EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

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Video Listing

You will need the free Quicktime player or browser plugin to view these videos.

**Ann Blair**
Welcome Address and Opening Remarks
Harvard University, USA
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**Avriel Bar-Levav**
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The Hebrew University of Jerusalem, Israel
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King's College London, UK
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Divine Warnings against the Vain Idolatry of the Gentiles
Israel Avenged

Ruth von Bernuth

University of North Carolina at Chapel Hill, US
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Wonderful, adventuresome and highly comical stories and deeds of the world-famous people of Schildburg in Mesopotamia beyond Utopia
Wonderful, strange, entertaining and amusing stories and deeds of the world-famous people of Schildburg
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Technology, Preservation, and Freedom of Expression
Isaac de Lattes as Printer in Sixteenth-Century Italy

Bernard Cooperman, University of Maryland, USA

ABSTRACT: The presentation discusses broader questions of the relationship between technology and freedom of expression in sixteenth-century Italy. It takes into account the Counter-Reformation context and its impact on Jewish printing and culture.

This presentation is for the following text(s):
- A ruling against rabbis who have sought to delay the printing of the Zohar
- Responsa of Rabbenu Nissim of Gerona
- The "imprimatur" by Isaac de Lattes

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I saw the responsa of the great sage, Rabbenu Nissim, so satisfying to the soul of the inquirer and so enlightening to the simpleton, waving from the dust where they had been thrown. [Now] they are lifted up to the highest heavens through this print technology. At this the spirit of the Lord, my banner, moves me to raise my voice powerfully and to tell the people how great are the accomplishments of Nissim who dwells on high, elevated by his broad knowledge. I cannot accomplish it; my tongue grows weary at extolling it. Silence is fitting praise. The walls of his study house demonstrate his insights, and the force of his strength and his other strong deeds bear witness and relate his goodness and beauty. Still I thought that I would sing a friendly song to arouse the hearts of those who come to buy, thus to credit the printers who were generously moved to publish secret wisdom. Those who inscribe with a pen of steel and lead laid out lodes of gold to correct and straighten the crooked. May their strength be directed for they have enlarged and strengthened the Torah. May God grant them the privilege (as they have privileged the community) to produce unlimited numbers of books.
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Responsa of Rabbenu Nissim of Gerona

Prepared by Bernard Cooperman, University of Maryland, USA

Publisher: Rome

1 Isaiah 59: 19, and cf. Exod. 17:15. The entire sentence provides an elaborate play on the name of the volume’s author, Nissim of Gherona.

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A ruling against rabbis who have sought to delay the printing of the Zohar
Isaac de Lattes, 1558

Translated by Bernard Cooperman, University of Maryland, USA


A Ruling against Rabbis who have Sought to Delay the Printing of the Zohar on the Grounds of the Government Edicts [ordering] Burning of the Talmud

"Whoever is for the Lord, come here! And all the Levites rallied to him,"1 as well as all the sons [i.e. adherents] of Simeon, sons of the divine Rabbi Simeon ben Yohai. For I am moved by zeal against those who pretend to be pious, who dress themselves in alien [gentile] dress to prevent [the people from receiving its needed] nourishment,2 sealing and obstructing the mouths of those who seek the Lord, saying that it is bitterly evil to print the Book of the Zohar and [other] kabbalistic works. Their only motive is hatred and envy.3

Let us be as little children. Let us go to school and recite our lessons: "Envy among intellectuals increases wisdom."4 But I have seen the opposite. Their hatred and competition is extinguishing [the fire of] wisdom. If [the rabbis] of blessed memory were correct in saying "Multiplying books increases wisdom," it must also without doubt be true that limiting [the number of books] will cause knowledge to decrease. What is even a greater shame and disgrace, those who rise up against the Lord and His Torah previously agreed that [the printing] was permissible, but now they reverse themselves —claiming to be pious but [in fact] hypocritical, blind, ignorant, foolish, and without any comprehensive understanding [hashkafa] of the words of the Sages of blessed memory. They have not mastered the craft of the sainted forefathers, for these blind Jews
[ha-ivrim ha-ivrim], foolish and with weak ideas, say that since we live in the time of the government's decree of burning the Talmud they had found a valley and erected a fence in it.\textsuperscript{5}

Woe to the ears that hear this. Ahab served the Baal only a little but these serve him a lot. [The Sages] have ruled concerning improvements: "Be careful not to add too much." How much more does this apply concerning problems. In order to to ruin 'the moist as well as the dry'\textsuperscript{6} they are making the punishment worse, forbidding that which has not been forbidden, about matters which the hand of the wisely governing rulers have never concerned themselves. For [the government] never had anything but good in mind [in burning the Talmud], wishing to remove what they considered thorns and irritants that lead to quarrels between the Aramean and the Israelite. Now these rabbis come to uproot everything; they are annihilators and destroyers of the world.

If they had lived during the time of Rabbi Akiva, would they have done as he did to hand themselves and their lives over for the sanctification of God against the edict? As in the following:

Our Rabbis taught: Once the wicked government issued a decree forbidding the Jews to occupy themselves with the Torah. Pappus b. Judah came and found R. Akiba publicly bringing gatherings together and occupying himself with the Torah. He said to him: Akiba, are you not afraid of this nation? He replied: I will explain it to you with a parable. A fox was once walking on the path on the bank of a river, and he saw fishes darting from one place to another. He said to them: From what are you running? They replied: From the nets cast for us by men. He said to them: Would you like to come up on to the dry land so that you and I can live together in the way that my ancestors lived with your ancestors? They replied: Art thou the one that they call the cleverest of animals? You are nothing but foolish. If we are afraid in the place in which we live, how much more in the element in which we would die! So it is with us. If we are afraid while we occupy ourselves with the Torah of which it is written, 'For that is thy life and the length of thy days,'\textsuperscript{7} how much more so when we cease [studying] the words of the Torah.\textsuperscript{8}

Note that R. Akiba did not restrict and set up an edict not to study Torah. Rather he fulfilled that which is obligatory for all Israel to do, for in a time of religious persecution one must [allow oneself] to be killed rather than transgress even over [an apparently trivial matter just as the customary Jewish manner of tying] a shoe lace as is written in the chapter Ben Sorer U-Moreh [of tractate Sanhedrin]. And this is [fol. 73a] what every Jewish man should and must do, to be willing to die over anything during a time of religious persecution [shmad], and not to restrict access to the Torah, God forbid.

Note what R. Judah ben Baba did, as is written in tractate Sanhedrin, chapter 1. This is the language of the Gemara if I have not forgotten what I learned as a child.
'May this man indeed be remembered for blessing—his name is R. Judah b. Baba; were it not for him, the laws of *kenasot* [fines] would have been forgotten in Israel.' Forgotten? Then they could have been learned! But [folio 14a] these laws might have lapsed [since without properly ordained judges they could not have been applied]. For once the government decreed as an act of religious persecution (*shmad*) that whoever ordained should be put to death...the city in which the ordination took place demolished, and the boundaries within which it had been performed, uprooted. What did R. Judah b. Baba do? He went and sat between two great mountains, ... and between two Sabbath boundaries, [that is] between [the cities of] Usha and Shefaram and there ordained five elders: namely, R. Meir, R. Judah, R. Simeon, R. Yossi, and R. Eliezer b. Simeon.... As soon as their enemies discovered them, they came to kill them. [R.Judah ben Baba] urged [his pupils]: 'My children, flee.' They said to him, 'What will become of you, Rabbi?' He told them: 'I lie before them like a stone which none [is concerned to] overturn.' It was said that they [i.e., the enemies] did not stir from the spot until they had driven three hundred iron spear-heads into his body, making it like a sieve.

This is the sort of limit [*gader*] which they imposed out of religious conviction [*li-shema*'] at a time of religious persecution which, in order to defeat, [Rabbi Judah ben Baba] gave himself up to death. That is why he is remembered for a blessing.

These [opponents of publishing the Zohar, on the other hand], whose intent is to make the religious persecution even worse should be remembered for a curse as is written: "The people curse those who hold back grain [at a time of famine], but a blessing is on the head of those who sell it." Moreover, may the curse of God fall upon these evil ones: may they who stretch out the fishermen's nets be trapped in them themselves, and be repaid by the work of their own hands. "May [the curse] fall upon the heads of the evil ones."

They go beyond R. Yossi ben Kisma who neither wished, nor ever considered, issuing an edict against R. Haninah ben Tradion or R. Akiva when the latter were violating the government's persecutory anti-religious edict [*gezerat ha-malkhut bi-shemad*] and endangered their lives, even though there is a well known principle that "that which is physically dangerous should be treated more stringently than matters which are forbidden [merely] on religious grounds." Rather, he allowed R. Hanina ben Tradion to do [what he wished] because there was no halakhic basis on which to stop someone who wishes to martyr himself. Instead, [R. Yossi] spoke to [R. Hanina] as a form of friendly advice. And R. Akiva (who was present when R. Yossi ben Kisma lectured R. Hanina) did not take this advice. [Note that] R. Yossi did not say [to R. Hanina]: "This is the law according to the Torah." Rather he told him: "I am telling you something reasonable." But these rabbis take it upon themselves to issue an edict and to excommunicate over something which was not demanded by the government. Quite to the contrary, the government allowed [printing] the Zohar and [other] kabbalistic works. Here is the text
Our Rabbis taught: When R. Yossi ben Kisma was ill, R. Hanina ben Teradion went to visit him. He said to him: 'My brother, don't you know that it is Heaven that has ordained this [Roman] nation to reign? For though it destroyed His House, burnt His Temple, slew His pious ones, and caused His best ones to perish, it still continues! And yet, I have heard about you that you sit and occupy yourself with the Torah, and gather public assemblies, and keep a scroll of the Law in your bosom!' He [Hanina ben Tradion] replied, 'Heaven will show mercy.' [To which R. Yossi replied: 'I am telling you something rational, and [all] you [can] say is "Heaven will show mercy"? It would surprise me if they don't burn both you and the scroll of the Law with fire.' 'Rabbi,' said R. Akiva, 'How do I stand with regard to the world to come?' .... Just a few days later R. Yossi ben Kisma died and all the great men of the city gave a great eulogy over him. On their return, they found R. Hanina ben Teradion sitting and occupying himself with the Torah, publicly gathering assemblies, and keeping a scroll of the Law in his bosom.

Note how they reacted to the words of R. Yossi ben Kisma, [even though] he was obviously close to the government as we can see from the eulogy [the gentiles offered] for him and this is why he said what he did. But R. Hanina ben Tradion and R. Akiva did the opposite of what he suggested, because they wanted to fulfill the interpretation of the verse '[You shall love the Lord your God with all your heart and all your soul] as meaning 'even if it is at the cost of your life.' And even so, R. Yossi—who was a Sage—did not wish to issue an edict against them or excommunicate them, for their is neither a law [on which to base that] nor a judge [who has the power] to do that. But these "lay judges" (for we are all lay judges [as opposed to judges with the official authority derived from ancient ordination]) are so brazen as to illegally excommunicate. Woe unto them. The [decree of excommunication] applies rather to them.

Some of them have even done worse and stated that studying the Zohar leads to heresy and that therefore [the book] should be hidden away [ta'un genizah] or burned, a process of eliminating the holy. "Hush! So that no one may utter the name of the Lord." Woe! What has happened to us! Now I shall respond: "Whoever shall seek to avenge the shaming of Rabbi Simeon bar Yohai should also seek to avenge the shame of the printers [of this book] from those who insult angels of the Lord. How can they say [such things] about R. Simeon bar Yohai, all of whose words are holy of holies? And so what if a fool or too-hasty [reader] errs in them? Think rather about what the Torah said: "And you shall walk in His ways." [In a case where] people wouldn't [dare to] say a certain thing as when the Creator, may He be exalted, says "Let us make man" and at this point they were told "Learn from your creator." Thus [our Sages] of blessed memory said in the Midrash: "R. Samuel bar Nahman says in the name of R. Jonathan. When Moses was writing the Torah, he would write out each event, day by day. When he came to the verse, "And the Lord said, 'Let us make man in our image,'" he said to [God], "Master of the universe. Why are you giving an opening to heretics, I wonder."
replied to him: "Just write. Whoever wants to make a mistake will do so."

Based on this midrash, Maimonides (of blessed memory) wrote in the introduction to The Guide to the Perplexed, and I quote:

God knows that I did not deviate and was very worried to compose the things that I wanted to compose in this tract because they are hidden matter. No member of our nation has composed a book about them, other than this one, during this period of exile. How then can I initiate now and compose a book about them? But I relied on two principles. First is what [the Sages] said concerning a like matter: "It is time to act on behalf of the Lord. They have repealed your Torah." And second, their saying: "Let all your deeds be for the sake of heaven." And I relied on these two principles [fol. 73a] in composing some of my chapters in this tract. In the end, I am the sort of man who, when matters trouble him and the way seems narrow and he cannot find a ploy to teach that truth which is determinable by logical proof except by a method which is appropriate to one excellent individual yet inappropriate to ten thousand fools, I choose to say it for itself, and I am not sensitive to the mockery of the many. I choose to save the one excellent individual from [the mire] into which he has sunk, and I shall cast light upon his confusion until he is perfected and healed.

Note that this scholar, the brilliant [Maimonides] of blessed memory, understood from the knowledge he had of his creator that He created the entire world in order to produce a single righteous man, and he did not worry about how many evil and animals there would be in it, as the Rabbis of blessed memory said: "This is all of man. All of the world was created for nothing but to accompany man."

And now, [let us move on] to our issue. R. Simeon bar Yohai of blessed memory, when he wrote his book, did not worry about those who might err [in studying] his words. He did what was proper to do, and the fools who made mistakes would have to pay the price in the future.

They [the opponents of publishing the Zohar] have argued that holy names [of God] are thrown into the trash in the process of printing. That craft "casts the truth on the ground and tramples it underfoot." To this I reply: "Are there any names holier than those written in the Torah? So why didn't our predecessors, the great scholars of all time, worry about this when they saw the craft of printing? It is obvious, therefore, that these [printed words] are not considered holy. That it why it was the custom not to treat them as holy, for they are "written" by gentiles with no intent nor for the purpose of being holy. They are not produced in sacred purity. It is [in fact] better to use these [printed] books than to used the manuscripts written by the hand of a Jewish man which have greater holiness and yet it is impossible to properly guard their sacredness.

To sum up, I see nothing but meanness and great stupidity in this [objection to printing
the Zohar]. The printers are blessed of the Lord and need not fear the empty curse; these [opponents] curse, but God blesses [the publishers]. The [opponents] shall don shame, but the servants of the Lord shall rejoice. And you, heroes of Israel, skilled in the war of the Torah, grab up your shield and rise to help the Lord as heroes, each man with his sword on his hip and the sword of the Torah from the fear at night, the fear of hell less we walk in darkness without light in the dim, without, God forbid, great illumination [Zohar]. In the illumination they will shine like the light of the heavens and those who bring benefit to the many shall be as the stars for all time.


The youthful Isaac son of my master, Rabbi Immanuel, may his memory be for the life of the world to come, de Lattes.

Endnotes

1 Exod. 32:26. Moses' call to those loyal to God to attack those who have worshiped the golden calf. Translations are based upon The Jewish Study Bible but I have felt free to depart from that text where it seemed appropriate.

2 Cf. Prov. 11:26, a verse he will quote again later about these people describing them as preventing the people from "eating wheat" -- i.e., from having access to kabbalistic teaching.

3 The biblical root קָנָה with its various significations of jealousy and religious zelousness (cf. Exodus 20:5, Elijah's statement in 1Kings, 19:10, etc.) is used interchangeably by our author as a literary-structuring device to describe his own high motives as well as (alongside אִיבָה , hatred) the base ones of his opponents. It would be interesting to know whether the notion of religious "fanaticism" associated in modern Hebrew with this term (cf. the story of Pinhas as well as the Zealots in 1st-century Jerusalem) was already associated with this word in de Lattes time. See also the next note concerning the phrase "קָנָה סופִּרים".

4 Bava Batra 21a. In its original context, the phrase refers to competitiveness among school teachers, but is here used to mean envy between writers and, by extension, intellectuals. I do not know when the phrase took on this meaning which is now quite standard. Cf. the treatment of קָנָה in the fifteenth-century anonymous work, Orhot Tsadikim, chapter 14.

5 Cf. Hulin 110a.

6 Deut. 29:18. A biblical expression meaning to destroy that which is still living as well as that which is already dead; i.e., to bring complete and unnecessary devastation.

7 Deut. 30:20.

8 Berakhot 61b. De Lattes' version of the text is close to, but not identical with, the
standard Babylonian Talmud, probably because he was quoting her from memory since the Talmud itself had been ordered burned in 1553 and it seems he did not have a copy available to him. My translation, while based on that of the *Soncino Talmud* (available online at http://www.come-and-hear.com/berakoth/berakoth_61.html#PARTb) is updated and follows de Lattes’ wording.

9 Once again, de Lattes omits the term הרשעה from the talmudic description of the Roman government. Again, is this self-censorship? According to חסרונות הש the two words הרשעה שמד were omitted from some editions.

10 I.e., the boundaries outside of the town marking the limits of how far one may go on the Sabbath.

11 In our text, Shamua’.

12 I.e., as something worthless: let them do their worst.

13 Prov. 11:26.

14 Jer. 23:19 and 30:23.

15 Our author will quote the talmudic story (*Avoda Zara* 18a) to which he is here referring, at length below.

16 Hulin 10a.

17 Rabbi Akiva does not appear in this tale as we have it in our talmud. As will be apparent below, de Lattes either had a different reading of this story or, more likely, he was conflating two stories, introducing Rabbi Akiva here because of his role in the story quoted above from Berakhot 61a as well as his eventual martyrdom.

18 In our talmud: Rome.

19 Cf. *Mo’ed Katan*, fol. 17a. The case concerns Resh Lakish who sought to excommunicate someone, but the intended victim responded: "On the contrary. The decree of excommunication applies to the other fellow [i.e., Resh Lakish]." On the halakhic discussion of such "reciprocal excommunications" (as in *Tur Shulkhan Arukh, Yoreh De’a* 334) in this period see *She’elot u-Teshuvot MaHaRIK ha-Yeshanot* (R. Joseph Colon, ed. S. M. Deutsch (Jerusalem: 1988), 169.

20 The phrase לבער הקדש evokes the opening statement of the "confession over tithing" (Deut. 26:13) and can be understood as a straightforward call to remove material even though it is holy just as the tithes must be given to their proper destinations and removed from the household. Note however that in rabbinic exegesis that passage is understood as acknowledging some sin or guilt on the part of the householder (see e.g. RaSHI and Obadiah Sforno *ad loc.*), and de Lattes may be citing it here with that in mind.

21 The verse in Amos 6:10 is difficult to interpret. Traditional Jewish commentaries differ, some seeing it as explaining the divine justice of horrifying devastation (because the victims did not call upon the name of the Lord) or as an order by survivors not to talk about the horrors aloud (lest the masses become agitated, for fear that they won't call on the Lord and won't see the justice in it). De Lattes seems to be using the phrase as a formulaic exclamation calling for silence in the face of something horrible.
22 Cf. Isaiah 32:4: "And the minds of the thoughtless shall attend and note...."
23 Deut. 28:9. The intention is that we must imitate God (or take our lead from God), as he will explain.
25 This sentence is difficult to follow to the point that one suspects it has become corrupted. De Lattes is quoting snippets ["והן אומרים לו למוד מבואר"] from Genesis Rabbah 8:8, the same midrash that he will partially write out below. Even though the exact logic of the sentence is difficult to follow, the thrust of de Lattes' point seems clear: man is required to imitate God, and since God had ordered that apparently heretical texts be included in the Torah without concern for their possible misinterpretation, so also man must publish texts without concern that these may be misinterpreted.
26 Genesis Rabbah 8:8.

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A ruling against rabbis who have sought to delay the printing of the Zohar

Isaac de Lattes, 1558

Prepared by Bernard Cooperman, University of Maryland, USA
והלכת כבן
ךכן מיהם
עתידי הקדמות
לפסוק המה
הוא האדם
בין
פנינו
ושועי
 mimetype:application/pdf
ראה הדפוס אלפפאמ שיאב בת ממיה הרפיח(א) להנה להנה בת ממיה פריחה, ג' גשים דע
ערל להשמ כפרדוولا ננני העשרת אחו וובר כל שょう שואי כל השאלה הספירה(ג) המלשמות המכחובות(ג)
בכ' גשות המדהים(ג) הכור(ג) כיメール הלשון והשם ושלא לשהר הקדושות והдумать כמו הכנף והם
נהוגוosci שלא לנהוג בהם קדושה כי הם נכתבי הש"ו מע"י גוי בלי כונה ושלא לשם קדושה ולא נעשה על
שם קדושה וטארת טהרות והם נשפוף בשם והם יחיו בלא קדושה ויותר טוב להישתrink
ביד איש יהודי שיש בהם קדושה יותר ואי אפשר להזהר בשמירת קדושתם כראוי.
סוף דבר איני רואה בזה כי אם רוע לבוסכלות הגדול והמדפיסי ברוכיземי
יהיו לה ולא יחושו לקללת חנם כי המה יקללו וה' יברכם הם ילבשו בשת ועבדי
ה' ישמחו ואтемו גבורי ישראל מלומדי מלחמת התווכי הזחקו מגן וקומם לעזרת ה
בגבורי מ' איש חרבו על ירכו חרב התווכי מפחד בלילות מפחדה של גהינם פן
נהלוך חשכים ואין נוגה באפלה ואין זוהר ח"ו והמשיכלו(ד) בזוהר ייזרו
כזוהר הקרקיע ומצדיקי הרבים ככוכבים לעולם ועד: פה פיזארו שת"ה ישרים את פניך"ז יתומ',

Endnotes

1 The jealousy [here: rivalry] of teachers increases wisdom. Bava Batra 21a
2 Shenut helt: 'ני השנת הרוא"ד הת"ו' ותנ"י ב' התו.
3 Sotah, Mishnah 3:4.
4 Brachot 61b. The word in the talmudic text is copied, but then crossed out, in the MS. It is interesting to consider whether this was an example of self-censorship by the author.
5 Our talmudic text: מפני מלכות.
6 Our talmudic text: מתכוברים.
7 Our talmudic text: בורריה.
8 Sanhedrin 74b.
9 Added in a different hand in the margin: 'ד"ב צ"ח'.
10 Our talmudic text: בשמש.
11 Prov. 11.26. "The people curse those who hold back grain, but a blessing is on the head of those who sell it." Traditionally understood as a blessing on those who teach the Torah. Cf. RaSHI ad loc.
13 they have spread out fishing nets to be themselves caught in them
14 Cf. Pesahim 28a. The phrase "he is repaid with the product of his own hands" is used to describe someone who has created the instrument of his own punishment. He curses the opponents of the publication of the Zohar hoping they will be punished by their own words.
15 Jer. 23:19 and 30:23.
16 The previous two words are written twice in the MS
17 Hulin 10a.
18 Avoda Zara 18a
19 Our text merely says, 'Cf. a very similar tale about R. Akiva in Berakhot 61b.'
20 What will become of me in the world to come?
21 Our text: כל גוזלי רומי.
22 Brakhot 61b.
23 Gittin, 88b. We are not officially sanctioned judges but only "lay" judges. Here de Lattes is arguing that his generation does not have the authority of the tannaitic generation of R. Yossi ben Kisma and hence certainly does not have the right to enact rulings more stringent than his.
24 Word is difficult to read on the microfilm. Friedländer reads: בים.
25 Cf. Deut. 26:13
26 Cf. Amos 6:10: והם כי לא להזכים בשם ה.
28 Following Friedländer. Microfilm is indecipherable.
29 Deut. 28:9.
31 Gen. Rabbah 8:8
32 Ps. 119:126, and cf. Berakhot, 63a.
33 Mishna, Avot, II:17.
35 Berakhot 6b interpreting the verse in Eccl. 12:13. The Talmudic passage indicates in successive phrases that the perfected individual is the entire purpose of creation, that the perfected individual is equal in worth to the entirety of creation, and finally that the purpose of the entirety of creation is simply to provide companionship or society (צווַת) for this individual.
36 sic

Archive: Heb. MS 24, Österreichische Nationalbibliothek, Vienna, fols. 72b-73b
The "imprimatur" by Isaac de Lattes
From the 1558 Mantua edition of the Zohar
1558
Translated by Bernard Cooperman, University of Maryland, USA

The earth made noise as did the heavens, and the doorposts are shaking at the voice crying out that it would be wrong to publish hidden and sealed materials and to break through the fence established by the ancients who hid them in their treasure rooms and the royal store house. Since ancient days [these writings] have not been revealed. Know that in their day the Tana'im (whose hearts were enormously broad and who [compared to us mortals] were as angels) sought to hide the secrets of the Torah.... How then can anyone be so bold as to print them and to spread books about in all corners? Note what Maimonides of blessed memory said [in his "Introduction" to the Guide to the Perplexed]—that someone who explains matters in a book is as if he had spoken about them before thousands of people. The ancients were seized with horror and closed the gate and locked the door, fearful to approach for the surface [of this knowledge] gives off rays. Perhaps this is what is to be understood from the metaphor of the "flame of the turning sword guarding" against anyone entering the garden, the garden of Eden being a metaphor for this knowledge as they of blessed memory said in the parable of the four who entered paradise. Granted this, how can holy jewels now be simply poured out every place? The heavens will turn dark at this, rocked by His indignation.... Now since this is the situation, that these ideas must be kept invisible and hidden (aren't they called, after all, "secrets of the Torah")? it would seem clear that those who seek to print the secrets of the Torah have acted sinfully and will be punished. This is the question you pose.

These words which you have said frighten the intelligence, and set souls to boiling like a pot; you distance hearts from what they long for, quench desire and put out the fire that burns in men. Therefore God has waked my spirit and has placed His word on my tongue to repair what has been twisted and straighten the paths [...], to respond with pleasant
words that settle in the heart and comfort those who mourn the questioner’s remark that demolishes the secrets of the Torah such that they may not be revealed. I respond to your points one at a time....

And now, chosen of God, kingdom of priests and holy nation, don’t remain depressed. Stand up and see the redemption God has sent you this day in revealing to you the secrets of the Torah. Then your eyes shall be opened and, like the angels on high, you shall recognize the good. Happy are you in that you will merit living honorably in your land. This is not the time to gather together the flock of blindness and the stupidity of negativity. Shall the desire for illusory acquisition always rule us? Shall true faith be forever lost from our mouths and cut off from our tongues? Will the Lord reject forever? \[2\] Behold, the seventh year, the year of *shemita* is approaching. When will we prepare for our future? And when will the verse be fulfilled concerning us: "And the land shall be filled with knowledge of the Lord"? If not now, when? In the seventh millennium when the world will be destroyed? Almost a third of the sixth millennium has passed by, and our souls still disdain honey, mistaking the sweet for the bitter. We treat as mouldy bread the noble bread on which the highest angels are fed. We do the commandments as an act of habit, arbitrary laws with no explanations....

As for your argument that matters which are transmitted orally are not to be written down, I shall reply as follows. If you are correct, why did R. Simeon bar Yohai write them down in the Zohar and the *Tikunim*? You can’t say that he wrote them down and left them in the cave so that they would never leave that place and would lie in eternal darkness. Why would he work hard for nothing and labor in vain? Moreover, who allowed R. Akiva to write the *Sefer Yetsirah* which he called a Mishna, something which they had received up to that point orally from the time of Abraham our father, may peace be upon him?\[3\] And then Nahmanides, the well-known great scholar came along and composed a long commentary on that work. According to you, this was a sin compounding another. And R. Nehuniah ben ha-Kanna who wrote the *Sefer ha-Bahir* and the *Chapters of the Hekhalot* of R. Ishmael—is it possible that all of these authors were drunk and misjudged? Why were thousands and myriads of these books copied out? And of the Zohar as well, there are very many copies extant in manuscript. And what is the difference between writing and printing? Is it possible that the God of Israel has not left a thousand trained warriors to fight the war of the Torah, [men whose] knees have not bent to the Baal of lucre and the foolish masses? It is to mouths which have not kissed or lusted after the vanities of this world that the no-more-than one thousand printed copies will go. If printing is forbidden, why have recent authorities permitted the printing of [the biblical commentary of R. Menahem] Recanati twice in Venice,\[4\] and the *Book of Musar*\[5\] in Turkey and the book *Source of Life*?\[6\] From your point of view [all of] these are much more problematic than the Zohar [itself], since they reveal its secrets and open up its hidden things. [We must conclude,] rather, that [the rabbis of previous generations] did not have these concerns. We are guided by what they
did [as opposed to anything they may have said]. Just as it was permitted to commit the
Oral Law to writing with regard to the [practical] commandments, so also [was it
permitted] with regard to the secrets of the Torah. It is just that during the times of the
Sages of the Mishna, Gemara, and midrash, they permitted speaking publicly about the
commandments in order to teach the children of Judah what they had to do but did not
[yet] allow public preaching about the Secrets of the Torah. However they never
objected to anyone passing on this wisdom to qualified people....


Document 2b. Poem following the "imprimatur" by Isaac de Lattes, dated 1

To cheer the hearts of the intelligent ones who tremble for His word who have put their
shoulders to the wheel and taken on the burden of printing it in order to give merit to
the public in praise of the book and those who are publishing it. I am singing in their
honor and not in my own...

[Poem in praise of those who] thirst for the word of God ... and gird their loins to
publish the Zohar. Its great sacredness will be sweet to all who are cautious [about the
commandments]. If you look into it while you are alive ... it will serve as a light in your
coffin when you are dead.

1. De Lattes is offering a play on words: the Hebrew שער (sh'er) (horror–referring here to the
ancients' fear of distributing mystical teaching) could also be read שער or gate.

2. Ps. 77:8. "Will the Lord reject forever and never again show favor?" Will God not ever
redeem his people?

3. Here de Lattes echoes the later kabbalistic tradition about the authorship of the Sefer
ha-Yetsira.

4. פרוש על התורה על דרך האמת (Venice: Bomberg, 5283 [1522-23]) and
באור על התורה על דרך האמת (Justinian, 5305 [1544–45]).

5. Judah ben Abraham Khalaz (or Khalats; כלץ), Sefer ha-Musar (Constantinople:
Eliezer Soncino, 5297 [1536–37].

6. Possibly a reference to Hayim ben Jacob Ovadiah, Be‘er Mayim Hayim (Salonika:
306 [1545–46]), whose second section, Mekor Hayim, interprets the Sh’mah in
kabbalistic terms.
EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

The "imprimatur" by Isaac de Lattes 1558

Prepared by Bernard Cooperman, University of Maryland, USA
Document 2b. Poem following the "imprimatur" by Isaac de Lattes, dated 1 Iyar, [5]318 and printed in the Zohar (Mantua: 1558)

ול💲יתיב ל злоת המשכילים והחרדים advisers יברך נא שיכם למאכל ממסור יהודה המילים על הליב התיכוןosc.

המודרים אוחו לברך advisers כהיר והראויهما השתיית כל amer.

יק שוהה חודה קרב תשביה בוד מעד

ចאים מעבר תחא הלוחות בומ תמר

הליצין יאור גוזר לוחיצים אר ספר וור

كدשות גדולות מספר תנג הלוחות

מעין בו בבודי ח קריקום בומ וור

לחיובות עותק קבר בפומימ יעשה צדד....

Publisher: Isaac de Lattes, Mantua

2 Is. 6:4
3 2Kings 20:13.
4 A traditional measure of large size; cf. Midot 3:7.
5 Guide to the Perplexed, "Introduction."
6 Job 18:20.
7 Cf. Exod. 34:29-20.
8 Gen. 3:24.
9 Hagiga 14b.
10 Lamentations 4:1—
11 2Sam. 22:8; Ps. 18:8.
12 Ps. 77:8.
14 Isaiah 11:9.
15 Avot I:14.
16 Cf. Prov. 27:7.
17 Ps. 78:25.
18 Isaiah 29:13.
19 Gittin 14a.
20 Isaiah 28:7
22 On the meaning of this phrase see, e.g., the commentary of RaSHI s.v., Bava Batra, fol. 130b.

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EARLY MODERN WORKSHOP: Jewish History Resources

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A publisher in service of his readers: prefaces to Amsterdam 1711 edition of the Tsene Rene

Shlomo Berger, University of Amsterdam, The Netherlands

ABSTRACT: The Amsterdam 1711 edition of the Tsene Rene is a particularly interesting because it contains prefaces that include allusions to and discussions of Yiddish texts and book production, the roles of publishers and the envisaged demands of readers. It enables us to determine and evaluate the status of books with the early modern Ashkenazi culture.

This presentation is for the following text(s):

- Tsene Rene

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Shlomo Berger, University of Amsterdam, The Netherlands

The Tzene Rene is the ultimate bestseller of Yiddish literature up to date. It was composed just before or after the turn of the seventeenth century by Jacob ben Isaac Ashkenazi of Janovo, and the first known edition of the book is the fourth edition published in 1622. Thereafter, numerous Yiddish editions were published as well as translations in many languages. It became popular throughout the Ashkenazi diaspora: from Amsterdam on the shores of the North Sea in Western Europe to the towns and shtetls of Eastern Europe. Although it is not a translation of the Torah but rather a commentary of the weekly lessons including haftorot and megilot and it was intended to be read by men and women alike, during the nineteenth and twentieth century Eastern European Jews dubbed the book as “female’s Torah”.

The publishing history of this popular book is as interesting as the book’s text. Because it has been such a popular book and regularly on demand, publishers were keen to release new editions of the book every couple of years. In particular cases publishers also decided to prepare an edition that would be considered better than the available editions. Attempting to produce an exemplary edition question concerning contents and format were tackled, language issues were addressed, and publishing decision processes on the one hand and needs and requirements of the reading public on the other hand were considered.

Hayyim Druker’s edition of the Tzene Rene published in Amsterdam in 1711 is one such edition. Moreover, Druker added information on the above mentioned issues on the book’s title page as well as including two prefaces that expounded on book production processes. Indeed, it can be argued the Druker himself composed both prefaces (the proofreader’s and the publisher’s) aspiring to get his message through to different audiences: buyers, readers (who may not buy a copy of the edition), colleagues within the local Jewish book industry guild, and rabbis and intellectuals who may encourage Ashkenazim to purchase a copy of this edition. Thus, studying these texts may open a window to Ashkenazi culture in the early modern period: the role of Yiddish, of books,
publishers and readers, high and low culture, modernization process through the employment of the vernacular by the masses.

**Bibliography**

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The corrector’s preface

It is known that the book *Tsene Rene* is very practical for everyone who wants to understand Moses’ Torah and the prophets, and especially simple men and women who do not understand the Holy tongue. These people should read this book where everything is clear and honest and prepared in good Yiddish from the best commentators who have written on the five books of the Torah. Subsequently everyone is obliged to read there *in the book* every day and at least each Shabbat. And the one who really studies the book may be considered a learned man precisely as the one who understands Hebrew books. And he fulfils the duty before God exactly as someone who reads many books. However, editions of the *Tsene Rene* which were printed up to now are difficult to understand: firstly, because of the confused language which cannot be compared with *good* Yiddish, and not correctly set up. Consequently, it does not agree with the meaning of the verse; secondly, many matters and even complete verses are missing, and above all the old editions are inundated with mistakes. And when a person with good sense and willingness will read the book (these editions), he will find out that it is impossible to follow the text because of the many mistakes there. Therefore, many persons were angry after reading the book (these editions) and could not easily understand what is written in our holy Torah. Therefore we did our best and did not rest day and night until we removed all the existing obstacles. And we paved the path and purified it from all the obstructions and mistakes. And we created a path of life as is written in the Torah: it is the tree of life to all those who hold unto it. And undoubtedly, the one who will read *our edition* with intention and for heaven’s glory, will go through the path of life. Besides, you can be assured that in the book as a whole you’ll find fewer mistakes than in one page in the previous editions. Subsequently, in order
that nobody will miss a verse, we vocalized them and they are corrected according to the manner they appear in the Torah. Further, we added a plan where one may find the verses as they appear in Torah, Prophets and Chronicles. And we also added the Aramaic (Targum Sheni) text of the Book of Esther and the Aramaic text of Song of Songs. Also we placed each haftora after the customs of each weekly lesson and, consequently, you’ll be able to read <the book> with eagerness and without difficulties. Subsequently, each reader will recognize that such a Tsene Rene was never printed. Therefore, dear people do not be distressed because of money, since when you’ll read the book your hearts will be happy. And spare no money because with it we’ll buy our place in this and the other world. And we shall fulfil the words of the prophet: Here I send you the prophet Elijah in our days. Amen.

The publisher’s apology and preface

King David said to his son Shlomo when he gave him the inheritance, as is written in 1 Chronicles, chapter 2 8 : “And you, Solomon my son, obey the God of your father and serve him with a submissive attitude and a willing spirit, for the Lord examines all minds and understands every motive of one’s thoughts.” And this is in Yiddish: You Shlomo my son, you should know that you should serve the God of your father with all your heart and you should be dedicated to God and correctly know him. And in order to correctly know God <one should know> that there are many secrets about it. Therefore, we must do our best and learn as much as possible. And this is achievable with the help of God’s glory as is to be found in many books, be it in Hebrew or in books printed in other languages: in Spanish and in Yiddish as our sages have done, fulfilling the words written in a verse from our holy Torah <Deuteronomy> chapter 27: “You must erect great stones and cover them with plaster. Then you must inscribe on them all the words of this law.” Rashi interprets: “in seventy languages”. Because God knew very well that Israel are spread among the nations and the majority does not understand the holy tongue in the simple way as taught to children of our generations. Therefore, our sages published Yiddish books or in the language of the location where Israel are living. Now because people are aware that many books are published in the language of the land of their dwelling, there are also many Yiddish books full of Torah and fear of God, as The Book of Good Heart, or The Burning Mirror and many more other books. And also the Tsene Rene which is fitting householders who are no intellectuals or women and young people and girls; these also can see (=study) the Torah with commentary. And now I would like to explain my own position, the reasons that drove me to publish such books.
as The Book of Good Heart and now the Tsene Rene. <The reason> is that many people told me once and again that these books are quite practical for the simple man. But <the exiting editions> are printed in bad language and are full of mistakes. So, I thought that I would like to fulfil a duty and be of service to the multitude. But I do not have the capacity to launch such a project, because I am unable to produce a printing sheet on my own expenses. So, some two hundred people (men, women, lads and virgins) assembled <the needed money>. God bless them with longevity of life. They helped me very much to produce these books and paid a good price for printing sheets, and with this capital I could complete my work. Let God bless them seeing their offspring grow to study Torah, marry and performing good deeds.

But I have seen that the Tsene Rene was printed several times and copies of which are still extant (=on sale), nevertheless I decided to launch the project because on many occasions I read the book and I did not like the Yiddish (style). And the following occurred to me. When a Frenchman or a Spaniard wants to speak Yiddish (German?), he speaks Yiddish (German?) in the way he is speaking his own language. He does not know that each language possesses its own ornamentation. In this manner our Yiddish books were printed. But if one would read the Book of Good Heart or Ma’aseh HaShem (or, God’s Deeds) which were printed in Amsterdam, and now this Tsene Rene on the top of it, you shall admit that I am correct (=my complaints are justified). These books were fully reread (=studied, checked) and well rewritten (=re-stylized), and well checked before I have brought them to print. And therefore the rabbis lent their approbation to me, because they had seen what a work had been invested in this book. If I mention the <question> of mistakes only, one has done the best he could do and as is required. It is impossible to erase all mistakes despite everything (=the work invested). But one does his best and protects himself. Not as other printers who print badly and later do not ask (=do not care) when they see the black (ink) on the white (paper) and are able to increase their capital (=get richer). Not only they are writing (=printing) in bad language but also with many mistakes. But I must confess that I have seen one edition of Tsene Rene which was printed with illustrations. I did not find a mistake in any of the illustrations, but above, under and on the illustrations’ sides there are some <mistakes>. I must admit that the printer did a good job in placing correctly the illustrations, and the children have a nice shpil (=game, diversion) with them. But, thank God, here in Amsterdam this is not our practice. A good proofreading and a good language are our illustrations. One can look through the book. I trust God that one will not find in the book so many <mistakes, faults> as in four or five printing sheets of other editions, as I have found when <for instance> two, three lines <of the text> are missing.. It is possible that in my edition one word will be missing <at most>. <Indeed> there are things that are impossible to find <and they remain in the text>, but not as many as one finds in foreign Yiddish prints. If one would prepare an index <of such mistakes, faults> one would need four printing sheets. Therefore I thank God who helped me and <gave> me
the knowledge to complete this book as each person can see for himself. And confess the truth.

And let God help me bring forth more projects and print more books which I plan. I hope that my supporters will not forsake me, and thus my standing will be greater as I am not letting myself into folly with which one cannot buy his place in eternity. And all those who helped with the book, God will double and redouble their remuneration and they will see (=experience) consolation and be present at the building of Jerusalem.......
EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Zaneh Draanehe
Tsene Rene
1711

Prepared by Shlomo Berger, University of Amsterdam, The Netherlands
הנתונים האמורים בסעיף לאחרים

הרד המלך אוגוסט קונן ויו ווהלמה או דואן והט TECHNOLOGY ( shaking hands )
שנתחו את השאלות במדיםذ ואומהל אohen ווה传动 החל קלוע משפט התפה בצלב בחטים. "אני איפלוש:_Anw."

שנתחו את השאלות במדיםذ ואומהל אohen ווה传动 החל קלוע משפט התפה בצלב בחטים. "אני איפלוש:_Anw."

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לאיר ד"נ שרייב (mouseout)

ולגרוב, דוע ווירול אולף והמקבא מערן דאש ממ וואן אייר פֿילֶיס א"ש דס פֿסר גינואן. עלא אייר ד"נ שרייב (mouseout)

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ABSTRACT: This presentation analyzes Shlomo Lutzker's Introduction to Magid Devarav Le-Ya'akov as a key source of information on the process of formation and publication of early hasidic books and the activities of printers and editors. It also bears on the questions of whether there existed "hasidic publishers" and how it might be possible to identify a "hasidic book".

This presentation is for the following text(s):
• Shlomo Lutzker's Introduction to Magid Devarav Le-Ya'akov: Likutei Amarim

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INTRODUCTION TO THE BOOK*

Awe of His exaltedness and love for the King of the kings of kings (blessed be He and may his immortal name be enshrined forever) should fittingly and properly be implanted in the heart of Holy Israel, servants of the Most High. They are His people and His portion, the patrimony of Jacob, without limit. They cleave to Him, blessed be...
He, who is infinite and He to them who are the inconsequential because they minimize and contract themselves, [for] "He who is small is great" (Zohar Lekh Lekha, Sefer Hasidim, par 551). We should praise, glorify and exalt Him and bless Him for the Torah, the beginning and genesis of learning, the fount of wisdom and the fount of profound understanding, made known to us by Moses his prophet, his faithful servant may he rest in peace. By its light we shall go and travel in the light of God so that we shall be tied to Him, blessed be He, [by] a potent and ardent love, that His name not disappear from our progeny until the end of all of the generations, all the foundations. For He surrounds all the worlds [while no one controls Him] and He is below all the worlds. As we see in actuality that in every generation He, blessed be He, admonishes us—through the prophets, the men of the Great Assembly, the tannaim, the amoraim, the geonim and contemporary sages, to contribute. He shows the way, positioning the ethereal light from on high to the very bottom. As [the Sages] zal said, "There is no day whose curse is worse than another's". Indeed light is better than dark, truth sprouts from the earth, and through the great darkness of our exile we did not forsake our God and He shined a light on our face: the primordial, mysterious, enigmatic, wondrous and concealed Torah. God concealed it, until His word, the pure utterance of God, was brought by the holy lamp, the divine Tanna, Rabbi Shimon bar Yohai, in the book of the Zohar, the Zohar Hadash and the Tikkunei Zohar, which flash like lightening to the eyes, the eyes of the community, that is the Sages. On this day wisdom shall live to enliven us through the divine rabbi Moharar Moshe Cordovero who was not confused by any enigma, but with great insight and wondrous originality, in his commentary in the Sefer Pardes and his other holy books, cracked every secret of the light of the aforementioned Zohar, teaching the people knowledge; to know, to inform and to be made known that God, blessed be He, is far and away beyond the dimension of the creatures. He radiates, is immutable and is far removed from materialization (God forbid) by means of this wisdom. They are merely rational beings, or celestial lights, or godly creatures, may they be blessed. The Divine spirit speaks through him [Cordovero], for God's wisdom is within him, as a lion rose up and praised him with the praise becoming the writings, holy writings.

The divine Rabbi Yitzhak Luria zlhh, to whom the pathways of heaven were manifest, tempered and contemplated Tikkun [the process of bringing Redemption] [cf. Rashi on Ecclesiastes 12:9] in noble writing, words of truth; the Torah of truth was in his mouth explaining all in detail. He did everything beautifully, in its time, its appointed time; God granted him success. Indeed the holy rabbi, the ARI zlhh, needing to expand on everything, each saying well phrased, in great detail, every object and world in its own right, using the correct principle or what is called "characteristics", beautiful homilies, and very long ones, such that time will end but they will not; as is explained in the introduction to the holy book, Etz Hayim. This [the ARI's teaching] is only an outline,
a glimpse though the cracks, revealing a bit while concealing two thousand cubits. He could not expand more upon the non-corporeality and abstraction of God, blessed be He, and what’s more he didn't need to because he revealed this only to his holy disciples who were already full of wisdom and profound understanding and learned knowledge from the holy books of the divine Mohar M. C. [Moshe Cordevero] zlhh.

