל עד שיחזרו לביתם וכשהולך ילך לפנייהם ואם אי אפשר ילך אחריהם כדי שעל כל פנים לא יסתכל בפניהם עד חזרתם לגמר לביתם ואם נזהר בזה זוכה לאריכות ימים ומזה הטעם שיהיו מפתרין ממלאך המות היו נוהגים בימי חכמי תלמוד: that is, that most people die before their time comes is owing to the fact that they do not take care, when a dead person is carried out to burial, not to mingle among the women. For the angel of death dances among the women at the time when the dead is carried out, until they return to their houses, and this has been so from the time when he seduced Eve. Therefore a person must take care not to look at the women at all until they have returned to their houses. But when he walks, he should walk before them; if, however, that is not possible, he should walk behind them, so that he by no means looks into their faces until they are fully back in their houses; and if a person takes care in this matter, he earns a long life. For this reason, in order to guard against the accusation of the angel of death, it was the custom in the time of the Talmudic sages to blow with a trumpet (or a horn) when a dead person was carried out. As for the aforementioned dancing of the angel of death among the women, this is taken from the Talmudic tractate *Berachoth*, where at *fol. 51. col. 1.* the words read as follows: ת"ר שלשה דברים סח לי מלאך המות אל תטול חלוקך שחרית מיד השמש ותלבוש ואל תטול ידיך ממי שלא נטל ידיו ואל תעמוד לפני הנשים בשעה שחוזרות מן המת מפני שאני מרקד ובא לפנייהן וחרבי בידי ויש לי רשות לחבל ואי פגע מאי תקנתיה לינשוף מדוכתיה ד' אמות אי איכא נהרא ליעבריה ואי איכא דרפא אחרינא ליזיל בה ואי איכא גודא ליקו אהורי' ואי לא ליהדר אפיה ולימא ויאמר יי' אל השטן יגער יי' כך עד דחלפי מיניה: that is, Rabbi *Jehoscha ben Levi* said: the angel of death told me three things: do not take your shirt in the morning from the hand of the servant to put it on, and do not wash your hands from one who has not washed his hands, and do not stand before the women when they return from the dead (that is, from the burial of a dead person), because I dance and go before them, holding my sword in my hand, and have the power to do harm. But if he encounters one, what remedy does he have (so that no misfortune befalls him)? He must leap four cubits away from his place. If there is a river, he should cross it. If there is another road, he should take it. If there is a wall, he should stand behind it; but if not, let him turn his face and speak (the words of Zech 3:2): "And the Lord said to Satan, the Lord rebuke you, O Satan," until they (namely the evil spirits) have passed by him.

The reason why he dances, however, is indicated in the *Jalkut chadasch fol. 107. col. 4.* under the title *Keschafim*, in these words: כשגזר הק"ב עליה להמית את האדם הוא עצב אלא שמראה עצמו שמח כדי להראות שמקיים מצות השם בשמחה ולכן מרקד לפני הנשים כאלו הוא שמח להראות שמחה לעשות רצון הבורא אבל עיקר רצון **That is: When the holy and blessed God issues him the command to kill a person, he is sorrowful, yet he shows himself to be cheerful, in order to demonstrate that he carries out God's command with joy; therefore he dances before the women as though he were merry, so that he may show that he does the will of his Lord with gladness. The chief aim of his intention, however, is that he may hear the lamentation of the women.**

The Jews customarily do not leave their dead lying overnight, but bury them promptly. The reason for this is to be found in the *Sohar*, in the *Parascha Emór*, fol. 88, col. 2, Sulzbach printing, where the words read as follows: 'בַּהּ וְלֹא יִכְלֹא לִמְהוּי בְּגוּפָא אַחֲרָא עַד דִּיתְקַבֵּר קְדָמָא וְגו' וּבְגִין דְּהָהוּא וְכָל מַה דְּגוּפָא לֹא אֶתְקַבֵּר צַעֲרָא הִיא לְנִשְׁמַתָּא אֲזֻדְמָן לְשִׁרְיָא עֲלוּהִי וְלֹא־סָאֲבָא לְהָהוּא גּוּפָא. וּבְגִין דְּהָהוּא רוּחַ מִסָּאֲבָא אֲזֻדְמָן לֹא לְבַעֵי לִיהּ לֹא־יִנְשׁ לְמִיבַת הָהוּא גּוּפָא לִילִיָּא חַד בְּגִין דְּרוּחַ מִסָּאֲבָא אֲשַׁתְּכָּה בְּלִילִיא וְאֲשַׁתְּשָׁה כָּל 'אֶרְעָא לֹא־שַׁכְחָא גּוּפָא בְּלֹא נַפְשָׁא וְלֹא־סָאֲבָא לִיהּ וְהִשְׁתַּאֲב יְחִי' **That is: The soul does not enter (namely into Paradise) before the holy and blessed God, nor can it be in another body (or be transferred into one) until the first body has been buried, etc.** But as long as the body is not buried, it causes the soul pain, and the unclean spirit stands ready to take up residence over it and to defile it. Now, since the unclean spirit is prepared (to defile it), a person ought not to desire to leave the body lying overnight, because the unclean spirit appears at night and spreads itself across the entire earth in order to find a body without a soul and to defile it, and such a body becomes greatly defiled.

In the *Sepher yoreh chataim*, number 66, the following is written concerning what shall befall a person at and after his death, and how he shall be judged immediately:

הראשון כשנשמתו יוצאת מן הגוף. הב' כאשר מעשיו הולכין לפניו ומכריזין עליו. הג' כשמכניסין הגוף בקבר. הד' דין של חיבוט הקבר. הה' דין של תולעים ואחר ג' ימים ששוכב הגוף בקבר כריסו נבקעת ומעיו יוצאים שפירשו מפנינו ותפלים המעים עם התנוף שבהם וטורפין אותו על פניו ואומרים לו טול מה שנתת במעים שלך ממה שאכלת ושתית בכל יום ולא נתת מהן לעני ואביון כולם כלו מכל חגים ומועדים שעשית כל יום כפי שנאמר וזריתי פרש חגיכם על פניכם. ואחר ג' ימים דנין הנשמה והגוף יחד. ובשביל כך נמצאת הנשמה למטה בארץ כל ל' יום שאינה הולכת למקומה כאשה נדה שיושבת בחוץ כל ימי נדה. הו' דין של גיהנם. הז' שנשמתו הולכת ומטורפת לשוט בעולם ולא מצאה מקום מנוח עד שישלימו ימי עונשה. לו ה' דינין חולפין ובאין על האדם. סימן לדבר הלכתי עמכם בחמת קרי ויסרתי אתכם וגו' ויספתי שבע על חטאתיכם