Due to our sins the generations have been ever degenerating, hearts have diminished and this wisdom has been almost forgotten. [It remains] only with a very few extraordinary individuals, but even some of them thirstily drank the words of the ARI zal only in the sense of their plain meaning, grasping and holding on only to the extent of the [revealed] bit mentioned above in order to use it to moisten [i.e. vitalize; in Hebrew "bit" and "moisten" are homonyms]. One thinks of God but his knowledge does not extend to "45" [a numerological construction of God's name; that name that is the Essence]. As [the Rabbis] zal said in Sefer Yetzirah: the ten sefirot without "45" [or: the essence]; that is that they are merely godly creatures because people threw the aforementioned ancient books behind their backs. Until, thanks to God's pity on us, the light of Israel gleamed, that is the divine holy rabbi Moharar Israel Besht. His holy disciples reveled in the dust of his feet, thirstily drinking in his words, the words of the living God. With every gesture, movement, word and action, he revealed the precious source of the glory of this wisdom. On every jot and tittle [he explicated] mounds and mounds of the customs of the upper world and its unification with the lower world. As [the rabbis] zal said about Enoch, that he sewed shoes and with every stitch he would say, "For the sake of the unification of the Holy One Blessed Be He with his Spirit (Shekhinah)". Thus his [the Besht's] commentary will appear in the contents of this book, God willing, as many of his holy words were brought in the house of Yosef, in the books that were joined together; they are the words of his holiness, of the honored rabbi, the gaon, holy and ascetic, Moharar Yaacov Yosef Hakohen, may he live.

The truth is I feared approaching the inner sanctum to offer up the holy words of Admo, the divine Moharar Dov Ber, the author (zlhh), on the altar of print; for these are words that stand at the highest echelon. He speaks words of the highest dimension which not every brain can absorb. In his holy words are clues for understanding sayings from Etz Hayim, from the meditation of the ARI zal and from the Zohar, as is known to all those of the who hear his pleasant sayings by the hundreds and the thousands—among the greatest in the world. His words entered their heart like flaming fire and ignited
their soul to the service of God. This composition is but a drop from the ocean of the
greatness of his wisdom, which each day he articulates like a well of living waters, out of
holiness, purity and several years worth of celibacy. Who can tell the great praise of the
holiness of the rabbi our master, teacher and rabbi; the wondrous signs will not be
believed when recounted. His prayer and utterance were heard; God decrees but he
annuls. About him was it said: "You will decree [and it will be fulfilled] (Job 22:28)".
We saw with our own eyes the great, very high, span of his ranking. Yet he was modest
and humble with reverence for God always on his face and God's dignity enveloping him
all the time. Sometimes he would talk and speak of the praises of the compleat rabbi,
Rabbi Israel Besht (mentioned above). I heard from his holy mouth: "Why do you
wonder that Elijah was revealed to him, and still much higher levels [of holiness]?") And
he began to allude to the substance of the levels of Elijah revelation and to how many
aspects there are to this, one higher than the other. Once I heard from his holy mouth
itself that the Besht zlhh taught him the language of the birds and the language of the
palm trees, [and the spirits/winds], and also studied with him the secrets of the holy
names and the yihudim (adjurations). He also taught him the book Maayan
Hokhmah and explicated every word for him. Moreover in Sefer Raziel he showed
him letters and writing of the angels and said that he taught him all this because each
angel has a different form of the letters of the alphabet than the others, reflecting his
nature and his essence and the world of his origin, and a word to the wise is sufficient.
He also showed me in that book some names of angels and told me explicitly that by
means of these names the Baal Shem Tov knew at the month of Nissan each year which
angels were appointed over the world, in order to know how to behave and what to
expect. I asked, "Why at the beginning of Nissan?" and he answered, "Because that is the
new year for Kings." I said to him, "Didn't my Admo tell me that [the Besht] taught him
everything and surely Admo knew [this] too." He replied, "Why wouldn't I know this?
However, it requires performing several yihudim (adjurations) [in preparation]." And
because of his great modesty he did not want to discuss his own eminence at all. I asked
him, "Why doesn't Admo want to reveal his greatness? Didn't the Besht zlhh show his
stature?" He answered that aside from the tiniest fraction [of his greatness] and the
revelation of Elijah [to him], the Besht also did not disclose [his eminence]. "Except
perhaps before he died, when I alone appeceived it, with the help of God, when I visited
him and there occurred several happenings that this medium cannot adequately
convey."

God knows that I have the truth. Let the fact that I am writing these things about this
holy book composition testify. I wrote down all of this so that all of God's people should
know that even in this bitter exile and in this defiled land our God has not abandoned
us. He has sent us great Zaddikim who know the secrets of the heart to inspire us even
today. Certainly there are always Zaddikim that the entire house of Israel looks to. Also
[I have written] so that they will believe in God and in his holy servants.

The upshot of all of these things is that because of them I could not find my bearings to undertake the printing of this holy book. Just writing these things down was, in my view, very difficult to do because they are sublime wisdoms that may not be spoken by the mouth. They are mountains hanging by a thread, similar to "Her husband is known by the gates", i.e. the size of his heart [In Hebrew thread, gates and size are homonyms]. How much more difficult it is to bring to press these truly beautiful words. We might assert that this is what the Tanna Rabbi Meir meant when he would say:

Whoever studies Torah for its own sake, merits many things; not only that, but [the creation of] the entire world is worthwhile for him alone. He is called friend, beloved, lover of God, lover of humanity, rejoicer of God, rejoicer of humanity. The Torah enclothes him with humility and awe; makes him fit to be righteous, pious, correct and faithful; distances him from sin and brings him close to merit. From him, people enjoy counsel and wisdom, understanding and power, as is stated (Proverbs 8:14): "Mine are counsel and wisdom, I am understanding, mine is power." The Torah grants him sovereignty, dominion, and jurisprudence. The Torah's secrets are revealed to him, and he becomes as an ever-increasing wellspring and as an unceasing river. He becomes modest, patient and forgiving of insults. The Torah uplifts him and makes him greater than all creations.

The commentators asked why in the first part he generalized, [saying that a person who studies Torah for its own sake] "merits [many things]"; while in the second part {"not only that..."}) he listed the virtues [of such a person] one by one. It is obvious: When a person studies Torah for its own sake and for no other reason, he cleaves to the Torah with all of his fervor and his personality and it is his genius, may it be blessed. He merits the most lofty divine wisdoms to the point where they cannot even be verbalized (see above) and certainly cannot be specified and written down. This is what "merits many things" means, that is, the aforementioned sublime wisdoms with every movement and step and everything that he sees. But all of this he attains himself. There are, however, many other praiseworthy virtues that are apparent to all other people, testifying to the aforementioned genius embedded in his heart. This is the meaning of [the second part] "not only that...".

All of this we actually saw. All of the virtues that Rabbi Meir enumerated were found in Admo zlhh as is well known and familiar to all who know and are acquainted with him;
because he studied Torah for its own sake.

Once Admo asked me why I do not write down what I hear [from him]. I answered what I have written above. I also said that I have observed that writers of writings severely abridge Admo's message and sometimes they do not comprehend and write according to their own understanding. He said to me, "Even so! However it may come out it is all written to the good, to be a reminder about the service of the Creator, blessed be He." I said to him, "Why does Admo want and yearn for this?" He replied thus, "Do you consider something that King David sought to be unimportant? As to the verse: 'I will live in your tent forever [lit.: for worlds]', what he meant was in the two worlds [this world and the world-to-come]."

Still, I did not want to write his words down and for certain I stopped myself several [times] from bringing them to press, for all of the reasons I have given. What's more [his words] are excerpted by some writers who excerpted from his sayings, but they were not arranged well with the proper language. Moreover, because of their popularity they were copied over several times and were full of mistakes and missing some [words] in places. If I were to edit [these anthologies] as I would really want to, I would have to write everything from the beginning, like new. This was very difficult for me.

In the event, after I saw God's help against the warriors, with the strength of Torah, the light of the books we printed; after completing the printing of the Zohar, the Tikkunei Zohar, and Sefer Yetzirah with the Shoshan Sodot Commentary of Nahmanides' (zllhh) student [Moshe ben Yaakov Hagoleh], the book Toldot Yaakov Yosef and the book Ben Porat Yosef (with the epistle of the rabbi, the Besht zllhh)—the compositions of the aforementioned, his honor, the gaon, the hasid the holy Moharar Yaakov Yosef Katz—I said that with four[!] holy articles like these, now is certainly a propitious time to succeed. Having witnessed it, I remembered the great yearning and desire of Admo as expressed in the words he said to me cited above. So like a man I girded my loins and God brought to me several writings from several writers and the principal part was copied from the writing of the great rabbi, the hasid, the humble, the aged Moharar Zev Wolf from the great community of Horodno in Lithuania. I checked it and found delicious delicacies, sweeter than honey, pleasing sayings that I still remembered, but that I couldn't write anew and put in the proper language as I have explained already. From Heaven they helped me and urged me on. One night my partner, the great, rabbinic, aged Moharar Shimon, may he live, and I dreamed a dream pressing us in this matter; for this partner of mine urged me on and repeatedly insisted.
Blessed be God who did wondrously with us and we were privileged to complete and finish this pure and holy composition successfully.

Are these not the words of the most junior in the brotherhood, a servant before the king and a relative of Admo, the rabbi, the author zlhh.

Shelomoh bemoharar Avraham from Lutsk, now living here in Koretz.

Endnotes
*Key to honorific acronyms:

Admo(r) = אדמר, מורנו ורבנו = our master, teacher and rabbi

Besht = בשת = [lit.: ] Master of the good (i.e. divine) name = Israel ben Eliezer the Besht or the Ba'al Shem Tov, founder of Hasidism

(Ha)ARI = הארי ( = The) Divine Rabbi Yitzhak Luria. The Hebrew word Ari literally means lion; so this acronym is intended as a pun to express Luria’s greatness.

Mohar = מוהר = My/Our teacher and rabbi, the rabbi

Moharar = מוהר = My/Our teacher and rabbi, the rabbi, Rabbi [XXXX]; bemoharar = ה Maher = the son of Moharar [XXXX]

Zal = זל = of blessed memory (referring to single person/group)

Z(l)lh = זל = Of blessed memory) May he be remembered for the life of the world to come

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

 Prepared by Shlomo Lutzker
אמר כי דיבר בראשות בירור בברכות יבשות ותנשטות מפורשות כי נתייה ובו כמו כן גם כן כי ירדך בירה
ואו קר לתרומדו הקדוש נשי בכבר מומלצים חכמים ובירי אנשי חכמה וחדלו מהדרים.
ולדה"ז

והנה בש"ז (ברשענות הרבים) בarks כי ובר הדורות המסה ברכה, ותנשטו הלבבות ובצמו שלמה חכמים וקדשים כי קר על הקדוש

ומתיי פלוגות, הנה מה שבע בברית אחר"א.藜 רבד חביב יבשות ותנשטות, והוא וסרף בין ומד צעיך ומחרה כהד.藜

לע"מ (על מתכ) למשתבע משמט ותניע על זהות דעת שלחנים וآن ואורית דה דה.藜 כמזורב ל"ג"ה ספרא ר"י

לא "עש סופרים" ברל"ג דה או דה אד דה מ"פ=מ"ה=מֶלֶח=ל"ג (זבח לומד) שחק תוח אלוהית כי

ואלップ הקדוש מודה"ז ישרא בשע"א חביב יבשות ותנשטות, והוא וסרף בין ומד צעיך ומחרה כהד.藜

בעלות התหมายים כל הע撵ים והאלות וויבודו. כמזורב ל"ג"ה על תוק: שיפר על תופי כי אניר

ולפיים"ז, ירש היאו קורשו בריי והשכינתי (ראה ליקוד והשיב העבר עירב ההבנה), ואשר ירא בך ויבודו:

כרכם תמסר א"ז (אאי זרכ). הערבה מצרים הקדוש הוא יבשות יבשות פרשת ביחודים יבשות וה adres.

כרכם תמסר א"ז (אאי זרכ). הערבה מצרים הקדוש הוא יבשות יבשות פרשת ביחודים יבשות וה adres.

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הזוהר

"נודע בעשרים עתים" (משל: לאלוד', בישנירא דלאב וה), "המתקי ירק". "וכי [לך שכנ] הליבי באבינה מوفق

ועריך יותר פשר. אני [אפשר לפור] שלחך הזיכר הנה: 'ואמרה אם כן כו הפקות בחרת שלמה והבדים

והרוה לא עוד אלא שלקל החל מאה או אלה, ולְנַקְרָע [יירא והא]KeyValuePair הזיכר והעם כי המוקד אופי

ראים בברחמה כאחרות נידת ע辦理 מפגש מרחצאות להודר חזק חוסר קניית מפקח מחקות של משמע

והישב הבית ולאחרים סירב לו עברה ונהתה בלכלכלת המגילות על תורתנו הנבוכה במדינת מהנה

הؤمنת ומכבה חכמים כאשר פיסו וGridLayout חותך על שבעת ומדינת ומסעות על פליש שלש

"המשוך הפורע". הלך דרר כ"ק underworld, ואלחד "לחי""." פורק כגלים כ"ש ד"א".] תורח: "ואנחנו הזהי

השלמות שחילה. או ענין מוקד שטעיתו תוכנה בתורה והא副秘书长 אל צלום ד"א.

הלכה משמעה החשמל. כל חכים מוקד שטעיתו תוכנה בתורה והא副秘书长 אל צלום ד"א.

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והישה בנה בזורה סאמריל על הצהריים הוא אחד חמץ והנה את מהלוכת התורה של הทำความสะอาด והתרד

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ABSTRACT: This presentation will examine Leon Modena's critique of Kabbalah, a Hebrew treatise composed in Venice in 1639 entitled Ari Nohem (The Roaring Lion). One of the primary causes of Modena's critique was the printing of kabbalistic books such as the Zohar, Ma'arekhet ha-Elohut, and Sefer Yetzirah. In Modena's argument, the printing of kabbalistic books in the sixteenth century had disrupted prior patterns of the transmission of kabbalistic knowledge. In particular, Modena argues that kabbalistic books had begun to be read in new ways by new audiences. Using Modena's analysis as a point of departure this presentation will focus on two questions: First, how did Leon Modena himself read kabbalistic texts? Second, did a new group of readers of kabbalistic texts indeed appear in the sixteenth and seventeenth centuries?

This presentation is for the following text(s):

- The Roaring Lion
‘The punishment of the iniquity of my daughter is greater,’¹ and the breach has increased, especially now that books from this [Kabbalah] have emerged from the printing press, the books of the Zohar and Tikkunim, Ma’arekhet ha-Elhot, and others like them.² As long as they remained only written matters, very few people entered into this [Kabbalah], and whoever had them in his possession would only hand them over to copied down by one who was worthy, esteemed in his eyes, and deserving of it. In most instances, the person would know [him], and teach him face to face, and only afterwards pursue the book. But now that they have appeared in print, whoever has coins or cash in his hand and knows how to read, whomever he may be or whatever or however it may be, purchases books, considers them, and imagines that he understands and knows them. The plague has spread³ to countless individuals. For even if you say that this Kabbalah should be considered the words of the living God⁴ and an exalted wisdom, there is no doubt that abandonment, error, and heresy has increased among the masses as we have said earlier.

Thus wrote the great rabbi, our teacher and master, Moses Isserlein in his book Torat ha-Olah, part three, chapter four, these are his words:⁵ ‘Many people among the masses, each one leaps up to study matters of Kabbalah, because it is desirous in his eyes, especially the words of the more recent ones, who revealed these matters explicitly in their books. All the more so in our own time, when the books of Kabbalah are in print,
the book of the Zohar, Recanati, 6 Sha’arei Orah,7 and anyone who examines them has everything explained according to his understanding, even though their words are not actually understood by way of truth,8 since they have not been transmitted from one recipient of the tradition to another. And not only do men of intelligence claim understanding of it but even simpletons who do not know the difference between right and left, who tread in darkness, who cannot explicate the weekly portion or pericope with Rashi’s commentary, even they leap up to study Kabbalah.’ Here ends his citation.

How mistaken was the Zohar’s editor, Immanuel Korufoli de Benevento, of blessed memory, in his introduction to the book.9 This man who knew Hebrew grammar, and composed Sefer Livyat Hen, thought that he knew Kabbalah as well. But as is customary with most of those, he was quite lacking in other areas of knowledge. He was the same to whom R. Joseph of Arles wrote the inscribed letter that begins,10 ‘fill the breadth of thy land, Immanuel,11 daughter of Samael and Lillith, mourn the name, etc., and on the back of the letter he wrote to the sage R. Immanuel of Korfilo, may the Lord preserve him until a generation has need of him, as if to say that he was of no use in his own generation when he said any thing that has been said in front of three, there is nothing evil in it. And given that there were already copies of the Zohar extant [in manuscript] that had been bought and sold, what difference would it make if it were to appear in print now. Now over and above the fact that he compares a sacred book to something evil, he compares and equates a manuscript to a printed book, as we have said.

But even more than this, I am amazed by the words of Rabbi Moses Provencali, whose legal decision was printed with the Tikkunim.12 He too declares that from the day these matters were committed to writing they were considered public, and what difference would it make if they were to appear in print etc. And he further said: a manuscript and a printed book are like one stroke to any who consider them, for they are both written down, except that the one [a manuscript] is purchased for the equivalent of several coins and the other one [a printed book], hewn with tip of iron and lead, is set out for sale on the cheap market. How could a sage like him utter such a thing?

And so too our teacher and master, Rabbi Israel of Rovigo, of blessed memory, said [in his responsum printed] there,13 that Rabbi Simeon bar Yohai, of blessed memory, wrote the book of the Zohar before Rabbi [Judah the Prince] permitted the transcription of oral matters in writing by invoking [the verse] ‘it is time to act for the Lord,’14 all the more so, [it can appear in print], etc. But one must question the very foundations of this, for Rabbi Simeon bar Yohai did not write the book of the Zohar in the first place. But the teaching of the master, our teacher and rabbi, Isaac de Lattes, who my exalted father of blessed memory informed me was a giant in his generation, his teaching is fitting. He agreed in his responsum on the printing of the Zohar15 their foundation is a holy mountain the whole time,16 that it would have been better for them not to print it [the Zohar]. For the rabbis of blessed memory [wrote, the laws of incest] cannot be
expounded [before three], etc, [nor the account of creation before two] nor the account of the chariot before one, unless the person is wise, etc. ‘Do not seek those things which are greater than you, have nothing to do with the secrets,’ and the flaming ever turning sword alludes to this. And you are not permitted to speak oral matters in writing. And he who said I am still not old enough, he responded with straw and rubble, that all this was said about the Ein Sof and not about the Sefirot. And about the claim that oral matters cannot be spoken in writing, he [Isaac de Lattes] responded, if so why did Rabbi Akiva see fit to write Sefer Yetizrah, and Rabbi Simeon bar Yohai the book of the Zohar. But concerning this we have deliberated and proven earlier that they did not write them. And to his [Isaac de Lattes’] claim that in the Zohar it is written that the Zohar itself will be revealed in the generation of the King Messiah, in the latter generations at the end of days, etc. As if this were sustained. And he said that this was explained, for the merit of one who examines the book of the Zohar is enough to return [our nation] from captivity, and that then the land will be filled with understanding. But we have seen that it is approximately three-hundred and fifty years since the revelation of the book of the Zohar in writing, but the Messiah has not come. And it is approximately seventy years since it was printed, and the Messiah has not come. And the land lacks understanding, for as a result of our sins the Torah has disappeared from Israel and is practically forgotten.

Now let us return to prove our original point, that it was quite easy to destroy the ascent to God with this investigation [Kabbalah] when it was written down, but even more so after it appeared in print. Anyone who wants to take the name [of God] for a coin of silver, can take it and ascend, he becomes entangled and yearns for beliefs in his heart and mouth, for he makes it seem as if he sees God sitting on his exalted throne like Isaiah, or the animals of His Chariot like Ezekiel, or the Ancient of Days like Daniel. And he takes solace in saying that my unintentional wrongdoings become merits for me. Apart from the continual damage of the printing these books to the Christians, as we shall prove presently, with the help of God.

**Endnotes**

1 Lam. 4:6
2 Between 1558 and 1560, competing editions of the Zohar appeared in print, one at Cremona and another at Mantua. Rival editions of Ma’arekhet ha-Elohut, a medieval work of Kabbalah ascribed to Peretz ha-Kohen, appeared in print in 1558, one at Ferrara and another at Mantua. An edition of Tikkunei Zohar, a distinct section of the Zoharic corpus, appeared in print at Mantua in 1558. On the printing of Kabbalah in the

3 Lev. 13:5
4 BT Eruvin 13B.
5 Moses Isserles, Sefer Torat Ha-Olah, (Prague, 1569), 72B. This passage from Torat ha-Olah was copied without ascription by Aaron Moses Altschuler, a native of Prague and rabbi of the Kromau community in Moravia, in the preface to his Sefer Va-Yehal Moshe (Prague, 1613). See Tishby, “General Introduction,” in The Wisdom of the Zohar: An Anthology of Texts. (Oxford: Littman Library, 1989), 112.
6 The writings of Menahem Recanati, an Italian Kabbalist who flourished at the beginning of the fourteenth century, appeared in print in the middle of the sixteenth century. His commentary on the Pentateuch was printed at Venice in 1545 and his Sefer Ta’amei ha-Mizvot, which included a liturgical commentary, appeared at Basle in 1585. See Tishby, “General Introduction,” 108, n. 92.
7 Sha’arei Orah by Joseph Gikatillia, a thirteenth-century Castilian kabbalist. The work appeared in print for the first time in 1561 at Mantua, at the same press that had printed an edition of the Zohar and Ma’arekhet ha-Elohut.
9 Modena conflated two different editors of the Zohar, Immanuel Korufoli and Immanuel ben Jekuthiel Benevento, into the same person. Immaneul ben Jekuthiel Benevento wrote Livyat Hen, a Hebrew grammar printed at Mantua in 1557. He also edited the Mantua edition of the Tikkunei Zohar and the second volume of the Mantua edition of the Zohar. Immanuel Korufoli edited the first volume of the Mantua edition of the Zohar. For his introduction to the Zohar referred to in this passage see Sefer Ha-Zohar Al Ha-Torah, (Mantua: 1558), vol. 1, 1A-3B. The passage cited by Modena appears on 2A. For clarification of Modena’s mistake see the letter by Gershom Scholem

10 Joseph Arles was a prominent rabbi in sixteenth century Italy who converted to Christianity and took the name Jacobus Geraldino. On his conversion see, Yacob Boksenboim, “Introduction,” (Hebrew) *Iggerot Melamdim*, 9-15. On Joseph of Arles’s letter mentioned by Modena see *Iggerot Bet Rieti* ed. Yacob Boksenboim, (Tel Aviv: Tel Aviv University Press, 1987), 329. As Boksenboim demonstrated, the letter mentioned by Modena has nothing to do with the printing of the *Zohar*. Modena adduces the letter as further evidence against Immanuel Korufoli.

11 Isa. 8:8

12 *Tikkunei Zohar* (Mantua, 1558), 2B-3A.

13 *Tikkunei Zohar*, (Mantua, 1558), 3B.

14 Ps. 119:126.

15 *Sefer Ha-Zohar Al Ha-Torah*, (Mantua, 1558), vol. 1, 4A-6B.

16 Ps. 87:1

17 Mishnah Hagigah 2:1

18 BT Hagigah 13A. Quoted in the responsum by Isaac de Lattes.

19 Genesis 3:34

20 BT Temurah 14B; Gittin, 60A.

21 BT Hagigah 13A. Quoted in the responsum by Isaac de Lattes.

22 Mishnah Sabbath 3:1.


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Chapter 29 (Ed. Libowitz, 90-93)

Leon Modena


Ari Nohem

Ari Nohem

1639

Prepared by Yaacob Dweck, Princeton University, USA

Leon Modena


Chapter 29 (Ed. Libowitz, 90-93)
כתב השבעים פעמים על גג עם נטש ולעשות תלות בה. בין ממקוברות על יד, ברובם חסרות המהירות,זו שאחר כן
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לא Mぴo ש麦克ראים את התועים, Bוח纳米まの mah על Gג עם Nטש ו...
ABSTRACT: For a few years in the middle of the sixteenth century (1557-1564), a Hebrew press was active in Riva del Garda (Riva di Trento) under the management of Jacob Marcaria, a physician. The business arrangements of the press seem complicated and difficult to reconstruct (having only the evidence of the printed editions): Marcaria was printer for most of the books and may be considered the publisher of some; for others, he was in partnership with Rabbi Joseph Ottolenghi of nearby Cremona. The activities of Marcaria and Ottolenghi were undertaken with the permission of the Prince-Bishop of Trent, Cardinal Cristoforo Madruzzo and some of the editions apparently enjoyed his patronage. Madruzzo, host of the renewed Council of Trent in the early 1560s, also patronized Marcaria by hiring him to do contract printing for the Council. Although Marcaria was only the printer for some of the works, he was the guiding force behind the press and apparently served as editor for almost all of the books, designing and drafting the title pages and writing prefaces for many of the works. The output of the press was eclectic--ranging from major halakhic texts to controversial philosophical works, and also including popular ethical works, and liturgical and other ritual works. Marcaria’s paratexts--mainly title pages and prefaces--offer us an opportunity to study the ways in which Hebrew books were marketed in the middle of the sixteenth century. Other than a work on the calendar (which may have been authored by Marcaria) and a commentary on the Passover Haggadah by Isaac Abarbanel, the press seems to have specialized in producing first or second editions of older works, written before the era of print. Much attention in the history of the early modern book has focused on the impact of print on the transmission and dissemination of new works/new texts. Here I will focus on Marcaria’s [attempted] mediation of the encounter between old texts and new readers by looking at his very personal addresses aimed at an imagined reader (literally addressed, in most cases, with the title “to the reader”). The prefaces are not long--usually about a paragraph. Here, I present three
representative ones--from a halakhic text, a book of "customs," and a philosophical treatise--along with their title pages. I analyze Marcaria’s strategies and place Marcaria’s paratexts in the context of previous work done on the role of paratexts in the history of reading, particularly in early modern Europe.

This presentation is for the following text(s):

- Abraham Klausner, Minhagim
- Levi ben Gershon (Gersonides)
- The Book of Rabbi Mordecai

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Abraham Klausner, Minhagim
1558

Translated by Adam Shear, University of Pittsburgh, USA

Abraham Klausner, Minhagim, 1558, in octavo

Title page (1r):

Translation:

Customs of our teacher, the rabbi Abraham Klausner, nicely abridged with annotations collected from halakhic decisors, from here and there, printed under the regime of the Cardinal Christoph Madruzzi, may his glory be increased. Kislev of the year 3191, according to the minor counting Riva di Trento.

Verso of title page (1v):

To the reader:

And even this. Whereas other authors might be, this author is not one who is uneducated; he is more powerful than his brothers. For all of them went on at length and moved forward with difficulty, but this man came to be brief--in order to satisfy the young and the old and not exhaust them, giving to each season its law, without behaving in a frenzy. Kindly read this and become acquainted with its content. For praise befits it.

These are the words of the physician who is not practicing, Jacob Marcaria.
Endnotes

1 colophon indicates 2 Kislev= 12 November 1558
2 lit. “does not cut reeds in the marshland”; see Jastrow, s.v. נוהא, citing BT Sanhedrin 33b and BT Shabbat 95a.
3 I. Chron 5: 2
4 after Ex 14: 25
5 lit. “time.”
6 allusion to II Kings 9:20; “driving wildly”
7 or, “understand it from within.”
8 after Psalms 65:2. I am grateful to Adam Teller for his suggestions on the translation of this passage.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Abraham Klausner, Minhagim
1558

Prepared by Adam Shear, University of Pittsburgh, USA

Abraham Klausner, Minhagim, 1558, in octavo

title page (1r):

מנחיגים
של המ"הר אברכים קדורות בבר נאה
עם תורת נלסתן מפנים
אתה הנה ואתה הנה נפש
תחת מצהלה
תקשתן
קרירטבית מיגורצי י"ח
כפלוי שנת"מ פה
רוריון טריין

verso of title page (1v):

אל תקרא
ואך גמור. ברוחות שאר מתמר. לאו כפליא קני בגנסנו חתמר הולך. נבך בראות. כי לכלים האריך. ויונננו בציבור. נאמרו כלים הולך עד בקרות. עד ירושה ובUpdateTimeינו יׇל יпот. חת לכל שמן חות. ולא נשגון עד. קריא נא בור.
ויודע בקרוב. כו ל דמייה נחל.
נאום הרופא ולא לו

**Publisher:** in Abraham Klausner, Minhagim, Riva di Trento, 1558, 1r-1v.

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Levi ben Gershon (Gersonides)

1560

Translated by Adam Shear, University of Pittsburgh, USA

Levi ben Gershon (Gersonides), *Sefer Milḥamot ha-Shem*, 1560, in folio.

title page (1r):

Book of | the Wars of the Lord | by the Divine Philosopher, The Great Teacher, Rabbi | Levi ben Gershom, may the memory of the righteous be a blessing. | Edited and elevated with choice flour from the books of | Aristotle and the other philosophers, famous from time immemorial. | Printed here, Riva di Trento, in the year 320\(^6\), according to the shortened counting.

verso of title page (1v):

To the reader:

This time my husband\(^2\) will be connected to me for I have borne for you [three books].\(^3\) And it is called the Book of the Wars of the Lord, by the divine philosopher, the teacher, Rabbi Levi ben Gershon, may his memory live in the world to come, who attained heights in philosophy, speaking about the divine.

Although there appear to be in his words contradictions to our Torah and [the words of] the sages of our nation, the war was before and behind the Lord\(^4\), [and this book forms] a helpmeet.\(^5\) But many have called this “Wars with the Lord” and the Waters of Meribah [where the Israelites] quarreled with [God].\(^6\) Many are [the author's adversaries], O Most High One.\(^7\) But does he not offer an explanation for this in his introduction to the book and in the last chapter of the first treatise? And we see there: For the words of
Torah and philosophy are separate. To each his own.8

But I did not come to be his messenger or advocate. For the wars of the Lord we must fight. For some have already come to the aid of the Lord among the warriors.9 [Such as] the teacher, author of the Book Neve ha-Shalom10 and the others who are experts in war.11

Write this as a memorial in the book12: that all men who desire to come and attain heights, even to the ultimate end of philosophy, can see his way and learn [from this book].

And thus do not leave or foresake this book. For all others are nothing in contrast to it. And the man’s name is known in Israel as the author of enlightening works, in his own war chariot [i.e. this book] and in his commentaries.13 Therefore I will not stop my mouth14 from reciting some of his praises and [the praises of] the majesty and glory of this work.15 There is no need, for with your own eyes, you see how fine are the paper and the tree,16 and also its editing with my removal of all evil from its camp, so that there be no woe for Jacob or harm to Israel.17

And the difficult matter was the writings that are quoted in this book, and I had many doubts about it. So I looked in the books of Aristotle and all the famous ones mentioned and brought by this author in his mind, and I quoted directly from those writings. Thus, take from the heights the fine and sifted flour, this book of the covenant, as it comes now in this book.18 May the utterance of my lips19 bless the one who trains my hands for battle and my fingers for warfare.20

These are the words of the physician who is not practicing,

Jacob Marcaria.

Endnotes

1 The date of the colophon is: Hanukkah 321= 25 Nov-2 Dec 1560. That is, the title page was laid out prior to Rosh Hashannah in 1560 and the printing was completed in late November or early December of 1560.

2 an allusion to the active intellect? I thank Lawrence Kaplan for the suggestion.

3 after Gen. 29: 34. “This time my husband will become attached [ילווה] to me, for I have borne him three sons.” This is the third book by Gersonides published by Marcaria. I thank Daniel Lasker and Charles Manekin for pointing this out to me.

4 after II Chron. 13:14.
5 Gen 2: 20
6 see Numbers 20:13
7 after Ps 56:3.
8 lit. “They with theirs and we with ours.” After BTBerakhot 8a.
9 after Judges 5:23
10 i.e. Abraham Shalom; see Herbert Davidson on Shalom’s attempts to reconcile
Gersonides’ and Maimonides’ views. (The Philosophy of Abraham Shalom [Los Angeles,
1964], pp.10-11.) Neve Shalom was first printed in Constantinople in 1539 and was
re-printed in Venice in 1574/75.
11 after Song of Songs 3:8
12 Exodus 17:14
13 a pun on II Kings 2:12 “chariot of Israel and its horsemen” רכב ישראל ופרשיו
14 after Job 7:11
15 He refers here to the printed edition not the literary “work” as the next sentence
makes clear.
16 a play on Mishnah Avot 3: 7 “How lovely the tree; how lovely the ploughed field ["א.א."]
17 after Numbers 23:21 (with “harm” and “woe” reversed)
18 The first “book” refers to the literary work, while the second “book” refers apparently
to this edition.
19 see Is. 57:19. Elisabeth Hollender informs me that variations on this phrase are
common in the Italian and Ashkenazic piyyut traditions from the 13th century on. I am
grateful to her for her help with this passage.
20 after Ps. 144:1.

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LEVI BEN GERSHON (GERSONIDES)

1560

Prepared by Adam Shear, University of Pittsburgh, USA

Levi ben Gershon (Gersonides), Sefer Milḥamot ha-Shem, 1560, in folio.

title page (1r):

title page (1v):

verso of title page (1v):
המה יהוה אסי אל. כי ילדתך כי. והקאר ספר מלומדו יהוה למלומדו הכהנים והרב רבי לוי בן גרושון. שאר כפלוסופיא על עית לומד. רודר על אלוהים. ווא כררי מדריך ותרון ותנין ומחיני. יהודיה מלומדו פסנו ואריך יד יד. כי ריבי יכותו מלומדו על ידוה. יהודיהangered מפורים ולא יראיו בהアウト על כל בהקודמה הספר הפרק ראשון ואתור הצאר. או עשה תומך: כי ד谠ה תודר: דודר פלוסופיא להוד. ומילהeres ותנא בידוה: ואכן בידוה: ואכן אלה להיה ולמ vh. ומכים על עית.ประจำปี


כד דרב הרוס והלא ל

יעקב מברקריה

Publisher: in Levi ben Gershon, Sefer Milhamot ha-Shem, Riva di Trento, 1560, 1r-1v.

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The Book of Rabbi Mordecai
Sefer Rav Mordekhai
1558

Translated by Adam Shear, University of Pittsburgh, USA

Sefer Rav Mordekhai, 1558 [Kislev 319], in folio.

title page (1r):

The Book of Rav Mordecai
And Mordecai went out in a royal garb¹ [with] annotations
and a crown and fine linen², an index of all the laws at its head.³
And this was not performed with honor and dignity⁴ since the days of old.
Printed by the Gaon, our teacher and rabbi, Joseph Ottoleng[hi], may God preserve him,
under the regime of the lord, the Cardinal Christophil Madruzz[o], may his glory be increased.
[Printed in] Kislev of the year 319 [i.e. November-December 1558] according to the
minor counting
here in Riva di Trent[o]

verso of title page (iv):
To the Observer⁵:
Those who rejoice to exultation are glad to find a man who fears the Lord and profits God by his righteousness, and takes of the spirit that was upon him for the many. This is the gaon, our teacher and rabbi Joseph Ottolenghi [lit. Ottolengo], may God preserve him, in his perception of the greatness of this Book of Rav Mordecai. For all rabbis wax mighty in power [with this book], and it excels over all.

And the full account of the greatness of Mordecai--is this not written in the book you have before you, in every line? From each line, a novel interpretation or a legal judgement is set out. But from times of old, it has been hidden in the baggage. One did not see it and its glory was changed to that which does not profit. For it was swallowed within the books of the Rabbi from Fez [Alfasi], one [interpretation] here or one there. And it was sliced into several parts. And not everyone was privileged to have it between his hands and always upon his forehead.

He [i.e. Rabbi Ottolenghi] said to print it on its own base and on its own podium. And without anything extraneous, except for the annotations of the author. And most of them are light sown on the edge of the codex. And in addition to this, [he also said to print] Tosafof to “The Eves of Passover,” from small works that were not lost.

And he commanded me saying to take hold of this, and withdraw not your hand from this, to the point of polishing and erasing all the errors and mistakes. All this, but only possibly [can I erase] those that remain and are hidden after the editing of this gaon. And I act according to the command of this holy man. And thus I was at work on it daily and I came to do my work on it. And I saw it was not arranged according to his judgements, although full of his gems. It would tire a man to find what came to mind.

I said to him to open a gate that would not consist of a mixture of things. And with different things, do not mix them.

[So] I have erected markers for it in order to rescue them from the burden of a king and his ministers. Thus did the people of the Lord march down to the gates--gates that our fathers did not know. So that knowledge may come easily to the wise man. And all the judgements are within reach of those who desire them without your eyes having to wander across the whole book and the numbers [of judgements] for they are more than can be told. For perhaps something is omitted, a sign and a reminder of the pearls of his words for [the book] is overflowing with novel interpretations and judgements, and many customs for those who judge, and everybody else. It is all here. And even [so-called] foolish customs without a basis in the early commentators will be sustained on a firm basis and will find support.

Therefore whoever is eager for life, please hurry and take the choice products of the land.
These are the words of the physician who is not practicing,

Jacob Marcaria, son of the honorable, our teacher and rabbi David Marcaria, may his memory live in the world to come.

**Endnotes**

1 after Esther 6:8 and 8:15
2 after Esther 8:15
3 This is an allusion to the bonus feature of the index, *Simane Mordechai* by Ottolenghi which could be sold together with this edition or sold separately for those who already had a Talmud or a *Sefer Rev Alfasi* with the *Mordechai* in it.
4 after Esther 6:3
5 The sense here is “to the reader”; however, I leave the more literal translation to distinguish from prefaces where Marcaria specifically addresses the “reader” (*koreh*).
6 after Job 3:22 “those who rejoice to exultation and are glad to reach the grave.” Marcaria replaced קבר (grave) in Job with רב (man) here.
7 after Psalm 112:1, “happy is the man who fears the Lord”
8 after Job 22:3, “Is it any advantage to the Almighty that thou art righteous?”
9 after Numbers 11:25,
10 lit. “halakhic deciders” (*poskim*)
12 after Prov 31:29 (*Eishet Hayil*)
13 after Esther 10:2; “before you” lit. “before him,” i.e. the “examiner,” or reader.
14 see I Sam 10:22.
15 after Jeremiah 2:11.
16 Exodus 28:38
17 cf Daniel 11: 20, 21, 38.
18 cf II Chron. 34:31.
19 lit. “and there was no stranger with it”; cf. I Kings 3:18.
21 Ps. 97: 11
22 “at the edge of the maḥberet” = a play on “at the edges of the camp [maḥaneh]” (e.g. Judges 7:17)?
23 i.e. the tenth chapter of Tractate Pesahim
24 lit. “trodden on”; see Jastrow s.v. רסמ
25 a play on Eccl. 7: 18: “grasp the one without letting go of the other”
26 See BT Hagigah 4b “all this, and only perhaps,” (Soncino trans.)
27 lit. “to find what came up to his spirit.”
28 “Gates” here and in the following sentences also refers to sections or chapters of a book.
29 see Jeremiah 31:21.
30 see Hosea 8:10. Marcaria changes the ayin in מעש to a lamed, thus yielding the phrase “rescue from the burden” similar to the phrasing found in Is. 46:2 (מלטمشא). Thus, he conflates the two verses to yield the full phrase. Cf. BT Bava Batra 8b where the phrase from Hosea is quoted in support of the notion that Torah scholars should be exempt from poll taxes (“the burden of kings and their servants”).
31 Judges 5:11.
32 lit. “did not fear”; after Deut 32: 17. See JPS New which notes the Arabic root “sha’ara” implying: “did not know.” Regardless of whether Marcaria knew Arabic (which is unlikely), this usage appears in Hebrew philosophical texts (see Klatzkin, 4: 128).
33 Proverbs 14:6
34 Psalms 111: 2.
35 after Psalms 40:6
37 see Ex 18:22
38 after Psalms 49:2.
39 lit. “sustained on cedar”; after Psalms 41:4, modifying יסענו על-ערש to יסענו על-ארז.
40 i.e. biblical support.
41 after Ps. 34:13
42 Gen : 11. I have altered the order of this sentence for clarity in English.
43 The exact meaning of this phrase is obscure. Lit. “the physician--but not for himself,” as trans. in Joshua Bloch, “Hebrew Printing in Riva di Trento,” pamphlet, New York: NYPL, 1933, p.6 n.20 (reprinted in Hebrew Printing and Bibliography, ed. Charles Berlin [New York, NYPL/Ktav, 1976]. Bloch cites Samuel Krauss and Moritz Steinschneider who had previously commented on this phrase. Bloch speculates that Marcaria relocated from Cremona to Riva del Garda after taking ill, and “therefore went to the Tyrolese mountains, where the delightful climatic conditions and the luxuriance of the vegetation are most favorable for the treatment of patients suffering from pulmonary disease.” While Bloch’s comment certainly evokes pleasant images of the lake region of northern Italy, Meir Benayahu rightly pointed out that this is entirely speculative and that Marcaria’s phrase may simply mean “MD--but not acting in that capacity,” identifying himself as a physician but stating that he is not acting as one in writing prefaces or managing the press (Ha-defus ha-iuri be-Kremona [Jerusalem: Makhon Ben Zvi, 1971], p.113 n. 2). But Benayahu’s suggestion is also conjectural and requires a less literal reading of the phrase. Krauss and Bloch offer a reading that is closer to a plain sense reading-- “ve-lo lo” = “and not to himself.” (Benayahu also points out that Bloch’s assumption that Marcaria had lived in Cremona and had been a rabbinical judge and member of Ottolenghi’s yeshiva was also conjecture. (ibid, p.113). Indeed, Bloch’s only evidence for halakhic activity by Marcaria is his signature on a responsum in the Tamar-Ventorrozzi case, from 1566, after the end of the printing press in
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Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Sefer Rav Mordekhai, 1558

Prepared by Adam Shear, University of Pittsburgh, USA

Sefer Rav Mordekhai, 1558 [Kislev 319], in folio.

title page (1r):

ספר רב מרדכי
Mordekhai Omer Mordekhai

ומרדכי יאכלו מקרא הנומת

וכו מדריך ממיר מקרא. דפוס על ידי מהן

ומלך ר"ו יוסי אוטילינג ר"ה תחת

ומפתל האדון

();++כרישופיפל מקדורי

ירוח הנה

וכליו שמה שלוח מאות ותבשה עשר עשר לפרט קן

 psychotic

verso of title page (1v):

אל הצבת
הਸפוקות נלכד גליל يعد ליועץ狰ר, איש הוא זה, התshima' כי התשובה' איסר לא חיה אשר עליה וליבים. ה"נונח יקר' ד' תפוקות אונילג'ן ינ', בראותיו עלפי ספר הדרכ נה. כי כל הספוק' בברג עם תשיקה חל', והון sandbox ונכון
על לכל נוף, פרשות גחלת מידועיג חלה היא חנתון על ספר חתהים שליש. בלך שרות, ביוורת מוצע, חזור ואפס
ויהי מפורים קום נחבא אל הפלת'. אין רואית, חומר בדוי בל אוניל, חורות הסבך גם שמי הרה מפא' סאחת.
הנה ואחת הנה, יכהור וואתי כלמום חל errores. ולאכל成功举办 הזהبدأ כוידי ועל מצעת חמיד, אופר להפיסו על דנה.
ועל תשודר, איזו רואית. כי אםakter הגנת הממסרה, לרוב מופר ועית בسعادة המ предостו. נסף על הזה, הוספה
מסערבים פסוקים, מוקדנים דלא איבר. יושב על יאמור אחוה בונה, ווא הנה רזך. עד מפורק, ניצור מגוחס כל האחרון
ואשתות, לכל חכמים. מנשואים הנהסרת' אציור הגנת האוסף, אשתה לדב איש אולים. והי悬浮り עלי
יושב יושב על העומד והאגרעッתה של איזאバラ. אוואוה בלתי מספור זריך. אם כי כל מלא מפגינו, לא אישה לדגל העומד עלرفع
אפרת יושב על שה תשורה בלתי היה ששם צין. עם בשום של יתרב, אציב על פי ציפה ל☝ון משלו משלך
ונימא. את רודיו לשרועים עם זה, שערוע לא שערוע אבותינו, והעם להבוק יאל. כל הדינים ודרישים לכל חפיפה.
מכילים התษาתיי עניין כל הספרים עם ומפסים כי צומח פסיפס. ואתל ינושם לדבר מה, לאחור ולאחור על פוגני פאררי כי כל
על כל שדות, לוסהים יזרע. בטנקים בידע. אשר יפארזיו, מג עפי איזו, לכל מה, המוח, המוח, הכנה של שבתה. ולא
идентוא ההישגים, יעדנוי על ערוא ומסופות אקאר. כלן חום אג, לקח מפורת האיזר, מי התפוצת בחום

עקב מקריר'אה בכם' ד' דוד פקריה'אק וולה' ה

Publisher: Riva di Trento, Italy: Jacob Marcaria, 1558, 1r-1v.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Putting Hebrew Books in Order
The First Printed Hebrew Bibliography

Avriel Bar-Levav, The Open University of Israel, Israel

ABSTRACT: Siftey yeshenim (The lips of those who are asleep, Amsterdam 1680) is the first printed Hebrew bibliography. In his introduction, the author, Shabtai Meshorer Bas of Prague (1641-1718), explains why such a novel book is needed, and what are its usages for Heberw readers and writers with various interests.