That is: The person is judged in that very hour (in which he dies) in this world. And when his soul departs from the body, the Divine Majesty stands by him. If the Law is then found in him (that is, that he has kept the Law) and good works, he is blessed, in that he clings to the Divine Majesty and his soul is worthy to ascend to the holy place. But woe to him from whom the Divine Majesty is removed, and who does not cling to it! Also, at the time when the person is carried to the grave, all the works he has done in this world are ready and prepared and stand before him; and three criers call out, one before him, another at his right, and the third at his left side, and they say: this person N. has been rebellious against his Creator, who rules above and below and in the four quarters of the world; he has been insubordinate against the Law and the commandments; behold his works, and consider his words! It would have been better for him had he never been created. But before he reaches his grave, all the dead tremble and stir from their places on his account, and say: Woe to this one, who is buried together with the evil works he has done! All his works also, which he has committed and which stand before him at the time of his departure, go before him as far as the grave and stand upon his body. Likewise the soul goes and runs about over him and is sorrowful on account of the body from which it has been separated. When he is now buried, the angel *Duma* arises, and there go forth under his authority three who are appointed over the beating of the dead that takes place in the grave (and which is called *Chibbut hakkefer*), and they have three fiery rods in their hands and judge the soul and the body together. Woe to him on account of that judgment! Woe to him on account of his evil works! How many judgments, then, are held over a person when he departs from this world: The first is when the soul departs from the body. The second is when his works go before him and cry out against him. The third is when the body is laid in the grave. The fourth is *Chibbut hakkefer*, that is, the beating in the grave. The fifth is the judgment of the worms. And after three days, when the body lies in the grave, his belly is torn open and his bowels come out of his abdomen; the entrails are then taken together with the filth that is within them and struck into his face, and it is said to him: take what you put into your entrails from what you ate and drank each day, and from all your feasts and festivals which you observed every day you gave nothing at all to the poor and the needy; as it is said (Mal 2:3): And I will spread dung upon your faces, even the dung of your feasts. After the three days, however, the person is judged in his eyes, hands, and feet, which committed the sins, until the thirtieth day; and throughout all these thirty days the soul and the body are judged together; for this reason the soul is found down here on earth for all thirty days and does not go to its place (where it belongs), like an unclean woman who sits outside all the days of her uncleanness. The sixth is the judgment of hell. The seventh is that his soul wanders and is driven to roam about in the world, and for so long finds no place where it can rest, until the days of its punishment come to an end. These seven judgments pass over and come upon a person. This

is signified (by the words of Lev 26:28): Then I will also walk contrary to you in fury, and I will chastise you seven times for your sins. Concerning these seven judgments, one may also consult the book *Nishmath chayim* of Rabbi Menasse ben Israel, fol. 84, col. 1, in the 24th chapter of the second part.

Regarding the fourth judgment, which is called *Chibbut hakkéfer*, by which the dead person is severely beaten in the grave by the angel of death, the following is written about it in *Elias Tischbi*, fol. 31, col. 1: אמר להם. אבריו מתפרקין שנייה עצמותיו מתפזרים ובאים מלאכים ומקבצים אותם ומכה אותם פעם שלישית ונעשה עפר ואפר ומחזירו לקברו וכו' אמר רבי מאיר קשה דין חבוט הקבר מדינה של גיהנם שאפילו צדיקים גמורים ויונקי שדים ונפלים נדונין בו חוץ מי שמת בערב שבת הדור that is, in the *Midrash* of Rabbi Isaac, the son of Parnach, it is written: Rabbi Eliezer's disciples asked him how the judgment of the beating in the grave is carried out. He answered them: when a person departs from the world, the angel of death comes and seats himself upon his grave, whereupon his soul immediately re-enters his body and causes him to stand upon his feet, etc. Rabbi *Jehoschua ben Levi* said: (the angel of death) holds in his hand a chain that is half iron and half fire, and he strikes him. At the first blow (when he strikes him), all his limbs are torn apart. At the second blow, all his bones are scattered, and angels come and gather them back together. At the third blow he strikes him again, and then he is turned to dust and ashes, after which he lays him back in his grave, etc. Rabbi *Meir* said: the judgment of the beating in the grave is harsher than the judgment of hell, for even those who are perfectly righteous, as well as children who are still nursing at the breast (excepting only one who dies on the Sabbath eve and one who dwells in the land of Israel), are judged by it. On this matter one may also read chapter 24 of the second *Maamar* of the book *Nischmath chajim*, and *Sépher gilgúlim*, fol. 44, col. 3, 4, as well as the book *Reschith chóchma*, fol. 45, col. 1, 2, in the twelfth chapter, under the title *Scháar hajiráh*, where more on the subject is to be found. For this reason the Jews pray, as can be seen in the prayer book, fol. 32, col. 2, in a prayer that begins: יהי רצון מלפניך יי אלהי ואלהי אבותי שתרחמי וגו, that is, "May it be pleasing to You, Lord my God and God of my fathers, that You look with favor upon me, etc.," in the following manner: והצילנו מנורת רעות ומדלות ומעניות ומכל מיני פורעניות ומדינה של גיהנם ומחבוט של קבר, that is, "And deliver us from evil counsels, and from poverty, and from destitution, and from all manner of punishments, and from the judgment of hell, as well as from *Chibbut hakkéfer*," that is, the beating in the grave.

Regarding the fifth punishment, which occurs through worms, the following is taught in the Talmudic tractate *Berachóth fol. 18. col. 2.*, as well as in the tractate *Schabbáth fol. 13. col. 2.*: אמר רבי יצחק קשה רמה למת כמחט בבשר החי : that is, Rabbi *Isahac* has said that a worm is just as distressing (and painful) to a dead person as a needle in the flesh of a living one. This is also found in the book called *Sépher Chasidim*, fol. 13. col. 4. numero 30., in these words: אמרו חכמים קשה רמה למת כמחט : בבשר החי : that is, our sages have said that a worm is just as distressing to a dead person as a needle in the flesh of a living one.

Regarding the sixth punishment, which takes place in Hell, it will be treated in detail below in the 6th chapter of the second part. As for the seventh punishment, namely that the soul must wander

about without rest, a thorough account of this will be given in the first chapter of the aforementioned second part.

According to the teaching of the Rabbis, the dead are also supposed to speak with one another and to do other things that are done by living people, and concerning this, the following fable is read in the Talmudic tractate *Berachóth fol. 18. col. 2.*: *לעני בערב ראש השנה בשני בוצרת והקניטתו אשתו: והלך ולן בבית הקברות ושמע שתי רוחות שמספרות זו לזו אמרה חדה לחברתה חברתי בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם אמרה לה חברתה איני יכולה שאני קבורה במחצלת של קנים אלא לכי את ומה שאת שומעת אמרי לי הלכה היא ושטה ובאה ואמרה לה חברתה חברתי מה שמעת מאחורי הפרגוד אמרה ליה שמעתי שכל הזרע ברביעה ראשונה ברד מלקה אותו הלך הוא וזרע ברביעה שניה של כל העולם כולו לקה שלו לא לקה. לשנה אחרת הלך ולן בבית הקברות ושמע אותן שתי רוחות שמספרות זו עם זו אמרה חדה לחברתה בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם אמרה לה חברתי לא כך אמרתי לך איני יכולה שאני קבורה במחצלת של קנים אלא לכי את ומה שאת שומעת בואי ואמרי לי הלכה ושטה ובאה ואמרה לה חברתה חברתי מה שמעת מאחורי הפרגוד אמרה לה שמעתי שכל הזרע ברביעה שניה שדפון מלקה אותו. הלך וזרע ברביעה ראשונה של כל העולם כולו נשדף ושלו לא נשדף. אמרה לו אשתו מפני מה אשתקד של כל העולם כולו לקה ושלך לא לקה ועכשיו של כל העולם כולו נשדף ושלך לא נשדף סח לה כל הדברים הללו. אמרו לא היו ימים מועטים עד שנפלה קטטה בין אשתו של אותו חסיד ובין אמה של אותה ריבא אמרה לה לכי ואראך בתך שהיא קבורה במחצלת של קנים. לשנה אחרת הלך ולן בבית הקברות ושמע אותן רוחות שמספרות זו עם זו אמרה לה חברתי בואי ונשוט בעולם ונשמע מאחורי הפרגוד מה פורענות בא לעולם. אמרה לה חברתי הניחיני דברים שביני לבינך כבר נשמעו בין החיים* That is to say: *It came to pass that a pious man gave a poor man a shilling on the eve of the New Year during a year of drought (when grain was costly); but when his wife grew angry with him on that account, he went and spent the night at the place of burial, and heard two spirits (of two deceased young girls) speaking with one another. One said to the other: my companion, come, let us run about through the world and listen behind the curtain (which hangs before the place where God is) to hear what punishment is to come upon the world. Her companion answered her: I cannot, for I am buried in a covering of reeds; but go you, and tell me what you hear. Thereupon she went, and ran about, and came back again, and her companion said to her: my companion, what did you hear behind the curtain? And she answered her: I heard that everything sown at the first rain (which, according to Rabbi Solomon's commentary thereon and Rabbi José's opinion, as found in the Talmudic tractate Taanith fol. 6, col. 2., falls on the 17th of September) will be struck down by hail. So he went and sowed at the second rain, and everything that others had sown was struck down, but his was not struck down. In the following year he went again and spent the night at the place of burial, and heard those same two spirits speaking with one another again; and one of the deceased young girls said to the other: come, let us wander about through the world and listen behind the curtain to hear what punishment is to come upon the world. The other answered her: my companion, have I not already told you that I cannot, since I am buried in a covering of reeds? But go you, and come back and report to me what you have heard. Thereupon she went, and when she returned, her companion said to her: my companion, what did you hear behind the curtain? She answered her: I heard that whatever is sown at the second rain (which falls on the 23rd of October) shall be struck by blight. So he set out and sowed at the first rain, and all other people's crops were ruined by blight, but his was not blighted. Thereupon his wife asked him: why was it that last year all people's crops were struck down by hail but yours were not, and now all people's crops have been ruined by blight but yours has not been blighted? He then told her all these things. It is said that not many days later a*

quarrel arose between the wife of this pious man and the mother of that young girl (who had been buried in the covering of reeds), and she (namely the pious man's wife) said to her (that is, to the mother of the deceased young girl): come here, I will show you your daughter, who is buried in a covering of reeds. In the following year he went again and spent the night at the place of burial, and heard those same two spirits speaking with one another again; and one young girl said to the other: my companion, come here, let us go about through the world and listen behind the curtain to hear what punishment is to come upon the world. The other said to her: my companion, leave me in peace; the things that passed between the two of us have already been heard by the living. All of this can also be found in the Maase Buch, in the 120th chapter.

How it is proven that the dead speak with one another is read in the cited passage of the Talmudic tractate *Berachôth fol. 18. col. 2.* as follows: אמר רבי שמואל בר נחמני אמר רבי יונתן מנין למתים שמספרים זה עם זה שנאמר ויאמר יי' אליו זאת הארץ אשר נשבעתי לאברהם ליצחק ליעקב לאמור מאי לאמור אמר הקב"ה למשה לך אמר להם לאברהם ליצחק וליעקב שבועה שנשבעתי לכם כבר קיימתיה לבניכם that is: Rabbi Samuel, the son of Nachmani, has said that Rabbi Jonathan said: From where is it proven that the dead speak with one another? Since it is said (Deut 34:4): "This is the land which I swore to Abraham, Isaac, and Jacob," *lemôr*, that is, saying: (I will give it to your seed.) What does the word *lemôr*, "saying," mean? The Holy Blessed God said to Moses: go and tell Abraham, Isaac, and Jacob that I have already fulfilled the oath which I swore to you, for your children. Here, therefore, according to the erroneous teaching of the Talmud, the word *lemôr*, which is a *gerundium*, must be an *imperativus*, which is contrary to all reason and to the nature of the Hebrew language, and this only so that it may be forcibly derived therefrom that the dead speak, since Moses was supposed to say the cited words to Abraham, Isaac, and Jacob.

The aforementioned Talmudic words are also found in Rabbi Bechai's commentary on the Five Books of Moses, *fol. 229, col. 4,* in the *Parascha Vesôth habberachâ*, and it follows shortly thereafter that the dead also know the things that occur in the world; and the words read as follows: למדנו החכמים זל בכאן בפירוש שהמתים יודעים אפילו עניינים שבעולם הזה ומה שהוצרך משה להודיעם כדי שיחזיקו לו האבות that is: The Sages, of blessed memory, teach us here plainly that the dead also know the things which are in this world; but that Moses was compelled to make this known to them (namely to Abraham, Isaac, and Jacob) happened for this reason, so that they would give him thanks for having made the matter known to them, even though they had already known it beforehand. In the German-Hebrew *Sépher minhagim* printed at Dürrenfort in the year 452, that is, in the year of Christ 1692, one reads at *fol. 55, col. 1,* under the title *Hilchôth afelúth* (or *Hilcos afelus*) as follows: מיר לערנן אין דר גמרא דז דיא מתים וויסן וואס מן טוט אויף דעם עולם דרום זאל אן זעהן דז אן זיין וול מכבד זיין ועו זיין וואול או ג דניג. וויא וואול דס דר פסוק זאגט והמתים אינם יודעים that is: We learn in the Gemara that the dead know what one does in the world; therefore one should take care to show them honor, for they know all things well; even though the Scripture (Eccl 9:5) says: "But the dead know nothing," for here the wicked are meant, who are called the dead; therefore the place of burial is also called Beth (or Bes) *hachájim*, that is, a place of the living. Rabbi Meir ben Gábbai writes in his book *Avodáh hakkódesh, fol. 45, col. 2,* at the beginning of the twenty-eighth chapter of the second part, which is called *Chélek haavóda*, concerning this matter in the following manner: אמרו במדרש רות הנעלם בזה הלשון אמר רבי אלכסנדראי בשעה שהאדם נפטר מן העולם הנפש הולכת אחר הגוף ונשארת