This presentation is for the following text(s):
• The lips of those who are asleep

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The lips of those who are asleep
Sefer Siftey Yeshenim
1680

Translated by Avriel Bar-Levav, The Open University of Israel, Israel

Before the young and the old, the wise and discerning, chieftains and esteemed scholars, the one who yearned and desired, toiled, labored, and collected, the precious and sublime, with song, praise and glory, the esteemed rabbi, R. Shabbetai Meshorer Bass of Prague (may God protect and preserve him), the brother of the pietist, the Kabbalist, outstanding in his generation, may his light and the glory of his brilliance and splendor shine as the sun, the esteemed rabbi, R. Jacob Strimmers, may God preserve him, the sons of the martyr R. Joseph, may the Lord avenge him. Only this is his wish, and this he requests, from anyone who knocks on the doors of books: that he first read the entire Introduction, and see the benefits [to be gained] in the book, more precious than treasured stones.

In Amsterdam, at the praiseworthy press of the worthy, David Tartas, may God preserve him, in his home, in the year 1680 [written in the Hebrew for "Give Your hand for my help," the initial letters of which produce the numerical value of the year].

Blessed be the one who comes in the name of the Lord of Hosts to carefully read every word and letter of the Introduction.

I saw in several books that the authors adjure with the holy names, that the readers not read the book until they read the Introduction, but I am not like that. I sit at the entrance of the tent, to see if there any passerby [a reference to Gen. 18 and the commentary by Rashi ad loc.], to bring him in through the doors of my house with fine and tempting words. I say, Come, blessed be the Lord, happy are you for having merited to knock and enter through the gate. Who among you fears the Lord, hear the voice of
His servant. And to the small as to the great I say: If I have found favor in your eyes, do not pass by until you read the Introduction from its beginning to its end, for without it, this book will be like the words of a sealed book for you, which, if given to the knowledgeable saying, "Please read this," he will reply, "I cannot, because it is sealed." In the Introduction you will find balm for your soul, to understand all the book's notations and topics; afterwards, you will go from strength to strength, to see everything properly set and propitiously. I will concisely tell you here a bit about the book. In it you will find the names of the books of the Torah, Prophets, and Writings; the names of all the commentators are given; and the names of all the books are ordered alphabetically, with their authors, their contents (what they are about). I put them all in a large gate with two doors [i.e., sections], one of which I called "The Written Torah," and the other, "The Oral Torah," to mark them. I made twenty indexes [the word mafteah means both "index", as the indexes in this book, and "key," i.e., the keys for the book's "doors" and "chambers"] for all the chambers of the Torah [so that] you will have a short path to each and every subject: all the books of midrashim, commentators, and expositions, novellae, both old and new; responsa on the Talmud, [Rashi's] commentary, Tosafot, and on the decisors; books of astronomy, philosophy, and grammar; books on the fear of God and piety and Kabbalistic books; tales, books of indexes, and prayerbooks. If you wish to study, search, and examine, you will find in alphabetical order the root and the source. Accordingly, if you read the Introduction you will act kindly with me, and I will serve you with all my soul and with all my might.

And may God, the Creator [ha-Bore],
bless the reader [ha-kore; one of the many instances of the author's use of rhymes].
These words are said for the grandeur of the authors,

Praise and greatness, blessing and glory, strength of action, fine and excellent [the initial letters of these Hebrew phrases spell the author's first name: Shabbetai]

[The author divides the books listed into eight categories:

1. Commentaries, expositions, and prayers
2. Decisors and laws
3. History, tales, from the fundamental principles (of faith), and the resurrection of the dead
4. Novellae on Talmud, (Rashi's) commentary, and Tosafot, and responsa by the decisors
5. Fear [of God], piety, and ethical teachings
6. Grammar, astronomy, and philosophy
7. The wisdom of Kabbalah and yihudim (Kabbalistic formulae relating to the ultimate unity of God)
8. The seven (branches) of knowledge, including music

To each category he appends two or three lines of – untranslatable – text that, in quite amusing fashion, employ a number of wordplays and other literary techniques, including the following: (1) the first passage contains an acrostic of the Tetragrammaton; (2) the introductory phrases of the other passages are taken from the Yotzer Or blessing of the morning Shaharit service; (3) extensive use of associatively connected, and run-on, phrases]

[4a] The Author's Introduction

* I sat [shavti; vocalized differently, the author's first name: Shabbetai] and I saw * in books [the first two letters spelling out his last name: Bass; also employed at the beginning of the following paragraph] I understood * believe my word * I labored and I found [the initial letters of these two phases for the acrostic for "may he live long"]
In the book *Shenei Luhot ha-Berit*, fol. 13a, this is its wording: I saw and I accepted, even one who is a complete ignoramus and bemoans the paucity of his understanding, and understands nothing; if he wholeheartedly reads the names of Torah, Prophets, Writings, and the Oral Torah – for example, he mentions the names of the five Books of the Pentateuch: Genesis, Exodus, *Torat Kohanim* [= Leviticus], *Humash ha-Pekudim* [= Numbers], *Mishneh Torah* [= Deuteronomy], and afterwards he mentions the names of each and every [weekly] portion from the Pentateuch: *Bereshit*, *Noah*, *Lekh Lekha*, etc.; and then, the names of the early and late Prophets and the Writings, such as: Joshua, Judges, Samuel, Kings, and so on, for them all; And afterwards, the names of the six Orders of the Mishnah: *Zera'im*, *Moed*, *Nashim*, *Nezikin*, *Kodashim*, *Tohorot*; and the names of all the tractates and their chapters, as they are printed at the end of *Sefer Mitzvot Gadol*; and then, the names of the Rabbinic midrashim, such as *Rabbot*, *Tanhuma*, *Sifra*, *Sifrei*, *Mekhilta*, *Torat Kohanim* [= Lev. Rabbah], *Midrash Tehillim*, *Mishlei*, *Abkir*, *Yalkut*, and the like, and many more like these; and likewise, midrashim that speak of divine esoterica, such as *Zohar*, *Tikkunei Zohar*, *Bahir*, *Pirkei Merkabah*, *Peliah*, *Kanah*, and so on: if he reads these names, his soul desires them, and he weeps for his not comprehending them, then he finds favor with the Lord, may He be blessed, and thereby merits this one the [World] to Come. This is on condition that he aids, to the best of his abilities, those who do understand them. Therefore, each person should make a tablet to write in it all the names, which he will read, that they will be fluent in his mouth. [This is beneficial] even for those who are not unlettered, nonetheless, I have seen *benei aliyah* [those privileged to see the Divine Presence in the afterlife], and only few merit to study them all. Reading the names will be effective, to be deemed as if one studied and learned them all, on condition that he does all that is incumbent upon him to the best of his ability, and "the wise man, hearing them, will gain more wisdom" [Prov. 1:5]. (end of quotation) I also saw that several important sages act in this manner.

I am perplexed at the thought [literally, sight] that one would receive reward for reading the names of the books, as if he studied and learned them. If this were so, a person would not exert himself so greatly to study all the books, but only read the names of the books, but nevertheless receive his reward for reading the names, and the layman would be as a priest and as a king, for the rabbis are called kings. Furthermore, if one is regarded as if he had studied, why did he [the author of *Shenei Luhot ha-Berit*] not say, in short, "he is deemed as if he studied"; what is the meaning of this lengthy wording: "will be effective, to be deemed, etc."

The matter, therefore, is as follows: it is taught in the Talmud (Yevamot 96b-97a): R. [Jo]hanan was angry with R. Eleazar, for he reported this statement at the academy, but did not attribute it. And it is said, he was even angrier. R. Judah said, in the name of Rav, What is the meaning of what is written [Ps. 61:5]: "O that I might
dwell in Your tent forever [olamim, literally, "worlds"] - is it possible for a person to live in two worlds? Rather, David said to the Holy One, blessed be He: "Master of the Universe! May it be Your will that a traditional teaching be reported in my name in this world"; for R. Johanan said in the name of R. Simeon ben Yohai, The lips of every Torah scholar in whose name a teaching is delivered in this world move [or: whisper] in the grave. Rashi interpreted this, His lips move in the grave as if he were alive. And it is written in Tosafot, That when his soul is in the heavenly academy and his lips move in the grave, as if speaking, then at the same time he dwells in two worlds. The author of Ein Yaakov and the author of Yafeh Mareh wrote that this is far from a logical inference, for how can the lips of a dead person move, etc., and certainly so, after some time, he "returns to dust" [Eccl. 3;20]; see there. I found in Hiddushei Aggadot by Maharsha [R. Samuel Eliezer ben Judah ha-Levi Edels], as follows: "I say that this is not far from being logical, for the matter can be explained: Speech is the power of the soul by means of the vessel of the body, and every fine speech begets a similarly fine spiritual power. By attributing [a teaching], this spiritual power that was already born arouses its begetter in both worlds, which are the soul in the World to Come, and the organ of speech, which is the lips, in this world, even if they be in the grave. He draws a comparison with fine wine that lies in a pit, and bubbles and murmurs by the force of the finger that arouses it. Likewise the lips: though they rest in the nethermost pit, they whisper by the force that arouses them. Examine this carefully. (end of quotation)

Now, go and see: what a person says and mentions in his books in this world is the cause that leads him to dwell in two worlds at the same time. Accordingly, it is proper and correct that the mentioned one [i.e., the dead author] shall do for the mentioner favor for favor, to be an advocate for him, to aid, protect, and save, for all who do so. This is why he said that the reading of the names "will be effective, to be deemed as if one studied and learned." That is, the names that are mentioned from their books in this world – the souls of those people advocate, aid, and are of benefit for him, to protect him, to be deemed as if he had studied. This is because, without this, the Torah protects, both when he was engaged in it and when he was not engaged in it; but he certainly does not have reward as great as if he studied them all. At any rate, he has merit, that arouses and intercedes, that he shall have attorneys and advocates on his behalf. This is why he said "will be effective, to be deemed," and not actually deemed; for a certainty, everything is according to the advocate and helper. In any event, even if he has advocates and attorneys for some matter, they advocate on his behalf.

But of what avail can the advocate be on his [day of] judgment if he has not studied at all? Rather, the matter is that there are twelve gates of the Garden of Eden, with twelve tribes standing at the entrances of the Heikhalot [the heavenly palaces]. Each one calls to the members of his tribe who leave this [4b] world, if he is righteous: "Come to me, you are from me and you are from my tribe." We find that when a person dies, his soul is entrusted to the angel Tahariel, and he leads the soul to the place fitting
for it, to the angel of the eyes, the angel of the ears, the angel of the neck [i.e., the angels in charge of the heavenly palaces reserved for those who used these organs properly], and the like. For up above, in the Garden of Eden, there are the angel of Scripture, the angel of Mishnah, and so on. But if he is unworthy, he is rejected from all the gates. And at that hour the advocate can help him, and ask that he be accepted to some gate, or that he be brought in to his gate, and [from there] upwards. He accordingly said, "and thereby merits for this one the [World to Come] – when you come to the official Tahariel, if you have no advocates, you are rejected from all the gates, since you did not study and you are not worthy of those gates. If, however, if you will do as I mentioned above, and mention the names and the books, then advocates will be aroused and prepared for you, and you will merit to have those who can be beneficial for you. At any rate, it is difficult: why should these names of people [i.e., the authors] be of benefit for him, for he said that a person should mention only the names of the books, and not that he mention the names of the people. He therefore concludes, "on condition that he does all that is incumbent upon him to the best of his ability, and 'the wise man, hearing them, will gain more wisdom,'" for one must continue, with all his ability, to mention the book and the author by his name, his father's name, and the name of his family; and in any way in which he can know him and mention him by his name, that is fitting for him in this world and in the World to Come; this is the meaning of "with all his ability."

Now, I have taken my place instead of my forefathers. Forefathers means that they have offspring, but the offspring is not necessarily on their level. I, nevertheless will relate what is truly recorded in the text of our holy Torah, the names of the twenty-four [books of] Scripture, all the portions, the chapters, all the commentators, the midrashim, and their expositions; and all the names of the six Orders of the Mishnah, and each tractate and their chapters, in order to fulfill the testament of our great master, and to make a tablet for each one. Incidentally, I will also list the books of the commentators and novellae, the books of the Kabbalah, the books of grammar, and the books of astronomy and philosophy.

Do not wonder at my desire to write things that are known even to small schoolchildren, such as selihot [penitential prayers], mahzorim [Festival prayerbooks], prayers, and piyyutim [liturgical hymns]. I will answer this: while they are known and revealed to the Ashkenazim, since this is their custom, the Sefardim and Italians [literally, loazim, those speaking a foreign tongue] will want to learn the prayers, piyyutim, and practices of other lands, and vice versa. The second reason why I included a list of piyyutim is on account of the commentaries, for there are piyyutim with different commentaries. The third, is for the reason given by that eminent sage, the rabbi, R. Isaiah [Horowitz, the author of Shenei Luhot ha-Berit], that each person should make a tablet of all the books, even the names of the portions, and everyone certainly knows this. Rather, the reason is to say them every day and arouse the advocates, as above. Consequently, there is no difference between all the books on this
account. I therefore listed the other books, "small and great alike are there" [Job 3:19], when you see the two doors of the book and the twenty indexes, God willing, and they will be of great benefit.

The first benefit:

1. "The first to Zion" [Isa. 41:27; the author precedes each of the benefits with a verse or phrase containing the appropriate number, or a numerically-related word, sometimes unrelated to the actual content of the benefit. Here, this has a double meaning, and also means: the first (benefit) to be listed] that is recorded and written on the attributes of the angel. That is, the merit of arousing the advocates and attorneys on account of the reading of the names, and they bring him from one degree to the next, and from one level to the next. Accordingly, it is fit and correct to pray for this. "Therefore let every faithful man pray to You, etc." [Ps. 32:6].

I placed this prayer at the end of the Introduction, to be recited every day after a prayer, that it be more pleasing and accepted, as if one had prayed at the graves of forefathers, for the reasons that I wrote there.

The second benefit:

2. "Secondary grades [of forbidden relations] enjoined by the scribes" [M Yevamot 2:4] of books and the authors of works: they will inquire and study this book, and they will find whatever they need, for whatever purpose they wish. See the introduction to the book Meir Netiv, as follows: That every skilled work contains two types of knowledge. One of them is the knowledge of the matters explicit in that work. And the second is the knowledge of the arrangements and the special way in which the one who considers it will examine that work, until he judges with understanding whether what it says is true or false. Accordingly, every work must have known fences and arrangements, underlying causes, and defined subjects. In all these matters, knowledge must precede the study of the work, and this knowledge must be learned before all, see there. This resolves a puzzling midrash in the portion of Vayikra in Lev. Rabbah, as follows: "The Lord called to Moses' [Lev. 1:1] - from here they said that a carcass [nevelah] is better than any Torah scholar who does not possess knowledge, etc." This is difficult: how can one initially be given the title of Torah scholar, while it afterwards says that he possesses no knowledge? And if he has no knowledge, how can he be given the title of Torah scholar, because this wording is self-contradictory? Moreover, what was said, that a carcass is
better than him, is very puzzling, for him to be compared to a carcass, and certainly, [to say] that he is inferior to and worse than a carcass. Rather, it seems to me, following the Talmud, that anyone who is haughty, if he is a wise man, his wisdom leaves him; and likewise, if he is a prophet, etc. It is taught (in the Talmud [tractate] of Berakhot [63b]), on the verse [Prov. 30:32]: "If you have been scandalously [navalta] arrogant' - whoever abases [menawel] himself for words of Torah will eventually be arrogant; 'if you have been a schemer, then clap your hand to your mouth,' etc." As I mentioned above, one must learn the order, the fence, and the cause before studying, in any matter. Accordingly, [5a] there is a difference between wisdom and knowledge, for one can be a wise person, that is, possessing intelligence, even though he has not learned from others. Knowledge, however, means knowing the order, the fence, and the cause that must be learned from another. This resolves the midrash of "any Torah scholar": that is, even if he is a great sage, but he possesses no knowledge, that is, he has no knowledge of the order and the fence. This, in turn, is difficult: if he is a wise person, why does he not know the order and the fence? rather, perforce, you must say that, since he has not learned from others, but was haughty and imagines himself unique in study, his wisdom thereby leaves him and he becomes the lowest of people; consequently, a carcass is better than him. That is, the one who abases himself for word of Torah, learned from others, "but he who gathers little by little increases it" [Prov. 13:11], and eventually will be raised up; the Torah endures through him, for words of Torah are established only by one who acts as if he does not know, as it is said (Job 28:12): "But where can [literally, from nothing] wisdom be found?" Consequently, this one will be lowered and this one will be raised, and therefore [the question concerning] "a carcass is better than him" is resolved. (I explained this dictum fully, and its place is not here.) Accordingly, whoever "uses divination [kosem kesamim] (with the meaning of [Prov. 16:10] "There is magic [kosem] on the lips of the king"), studies [me'ayen; a change of one letter from the continuation of the original verse in Deut. 18:10 (that speaks of forbidden forms of magic and divination!): "me'onen - is a soothsayer"; *** [mihesh; again a change of one letter from the wording in Deut: "u-menahesh - is an enchanter"]; calculates [mehasehv; one letter different from "u-mehashef - is a sorcerer"], and composes a work [hover hibbur, instead of (v. 11): "hover haver - is a charmer"], must first become a yedoni [Bass uses this Biblical term, meaning one who engages in the forbidden practice of consulting oracles, to mean a person who acquires systematic knowledge (yeda)], who inquires of the fathers [avot; instead of (Deut. 18:11): ov - consulting a medium], and study the acts [ma'asim, instead of metim in this verse, referring to communicating with the dead] that were done. The desire of the one who does all these, he shall be wholehearted [with wordplays based on Deut. 18:12-113, that refer to those various methods ov divination as abominations (to'avot), and mandate that an Israelite must rather be wholehearted with the Lord], and come in peace [ba-shalom] to his rest, and well-being [shalom] within his ramparts [an associative use of a slightly altered phrase from Ps. 122:7];
The third benefit:

3. "There are three that are stately of stride [Prov. 30:29] in Scripture, Mishnah, and Talmud. This is of benefit for "the one who does not know how to ask" [from the Passover Seder] the order of study, and begins studying the Turim or Sefer Me’irat Einayim, which is called Sema, while as regards Scripture, Mishnah, and Talmud, he has no mouth [the author emphasizes that this word sounds the same as the letter peh], "like a dumb man who cannot open his mouth" [Ps. 38:14]. Nor does he have an eye [again, with emphasis on this word sounding the same as the letter ayin], and he needs alef [i.e., to begin at the beginning]. Instead of Sema he becomes suma [= a blind person], as a blind person be-rubo [a wordplay on the Talmudic phrase "as a blind man groping his way through a window (be-arubah)"], this seeing is not as the other - and neither has the spirit of life [i.e., both are incorrect]. What they have in common is that it is the way of each to go forth and cause harm, and all this is not worth the harm it causes to the King [see Esth. 3:8], the King of the world and the rabbis, whoa re called kings. When, however, he will arise and come, labor, and see in this book all the books, that all are equally good, and for each book he will see its benefit, its quality, and its contents, he will understand and discern what must be studied first. "The sum of the matter, when all is said" [Eccl. 12:13].

The fourth benefit:

4. "For four I will revoke it" [based on Amos 1:13]. At times a person desires to study some teaching, of the teachings that are marked by [e.g.,] the letter [discussed under the letter] mem - [in Bass’s entry for] Mishneh Torah] that Maimonides set forth; see the list of all types of wisdom. Or a person wishes to study the wisdom of Kabbalah, astronomy, or philosophy, and the like. Or, at times a person requires some verse, for the sake either of some exposition or some law, and he searches with lamp and torch, and examines as far as his hand reaches, and he gropes as a blind person in the dark, and he wearies of finding the entrance and the key [or, index, in the context of this work]; the door remains firmly closed, and he stands "on a spot so narrow that there was no room to swerve right or left" [Num. 22:26]. But in the gates of the curtain, Maon, makhon zevuli [appellations for the Temple], where the guiding lights were hung, to open Hebrew eyes, and where all the keys [with the double meaning of indexes] from all the chambers of the Torah were hung. "This is the gateway to the Lord - the righteous shall enter through it" [Ps. 118:20], "every man with his own camp, and every man with his own standard" [Num. 1:52], "and all these people too will go to their place in peace" [Exod. 18:23].
The fifth benefit:

5. "And add one-fifth to it" [Num. 5:7], with five changes: this means, at times a single book is printed several times, and each time some commentary, some gloss, or other things are added to it, such as (the Alfasi, the Turim, Maimonides, and Shulhan Arukh), and there are many like these. The last is the most highly cherished, while the first will fall and be set aside in their meagerness. See the book Adam ve-Havah, Netiv 2, Part 4, that a book may not be left without being proofread, lest a mistake be made in the text, and the permitted be prohibited and the prohibited, permitted; and there is no greater perverseness than this. See Shulhan Arukh, para. 279, as follows: "A Torah scroll that is not proofread may not be left for more than thirty days, unless it is corrected or put away. And the same holds true for other books." This teaches that other books are equivalent to a Torah scroll [in this respect]. Additionally, when they are produced in different places, the printings are not similar to or the same as each other, and one is better than the other. Likewise, the pagination is not the same, as actually happened to me: I copied many things from a book (Shalshelet ha-Kabbalah), and I sold it. Some time later I purchased the same [book, but] printed in Venice, and then, of all that I had copied, I could not find a single one with the same pagination as the first; I was compelled to search from anew, and to proofread everything in accordance with the second printing. There are many additional such books; it would be too tiring to mention them. So "that the righteous not set their hand to wrongdoing" [Ps. 125:3], I therefore recorded for each book, several times, every place where it was printed; and for each year that it was printed, what was added to it each time. And the size: the large one, according to its largeness, and the small one, according to its smallness.

This shall be the mark for you: at the end of each book entry, you will find a numerical letter, that is called (num[ber]), that indicates the size of each book.

When you find the first numerical mark like this (1), this indicates that the book [5b] is as large as a whole sheet of paper, that is called in German (bogen papier), like the large Bibles printed in Venice, or printed at Basel; or like the Talmud printed in Lublin, and the like.

If the mark will be the number 2 like this (2), this means that the size of two of its pages is as a whole page, such as the Talmud printed in Cracow and the like. This is called in Latin (in folio).

If the mark will be the number 4 like this (4), this means that the size of four of its pages is as a whole page. A book such as this, which is one-fourth of a page (4), is called in Latin (quarto).
If the mark will be eight like this (8), this means that eight pages are a whole page, and that is half the size of this book; this is called (octavo).

And similarly, you will understand the others, as well (12, 16, 24).

For example, on page 1, of Abudraham is listed as (4), that is, a quarter-page; Ibn Shuaib (2), that is, a half-page, which is called in German (halben bogen); on page 2, Avkat Rohel is listed as (8), that is, an eighth-page.

I wrote this so that "the teaching of the Lord is perfect" [Ps. 19:8] and whole, to know all the "good signs" [i.e., his marking system]. R. Hisda said about this, The Torah is acquired only [literally, the Torah is not acquired, except] by markers, as it is said [Deut. 31:19]: "put it [simah] in their mouths" - do not read semah, but simanah [its sign]. There is a difficulty: Why did he use the wording "acquired," which is the wording of [property] acquisition; with this meaning that, from the outset, at the time of the acquisition, one must make markers? In actuality, from the outset, one must study, and in order for one's [studies] to be retained, one must make markers. Accordingly, R. Hisda should have said, The Torah is retained only with markers, as I mentioned above, the Torah is retained only, etc. But for our purposes, "the Torah is not acquired" is precise; that is, a person should not acquire any Torah or any book, except with markers - until he sees in it all the good markers and glosses that are added to it every time, and the editing and the printing; that it not contain errors, as, God willing, you will see in this book, and select the choicest.

The sixth benefit:

6. "And the shesh [in the Torah (e.g., Exod. 28:5): "the fine linen"; the wiord also menas six] is to increase vying among scribes, to increase wisdom. In it [= this benefit], a person will see once and twice, that are there many, endless books. That they may be zealous with "the zealousness of the Lord of Hosts" [II Kings 19:31; Isa. 9:6]. The turtle and the wood-sorrel [hamid], desireable[hemdah], good, and wide, broadening one's mind and mouth, to eat from its fruit, and be satisfied by its goodness [this paraphrase of the short grace after meals relates to the advantages to be gained by authors], that it may be good for all the days, including the nights.

The seventh benefit:

7. And satisfy [vocalized differently, this could be read as "'shiva," seven] the desires of his soul, the hungry soul, those hungry for the bread of Torah, "to discover useful
sayings" [Eccl. 12:10] of the Lord. And since I already received one list of some books, which was already alphabetically ordered, I said, I too, whoever changes detracts, and I left it alone. But I expanded and added, from whatever was before me. I made for myself sha’arim and sha’arot [presumably the masculine and feminine forms of the word for "gates"; this wordplay is based on Eccle. 2:8, that speaks of male and female singers: sharim and sharot], houses full of everything good, and doors with indexes to open. In which a place will be found for each and every subject, in its gate, house, and chamber. At times you will find a single book listed in several indexes, like the book Knesset Gedolah, the book Shenei Luhot ha-Berit, and the book Shevilei Emunah, because these books are connected to several subjects. See the second index in the right-hand door, the written Torah; in that index you will find all the books of hermeneutics and literal meanings, [where] I listed the book Knesset ha-Gedolah, and also Shenei Luhot ha-Berit, that is, in the same book you will find both expositions and literal interpretations. Not the entire book, however, consists of homilies, for they are composed of several subjects and are listed in several indexes, according to the subject of the index. Similarly, there are many books like them that speak of several subjects. And there are many books with numerous titles, for example, the concordance is called Meir Netiv, and also Or Zarua and Netivot Olam. The book Alef-Bet-Alef is called Or ha-Sekhel, and also Ma’adanei Melekh. And there are many like them. Accordingly, I listed all the titles, each in its place in alphabetical order. I will only give you this marker, as an example, in the second index of the written Torah you will find the book by R. Anschel listed with the letter (alef), and afterwards you will find Merkevet ha-Mishneh, also with the letter (alef), by which you will know that this is only a single book. Also the book Meir Netiv, Or Zarua, Netivot Olam, and a concordance, you will find marked with the letter (bet); you will thereby understand that this is a single book. And so you will understand that everywhere you find similar letters, that this is only a single book; and likewise in all the indexes.

The eighth benefit:

8 "On the sheminith [a musical instrument, apparently with eight chords]. A psalm" [Ps. 12:1]. On the eighth you shall hold a solemn assembly [based on Num. 29:35], for your good and your benefit.

If you wrote some new composition or book, and you wanted to name it and give it a name fit for it, but those singing and playing, the governor and the deputies [i.e., other authors; this wording is based on Ps. 68:26]], already preceded [in this], and it happens that they have [different] titles [but] the same subject, such as the book Moreh Tzedek, the book Masoret ha-Mikra, and the book Toledot Aharon, all being like a single book; and also the book Einei Avraham, and the book Penei Rabbah - also one
book. Also Mafteah ha-Zohar, the book Mareh Kohen, and the book Petah Einayim, all being like a single book; and many [6a] like them. This could happen because one author was unaware of the other book. And likewise, this could also happen for other hermeneutical or legal-ruling subjects, for several people have the same style. And in this land, they do not know what was printed in other lands. It frequently occurs that three or four books have the same name, such as Sefer ha-Emunot, Imrei Noam, and Imrei Shefer. In my opinion, a person should distance himself, so that his book will not have a name like other earlier books. I will explain this with "good sense" [Ps. 119:66] and say: for example, when someone says, I found this topic, this literal interpretation, or this law in Sefer ha-Emunot, in the book Tzedah la-Derekh, or in the book Imrei Shefer, and he does not mention the book's author with it, we will not know from which Imrei Shefer, from which Sefer ha-Emunot, or from which Tzedah la-Derekh, and we do not know when this ruling was issued, or [we similarly will be unable to identify] this topic or literal interpretation, and there will be two reasons to be fearful, Heaven forbid. First, who knows, this could easily lead to error, with the truth being replaced. The Talmud states explicitly that the names of the sages are necessary, lest the prohibited be said to be permitted, and the like. For his people has done a twofold wrong [based on Jer. 2:13, which reads "My people"; the author uses this - slightly altered- verse as a flowery way of introducing his second reason], which causes damages, and delays the Redemption, for it is a halakhah given to Moses at Sinai that the Torah applies [Prov. 22:22] "Do not rob the wretched" to whoever does not attribute a Torah teaching. And whoever attributes something merits the Redemption of Israel. And the third reason, which we already mentioned above, is that this could arouse the advocate to intercede for and defend him, if he mentions him [i.e., the author] by name. I therefore wrote and recorded next to the book the author's name and the name of his city, as well, or the name of his family, to remember him for good. And may his name be remembered for good, and for good may his name be remembered.

Remember that every place where you find this form of a star(*) next to the name of the author, understand that the author is not an Israelite.

The ninth benefit:

9 "And the other nine-tenths to stay in the towns" [Neh. 11:1]

Every city, very land, in its own script, every people, in its own language [based on Esth. 1:22]. Gentle language and speech to women and to all, children as women, who would not understand the Bible to express it with their lips. Clear language, the language that speaks great things, the Holy Tongue [i.e, Hebrew], and the language of the Targum. "Only her lips moved" [I Sam. 1:13], and everything that has crossed her lips is the
language of the entire land of Germany, with the same language for all. Also, [the author runs together two Biblical phrases, with the word ish being the last word of one and the first word of the other: "to comply with each man's wishes" - Easth. 1:8, and "A brutish man cannot know" - Ps. 92:7. Bass is referring to the writing of Jewish books in languages other than Hebrew, for two reasons: to please the public; and because some people do not understand Hebrew, and therefore know] neither knowledge nor reason; he did not know his might, the might of the war of the Torah, small and big, old man and youth, youth and the ignorant, who are not accustomed to scholarly language, but rather, in other lands each person speaks in his language; because of this, special books were composed for them in Yiddish, and in other languages, so that what they hear in their studies will be intelligible, to fill their desire, and to be pleasing to women. It is taught in the Talmud: "The Lord gives a command; the women who bring the news are a great host' [Ps. 68:12] - every utterance that issues from on high is divided into seventy languages." And we find that when a person dies, he is asked if he studied Torah, but he is not asked if he studied specifically in the Holy Tongue, or in other languages. Consequently, the [other] languages are equal as regards study. So that this book would not lack anything good, I will also list in a separate index those printed in Yiddish and in other languages, to the extent that this is possible. It will thereby be complete, from the Lord.

The tenth benefit:

10. "But while a tenth part yet remains in it" [Isa. 6:13]; ten steps; "with the ten-stringed harp I will sing" [Ps. 33:2] and say; the tenth of an ephah [a measure of volume]; an ephah they see the ten sons of "Heman [associatively drawing on the resemblance between Haman and Heman], Calcol, and Dara" [I Kings 5:11; I Chron. 2:6] - a knowledgeable generation, that knows the concealed books, that are hidden from the sight of all living; and renews the holy writings, that I did not see or did not "foind the one I love" [Cant. 3:4].

New titles, "they are renewed every morning" [Lam. 3:23] and moment, that I did not remember, or that were not printed until after this book of mine had been printed. Accordingly, I left [space] "between the plates" [I Kings 22:34], and between each letter of the list of books I left free, blank, and empty space, so that each person could write for himself what is missing in this book. May the Lord fill what we lack, and what all Israel lacks, and fulfill our wishes, generously, with salvation and mercy.

So that I will put my letters [i.e., theletters of his first name] in 'by my name' [be-shemi], which, by reduction [a numerological technique], is yud [= 10]; my name, Shabbetai, also is yud by reduction. This is two times ten, which are twenty, which has
the numerical value of [the letter] *khaf*. And *khaf*, spelled out \[khaf-pek = 20 + 80\], too, by reduction, is *yud* \([= 10]\). And *yud*, spelled out \[yud-vav-dalet = 10 + 6 + 4\] is the number 20, which is *khaf*. Behold, you have before you, "in my name" and "Shabbetai" are connected to one another like the *yud* with [the next letter] *khaf*.

Therefore, I have built for myself a house with a great gate through which to enter it. I erected two doors in it, to be the doors of the gate (which means, that the pages of the book, that resemble doors \[daltot\], should open and close, as it is said, "And every time Jehudi read three or four columns \[daltot\]" - Jeremiah 36[:23]). I called the right-hand door: The Written Torah; and the left-hand door: The Oral Torah. And each door has ten indexes. \([6b]\)

The right-hand door is the Written Torah, with ten indexes, corresponding to the Ten Commandments, since the entire Torah is embodied in them. And a single commandment is listed in each letter. See the book \(*Shenei Luhot ha-Berit*) page 316. And in the ten indexes you will find all the names of the portions from the Bible, with their accompanying commentaries: everything pertaining to the Written Torah, all the commentators, homilies, and literal interpretations, in which I also included indexes for prayerbooks, grammar books, Biblical genealogies, and tales, and the other things that you will see in detail, God willing.

The left-hand door is the Oral Torah, and it, too, has ten indexes. In the ten indexes you will find all the names of the six Orders of the Mishnah, all the tractates, and their chapters, with their commentaries; the entire Babylonian Talmud, and the Palestinian \[Talmud\], with their commentaries; and all the interpretations and novellae on the Talmud: Rashi's commentary, *Tosafot*, all the laws, and practices, and all the sugyot \[discursive units\] of the Talmud; all the responsa; everything that belongs to the oral Torah; geometry, astronomy, philosophy, and other wisdoms; and books of the fundamentals of faith.

I named this book *Siftei Yeshenim*, because the two lips are called two doors, and see *Sefer Shorashim*, root *dalet*, as follows: "[The letter] *taf* is missing from *al dal sifatai*," meaning :*al delet sifatai*. It is called door, because they open and close like a door; see there especially. I therefore called it *Siftei Yeshenim*, for it is like *daltei yeshanim*, for the two doors of these gates. I will speak further, and here is the reason: for the one who peruses and reads in this book will recall the holy ones in this land who sleep in their graves and rest on their beds, who will awaken, respond, and gently move their lips; they will come and tell of his righteousness, to commend and to protect him, as above. Accordingly, this book is their actual lips.

I will speak further, giving the reason. I found in *Sefer ha-Rokeah*, as follows:
Everyone must write his name on his book. He therefore called his book *Roke'ah* [the letters of which: *resh, kuf, het*] have the numerical value [of the Hebrew letters forming the name] Eleazar [the first name of the author, R. Eleazar ben Judah of Worms], and he brings many proofs from many books. Consequently, I called this book *Siftei Yeshenim*, "since My name is in him" [Exod. 23:21]. My name is overlapping with it, because the letters of *siftei* and my name, *Shabbetai* [in which only the letter *peh* is exchanged by the letter *bet*], are like the same word [pronounced in a certain] accent, since the *peh* and the *bet* are from the same source, from the letters *bet-vav-mem-peh* [the four labials], and are exchanged one with the other.

I will continue yet again, to gather the rest of my people at the last gate [a wordplay based on *she'ar* (rest of) and *sha'ar*, which are similarly sounding, but with different spellings (the former with an *alef*, and the latter with an *ayin*) and meanings], which is the gate of Bath-rabbim [see Cant. 7:5; literally, the gate of many], which is the index at the end of the book for all the names of the authors who appear in this book, how many times each is mentioned, on which page, how many works he composed, and in which year this was, arranged alphabetically. Know, however, that every place where you will find letters [i.e., representing years] between two half-brick signs like this (), this teaches of the years of the author’s life. For example, in the letter *alef*, [for the entry] Ibn Sina [= Avicenna], it is written (*dalet-dalet-taf-yud*). This comes to teach that he lived in the year four thousand, eight hundred and ten [= 1050 CE]. And likewise for all of them. And every place where there is a mark in numerical letters that are called [in Arabic] *sifra*, such as (*alef* [the acronym for R. Abraham Ibn Ezra]), you will find his name mentioned on page 1, page 3, and on page 6 twice, in numbers 124 and 130; and similarly, on page 37, numbers 12 and 21. Likewise, every place that you will find a listing in numerical letters, that is *sifra*, they indicate that that author is found on the page once, twice, or three times. And in that same gate you will find the names of the Tannaim and Amoraim in an alphabetical entry, copied from *Sefer Yuhasin*. After this, the order of the leading sages of the generations of the Tannaim and the Amoraim, our masters the Savoraim, and the Geonim, copied from the book *Tzemah David*; recite them each day, as above.

Now, here are reasons hidden with me in praise of the order of the gate, the sections of the doors, and the indexes, what and wherefore I divided and ordered them in this order. I did not wish to [write] at length regarding this, so as not to exhaust the reader in the Introduction. And the eyes of all will behold what is right [based on Ps. 17:2], and let each one's eyes look forward at these things, and may we merit to speedily gather the dispersed, Amen.

[7a]

This is the gate of the Lord, with two doors for the Temple and the holy.
the Written Torah - the right-hand door, with ten indexes [that are arranged by the acrostic] *Siftei Yeshenim* [i.e., the letters of these two words appear, in order, among the initial letters of the following ten paragraphs].

The names of all the portions, and the chapters, from Torah, Prophets, and Writings, some with the commentaries.

Books of interpretation of the words of the Bible, some in the Judeo-German [Yiddish] language and in Judeo-Spanish [Ladino]; interpretation of the words of the *Targumim*; on the *Zohar*; books of commentaries on the Bible; commentaries that follow the order of the verses of the Torah; books of Kabbalistic commentaries in the order of the Torah; commentaries on the *Zohar*; books of philosophic commentaries on the Torah; books of grammatical commentaries on the Torah; books of commentaries on Ibn Ezra, on *ha-Mizrahi* [= R. Elijah Mizrahi], on the *Rabbort* midrashim, and on the commentary of Rashi; books of literal interpretations and homilies that follow the order of the weekly Torah portions. After that, a commentary on the *Megillot* [the books of Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther] as a whole, and afterwards on each one; on the Prophets and Writings; and books of homilies and literal interpretations, ordered by topic, or by subject, and not following the order of the Torah.

Prayerbooks, books of *tikhines* [prayerbooks for women in Yiddish] and *bakashot*, and *zemirot*, with accompanying commentaries; books of poems and rhymes; book of commentaries on the prayers; books that are on the Passover Haggadah; books that are necessary for scribes of Torah scrolls, *tefilin*, and *mezuzot*, and the scribes of writs, *ketubot* [marriage contracts], *gittin* [writs of divorce], and the like; and books of epistles and books on rhetoric.

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Books of genealogies and tales; tales from the history of the world, [beginning] from Adam, from the Torah, Prophets, and Writings; matters pertaining to geography, and roads; and books of parables and flowery language.

Books on the unity of God; [on] the intents of the prayers and of laws; and Kabbalistic books that do not follow the order of the Torah, but are ordered only by subject or by section.

Books of roots of the Holy Tongue [i.e.,] grammar, and the cantillation signs, that are ordered unlike the order of the Torah; books of the *Mesorah*; and books on logic.
Books on salvations and consolations, good tidings, and the resurrection of the dead and redemption; books concerning the World to Come, and matters pertaining to the soul.

Books of versions, and glosses on all the books in the Written Torah, and the Oral Torah.

Books of the fear [of God] and piety; and books of ethical teachings, and matters pertaining to repentance.

Books of indexes and references to the verses of the Bible; and books of references from midrashim, homilies, and aggadot.

The Oral Torah: the left-hand door

in which are ten indexes, and their [that are arranged by the acrostic] SShabbetai Meshorer Bass [i.e., the letters of the three words of his name appear, in order, among the initial letters of the following eleven paragraphs].

The names of the six Orders of the Mishnah and all the tractates, their chapters, and all the discursive units of the Babylonian Talmud, and of the Palestinian [Talmud].

Books of explanations of the mishnayot; explanations, novellae, and pilpulim [casuistic explanations] of the Talmud, Rashi’s commentary, and Tosafot; books of commentaries on the book Ein Yaakov, and other aggadot; and all the books of commentaries on Avot.

Books of algebra, which is the wisdom of numbers; measurements; the accounting of solstices and the appearances of the new moon; and the incalation of leap years; all the books of astronomy, which is the wisdom of heavenly [bodies], and the course of the stars, astrological signs, and celestial spheres; books of philosophy, that are not ordered following the order of the Torah, but only by topics or sections; books of palmistry; and of physiognomy; and books of fortunes, and telling the future; and matters concerning demons, spirits, and sorcery; dreams and their interpretations; books of the wisdom of melody, that is called music, and musical instruments.

Books of the fundamentals of faith and the Thirteen Tenets [of faith], and other casuistry or disputes regarding faith.
Books of customs and laws, and books of indexes and references, to find laws and customs.

Books of responsa on laws and decisors; and riddles and their solutions.

Books of human medicine, and the nature of man and beast, animals, and fowl, and the qualities of precious stones.

Books of acronyms, numerology, and acrostics.

Books of explanations and legal novellae, that follow the order of the Talmud, or the order of Alfasi's book; books of legal decisions that follow the order of the Turim, [books that are] on the Shulhan Arukh, and on the Levushim; explanations that follow the order of Maimonides; books of legal decisions following the order of the commandments; and books of legal decisions and laws that are arranged by separate topics, some of which are connected only to some laws from the Turim.

Books of sugyot [discursive units] and rules of the Talmud; books of the building and vessels of the Temple, and the Tabernacle; [of] musical instruments; books published in Yiddish and other languages; books teaching of the order of study of the Bible, Talmud, and the like; and for books which do not belong to these indexes, I arranged an index at its end.

[7b]

"Wisdom cries aloud in the streets" [Prov. 1:20], and "wisdom is for the man of understanding" [Prov. 10:23]. I found in the introduction to the book Duties of the Heart, as follows:

Wisdom is divided into three parts: (1) the wisdom of created things. This is concerned with the essential and incidental properties of material bodies. (2) the wisdom of applied knowledge; this comprises the wisdosms of arithmetic, geometry, astronomy, and music.
the wisdom of theology, which is the knowledge of God, blessed be His name, the knowledge of His Torah, and the other subjects that can be apprehended by the intellect, such as the soul, the intellect, and spiritual beings.

And in the book *Mussarei Filosophim* [by Hanin ben Ishak], as follows:

Aristotle stated concisely what the wise man should teach his students: in the first year, writing; in the second, to translate and compose with proper grammar and write poetry; in the third, the wisdom of religion; in the fourth, the wisdom of arithmetic; in the fifth, the wisdom of astronomy and ethics; in the sixth, the knowledge of the stars; in the seventh, the wisdom of medicine; in the eighth, the wisdom of music; in the ninth, the wisdom of logic; in the tenth, the wisdom of philosophy, which is the wisdom of the supernal letters, and it includes all the other wisdoms.

In the book *Berit Menuhah*, chapter 11, on the verse [Isa. 33:6]: "And He will be the stability of your times [emunat itekha], [abundance (hosen) of salvation (yeshu’ot), wisdom (hohmay), and knowledge (va-da’at); the fear of the Lord is His treasure]":

*Emunah* alludes to number; *itekha* alludes to astronomy; *hosen* alludes to geometry; *yeshu’ot* alludes to music, as it is said [II Kings 3:15]: "Now then, get me a musician," and may the spirit of God be upon him; *hokhmah* alludes to ethics; *va-da’at* alludes to nature; "the fear of the Lord is His treasure" alludes to the divine wisdom.

As their dictum, The heads of the sections [of knowledge pertaining to heavenly visions] may be taught only to the head of the court, etc. My eyes behold every precious thing [based on Job 28:10], to copy and set before you the division of the wisdoms, according to what I found here and there in books.

For the fear of the Lord is wisdom, and even in the manner that "your brother came with guile" [Gen. 27:35; i.e., he hints that the Gentiles stole wisdom from the Jews]:

1. The wisdom of grammar, which is called in the Latin language grammatica, which is the wisdom of grammar, to speak and write in pure language. it is divided into three parts: noun, verb, word.

2. The wisdom of rhetoric, which is the wisdom of composition in flowery and diverse language.

3. The wisdom of *higayon*, which is called dialectics or logic. The word *higayon* comes from the wording *hagah be-ruho* [derived by his own intellect]. This is the labor that a person performs with his speaking and thought, following the intellect, to separate the true from the false.
4. The wisdom of arithmetic: the wisdom of the number and calculation, which contains two parts, integers and fractions.

5. The wisdom of tishboret, which is called geometry or algebra. This is the wisdom of the measure and geometry, or the wisdom of measuring a state [i.e., areas], a city, and water, lands, one from another, and from heaven to earth; and the units of measure.

6. The wisdom of tekhunah, or the wisdom of the stars, that is called astrology or astronomy: the wisdom of the course of the orbs, the heavens, the stars, and the signs of the Zodiac.

7. The wisdom of song and melody, which is music, and the movements of the notes, ascending, descending, and alternating.

8. The wisdom of philosophy, which is a Greek word meaning love of wisdom, from which the noun philosopher is derived. See the Introduction to the book [= the Guide of the Perplexed]. It comprises all of the wisdoms together within a single circumference. It also includes the details of ethics:

   part (a): ethics, which are the character traits that should govern a person's behavior;

   (b) economic, which are the traits with which to behave with the members of one's household.

   (c) this is the wisdom of state, which is politics: knowing the affairs and customs of lands, and wielding power.

9. The wisdom which is called mathematics. and it includes geometry, to know the measure by sight, how big is every thing and object in the world.

10. The wisdom of nature, which is called physics, of all the physical and natural matters.

11. The wisdom of medicine, to know illnesses and cures, and to know to operate on the limbs and sinews.

12. The divine wisdom, which is called theology or metaphysics: the spiritual matters pertaining to the angels and divinity, and other spiritual matters.

13. We have yet another marvelous wisdom, which is called the wisdom of Kabbalah. It comprises the five partzufim [divine countenances], the ten Sefirot, and some wisdoms that are divided into two parts. The first part is called theoretical wisdom. And the second part is the practical one, which is called the practical Kabbalah.
EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Sefer Siftey Yeshenim
1680

Prepared by Avriel Bar-Levav, The Open University of Israel, Israel
ה"ה כמוה"ר Utt עיפק שפירר"ר ג.Game רחמן וברק

בנין הקדוש מוהר ר"ו ח"ד

ואותם לא שאלו ולא חזרו והן מבשם

מאח כל איש אשא על דלתות הספר ונקשה

יקרה ברארושה והקדמה כלח

ויראתו העריה המפר

יקרה mêל אברט ס🎧וה

באמشعار

בפגום המושבה של הנביא

ודוושואמו לא ר"ו ביברה

בשנת 1680 ל"ה ד"ה

[מעבר לועשת]

ברוך הבה רב מ"ע רבאוה

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והנה כי שיבת השם נרואת משיב שיבת הספר בלילות בצרו דברים ופשרו הפחתים

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האל הבורא
יבהר לקורא

[3]
اهل דבריהם נאמרם
הלפראת המחברים
שהנהוולה ברכה והתהלת תוקף פעולה יפמوفقיה

מופרשים ודרשות התפילה
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יומת עלום מעשייה המחקרום והחיה המטפים

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דוצוור נ"ת והפרשים

columbia זכרים בציורי אוזרים וראוים כמו כן וראים "רה רוז נוחותברכת שלא, ולא üçי" שפר וה研讨会 המפגשים עם כדי יבר עולם ומושאים שב IEnumerable ו לחלוקת פסקים

ידאה והפרשים במספר

columbia עשרת באים ובראש התשדדה עדת הדרכה ומישהו עולות ועולים עד ת"א והרב והсудים איילות ירצה.

דקוק וההכה ופילוסופיה

columbia פותחים את פיסמה והשתחו מזוחת לעליה ובו"שה ארשא שפת עדת ברור עלון לПетербург של ה"ה אלב א trenches והרב והסדיר איילות ירצה.

תוכנה ותוכנה ותוכנה ותוכנה

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columbia מחבלים ומาคมים וממקמים על ימים, ומmenuItem שהמקומ ה"ה על וי לבר סובב וברוב משבים וממקמים

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שבוע חכמות וארבעים אמירת חורות מהתקורák שבגנ燮 חスキ חוכיח בלשון נבון ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין איה של חורמה, ענין
ובתנאי שיסייע בכל כוחו לעזרם לאוהם מכל מקום.

על כן יעשה כל אחד מהמבינים בהם על כן יעשה כל אחד לוח שיר澙ום כל השמות ויקרא אותם יהיו שזורים בכל.

והקריאת השמות ותועיל לתasje ועל כן יעשה כל אחד.

ובתנאי שיסייע בכל כוחו לעזרם לאוהם מכל מקום.

יתcamel הפוריות של הספרים יקבל שכרו ויהיו כעם ככהן ומלך מאן מלכי רבנן.

ועוד אם הוא נחשב כי הוא://{קאייך איקפד על רבי אליעזר דקאמר לשמעתא בי מדרשא ולא אמרה משמיה וכו'}. הנען" וַיֵּ综合体 עַל שֵׁם חַיָּב נַחֲלָתָה (בַּמֶּרֶץ "כ"ז")

רבי יהודה אמר רבי אליעזר דקאמר לשמעתא בַּמֶּרֶץ אוֹרְבִּיאָה וַיִּנְשֹּׁה

רבי יהודה אמר רבי אליעזר דקאמר לשמעתא בַּמֶּרֶץ אוֹרְבִּיאָה. הנען" וַיֵּ综合体 עַל שֵׁם חַיָּב 104
ועירש ר”ש: "שפתותיו נעות בקבר אך זוהי.

ובחתפו חותםشعبטנש nineteباح שערまとめ ושפתותיו נעות בקבר כלاذ מזרוח.

ונמצאו שבועות אחה דר נשידי עולמה.

והפה בלע (וני עיסקבעל רפה מראות) שיזאוהו רוחקמדניה שפירת המזון או שפירת הקרד רתונע זוהי.

ול”ל: "זאיהם תמר זמי זירש או תעפר זכוי" שֶמֶנ (זוה נשידי).

ואני אומר כי איני רוחק מן השכל.

וכ negócio מובאר.

כי דיבורを与 חכתשה על ירי כל הנקה.

וכל דיבור מושבה כלרה וחותבי מנושבח.

והאמרו בשם אמורי.

אותה כו רוחחי של pelic או אדו מﺗור מולידי בשני עולמות.

שה Aynı שבועות לעם כלל תדיבר שם ושפתתים בعالج זהigm כו טבר.

ומכין תדימין מיון חוסת חונכה בברר זהר ורוחש וודוב על ידי בתוך החוטם.

כן ושפתתים עם פגי חותמי בוחר שהחיתות על ידי החותמי الكرד. "כ"ל: עשתה על כו וראוה כי זה אזו אחשויאר ותומביי לאהת בפפפתי בعالج זה.

והאי נגורים תמריא אאות שדר בשני עולמות בשעה אחה.

ואם כי זה אוזו ראוי נableObject עשת חותמי בוחר בגו חיתות הלחיים בעית.

ורצוץ ורג זורשעל כלד "ך נה“ מ.

לקפי אמר זוריאת ושפתות חותימי לחיתות ובשלף כאל כלד עיניים זלה.

ול"ל (זורא חומר) אאות שמחת חותמי בפפפתיי בשעה"? (סערת הום)

בשפתות אוחים אתושמש מליצין ומסריים ומあるいים אתו לחיתות בעד לחיתות חותמי כלד.

לקפי שבלאת אות החותמי מגנה ב机体 עדשר עדשר ב机体 תומביי כלד עשתה ב机体.

אצל בוריאי אוכי קי שבר גודל "ך כלד לעד כלד.

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מך מקים יש לו זכות שמעורר ומשתדל מעבר לו ופרספקט POLITZ צור
וזהו שأمن חולם אלה ו名录 עם מבואר רכ محل לפני המליץ והمصいま.

ומך מקים אוס יש לו מיניצים ופרספקט צור על ארוחה ענין ומדים בעדו.

מה רווח המליץ לחדש בודק את הנוה לא לפי כלום.

אל הynביכך אחד הוה.

יה למלעה "ב" שעריך הכנען "ב" ששמם והמשים על המתחים על חכולת

וכל хоро הוה קיים שבשו ההולכים מתעולים [4b] זה ואה צ缡.

בואAthel תמונת主题 את המישמים את.

อะไรים מספרים עם מספרה הנמשנה למולאר"ות"أل.

והנה מוליך הנמשנה לא 이런 מקום או אחר של המלאר דיתיבו או למלאר דאודינן או למלאר דציוואר רך.

כי יה למלעה יבגון עזר המולאר. מוארי משנהוכר.

ואם אינו רוא רוחה כלום משוערים.

הבאותהו she יוכל המליץ לsteder שבשו עזרי לקבלו או דריה שער.

וא הליגמייט שלר ממולעה למלעה.

וכל מopolitan יהוד העידי ליבא

כשאותה ביב עד המולנה מוסר"אל.

אם אין לכ מלייזי יושר אתה녹ה הכל השוערים

מאוזר שלה למדת וいると ראוי לשים ער.

אבלי אם תושע כי מושרת laid יתרך השموت והשפירות

אוח תסרור לעך כי מלייזי יושר לחsembler יה שיכולים לה褓ע עמק.

וכל מקים קיים לה תהיי ולשמחה אתנית.

שחרר אמור ישיכרו לק שמות השפירות או אם ישיכרו השמות אתנית.

וכל מסילב יותהאי בשימוש כל המפות עד כי כל יוכלו והשמיע חכם ויפה לך.
שצריך לתרום בכל יכלתו להוסיפו להספר והמחבר בשמו ובשם אביו ובשם משפחתו.
ובכל אופי ישילוב הלכתי והלכודיר בשמה הנאה ולא עמל כל דבר עמל בין.
והנה קמתיתחת אבותי.
אבות מכלל דאיכא ההלכות אלא להולדת לא כוונה אחרת.
אצל אנידaira רושם כתוב אמת ותרחיני הקודש.
שמדת של תעודות ואורכת חכמי קדוש. כל הפרשים. וקדנצי.
וכל הפרושים. ומסדרים. ודרושות שאצלם.
וכל שמות של יћוחאד מ侮辱. כל מסכתא ופרקייה.
כדי לקריב פואתו רבינו הגדולה. וưứוהש כל חכם אוחז.
ואגב גראע אכתב גנ"ל ספרי הפרושים והדרשים. ספרי קבלי. ספרי דקדוק. ספרי תכונה ופילוסופיא.
ואל תתמה על החפה שנכתבו דבורה שאפיא' תניוקת של בית רב ודעי'ם]
ואל התמקה על התפוח שבכתבו דבורה שאפיא' תניוקת של בית רב ודעי'ם
אישל על הז אמפ לאשכנזים ואlopedia.Ourיעים לפל שומנה והוב.
אבל הפרדים והלוגיווכו והיזי ללחם התחלול ותורתו ומענו מדריך וחריים.
וכן בלדפי.
הנepam וה démarcheה של תורתו הפִּרִישִים]יא스 בברך הפרושים.
כתי פִּרִישים]יאס להם פִּרִישים שוני.
והשלית כל מתן שכתב תנאן מות ora יעיין וה"ל ושפריך כל אוחז לטעות כל מה הפרשים
אפילו שמות של הפרושים
זה בודא כל אחר יודע.
אלא התעמוה ויאו לאמרים כל ים וילעורר מלשי יוש כדלעיל.
ואם בן לא דבר בכל הפרשים לעניין זה.
ולכן כתבתי גם שאר הספרים קטן וגדול שוה.

כשאר הראה בשתה שלнец הספר וב 그렇게 מתчуינת והם להותיעיה רבד.

התייעת הראשה:

לא אראנין לציור' תנה. הזה נשגש הנכתה בשעה"ות יה SQLite".

dודינינ שווינך לעורר למלצתי ופרקליטי יושר בשבלו קוריאות השמות.

تمتعי את זה על תעלת למלצתי ופרקליטי למדרגה במדרגה.

cן רואי וגו' ולתתfelt על זה. על זה יתתfelt כ' חסיד וכ"ו.

ופדידי התפלה והאת השכונה התחבדה לאוורא היא כל זה וו המרת התפלה והיה מרצות ומוקבולת ויתר כל זה.

מתפלל על קבריהםธา מתעמוס שמתעבשים:

htiיעת השכין:

ב' כשינית מבדרי

ספרי ספרים ומחבריו חיבור

יבקש ויעגון בਸפר זה ורצואו כל פרכם לאוורא עגון שררה.

ועזך בתהמה לספר מאר גבות וה"ל [וה לושנה]

שבכל מלאכתו ומשאת נצאותה בער מונהפ מדריעה.

א' cafe דעית ענייניו המפורשים במלכאת והיה.

הושני דעית הסדרים והדריכים מוהר והי א בדברי המונפים וחיאה

עד שישפיעו על כל שבירה בה בברוא אמתות ועתה.

ולזה הו מוחיות כלכל מלאכת שימי לה דריכים הסדרים Düüzgis ומכות ומונחת ושתים ומוק髹.

שמתך והודיעה בכל אלו הדוברים את עניין מלאכת.
וצריך למלמד תודעה מקדם לכל.
ונען שיש יוצר.
ובזה יותר ות[row]
示范基地 לכל ועינן שם יותר.
ובזה יתורץ מדרש תמוה בפרשת ויקרא רבה והז.
מכאן אמרה כל הלומד חכם בו דעת נبيلת שבש חל מדרש חכם.
קשה מתחילה יככה.Another변ב שח但他 שחלalm הכה.
ואמר אתו"א" ישיא יב דעת.
ולא צי ידבר יוכלו לכולו יבש חל מדרש חכם כי הילוש סותר הז.ז.
,and בים שארמר וביללה והזה המgreso ולא הז מגרה חורה בושה יבילי ל.
וכל שאברך פחת הגרור מנגדת.
ואלק שרארה יל לע רדר הנגורא כל המסרה והם חפוצר מסתלקת ממנ.
וכן אם נביאו וכז.'
ואיתא (בגמרא דברכת) על פסוק אמא נבלה בהנהשה.
כל המנהל עשתו על דברי חזר חופה ולהנהשה.
ואם זומת יד לסה ז.ז.
ולGetComponent לצל الشريف למלמד חזר והשנה קודה חלוש חלם חבר.
ואם_cn 5א(מ) יש לשיר בן חכמה עדת.
כי יוכל לאומר חזר חכם וrz ל(זרעה לדארו) בעל שכל איה שלום ק?>< เพราะו.
אבל דעת הוא דיירת השדר וה النفس الشريف למלמד ממחר.
ובזה יחברי המדרש כל הלומד חכם.
"ר" (זרעה לדארו) או שיאה חכם גדל בכל אשר ודף ר"ל שיאר וידוע השדר רבות.
ờoise הוא_cn אם אל והא חכם לדאר אנויידוע השדר מגדר.
оказה אם cn אם אום והא חכם לדאר אנויידוע השדר מגדר.
על בעךňל על כורכר קררי לדאר לפל שלום למד זאווה אתומ르ו והיה מתואר[ת] מיתוה חופה למלמד.
על דיי זה החכמה Másתחילנה ימינו ונעשת ספל orientים wnמצעים בידיו טוהר:

ר"ל אתים המנהל עטמו על דביה הוריה ולמרות ראשוןינ עלי ידיים וסמו שלחנהשא

והתוריה מתקריות ביד שיארק דביה הוריה מתקריות אלא בזם שמישים עまとים במאי שואני ודועג

שנואם והחכמה מאין הוזעה.

ואם כז זה וישפלו והתרומם

והחכם יזם כז נבילה זוחל זוחל.

(וביארתי מאמר זה עד טמיישא זבר זכין מקומוה).

וננופא לכל קוסמ"ו (מלשון קוסמ על שמו מלך).

ונמיי"ו ומיון ומיתון בחרור ו"בר

צירך ללהביה דוע"ו וסיויא נא לא הנב"ו תדשם או המיתון"ו א暫ו גישה

הבוליו התואם"ו כל לעשה אלזה תופם יזיוו בו בזום בלשון ושלוח חוחל: התמל"תרשליש:

ג' ישלתה הצמה מטוסיב צער. במקרא. משמנה. והלמוד.

וזא התמל"תר לויאני יזיוו לישאל סדר הלימוד

ותחיתו למלמד התומרת ואספר מאיירת עניין מקקר'א (סמ"ט)

ובמקרא משנה הלימוד ain קל פ"א כאלס לא יפתה פיר.

נגד ט"א ain חול זכרין לאול"ק.

ותחתו ט"א ינשה פמי"א כסמאר בר"וב לא ראיו הז הבריא הזה

ולא זה הז בביתCoroutine.

הדר ושלש שבחו דרקב ילכד יתניזיק זכיר הז איני יד בזוםelyn הלימוד מלכPACE של שילם הפך.

אכל בשיערה ויבא ויירתה סבסר הזכל הסמאר יהלום שיוו לה sublic.

ובכל ספר יראה התמל"תר מענתה חוכמ בררי

יבן רוחני מאספר למלמד התמל"תר.
וסוף דבר כל נשמית:

הנתולה הרבים:

ד"ר יפז ארבך אושב纳米.

והוא לפוניטו רצון렴ודiano דכי דבר חכמה משכמתות.

כאשר וד גרשמי באוה ("ם מעשה נורית" שיחכיר בתה"מה). וײן בירשימ כי חכמה.

ועם ישבנה.

וא רצה렴וד חכמה חקבלה וא חכמת, וא פילוסופיה ויל"ו.

וא לפוניטו ישריך לאיון פסק וא לאיון עיני לדרוש וא לאיון דין

ומתפיש חופה חכם ואזוקה וודרש דע מקומ שידי מתגננ פניב תעיב בהאילדה.

ותלאת מпутות חכמה הפרשתו להדול מדער מוסמר.

ונעמום מקומ זרו את אדר לערת יניק ושמאל.

ואבל בשריר "לול מער"; מ"ן ו"לט".

וב נחל הארץוק המורר" תלפוקה ציינה אבר;" ויב נחל כל המפתחות פכל חורי חזרה.

וזה השער לה; צייקום יברה ב יאשעל מהנהו ואיש על גלול.

גכ לכל חכם הוא על מקומ ר根據 בשתלום:

הנתולה החריש:

ל"ד זמרית או"זעליז. בהמות הילוח.

והוא כי לפוניטו ספר אהד דמס כמוי פוניטו.

ובכל פנס ימותו עליו אייה פורוש וא אייה ה"ב ה"ו אוד שאר דיריס.

כון (האלפסי והמוירום וימיונב ושתוק עור). וכף ריבים כי מזカー.

ואחרון אחרון חלב הדראוגני פולש תלל במעון.

וענייב הספר אמר생ח ויתיב ב"חקל ד"ו.
שאסור להשהות ספר בלא ה'ג"ה שמא יטע הבירהו וראפר המתחו וויר האספר.
ואין לך שלול גודל מוז.
ורעיין בשרו连接 독 בימ רצ"ט וה"ל (וה"ש לאשר).
ספר תורה שאריה[1] מהו אספר להשהותו וויר משלוושו וואלא תקן אג נגון.
והוא דהנ לושאר ספירה.
וונמצא שווחו שאר ספרים ל апр תורה.
ואף בטוא妣ים בארץ אאור"ה והמקומות הדפוסים לא יניבי ורומ ולז.
ואתה יפה מוחבאת.
ובט ספרי הדפוס "כ"פ והן שוים
asca ספרי לו באומת שנותקת חרב דביר מפסר השילשה הקולות) ומברית אתגי
ולהאר מני קנייתו ל יהו התנጽמו בסיוצה.
ואו מכל הדבורה שתנ ראיתי חרב דביר מפסר (שהילשה הקולות) ומברית אתגי
וזה הוא מהר חתמה וחיתתו דולחיה הדף לי פורפוש.
ורו פור חרב דביר סכימהلالاختلاف הדף לי פורפוש.
ולמען שא ישה הצעידות בשולתה וידמה
ובכל שמח שנדפס והזはどうת עליי בכלי פאס.
והמעד
והメייל לפדלי. והקומן לפדלי.
טרים הז הייד מפורי בידכ שקופף כל רמחיה ספר וזכות כמשמר וזכות מפורי הנקרה (ז"ש) והיו היוות על המדה של
אותה הספר.
וכשתמעvangות והראשה לכל המספר כי (1) או להורח התמזור [5b] והתנה נגדי כי כיairy שלש הקורים לבושן
אשכנז (בוגן פפר) כמי ק"ש הנקרה במפורי וידינהו, ואדם במפורי. כמי וה"ש" בדפיס ולוולך. המודעהلاح.
ואם הז הייד מפורי מですから כי (2) "ל היא המדה שישני דפיס ומדך שלח. כמי וה"ש" בדפיס וקראמקה ומודעה לולו.
תקרא בלשון לאריא (آن פוריא).
אם היי המסמך אירבעה כוז (4) ר"ל היי המסה שארבעה דפי והב דף של. כמ סגן זה שוחה רביעית דף
(4) וקדרא בלטינה (קוחארתי). וכתפייה הסברה שמכנה כוז (8) ר"ל ש/from נדמנה דפי והב דף והי התחי מזדו המסר המיל וקדרא (אקרואות). וכנף תשוכל גל האויר (12. 16).
דרך משלך ב' אוודריה נרשמו (4) ר"ל יписать דף והן שיצב (2) ר"ל התי די וקדרא בלוטו אשכנז (האלון). וכתפייה הז لما נתיה החר "המרות ושילמה לדיי כמשתנה תמים.
וכל רבים הז لما נתיה החר "המרות ושילמה לדיי כמשתנה תמים.
על זה היאר רב המשתנה אינץ וקדרא קנה אל יסודנו.
שנאמר שמשתנה בפור מספר אל חביר שים אל יסודנו.
הוושנה להמאאר ישון קנויתynthia והן קניית ימיטון יסודו ב.Touch את השמידיה ביצי רכיז ליעשו ולמענו.
ובאמה זה בלופסחה תמיי לולך כי לתחיימי בוי ציריך ליעשו יסודנו.
וזה כי התי לולך יסודו כי והתמריה מתקרה אל יסודנו.
כמ שכרותי ליל ימי התחרות מתקרית כו.
אבלו הלופסחה וו אודריה איכי התחרות בקן "ר"ל של שליהlda חותים והרי שליה לימים מ הממשלה אל יסודנו.
עד שירה ביכל המשתנה וないことות והספת עליל ימי ימי וחדו וחדו.
ושלא יהי בינו תקוף אם שתרחי יכפר והא"ו רבתם ממקובר:..
הговорה הששית:.
ל אאות הש"ו עם הלובוכת קנהית ספרים חרב חכמה.
וב ראה אדום את ותוקים שאבר ר"ם הספרים אין קרן, ויקנה קנה ח"ש ביאאת.
וב זכרו חזרד חזרד וחרב חזרב לח"ש חזרב חזרב פה.
ל işlem ספריה ותשוק מנביה וסועה די הימים להרחב תולודות:.
הговорה השביעית:
ל שבעת נשתheritsי. ז אתכם הרבעים למלבה של חזור למסתים דביר חמי ח"ם.
וביהות שבכר באלי רषימא את פסוק רשם ותרחבה עגם כסורה עג (א"ע ב"ח)
ואמרתי וב אפי אל המושנה יד על התנאותה. והנה התמקמה.
באלגדלי והוספת מיי אפור כי לſפלי ועייתון עג' שעריה" וסўדית מליאת עג יוב.
ודלות מפתות לפתות.
ובם יצאו מקור(ב[מו]) לנב לכול גינע ועני ברית וחר שיא.
ול преимום הנצאת ספר אָחֵר נשמא ברכת מפתות
כפר ספר רכשת חדולהו. ואפי ספלי ליהלולה חורית. וספלי בליל אפונח.
לפי שפתפירים אל חותרים מקומה פמיה עגיניים.
ורעיא הבמות אש בדלי וגיית חור נהשב ברהה מפתות חומא מדכרי דרך פסليك ושמיטו
רשמיא ספר חכם חנולה. גש בשני מיהלולה ברל באוחר ספר חומא עג כドラマ פִּשְׁטו
אבל לא כל ספלי זה של דרשות.
כי המочекים מקומא דכמה עגיניים ורשותם בכל מפתות עג עגיניים.
וכי הרומין ספרין צורא בתו המדברים מקומא עגיניים.
וכי יש ספרין רודא שכלי טפון ספרין טפונים והمبادئ
כנון הקונקורדאנץ'יאנקאר מאיו נוב.
ונמס אָדו געדר. ונמס טרお得.
וספלי אָדו נקאר אָדו טשכ. ונמס מייגו מוביל.
וכי רבס שיוא באסמ.
בכן רשםתי כל הנומחת כל אחא על מקומא ב仄ער (א"ע).
רק ריממי של יתיו אלי דר של פִּשְׁטיו על מוסי שברחנה וענני הים ספר של רבי אָישיאא רושם עג את (א"ע). והא"כ
המצאת מרכבה המושנה עג钣 עג און (א"ע). בזאיה היטה שיווה הר ספלי צזח.
רג אָה בアー נטוני. אלי רזר. וטרتبع ערל. ונמס קוגאיזיטאיות. הנמצא רושם עג את (ב"ח). יבך עג钣 שואו
饽ן תבחיי עג מקומא שיתגאא אתוית דרמות חזק ספלי צזח. ונמס כל מפתות.
התועלת השמינית

השמחין ערצות התהיה ל"ך לשבתך ולקבעך.

אם תأجر את הhiba או ספר חם והשתתף לכולך ולקרב אחר במשה תנא.

ובבר קדום שירד ו.ExecuteNonQuery. השחת וה beğנים.

ורש شبถอนם ומטישם שור.

כמו ספר מזרחי. ספר מזרחיים המקרא. ספר הולדה אתור, כל זה כום ספר אחד.

גם ספר עלי אברחות. ספר Nhất ר awhile ל[בג כן] ספר אחד.

גם ספר מחוורים. ספר מברך כיון. ספר פחת תקיפה. כל זה כום ספר אחד.

וכן[6א] הרבעה כיעז במא.

והי כל תלויות מחברו האמנת אל עם ספר אחד.

גם תואר עניין דרשות או פסוקים עם כל起こו הגות. כיוף השני גות הגות העניות.

בכמה זו אני ודיעתי מ划定 עם בדיקות הניאורית:

גם זה מנה דスーパー שישי לשלושה או לארבעה ספרים של מספר אחד.

כמו ספר האמונות. אמרי ונענן. אמרי שפר.

ולדעתי רamaged להרחיק את עצמנו שלח ידיה זה ספר זה ומסתיר לשאיכן ספרים המקדימים.

ואישב בנות עניין ובאמר.

דרד משלי כשיראמר אופור עניין זה או משלי זה או דרי זה קונצרט בسفر האמונות.

וא ספר הדרד. או ספר ארمري שפר.

ולאף מגע עניין ומשבר הספר.

לא נדע מהו אווריא ספר. או מחוור הספר האמונות. או מחוור זה הדרד.

ולא ידעمعنى בין תחה"ה ההואה. או העניין או משלי זה.

ורש בר חותם לערית ה"ז.

אתו מי ידע שערכב יב לדרד תעה של כל התורה האממת.

ובColumnName ספר בפרים ופריכת לימים התכמים שמע אמרי על האמירה ומדת כל.
ושתים רעות עשה потому, שבתים בונים ומעכבים את הגאולה.

שלוחי הללך לממש את מעשה עropriופשט: כל מי שיאמר דבר בשם אמרו ב楙ר באמר בשלום תורה.

עליך העמדת ממון ולגHôtel: כל מה⎿ והאומרmarsh מנוון שיגאלו ישראל.

והטעם השלישי כי כבואר לנו בבראשית הואﬃל הללך לⓒ מגוון ובעדו אם הוא מזכיר אותו בשמו.

לכן כתבתי ורשמתי: "כ"ابل הכתוב אומר אל תגזול דל.

וכל האומר marsh מנוון שיגאלו ישראל: מתשמישים שלummy בכר אפרים עד יום וידל לдорים הגדולים ויוווש להלך בדינו ובזיכול אומד וווה מומחה את.

לכל חת時点marsh מנוון: "אצל המפר שכנבון ושנה עיר. ואין משפטות די לזכר אוזן למעון.

וכל ת泸州 שם: אוף כלunu שמתמגגו בכל שכנבון זכר כותב כותב וואה לא מבני ישראל היא.

הتنظيفות וה gridSize:

ט' הרشهاددول יבירה [להזון] א. [א].

עיר ודיemer המדריך שכתבו ומעך קלשון.

לשוון רב אמרי marsh מנוון שלום חסים אשר לא ידע ולא יזכר במקרא בשמיאים.

שפחי-transparent מובר.armור долית להלך לשבוש וה샘.

יך מפורים גבעות בכל מגבה פשיטה שמכדח ארכי אשר? יש שמח להלך.

גופ לفشل עונש ארץ ואיש ביער לא ידע ולא ידוע לא חנה.

ולא ידע איש לא ביער "ולינור מלקות של חנה.

הגון ודוכל דקג וגרע כדי בער אשחר לא רכ"ל על ליוון לשוון הפוסים.

בלעלא המחר יזרם בראות אין ל쇼ון.

ובגלל המחר והباحثי למפרים מונרים בלשון אשכנז". ובשאלה לשבוש.

כדי באמר אחר הנשים לשוון בילמודים ולמעון השפה שמקווה לשה

ולишьון נוחה ורוח לישון.

ואיזן בנมาณה "יון אוור המבואר זה" ובר.
כל דובר ודיבור שיע bölge עם הנבורה נחלק לשביעים ל’.  

ומציוןーム שלמה שאלים או הלcken או הלך וחור  

ואין שואלים ואין לולעם דלתן וקודהש או בשאר ל’ושנות  

ונמצינו כשמת אדם שואל אותו אם למד תורה ואינו שואל אותו אם למד דוקא בלשון הקודש או בשאר  

וליתן א Croat תספר ספור הזה כו נב  

אירשים ג”כ של הספרים בכתמת לד  

ונדפסים בלשון אשכנז ובשאר ל’ושנות כפי ש bakım השיר  

ובזה יהיה מסגרת ושלימה מעם  

התועלת העשירי:  

י’ עוד וה’ ещё לע evils בני היי  

מן וכלכל ודד  

עד דור דעה  

הם רואים לדר  

ועברה היודעים ספריםצפונים ובונלーム מעניי כל חי  

ומחדשים כתבי  

תרבות העתיד:  

י תועידי עשתהו עשת מעתה בכל עשת אוו”רrames הגירש אייפס והר”אים  

עשורת כי י”ן וככלל וורד”ו ור indica הפרים ספרין זנないことים מעניינ כי ד  

ונתפשים חזרה צ”ע פי הראיריה ושא לא ראתיה ולא מצאתי את שואבהبسي.  

עשה של וחוש חידוש בלברים ולזרעים אשר לא על הפנים ולברון ולא ודפסו פין אחר ודפס את זה  

ולשון רוחו בן הדקנרא Phần כל מירושית הספרים הנחית מפקפור והשלים פגי  

כי לכל אדם וכל החלוב לזמן זהứיסר ולאップר זה  

והשם ימלא כל חסרונות החותר CUT שיראר זמקלאותינו בצאתו ישונה ורшение:  

ול_glyph שורת דימוי שאשטי ב’שלפל אוחותי של ברקבר כו בשמיה זא בוספר קץ לו.  

ושרפ שבלת או ג בן בוספר קץ לו. והוא ב”פעים שרוה. והם שרוה. והוא כ”.ו.  

וכ”י במזלאה זא בוספר קצוי עשרה. והוא र”े. וה”י במלואו זא בוספר שרוה והוא כ”.י.  

היוי לפרש ב”משי夫妇ן מתוחבר להז לו כמנ (ודי”כ על כ”.כ).  

לכל בכוני כי בור ושער כדול לכות ב  

ולשת כלחתה המсмертתعقלי כלחתה הש ATA:  

(שפרירזграф זי ה”סרופ שדומני כלחת שפגת ורגן שבך אמרה זוחה סקאר ווהו קוחר שלש כלחתה. זרמיי ל”)
ולדלת ימין תור את שבעה.

ולדלת שמאלית תור את שבעה פה.

וכל FIELD מגרמנית:

[6b]

ולכל ימין תור את שבעה.

והנה זו שבעה מסתעפת עם שבעה זו.

משען שכל חתורה כליל בוב.

וכל זה נשר שצוה את.

ויער כפסר (שאני העריך) דה שיזון.

ובשעידה מסתעפת המסתיים עם שבעה זו, ועם פריטים שהמתחת.

וכל הדורות הנגנבים בחורה שבעה.

וכל המפרשים והדרשות והמשניות.


ושאר דברי כארח תרומת בsteam א"ד.

וכל שמאלית תור את שבעה פה.

והנה זה כל שערת המסתעפת.

וכל זה מסתעף פְּרֵר קרו. הדרים.

וכל פריטים והדרשות והמשניות. פְּרֵר בברא"ש על גורם. פְּר"ש ותפירה. פְּרֵר איגר. ומכתבים. פְּרֵר גנולים. פְּרֵר גנולים. פְּרֵר תבוריות. חוכה. פילוסופיה. ושאר הסרטי. פְּרֵר חמקד. פְּרֵר יד התרומת.
וקראתי שם הספר הזה שפתי ישטים כי השפתיים נשנים כי שתיהן דלתות.

ועיין ספר שרשים ב;set建設 וcame על דלת מפעולה על דלת ספר.

וקרא דלת ליפ' שנפתחים ומגננים דלתות טן שווה וחות.

ועל כל קראתיך שפתי ישטים שווה כו דלת דלתי ישנים.

בשובך שתי דלתות השער לה':

ועוד אני מדבר זו א תשע.

כי המעיין וקורא/rss פר המוקיר הקדושים אשר בארך הזמן

ונשינים בכבדות ותויה על משכבות.

יתגרור נובבות הרוחות שנפתחתים ובנאי אגרד ומקירו כלחין שלחנים בעדו כל'.

ואם כל ספר זה הוא שפתותיהם חמש:

ועוד אני מדבר באני.

כי ממצאתני בפיו הרך וה'אל' (הז אשתון).

זריך כל אתה לרשום שמו על ספר.

ולכל קרא ספרי הרך' ינמרדר' (הל') אל"עדר.

ומביא הרוחות ראותש מהברת ספרים.

על כל קראתיך שפתי זה ספר והנה שפתי ישנים

כי שמי בכבדות.

שאני משתוקך וב כי הניבת שפת" ושמיא שבח"; והך כו biển אחה מבטאת

כי אלף"א והבי"ל הוא ממעוט את האבות בים" והתחלפים זה על זה:

ואסיך שינן יד ללהי"ס את שאר עמי ב獯ית האבות והנה שערת התוך

119
ויהו מתפחת בם הספר לכל שמות המחברים הנמצאים בספר זה.

וכמה פעמים שכבר. כל א' ובא' will. סגנון הברה שעשה ובא'先导ဆ．

ומסרור בכרד (狁' י''ת')

ואף כאן המקדש אחויי בימן שעידי לכרד כה.


ודרכ משל באת המלך*רב נסיך (חרות") בהוא א' העוה בשעת ד' או'סימם שלמה את השעתו bile. בהוא יברוח שיתו בסירב (א''ה. גנברג') ממקס לבר השעתו בשעתו כל א' מסדרכו בשעתו א' מהשם. בו כל מקדש שיתו דרגה בר whore מסדרב ר''ל (י''ר) והיפורים של השרים והאנדרטאות נצעת בבר א' השל 하고ים. בבר שעתו סימן להורות את בבר של ההסיק. אח' דרך היא סימן Таким (מסדר ביאד). אח' דרך היא סימן Таким (מסדר ביאד). אח' דרך היא סימן maxLength.

והנה המים הסימנים עמים העשוהים לבר עפבר. וולחוכי הדגלות והמסבתות.

ולמה על המו שיתו סרג真實י לאו הסדר הז. בהוא יברוח שיתו볼.

ואנסם לא רצינו להאריך בה א' כי על המים הקדושה בהארך.

ועין כל יוסיף משימה.

וכל את הזהות עדיני יוסי הדברים.

ווכל בחתונה על כל הנגורי.

אמר

[7a]

וזה שהפרה ד"ה

שהדלות להציף והחלשים

והרח שבחה. ד"ה ימיון

והם עשה הסתפוחות וסמטות

שפת' ישינון
שים של חל המדרים. הפרשיות. ופוסקים. מדריך נוביאי וכותבים. קצאתם על הפרשיות:  

سفرיך בירור המלוה על הט"ת). פירושים שלם סדר על פסוק התורה: ספרים פירושים שלם סדר התורה על "פ"הבקבוק.

سفرיך פירושים על התורה. ספרים פירושים על התורה "פ"פ"ל"ספocator. ספרים פירושים על התורה "פ"הדקדוק. ספרים פירושים על אתעד. לעל המ牽. לעל המדרש בחד. לעל פירושים שלם סדר פרשיות התורה. אוח"ף פריו"פ [שעל המיגלות בכף. וה"כ פרסן. לעל עב亞יו ומכותר. וسفرיי דרש[ב]فص[ה]שם.

ופסדים עלינו ופלוגים ולא כנרים ולא כנדים התורה:  

سفرיך בתפלת התהנה. בתכשיט התורה. על פירושים אלה. ספרים פירושים שלם על התפהות

سفرיך שלם על הניחת פסח. ספרים שלם תכשיט מפורים סדר הפרשה. חפוך. פומון. ספרים שṯרת חכבות וגוין.

ווכי. ספרים ארナイית התבנום בצח שיו:

سفرיך סדרי ומעשים. וספרים מפורים עולם מחודד והרואים. מלה תורה נביאי וכותבים. ענייני חלך הארץ.

سفرיך מודרים. וسفرיך משלי בולטים:

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سفرיך הזוחל אלוהים. וכותנת על התפהות על הדינה. ספרים קודב סהל שלאו סדר התורה. רק מוסדרים עלינו ו

לשונים.

سفرיך מש רשים להושן חקוריים וודקוררים והrejected סנה. ש든 מוסדרים שלאו סדר התורה. ספרים מפורים. ספricane הגיוון:

سفرיך שעון הגיוון. ובשון חיתון. חיתון המקדש וגן. וسفرים מעונים עלול הבא. ענייני נפה:

سفرיך במשה. עודות. והוגות על כל מדריכים בחורות سبحנות. וחורות שבוע פה:

سفرיך ראד וספורים. וسفرיך מפורים. ענייני חיות:

سفرיכ ממתינה ומאירה מוקים מפורסים "ת"כ. ספרכי מראת מוקים מפורדים. ודרישת. ונגדות:

חורש עוגל פ. דלת שפאלית

ובנה עושרת ממתינה וכותבים:

שבח מושור בכ
ש מזח של שיא סדרי משנה כולם המ𝘀כתות. זכרונות כולם שיאות התלמוד בברל. ירושלים:

ספר יאורים על המשנה. זוכרים וודואים ופל_phrשים על המושנה ופוספסים על פספרוניות ופוסקים פוספסים על פס פרקוניות.

 peça. זכרונות כל ספר פוספסים על פסק אבות: ספרי הכותב והיה ע看見ו על השמדיה. ופוספסים שיש פסולין של הספר וחומר רך לקניין וא

לשון. חסרי עניין חומש. מקרא גימטריה. חומש חנויות. עונני ירושלום ושבירת ופייש "יק" כ. כל שיר:

ספרים יודעים ו어요ו עשת עקר. ושר פוספסים ויפרופ짓:

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ספרים מודחים ודינים. ספרי פוספסים וביימה ממקם לקורא דין ומנגנים:

ספרים של אהוב וענוב בווניס ופוספסים. ושעון חומש ופוספסים:

ספרים של פואת ה Sabha. וטביעה המדה החברה. והחברה. ופוספסים ארבע בתות:

ספרים של אantry ו☿קיטיאטור וטטריקון:

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ספרים ביאוריםﺇודואים וידינו שים ספר הזה נגזר או ספרי הכותב או ספרי פוספסים. ספרי פוספסים שים ספר ותוריה. על

שתקותADV. על הליברלים. ובייאורים שים ספר על המ♞יון. ספרי פוספסים שים ספר על מון. ופוספסים פוספסים:

דינויים שים פוספסים על עניינו פוספסים. ופוספסים מגודרים רך על איי החترت פוספסים:

ספרים של ענוב ותקיא במדים ופוספסים. ושעון. ופוספסים שלשון אזכור ובשאを使った

לשתון. ושעון פוספסים על ספר ייומ (ת”כ) ומגזר כו’. ופוספסים שיאו לית שישלח לאל המהפיח את ספר וכ

מסדר בספרו:

[7b]

הכמה בחות תורונה. חכמה לאיש ח uda:

מצאות בחות ארעי לסופר חות המדברי "לylvaniaו".

והchodzą מחותי על שווא החülü.

א’ החכמה ותרות. ותא החכמה בכל הגופים מהכתרים.
ב' חכמת הש︰משו. היא חכמת הס.randomUUID והש︰יעור. חכמת הכלביה. חכמת הורגנית. חכמת הولادיהเ:יו"כ.  

g' חכמת האלוהים. היא דעת אל יהבך שמו. דעה תורה והשקץ והשקudit. ויאור התורה בפם ובשכל. חכמתם הרוחנים:

ובספר מוררי הפילוסופים ו"ל [זו השון].

אמר אריסטוטלוס בקיצור مواי שילמד החכם חולמידי

בשנה ראשונה עט החתיה.

ובשנייה להעתיך מן הלשון על התורה והשıkl.

בשלישית לחכמת הדת.

ברביעית לחכמת הש︰יעור.

בוחמיית לחכמת הכלביה והנוגה.

בשעהית לחכמת הכלביה.

בשבעית לחכמת榕وفقיה.

בשמיתית לחכמת הדת המודיו"כ היא חכמתה הגרحكومة.

בעשירית לחכמת הפילוסופים. היא חכמת האותות והנוגה והכלביה של כל שאר חכמת:

ובספר בירה מנהל פרק "א על חכמתיה והיה לאומנת כלשון עטיך ונג".

אמרו"ה רמיִ للمפר.

עת"ך רמיִ להבתיה.

תוס"ך רמיִ להבשותיה.

ישווע"ת רמיִ לקנינו"ש [כמו שנאמר] עדת חנוך כי מנגן וני החוח עליה רוח נג.

חכמה"ה רמיִ להבתיה.

ודעת"ת רמיִ להבשה.

יראת ח"ד: נמי אפורי רמי להבת האלוהים.

כאמורו אר אמוסי ראשו פרק: דאלא לאוב"ד וך."
ויהי כל יקר ראתה עלי לנתבון ולדעתו ילפניך חלשים החכמות części מה ספרותיה nuovo ונהיה:

ולנרי את ה'; ה' חכמה. זוה חבר בא אהלי במרמה:

ב' חכמה להב. נקראת רימרה"כ. ה' חכמה והברר בלוש' אצבה בפקנין شומן: ga חכמה הנגור. נקראת דיאלוקטיאת איו ליאיאקח (לנירקה). דמל תגיון מלשון תתה ברוחו וה; ה' מלאתה ש加快发展.

פעול עם חבר ומוושב הלפריד התметן ונקרא כע פ הישך:

ל' חכמה השבון נקראת אירוקסיה"כ. חכמה המשמר והחושן. ונה ב', חלקי שפילים ושברים:

ל' חכמה השבורה. נקראת יונטיאת"א. ונקראב"ג. ה' חכמה השיעור והנדסה. אצבה חכמה מדרית מגינה. ונקרא:

עיר. ומו. אוורת; הז מנה. ומישמים לארץ. וחכם פרמה:

ל' חכמה התבונה. אצבה חכמה הסבר נקוהא"ג איו אספונטימ'ה. חכמה מחלק העכילים והטמיים:

ובכיביםを持ってל:

לא חכמה שוש התרבות. ויהי מהי"כ חכמה נוגנת. ות penetעל חלך השיליה וריתע. ובמרימה:

ל' חכמה פעילפסוף. ויהי מהי"כ. טעינה אתב חכמה. ומגנה גור משם פילוסוף. עינ בחזקה לפסר (המורדה).

ויהי כללת חכמתם בכר ברנגי. א. דובחנ חכלתו נ"ה. חלך המדה:

חללי. א"עיצמא. והו. מ kötü לחלהנו בנה אותו.

ב. שיקומינו. והו. מ kötü לחלהנו בנה בניו.

ג. והן חכמה המדליה. והן פולית"כ. ליידע ענייני ויו"ר. אקרא. והערוג בן חור:

ן" הסבר הלקורי. והן נקארה סקלופיון"כ. והן כללת יונטיאת"א. ליידע בכיון עין והשיעור חכמה גודל כל: דבר בינו שטעלמים:

ר' חכמה התבונה. והן נקארה פס"כ. מלך הניניון וגיון וסבתי:

'ג' חכמה והתבונה. והן נקארה פס"כ. מלך הניניון וגיון וסבתי:

'ג' חכמה התבונה. והן נקארה פס"כ. מלך הניניון וגיון וסבתי:

'ג' חכמה התבונה. והן נקארה פס"כ. מלך הניניון וגיון וסבתי:

'ג' חכמה התבונה. והן נקארה פס"כ. mlח הניניון וגיון וסבתי:

'ג' חכמה התבונה. והן נקארה פס"כ. mlח הניניון וגיון וסבתי:
נקראת חכמה מעשית. והיא פראקטית.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Jews under Surveillance: Censorship and Reading in Early Modern Italy

Federica Francesconi, University of California-Los Angeles, US

ABSTRACT: This talk explores how Counter-Reformation’s dynamics affected the readings of Italian Jews, after the political changes of the 1550s and the promulgation of the Index by Clement VIII in 1596 (with the ban of the Talmud). Dealing with censorship, expurgation and banning of books, in fact, Italian Jews found themselves caught up between the intricate and often conflicting positions between the Congregation of the Index and the Office of the Inquisition. Based on the analysis of both Inquisitorial sources (proceedings, guidelines and censors’ reports) and biographical accounts, I will explore how rabbis and converts, who worked as appointed censors for the Holy Office of Modena, negotiated different means of reading and interpretation of religious texts. Another issue that I will explore regards the composition of the Modenese Jewish libraries and the means by which books circulated. The ultimate goal is to contribute to our understanding of how Italian Jews were able to keep their own autonomous culture, facing Catholic Church’s policy of both segregation of Jews and general control over the entire society.