בתוכו והרוח פורחת ממנו לתוך גן עדן ופוקדת מקום הנפש תמיד ומעוררת אותה ויודעים המתים ומספרים זה עם זה that is: In the *Medrasch Ruth hannéelam* it is said thus: Rabbi Alexander reports that at the time when a person departs from the world, the *Néphesch*, that is, the soul, follows the body and remains within it; the *Ruach*, that is, the spirit, flies away from it into Paradise, and continually visits the place of the souls and stirs them up. The dead also possess knowledge and speak with one another; they also know the things which are in this world, and many other matters.

Since a distinction is made here between the spirit and the soul, it is to be noted that, according to the teaching of the Jews, three kinds of souls are found in a human being: one is נפש *Néphesch*, that is, the soul; another is רוח *Rúach*, that is, the spirit; and the third is נשמה *Neschamá* (or *Neschómo*), that is, also the soul, which is, however, far more glorious than the first, which is called *Néphesch*. And in the last-cited passage of the book *Avodáth hakkódesch*, fol. 45, col. 2, the following is taught on this matter: כבר כתבנו בפרק י"ח מהחלק הראשון ובפרק ב' מהחלק השני הזה כי האדם יש בו נפש ורוח ולפי מעשיו יזכה אל מעלה יותר עליונה הנקראת נשמה. וכשהצדיק השלם נפטר מן העולם הנשמה עולה אל מקומה בלי שום עיכוב והרוח הולכת אל גן עדן שלמטה כדברי המדרש שכתבתי. הנפש נשארת עם הגוף עד יפסד ויתעכל הבשר והוא שהביאו במדרש באמרם כי המות יפריד וגו' שהוא נאמר על זמן שהבשר קיים וכששב לעפר ומתעכל שהוא המות המפריד בינה לבין הגוף אז הרוח נחה בגן עדן מהפקודה שהיתה פוקדת אל הגוף בעודו קיים בשביל הנפש הנשארת שם והנפש נקשרת עם הרוח והרוח בנשמה. ובמדרש של רשב"י ע"ה תאנא והיתה נפש אדוני צרורה בצרור החיים את יי' אלהיך נשמת אדוני מבעי ליה אלא כמה דאמרו זכא חולקהון וצדיקא דכלא אתקשר דא בהא נפש ברוח ורוח בנשמה ונשמה בקה"בה that is: We have already written in the 18th chapter of the first part, and in the 2nd chapter of this second part, that in a human being there is a *Néphesch*, that is, a soul, and a *Rúach*, that is, a spirit, and that he, according to his works, becomes worthy of a higher glory, which is called *Neschamá*. When the perfectly righteous man departs from the world, the *Neschamá* returns without any delay to its place, and the *Rúach*, or spirit, goes, according to the words of the *Medrasch* that I have written, into the lower Paradise. The *Néphesch*, however, remains with the body until it has decayed and the flesh is consumed. And this is what has been adduced in the *Medrasch* (from the little book of *Ruth*, 1:17), when it is said: death must separate, &c., which is stated with reference to the time in which the flesh is still present. But when it has returned to dust and has decayed, which is the death that separates it (namely, the soul called *Néphesch*) from the body, then the *Rúach* or spirit rests in Paradise from the visitation (and ceases the same), by which it had visited the body, as long as it was still whole (and undecayed), on account of the *Néphesch* that had remained with it; and then the *Néphesch* binds itself to the *Rúach*, and the *Rúach* to the *Neschamá*. And in the *Médrasch* of Rabbi Schimon ben Jochai, upon whom be peace, it is taught (upon the words of 1 Sam 25:29): So shall the *Néphesch*, that is, the soul of my lord, be bound up in the bundle of the living with the Lord your God. It ought to have said: the *Neschamá* of my lord; but it is (constituted) as we have said. The portion of the righteous is righteous, for everything is bound to one another: the *Néphesch* to the *Rúach*, and the *Rúach* to the *Neschamá*, and the *Neschamá* to the Holy Blessed God; and from this it follows that the *Néphesch* is bound up in the bundle of the living, as is stated in the little book of *Ruth*.

Thus it is also written concerning the three aforementioned souls in the book *Zerór hammór fol. 3. col. 1.* in the *Parascha Bereschíth* as follows: השם ברא ג' עולמות עולם עליון ועולם האמצעי העולם השפל: השם מצוי בעולם העליון ולפעמים מצוי בעולם האמצעי ולפעמים בתחתון וזהו מי כה' אלהינו המגביהי לשבת המשפילי

וכו' המגביהי לשבת כשבני אדם רעים מסלק שכינתו למעלה המשפילי לראות בשמים ובארץ כשבני אדם טובים. וכן אמרו שם כי השם ברא באדם ג' נפשות כנגד אלו הג' עולמות והם נפש ורוח ונשמה. נפש כנגד זה העולם הזה כנגד עולם האמצעי נשמה כנגד עולם העליון ולכן באלו השלושה נפשות זוכה האדם להשיג אלו הג' עולמות ולפעמים האדם יושב בעולם התחתון ולפעמים באמצעי ולפעמים בעליון והכל לפי זכותו ולפי זכות אלו הנפשות. ולכן כשהאדם נפטר מזה העולם כפי זכותו עולה למעלה תמיד מסתלק מעולם התחתון שהוא נמצא בו בחייו וזה כנגד הנפש. ואחר כך בכל השבוע פרח רוח באויר כיסוד הרוח והולך לעולם האמצעי כנגד הריח. ובסוף השנה נשמה עולה לעולם העליון ואינה יורדת וגומר: that is: GOD has created three worlds, the uppermost world, the middle world, and the lowest world, and He is found (at times) in the uppermost world, at times in the middle world, and at times in the lowest world, and this is signified by (the words of Ps 113:5-6): Who is like the LORD our GOD, who has His dwelling so high: who stoops down, etc. Who has His dwelling so high: when the children of men are wicked, He withdraws His divine indwelling upward. Who stoops down to see what is in heaven and upon earth: when the children of men are good (or pious). Likewise it is also said there (in the *Sohar*) that GOD has created in man three souls corresponding to those same three worlds, namely the *Néphesch*, that is, the soul, and the *Rúach*, that is, the spirit, and the *Neschamá*, that is, the (most excellent) soul. The *Néphesch* (He created) with respect to this world; the *Rúach* with respect to the middle world; the *Neschamá*, however, with respect to the uppermost world. For this reason man becomes worthy, through such three souls, to attain these three worlds; and man dwells at times in the lower world, at times in the middle world, and at times in the upper world, and all of this occurs according to his worthiness and according to the worthiness of such souls. Therefore, when man departs from this world, he ascends according to his worthiness and is immediately taken away from the lower world, in which he had been during his lifetime, and this occurs with respect to the *Néphesch*. Half a year after this he flies into the air, into the element of the *Rúach*, that is, of the wind, and passes into the middle world, and this occurs with respect to the *Rúach*, that is, the spirit. But at the end of the year the *Neschamá* ascends into the uppermost world and does not descend, etc. Rabbi Menasse ben Israel, however, in his book *Nischmáth chájim*, fol. 69. col. 2. and fol. 70. col. 1. 2., rejects the opinion that there are three souls in man, and teaches that the three names *Nephesch*, *Rúach*, and *Neschamá* signify three *facultates*, that is, powers or faculties of the soul, as can be read in detail there in the 15th chapter of the second *Maamar*. In the *Jalkut chadasch*, however, one reads at fol. 154. col. 1. numero 5. under the title *Neschamóth*: יש באדם שלש צורות נפשות דהיינו צורה ראשונה: נפש היא הנפש השכלית שנית נפש המדברת שלישית נפש הבהמית וגו' that is: In man there are three forms of souls, and the first form is the rational soul, the second the speaking (or reasoning) soul, the third the bestial soul, which is always desirous, etc.

We must also know when the aforementioned three souls are supposed to enter into a person, and this is written about in the *Sepher Gilgulim* fol. 40. col. 1. as follows: עוד העיבור תחילה תבא הנפש עם הלידה ואם יוכשרו מעשיו יזכה לרוח בשנת י"ג ויום א' וכשיוכשרו עוד מעשיו תבא אליו הנשמה בשנת כ' ואם לא יוכשרו מעשיו ישאר הנפש והרוח בלתי נשמה ולפעמים לא יזכה אלא לנפש לבדה ותשאר בלי רוח ונשמה ואחר כך נשארים הרוח והנשמה באתר מיוחד ידוע להק"ב ויזמן להן דוכנייהו לכל חד וחד וגומר: that is (The mystery of the joining together of souls, which is called *Gilgul*, consists in the following.) First, the *Nephesch* comes with the birth (of a person), and when his works are righteous, he becomes, upon reaching thirteen years and one day of age, a partaker of the *Ruach*, that is, of the spirit. When his works are then further righteous, the *Neschama* enters into him in the twentieth year. But if his works are not righteous, the *Nephesch* and the *Ruach* remain without the *Neschama*. Sometimes also (a person) is worthy only

of the *Nephesch*, which remains without the *Ruach* and the *Neschama*; and after this, the *Ruach* and the *Neschama* remain in a hidden place, yet one known to the holy and blessed GOD, and there a place is prepared for each one *etc.*

But to return to the conversation of the dead and their knowledge of worldly things, the aforementioned book *Avodath hakkodesch fol. 45. col. 3. 4.* writes further on this subject in the previously mentioned 28th chapter of the second part as follows: וגם אמרם נשמתו עולה ויורדת הוא כפשוטו והוא שהרוח ופוקדת את מקום הנפש ומעוררת אותה כל זמן שהגוף קיים כמו שכתבנו למעלה ומזה יודעים המתים ומספרים זה עם זה כמו שאמרו במדרש שכתבתי למעלה וכמו שמוכח בפרק מי שמתו. ומזה אמת בברכות פרק ראשון אין אומרים בפני המת אלא דברים של מת. ובפרק שואל אדם כל שאומרים לפני המת יודע עד שיסתם הגולל ולדעת האומר שם עד שיתעכל הבשר כל זמן שהבשר קיים הנפש שם עמו והרוח פוקדתה ולזה יש מציאות לספור המתים זה עם זה ואין זה נמנע שהרי הנפש והרוח שם יחד ובהם נשלם הדבור כי הדבור תלוי ברוח. וכבר התבאר בזה החלק כי הדבור החצוני הרוח סבתו ואף אם יש הרבה שאינם זוכים אל הנשמה שתאצל עליהם מלמעלה מכל מקום אין הדבור נעדר מהם אחר שיש בהם נפש ורוח שהם סבת החיות והדבור. ומזה פירש רש"י ז"ל בפרק שואל תפשו עליו תאכל כל זמן שיש לו בשר יש לו לנפש צד חיות להבין. *that is, that they (namely our Rabbis) also say that his (understand: the deceased's) Neschama travels up and down, this is to be understood according to the letter (and literally), in that the Ruach visits the place of the Nephesch and rouses it for as long as the body is present (and has not decayed in the grave), as we have written above. From this the dead have knowledge and speak with one another, as is reported in the Medrasch that I have written above, and as is demonstrated in the chapter Mi schemethó (that is, in the third chapter of the Talmudic tractate Berachóth fol. 18. col. 2. and fol. 19. col. 1.). Therefore it is said in the first chapter of the (aforementioned) tractate Berachóth: One speaks before a dead person nothing other than matters pertaining to the dead. And in the chapter Schóel ádam (which is the 23rd chapter of the Talmudic tractate Schabbáth, it is read at fol. 152. col. 2.): The dead person knows everything that is spoken before him for as long as the coffin is closed with its lid. But according to the opinion of the one who says there (namely in the aforementioned fol. 152. col. 2. of the tractate Schabbath) until the flesh decays, so long as the flesh is still present, the Nephesch (or soul) is with it, and the Ruach (or spirit) visits it, and for this reason it comes about that the dead speak with one another. But this is no impossible thing, for behold, the Nephesch (or soul) and the Rúach (or spirit) are there together, through which speech is accomplished, since speech depends upon (and proceeds from) the Rúach (or spirit). It has also already been explained in this part that the Rúach (or spirit) is the cause of outward speech. And although there are many who are not worthy that the Neschama should descend upon them from above, they are nonetheless not lacking in speech, since the Néphesch (or soul) and the Rúach (or spirit) are within them, both of which are the cause of life and of speech. Therefore Rabbi Salomon Jarchi, in the chapter Schóol (which, as previously stated, is the 23rd chapter of the tractate Schabbáth, fol. 152. col. 2.), explained the words of Job 14:22, "And his soul must mourn over him," as follows: So long as he (namely the buried person) has flesh, so long does the Néphesch (or soul) have a manner of life by which to understand; and he thereby teaches that life is made complete through the Rúach (or spirit), and that when that Rúach or spirit visits the Néphesch or soul in the place where the body is, life is then complete and speech is possible.*