This presentation is for the following text(s):
• 1. Rules for the expurgation of the Hebrew Books
• 2. Report regarding Hebrew Books sent by the Reverend Father Inquisitor
• 3. Commentary by R. Salomon [Rashi] on the laws
• 4. Testimony by Aaron Berechia da Modena

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1. Rules for the expurgation of the Hebrew Books
   A Report by Camillo Yaghel da Correggio
   Relazione di Camillo Yaghel da Correggio
   1614

   Translated by Federica Francesconi, University of California-Los Angeles, US

1) State Archive of Modena, Materie, Ebrei, Folder # 15.

1614 – Report by Camillo Yaghel da Correggio: Rules for the expurgation of the Hebrew Books

1. Firstly there is a need to consider the general rules made by the Indexes recently published by the Saint Congregation of His Holiness Clement VIII and the particular rules written therein under the points I and M.

2. One must take into consideration the brief of His Holiness Pope Julius II, which is a small book giving the main objections of the Sacred Palace against the Hebrew books.

3. One must take into consideration the documents by His Holiness Gregory XIII and that by His Holiness Clement VIII which on this issue conclude and prescribe.

4. One must take into consideration the editions, the authors, and the time of publication and that is sufficient until a new Index or order by His Holiness or the Sacred Congregation in Rome will be published.

2) Ibidem, Errors in some Hebrew books

Report # 44
In the book called Rashi on the Torah the underwritten things are said.

Genesis, first chapter says: it says that God asked the angels’ advice when He wanted to create man.

Chapter 28, it says that God asked for forgiveness “because I have diminished the moon.”

**Report # 46**

In the book called Biur on the Torah by Sforno are the underwritten things:

f. 87 says that the Christian rules are false and the impious’ souls are made of devils and demons, and that Adam created devils and demons in the thirty years while He was estranged from God.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Relazione di Camillo Yaghel da Correggio
Le regole per espurgazione i libri ebrei
1. Rules for the expurgation of the Hebrew Books
1614

Prepared by Federica Francesconi, University of California-Los Angeles, US

1) State Archive of Modena, Archivio per Materie, Ebrei, Folder # 15.

1614 – Report by Camillo Yaghel da Correggio: Rules for the expurgation of Hebrew Books

1. Prima si ha di havir considerationi di osservare le regole generali dell’Indici ultimamente pubblicati dalla Santa Congregazione dilla S.ta Clemente VIII et alle particolari regole scritta in esso della lettera I ed M.

2. Bisogna havere riguardo a un breve dilla S.ta di Iulio II cioè un libretto dilli apontamenti dati allora nel Sacro Palazzo contro alli libri ebraici.

3. Havere riguardo al bene dilla S.ta di Gregorio XIII et a quella della S.ta di Clemente VIII che sopra a questo soggetto terminano e comandano.

4. Havir consideratione alli stamphe et alli autori et al tempo stampati predetti libri et questo basta sin che fosse inovato nuovo indice overo ordine di sua santità o dalla Sacra Congregazione di Roma.

2) Ibidem, Errors in some Hebrew books

Report # 44
Nel libro chiamato Rashi sopra la Torà dice le sottoscritte cose

Genesi capitolo primo: dice Iddio se consigliò con gli angioli quando volse creal l’huomo.

Capirolo 28, dice Iddio portatti in perdono per me perché ho sminuito la luna.

**Report # 46**

Nel libro chiamato Biur sopra al Torà del Sforno vi è le sottoscritte cose

f. 87 dice gli statuti delli cristiani sono falsi che le anime d’empi son fatti spiriti e demoni, e i 30 anni che Adam stette disluntonarsi da Iddio ingenerò spiriti e demoni.

**Archive:** State Archive of Modena, Materie, Ebrei, Folder # 15

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2. Report regarding Hebrew Books sent by the Reverend Father Inquisitor

A Trial against Leone Poggetti, a rabbi, and Aron de Sacerdoti

Informazione sopra gli libri ebraici mandati dal Magnifico Reverendo Padre Inquisitore in risposta ai capi che ricerca

Ciro Yaghel, 1624

Translated by Federica Francesconi, University of California-Los Angeles, US

State Archive of Modena, Inquisizione, Causae Hebreorum, busta n. 69, fascicolo n. 8 1624 – Processo contro Leone Poggetti rabbino e Aron de Sacerdoti

Confrontation between Ciro Yaghel and the Inquisitor Giovanni Vincenzo da Tabia.

Report by Ciro Yaghel.

Report on the Hebrew books sent by the Magnificent Reverend Father Inquisitor in answer to the requested points.

As for the first point, regarding the new machzorim, I consider them being very well corrected during printing in relation to the details that offended the Christian religion. Taking into account that in the old [machzorim] a major correction for things that actually don’t regard Christians was found, adopted by whoever was not an expert corrector, even in the new [the printed machzorim] deletions [or/and modifications] were similarly imperfect, imitating the former ones. For that erroneous application, the Catholic religion is still offended rather than defended as if believers’ life seemed almost worthy only for insults of any wickedness, while Jews by this [offense] mean to obtain the eradication of the universal [wickedness].

As for the second [point], the left-over crossed-out words are of two kinds: the first
relates to the errors made in the printed version and erased in order to bring back the
book to its original significance. The second relates to the words kept by the Christian
corrector[s] where there was no need for [any correction], such as in the case of
sorcerers’ idolatry, and worship of ancient stars or fire. And in those instances even
more universal clauses have been inserted with cleverness and in order to connect,
which do not offend nor refer to the believers [Christians], who would have been greatly
offended by the corrector had he suggested (by so doing) even stranger opinions to the
malicious and ignorant people [the Jews] than what they thought originally.

As for the third [point] many erased sections are now readable because of the faded ink,
others are absolutely undecipherable, and few others, noted at the presence of the
Reverend Vicar, have not been cancelled. And some of the cancelled ones of a certain
importance are absolutely forbidden, others that should not be cancelled in
consideration of their simple meaning are forbidden because of the ancient Jewish
custom kept by Jews even today of using them implicitly in relation to Christians. The
exclusion of such recognized terms is due to judicial caution; others are so general that
even if retaining the same ancestry, they can clearly refer also to Christians as the
disparaging “uncircumcised” indicates.

As for the fourth [point] the books sent with the index of the corrections were examined
in the presence of the same Father Vicar; they were checked again where necessary, and
there are still some, but very few parts, where possibly correction may be necessary.
Only one is still in my hands in need of examination, because it lacks the index of
corrections, but apparently the content, being moral, does not make it suspect.

As for the fifth [point]: “goy” in the singular form, and “goyim” in the plural, is
universally used, sometimes Jewish writers intend their own nation; [it is reported] at
singular in the majority of cases, as exactly reported in the old German machzor; in
other cases, it refers to each nation as distinct from their own, and often Christians are
offended because they are not distinct from all others, and sometimes neither this or
that because the offence derives from the subject associated with the term.

As for the sixth and last point, if we talk about the Jewish ignorant masses they mostly
implicitly consider the Christians as idolatrous because they worship the holiest human
nature of Christ Lord and receive the sacred images. If we talk about the [Jewish]
writers and the wise men, many both ancient and modern write extensively claiming the
contrary. In their treatises when relating to idolatry, they specify conditions which
exclude the Christians since they refer mostly to the customs of ancient people.
Sometimes only with great difficulty it would be possible to identify the Christians [as
idolatrourus] because of the scarce and weak universality’s specification. Rarely [these
descriptions] refer to believers [Christians] and as I say that is the case of only part of
the writers, not all of them, because of differences in opinion.
Informazione sopra gli libri ebraici mandati dal Magnifico Reverendo Padre Inquisitore in risposta ai capi che ricerca

Processo contro Leone Poggetti rabbono e Aron de Sacerdoti

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Informazione sopra gli libri ebraici mandati dal Magnifico Reverendo Padre Inquisitore in risposta ai capi che ricerca.

Quanto al primo capo intorno agli Macazorim novi dico essere quegli molto ben corretti dalla stampa nelli particolari che offendevano la religione cristiana. Beninteso che ritrovandosi nelli vecchi maggiore correttione e di cose non appartenenti veramente a Cristiani ma appropriate da chi che sia stato puoco intendente correttore, anche ne i novi sono stati fatti simili scarsamenti ma imperfetti ad imitatione loro. Per la quale applicatione eronea resta anzi offesa che difesa la catolica religione quasi che la vita dei fedeli sia degna cui s’applichi semplicemente gli titoli d’ogni sceleragine, ove essi hebrei intendono d’averl per la estirpatione di quella universale.

Quanto al secondo, le parole depennate rimaste sono di due specie l’una de quali comprende gli errori commessi nella stampa et emendati per ridurre il libro al suo
sentimento. L’altra specie comprende quelle parole le quali sono esattamente state lasciate da correttore cristiano ove non faceva di bisogno, come trattandosi dell’idolatria de negromanti e di coloro li quali adoravano le stelle ovvero il fuoco. Et in quei luoghi con epiteti ancora più universali sono state rimesse ad intelligenza e collegatione delle clausole, che no offendono ne accennano punto la parte de fedeli la quale riceve grandissima offesa dal correttore insinuando in tal guisa à gente perfida et ignorante più strane opinioni di essa, di quello che ne haveva.

Quanto al 3° molti luoghi secersati possono essere letti per debolezza dell’inchiostro, altri non si leggono in nessun modo, altri pochi notati alla presenza del Reverendo Vicario non sono affatto cancellati. E gli cancellati di considerazione alcuni sono assolutamente proibiti, altri non dovrebbero essere quanto al semplice significato loro vietati e per l’antica consuetudine che hanno tenuta gli hebrei di usarli avanti l’esser quegli soggetti à christiani. Nella dichiaratione od applicazione de i quali deve assistenza alla loro ridatione cavata à la prudenza giuditiale altri sono così generali che se bene ritengono la medema antichità possono manifestamente comprendere anche gli Christiani, come sarebbe il nome di incirconciso preso in disprezzo.

Quanto al 4° si sono veduti gli libri mandati con l’indice della loro correttione et alla presenza del medesimo Padre vicario sono stati ritornati ove faceva di bisogno, et alcuni ancora ma pochissimi luoghi ove forse manca la dovuta correttione. Solo uno si è trattenuto per rivedersi con maggiore commodità non avendosi l’indice della sua correttione, ma il contenuto lo rende à prima faccia no punto sospetto essendo morale.

Quanto al 5°: il nome di Goi in singolare, e Goim in numero plurale è universalissimo preso alle volte dagli scrittori hebrei in significato della loro propria natione massime in singolare come appunto confessa l’espositione del vecchio macazor tedesco, altre volte si prende appropriato ad ogni natione in universale in distintione della loro, ove molte volte restano offesi gli cristiani non essendo separati con termine alcuno da gl’altri, e tale volto e questo è per lo più ne questi ne quegli ricevono offesa veruna poi che l’offesa deriva dalla materia che si tratta dalla significat[e] del nome.

Quanto al 6° et ultimo capo, se parliamo del vulgo ignorante de gl’hebrei in buona parte evade nel intrinseco essere gli Cristiani idolatri adorando la sacratissima humanità di Cristo Signore e ricevendo le sacre imagini, ma se parliamo deli scrittori loro e delle persone più sensate molti scrivono e sostengono tanto d’antichi come di moderni, per verità no essere gli Cristiani idolatri, alcuni scrivono ampiamente il contrario, ma ne gli loro trattati ove si parla de gl’idolatri per lo più si specificano conditioni che escludono gli cristiani dall’idolatria parlandosi di riti de gli antichi, alcune volte ancora con molta difficoltà cui si potrebbero intendere gli Christiani per la puoca e manchevole specificazione della universalità. Pochissimamente si restringono a fedeli e come dico no da tutti gl’autori trattandosi le medeme materie ma solo da una parte di essi per la
divisione dell’opinione.

**Archive:** State Archive of Modena, Inquisizione, Causae Hebreorum, busta n. 69, fascicolo n. 8 1624

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3. Commentary by R. Salomon [Rashi] on the laws

Excerpt from the report by Ciro da Correggio

Commento di Rabbi Salomone sopra le leggi

November 5, 1626

Translated by Federica Francesconi, University of California-Los Angeles, US

Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, Busta 245, Fascicolo 38 – November 5, 1626.

Excerpt from the report by Ciro da Correggio.

Commentary by R. Salomon [Rashi] on the laws; after the examination I found it [the book] expurgated in these [points], but partly still in need of expurgation; moreover, the erased parts are readable because of the faded ink.

At the beginning of the book, marked with a capital A, this rabbi explains the words of the Holy Genesis, which in Latin are: “faciamus hominem ad immaginem et simili eiusdem praesit.” The rabbi [Rashi] supposes that God argued with the angels and took advice from them, citing for this erroneous opinion the visions of the Prophet Micha to King Ahab, in the Fourth Book of Kings.

Second, following the book, in the part marked with a capital B, the rabbi commenting Exodus, 14 “Iunxit ergo carrum et omnem populum” adds an ancient formulation which sounds: the best, whose definition is associated with all of the nations by Jews, without including Christians, rather [or even if] in that way they [Christians] are usually called; the part has been expurgated, but is readable.

The third part marked with a capital C is expurgated as well, but it is possible to read where by explaining a certain verse in Exodus 22 “carnem quae a bestiis fuerit praegustata,” the rabbi [Rashi] compares each foreigner to the dog, and the rabbi says that he [the foreigner] is worse than the dog, including all the non-Jewish nations; these are my considerations regarding the first book.
Excerpt from the verbal evidence by Natanel Trabotti

Letter A
The passage was certainly expurgated, but it is also possible to read this passage in this way: God wanted to create man in our image and regarding the shape of the image He took advice from the angels.

Letter B
Rabbi Salomon writes that the best among the nations has to be killed because they were cruel, but by that he refers to the nations among Egyptians because he was precisely dealing with them.

Letter C
In that place Rabbi Salomon means that God says that the carrion should not be eaten by the Jews, but it can be sold or given to the dog or to the foreigner; in this point, Rabbi Salomon says the dog is nobler than the foreigner because God mentions the dog before the foreigner.

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Commento di Rabbi Salomone sopra le leggi
dalla relazione di Ciro da Correggio
3. Commentary by R. Salomon [Rashi] on the laws
November 5, 1626

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Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, Busta 245, Fascicolo 38 – November 5, 1626.

Excerpt from the report by Ciro da Correggio.

Commento di Rabbi Salomone sopra le leggi et havendolo trascorso l’ho ritrovato in queste emendato et in parte ancora degno d’espurgazione et oltre di questo le parti emendate sono legibili per l’insufficienza dell’inchiostro sopra postovi.

E il principio del libro ove e’ signato la lettera A grande esponendo quel rabbinio quelle parole della Sacra Genesi che nel latino risuonano “faciamus hominem ad immaginem et simili eiusdem praesit” attribuisce il Commentatore questo discorso come se Dio benedetto havesse ragionato con g’Angeli et havesse da quelli pigliato consiglio, appurando in confirmazione di queste seiducee opinione la visione narrata da Michea Profeta al Re Akhab registrata nel 4 libro de Regi.

Secondo nel progresso del libro, nel luogo signato con lettera B grande caponendo il rabbino quel luogo dell’Esodo al capitolo 14 “Iunxit ergo carrum et omnem populum” apporta un certo antico detto che risuona che si deve credere il migliore, che sia tra le genti la qual parola di genti è appropriata de gli Hebrei a tutte le genti non accludendo i cristiani anzi comunemente così vengono chiamati, il luogo era espurgato, ma si può leggere.

Terzo il luogo signato con C grande è parimenti espurgato ma si può leggere ove il rabino esponendo quel certo verso dell’Esodo capitolo 22 “carnem quae a bestiis fuerit praegustata” è detto di ogni straniero venir paragonato al cane, et essere ancora del
Il lavoro del cane ignobile e sotto nome di straniero intende il rabino qualsivoglia nazione non hebrea et questo è quanto mi occorre circa le considerazioni fatte al primo libro.

Excerpt from the verbal evidence by Natanel Trabotti

Lettera A

Il punto cassato certo, ma si può leggere anche che questo Dio volse creare l'omo e che disse facciamo l'omo a nostra similitudine di che Dio si consigliò con gli angioli.

Lettera B

Rabi Salomone dice che il migliore delle genti bisognerebbe ammazzarlo perché erano cattivi, ma intende di quelle genti de gli Egitti perché parlava appunto di quelli.

Lettera C

In questo loco Rabi Salomone vol dire che il Cadavero che sia morto da sua parte non deve essere mangiato da gli hebrei, ma dato o venduto al cane o al straniero, che il cane sopra di che Rabi Salomone dice in questo loco che è più nobile il cane di quel che sia il straniero stando che Iddio prima del straniero nomini il Cane.

Archive: Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, Busta 245, Fascicolo 38

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4. Testimony by Aaron Berechia da Modena
Testimonio di Aaron Berechia da Modena
December 3 and 10, 1636

Translated by Federica Francesconi, University of California-Los Angeles, US

Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, busta n. 247, fascicolo n. 25 –December 3 and 10, 1636.

Excerpt from the verbal evidence by Aaron Berechia da Modena, December 3

Never would I have believed that these books were forbidden and that it is not possible to own them, because for hundreds of years we have owned them, as have many of Inquisitors throughout many Inquisitions; and never have we seen their confiscation. The same books are in Rome; and there are Christians and Neophytes who know Hebrew very well, and we never heard of such prohibitions as in Rome or that these books were considered evil, not just books that contain Talmudic teachings, but the majority of books, for example Rav Alfasi, Turim, Rabot, Mishnayot, Maimonides, Kim<h>i and Rabbi Salomone Attias, as widespread in the world before the burning of Talmud.

Excerpt from the verbal evidence by Aaron Berechia da Modena, December 10.

I do not have anything else to say, but because the Holy Inquisition tolerates us in its States, consequently we are also allowed to own these books, which deal with our
ceremonies, because it is impossible for us to live in these countries if we do not have books that teach us the principles of our faith, and although Vostra Signoria told us that Clemente VIII promulgated the bull that banned a number of books from the Jews, to my knowledge this bull has never been enforced, neither were the books confiscated from the Jews. Furthermore, even [Christian] preachers sometimes cite the Shulchan Aruch, Rav Alfassi, or similar books to convince the Jews [to convert] and they could not do this if we would be prohibited to read or to own these books.

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Testimonio di Aaron Berechia da Modena

4. Testimony by Aaron Berechia da Modena

December 3 and 10, 1636

Prepared by Federica Francesconi, University of California-Los Angeles, US

Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, busta n. 247, fascicolo n. 25 –December 3 and 10, 1636.

Excerpt from the verbal evidence by Aaron Berechia da Modena, December 3

Io non credo ne mai ho creduto che questi libri siano proibiti e che non si possano tenere perché per centinaia d’anni si sono sempre tenuti e pure vi sono tanti Inquisitori e tante Inquisizioni ne si è veduto mai che questi libri siano mai stati levati, e nella Città di Roma vi sono i medesimi libri, e vi sono cristiani e neofiti che benissimo intendono la lingua hebraica ne si è sentito che a Roma siano fatte queste prohibitioni e che i detti libri siano stati stimati cattivi come quei che contenghino dottrine del Talmudo, anzi che questi libri cioè gran parte di loro, come sarebbe a dire il Ravalfes, Turim, Rabot, Misnaiod, Maimone et il Chimchi et Rabbi Salamone erano sparsi per il mondo come le loro erano sparse nel mondo avanti che fosse abrugiat o il Talmud.

Excerpt from the verbal evidence by Aaron Berechia da Modena, December 10.

Io non ho altro da dire se non che Inquisizione Santa tollerandoci nei propri stati per conseguenza anco si concede quei libri che trattano delle nostre cerimonie perché è
impossibile da noi abitiamo in questi paesi mentre che noi non abbiamo i libri che se le insegnano, et sebene V. S. mi disse che Clemente VIII fece quella bolla con la quale prohibiva molti libri alli hebrei con tutto ciò non si è fatta osservare per quello io credo non havendo mai veduto nel Stato della Chiesa levare i libri alli hebrei. Anco dico che i predicatori che predicano alli hebrei alle volte per convincerli vi cittano il Sulcan Garuc il Ravalfes o simili il che non farebbero quando che a noi fosse proibito la lettura o ritenzione di essi libri.

**Archive:** Archivio di Stato di Modena, Archivio per Materie, Inquisizione, Causae Hebreorum, busta n. 247, fascicolo n. 25

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

The Power of Texts in the Conversion of an Old Christian Hebraist

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ABSTRACT: Lope de Vera y Alarcón was an Old Christian Hebraist at the University of Salamanca in the late 1630s. In his professional training, he had access to texts that few people in Spain were permitted to see. His subversive reading of Erasmus and the Hebrew diary of David Reuveni, among other works, were not the only factors in his becoming a "judaizer," but by his own account they were of great importance. The texts I will present are excerpts from his Inquisition trial (1639-1644).

This presentation is for the following text(s):

- Inquisition file of Lope de Vera y Alarcón

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In early modern Spain, as elsewhere in early modern Europe when printed books became widely accessible, strong measures were taken to prevent access to “dangerous” books. The Spanish Inquisition’s Index of Prohibited Books determined which books – and it listed a great many – were to be banned. Enforced by the Inquisition and its tribunals, the Index proved to be relatively effective in suppressing “forbidden” knowledge. But as scholars have recognized, even an institution as terrifying as the Spanish Inquisition could not prevent curious and disaffected people from gaining access to forbidden knowledge, gleaned from both prohibited and permitted books. The document presented here throws light not only on the channels of access to such knowledge, but on the approaches to reading that were adopted by curious and disaffected people. It is one of five summaries sent to the supreme body of the Spanish Inquisition (the Suprema) by the local inquisitorial tribunal in Valladolid, offering ongoing annual accounts of the trial of Don Lope de Vera y Alarcón. (These summaries constitute the only documentation of the trial that has survived.)

In the late 1630s, Lope de Vera had been a candidate for the chair in Hebrew at the University of Salamanca – the only university in Spain, at the time, where Hebrew was taught. He possessed no known Jewish ancestry. Arrested in 1639 on suspicion of judaizing, he was burned alive at the stake in 1644 for that crime. From the trial summaries, it is obvious that books were not his only source of information and intellectual support. Witnesses against him – and the defendant himself – testified to theological conversations he had had with “Portuguese” students and a “Portuguese” physician, undoubtedly conversos. However, his reading of texts was crucial in persuading him that Catholicism lacked credibility.

Among the texts he possessed, inventoried by the Inquisition when his belongings were sequestered, were a translation of the Book of Haggai into Latin and Aramaic, a collection of treatises by the Calvinist Johannes Drusius, and a manuscript copy of the Hebrew diary of David Reuveni. (Other books are listed but are difficult or impossible to identify positively.) In his testimony, Lope de Vera praised for their exceptional
learning Erasmus (whose *Annotations on the New Testament* he had read), the Hebrew author Ibn Ezra (probably Abraham ibn Ezra), and Johannes Drusius. He had also gleaned information from at least two anti-Jewish works: *Fortalitium fidei* by Alonso de Espina,¹ and a work by Pietro Colonna Galatino, presumably his *De Arcanis Catholicae Veritatis*. In addition, he confessed to reading some treatises in Arabic, without identifying them.

Understanding how these texts informed Lope de Vera’s thinking on the basis of the Inquisition summaries is not easy. The summaries were hastily written, with many careless errors. And they are doubly removed from the actual interrogations, since they are summaries of equally hastily written notarial transcripts. Moreover, the works they mention represent only a small fraction of those Lope de Vera must have read, given his career and his access to the rich collection of the University of Salamanca.

The diary of David Reuveni is mentioned many times, and may have held special significance for Don Lope. As a Hebrew manuscript text written by a diaspora Jew, it was certainly a highly privileged object (one wonders how Don Lope acquired it). It must have made for heady reading, offering the young Hebraist a glimpse of the wider early modern Jewish world in Muslim and Christian lands as well as distant lands with exotic populations. However, we do not know how close Lope de Vera’s manuscript was to the text of the work that we possess. (We know mainly that his text contained the word “Sambation,” as does the extant text). This makes even speculation difficult.

Despite these obstacles, there are characteristics of Lope de Vera’s reading, including his Bible reading, that we can identify - characteristics that place him in the company of a certain type of early modern European truth-seeker. He clearly did not doubt that God addressed mankind in revealed texts. But his reading of Erasmus, among other things, convinced him that the Gospels were not among these texts. He was attracted to Hebrew in a way that was perhaps more typical of sixteenth-century humanists: He valued it for its antiquity and its status as the authentic sacred language. As a person of superior reason and learning (how many Spanish bishops knew Hebrew?), he felt entitled and impelled to explore beyond the boundaries of the permissible set by the Church. But he did not read forbidden literature with a cold, critical eye. By the time his inquisitorial interrogations took place, he had become a man whose reading was almost entirely dominated by subversive impulses and a highly emotional attraction to the “Law of Moses.”

**Bibliography**


¹ This work is mentioned in another of the summaries of the trial, not the one translated here. Lope de Vera confessed, according to the summary, that it was from Alonso de Espina’s work that he had learned that the Jews regarded Jesus as a fraud.

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From an Inquisition Summary of the Trial of Lope de Vera

Don Lope de Vera, a student in Salamanca and candidate for a chair in Hebrew at the university of that city, a native of the town of San Clemente in La Mancha, nineteen years old, was deposed by seven adult male witnesses - two eyewitnesses and the others hearsay witnesses.

One of the eyewitnesses, a minor, [testified] that the said Don Lope de Vera had said to him that during the five years he was in Salamanca he had had no rosary or prayer beads, and that he was a Jew, and that [once] when he was on the bank of the Tormes River he had removed a small book from his pouch, saying that it was in Hebrew, and he read it in reverse [i.e., from right to left, or from “back” to “front” of book], saying that what he was reading was the language of God. [And he said] that the Law of the Jews was the most dear to God and the Hebrew people, supporting this with many arguments. [He further said] that God did not command the worship of images or crosses, and that the coming of Our Lord Jesus Christ was a fraud, and he tried to persuade the witness that the best people in the world were the Jews. Moreover, he said that he would “kill those Christian dogs who pursue [or persecute] me with a cutlass,” and that “if Our Lord Jesus Christ was God, why did He have to make himself man and earth?” and “what signs did He make in heaven when He was resurrected?” He also said to the witness that if he knew the prayers of the Law of Moses he would at once convert to their Law, and that the messiah had yet to come and would come as a Jew;† and that the Christian dogs worshipped a crucified [man] who had died a fraud. The said Don Lope also said that if they came to take him, he would kill [them] with a cutlass if he could, and that he did not care a cent whether he died, because he greatly regretted that all of his blood was not Jewish, which was the most noble in the world.
The other eyewitness said that when the said Don Lope was with other students in a group, he said that our Holy Catholic Faith had many things that were difficult to believe and that in terms of natural reason there were other religions with articles of faith that were less difficult and seemingly closer to reason. He also said to the witness that he should realize that he professed the Law of Mohammed or that of Moses, and that he [the witness] should tell him what these laws contained that did not seem very much in conformity with natural law. Placating him, the witness did not contradict him, so that the said Don Lope would calm down.

Six calificadores evaluated this testimony and in conformity [with regulations] they declared that this prisoner was an apostate from our Holy Catholic Faith, a judaizer and a heretic. They voted on the case without unanimity (en discordia) on May 16, 1639. Your Highness [the Inquisitor General] instructed by your order of May 21 that this prisoner be imprisoned in the secret cells with the sequestration of his belongings and the gathering together of his books and papers. He entered the secret cells on June 24. He was given a first audience on June 30, 1639, at which he said that all of his parents and grandparents were Old Christians, and that he was a baptized and confirmed Christian. Concerning the reason for his arrest, he confessed to a certain quarrel that he had with a cousin, understanding that this was what led to his excommunication; he had not heard mass on required days for four months, and he read prohibited books like the Anotaciones of Erasmus and La enbajada de Raví David, and other Arabic works, and during this time he had ceased to confess and comply with the precepts of the Church. And he had said to a few people that he was a Jew and a Moor, and that he had to go and apostatize in Algiers or Constantinople. [He also confessed] that he had communicated with Portuguese students about the Hebrew language, and told them that it was the best in the world, the most ancient, the mother of all languages, taught by God to Adam before he [Adam] sinned, and that in [this language] God had spoken to the patriarchs and prophets. And [he had said to them that] he [himself] was a Jew and a Moor, and would willingly go and apostatize from Our Holy Faith in Algiers. But he had said this [to the Portuguese students] without the intention of apostatizing; it was only that he had a particular desire to converse with Jews and Moors. He would willingly go and read the Koran of Mohammed, and if he went to Constantinople the Grand Turk would have to make him the alfaquí of the mosque for understanding so well the Hebrew language [sic], and he could easily follow the Law of the Jews or the sect of the Moors. And he and a Portuguese student had discussed certain articles of faith of the Roman Church, criticizing some of them - in particular concerning the Trinity, it seeming impossible that God was three and one, and that He had been incarnated, and that He was in the consecrated host. And there was no obligation to worship images, God having commanded in the Law of Moses the prohibition of making images. And it was a bad thing to have religions that contradicted natural law (el precepto y bendición natural), and the miracles performed by the images [of saints] and the people who made them were fraudulent. He also discussed killing a chicken in the Jewish way [i.e., according to
the laws of ritual slaughter].
He had also said to another person that the Jews were not wrong to say our Lord Jesus Christ was a fraud, and to be still awaiting the messiah. And during an argument he insisted that he [the messiah] had not come; but even though he said this insistently he did not actually believe this, but only had the desire to propose such arguments. Indeed everything that he had said was not [said] with the intention of believing it. But he had a nature that was very fragile and variable, because knowing the Hebrew and Arabic languages he could easily incline toward following the Law of the Jews or the sect of the Moors, and he had been so confused with the various interpretations (lecturas) that if he would reside among Moors he didn’t know if he wouldn’t follow their Law and leave that of Christ, seeing that he was already excommunicated (por el de verse excomulgado).

In an audience of July 4 he said that, having discussed a certain case with a Portuguese student whom he named, and afterwards, in an argument [with him] over a passage in the Bible in which God conveys the way in which the people [of Israel] should distinguish the true prophet from the false one, [namely,] that if the prophet says that you should live in the Law, this is a true prophet, and if he says that you should abandon the Law, you should not believe him – [at the close of this discussion] this prisoner said, having seen the passage in question, that he could discover no solution or understanding of it. And going out [and meeting this student] on another day, he returned to the subject and offered as a rejoinder that he [the student] was wrong, because there was no reason why they should have abandoned the ceremonies and punishments of the Law of Moses, since Christ had said that he had not come to abolish this Law but to fulfill it. And he knew about this student that he was a Jew and that he had the intention of leaving Spain to judaize, and Don Lope gave him to understand that he had the same intention of leaving Spain to judaize. And they discussed what destination would be best, and agreed that he would see about it and advise him. And on this and other occasions they discussed certain ceremonies and articles of faith of the Roman Church, rejecting some of them, in particular [their conviction] that it seemed impossible for God to be three and one, and that He had been incarnated, and that He was in the consecrated Host. And to support this the said accomplice cited a passage in psalms that says no lise fijeri sicut equs et mulus in quibus no est Intelectu,4 which he explained, saying that God said that we must not subject our understanding sicut equs et mulus5 to things that seem impossible to the understanding, and the two of them discussed this, and he [the prisoner] didn’t notice whether he or the accomplice had proposed this first. They also discussed [their conviction] that one must not worship images, God having prohibited making them, and that it was a bad thing to have monastic orders, etc., and they discussed [their conviction that] miracles and the people who performed them were fraudulent.

And in an audience of the 4th of the same month, in the afternoon, he said that taking a walk with the said accomplice, he had said that he wanted to kill a chicken in the Jewish
manner and eat it, but they did not do it because it would have been dangerous. But he
did desist from eating meat, in order not to violate the Law of Moses, since it was not
slaughtered in the manner that had been commanded, and he did not hear mass or
confess, in order to comply with the Law of Moses.

And when the prisoner went down with the said accomplice to the bridge of Salamanca
[over the Tormes River] on the Sabbath (un día de sabado), the said Don Lope said that
the Jews did not cross rivers on the Sabbath. So both of them turned back and did not
cross the bridge in order not to violate the Law of Moses. And the said Don Lope said
this because he had read in the Licionario de David Rabid tahuien the word
“sanbation.” And in the Itinerario de Ravi David Sarraceabat [he had read] that the
Jews who inhabited the other side of the river Sanbation, wanting to cross to the other
side, and being able to do so on the Sabbath (because miraculously [the river] became
still on the Sabbath, whereas on other days it was rapid), declined to cross [on the
Sabbath] so as not to violate the Law of Moses.6

And [he said] that a student proposed to him certain arguments concerning the faith
that were not consistent with the Law of our Lord Jesus Christ.

And the said Don Lope said to a Portuguese physician that for the understanding of
Holy Scripture it was necessary to assume different things [i.e., arrive at different
understandings], and afterwards the physician said he had some doubts [about this]. The
said Don Lope responded that different nations had different understandings [of it]:
Christians held that the Old Law of Moses was not eternal, but a prefiguration of the
New [Law], while Jews understood Scripture literally and [believed] that their Law must
be eternal and that Christ was a fraud, and they continued to await the messiah. And the
Jews were not lacking reason to say all of this. And if he had not said it [these things]
explicitly, he had said it in equivalent, allusive terms.

In an audience of July 5, 1639, he said that in July 1638, being a candidate for the chair
in Hebrew [at the University of Salamanca], he had entered into an argument with a
priest of the minor order as to whether the messiah had come. Don Lope had argued
that he [the messiah] had not come, based on a passage of the prophet to which Pedro
Galatino referred, citing an argument the rabbis made.7 But even though he had argued
in this way, he had not truly believed this; rather, he enjoyed proposing such arguments
recklessly.

On July 8, he said that he had praised certain prohibited authors, like Abraham ibn
Ezra, the heretic Juan Drusio,8 and Erasmus, for being learned, and he read the book of
Ravi David in the Hebrew language. He could not deny the doubt and confusion in
which he had found himself. And conversing with the accomplice, he condemned certain
articles of faith of the Roman Church, and he doubted for about two months that God
was three and one, that He had been incarnated, and that He was in the consecrated
Host. And at that time he had experienced a certain confusion and vacillation as may
happen, and he desired that God would perform some miracle to [cause him] to get out
of it, and he went into the countryside imagining this [happening].
He had said to the accomplice affirmatively that there must be no worship of images, but privately, although he had doubts, he was not certain. And now he believed with certainty that they [images] must be worshipped.

In an audience of July 12 he added that he had been in doubt for about a month that God performed miracles by means of images of the saints, having read this in Erasmus, who says that miracles were concocted to revive the faith of Catholics. But at the end of that month he was freed of his doubt and held and believed that God performed miracles by means of holy images, and the basis for this was his reading at the time in Holy Scripture that God performed miracles by means of the bronze serpent, which is the prefiguration of our Lord performing a cure for other serpents. And he had not performed any ceremony, but had only refrained from crossing a bridge on the Sabbath, as he had said, but he did not do this in observance of that Law, but rather because he assumed that the complice observed it.

On July 15 he was given the second admonition, on July 18 the third, and on the 29th he identified the books found in his possession which were:

- *hipachivi tini in arati eterodoxi*
- an Aramaic translation of the prophet Haggai, in Latin and Aramaic
- an opuscule of Johannes Drusius
- a [book] written in Greek
- a [book] *venundatur parisis apud*
- a manuscript in Hebrew which he said was the *Itinerario de Ravi David*

Egidio Gour [?]

and other books.

And he acknowledged them as being his and those in his possession at the time of his arrest.

**Endnotes**

1 This summary reads “volver por el estado eclesiastico,” but this is clearly a notarial error; two earlier summaries, from one of which this was copied, read “volver por el estado judaico.”

2 The reference is to the *Annotaciones in Novum Testamentum*, first printed in 1516, which Erasmus successively expanded in four subsequent editions. This work pointed out the errors in the Latin translation of the Greek text of the New Testament.

3 Literally, *The Embassy of Rabbi David*, referred to elsewhere in this text in somewhat different terms. This is apparently a manuscript copy of David Reuveni’s so-called “diary.”

4 Vulgate, Ps. 31:9: “Be not like a horse or a mule, without understanding.” (The actual verse in the Vulgate: “nolite fieri sicut equus et mulus quibus non est intellectus.”)
5 “like a horse or a mule.”
6 It is unclear whether Don Lope is referring to two distinct works here, or what the meaning might be of the words transcribed by the notary as “tahuien” and “Sarraceabat.” Certainly the latter title would seem to refer to the diary of David Reuveni.
7 The reference is to Pietro Colonna Galatino, whose popular work *De Arcanis Catholicae Veritatis* (1516) had been printed in several editions.
8 The Protestant theologian and Christian Hebraist Johannes Drusius (van den Driesche) (1550-1616).
9 This is very likely Jean Mercier, *Chaldaea translatio Haggaei prophetae, recens Latinitate donata, cum scholiis haud infrugiferis* (Paris 1551). My thanks to Theo Dunkelgrun for bringing this work to my attention.

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Expediente inquisitorial incoado contra don Lope de Vera y Alarcón
Inquisition file of Lope de Vera y Alarcón
1639-1644
Prepared by Miriam Bodian, University of Texas at Austin, USA

FROM AN INQUISITION SUMMARY OF THE TRIAL OF LOPE DE VERA

[Archivo Historico Nacional, Madrid, Legajo Inquisición 2135, no. 16, ff. 15r-26v. Spelling, capitalization, punctuation and conjunctions have been modernized to a considerable degree, to facilitate reading. The complete set of annual summaries of this trial (we possess only summaries of the trial, not notarial transcripts) has been published without editorial alteration by Kenneth Brown, De la cárcel inquisitorial a la sinagoga de Amsterdam (Edición y estudio del “Romance a Lope de Vera” de Antonio Enríquez Gómez), Toledo, 2007; for this particular excerpt see that work, pp. 375-378.]

Don Lope de Vera estudiante en Salamanca opositor que fue a la cátedra de hebreo de la universidad de aquella ciudad y natural de la villa de San Clemente en La Mancha, de edad de 19 años, fue testificado por siete testigos varones mayores, los dos de vista y los demás de oídas. El uno de los de vista menor de edad, que el dicho Don Lope de Vera le había dicho que en cinco años que había que estaba en Salamanca no había tenido rosario ni cuentas con que rezar y que era judío. Y estando orilla del río Tormes sacó un libro pequeño de la faltriquera, y decía era hebraico, y leía por él al revés, diciendo que lo que leía era lengua de Dios y también decía que la ley de los judíos era la más amada de Dios y el pueblo hebreo, trayendo por esto muchos argumentos, y que Dios no mandaba se adorassen las imágenes, ni las cruces, que la venida de Nuestro Señor Jesucristo era embuste, y persuadía el testigo a creer que la mejor gente del mundo eran los judíos, y ansi mismo decía, “A estos perros cristianos que me persiguen quien los matará a todos con un alfanje,” y que “si Nuestro Señor Jesucristo fuera Dios ¿cómo había de venir a hacerse hombre y tierra?” y “¿qué señales hizo en el cielo cuando a él subió y resucitó?” y asimismo decía al testigo que si supiera las oraciones de la Ley de
Moisés luego se convirtiera a su Ley, y que el mesías había de venir y volver por el estado eclesiástico, y que los perros cristianos adoraban a un crucificado que murió por ser embusterro, y también decía el dicho Don Lope que si le prendían matará a todos los que le fuesen a prender con un alfanje si le tubiera, y que no se le diera un cuarto de morir que tenía gran pesadumbre que toda su sangre no fuese de la ley judaica que era la más noble que tenía el mundo.

El otro testigo de vista dice que estando el dicho Don Lope con otros estudiantes en un corro dijo que nuestra Santa Fe Católica tenía muchas cosas difíciles de creer y que hallaba conforme a razon natural había otras religiones que tenían otros artículos menos dificultosos y al parecer más llegados a razon, y también decía al testigo que hiciese cuenta que él profesaba la ley de Mahoma o la de Moisés, que le dijese qué tenían esas leyes que no fuesen y pareciesen muy conformes a razon natural, y satisfaciéndole el testigo no aprovechaba para que el dicho Don Lope se aquietase.

Calificóse esta testificación por seis calificadores y en conformidad dijeron que este reo era apóstata de Nuestra Santa Fe Católica judaizante hereje. Votóse esta causa en discordia en 16 de mayo de 1639. Vuestra Alteza mandó por su auto de 21 del dicho que este reo fuese preso en las cárcceles secretas con secuestro de bienes y le cogiesen los libros y papeles que tuviese. Entró en las cárecceles secretas en veinte y quatro de junio. Diósele la primera audiencia en 30 de Junio de 1639 y en ella dijo que él y sus padres y abuelos son cristianos viejos, y que es cristiano baptizado y confirmado. Y en quanto al delicto confessó que por cierto desafio que tuvo con un primo suyo y entender que por eso estaba excomulgado no oyó misa en quatro meses en días de precepto, y que leyó en libros prohibidos como son las Anotaciones de Erasmo, y La embajada de Raví David, y otros papeles arábicos, y que en aquel tiempo ha dejado de confesar y de cumplir con el precepto de la iglesia y que a algunas personas ha dicho que él era judío o moro, y que se había de ir a renegar a Argel o Constantinopla, y asimismo había comunicado con portugueses estudiantes sobre la lengua hebreá y les decía que era la mejor del mundo, la más antigua, madre de todas, enseñada por Dios a Adán antes que pecase, y que en ella había hablado Dios a los patriarcas y profetas, y que él era judío y moro y que de muy buena gana se iría a renegar de Nuestra Santa Fe a Argel, pero que lo decía sin intención de renegar y que tenía gusto particular de tratar con judíos y moros, y que de buena gana pasará y leyerá el Alcorán de Mahoma y si fuera a Constantinopla le había de hacer el gran turco alfaquí de la mezquita mayor por entender bien la lengua hebreá, y que facilmente se inclinaría a seguir la ley de los judíos o secta de los moros, y que comunicando con un estudiante portugués trataban de algunos artículos que tenía la iglesia romana reprobando algunos de ellos, y en particular acerca de la trinidad, que parecía imposible que Dios fuese trino y uno, y que hubiese encarnado, y que estubiese en la hostia consagrada, y que no se debía adoración a las imágenes por haber mandado Dios en la Ley de Moisén que no se hiciesen imágenes, y que era malo haber religiones por ser contra el precepto y bendición natural, y que los milagros de las imágenes y
personas que los hacían eran embustos, y asimismo trataron de matar una gallina al modo judaico.

Y que también dijo a otra persona que no les faltaba razón a los judíos para decir que nuestro Señor Jesucristo era embustero y que aguardaban al mesías, y en un argumento defendió que no era venido, pero aunque lo defendía no lo sentía así sino que tenía gusto de proponer semejantes argumentos y que todo lo que había dicho, no fue con intención de creerlo así, y que tenía un natural tan vario y frágil que habiendo sabido las lenguas hebrea y arábica fácilmente se inclinará a seguir la ley de los judíos o la secta de los moros y se hallaba tan confuso con las varias lecturas que si se viera entre moros no sabía si siguiera su ley y se apartará de la de cristo por el de verse excomulgado.

Y en audiencia de quatro de julio dijo que habiendo comunicado con un estudiante portugués que nombró un caso, y después en argumento un lugar de la biblia que contenía el decir Dios el modo que el pueblo había de tener en distinguir el verdadero profeta de el falso, y que si el profeta te dijere que vivas en la Ley, éste es verdadero profeta, y si dijera que te apartes de la Ley, no le creas, y que este reo dijo había visto aquel lugar y no le hallaba salida ni entendimiento y que saliéndose otro día a pasar volvió a replicar que no hallaba razón porque se hubiesen quitado las ceremonias de la Ley de Moisén y juicios pues había dicho Cristo que no había venido a quitar la dicha Ley sino a cumplirla, y que conoció de dicho estudiante que era judío y que tenía intención de salir fuera de España a judaizar, y el dicho Don Lope le dio a entender tenía la misma determinación de salir fuera de España a judaizar, y trataran a qué parte sería mejor y acordaron que en Madrid lo vería y le avisaría y en esta ocasión y otras trataron de algunos ceremonias y artículos que tenía la iglesia romana reprobando algunos de ellos en particular que parecía imposible que Dios fuese trino y uno, y que hubiese encarnado y que estubiese en la hostia consagrada, y para apoyar lo referido el dicho cómplice trajo un lugar de un salmo que dice no lise fijeri sicut equs et mulus in quibus no est Intelectu, el cual declaró diciendo que Dios decía que no habíamos de subjetar el entendimiento sicut equs et mulus, a las cosas que parecen imposibles al entendimiento y lo trataran y comunicaron los dos, y que no tenía noticia si lo había propuesto primero el dicho Don Lope o el cómplice, y también trataron que no se debía adoración a las imágenes por haber mandado Dios que no se hicieron y que era malo haber religiones &a trataron de los milagros y personas que los hacen que eran embustes.