Furthermore, on this matter, shortly after the preceding passage in the cited place of the book *Avodath hakkodesch*, the following is taught: המתים שהרוח פוקדת את הנפש כל י"ב חדש הספור בהם איפשר

ויש לו מציאות וזה ענין אשת בעלת אוב וגם שמואל ע"ה שהעלתה אותו תוך י"ב חדש כמוזכר בפרק שואל אדם שרוחו היתה פוקדת את נפשו ובזה היה איפשר לה להעלותו ודבר עם שאול והגיד לו את אשר יקרה לו והענין כולו כמשמעו אין בו משל וחידיה חס ושלום: ומצאתי לאחד מהחכמים בזה הלשון ושמעתי שבהראות המת כבעלת אוב או בענין אחר אם היה אדם בודק בקברו באותה שעה לא היה מוצא דבר עד אשר חזר ופשט מלבושיו. וכן מצאתי בלקוטי החסיד הרב ר' יהודה ז"ל. וראיתי להאריך בזה להועיל ולהודיע כי אין בכל דברי רבותינו ז"ל בזה שום משל וחידיה ושהספד אל המתים זה עם זה יש לו מציאות תוך י"ב חדש הואיל והגוף קיים. ולאחר י"ב חדש הוא גם כן איפשר ויש לו מציאות וכמו שמצינו בר' that is: that the dead, whose *Rúach* or spirit visits the *Néphesch* or soul for twelve months (beside the body in the grave), speak with one another is a possible thing, and it can occur. And this is the work of the sorceress with Samuel, upon whom be peace, whom she brought up (out of the grave) within the twelve months, as is mentioned in the (aforementioned) chapter *Schöel ádam* (fol. 152, col. 2 of the tractate *Schabbáth*): for his spirit had visited his soul, and through this it was possible for her to cause him to come up, so that he spoke with Saul and showed him what would befall him. This entire matter is also to be taken (and understood) according to the literal sense, and there is no figurative speech or riddle (and hidden meaning) in it: far be it from us to think so. I have also found one of the sages speaking in this manner, and have heard that when a dead person allows himself to be seen through a sorceress or in some other way, and one examines his grave at that same time, nothing is found in it until he (namely, the deceased) returns and has put his garments back on. And thus I have also found it in the collected writings of the pious *Rabbi Jehuda*, of blessed memory. I wished, however, to be thorough in this matter, so as to provide benefit and to make known that in all the words of our Rabbis, of blessed memory, which treat of this matter, there is no figurative speech or riddle, but rather that the conversation of the dead (which they hold with one another) during the twelve months, while the body is still present, can take place. After the twelve months, however, it is likewise possible, and can occur, as we find concerning *Rabbi Achai bar Jaaschia* in the (aforementioned) chapter *Schöel* (of the tractate *Schabbáth*, fol. 152, col. 2), that after his death he spoke with *Rabbi Nachman*: and in the manner which we have explained in chapter 25. These are the words of the book *Avodáth hakkódesh*.

In the *Jalkut chadash*, fol. 14, col. 3, numero 68, one also finds an absurd fable about Adam and Eve, how they rose from their graves and refused to allow Abraham to bury his wife Sarah with them. The words read as follows: כשבא אברהם לקבור את שרה במערת המכפלה עמדו אדם וחוה ולא רצו להיות שם במערה ואמרו ומה אנו תמיד מתביישים לפני הק"ב מפני החטא שעשינו ואתם באתם להוסיף עלינו ביוש שנתבייש מפני מעשיכם הטובים אמר אברהם הרי אני מקבל עלי להתפלל לפני הק"ב שלא תתביישו עוד. מיד נכנס אדם במקומו ועם כל זה לא נתרצתה חוה ליכנס עד שהכניסה אברהם בידו אצל אדם מיד. ואחרי כן קבר אברהם את שרה ר"ל אחרי אשר קבל עליו לפייס את הק"ב בשבילם ונכנס אדם במקומו ואחר כך קבר את שרה לשרה לא נאמר אלא את שרה לרבות את חוה שהכניסה אברהם אל אדם וזהו אלה תולדות השמים והארץ בהבראם ואמרו ר"ל באברהם ור"ל תולדות השמים, that is: When Abraham came to bury Sarah in the double cave (which is mentioned in Gen 23:17 &c.), Adam and Eve arose (from their grave) and refused to permit it to take place there in the cave, and said (to him): Why must we continually be ashamed before the holy blessed God on account of the sin which we committed, and now you have come to make us even more ashamed, so that we must be ashamed on account of your good works. Then Abraham answered: Behold, I take it upon myself (and bind myself) to petition the holy blessed God that you need no longer be ashamed. Thereupon Adam immediately returned

to his place; but Eve was not willing, for all that, to go back in (into her grave), until Abraham had brought her in with his own hands to Adam straightaway. After that, Abraham buried Sarah. That is: after Abraham had taken it upon himself to appease the holy blessed God on their behalf, Adam returned to his place, and thereafter (Abraham buried Sarah) את שרה *éth Sara*, that is, with Sarah (as it is here incorrectly understood). It does not say לשרה *Le-Sara*, that is, “Sarah,” but rather *éth Sara*, that is, “with Sarah,” so as to include Eve (for the little word *éth* is not only a *nota Accusativi*, but also means “with,” so that the sense is that Abraham buried Eve together with Sarah), since Abraham had brought her in to Adam. And this is what the words (Gen 2:4) signify: “These are the generations of the heavens and the earth,” בהבראם *behibbareām*, that is, “when they were created”; and our Rabbis, of blessed memory, say (that the word *behibbareām*, through a transposition of its letters, means as much as) באברהם *be-Abraham*, that is, “through Abraham,” and that by this it is indicated that Adam and Eve, who are generations of the heavens and the earth and not of human beings, were ashamed solely on account of the righteousness of Abraham, who brought them rest, so that they need no longer be ashamed in the life to come. But are these not once again strange perversions of Holy Scripture? Concerning the conversation of the dead, still more may be read in the *Sepher Chasidim*, numero 196 and 452, as well as in the 113th chapter of the *Maase-Buch*; and concerning the knowledge thereof, the entire twenty-second chapter of the second part of the book *Nischmāth chajim*, fol. 80 and 81, may be consulted.