Y en audiencia de 4 del dicho mes por la tarde dice que yendose paseando con el dicho cómplice le dijo si quería matasen una gallina al modo que la matan los judíos y la comiesen y no lo hicieron por ser cosa peligrosa, y no comía carne por no ir contra la Ley de Moisén y no ser muerta en la forma que por ella se manda y no oía misa ni confesaba por cumplir con la Ley de Moisén y que bajando este reo con el dicho cómplice a la puente de Salamanca un día de sábado el dicho Don Lope dijo que los judíos no atravesaban los ríos en días de sábado, y así ambos se volvieron atrás y no pasaron la
puente por no ir contra la Ley de Moisén, y lo dijo por haber leído el dicho Don Lope en el *Liconario de David Rabid tahuien* la palabra “sanbation,” y en el *Itinerario de Raví David Sarraceabat* que los judíos que habitaban a la otra parte del río de Sanbation, deseando volver a esta otra parte, y pudiendo pasar aquel río en sábado (porque en él milagrosamente iba quedo y quieto y en los demás días rápido), por no ir contra la Ley de Moisén no le pasaban.

Y que a un estudiante le propuso algunos argumentos tocantes a la fe que no eran muy conformes a la ley de Nuestro Señor Jesucristo.

Y que a un médico portugués le dijo dicho Don Lope que para inteligencia de la sagrada escritura era necesario suponer varias cosas y después el tal médico le dijo estaba con escrúpulo y dicho Don Lope le respondió que varias naciones hacían varias suposiciones, por que los cristianos suponen que la Ley Vieja de Moisén no era perpetua, sino figura de la Nueva, y que los judíos entendían literalmente la escritura y que su Ley había de ser perpetua y que creían que Cristo era embustero, y aguardaban al mesías, y que no les faltaba razón a los judíos para decir los referido, y que si no lo dijo tan claro lo dijo con palabras preñadas equivalentes.

Y en audiencia de 5 de julio del dicho año de 1639 dice que por el mes de julio de 1638 siendo opositor a la cátedra de hebreo se puso a arguir con un clérigo menor, si el mesías era venido y que Don Lope defendía que no había venido fundándolo en un lugar de un profeta que refiere Pedro Galatino que trae un argumento que hacen los rabinos, pero aun que lo defendía no lo sentía así sino que tenía gusto de proponer semejantes argumentos desatinamente.

Y en la 8 de julio dice que alababa algunos autores reprobados como a Habrahán Abencera, a Juan Drusio hereje, y a Erasmo que le parecían doctos, y leyó el libro de Raví David en lengua hebrea y que no puede negar la duda y confusión en que se hallaba, y que tratando con el cómplice reprobando algunos artículos de la iglesia romana y dudando como dos meses que Dios fuese trino y uno y que hubiese encarnado ni estubiese en la hostia consagrada y por entonces tuvo alguna confusión y vacilación cómo podía ser y deseaba que Dios hiciese algun milagro para salir de ella y se iba al campo imaginando en esto.

Y que dijo al cómplice afirmativamente que no se debía adoración a las imágenes pero en lo interior aunque tenía duda no fue determinada, y era que agora determinadamente cree que se les debe adoración.

Y en audiencia de 12 de julio añade que estaba en duda por espacio de un mes que Dios hiciese milagros por las imágenes de los santos por haberlo leído en Erasmo, que dice se fingen milagros para avivar la fe de los católicos, y que al fin del mes salió de la duda y tuvo y creyó que Dios hace milagros por las imágenes santas, y fue el fundamento a la
vez leído en la sagrada escriptura que Dios hizo milagros por la serpiente de bronce que fue figura de nuestro Señor para sanar otras serpientes, y que no había puesto ninguna ceremonia en ejecución, sino fue el no haver pasado la puente en sábado como lo tiene dicho pero que no lo hizo por guarda de dicha ley sino por dar a entender al cómplice que él aguardaba.

En 15 de julio se le dio la 2.ª monición y en 18 del mismo la tercera, y en 29 reconoció los libros que se hallaron en su poder que fueron,

*hipachivi tini in arati eterodoxi*

y otro caldea traslatio Agai profeta que está en latín y caldeo

y otro Joanes Drusi opúscula

otro escrito en griego

otro *venundatur parisis apud*

otro manuscrito en hebreo que dijo era el *Itinerario de Raví David*

Egidio Gour [?]

y otros libros

Y reconoció ser suyos y los que tenía al tiempo de su prisión.

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ABSTRACT: This presentation explores the use by non-Jews in eighteenth-century France of controversialist works written primarily for manuscript circulation within the seventeenth-century Sephardic communities of the Netherlands. In response to sustained theological doubts regarding Judaism posed by Sephardim deeply conditioned by having lived as outward Catholics in the Iberian peninsula, several community leaders in seventeenth-century Amsterdam, such as the doctor and controversialist Isaac Orobio de Castro (c.1617-1687), authored trenchant attacks on Christian doctrine, in particular emphasizing the enduring validity of Jewish law and the superiority of Jewish biblical exegesis. French translations of some of these texts - which circulated in Paris and beyond in the early eighteenth century, and were first published in the 1770s – were read by non-Jewish philosophical radicals as novel and piquant critiques of Christian orthodoxy. However, it is misleadingly simple to regard these texts, as some historians have done, as ‘Jewish sources’ for the Enlightenment. Through a close examination of the inflections of translation, editing and presentation in one key text, I will seek to explore the complex transformations in the reading practices that were invited or made possible in these two very different cultural contexts.

This presentation is for the following text(s):

- Divine Warnings against the Vain Idolatry of the Gentiles
- Israel Avenged

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Histories of the intellectual interaction between Jews and Christians in the early modern period have generally been written in an ameliorative mode, highlighting the gradual rise of a more civil tone in theological exchanges over the course of the seventeenth and eighteenth centuries. Using the texts presented here, however, I would like to outline a more complicated itinerary: not one from ‘polemics to apologetics’, as Ralph Melnick has characterized the textual history of Jewish-Christian relations in seventeenth-century Amsterdam, but in anything rather the reverse. A number of scholars – most notably Silvia Berti and Richard Popkin – have noted the use by Enlightenment thinkers, in France particularly, of anti-Christian texts written by prominent members of the Sephardic community of seventeenth-century Amsterdam. While at first sight this appears as a notable instance of Jewish influence on the development of Enlightenment irreligion, the ways in which these Jewish texts were deployed are extremely fluid and ambiguous. A close study of this process holds the potential of offering particularly rich insights into the complexities of ‘reading across cultures’ in the eighteenth century.

The physician and philosopher Orobio de Castro (c.1617-1687) was one of the most interesting seventeenth-century Sephardic interlocutor with Christians, and his writings were also the most widely diffused of their kind among Christians in the following century. Born in Braganza, a leading centre of Portuguese crypto-Judaism, Orobio acquired a scientific and medical training in Spain before settling in Amsterdam in 1662, where he was prominent in engaging both with Jewish heretics, such as Spinoza’s associate Juan de Prado, and with progressive Christians such as Johannes Bredenberg and Philip van Limborch. His Prevenciones Divinas is his most pointed attack on the doctrines of Catholicism. In his introduction to the text, Orobio states that he first presented his arguments in a debate with some Carmelite friars, most probably in the Southern Netherlands. The work circulated widely, in manuscript form only, among Sephardic Jews in Amsterdam, for whom it served to shore up communal confidence and offered ready counter-arguments to any lingering theological doubts that might
linger in the minds of members of the community who had difficulty throwing off the Catholic perspectives they had internalized on the Iberian peninsula.

Orobio’s writings appear to have been introduced into France by the French deist Jean Lévesque de Burigny (1692-1785), who acquired from Jewish contacts copies of his anti-Christian texts while in Amsterdam in 1720. Soon afterwards he and others introduced them, often very freely translated, adapted, or spliced with other identified material, into circulation in the clandestine French philosophical underground. This was the leading medium of radical philosophical interchange in the early French Enlightenment, and Orobio’s arguments in this context provided a particularly piquant spectacle of the undermining of Christianity by Jewish exegetical logic. Several copies have been located of a manuscript titled *Dissertation sur le Messie*, which was based on a loose translation of the early chapters of Orobio’s *Prevenciones*, though framed by introductory and closing chapters clearly written by a non-Jew (perhaps Burigny himself), which combine to cast an ironic inflection on the main body of the text.

In 1770 there appeared the first printed edition of Orobio’s anti-Christian writings, in French translation, under the title *Israel Vengé*. Presented straightforwardly as Orobio’s own work, the publication was in fact sponsored by the radical materialist and atheist the Baron d’Holbach, with other members of his Parisian circle. The overwhelming majority of this text was in fact drawn from the earlier clandestine manuscript translations. The first section of *Israel Vengé* is largely taken from a manuscript titled *La Divinité du Jésus-Christ détruite*, itself a free translation from an essay by Orobio on the 53rd chapter of Isaiah (which in turn was largely based on a section on this topic in his *Prevenciones*). The second and final section, meanwhile, is simply a printing, under the same title, of the *Dissertation sur le Messie*. Holbach’s text carefully follows the rationalist logic of Orobio’s critique of the Trinity and his exposure of the contradictions he sees as besetting this doctrine. However, through various subtle twists of language the French version discreetly but unmistakably distances itself from Orobio’s Spanish original, lightly ridiculing his scriptural fealty while at the same time deploying it as an anti-Christian argument. The use of Orobio’s arguments in the French Enlightenment certainly did not necessarily imply any underlying acceptance of them, or even admiration of them. Orobio himself wrote at the intersection of Jewish and Christian cultures; in his appropriation by D’Holbach we encounter an instance of ventriloquistically multi-layered and attitudinally indeterminate intercultural reading.

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Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Divine Warnings against the Vain Idolatry of the Gentiles
Prevenciones Divinas contra la Vana Idolotria de las Gentes
1669-1675

Translated by Adam Sutcliffe, King's College London, UK

Composed in Amsterdam between 1688 and 1675; circulated in manuscript only.


[20 other MS copies have been located – see Yosef Kaplan, From Christianity to Judaism: The Story of Isaac Orobio de Castro (Oxford: Littman, 1989) 436-9.]

[This extract consists of the opening and closing sections of the first chapter – folios 5r-5v, 6v in BL MS]

Title Page:

Divine Forewarnings

Against

The vain Idolatry of the gentiles

Book One

Proof that God forewarned Israel in the five books of the law about everything that the Christians would invent, so that, with these warnings, they could not accept such errors.

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By the Doctor Isaac Orobio de Castro, Graduate in Metaphysics and Medicine from the
universities of Alcalá and Seville: Doctor to the Chamber of the Duke of Medina-Celi and of the Borgoña family of King Philip IV. Medical Professor and advisor to the King of France at the illustrious university of Toulouse.

Faithfully and correctly copied from the original by Joseph and Samuel Israel Pereira in Amsterdam

Year of the creation of the world 5439 which corresponds to the year 1679.

Chapter 1

Proof that in the five books of the law God warned Israel about all the idolatries of the gentiles, about the philosophers, and about the trinity that the Christians would invent.

First of all, in response to the proposed argument, in no sense was it necessary that God our Lord should express himself, as the divine oracle, on the Christian sect, naming it, and identifying it as preparing to impose itself on humanity, nor go so far as identifying its false doctrines, rites and sham mysteries, just as he did not do this with respect to the fictitious deities of the ancient pagans: he did not speak of Saturn, Jupiter, Mars, Bacchus, Venus and the others, nor did he mention the superstitions of their false cult, although this idolatry was no less famous or widespread, and in no small terms harmful to Israel; but this has passed, as (will) the present, as the lord God forewarned his beloved people in the divine law that is the archive and sum of all prophecy: there they were clearly taught enough not to accept and to dismiss the many idolatries and superstitions that could be invented by the wickedness or the ignorance of men in all ages, and how this was to become very diverse; in opposition to all these the divine wisdom was able to and knew to give a general doctrine, refuting all these with general precepts - whatever evil might be invented or feigned in the unfolding of time, declarations that his mighty hand or his divine love created the heavens and the earth, humanity and all other creatures, and explanations of how he put in place this universe in all its perfection, thus excluding the vain opinions of the future philosophers of the gentiles, so that in the time of Abraham our father, as later against the Greeks and the Romans’ defences of the eternity of the world, this was denied through the principle that in the beginning God created the heavens and the earth, a truth that is repeated several times in the holy law.

Passing through the intermediate eras and arriving at the divine gift of Sinai, which intimated to the people God’s ineffable unity, that God, the lord of Israel, was one God, which is a doctrine repeated many times by the creator, and which does not require
arguments, and because of the danger of being caught up with human reason, natural proofs that qualify this are excluded, particularly as almost all the people in the universe claim truth while obfuscating with various errors; with this divine conclusion the mighty lord locked the gate to the children of Israel, so that they should not enter into the false credit of a multiplicity of Gods, and he excluded not only the past sects of the Chaldeans, Greeks and Romans, and all the other nations that in different parts of the world worship these or many Gods, but also in the present the Christians, who claim to split God and divide him into three propositions, or truly distinct people, which is the same as dividing him into three individuals, because a number is no different than several combined unities, and the number three, as three unities, and thus nobody who believes in the unity of God, if they examine his own words, can believe in three Gods, because this is impossible, and is incompatible with the natural mode of speaking that is our own interior understanding; to say that God is three, and thus that there are three Gods, and that there is not one God, not a unified God but a triple God, whereas the holy lord inscribed our hearts teaching us that there is only one God, without any kind of superfluity, plurality or division; in this quiet way Israel was warned by the divine oracle not to assent to the triple Deity put forward by Christians, as there was no need to make God triple, or double, as God was essentially one, and no more.

...

Israel was also warned in many places in the sacred scripture that God did not depend on another in his divine actions, and was the master of all that he might wish to do, and whoever told God what to create or to do was his advisor only, since just as he is independent in his existence, so is he in his actions, which cannot be distinguished from his existence; thus it cannot be possible to believe the Christian, who proposes that God the father sent God his son to the world to die for mankind, as is affirmed in an infinity of places in the Gospels, and by Paul, and the acts of the apostles, where it also says that I do not follow my own will, but that of he who sent me; I follow the will of my father who sent me to you, and I will return to he who sent me, his only divine son, so that he might suffer. It is not valid to say that he sent him as a man because he sent him to the world so that he should make himself into a man, and then that he sent him as a God so that he should become man and that before this he was not man but God (as they [Christians] claim), and then that he sent him in a divine state, or as God, and he was sent or commanded to come and redeem, and yet he depended in this work of redemption on his father, and could not act independently, as is also admitted again and again; thus how could an Israelite believe in such a meek, obedient God, so dependent in his being and in his actions, being taught by the same all-powerful God that he is independent in his being and his actions and without dependence or alien advice: a person could not stumble into such weak unbelief when he is strengthened by the divine doctrines which teach the opposite to this opinion, which is so injurious to the essence of his creator.
Prevenciones Divinas contra la Vana Idolotria de las Gentes
Divine Warnings against the Vain Idolatry of the Gentiles
1669-1675

Prepárase que todo quanto se avía de inventar en el Christianismo, previno Dios a Israel en los sinco libros de la ley para que advertido no pudiesse admitir tales errores.
universidades de Alcalá y Sevilla: Médico de Cámara del Duque de Medina-Celi y de la
del Duque de Borgoña del Rey Felipe IV. Profesor Médico y consejero del Rey de Francia
en la insigne universidad de Tolosa.

Sacado de su original fiel y correctamente por Joseph y Samuel Israel Pereira en
Estalmar

Año de la creación del mundo 5439 que corresponde al Año de 1679.

...  

Capítulo 1

Prueba que en los cinco libros de la ley previno Dios a Israel contra todas las Idolatrias
de las gentes contra los philosophos y contra la trinidad que avian de inventar los
christianos.

Lo primero se responde al propuesto argumento que de ninguna manera era necesario
que Dios nuestro Señor expresase en el divino oráculo la Christiana secta nombrándola
con el mismo nombre que se avian de imponer los hombres ni llegar a individuar sus
falsas doctrinas ritos y fingidos misterios, como tan poco lo hizo en las fabulosas
deidades de la antigua gentilidad, ni hablo de Saturno, Jupiter, Marte, Baco, Venus, los
demás, ni hizo mención de las supersticiones de su falso culto, aviendo sido no menos
celebre esta idolatria ni menos universal y no poco nociva a Israel; mas así esta
pasada, como la presente las previno el señor Dios a su amado pueblo en la ley divina
qu es archivo y summa de toda la profesía, ally vocalmente fueron enseñados de
quanto basto para no admitir y arrojar de si cuantas idolatrias y supersticiones podía
inventar, la malicia o la ignorancia de los hombres en todos los tiempos, y como estas
avían de ser muy diversas, pudo y supo la divina sabiduría dar doctrina general que se
opusiere a todas, y controdise esse con preceptos generales, quanta maldad podía
inventar y fingir la sucesión de los tiempos, dixoles que su poderosa mano o su divino
querer avia criado los cielos y la tierra, el hombre y todo el resto de las criaturas, y
explicoles del modo que puso en su perfección todo este universo, con que excluso las
vanas opiniones de los futuros philosophers de las gentes, que así en tiempo de
Abraham nuestro padre, como después de los griegos y Romanos defendieron la
eternidad del mundo, negando ser hechura del infinito opifice [?], en el principio crio
Dios los cielos y la tierra, verdad que varias veces – repite en la sagrada ley.

Descando las edades intermedias y llegando al divino bono de Synay intimo al pueblo
su inefable unidad, oie Israel el señor Dios fuio Dios uno, es doctrino que por repetida
tantas veces del creador no necessita de alegaciones, y por alcanzada por la misma
hombre de la razón son escusadas [?] pruebas naturales que la califiqueren, particularmente confesando ya esta verdad aun que ofuscada en varios errores, casi todas las gentes del universo; con esta divina conclusión serro el poderoso señor la puerta a los hijos de Israel para que no entrasen en el falso credito de la multiplicidad de deidades y excluso no sola las sectas passadas de Caldeos, Griegos, y Romanos, y de todas las demas naciones, que en diferentes partes del mundo adoran hasta oí muchos dioses, sino tambien en la presente de los christianos, que afectando creer la unidad de Dios la parten y dividen en tres supuestos o personas realmente distintas, que es, lo mismo, que en tres unidades; porque no es otra cosa el numero que muchas unidades juntas, y el numero tres, que tres unidades; y assí aun que creen la unidad de Dios se se implican en sus mismas palabras pues confiesan tres que son Dioses, por que es imposible, ni lo sufre el natural modo de hablar que significa nuestro concepto interior, decir son tres Dios, sino tres Dioses, y assí no son uno, ni unidad si no triphsidad, laqueal el señor bendito aparto de nuestros coraçones ensenando nos que es solo uno sin algún genero de inultitud, pluralidad, o division, con que en esta parte quedo Israel bien advertido por el divino oraculo para no assentir a la triplicada Deidad que lo propone el Christiano, sin que fuese menester de dararle la trinidad, ni la dualidad, sino solo que es essencialmente uno y no mas otro.

... 

Tambien fue advertido Israel en muchos lugares de la sagrada escriptura que Dios no depende de otro en su divino obrar, el señor todo lo que quiso hizo, y quien fue su consegero, quien dira a Dios que haze y que obra, por que como es independiente en su ser, lo es en su obrar, que no se distinge de su mismo ser; pues como creera al Christiano que le propone que Dios padre envio el Dios su hijo al mundo a morir per los hombres, assí lo afirma en infinitos lugares el Evangelio, y Paulo, y actos de los apostolos, y el mismo que dize yo no hago mi voluntad, sino la de el, que me envio, yo hago la voluntad de mi padre que me envio a vos, yo vuelvo al que me envio, el Dio su hijo unigenito al mundo, para que padeciesse. Ni vale de decir que lo envio en quanto hombre porque lo envio al mundo para que se hiciesse hombre, luego lo envio en quanto Dios para que se hiciesse hombre y antes de ser lo no era aun hombre sino Dios (come fingen) luego lo envio en aquel estado de Dios o en quanto Dios, y si fue enviado, o mandado que viniese a redimir ya dependia en esta obra de la redemcion de su padre y no podia obrar independiente de otro, como el mismo lo confiesa a cada passo, pues como creere el Israelita Dios tan humilde, tan obediente, tan dependiente en su ser y obrar estando enseñano por el mismo Señor Dios todo poderoso, que el es independiente en su ser que su obrar es sin dependencia ní ajeno consejo: no puede tropezar en tan debil laico fortalecido con la divina doctrina que le enseña lo contrario de opinion tan injuriosa a la essencia de su criador.

**Archive:** London, British Library: MS Harley 3430
**Israel Avenged**  
Israel Vengé  
1770

Translated by Adam Sutcliffe, King's College London, UK


[This translation is of the entirety of the first chapter of the second section of this text – pp. 200-204 in the French original]

*Dissertation on the Messiah*

Chapter 1

*In which it is proved that God made known to the Israelites in the five books of the law everything that they needed to do so as not to be seduced by the nations, and not to abandon the true religion to follow that of the Christians.*

God schooled the Israelites so well in the law that they had to follow that he judged it unnecessary to warn them of that which Jesus Christ would introduce several centuries after Moses. The pagans among whom this chosen people lived followed many religions and worshipped a plurality of Gods incompatible with the unity of the true God.

Nowhere in the sacred text does one see that the Israelites were warned that false Gods would rise up capable of seducing them. The only precaution that the Lord took to protect his people from false doctrines consisted in the interdict that he made on their worship of Gods unknown to their ancestors, and in the order in which he commanded them to punish as false prophets all those who told them that they should abandon the holy laws and precepts that He had ordered them to follow in perpetuity. These sacred orders needed to suffice for the Israelites to condemn all dogmas that were not entirely in conformity with the irrevocable decrees of the Divinity.

The divine wisdom, foreseeing that there would emerge one day a religion that would
establish a Trinity, and that a doctrine contradictory to his divine commands could
smother that which Moses had taught the children of Israel to follow in perpetuity,
advised Moses to assure them that he [God] was and always would be single, and
independent of everything; that his existence could not be separated or divided, however
hard one might try to explain such a division. Consequently, this doctrine, according to
which three are only one, is untenable, because if the son is begotten by the father, it
follows absolutely that he is dependent on him as an effect is dependent on its cause;
there being nothing more natural than the dependence of a son on his father: this,
according to the laws of philosophy, makes equality absolutely impossible. It is
consequently impossible that the son should be God, because he is not what he is
because of himself, but in order to exist he depends on another being.

The Israelites, who believe in the unity of God and follow his irrevocable
commandments, will never be able to consider him as dependent. They will never be
able to worship a created God, produced by another; they are too well-bred, without
offending the true God, to accept such an impious Doctrine, which would render them
unworthy of the glorious distinction that the divine majesty had bestowed on them
among all the nations. I am the Lord your God and there is no other before me (which
clearly proves that he has not been created by another) and there will be no other after
me. This formal declaration must suffice to convince Christians of the falsity of an
opinion they try to demonstrate using even more contrived arguments and even more
awkward distinctions than the doctrine itself that they have instituted. The theologians
who do all they can to support this doctrine are reduced to saying that these three divine
people that they worship are only one single and identical God, and that God is triple in
one unity.

It is an effect of Divine Providence that Christians have always persisted in holding this
absurd opinion; it is an impenetrable barrier that prevents Jews from accepting a law
contrary to that which Moses gave them. Perhaps they might have allowed themselves to
be won over if the Christians had chosen to get rid of a principle that is strongly
repellent to good sense, and to accept the doctrine of Arius, who well understood that
the divinity of Jesus Christ would strengthen the Jews in the religion of their fathers and
would prevent them from knowing or following unfamiliar Gods.

The holy text teaches the Israelites that God depends on nobody. The Lord has acted as
he has wished, he has not had advisors; it is from his divine will and his infinite science
that his sacred and irrevocable commandments emanate. How could one be persuaded
that he had come to Earth? How could one dare say without blasphemy that God has
died, or that he has sent his son with instructions on what he should do for the salvation
of humanity, this son not being dependent on him, as he is the same God as his father,
and as such not dependent on anybody? One finds nothetheless in the Gospels, in the
Acts of the Apostles and in St. Paul, that this human God does not do what he wishes,
but follows the will of his father. I do, he says, that which my father, who has sent me to you, orders me; I return to him who sent me to you.

If God sent his son to the world in the figure of a mortal creature in order to bring about the redemption that the Prophets had promised to Israel, one could not consider him other than as a being in the form in which he was encountered. His power being limited, as were his days, and nobody being able to believe without impiety that the Divinity could be limited, or could not be absolutely independent, acting on its own accord, it is therefore impossible that the Israelites could recognize, in the face of signs so directly contrary to those that their redeemer must possess, the person who the Christians worship, and would like to be revered by the Lord’s chosen people.

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[Included in *Eighteenth Century Collections Online*]

[This extract is the entirety of the first chapter of the second section – pp. 200-204]

* Dissertation sur le Messie*

Chapitre 1

*Dans lequel on prouve que Dieu a fait connoître aux Israélites dans les cinq livres de la loi tout ce qu’ils devaient faire pour ne point se laisser seduire par les nations & pour ne point abandonner la véritable religion pour suivre celle des chrétiens.*

Dieu a si bien instruit les Israélites dans la loi qu’ils doivent suivre, qu’il a jugé inutile de les avertir de celle que Jésus Christ devait introduire plusieurs siècles après Moïse. Les payens parmi lesquels ce peuple choisie vivoit, s’étoient fait des religions & adoraient une pluralité de Dieux incompatible avec l’unité du vrai Dieu. On ne voit dans aucun endroit du texte sacré que les Israélites seroient avertis qu’il s’éleveroit de fausses Divinités propres à les séduire. Toute la précaution que le Seigneur a prise pour garantir son peuple des fausses doctrines consiste dans la défense qu’il lui fait d’adorer des Dieux que leurs peres n’ont point connus & dans l’ordre qu’il lui intime de punir comme de faux Prophetes tous ceux qui lui annonceroient qu’il devoit s’écarter des divines loix & des préceptes qu’il leur avoir ordonné de suivre à perpétuité. Ces ordres sacrés doivent
suffire aux Israélites pour condamner tous les dogmes qui ne sont pas entièrement conformes aux décrets irrévocables de la Divinité.

La sagesse divine prévoyant qu’il devoit se former un jour une religion qui établirait une Trinité; qu’une doctrine contradictoire à ses ordres sacrés pourroit étouffer celle que Moïse avoit enseignée aux enfans d’Israël pour la suivre à perpétuité, a recommandé à Moïse de les assurer qu’il étoit & qu’il seroit éternellement seul & indépendant de tout: que son être ne pouvoit être séparé ni partagé de quelque maniere qu’on s’efforçât d’expliquer cette division. Par consequent cette doctrine en vertu de laquelle trois ne sont qu’un est insoutenable, parce que si le fils est engendré par le Pere, il faut absolument qu’il en dépende comme l’effet de sa cause; n’ayant rien de plus naturel que la dépendance d’un fils envers son pere: ce qui dans les regles de la Philosophie empêche absolument l’égalité. Il est par consequent impossible que le fils soit Dieu, puisqu’il n’est pas celui qui est par lui-même & que pour exister il dépend d’un autre être.

Les Israélites qui croiront l’unité de Dieu suivant ses ordres irrévocables ne pourront jamais le supposer dépendant. Ils ne pourront jamais adorer un Dieu créé et un autre produit; ils sont trop bien instruits que sans offenser le vrai Dieu ils ne peuvent jamais recevoir une Doctrine aussi impie & qui les rend indignes de la glorieuse distinction que sa Majesté divine a fait d’eux entre toutes les nations. Je suis le Seigneur ton Dieu & il n’y en a point d’autre devant moi (ce qui prouve évidemment qu’il n’a point été créé par un autre) & il n’y en aura point d’autre après moi. Cette déclaration formelle doit suffire pour convaincre les Chrétiens de la fausseté d’une opinion qu’ils s’efforcent de prouver par des explications plus difficiles & par des distinctions plus embarrassantes que la Doctrine même qu’ils ont établie. Les docteurs qui mettent tout en oeuvre pour la soutenir, sont réduits à dire que ces trois personnes divines qu’ils adorent ne sont qu’un seul & même Dieu & que ce Dieu est triple dans une unité.

C’est par un effet de la Providence Divine que les chrétiens se sont toujours obstinés à soutenir cette opinion absurde; c’est une barriere impénétrable qui empêche les Juifs d’admettre une loi contraire à celle que Moïse leur a donnée. Peut-être se seroient-ils laissés séduire si les chrétiens avoient voulu se défaire d’un principe qui répugne si fort au bon sens, & s’attacher à la doctrine d’Arius qui a fort bien connu que la Divinité de Jésus Christ fortifieroit les Israélites dans la religion de leur peres & les empêcheroit de connoître ni de suivre des Dieux qu’ils n’avoient point connus.

Le texte sacré apprend aux Israélites que Dieu ne dépend de personne. Le Seigneur a fait ce qu’il a voulu, il n’a point eu de conseillers; c’est de sa Divine volonté & de sa science infinie qu’èmanent ses ordres sacrés & irrévocables. Comment peut-on se persuader qu’il soit venu sur terre? Comment oseroit-on dire sans blasphémer que Dieu est mort ou qu’il a envoyé son fils avec des instructions sur ce qu’il devoit faire pour le salut de l’homme, ce fils n’étant point dépendant de lui, puisqu’il est le même Dieu que
son Pere & qu’en tant que tel il ne peut dépendre de personne? On trouve cependant dans l’Evangile, dans les Actes des Apôtres & dans St. Paul que ce Dieu mortel ne fait point ce qu’il veut, mais qu’il suit la volonté de son pere. Je fais, dit-il, ce que mon Pere qui m’a envoyé vers vous m’ordonne; je retourne vers celui qui m’a envoyé vers vous.

Si Dieu a envoyé son fils au monde sous la figure d’une créature mortelle pour opérer la rédemption que les Prophetes avoient promise à Israël, on ne pouvoit le considérer que comme un être tel qu’on le connoissoit. Son pouvoir étoit borné aussi bien que ses jours & personne ne peut croire sans impiété qu’il puisse y avoir des bornes dans la Divinité, qu’elle ne soit pas absolument indépendante & qu’elle n’agisse point par elle même; il est par conséquent impossible que les Israélites puissent reconnoître à des marques si fort opposées à celles que doit avoir leur rédempteur, celui que les chrétiens adorent, & qu’ils voudroient faire révéler au peuple choisi du Seigneur.

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**Archive:** available in Eighteenth Century Collections Online

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Early modern Yiddish readers
Immoderately addicted to rhyme?

Ruth von Bernuth, University of North Carolina at Chapel Hill, US

ABSTRACT: Roughly one third of Old Yiddish literature is based on traceable European literary sources, mainly German. Given how close Old Yiddish is to Early New High German, some of these Old Yiddish texts with European sources feel like mere transcriptions, others more like legitimate translations and yet others more like free adaptations. From the Yiddish reader's perspective, the texts become accessible through transcription into Hebrew characters and more accessible the more that the translator engages the text as representative Jewish reader. A large proportion of these Yiddish books with German sources are prose novels—a genre newly popular with German readers of the time. A good example is the Schildbürgerbuch, the classic account of goings-on in a fictitious city of fools, first published as the Lalebuch in Strasbourg in 1597, and, with minor revisions, as the Schildbürgerbuch in Frankfurt in 1598. The language and mood of the Schildbürgerbuch were brought up to date in a rewritten edition, attributed to one "Pomponius Filtzhut," which made its appearance around 1698. This Filtzhut version inspired a literal rendering into Yiddish, which appeared in Amsterdam circa 1700. A second Yiddish translation, more spirited and more influential, was published in 1727, again in Amsterdam. These 18th-century Yiddish versions of the Schildbürgerbuch constitute the earliest Jewish literary antecedents for the wise men of Chelm, an invented tradition dating from the end of the 19th century. At around the same time (1890), this second Yiddish edition of the Schildbürgerbuch was incurring the disapproval of the scholar of German literature, Ernst Jeep, who dismisses the fondness for rhyme exhibited throughout the translation as nothing short of a rhyming mania ("Reimwut"). Against the background of the German editions of 1598 and ca.1698 and the first Yiddish edition of ca. 1700, the presentation will look at the rhyming material that is new to this alleged worst case of an apparent proclivity of late early modern Yiddish literary taste. The talk will ask whether this versification deserves a diagnosis quite as pathological-sounding as "Reimwut" and whether it is indeed the
great flaw of the Yiddish version or one of its merits. In addition, we will take this as a point of departure from which at least to pose the bigger question of just how pervasive and significant the rhyming couplet is in Old Yiddish literature, and for how long this remains true. Finally, we will consider how this compares to German literature of the period, wondering how to account for any differences between the two literatures in terms of apparent consumer preference for rhymed or unrhymed prose.

This presentation is for the following text(s):

- Wonderful, adventuresome and highly comical stories and deeds of the world-famous people of Schildburg in Mesopotamia beyond Utopia
- Wonderful, strange, entertaining and amusing stories and deeds of the world-famous people of Schildburg
- Wonderful, strange, entertaining and highly comical stories and deeds of the world-famous people of Schildburg

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Among the commonest publications of the early modern period, yet among the least likely to survive, even in single copies of what may have been quite large editions, are the so-called chapbooks, short works inexpensively printed in small format, and characteristically distributed by itinerant booksellers. One of them that is well-attested in many editions and versions, however, is Das Lalebuch, a collection of stories that made its print debut in 1597. It describes the antics of the wise men of fictitious Laleburg in mythical “Misnopotamia, which is beyond Utopia.” The book contains 45 chapters, which record the rise and the fall of the Lalen (lalein in Greek, allen in modern German, means to babble or prattle), or, more precisely, how the Lalen developed from the greatest of sages to greatest of fools, and, then, after making their hometown a byword for folly, how they dispersed, spreading foolishness all over the world.

A second edition appeared just a year later, in 1598, printed by Paul Brachfeld in Frankfurt-am-Main. Still anonymous, the Lalebuch had undergone some significant changes. The name of the locale had changed from Laleburg to Schildburg (“shield town”), which it remained in the overwhelming majority of subsequent editions. Between the end of the 16th century and the end of the 18th century, there were more than 30 German editions of the Schildbürgerbuch.

One of the most innovative versions of the Schildbürgerbuch to appear during its long run of great popularity dates from the latter part of the 17th century, its editor giving himself the facetious nom de plume Pomponius Filtzhut (i.e., felt hat). The Filtzhut edition gives the Renaissance original a comprehensive modernization. The first known edition of the Filtzhut Schildbürgerbuch features neither place nor date of publication, but the catalog of the British Library supposes 1698 to be the probable year of printing, in view of the dated work with which their copy was bound. The German version of Filtzhut appeared in at least two further printings, from one of which the sample chapter 43 is chosen (text 1).
This Filtzhut version inspired a literal rendition in Yiddish, which appeared in Amsterdam, circa 1700, under the title Vunder zeltsame kurtsveilige lustige geshikhte un daten der velt bekanten shild burger (Wonderful, strange, entertaining and amusing stories and deeds of the world-famous people of Schildburg). A second Yiddish edition followed in 1727, with a similar title: Vunder seltsame kurtsveylige unt rekht lekherlikhe geshikhte unt daten der velt bekanten shild burger ... oyz der hoykh teytsher galkhes sprakh oyf yudish teytsh (Wonderful, strange, entertaining and highly comical stories and deeds of the world-famous people of Schildburg ... from the Roman-character German into Yiddish). It, too, was printed in Amsterdam. A third Yiddish edition was printed in Offenbach in 1777 and a fourth in Fürth in 1798.

The first Yiddish edition is, in effect, a mere transliteration of the Roman characters of German script into the Hebrew characters of pre-modern Jewish literacy, with the addition of a few Hebrew-derived words. The sample chapter contains only one such Hebraism, translating “family” as mishpokhe (text 2). Moreover, some of the few points of divergence between the German of ca. 1698 and the Yiddish of 1700 may be accounted for by the possibility that the German source for the Yiddish translation was another conjectured early printing of Filtzhut, now lost but maybe even earlier than the one that survives.

The second edition is in more spirited Yiddish and is more of a bona fide translation. That is to say, this edition contains a more substantial number of changes, small as they are, both in style and in content. The sample chapter gives a typical example of the 1727 revision, where the foolishness is underscored even more vigorously than in the source (text 3). Another difference, but one that will not be evident from the English translation here, is that the moral, or, rather, punch-line, is now presented for the first time in rhyme. In addition, the 1727 edition features a new epilogue in rhyme (text 4).

The four 18th century Yiddish versions of the Schildbürgerbuch are important not only as witnesses of popular reading matter shared by early modern Christians and Jews but also as the earliest antecedents in Jewish literature of the wise men of Chelm, who, as famous and as quintessentially Jewish as they are now, do not put in an appearance until the end of the 19th century, but whose own antics emulate those of the Schildburgers—and transmit specific stories from the Schildburg canon—down to the present day.

Bibliography
bib goes here
Text 1


p. 140-142

Chapter 43: How a man of Schildburg brought his son to school, and what happened there.

It is said that one should not allow a child’s youth to slip by, but, rather, one should start training him early, just as one would a young sapling. Once, it happened that a man of Schildburg wanted to make the most of his son’s youth, so he led him into town, spent 18 pennies on buying him a pair of shoes, and then brought him straight to the principal of the school to give him an education. The principal asked: “Doesn't he know anything?” “No,” said the father. “How old is he?” asked the principal next. “He’s thirty,” replied the father. “He’s as old as that and he hasn’t learnt anything?” said the principal. “What a boor,” said the father; “what could one possibly learn in just 30 years? I am now
65 and a day and what I know isn’t worth a shit.” “It is not going to be easy for him to learn anything now,” said the principal. At this point, someone opened the door to the classroom and the Schildburger caught a glimpse of one of the boys getting birched by a teacher. “Well,” he said, “there is no need for this son of mine to become a serious scholar; that’s not in our family. Just let him become as proficient as that with the cane (meaning the professor), and it’ll be just as good as if he were crammed full of shit [i.e., book learning].” “We shall do our best to educate your son,” said the headmaster and called for the 30-year-old bunny rabbit to enter. “Good,” said the father, “but do make it fast, because I’m going over to the blacksmith to get a shoe put on my horse and then I want to take him home again straight after that.” “Take him back right now,” said the principal, “because there is nothing I can do in that amount of time.” And so it was that the father took his little son by the hand and steered him back to mother.

Copyright © 2012 Early Modern Workshop
Wund erseltsame abendtheurliche und recht lächerliche Geschichte und Thaten der Welt bekannten Schild-Bürger in Misnopotamia, hinter Utopia gelegen

Durch den Halb-Edlen, Geld- und Ehrenbedürftigen Herrn Pomponium Filtzhut, weylad Stadttschriber und Nachtwächter zu Schildburgshausen, aufgezeichnet und der Nachwelt hinterlassen. Gedruckt in diesem Jahr

17th Century

Prepared by Ruth von Bernuth, University of North Carolina at Chapel Hill, US

1. Text


p. 140-142

Das drey und viertzigste Capitel.

Wie ein Schildbürger seinen Sohn in die Schule führte, und was sich da begeben.

Demnach man die Jugend nicht versäumen, sondern zeitlich als einen jungen Baum ziehen soll, als wolte ein Schildbürger seinem Sohn auch die Jugend wohl lassen anlegen. Derhalben nahm er ihn mit sich in die Stadt, kaufte ihn ein paar Schuh vor 18 Ggr. hiermit brachte er ihn zum Schulmeister, anhaltende, daß er ihn lehren solte. Der Schulmeister fragte: Ob er noch nichts könte? Nein, sagte der Vater. Wie alt ist er: fragte der Schulmeister ferner? er ist 30 Jahr alt: sagte der Vater. Jst er so alt, sprach der
Schulmeister, und hat noch nichts gelernt? Was den Knipffel sagte der Vater, was solte einer in 30 Jahren lernen? ich bin nun 65 Jahr und 1 Tag alt und kan dennoch nicht so viel, als ein Dv. werth ist. Soll er etwas lernen, sagte der Schulmeister, so wird es schwer zugehen.

Und als indessen die Schulstubenthür aufgegangen war, und der Schildbürger ungefehr gesehen, wie der Professor einen Knaben mit Ruthen gestrichen, sagte er: Dieser mein Sohn darf eben nicht so gar gelehrt und geschickt werden, dann unser Geschlecht giebt es nicht. Wann er nur ein solcher Schwinger (den Professor vermeynend) werden mag, so hat er schon genug, als ob er vollgeschmissen wäre. Wir wollen unser bestes an ihm thun, sagte der Schulmeister, hieß darauf das 30jährige Hänselein hinein gehen. Ja, sagte der Vater, ihr müsset es kurz machen, ich wolte ihn gerne wieder mit heim nehmen. Ich will nur zum Hufschmidt gehen und beschlagen lassen, denn will ich ihn wiederholen. So nimm ihn, sagte der Schulmeister jetzt wieder mit dir, dann in so kurtzer Zeit kann ich nichts mit ihm ausrichten. Also nahm der Vater sein Söhnlein bey der Hand und führte ihn wieder zur Mutter.

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Wonderful, strange, entertaining and amusing stories and deeds of the world-famous people of Schildburg

Vunder zeltsame kurtsveilige lustige geshikhte un daten der velt bekanten

shild burger

ca 1700

Translated by Ruth von Bernuth, University of North Carolina at Chapel Hill, US

**Text 2**

Vunder zeltsame kurtsveilige lustige geshikhte un daten der velt bekanten shild burger, Amsterdam around 1700.

Chapter 43: How a man of Schildburg brought his son to school, and what happened there.

It is said that one should not allow a child’s youth to slip by, but, rather, one should start training and teaching him early, just as one would a young sapling. Once, it happened that a well-known man of Schildburg wanted to make the most of his son’s youth, so he led him by the hand into town, spent 18 pennies on buying him first a pair of shoes, and then brought him straight to the principal of the school to give him an education. Among other things, the principal asked: “Doesn’t he know anything?” “No,” said the father. “How old is he?” asked the principal next. “He’s thirty,” replied the father. “He’s as old as that and he hasn’t learnt anything?” said the principal. “What a boor,” said the father; “what could one possibly learn in just 30 years? I am now 65 and a day and what I know isn’t worth a shit.” “It is not going to be easy for him to learn anything now,” said the principal. At this point, someone opened the door to the classroom and the Schildburger caught a glimpse of one the boys getting birched by a teacher. “Well,” he said, “there is no need for this son of mine to become a serious scholar; that’s not in our family. Just let him become as proficient as that with the cane, and it’ll be just as good as if he were crammed full of shit [i.e., book learning].” “We shall do our best to educate your son,” said the headmaster and called for the 30-year-old “little Jack” to enter.
“Good,” said the father, “but do make it fast since I am paying you good money, because I’m going over to the blacksmith to get a shoe put on my horse and then I want to pay you your good money and take him home again straight after that.” “Better you take him back right now,” said the principal, “because there is nothing I can do in that amount of time.” And so it was that the father took his little son by the hand and steered him back to mother.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Vunder zeltsame kurtsveilige lustige geshikhte un daten der velt bekanten
shild burger
c
ca 1700

Prepared by Ruth von Bernuth, University of North Carolina at Chapel Hill, US

2. Text

Source:

שילדבורגיר זעלצאמי אונט קורצווייליגי גישיכֿטי. באמסטרדם. וואונדר זעלצאמי קורצווייליגי.
leshing: אונט רעכֿט לעכֿירליכֿי גישיכֿטי און דטן דרט וועלט בקאנטן שילדבורג איין מיסנארטאמיא.
ארטפאימ גייטנכן: דורך דען האצל דעילן. געט אונט, פֿיילצֿהוט פֿילצֿהוט פאמפאניום פֿירלמוד וויילאנד
שטעא שרייבר אונט. אטא Trọng שרייבר אונט אּבאָר שראָען שפֿאנינדע ביטנרד גשיכֿטי אוָך גיצייכֿטי אוָך.
:
did שילק קימלינג הינטר לאזין:

daש דרייא פירציגשטי קאפיטל ויאַי איין שילדבורג איין זוהן איין די שול פֿיַהריט אונט, וואש דא זעלבסט שילק און דאַבֿל שייאַי פֿאר גראשין. האר איין דױס זאַהט און דאַבֿל שייאַי פֿאר אכֿטצעהן גראשין. היר מיט ברואַל פֿיַהריט איין דײַן שול פֿיַהריט.

Amsterdam, no date

fol. 52v

דאש דרייא און פֿירציגשטי קאמיס

ווער און שילבסט שיר שיר שיר איין שיר פֿיַהריט און, וואש דא זעלבסט שילק און:

dעט זאַך מלי דא זי גוונט ניט פאָר זומן. וונדרוו פֿיַילצֿהוט פֿילצֿהוט פֿילצֿהוט פאמפאניום פֿירלמוד וויילאנד שטעא שרייבר אונט, אּבאָר קימלינג הינטר לאזין.