All secrets are also to be revealed to the pious dead, which is why no one who is not their equal should be buried alongside them. Concerning this, the aforementioned book *Nischmāth chajim fol. 83, col. 2*, in the 26th chapter of the second part, states as follows: כשהצדיקים נחים על משכבתם מגלין להם : רז עליונים ותחתונים ואם נקבר אחד אצלם שאין שוה להם למעלתם ימעטו העליונים מלהגיד ולגלות להם סודות אשר בהם : *that is*, when the righteous rest in their bedchambers (that is, their graves), the upper and lower secrets are revealed to them. But when someone is buried alongside them who is not their equal in rank, the upper ones (those who dwell in heaven) no longer proclaim and disclose the secrets to them as frequently as they otherwise are accustomed to do, secrets from which they derive such delight as if they were eating the best things in the world. Something similar is also to be found in the smaller *Jalkut Rubēni*, numero 4, under the title *Zūra*. As for the reading of books by the dead, this was treated above in the first chapter.

In the *Sepher chasidim* a leaf is printed whose title reads *Zavvaóth Rabbi Jehúda hæchásid*, that is, the testament of the pious Rabbi *Jehuda*, in which, under numero 1, the following is also written: אין לקבור שני מתים זה אצל זה שהיו שונאים בחייהם זה את זה כי אין להם מנוחה יחד : *that is*, one must not bury two deceased persons next to one another who hated each other during their lifetimes, for they have no rest together. Furthermore, in the same work under numero 5, one reads: כשקוברים אשה שהיתה אוכלת ילדים בחייה אם רואים פיה פתוח בידוע שתעשה כן אף לאחר מותה שנה אחת ויש למלא פיה עפר ולא תזיק עוד : *that is*, when one buries a woman who during her lifetime devoured children, and one sees her mouth open, it is certain that she will do the same for a full year after her death; one must, however, fill her mouth with earth, and then she will do no more harm. Further, in the same work under numero 11, one reads: אם יש קברות בעיר לא יעבירו המת לעיר אחרת לקבור כי המתים משכנים שם מעמם כי הוא בזיון להם : *that is*, when there are graves in a city, one shall not bury a deceased person in another city. One shall not convey him to another city to bury him there, for the dead who lie there will be angered by it, because it is contemptible to them. As for the resurrection of the dead, this will be treated in

detail in the 26th chapter of the second part. But let this suffice on this subject, and with this I will close the first part.

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Stada, the name by which *Mary* the mother of *Christ* is blasphemously called, and why. 133. In the Talmud it is *disputed* whether this is a male or female name. 133.

City of Iron, which Abraham is said to have built. 391. No Jew is supposed to pass through a city in which idolatry is practiced, much less to dwell in one; yet Jews of the present day cannot observe this rule. 509.

Can anyone put forward as proof, something over which every person of sound reason must rightly laugh? For this reason Rabbi *Aben Ezra* also rightly rejects it in his commentary on Dan 11:31, when he writes thus: כל החושבים המלות או האותיות בחשבון גימטריא הכל הבל ורעות רוח: that is, All those who calculate words or letters by means of Gematria according to numerical values do a vain and mind-tormenting thing.

If the Jews want to believe that this manner of proving something is valid, then it is easy to demonstrate to them by the same means that Jesus Christ is the true promised Messiah, and not a stranger, but the eternal GOD. For in the book *Zerór hammór* it is written thus at fol. 37. col. 2. in the *Parascha Vajéze*: משיח עולה כמנין ש"נה ובו כלול ש"ילה שהוא עולה ה"שם: that is, the word *Maschiach* (that is, Messiah) amounts in number to 358, and contained within it is the word *Schiloh* (which is mentioned in Gen 49:10, whereby the Messiah is understood), which yields the same numerical value as *Haschéme* (which among the Rabbis also signifies GOD, namely 345). In the same manner it could also be maintained that by the aforementioned word *Schiloh* in Gen 49:10, Jesus is to be understood, since the words *עד כי יבא שילה* *ad ki javo Schiloh*, that is, "until the Schiloh or the Hero comes," amount to exactly the same numerical value as *ישוע בן דוד* *Jeschúa ben David*, that is, Jesus the Son of David, namely 462. And that the words in Isa 9:6, פלא יועץ אל גבור, *Pele, joëz, El gibbor*, that is, Wonderful, Counselor, mighty GOD, signify Jesus Christ, since they have the same numerical value as the words *ישוע בן אלהים* *Jeschúa ben Elohim*, that is, Jesus the Son of GOD, which consists of 529. Likewise, that the words in Ps 72:17, ינון שמו *Jinnon Schemó*, that is, "His name shall be propagated from child to child," point to Christ, since their numerical value, namely 462, agrees with the numerical value of the aforementioned words *ישוע בן דוד* *Jeschúa ben David*, that is, Jesus the Son of David; and still more examples of this kind could be set forth here against the Jews. But just as little as they accept these as binding and irrefutable, exactly so little are their proofs, which they bring forward in this manner against the Christian religion, to be regarded.

Fifth, they call Christ *Taüth* (or *Tóüs*), that is, an idol. This word derives from *taah*, which in the Hebrew language means to err, and additionally in the Chaldean language means to commit fornication and to forget; and an idol, or false God, is therefore called *Taüth* (or *Tóüs*) because the one who serves it errs, commits spiritual fornication, and forgets the true God. Since they now call Christ, notwithstanding that He is the Lord from heaven, as 1 Cor 15:47

Cities, how many King *Og* built, and how tall the smallest of them was. 389.

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Stone, which is called *even schatja*, what kind of stone it is: see *Even schatja*. Christ is said to have erected a baked stone and thereby committed idolatry. 153. 186. What kind of great stone King *Og* placed upon his head. 390. How Simeon intended to kill the Egyptians with a great stone. 391.

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Sixth, they call him יראה *Jirah* (or *Jiroh*), which word properly means a fear, and in a divine sense, but signifies an idol, which is honored and feared in an improper manner. And thus it is used in the *Jalkut Schimoni* on the Psalms, fol. 127, col. 3, numero 879, where one reads: אומות העולם עושים: that is, the peoples of the world make their *Jirah*, that is, their idol, out of gold and silver. It also stands in Rabbi Moses bar Maimon's *Sepher Mizvôth* (or *Mizvos*), fol. 82, col. 4, as follows: לא תשביעו הגוי ביראתו והוא אמרו יתעלה ושם אלהים אחרים לא תזכירו: that is, you shall not cause a Gentile to swear by his *jirah*, or his idol, and that is what the praised God says (Exod 23:13): you shall not mention the names of other gods. In like manner, the word *Jirah* is used in the aforementioned Rabbi Moses bar Maimon's book *Jad chasaka* (or *chasôko*), in the first part, in the tractate on idolatry, cap. 5, numero 10, and in the *Talmud*, in the tractate *Sanhedrin*, fol. 63, col. 2. The blinded Jews, however, call Christ by this name because we, in their erroneous opinion, honor Him in an idolatrous manner and fear Him as a God. For this reason, Rabbi Bechai writes in his book *Cad hakkémach*, fol. 34, col. 2-3, and in his commentary on the Five Books of Moses, fol. 195, col. 1, in the Parashah *Vaethechannán*, on the words of Deut 6:4, "Hear, O Israel, the LORD our God is one God," as follows: אלו אמר שמע ישראל יי' אחד היה פתחון פה לאומות העולם לומר שעל יראתם אומר: "Hear, O Israel, the LORD is one," and כו' דכתיב כן שחזה למטה, that is, if he (namely Moses) had said, "Hear, O Israel, the LORD is one," then the peoples of the world (the Christians) would have had cause to say that he was speaking of their *jirah*, etc., as it is written: so bowed down below. And goodness shall be sin. 616, 617. Jews are not permitted to show mercy toward them. 618. How the Jews revile them in their graves. 630. The

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FINIS.

תם ונשלם. יהי תהלה ושבח לאל בשמים לעולם אמן ואמן

Errata Partis Primæ.

Page 3, line 20: *pro* אלף *lege* אלף. p. 9, lin. 3: *pro* Dan 17:4 *lege* Dan 4:14. p. 13, l. 9: *pro* סבר *lege* סבר. p. 17, l. 13: *pro* בכיחי *lege* בביתי. p. 33, l. 8: *pro* והרכה *lege* והברכה. p. 60, l. 6: *pro* מלתטאט *lege* מלתטאט. p. 95, l. 3: *pro* מאחרי *lege* שאחרי. p. 156, l. 7: *pro* הזכיר *lege* יהכיר. p. 171, l. 11: *pro* ויד שוים *lege* ויד שוים. p. 186, l. 1: *pro* ועל *lege* וכל. p. 187, l. 5: *pro* הנוצרי *lege* הנרצרי. p. 195, l. 25: before *stehet* read *stehet*. p. 198, l. 5: *pro* כי *lege* בן. p. 228, l. 27: *pro* ולכסוך *lege* ולפסוף. p. 241, l. 10: *pro* ויכו *lege* ויכו. *ibid.* l. 15: *pro* חר"א *lege* חר"א. p. 251, l. 17: *pro* יצא *lege* יצא. p. 251, l. 34: *pro* ססכים *lege* ססכים. p. 253, l. 20: *pro* ארוסטו *lege* ארוסטי. p. 272, l. 15: *pro* Deut. *lege* Dan. p. 277, l. 11: *pro* עץ ומץ *lege* עץ ומץ. p. 282, l. 3: *pro* בי *lege* קן. p. 301, l. 13: "tongues" read instead of "witnesses." p. 318, l. 33: *pro* דברים *lege* דברים. p. 322, l. 23: *pro* עכשילן *lege* תבשילן. p. 323, l. 26: *pro* או *lege* בו. p. 368, l. 9: *pro* סן *lege* ופ. p. 393, l. 30: *pro* נכנס *lege* נכנס. p. 397, l. 34: *pro* תרגול *lege* תרגול. p. 402, l. ult.: *pro* משהד *lege* סחד. lin. 33: *pro* הרבה *lege* דבה. *ibid.*: *pro* וברי *lege* ובר. p. 441, l. 24: *pro* כועם *lege* כועם. lin. 17: *pro* בעם *lege* בעם. p. 483, l. 16: *pro* siste *lege* siste. p. 496, l. 32: *pro* שנה *lege* שנה. p. 497, l. pen.: *pro* הכחבת *lege* הכחבת. p. 498, l. 22: *pro* אלף *lege* אלף. p. 503, l. 34: *pro* דיבור *lege* רבוד. p. 541, l. 12: *pro* ויגנם *lege* ויכנס. p. 543, l. 28: *pro* umea *lege* umes. p. 553, l. 25: *pro* הכוס *lege* הכוס. p. 559, l. 27: *pro* בני *lege* בני. p. 561, l. 31: *pro* להחיר *lege* להחיר. p. 570, l. 17: *pro* המיותסם *lege* המיותסם. p. 573, l. 18: *pro* הגלה *lege* הגלה. p. 576, l. 39: *pro* כ. ו. *lege* col. 4. p. 577, l. 4: *pro* תגרא *lege* תגרא. p. 584, l. 37: *pro* טבור *lege* טבור. p. 589, l. 18: *pro* בא *lege* לא. p. 591, l. 27: *pro* 139 *lege* 137. p. 598, l. 2: *pro* am *lege* am. *ibid.* l. 20:

pro השכלית *lege* תשכלית *ibid.* l. 23: *pro* חרון *lege* חרון p. 605, l. 29: *pro* מיוחד *lege* מיוחד *ibid.* l. 34: *pro* נה *lege* כה p. 609, l. 18: *pro* רמהו *lege* רמהו p. 610, l. *antep.*: *pro* ה *lege* מ p. 626, l. 24: before “are” read “are in Sched!” p. 631, l. 17: *pro* בדעתו *lege* בדחו p. 719, l. 19: for *Schlangenbalg* read *Theriack*. p. 673, l. 13: *pro* במדש *lege* במדרש p. 685, l. 2: *pro* מדה *lege* מדה *ibid.*: *pro* עבי *lege* עפי *ibid. lin. antepenult.*: *pro* אליהו *lege* לאותו p. 687, l. 21: *pro* החותם *lege* החותר p. 864, l. 21: after “(or Menoras)” insert *hammaor*. p. 700, l. 17: *pro* כאן *lege* ואן p. 701, l. 8: *pro* ידוע *lege* ידוע p. 749, l. 22: *pro* בסופה *lege* בסופה p. 763, l. 8: before “in the chapter” read “in the 2nd chapter.” p. 777, l. 12: *pro* במצרים *lege* במצרים p. 782, l. 3: *pro* מ”מ *lege* ע”כ p. 821, between *lin.* 7 and 8 insert: R. Bechai’s commentary on these books of Moses, *fol.* 139, *col.* 1, in: p. 826, l. 1: before “was the form” read “was like the form.” p. 837, l. 17: after האקטני insert הוא p. 838, l. 19: *pro* כתבת *lege* כתבת p. 840, l. 27: before “slaughtered” read “slaughtered according to ritual.” p. 868, l. 12: before “the same” read “of the same.” p. 873, l. 38: *pro* המץ *lege* המצה p. 881, l. 6: *pro* לו *lege* אלו.