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ניקש וקטנות. נין זוגות וקטנות. נין עצים זוגות וקטנות. הפרוזות אינם שולחנים שטוחים. על ארגון ודרים יאן."}

Publisher: Amsterdam

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Wonderful, strange, entertaining and highly comical stories and deeds of the world-famous people of Schildburg

How a man of Schildburg brought his son to school, and what happened there

Vunder seltsame kurtsveylige unt rekht lekherlikhe geshikhte unt daten der velt bekanten shild burger

1727

Translated by Ruth von Bernuth, University of North Carolina at Chapel Hill, US

Chapter 42: How a man of Schildburg brought his thirty year-old son to the principal of a school for instruction, and what happened there.

A well-known man of Schildburg heard it said that one should not allow the youth of a child to slip by, but, rather, one should start training him early, just as one would a young sapling. So he led his young son by the hand into town, spent 18 pennies on buying him first a pair of shoes, and then brought him straight to the principal of the school to give him a proper education. The principal asked: “Doesn’t he know anything?” “No,” said the father. “How old is he?” asked the principal next. “He’s only thirty,” replied the father. “What a boor,” said the principal, “if he hasn’t learnt anything yet.” “What could one possibly learn in just 30 years?” said the father. “I am now 74 and what I know isn’t worth a shit.” “It is not going to be easy for him to learn anything now,” said the principal. At this point, someone opened the door to the classroom and
the Schildburger caught a glimpse of one the boys getting birched by a teacher. “Well,”
he said, “there is no need for this son of mine to become a serious scholar, because there
are no scholars in our family. Just let him become as proficient as that with the cane,
and it’ll be just as good as if he were crammed full of shit [i.e., book learning].” “We shall
do our best to educate your son,” said the headmaster and called for the 30-year-old
“little Jack” to enter. “Good,” said the father, “but do make it fast since I am paying you
good money because I’m going over to the blacksmith to get a shoe put on my horse and
then I want to pay you your good money and take him home again straight after that.”
“Take him back right now,” said the principal, “because there is nothing I can do in that
amount of time.” And so it was that the father took his little son by the hand and steered
him home to his property, proclaiming, “Now my son is full of understanding.”

fol. 62r

Epilogue

Give this a try!

This book, which I have translated word-by-word from Christian [lit., priestly, i.e.,
Roman-character] German into Yiddish, I encourage you—old and young, and every one
else too—to hurry up and buy, because you will find much pleasure within.

You will find this book funny and enjoyable.

It will lift your spirits.

Gather round quickly.

Take a quick look and snap it up fast.

I won’t be staying around any too long.

It is time to move on and take it here, there and everywhere.

I have no choice or some other bookseller will beat me to it.

And I have spent so much time on it.

Dear people, please keep that in mind.

How else can I pay my way?

Now I have to go about selling it as hard as I can.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Vunder seltsame kurtsveylige unt rekht lekherlikhe geshikhte unt daten der velt bekanten shild burger
1727

Prepared by Ruth von Bernuth, University of North Carolina at Chapel Hill, US

3. Text

Source:

Amsterdam 1727

fol. 56r-v
העשת האלבןーム תאם רע יח יעוריני וו בייכו דער תדאנז אוניז פירט וואינ און די א shamאו. קהלפמי אימ זא וירש און יאר פאר שאו.
אוה’ בודטנעט אין ראפーム שול מירימש און’ בריטא אימ זא רע דער פירשנער טעראגו מיט די זי. דער שלימיפוונשפר פארמנ.
אוי דוע טאכ קיינ כון. בּוּנוא גראפינ רע פארטיר. אונאנ דער שלימיפוונשפר און אֵלפ אָא די. אָאמלואראט רע פארש רע.
אוי פערטיש ער אַלט שפראַר. שפערד אָא רע שול מירימש שאÀ אַי קיריפל דעÀ רע ביי דאשא טאכ זא ביש קיינ
גיילערט. זאנט פערפער אוואן אאלן איינני איי דייריפעג אי ליטר. איי וין גאָן פֿיר אַלט דויצט נאָכ אָלט און
יוא נעי אַי פֿיל אָלי דויצט און שפראַר. אָל רע שול מירימש וOcean. זאָא דער טפועאש ליטר אָז און שורעד יאש.
שוואע זא דעכ:

dער שערלפערבר הוואנ דאעוז אווז או איז שול מיר אואיק ביג אוונ’ (פרארפנשאָיר) איי וניינ מיט רזח גייפעס אמש. זאָאנ
dער דיירמיוכו זא דעכק כועי ביג או גאָר גיילערט צו יייק. דען איי אנואו (מעשבאָה) טעבֿן קיינ גיילערט יאָס. זאָא דע
dער אאלש דא שירע נ聯合. זאָא האמע דע שירע ביגע. אאלש גאָן דע פֿיל גירעס יאָס. מירוועל שער אָנוכ בֿאטן שער אי
אַי アוּטנ דר שולמיינשעט אוּו שירט דאש ריריסט ייערגנש אָנוּדוניסין איירניין גנ. אי זאָאנט דער פארטו אוּר מוטע שון
קארן מיט איי מאָכּלפ. פֿאָר מיט גאָן געָלט דאָן איי אַלט אָי גאָטנ ווינ מיט אָחיין געָם, איי יוא יוד דער ויייל זומ
שמען נײַנ אײָן פֿרעד אַלט באָשעָלט, דער נײַנ אוּי איי אַלט ווינר ניזל. איי איי אייינשע מיט געָלט נעבך. אָּאמעאָר
dער שול מירימש אוא נעמ איי לייב איי גאָנוטער מיט. די יוא אַי אָמאָטיוו צייט קײַן יאָק מיט אַי אַי גאָז דייק וואָש
rַּפִּונים. אַלט טאָד דער פאר טיוּז יאָנ אָני גייעָן בײַד דער זאמ. אָני פֿאָר פֿאָר אַמآن איי יוגּרְנ לֵז. אָּני אָאמע נײַן
מיי יוגעָל פֿאל פאר שומאָנט:

fol. 62v

סואָר וועכ אוּנ’ ביטי

אָז אַי עטער לייב אָמאָ. דייוֹן בך וועלפֿים איי איי דער מייָך טייטש (גֿלאָטוח) שפערד אואָיק ייודש טייטש פֿון אוּהט
זאָה אוּהאָה וואָל אייבר נואָפּעט אָהא. אָלש דער פאָר פֿיל זיט денежнשֿק אָי גורש אוּנ, קליינ אָלן אוּאָי נױמֿי דרייב ייוגעָן זא
קֿורַפֿל. ייודש די אַמאָרָן פֿאָל פֿלֶאָעָר פֿינֿבֿן ווּדֶע:

גאָנני (קורַינס) אוּנ, אוּגנע ווערֵט אוּר איי היירינש טימיראָ.

טוע ווערֵט איי איי ייודש טימיראָ:

טוע איי לייב גיוסוּוּב ווּר ביער לֵפֿד.

שויָארט דער בך אוּנ’ טוע טוע בײַנֿעכ קֿורפֿל:

לאָאָן טוע איי נײ דער מיט וואָערט.

יוּנַפִּינֿה איי איי פֿיָן דער מיט מיט וייינ:

אַי אָלי פֿלאָפֿאָן אוּנ’, איי טוּרָק:

כּאָנ טוע Эт אָדערֿעש נײַן. ווּנשטע טוע מיט אָלי אָּמאָר יֵהָני קֿורפֿלמאָ.

האָב גורש צייט אוּר מיט פאָר בראָפֿאָלט.
ליבת לייט איך ביט איך יוני דש והול בידאקט:

ויה עטן איך דן אנדרשט קנטן בישטי.

ויה אראנטרר מוה איך גנָן פליזינג דער מיט ארח נך:

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ABSTRACT: This presentation explores the boundaries of the concept of the ‘Jewish book’ on the basis of Yiddish and Hebrew texts distributed by Protestant missionaries among the Jews in 18th-century East Central Europe. Such texts were not always recognised as Christian by their Jewish readers. The case in point is the brochure Or le-Et Erev circulated by the Halle Pietists. The Yiddish text does not give the name of the author or the place of publication; it does not refer explicitly to Jesus’s identity with the Jewish Messiah until the final pages; and it bases much of its argument on Jewish precepts. There are testimonies suggesting that some Jewish readers did not grasp the understated Christian motifs or read the booklet through to the end. There are even testimonies of communal rabbis recommending Or le-Et Erev as a ‘good and pious book’. In a sense, despite the fact that it was composed by a Christian cleric and aimed to expound Christian teachings, the reception of this work turned it into a ‘Jewish book’. This development made a full circle in the 19th century, when Or le-Et Erev was rediscovered by the missionaries of the London Society for Promoting Christianity among the Jews. Unaware that the brochure was composed by the German Pietists, the London missionaries also assumed it was a work of Jewish rabbis. They marvelled at the text’s pronounced sympathy for Christianity and Christian tenets, translated it into English, and published it as proof of existence of a ‘progressive’, pro-Christian tendency within Judaism.

This presentation is for the following text(s):
- Light for the Evening
Light for the Evening
Or le-Et Erev
1728

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Extract from a Hebrew-German tract entitled אור לעת ערב

"A Light at Evening time" AD 1728. In Dialogues

(Adapted for the English Reader)

This book is called אור לעת ערב after the prophecy of Zechariah (xiv.7) “At evening time it shall be light”, which is quoted by Josephus at the conclusion of his History of the wars, as applying to the time of the end, when, says he, “Israel shall despair of deliverance”. Now as Israel are not only as yet groaning in their long captivity, but are told by the priests of the Christians, who have studied the Hebrew, that they are never to expect a redemption from it, Rabbi Menahem extracted from the books of the Old Testament the consolatory promises made by God to Sion.

Chap. 1 – Treating of many Prophecies yet to be fulfilled.

Samuel. The Lord be with you.

Rabbi Menahem. The Lord bless thee. When did you return from the great fair?

Sam. Yesterday I reached my home by the help of God.

Rabbi M. I trust you were blest in your affairs.

Sam. I thank you: but, rabbi, we are in captivity, this state we still are made to feel wherever we go. Sometimes business brings me into the company of Christian Priests,
who will enter into conversation with me about our religion. They say our expectation of deliverance is vain and groundless.

Rabbi M. Do they try to prove it?

Sam. Why, they say that the prophecies which speak of a redemption from captivity have already been fulfilled in the time of the second temple, that the Messiah also is come already, and appeared in the second temple.

Rabbi M. Did they bring any passages from the Old Testament in proof of what they said?

Sam. Indeed they did; some of them very well understood our holy tongue, and read to me out of the law and the prophets that the Son of David, our Messiah, was to shew himself in the second temple; and therefore, said they, there is no more redemption for your people.

Rabbi M. What effect had these conversations upon you?

Sam. They have thrown me, worthy rabbi, into great suspense, I confess, and I felt so unpleasant under it, that I have been ever since impatient to see you, for I am sure your kindness and learning will extricate me.

Rabbi M. My dear friend and brother, I love to see in you this pious anxiety for the truth, and I know no greater pleasure than that of assisting my brethren in the search of it.

Sam. Your goodness affects me much.

Rabbi M. Though everything else alleged by the Christian priests were true, yet is that allegation false that all the promises have been fulfilled during the time of the second temple. And if so, they must necessarily receive their accomplishment in future: for God is not a man that he should lie. Let us now for our instruction and consolation search in the law, the prophets, and the Hagiographa, for those promises that remain yet to be fulfilled.

Sam. This kindness of yours demands my sincerest gratitude; I shall certainly listen with deep attention to an enquiry which so much concerns our dear nation, and every one of us individually.

Rabbi M. We begin then with Moses, who has these words in Deuteronomy, + (xxx. 5-10) "The Lord the God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord the God (he continues) will circumcise thine heart, and the heart of the seed, to love the Lord the God with all thine heart, and with all thy soul, that thou mayest live.
And the Lord the God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord the God will make thee plenteous in every work of thine hand, in the fruit of the body, and in the fruit of the cattle, and in the fruit of the land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over the fathers; if thou shalt hearken unto the voice of the Lord the God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord the God with all thine heart, and with all thy soul”.

Sam. But of this the Priests say that all has been fulfilled when Israel went up from Babylon, and they bring a passage of Nehemiah in proof of it, I forget which.

Rabbi M. I perceive, the passage is the following, (i. 8, 9.) "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, Ye will transgress, I will scatter you abroad among the nations: then ye shall turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

Sam. Did not this happen soon after?

Rabbi M. Nehemiah indeed made this prayer at that time, and God also began to gather his out-casts, because Nehemiah and some others really repented. But they were comparatively few, and the promise cannot therefore be said to have been completed altogether. I want to know when God ever "multiplied" or "did them good above their fathers". Were not, on the contrary, the streets of Jerusalem rebuilt in troublous times? Were they not in servitude to other kingdoms all that time, now under the Persians, then under the Greeks, then under the Romans, and under Herod and his sons? And did not the destruction of the temple and the city close the scene?

Sam. All this is certainly so, and yet it seems that a great many of that time did repent.

Rabbi M. The repentance of some indeed was sincere, and as they lived in troublous times, their reward, no doubt, will be the greater hereafter: but the multitude did not turn with all their heart unto God, and they experienced his wrath and curse to the full. Hence it follows, that the time is yet to come when the Lord will circumcise the hearts of all Israel, and also verify his good promise which he made through his servant Moses concerning their happy deliverance.

Sam. The Christian priests say that Messiah did come indeed at that time, and that he "did good unto Israel above their fathers," but that they received him not, not repented, therefore their temple was destroyed.
Rabbi M. This is against them: for it the Jews repented not at that period, how can this prophecy of Moses refer to it, in which it is expressly promised that God will cause them to repent of their sins, and to obey his voice?

Sam. They say that some however did repent.

Rabbi M. Moses addressed the whole nation of Israel, even as many as were, for their sins, cast out and dispersed.

Sam. I see now that the matter is evident from the law, and beg you to show me the evidence there is for it in the prophets.

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Rabbi M. in the prophet Isaiah we find these words, (ii. 4.)"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now was this ever fulfilled at the time the Christian priests speak of? If indeed there was peace at any time, or rather, a respite from war, was it ever of that continuance that men would dare to beat their swords into ploughshares, and their spears into pruning-hooks, and to neglect the art of war.

Sam. They say these words regard their faith which enjoins every man to be peaceful and not to resist evil.

Rabbi M. The scripture does not speak here of what was to be enjoined but of what was to take place. Now nothing is more evident, than that few obey that excellent injunction. The nations still learn war, nay daily improve in that destructive art; they still lift the sword against each other, how then with any shew of reason can they say this prophecy is already fulfilled?

Sam. Indeed I am now surprised how they can say so.

Rabbi M. But this is not all. Isaiah predicts still more distinctly our future restoration. (xi. 11, 12.) "And it shall come to pass," says he, "in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Sam. But was not this prophecy fulfilled when the Jews went out of Babylon after a seventy years captivity?
Rabbi M. Out of Babylon went only the Jews, that is to say, those which were of the kingdom of Judah, but according to this prophecy, not only they, but the outcasts of Israel also, that is to say, the ten tribes which were led captives into Assyria shall be restored.

This no man will say has already been done.

Sam. I see this chapter contains more on the same subject. With your permission I will read it.

Rabbi M. do so.

Sam. (ver. 15, 16.) "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Rabbi M. Do the Christian Priests say that this prophecy also has been fulfilled already?

Sam. Yes, but not literally but spiritually.

Rabbi M. We are not allowed to invent a spiritual sense for a passage of such literal perspicuity. "There shall be an highway for his people," says the scripture, "like as it was to Israel in the day that he came up out of the land of Egypt." If this highway therefore be spiritual, the exodus from Egypt was spiritual too, for the one shall be like the other; and nothing will then be certain in Scripture. It is therefore evident that we must not depart from the literal sense without the most urgent necessity, which surely is not the case here.

Sam. You remind me of a rule laid down by our wise men, "No passage departs from its plain meaning." But I beg pardon for interrupting you.

Rabbi M. Your remark is very just. The literal meaning of this passage, then, the Christian priests themselves allow not to have been fulfilled as yet; but as there is no ground for adopting any other meaning, this prophecy also bears witness to our future restoration. We might mention several others not immediately relative to the present subject, such is the humiliation of Egypt and her subsequent conversion, (Isaiah xix. 20.) such also is the destruction of the world, and a subsequent blissful period, when all nations shall be converted, and Israel be happy.

Sam. You allude I believe to that terrible prophecy in the xxxivth chapter of Isaiah?
Rabbi M. Yes; please to read the passage.

Sam. (1-4) "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein, the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be malted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Do the other prophets usually dwell on the same topic?

Rabbi M. Both Jeremiah and Zephaniah describe the Judgments of God upon the nations no less tremendously than Isaiah. (Jer. xxv. 30-33. Zeph. iii. 8.) Now at the time of the second temple, it was Israel and not the nations upon whom the indignation of the Lord was poured out, and therefore as surely as the awful event described in these passage has not yet taken place, so surely the consolation of Israel, which us uniformly spoken of immediately after these denunciations of judgment, is yet to come.

Sam. What will be the nature of this consolation?

Rabbi M. It will partake both of a spiritual and temporal nature, and it is sweetly described in the thirty-fifth chapter of Isaiah: I will only direct your attention to the last verse of it.

Sam. It is this: (ver. 10.) "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Indeed, rabbi, my heart is quite refreshed with these consolatory words.

Rabbi M. It will be still more so, if you read the promises of God in the prophet Zephaniah. Let me point them out of you.

Sam. (iii. 9-15). "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none
shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

Rabbi M. Now these words are more than sufficient to convince us that they point to a period not yet arrived. Israel has seen, and still sees but too much of evil. Did not Israel drink still deeper of the cup of God's fury at the destruction of the second temple than at that of the first? Does not Israel still hold this cup of trembling in his hand? Yet God has graciously promised to take it one day out of his hand, and that he shall not drink it again. (Isa. Ii. 22.)

Sam. Surely, rabbi, no one that considers these passages from the prophets with seriousness and without prejudice can continue to doubt our future restoration. If it is not too troublesome to you let us now proceed to the Hagiographa.

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Rabbi M. Certainly. The inference resulting from several prophecies concerning the Messiah are conclusive of the present question. Read for instance the eleventh verse of the seventy-second Psalm.

Sam. "Yea, all kings shall fall down before him: all nations shall serve him." But then the Christian priests say this is actually accomplished in the conversion of many kings and nations to Christianity.

Rabbi M. But all kings do not fall down before their Messiah, all nations do not serve him. There are the Mahometans and the Persians; there are the Tartars and the Indians, and most barbarian nations who have not so much as heard of, much less worship him. But let us proceed to Daniel vii. 13, 14.

Sam. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and the kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Rabbi M. Please now to compare this with the twenty-seventh verse.

Sam. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Rabbi M. It is easy to discern that this description transcends the glory of Solomon's
reign, nor can it be pretended to be altogether spiritual and applicable to the heavenly state, for in heaven the local division of nations, mentioned in this prophecy of Daniel, will be done away. It can therefore be referred to no other period than that of our expected glorious restoration, which you cannot but now see, is predicted in the law, and the prophets, and implied in the Hagiographa.

Sam. My suspense is now entirely removed. Indeed, the proofs you have brought are sufficient to justify our national hope; A hope which it would have broken my heart to have parted with, had truth decided the other way.

Rabbi M. I'm glad to have contributed to ease you of your doubts, and only wish I could further serve such a deserving man as you are.

Sam. Indeed, Rabbi, You can, and I shall certainly esteem it a privilege, to be allowed in future the pleasure of your instructive conversation. It will enable me to rectify and errors of which I am not at present aware, and to frame my conduct more consistently with the word of God.

Rabbi M. You shall always, brother, find me ready to instruct you, as much as is my power.

Chapter V

Sorrow for sin; True faith; and the recovery of the soul from the disease of sin.

Rabbi M. My dear brother, I rejoice to see you look so extraordinarily cheerful; Your countenance is quite brightened up.

Samuel. Thanks to you, under God, and to the excellent instructions you instilled into my heart. Yes, dear Rabbi, my fears, my tormenting fears, are gone. They have made room for a calm confidence and filial love to my God, of whose love to us poor sinners I can now no longer doubt, since the king Messiah has been bruised for our sakes, when all we were straying like sheep, since it has pleased our heavenly father to make his wounds our healing. Oh how this calls for the gratitude of poor sinners! Now, better than ever do I understand, and more fervently than ever do I take into my mouth, that prayer composed by the men of the great assembly, "May it be thy pleasure, O Lord my God and my father's God to let me habitually be employed in thy law, and cleave to thy commandments. Lead me not into sin, transgression or iniquity; nor into temptation; nor into contempt. Let not the evil will prevail over me. Remove me far from evil men, and evil company. Let me abide by the good will, and in good works, yea, constrain my
Rab M. This, my brother, yes this is the way, walk thou in it. In Sepher Ir Haggibborim it is well said, "The word of God is kept by him only that killeth himself, that is to say, slayeth the power of his lusts." And if you will love God, you know what is incumbent upon us.

Sam. "Ye that love God," says David, (Ps. Xcvii) "Hate that which is evil."

Rab M. Those who are enabled to taste, in the fear of God, how good and gracious he is, who, like you, view his love in cancelling our sins by the love of the king Messiah – I say such persons will not find loving God supremely an hard task, but a pleasant and most delightful exercise of their souls.

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Sam. Surely the word of God must have given us clear instructions about the person of one so dear and precious as king Messiah, who is to save Israel by his own griefs from all their sins, sorrows, diseases and misery. Now you have been reading and explaining to me in our former conversations both out of Isaiah and the Yalkut, how that Israel is to be saved by the Lord himself with an everlasting salvation-

Rab M. And yet I shall be guilty of no contradiction, my dear friend, when I now assert, with Rashi, that Israel shall be redeemed and saved by king Messiah with an everlasting salvation. For, though we are accustomed to style him Messiah our Righteousness, the word of God calls him (Jer. Xxiii. 6.) "The Lord (Jehovah) our Righteousness."

Sam. [After reading the passage.] Are our learned men agreed about the rendering and meaning of this passage?

Rab M. No; Some translate it, "The Lord shall call him, Our righteousness," and others, "The Lord is our righteousness." The first of these versions dismembers the phrase, "Lord our Righteousness," by making the word Lord the nominative of the verb he shall call, and is refuted by the constant vote of the Masorah which has placed conjunctive accents under this and all similar phrases, to guard, perhaps, against this very error. The later version, viz, "the Lord is our Righteousness," is guilty of an unwarrantable interpolation, since the literal rendering, namely, "The Lord our Righteousness," is perfectly intelligible without the word is between. Nor is there any contradiction in Messiah's bearing the name of Jehovah, since the Shechinah is to be united with him in the closest and most intimate union.

Sam. Have our doctors observed this name of king Messiah?

Rab. M. It did not escape their attention. In the larger paraphrase on the Lamentation it
is asked, "What is the name of Messiah?" upon which Abba son of Cahna replies, "Jehovah is his name; for it is written, 'And this is his name whereby he shall be called, The Lord Our Righteousness.'" To the same effect are the words of Rabbi Alshech, "And who will He be that shall thus call on Jerusalem to comfort her, according to that exhortation 'Speak to the heart of Jerusalem and call on her.' (Isa. xl. 2.)? Is it not He, even Jehovah our Righteousness, the king Messiah, as it is written Jer. xxiii. 6. and he (Messiah) is (Jehovah) from his righteous and just conduct." You see then that Rabbi Alshech understands more than a mere name in this appellation of Messiah; He conceives it given to him by right, as nothing more than due, for that he says and he is (Jehovah) from his righteous and just conduct.

Sam. And is this name given to none besides the Messiah?

Rab M. To none other. Some indeed cavil and say that it is given to the righteous as a body, and to Jerusalem, but there is no just foundation for this assertion, and therefore the last mentioned judicious commentator rejects it in these words "Probably the company of the righteous are never styled by the name of God himself; else what excellence is it for Messiah to be called so, for none doubts that he is less than any righteous in Israel."

Sam. We have read in the Yalkut, "He shall be exalted above every righteous man, he shall be higher than Abraham and Moses."

Rab. M. And yet we know that the Shechinah rested upon those patriarchs. The consequence will land us upon a great and holy mystery. Israel shall indeed be saved with an everlasting salvation by Jehovah, that is, according to Rashi, by the king Messiah, or, according to the Targum, by the Word (Memra) of Jehovah.

Sam. King Messiah is, in this view, the same as the Word of the Lord, and –

Rab. M. Let us first collect from another passage of the Targum, what person we are to understand under this expression, the Word of the Lord. On Judges vi. 12, 13. he paraphrases thus, "And the angel of the Lord appeared unto him, and said unto him, The Word of the Lord be thy helper, thou man of valour. And Gideon answered him, And is then, I pray thee, my Lord, the Shechinah of the Lord our helper, Why then did all this happen unto us?" You see then that the Shechinah is synonymous with the Word, and the Word, you have already well observed, is the same as Messiah.

Sam. I have now a glance at the great mystery, and bless God for it. Well is thee, O Israel, who is like unto thee, O people saved by the Jehovah Messiah himself!

Rab. M. Hear, my brother, an observation of Rabbi Ami on this passage, "It is not written saved unto but saved by the Lord: when a man has a measure of Second Tithes,
what does he do? he gives its value in money and the measure is redeemed by the money: in the same manner (if we may compare great things with small) Israel is redeemed, by what? by Jehovah himself! a people saved by the Lord!"

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Sam. Oh, with what joy and love can I now say, "Hear, O Israel, the Lord OUR God is one Lord. Blessed be his glorious and royal name for ever and ever. Thou shalt love the Lord THY God with all thine heart, and with all thy soul, and with all thy strength.

Rab. M. As you are upon this part of Keriath Shema, let me read to you a passage from the Zohar, on the sublime mystery we are contemplating. "Behold they are three names (Jehovah – our God – Jehovah) how then are they one? As they are called "One" (אחד) so they are one indeed, but comprehended only in the view of the Holy Ghost. And that those Three are One may be shewn by the mystery of the voice, which, though one, has three substances, fire, wind, and water: in the same manner Jehovah, our God, Jehovah are one, i. e. three subsistencies that are one." To the same effect speaks this sublime Author in other places.

Sam. I do believe all that the word of God teaches us of our heavenly Father, and of the Word, and of his spirit, and that according to the explanation given by our own Rabbis, I believe that he is a Being subsisting in distinct degrees, which, as the Zohar says, is a sacred mystery far above our poor comprehension, but surely not to be rejected on that account.

Rab. M. Simple belief in, are reliance on the word of God is a gift communicated by God, as is said in Sepher Lekach Tov. Now what we have spoken of his blessed Being, of Redemption, and the gathering of our captivity, with other points, are so many objects of this faith and reliance.

Sam. What you now say, my dear Rabbi, I do not take upon the authority of the Lekach Tov, but upon what I feel at this present moment within my own soul. For I feel a contrition, a dependence, a trust, a joy, and a love towards God, to every one of which I was a stranger hitherto. I can rejoice with a contrite and broken heart before my God that he has graciously pardoned my sins, and promised, yea procured eternal life for me. I can trust my salvation to his merits of Messiah and depend for my daily bread upon his bounty. Such was not always the state of my soul. He, he alone, therefore, is the cause of this delightful change.

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Rab. M. Since it cannot be questioned but that Messiah has taken our sins upon himself, do you think that he has thereby discharged you from the duty of living a holy life, and
procured you license to continue in the sinful vanities and pleasures of the world?

Sam. Far from it. My confidence has a far different tendency: it will alienate my heart, I trust, more and more from those vanities and those pleasures, and endear to it the service of God above every thing. If good happens to me I will look up with gratitude to the blessed Giver of it; if evil, I will remember how cheerfully the Messiah has taken upon him our sorrows, in order that not one of Israel might perish, as we have read in the Yalkut.

Rab. M. This will be a conduct responsive to that excellent maxim of piety, "Whatever God does he does for the best." And then, my brother, never forget that love to our God is intimately connected, on the one side, with that species of fear which a dutiful child has of offending his beloved father, and, on the other, with that love to all mankind which brethren bear (or ought to bear) each other.

Sam. You utter the very sentiments of my bosom. All mankind are the work of his hands, ought not we then to love them, and do them all the good in our power, in short to deal by them, as we would wish to be dealt by ourselves. Nay, my very enemies I will by the help of God endeavour to love, much less will I harbour revenge and malice, envy and hatred, in my heart against any person, or commit sin when I am in want. For patience also, we Israelites especially have occasion in our captivity: oh how sweet to know that the far severer yoke of iron has been borne by Messiah our Righteousness!

Rab. M. Blessed mayest thou be in the name of the Lord! blessed art thou and well is thee, and blessed is the Lord who has not left his mercy and truth from those that are willing to walk in his way. Would but each of our brethren ponder these things, and return unto the Lord, then would he soon gather our outcasts from the four corners of the earth. Yes, my dear brother, great is my joy over you, as great almost as was the joy of our fathers when they went to draw water on the last day of the feast. For I see that you are an upright character, not uttering, as many do, empty professions. You are to know there are those who follow every lust and iniquity, and comfort themselves with their Christ, who, they say, has suffered for their sins. They, in fact, adopt the impious language of the sinners in Jeremiah's time, (Jer. vii. 10.) "We are delivered to do all these abominations."

Sam. And their priests, who cannot but know their evil works and wicked lives, dispense to them nevertheless absolution of sins in the name of Christ.

Rab. M. Those priests have their prototypes in the Scriptures as well as their people, (Jer. xxiii. 17.) "They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Read likewise the 14th verse of the same chapter.
Sam. "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah."

Rab. M. Wonder then no longer, my brother, that such characters hate our nation and deride our hope of redemption. Such, however, is not the conduct prescribed to them in their code of religion, which they call Evangelion (gospel.)

Sam. Pray, I have often heard this name, and should like to know the root of this matter, what are the doctrines of this Evangelion, and what is to be thought of it?

Rab. M. We must defer this subject to another opportunity, as it would immoderately lengthen our discourse. But before we part let us enquire further into our former subject, viz. repentance. Conjoined with forgiveness of sins it is considered in Scripture as the healing of the soul. Thus D. Kimchi says, "As a wound of the body is healed by medicine, so sin, the wound of the soul, is healed by pardon and repentance."

Sam. If I understand you aright, repentance is therefore comparable to the recovery of the soul, because it renews the heart and spirit of the man; as we have learned before from Ezek. xviii. 31.

Rab. M. Exactly so; for a recovery necessarily supposes a renewal. But the means of the soul's recovery are also taught under other images, such as the "sprinkling of clean water," which image reminds me of a remarkable passage in the smaller paraphrase of Genesis, "'He shall bind his young colt to the vine: ' this is he of whom it is said, 'He is poor and rideth upon an ass, and upon a colt, the foal of an ass,' even he of whom again it is written, (Jer. ii. 21.) "I have planted thee a noble vine;' and how does he perform this? (planting) by 'sprinkling clean water upon them' so as to purify them 'from all their uncleannesses.' (Ezek. xxxvi. 25.)"

Sam. Cleanse us thus, O Lord, and put thy spirit into our hearts, and make us to walk in thy statutes and keep thy judgments according to thy promise.

Rab. M. Amen; and may that promise of his also soon be accomplished in our nation, which is recorded Jer. xxxi. 31-33.

Sam. Permit me to repeat it. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward
parts, and write it in their hearts; and will be their God, and they shall be my people."

Rab. M. Thus far. In the mean time let us earnestly pray that the import of these gracious words may be felt and experienced by ourselves. Israel at that blessed time will have cause to address their Lord, their king Messiah, in the soft sweet strain of David. (Ps. xxiii. 5.) "Thou preparest a table before me in the presence of mine enemies thou anointest my head with oil, my cup runneth over." Rabbi Hillel indeed says, that that time was past, and that they had enjoyed Messiah already in the days of Hezekiah. This however, is certainly not true. Israel have yet to enjoy him. Israel have yet to taste and see that he is gracious, and that, happy is the man and the nation that trust in him; the time is yet to come when those prophetic words of Moses will be fully realized, "Blessed art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

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Or le-Et Erev
1728

Prepared by Pawel Maciejko, The Hebrew University of Jerusalem, Israel

ע"ר לDateFormat adviser = דו"ם לDateFormat adviser

Prepared by Pawel Maciejko, The Hebrew University of Jerusalem, Israel

עזר Leah קידרץ אבסנט ציריך

וזьер לDateFormat adviser = דו"ם לDateFormat adviser

If you have further questions, you can contact us at

South Korean Embassy, Washington, D.C.

A high-level delegation from Israel and South Korea met today...
הקש מ"ה

dינהנ בך הכם עדן טריול "אור על תorthand, " אני אני מרים, אני לכל כיונן אבסנס יציר, אמרה תחרט בברית
י"מ.olt, לא ישים נישטת "הזה לעת תיבת ואה". לאו היחי, אנו על הערת יишנור קינון אבסנס יציר,دام
סע ללב ננטע אל. ידוע פפר תמק בך נ['<{רן תאם אנדע פן ייזס פרש מלתוך היהו,ון תוקילוע על פן דר
צרי לא אנס קורקט נטרצ.Brandon "אשר בני שישאר נראים, משכולל ד". לאו איו,ון אייראל נטרצ
ייז דרווע ווארטון, לאו תעד מיילריקסי גאסטס וידע ניקורץ ואLoginPage איזו ריקול;ידע הולך דן
ידועו ציר ישארלא טיס איונן בים" ואלא אלון בולך אי,ודרשיב יאר מיט פיל להווכ אוס ג'הו העכלש
กาילרניט אבסנס,אוז פסקים ייזו היודר איבער רידנוק ואollectors טימ ניס זא ידועו והאמ נ hẹולא אואד דעב ב
הערלניט מהלנך, עוז פסקס ייזו היודר איבער רידנוק וא.Collectors ידועו והאמ נ hüסלי אואד דייטש
ענ位於, אוז בפבר אויף הזה איין פסקן או(LEDITED). אייב טששלוע פסק בוכריבוויל על אואד דעם שวรש דיא אניוורע
האמנעה איין די נגולות גיינתוכ תבכ ייזו אייב טשՃורע פסקנים עד זאי אייב טזחלע גענשע טימ טק פילן או
גדירנעד באזת. איי ייזערע פسكو פירט פון וייר מיט פיל להווכו הבורטץ, לת איג דאיר אדוושות אין
אירו עאז גודנער אויף עיבה דייל, לאו עזעד גענשע טימ עזעי טשכלב אויף אירש תורב
אירו פאן גודנער אויף עיבה דייל, לאו עזעד גענשע טימ עזעי טשכלב אויף אירש תורב
ש машון פן איין מיטש ב דיא אינס אונהרDataStreamו ולודס, ייסריר קש שוילדבע. איי פרשפנט לערנט רע פון הערט,מן
אמותעל שמלת, איי ייזערע והנעה. דערגרה דה טא ער אואד דער גורשא אוס פסקן אויף אירש דבד הו"ד דייטש
פרק ראשון

פרק ראשון

מרבר שלברואז החרב הפיקרה לפילוח עודי לעתיד לכה

dאם ישוע תאמעל ואתמעל yeti פון, דאם פון מסתת בהקארה טאז צי电缆פנט צי电缆פנט טיק.
שמואל: יא עָמַכְּבָה.

منهج: יִרְבּּוֹךְ יִשְׁלָחֵל עֲלֵיכֶם הָרִיךְ הַבָּא.

שמואל: עֹלֵכָה שִׂלְמָה בָּחָר הָנֵמֶא.

منهج: וְנַעֲדָה וַיְהִרְעָה פִּי דָמוּ דָּוִד מִיָּוָם?

שמואל: נַעֲשָׁרָה בָּיְא מִיָּוָם.

منهج: זָעַר אֲדֻרָתָי וַיְהִרְעָה פִּי דָמוּ דָּוִד מִיָּוָם.

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םימואל: בשעת דואות ואנותי לאל שבofstreamי, ואל תפארת תיפלע, ואל תישאר אויר בהלילה ואתגרו בני האומות
ואם פיתחתי אוות במענייני עם בדוית אפיים, או גאני נפארתי וערכתי ועמדתי.

נכתב: הלא פנינו מѓי חכמים. והלא חכמי חוכמיoho חכמים, והלא חכמי חוכמיoho חכמים, והלא חכמי חוכמיoho חכמים, והלא חכמי חוכמיoho חכמים.

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שמואל: וְנֵּ֛כָּלָ֥ו אֶנֶ֖דֶר אֵ֥לֶּה שְׁמוֹנָתוֹ֣ת אֶל֖וּם אֶל֖וּם נָֽעַשְׂנֵֽךְ. אָמֹֽרֶנָֽכּוּ הִֽנִּיחְוּ בֵּ֣י אֶד֥וֹת הַמֶּֽלֶךְ לֹֽא הֵם.

שמואל ב': "וְנָֽעַשְׂנֵֽךְ לָהֶ֖ם הִֽנִּיחְוּ בֵּ֣י אֶד֥וֹת הַמֶּֽלֶךְ לֹֽא הֵם."

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המדים: ניעיים, אברים, ידוע פאראפילס ופילס גאוס, כורש ורובד פאראלמקו פון פיטוק לתוך קמדון בולק. זהسود: הזพยายาม של קאף פאראפילס התפרסמה באומית מלק ומקסバリ המגנס, אלא גם פאראפילס פון פיטוק לתוך קמדון בולק.

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הנה להקת מירכי או כָז הדַּרְכַּלָּה וַאֲחֵר בָּשָׁה בָּהּ; שָׁקַם בַּיָּוָּא וַאֲרֵי נְנוֹפְּלָי הַיָּוָּא.  

שבט אַלְךָ נָא שֵּׁלַחנִי אוֹרָא סְפָרִי הַבְּרith שְׁלֹחנִי אֲלֵי הַעֲלְיָא.  

בַּיֶּהָר הַלָּדָה כַּלָּה וַאֲרֵי נְנוֹפְּלָי, נָא נָא שֵּׁלַחנִי אוֹרָא סְפָרִי הַבְּרith שְׁלֹחנִי אֲלֵי הַעֲלְיָא.  

שָׁמַעלו: דָּא יְתֵנָא ידֵי יְתוּם, שָׁאָלוּ אוֹיִים דִּי הָאָרָא, אוֹיִים דִּי הָאָרָא, דָּא יָתֵנָא ידֵי יְתוּם, שָׁאָלוּ אוֹיִים דִּי הָאָרָא.
מצפה: רוזית שישנו "אֶל מָלְכְהָה אוֹלָכַת וּרוֹבָתָה דְּיַלְּמֶלֶט המֶלְכַּה כִּל שְׁמֵי הָיוֹת לַשׁ בֵּית קְדִישָּׁה".

מלכת עִלָּה צְלָל סְפיַלֵת הַל פִּלְפּוֹת़. וּוּלֶכְכָה אֲרוּרַיְתָה עָשִׁירָה וּרְבָּאָה אֲרוּרַיְתָה רַעְתָה אֲדַרְזָה חָפִיֶּם: אֲבָא דָּא אֵל מְלַכְּתֵּי אָדַרְזָה פְּנֵי נוֹעִיתָה וּפֶרֶגָּזְּן עָשִׁירָה וּרְבָּאָה רכְפַּתָה.

הָאָדַרְזָה וּפֶרֶגָּזְּן אוֹלָכַת וּרוֹבָתָה דְּיַלְּמֶלֶט המֶלֶט כִּל שְׁמֵי הָיוֹת לַשׁ בֵּית קְדִישָּׁה. אוֹלָכַת וּרוֹבָתָה דְּיַלְּמֶלֶט המֶלֶט כִּל שְׁמֵי הָיוֹת לַשׁ בֵּית קְדִישָּׁה.

ומָלַקְתָה אוֹלָכַת וּרוֹבָתָה דְּיַלְּמֶלֶט המֶלֶט כִּל שְׁמֵי הָיוֹת לַשׁ בֵּית קְדִישָּׁה. אוֹלָכַת וּרוֹבָתָה דְּיַלְּמֶלֶט המֶלֶט כִּל שְׁמֵי הָיוֹת לַשׁ בֵּית קְדִישָּׁה.
לא הכתוב כאן anything readable.
הבר נאמרフリー של אוגר הוא פאפרמנטים ותורין (א.ד.),辖えするデクデク・ヘレスとラニュ
רבעפרמנטים, משמש בבייקת השכינה כל. לעaboונןאורך של.“ין”רגלטרוט. דאשנער מלך המושעת ותעングנכנש
בר כהן מ枇 עיו ופרפריך: “היהו שמש שגאר ועוז ושנאר יקיר_authו וכרוא.” רכום כפזיריבאיכר ר.”אלאש”.
אבייב רימיע פ’.יבך ג’.”ויהי יאזר כן ע今生ו.
שומואל: "ויהי יאהר יקרられるילישב את שמחה דבבר לע וידרשלו קרבא חאל הוהי יוהי חזקוה.
והי ממלכתו צ’א’ או הוהי שמר יקיר-authו יוהיה וכרוא והוהי צדקוה".

שומואל: "והי תורן ויארו המגל מבל דאש לע עאיה הייבוס, טנמליך תורן אלאר’;"̀פרפריך Alex. ונר תורנ תור.
ויי תורן אלורל רשעה ותענ האי זה תוריסע, איו גנשברעם שתילאי וינישת, מ’שפריך. איואז המגל.
ורורשימש, איי זה איאו גנשברעם מ’”אלאש”, איי נשאוי הפ ובל חאל 문서.
יהיהו תורן שרייךו, "היהי שמר יקיר-authו גקודו.”; איי לאהו קורענ נאלאש.”, איי נשאוי הפ ובל חאל 문서.
והיימיער איי באמנט ר,’ "והי צדקוה.”. הוולכעס רע אייו גנשברעם תורן עיו גנשברעם עדינן.
שומואל: "アイי איהו קורע "והי צדקוה."; איהו קורענ נאלאש.”, איי נשאוי הפ ובל חאל 문서.

שומואל: "והי תורן ויארו המגל מבל דאש לע עאיה הייבוס, טנמליך תורן אלאר’;"̀פרפריך Alex. ונר תורנ תור.
ויי תורן אלורל רשעה ותענ’aiי תוריסע, איו גנשברעם שתילאי וינישת, מ’שפריך. איואז המגל.
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ויאי הזא לאור וגרו,ואו תורנ דן וינישת פאר.aiי חירס דאש לע אליואו גנשברעם ותענ’aiי דואל תרקיי בישואבי יאלא.

שומואל: "יחי שמר יקיר-authו גקודו.”; איי לאהו קורענ נאלאש.”, איי נשאוי הפ ובל חאל 문서.

שומואל: "יחי שמר יקיר-authו גקודו.”; איי לאהו קורענ נאלאש.”, איי נשאוי הפ ובל חאל 문서.
זהו אף עניין אחד, ויהיה זה גם בכל עניין אחר עם זאת, והלא יושב
現代人应当明白，所有这些都是基于一种误解和错误的观念。
 гл cerebral cortex, the mirror neuron system, and the amygdala. 

The authors provide a comprehensive overview of the latest research in this field, discussing the implications of their findings for our understanding of the human brain. They also explore the potential applications of this research in medicine, education, and neuroscience.

In conclusion, the review highlights the importance of interdisciplinary approaches in the study of the human brain and the need for continued research in this exciting field.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

The Hebrew library of a Renaissance humanist.
The bibliography to Andreas Masius' edition of the book of Joshua
(Antwerp: Christopher Plantin 1574)

Theodor Dunkelgrün, Committee on Social Thought, University of Chicago, U.S.A.

ABSTRACT: Andreas Masius' 1574 polyglot edition of the book of Joshua with copious annotations and commentaries is a monument of Renaissance biblical scholarship. In an appendix - the text presented here - Masius recorded the Hebrew and Aramaic books he consulted in preparing his edition. In spite of the brevity of its descriptions, this bibliography has much to tell us about Christian readership of the Hebrew book in the 16th century. It reveals the depth, breadth, and sophistication of Masius' grasp of Jewish literature. It is a snapshot of his own library, but at the same time also a panorama of the flourishing Hebrew book in the early modern period. It was this flourishing, in Italy above all, that enabled Masius to begin to understand very different worlds of Jewish scholarship, and to put them to scholarly, and strikingly non-polemical, use.

This presentation is for the following text(s):
• Here follow the names of the Hebrew authors and books which Andreas Masius used in writing these commentaries

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Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Theodor Dunkelgrün, Committee on Social Thought, University of Chicago, U.S.A.

The bibliography to Andreas Masius’ edition, with commentaries, of the book of Joshua: Iosvae Imperatoris Historia, illustrata atq[ue] Explicata ab Andrea Masio (Antwerp: Christopher Plantin 1574)

Andreas Masius (Lennik near Brussels 1514 – Zevenaar 1573), is justly known as a groundbreaking scholar of the Syriac language and of Syriac Christianity, but his learning and scholarly competence were significantly broader and deeper. As I hope to show in a monograph in preparation, Masius was the consummate Renaissance biblical humanist of the generation following Erasmus. He was educated at the university of Louvain, first in Latin, Greek and Hebrew at the trilingual college there, and then in philosophy, theology and law. He embarked on a diplomatic career, but remained dedicated to the noble vocation of the independent scholar. Before the age of 30, two of the foremost Christian Hebraists of the first half of the 16th century, Sebastian Münster and Paul Fagius, had sung the praises of his Hebraic erudition and dedicated works to him. As a diplomat in Rome, Masius had ample opportunity to build a substantial private library of manuscripts and printed works, and to meet Jews, Muslims and Oriental Christians with whom to study Hebrew, Aramaic, Syriac and Arabic. He pursued these interests with groundbreaking scholars like Johan Albrecht Widmanstadt and Guillaume Postel, and had access to the oriental collections of the Vatican library through its director, his friend Cardinal Cervini (later the President of Congregation of Theologians at Trent, and eventually Pope Marcellus II), for whom he collected Hebrew manuscripts. In 1558, at the age of forty-four, he retired to an estate in the east of the Low Countries, where he devoted the last fifteen years of his life primarily to contemplation, study, and the composition of numerous works of biblical and philological scholarship, most printed by his friend Christopher Plantin in Antwerp.

The Hebrew bibliography presented here was added by Masius as an appendix to his polyglot edition of the book of Joshua, Iosvae Imperatoris Historia, printed posthumously in 1574. In spite of the brevity of its descriptions, this bibliography has
much to tell us about Christian readership of the Hebrew book in the 16th century.

Firstly, it reveals the depth, breadth, and sophistication of Masius’ grasp of Jewish literature. Contrary to the mere Christian Kabbalist a recent study has portrayed him to be,\(^1\) we see Masius discovering various traditions of post-Christian Jewish scholarship, Talmudic, philosophical, kabalistic, halakhic, midrashic, homiletic. We see him recognizing and distinguishing between rabbi’s of late antique Babylon and of medieval France, between the Judeo-Arabic Andalusia of Ibn Ezra and Jehuda ha-Levi, as well as the massoretic tradition as introduced and explained to Christian scholars by Elijah Levita. We see him deciphering and identifying (some of) the Hebrew topographical names for European locales, and trying to reconstruct the chronology of the composition of various parts of the Talmud and the rabbinic tradition.

Secondly, the bibliography offers a sense of the reach and impact of Hebrew typography in the sixteenth century. Whether acquired from Jewish scholars in Rome, printers in Venice, the fair at Frankfurt or elsewhere, it shows us the kind of Hebrew and Aramaic library which, by the 1560’s, a dedicated Christian Hebraist with sufficient connections and funds could acquire. It is not just a snapshot of his own library, but at the same time also a panorama of the flourishing Hebrew book in the early modern period. It was this flourishing, in Italy above all, that made Masius’ sophisticated grasp and use of the multiplicity of Jewish literature possible in the first place.

Thirdly, though he refers here and there to ‘Jewish superstitions’, Masius’ descriptions of his Hebrew books and their authors are strikingly free of polemic and full of praise for the learning and wisdom of such authors as Joseph Albo, Moses Maimonides, Elijah Levita, Gersonides and Jedaiah ha-Penini. In 1553, the Talmud and other Hebrew books were burned on a massive scale throughout Italy, and from his contemporary correspondence we know how movingly he lamented what he saw as a great loss for Christian scholarship.\(^2\) Masius disagreed vehemently with the Talmudic sages of Babylon on numerous matters, but only after having read them. Condemning a book without knowing its contents, he wrote, is like letting blind men judge colors. His reference in print to the Talmud would get him into some serious trouble, and may very well have contributed to his defrocking. The knowledge of the Talmud he displays here tells us much about the mentality with which he approached Jewish literature.

Finally, in the pages of this bibliography, and in the immense work of biblical scholarship to which it is an appendix, we encounter a Catholic biblical scholar who has built an entire library of Jewish literature from Babylon to Lisbon, putting it to scholarly use and arguing for its relevance to the community of Christian scholars. He appears to have no qualms or reservations for doing so, theological or otherwise, nor does he offer an apology. There is a stubborn idea in modern studies of early modern Christian Hebraism according to which the Council of Trent brought an end to Catholic Hebrew
scholarship, henceforth practiced nearly exclusively in the Protestant North and in Switzerland. Masius’ case clearly belies this idea.

In the very last item, almost as an appendix to his appendix, Masius goes even one step further:

_Praeter istos libros, habeo poetas aliquot Hebraeos: & inter eos R. Immanuelis magnum volumen suauissimis versiculis rhythmicorum more factis plenum. Sed istos & grammaticos pervulgatos, nihil attinet commemorare._

_Besides these books, I have a number of Hebrew poets, and among them [is] a great volume by rabbi Immanuel, filled with the loveliest verses composed metrically. But it is of no interest to mention them or the commonly known grammarians._

Quite certainly this ‘magnum volumen’ contained the *Mahbarot* of the great poet Immanuel ben Solomon of Rome, also known as Manuello Romano or Manuello Giudeo (c. 1261- c. 1335). Immanuel composed poetry in both Italian and Hebrew (he wrote the first Petrarchan sonnets in Hebrew), and his work reflects both the Judeo-Arabic influence of the Andalusian *maqama’s* as well as that of his Italian contemporary, Dante. If Masius recognized that Immanuel’s 28th *mahberet* was modeled on the *Divina Commedia*, he doesn’t mention it here. However, before saying that it is of no interest to mention them, Masius mentions them: he took pleasure in noting the pleasure he took in reading Hebrew poetry, whether of use for scholarship or not. It is as open-minded and as non-polemical an attitude towards Jewish culture as could be found anywhere in the sixteenth century, anywhere in Christendom.

Notes on the texts:

In the Latin transcription, I have written ligatures and abbreviations full-out, the latter between square brackets. In the English translation, whenever Masius notes a word first in Hebrew and then gives his Latin translation, I have transliterated the Hebrew phonetically and set it in cursive, and translated the Latin rather than the Hebrew, even where Masius’ translation is infelicitous or mistaken, to preserve and present his own understanding of the Hebrew in my translation, too.

In a letter of 17 September 1571, Christopher Plantin writes to Masius to tell him he had received a ‘billet’ to be added to his catalogue of books at the end of his Joshua and that he had handed it over to his son-in-law. By 1570, the Joshua-manuscript was already in Antwerp, and as it waited for approbations to be printed, Masius was still sending updates to the bibliography, an indication of its importance to him. Plantin’s son-in-law, Franciscus Raphelengius, had been working as a corrector for Hebrew, Aramaic and Syriac for Golden Compasses, and was now also emerging as a significant scholar of oriental languages in his own right. The printing of Masius’ *Joshua* was in
competent and sympathetic hands. In the bibliography, Masius sometimes refers to himself in the first person, sometimes he is called Masius in the third person. The latter instances might well reflect Raphelengius' incorporation of Masius hand-written additions.

Here and there, Masius notes that a given book in his collection was in manuscript rather than in print. This does not necessarily imply, however, that in all other cases his copy was a printed edition. There are a few cases in which the editio princeps of a given text in Masius' list only appeared after his death. In these cases, therefore, even where he doesn’t mention it, Masius’ copy must have been a manuscript. Conversely, it cannot be ruled out that Masius’ copy of a given book was in manuscript, even if he doesn’t mention it to be, and even if an edition had appeared in print during his lifetime. Indeed several texts Masius owned in manuscript (Abraham ibn Ezra’s commentary on the Prophets, Immanuel of Rome’s Mahbarot), had indeed already appeared in print in several editions by Masius’ day. I have attempted to identify each title in his list, and to ascertain whether the book in question had been printed during his lifetime, and in which editions, in order to establish, at least, whether he could have acquired the book in a printed edition.

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Endnotes

2 Masius had an immediate and personal reason to abhor the decree: as a diplomat without a fixed home, he had as yet no library of his own in which to keep his books. Until his retirement, he had decided to store all his Hebrew books in Venice in the Bomberg warehouse. When the destruction of the Talmud was ordered in Venice, Masius’ books were confiscated, too. His correspondence reveals the great lengths to which he went to retrieve them.

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Here follow the names of the Hebrew authors and books which Andreas Masius used in writing these commentaries

SEQVVNTVR NOMINA AVCTORVM ET LIBRORVM Hebraicorum, quibus And[reas] Masius in scribendis istis commentariis vsus est

1574

Translated by Theodor Dunkelgrün, Committee on Social Thought, University of Chicago, U.S.A.

The bibliography to Andreas Masius’ edition, with commentaries, of the book of Joshua:

Iosvae Imperatoris Historia, illustrata atq[ue] Explicata ab Andrea Masio
(Antwerp: Christopher Plantin 1574)

[375-377, unpaginated]

Here follow the names of the Hebrew authors and books which Andreas Masius used in writing these commentaries. Mentioning all the Latin and Greek authors would not be sensible, there being many of each.

The Talmud, that is, the teaching or doctrine, complete, with commentaries.¹ It is divided into six sedarim, that is, orders. The first order is called zera’im, which means Seeds, for it deals with all those rites which have to do in any way with those things which are brought forth from the earth: of which kind they are, tithing, letting the land lie fallow of the seventh year, the part of the crop to be left to the poor, the offering of the priest to be given from whichever matter, that seeds are not to be mixed, that the fruit of new trees is not to be desecrated by tasting from it, and ceremonies which are similar to these. The second order is called mo’ed, that is to say, Exaltation. It deals with both the feast-days, as well as the fast-days, and other set times, which the Jews observe in their remarkable superstitions.
The third order is named *nashim*, that is, Women. Through numerous regulations, it debates matters relating to marriages, such as about the law of the ritual bath, marriage contracts, women’s vows, the Nazarenes, appeals for divorce, and other laws of this kind, not without remarkable superstitions.

The fourth order is entitled *neziqin*, which is to say, damages, for it deals with damages and loans, which are done to men by men. It further deals with various contracts, judgments, verdicts, testimonies, vows, collateral, also the Messiah and the resurrection of the dead and finally, the worship of strange gods: and other matters of this kind of men among themselves.

The fifth order is called *qodashim*, that is, of things consecrated. Indeed, first the place and then the manner of sacrifice are debated in it, and the animals that can serve as sacrificial, and sacred offerings, and finally the supplicatory prayers with which anything sanctified can be redeemed from God.

The sixth order has the title *tohoroth*, which means purified things. For in this order the Jews deliberate, usually in a rather childish way in accordance with various regulations, now which things are profaned, and now which are purified.

This, then, is the number of categories [sedarim] of the entire Jewish doctrine, which they call *Talmud*, that is, teaching. They are each divided further, however, into a number of *masekhtot*, that is, divisions. For the first category, or the first order, contains eleven divisions. The second, twelve. The third, seven. The fourth, eight. The fifth, eleven. The sixth, thirteen. Furthermore, each division is in turn split up into numerous *peraqim*, that is, distinctions, as well as into central issues. But I won’t continue to enumerate each and every one, nor make something unnecessary even longer.

The *Talmud* is in fact twofold: one is called the Jerusalemite. It was written down by a certain *Rabbi Yohanan*, Rabbi Johannes, approximately two hundred years after the destruction of the Temple by Titus. The last *seder* or order, however, which is called *tohoroth*, he did not finish, for his life did not last long enough, but rather his successors [completed it], the heads of the synagogue. The other *Talmud* is called Babylonian, and Jewish people everywhere consult this one nearly exclusively. Its *mishnayot*, that is, the repetitions, which are as it were the text itself, were written down together with numerous studies by those who were in that time the heads of the synagogue, about one hundred and twenty years after the siege and destruction of the Holy City by Titus. No more than ten years after that time, a certain Rabbi called *Bar Kaphra* wrote down additions, which are called the *Tosephta*. Furthermore, the additional commentaries which they call *gemara*, which means the absolute and perfect, began to be added in the three hundredth and fiftieth year after the destruction of the Temple by Titus, by a certain Rabbi named *Rabbi Ashi*. But when he had devoted some eight years to much work on this material, he passed away. The work thus unfinished by him, in the seventy-third year after his death, it was completed by his own sons and by other successors, to the unbelievable joy and elation of all the Jews who were living at that time.
time. About eighty years had therefore passed during which the Jews were busy with the writing down of his Teaching. The reader will forgive me for pursuing these things at some length, for I thought they were insufficiently known by our people.4

_Rabot_. These are commentaries on the Five Books of Moses, gathered from old sayings and writings. Their author had the name _Rabah_, the son of Nahman. He compiled them around the year 300 A.D. For those _Rabot_, which Moses ha-Darshan had written, were abolished by the Jews, it seems, for in numerous places they seem to favor our mysteries.5

_Masoret_, a book in which those matters are noted which pertain to Scripture and to the vocal signs and accents of sacred writings. Their authors were once numerous, and it is they who were the masters of that punctuation and those marks that must be written in Scripture, as in our time Elijah Levita has said, who himself illustrated this same matter in this excellent work.6

The _Mekhilta_ consists of commentaries on the greater part of Exodus, gathered from ancient sayings, by a certain Rabbi Ishmael and his associates, prior to the Babylonian Doctrine [Talmud]7

_Yelammedenu_, or _Tanhuma_. These are commentaries, like the one I just mentioned, but on the Five Books of Moses. Their author is _Rabbi Tanhuma_.8

_Seder Olam_, that is, the Order of the World. A chronological book, containing the calculation of times, which all the Jews have been following in full agreement already for several centuries now.9

_Midrashot_ on the Psalms, the Song of Songs, Ecclesiastes, Ruth, Lamentations of Jeremiah, Esther, Proverbs, and finally a _midrash_ of Samuel. These _midrashot_ are basically the same kind of commentary as _Rabot_, which I just mentioned, and they are not even inferior to them in antiquity. In fact, if I am not mistaken, they even surpass them [in age]. For they were gathered by those men who were called _amora’im_. The _amora’im_ flourished from approximately 240 AD to the year 476, the year in which _Rabbi Sima ben Rabba_ died, who was the last of the _amora’im_.10

_She’eltot_, that is, questions concerning holy commandments which are found in the five books of Moses. They were composed by Rabbi Achay, who flourished in the 740’s and was one of those called _geonim_, which is to say, the preeminent ones.11

Commentaries on the five books of Moses by _Rabbi Shimon ben Yochai_, around the time of Emperor Hadrian.12

_Sifra_, or _Torat Cohanim_, an ancient commentary on Leviticus, among the earliest, whose author is said to be Rabbi Judah.13 With some conjecture, I suspect him to have been the Blind one who flourished among the _geonim_ around the year 760, but it could also be that I’m mistaken. Several Cabbalistic books in manuscript follow, belonging to the same Andreas Masius.14

_Sh'a’rey Orah_, that is, the Gates of Light, of which book Paul Ricci, physician to Emperor Maximilian, produced in our day a Latin translation.15

_Rabbi Aqiba_ on the crowns of the letters. He flourished in the time of Emperor Hadrian,
upon whose command he was torn to pieces, for he was an adherent and an accomplice of the uprising which Bar Koziba, Bar Cosba, had instigated among the Jews.

A book on the ten sephirot, author uncertain, with an added explanation. Sefer Yezirah, or the Book of Creation, the author of which the Jews imagine to have been Adam: some commentaries are added to it.16

A book entitled Mishnat Awraham Avinu: and Josef ben Uziel, that is, the repetition of Abraham our father and rabbi Joseph the son of Uziel. These are commentaries on the Book of Yezira as well.

A book titled Keter Shem Tov, that is, The Crown of the Good Name, the name of the author unmentioned. The book is very brief, but it contains hidden knowledge.17

A book entitled Shorashim mi-Sifre Kabbalah, that is, Roots of Kabbalistic Books, it is unclear what the name of the author is.

Ma’arekhet ha-Elohut, that is, The System of Divine Things, a book in which nearly nothing is excluded which pertains to Kabbalistic philosophy.18

Sefer ha-Bahir, which means The Book of Radiance. According to the Jews, its author was Rabbi Nehunia Ben Haqana, who lived prior to the composition of the later Hebrew doctrine [Talmud], for he was one of the tana’im, who are cited in those later teachings, and in which his name is mentioned not infrequently. I have seen some commentary or other by him on the Pentateuch, but so far I have been unable to acquire it.19

Perush Tefilah, that is, an explanation of several prayers and pleas which Jews commonly address to God. This book was written by Menachem Recanati, and in it he discusses all the most hidden matters of secret Kabbalistic Philosophy, and he explains the properties of God, as we call them, and he shows with which mental disposition God is to be addressed in prayer.20

Sod ha-Yichud, the Mystery of Unity. I suspect that this short book was written by that rabbi Menachem [Recanati] It’s argument consists above all of explaining the unity of God in the simplest terms possible.21

‘Eser Sephirot, an explanation of the ten categories through which the Cabbalists transmit the main part of their teaching. It is very short. The name of the author is unclear.

Shem ha-Mephorash, that is, the explained name, a Cabbalistic book written quite miraculously, by an unknown author.

An epitome of a book, entitled Mivchar ha-Ma’amarim. This book was once written by a certain Rabbi Nathan, though he wanted to interpret the five books of Moses in arcane ways, he accommodated sacred history to the straight and holy road of communal life. Thus this little book is truly most worthy of being read, though it is less Kabbalistic.

A book entitled Mozney ha’Iyunim, that is, the Scale of Contemplations. Even though this book does not nearly extend into Cabbalistic philosophy, it nevertheless investigates the Creator Himself, and created things, how nature is, and to whom it is given, etcetera.

Sha’arey Tzedeq, the Gates of Justice, a very Cabbalistic book indeed, in which that teaching was completed, which in the Gate of Light, which I discussed above, was as if
unfinished. Rabbi Joseph, also known as Nyctelo, is the author of both books.²² I have several of his [writings], written in Cabbalistic fashion, about the vowel-pints of the Divine Name. The manuscripts I own are mainly Kabbalistic books. Furthermore, other well-known authors in print which I have consulted among the more recent ones are these:
The commentary of Rabbi Moses [the son] of Maimon from Egypt on the Misnaioth [sic] of the Teaching [Talmud], or repetitions.²³
A book by the same, entitled More Nebuhim, that is, the teacher of those who doubt and who cannot disentangle themselves.²⁴
To this book [are added] the commentaries of various different authors, partly published in print, others in manuscript.
The commentary of Rabbi Solomon of Gaul on the Talmud and on the Holy Bible.²⁵
The commentary of Rabbi Moses the son of Nachman from Gerona on the Pentateuch and on Job.²⁶
The commentary on the Holy Bible by Rabbi Abraham the son of Ezra.²⁷
The exegetical work on the five books of Moses by Rabbi Bahya.²⁸
A rather esoteric exegesis of the same books by rabbi Menachem of Recanati or Ricineti.²⁹
A commentary by Rabbi David Kimhi on most of the Bible.³⁰
A compendious explanation on the book of Joshua by rabbi Isaiah. The book is in manuscript.
The commentary on the Pentateuch and many other books of sacred history by rabbi Levi the son of Gerson the exceptional philosopher.³¹
By the same [philosopher], the books of the Wars of the Lord, in manuscript.³²
A commentary on the five books of Moses, by Rabbi Isaac the son of ‘Aramah which I pronounce Aeramae, filled with various teachings, which he entitled Aqedat Yitzhaq, which is to say, the Binding of Isaac.³³
A book by Rabbi Isaac Caro, entitled by him Toledot Yitzhaq, the Posterity of Isaac, in which the author explains many passages throughout the entire Pentateuch briefly, and resolves numerous doubts.³⁴
A book by Rabbi Abraham ha-Levi with the title Cabbala, in which he has clearly expounded the deeds, and the heads of the synagogue themselves, among the Jews, from the Babylonian exile up to his own day, that is, to approximately 1160 A.D.³⁵
Avkat Rohel, that is Aromatic Powder, a book of a certain Rabbi Jacob about the wars of the Messiah with the Antichrist, or Gog and Magog. After that, about the state of the souls after the resurrection. And finally, about the creation of man and some elucidated sayings of the Hebrew sages.³⁶
Sefer ha-Musar, that is, the book of ethics, written by a certain Rabbi Judah, in which he has explained (but in a Jewish manner) now those things that pertain to the common life of man, and now moreover numerous mysteries of the divine law.³⁷
A book entitled Iqarim, that is, namely, the foundations of the sacred law videlicet, of
Rabbi Joseph Albo of Soria the Spaniard, a learned book indeed, written from the very heart of philosophy. It is divided into four *ma’amaram*, or discourses, and each and every one of them into numerous different chapters. The first discourse deals entirely with the foundations of the divine law, what and of what nature they are. The second with the first foundation, which is to say, the essence of God itself. The third with the second foundation, which is that the law proclaimed by Moses is divine. The fourth deals with the third foundation, which is the punishment of the wicked and the reward of the virtuous."

A book whose title is *Neveh Shalom*, that is, the Abode of Peace. Its author is Rabbi Abraham, also known as *Shalom*, Peace. It is a great work full of multifarious erudition, concerning God, the world, the body and soul of man, the ceremonies of the law of Moses, the holy prophets, the art of Kabbalah, and practically about all those matters about which the Jews like to argue in their books.

A book entitled *Halikhot Olam*, the Custom of the World. It is an introduction to the schooling of the Hebrew doctors. Its author is Rabbi Joshua Levita.

A book entitled *Pesiqey Halikhot* [sic] by the author Menachem Ricinati [sic], in which he has stipulated both that which is to be observed in the all the ceremonies of the Jews as well as in the pronunciation of sentences.

*Sefer ha-Yashar*, that is, the Book of the Righteous, written by *Rabbenu Tam*. In this book the foundations and the secrets of Divine Worship are discussed with exceptional erudition and sophistication.

*Ayala* [sic] *Ahavim*, that is the Doe of Loves, is an work of exegesis and commentary on the Song of Songs by Solomon Levita.

*Kuzari*, a book containing an alternating disputation on the religion of the Hebrews by means of a dialogue. Rabbi Judah Levita the Spaniard wrote it in Arabic, but it is translated into the Hebrew language.

*Or ha-‘Amim*, that is the Light of the Peoples. This book deals with God, whether he is the first creator of all things, whether he is a body, or a soul, one or many, whether he knows and governs all things, omnipotent or otherwise. Subsequently, it deals with the soul of man, whether it can leave the body, to contemplate divine things, and discussions similar to these. The author of this book is *Rabbi Ovadiah of Sforno*.

*Mivhar ha-Peninim*, that is, the Choicest Pearls. These are selected sentences from old sayings, on wisdom, on prudence, on justice, on temperance, and in short, concerning practically all virtues and vices and other affections of man, such as love, hate, wealth, poverty, etcetera, with learned commentaries.

*Behinat ha-‘Olam*, that is, the Examination of the World, a booklet written by the philosopher *Rabbi Yedaiah*, which shows that the things of this world are transitory and uncertain, and that therefore we must aspire only to things heavenly and divine. An explanation, not without learning, is added as well.

*Even Bohan*, that is, the Stone of Experiment, a short book written approximately in 1239 by Rabbi Calonymus the Spaniard. Its argument is nearly identical to the previous
book, for it contains various exhortations through which the soul of man is to be lead away from the trivial things of this world to eternal things.48

Sefer Torah Or, a brief book entitled The Law is Light. It deals with the final treasure of the soul, that is, with the blessed life or the wretched life, with Paradise and Hell, and with the age to come beyond death. It is a learned little book indeed, even though it does contain much Jewish nonsense and superstition. Its author is Rabbi Joseph the son of David, the Spaniard, and he wrote it in the time of our fathers.49

Rabbi Menachem the son of Simon, a commentary on Jeremiah and Ezechiel.50

Rabbi Benjamin the son of Judah of Rome, a commentary on the latter two books of Kings, from the seventh chapter to the end, and on Chronicles as well, and on the Proverbs of Solomon.51

A commentary on the Book of Judges by rabbi Isaiah, on the first two books of Kings, as well as the seven first chapters of the third book of Kings. For when he had reached that place in his commentary, he passed away. A commentary on Ezra as well, by the same.52

Finally, in manuscript, I have the commentaries on Isaiah and the twelve minor prophets of Rabbi Abraham son of Ezra, emended and expanded by the same author. Besides these books, I have a number of Hebrew poets, among them a great volume by rabbi Immanuel, filled with the loveliest verses composed metrically. 53 But it is of no interest to mention them or the commonly known grammarians.

The End.

Endnotes

1 By the time of Masius’ death, numerous editions of single tractates of the Babylonian Talmud had been printed as well as complete editions of both the Babylonian and the Palestinian (Jerusalem) Talmud. The first complete edition of the Babylonian Talmud was printed in Venice by Daniel Bomberg of Antwerp, in 1519-1523. Bomberg printed a second edition between 1526 and 1539, and a third edition between 1543 and 1549. Between 1546 and 1551, Marco Antonio Giustiniani, also in Venice, published an edition of the Babylonian Talmud with the help of Cornelio Adelkind, Bomberg’s partner. Bomberg and Masius were close friends, and Bomberg was also Masius most important source of Hebrew books, some of which he bought and others were given to him by the printer. From his correspondence we know that Masius possessed both a complete Bomberg Babylonian Talmud as well as a Palestinian Talmud, of which Bomberg had printed the editio princeps (from a manuscript that is now part of the Scaliger bequest at the University of Leiden). ‘Universum’ here might denote both a complete copy of the Bomberg Babylonian Talmud, as well as both Talmuds together. Masius had already been hounded and condemned for his use of the Talmud in print, and putting it here at the top of his list was something of an act of defiance to which his printer Plantin, using a bigger Hebrew type for its title than for any other book in the list, is something of an
accomplice.

2 In fact, neziqin has ten masekhtot, not eight, while Tohoroth has twelve, not thirteen. There are a total of sixty-three masekhtot, not sixty-two. Masius might have considered the first three masekhtot of neziqin (Baba Kamma, Baba Metzia and Baba Bathra) as one, as they are sometimes considered one tri-partite tractate. However, in his commentary he also refers to Baba Bathra as an individual tractate.

3 Masius’ chronology on Rabbi Ashi here is correct. He died c. 427 C.E., and was therefore indeed active some 350 years after the destruction of the Second Temple. Also, the idea that Rabbi Ashi was the final editor of the Babylonian Talmud was common, and even supported by such authorities as Rashi and Maimonides. However, a few rabbi’s are mentioned in the Talmud who are now known to have lived later than Rabbi Ashi, and his editorship is no longer supported. See R. Hidary, Encyclopedia Judaica (2nd ed., 2007), s.v. ‘Ashi’.

4 The description of the Talmud here is longer than that of any other book in this list, and its clear discussion, seder by seder, seems intended not only to display his own panoramic understanding of this vast and dense work, but – as the closing remark suggests – also to dispel what myths and prejudices even his most learned reader might well have of the most reviled book of the early modern period.

5 Masius is referring here to the long-lost midrashic anthology by Moses ha-Darshan of Narbonne, now thought to be the basis for Genesis Rabbati. His information on Moses ha-Darshan could well have come from his copy of the Sefer ha-Yashar, noted in this list, as well as from Martini’s Pugio Fidei, which refers to it on numerous occasions. Both here and in his note on what he calls the ‘midrashot’ we can see Masius consulting what material he has at his disposal to attempt to reconstruct the history of early rabbinic literature.

6 Elijah Levita and Sebastian Münster, Masoret ha-Masoret (Basel: Henricus Petri 1539). Masius leaves unmentioned here that this edition is bilingual, and that the Latin translation of the Sefer ha-Ta’amim, which accompanies it, has a dedicatory epistle by the translator, Sebastian Münster, to the young Andreas Masius whom Münster calls ‘hebraicae linguae studiotissim[us]’. Among other praises, Münster notes that Masius had written him letters in Hebrew.

7 The Mekhilta de-Rabbi Yishmael, correctly identified by Masius as a commentary on (only part of) Exodus. Masius’ copy might be one of either two editions that had been printed by his day (Constantinople: Astruc de Toulon from Provence 1515) or (Venice: Daniel Bomberg 1545).

8 By Masius’ day, several editions had appeared. His copy might have been that printed in Constantinople (Midrash Tanhuma haniqra yelammedenu, Constantinople: Shlomo ben Mazal Tov, 1520-2), Venice (Tanhuma haniqra yelammedenu, Venice: Cornelio Adelkind for Daniel Bomberg, 1545), or that printed in Mantua (Midrash Tanhuma haniqra yelammedenu, Mantua: Giacomo Ruffinello for Meir ben Ephraim of Padua and Ezra ben Isaac of Fano, 1563). Based on the numerous ascriptions in the text itself,
Masius ascribes the work as a whole to Rabbi Tanhuma bar Abba.

9 It is unclear from this description whether the work in question is the *Seder ‘Olam Rabba* or the *Seder ‘Olam Zuta*.

10 As in note 2 on what he calls the ‘rabbot’, we see Masius struggling to reconstruct the history of early rabbinic literature. While he has trouble seeing the midrashic forest through the trees of his library, he already grasps that there are several different historical layers to this rich body of literature, and that midrashic works are of a different kind than say, halakhic treatises and responsa-literature, philosophy or kabbalah. The *editio princeps* of the *Midrash Shmu’el* was printed in Constantinople (1517), but since they are here mentioned together, it seems more likely that Masius’ copy was that of Venice 1546, in which

11 [Rabbi Achay of Shabha] *She’eltot de-Rav Ahai Ga’on* (Venice, Daniel Bomberg 1546)

12 The work in question is quite possibly the Zohar, as Masius refers in his commentary (p. 14), to ‘R. Simeon Iohai filius [...] qui librum Zohar in Pentateuchum scripsit’.

13 No doubt the Bomberg edition (Venice: Cornelio Adelkind for Daniel Bomberg 1545)

14 This description suggests a convolute volume containing mss bound together with a printed work, not an uncommon phenomenon.

15 The Hebrew original is by Joseph ben Abraham Gikatilla, and Masius’ copy would have been one of two editions, (Mantua: Jacob ben Naftali ha-Cohen 1561) or (Riva di Trento: Jacob Marcaria 1561). The Latin translation by the famous convert Paul Ricci is *Portae Lucis* (Augsburg: Johann Miller 1516). Though he doesn’t mention it here, from his notes on *Shaarey Tzedeq*, furtheron in this list, it is clear that Masius knows the author of both books to be Joseph ‘Nyctelo’ – a misreading of the first letter of Gikatilla as a nun rather than a gimmel, an understandable error for someone to whom Gikatilla is unknown and who comes across the name for the first time on the title page as printed by Marcaria. The copy digitalized at the Jewish National and University Library and available through its website belonged to Gershom Sholem.

16 Certainly the *editio princeps* (Mantua, 1562). As the first chapter of the *Sefer Yezirah* deals with the ten sephirot, it cannot be ruled out that the title immediately preceding this in Masius’ list is in fact the first chapter of the this work, mistakenly taken as a separate title. Masius has misunderstood the mythical ascription: the author was not thought to have been Adam, but Abraham, an error which makes it unlikely that Masius also consulted Guillaume Postel’s Latin translation of the *Sefer Yezira* (Paris 1552), which follows the Abrahamic ascription.

17 Probably the work of this name by Rabbi Shem Tov Melamed, though the first edition known to me dates from 1596, over twenty years after Masius’ death.

18 Masius’ copy could be either of two editions (Ferrara: Abraham ibn Usque 1557) or (Mantua: Yaacov Naftali ha-Cohen of Gazzuolo 1558). The former edition attributes to work to Perets ben Isaac Gerondi, while the latter is anonymous. Since Masius mentions no author, his copy was likely of the latter edition. The plural ‘diuinarum’ suggests that Masius mistakenly read האלקות as ‘ha-elohot’ rather than ‘ha-elohut’, but
he sensed correctly the systematic kabbalistic nature of the work.  
19 This must refer to a manuscript, as the *editio princeps* only appeared in Amsterdam in 1651.  
20 Menachem ben Benjamin Recanati, *Perush ha-Tefilot* (Constantinople: Eliezer ben Gershom Soncino 1544). It is the second item in this edition, following the same author’s *Taamey ha-Mitsvot*. It has the title *Perush ha-Tefilot* only on its own first page. On the title page of the entire work it is called *Perush ha-Berakhot ve-ha-Zemirot*.  
21 Certainly not by Recanati, though Masius’ suspicion is interesting as evidence of his struggle to reconstruct the history of rabbinic literature: reading it alongside what he knew for sure to be work by Recanati, Masius apparently believed to have recognized the master’s style or method. It is probably the brief work of this title by Judah ben Samuel ha-Hasid, also known as Judah the Pious or Judah of Regensburg, the leader of the medieval German pietistic movement known as Hasidey Ashkenaz.  
22 Jacob ben Abraham Gikatilla, *Sefer Shaarey Tsedeq* (Riva di Trento: Jacob Marcaria 1561). Masius read the letter gimel in Gikatilla as a nun (see above, note to *Sefer Shaarey Orah*).  
23 If Masius’ copy of complete Talmud was the Bomberg *editio princeps*, than that is likely to be his edition of Maimonides’ *Commentary on the Mishnah* as well, since the relevant part of Maimonides’ *Commentary* was included among the appendices to each Talmudic tractate in the Bomberg edition.  
24 By Masius’ day, there had been several editions of both Maimonides’ *Commentary on the Mishna* as well as of the *Guide of the Perplexed*, the two works mentioned here, both in the Hebrew translation from the Arabic by Samuel ibn Tibbon, including incunabula. An appendix to Michael Schwartz translation into modern Hebrew (Tel Aviv: Tel Aviv University Press 2002) contains a list of editions and translation.  
25 Solomon of Gaul is certainly Rashi, Rabbi Solomon ben Isaac of Troyes in Champagne. Both individual Talmudic tractates as published for example by the house of Soncino, as well as the first complete edition published by Bomberg, contained (parts of) Rashi’s commentary on the Talmud – Masius could have it in either or both of these editions. Various editions of the Hebrew Bible contained his popular commentaries, too.  
26 Moses the son of Nachman is Rabbi Moshe ben Nachman, known by his rabbinic acronym Ramban as well as by the Greek patronymic Nachmanides. Nachmanides’ Biblical commentaries would have been available to Masius in numerous printed editions (not to mention manuscripts), starting with one published in Rome c. 1470.  
27 Abraham ibn Ezra’s commentary on the Bible would have been available to Masius in numerous editions, starting with that printed by Joseph ben Jacob Ashkenazi in Naples in 1488.  
28 Quite certainly the Bomberg edition [Bahya ibn Paquda], *Rabbenu Bahya Biur al ha-Torah* (Venice: Cornelio Adelkind in the house of Daniel Bomberg 1546)  
29 Menachem Recanati, *Perush ha-Torah al derekh ha-Emet* (Venice: Daniel Bomberg 1523)
Masius might have had David Kimhi’s biblical commentary in the edition of the Hebrew Bible printed in Salonika in 1522 or (more likely) in the second rabbinic bible printed by Daniel Bomberg in Venice in 1525-6.

Levi the son of Gerson is Rabbi Levi ben Gershom, known by his rabbinic acronym Ralbag as well as by the Greek patronymic Gersonides. Most likely Masius owned a copy of the second Rabbinic Bible (Venice: Bomberg 1525), which included among others the commentary of Gersonides as well as Kimhi (mentioned in this list just above). It cannot be ruled out, however, that he owned a separate edition, such as the incunabulum printed in Mantua in 1476.


Isaac ben Moses Arama, *Aqedat Yitzhaq*, first printed in Salonika 1522, and again in Venice (Aloisio Bragadin 1565). Masius’ copy could have been either.

Isaac ben Joseph Caro, *Toledot Yitzhak*. Already available in several editions by Masius’ time (Constantinople 1518, Mantua 1552, Mantua 1558, Riva di Trento 1558, Saloniki 1571). Isaac ben Joseph Caro was the uncle and adoptive father of the famous Joseph Caro, author of the *Shulkhan Aruh*.

Abraham ibn Daud (ha-Levi), *Sefer ha-Kabbalah*. The *editio princeps* was printed in Mantua in 1514, though Masius might also have owned the 1545 printed in Venice by Giustiniani.

*Avkat Rochel*. Not the well-known book of responsa by Joseph Karo of the same title, not printed until 1791, but quite certainly the *Avkat Rochel* attributed to a certain Rabbi Makhir, of which numerous editions had appeared by Masius’ time (Constantinople 1516, Rimini 1526, and Venice: Giorgio di Cabali 1566). Masius would likely have known that the title derives from *Song of Songs* 3:6, but doesn’t translate the phrase according to the Vulgate.

Yehuda ben Abraham Khalatz, *Sefer ha-Musar*, available to Masius in two editions, (Constantinople: Eliezer ben Gershom Soncino 1536) and (Mantua, Giacomo Ruffineli, 1560).

Joseph Albo, *Sefer ha-Iqarim*. By Masius’ day, several editions had appeared: (Soncino: Joshua Solomon ben Israel Nathan Soncino, 1485), (Salonika: 1520), (Venice: Daniel Bomberg 1520-21), (Rimini: Soncino 1522), (Venice: Cornelio Adelkind for Giovanni de Gara, 1544). Already the Soncino incunabulum identified Albo as a native of the city of Soria in Castile, though in fact he moved there from his native Saragossa Province, from the town of Daroca which he served as rabbi, and after his studies with Hasdai Crescas. See Dror Ehrlich, Encyclopedia Judaica (2nd ed, 2007), s.v. ‘Albo, Joseph’.


Yeshu’a ben Joseph ha-Levi, of Tlemcen, *Halikhot ‘Olam*, one of several editions published by Masius’ time: (Lisbon, 1490), (Constantinople 1510), (Venice: Giovanni de
Joseph Karo’s *Kelaley ha-Gemara* is a supercommentary on the *Halikhot ‘Olam*. The correct translation of ‘olam here – the title is an expression taken from Habakkuk 3:6 – is ‘eternal’ or ‘everlasting.’

Menachem ben Benjamin Recanati, *Piskey halakhot* (Bologna, 1538)

Sefer ha-Yashar, indeed attributed by many to Jacob ben Meir, known as Rabbenu Tam, the grandson of Rashi, but by others to Zerahia ha-Yevani. Joseph Dan, who published a modern edition of the text (Jerusalem: Mossad Bialik 1986), asserts in the *Encyclopedia Judaica* (2nd edition, 2007), s.v. ‘Sefer ha-Yashar’, that the *editio princeps* was published in Venice in 1544 (Cornelio Adelkind for Zuan de Gara). A book of the same title appeared in Constantinople, however, 1518-20, of which there are copies in the Beinecke Library, the Jewish Theological Seminary in New York, and the New York Public Library, which might be an earlier edition of our text. I have not yet been able to establish whether or not this is the case.

Solomon ben Moses ha-Levi Alkabez the younger, *Ayelet Ahavim* (Venice: Daniel Adelkind 1552). Indeed a commentary on the Song of Songs. The ‘h’ in the title is probably a typographical error – Masius knew what *smichut* was. Alkabez (1505-1584), best known as the author of the Sabbath hymn ‘Lecha Dodi’, should not be confused with his grandfather of the same name, the printer in Guadelajara. Solomon ben Moses ha-Levi Alkabez the younger is the most contemporary Jewish author on Masius’ list, surviving him by some ten years.


Obadiah ben Jacob Sforno, *Sefer Or ‘Amim* (Bologna 1537), Sforno (c. 1470- c. 1550), a Jewish Renaissance humanist, was an older contemporary of Masius, and taught Hebrew to Johannes Reuchlin, author of the first substantial Hebrew handbook by a Christian. His *Sefer Or ‘Amim*, a philosophical work of anti-Aristotelian purport, was translated by the author into Latin and published in 1548 as *Lumen Gentium*.

Like Judah ha-Levi’s *Kuzari*, this masterpiece of Andalusian Judeo-Arabic ethical literature was translated from Arabic into Hebrew by Judah ibn Tibbon. It is unclear whether Masius was aware of this. In his notes to the *Kuzari* he mentions it. Here, he does not. Several editions of Ibn Tibbon’s Hebrew translation of this popular classic had appeared by Masius’ day: (Soncino: Joshua ben Israel Nathan of Soncino, 1484), (Venice, Cornelio Adelkind 1545-6), (Cremona: Vincenzo Conti 1558).

By Masius’ day, eight (!) editions of Yedaiah ben Abraham Bedersi ha-Penini’s popular classic of medieval Jewish philosophy had appeared (Mantua 1474, Soncino 1484, Constantinople 1520, Venice 1546, Ferrara 1551, Mantua 1556, Riva di Trento 1559 and Salonika 1560). The Mantua and Ferrara editions also include the *Baqashat ha-Memin* by Yedaiah, and since Masius doesn’t mention this, it is less likely that his copy was one of these editions.

Kalonymus ben Kalonymus ben Meir, *Even Bohan*. Masius’ copy could have been one of three, including an incunabulum: (Naples: Yom Tov Zarfati for Joseph ben Jacob
Ashkenazi Gunzenhauser 1489), (Venice: Cornelio Adelkind 1545-6), or (Cremona: Vincenzo Conti 1558). Kalonymus, while culturally Sephardic – he dedicated much of his life to Andalusian Judeo-Arabic culture and to translating philosophical and scientific works from Arabic into Hebrew and from both into Latin – was a native of Provence.

Don Joseph ben David ibn Yahya, *Torah Or* (Bologna: 1537-8). Masius’ brief description of its contents is a nearly word-for-word translation from the Hebrew of the title page of the Bologna edition. Not to be confused with the critical apparatus of the same title (a phrase from Proverbs 6:23) designed by Joshua Bo’az ben Simon Baruch, the main editor of the 1546-1551 edition of the Babylonian Talmud published in Venice by Marco Antonio Giustiniani, which identifies and refers to Biblical quotations.

Menachem ben Simon of Posquières. This must quite certainly be a manuscript. No printed edition appeared prior to the 20th century.

Benjamin ben Judah Bozecco (Bozecchi), also known as Benjamin ben Judah of Rome. Yehoshua Horwitz (Encyclopedia Judaica, 2nd ed., s.v. ‘Bozecco’), asserts that Benjamin ben Juda completed the commentary to Kings left unfinished by Isaiah ben Elijah di Trani, which confirms the identification of the author of this title and the next.

Isaiah ben Elijah di Trani. This is Isaiah of Trani the younger, not to be confused with Isaiah (ben Mali) of Trani, the elder, whose commentaries on several prophets were included in the third Bomberg Rabbinic Bible, or *Miqra’ot Gedolot*, (Venice: Daniel Bomberg 1546).

Quite certainly this ‘magnum volumen’ is the *Mahbarot* of Immanuel ben Solomon of Rome, also known as Manello Romano or Manello Giudeo, who poetry in both Hebrew and Italian, and whose work reflects both the influence of the Andalusian Hebrew maqama’s as well as that of his contemporary, Dante. If Masius recognized that Immanuel’s 28th mahberet was modeled on the Divina Commedia, he doesn’t mention it here. However, before saying that it is of no interest to mention them, Masius has mentioned them: he took pleasure in noting the pleasure he took in Hebrew poetry, regardless of its use for scholarship.

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

SEQVVNTVR NOMINA AVCTORVM ET LIBRORVM Hebraicorum, quibus And[reas] Masius in scribendis istis commentariis vsus est

Here follow the names of the Hebrew authors and books which Andreas Masius used in writing these commentaries

1574

Prepared by Theodor Dunkelgrün, Committee on Social Thought, University of Chicago, U.S.A.

The bibliography to Andreas Masius’ edition, with commentaries, of the book of Joshua:
Iosvae Imperatoris Historia, illustrata atq[ue] Explicata ab Andrea Masio
(Antwerp: Christopher Plantin 1574)

[375-377, unpaginated]


תלמוד . Id est, Doctrinale, uniuersum, cu[m] comme[n]tariis. Diuisum est autem in sex סדרים , hoc est, ordines.


Secundus ordo dicitur,מועד , id autem est, ac si, celebritatem dicas. In eo enim tractatur de diebus festis; deq[ue] ieiunis, & aliis constitutes temporibus, quae Iudaei admirabilibus superstitionibus observa[n]t.

Tertius ordo appellatur,נשים , hoc est, mulieres. In eo multis modis disceptatur de iis quae ad coniugia attinent. Veltui, de iure leuiri, de nuptialibus contractibus, de votis
mulierum. de Nazaraeis de libelis repudij, et huius generic aliis iuribus, non sine miris superstitionibus.

Quartus ordo inscribitur, &c. ac si, damna, dicas. Agit enim de damnis, & commodis, quibus afficiuntur homines ab hominibus. déq[ue] variis contractibus, iudiciis, sententiis, testificationibus, iure-irando, de poenis, de Messia quoq[ue] & resurrectione mortuorum deniq[ue] de cultu alienorum deorum: & huiusmodi aliis negotiis, hominum inter ipsos.

Quintus ordo vocatur קדשים, id est de rebus consecratis. Etenim in eo disputatur de loco, deq[ue] modo sacrificandi. & de animantibus ad victimas utilibus. de libis sacris. deniq[ue] de preciis, quibus quaeq[ue] res Deo dicatae possunt redimi. & c[etera].

locis.
locis.
\( \text{liber}, \) in quo annotata sunt ea, quae ad scripturam, atq\( [ue] \) ad notas uocales accentus\( [q]ue \) sacrarum literarum pertinent. Eius auctores fuere olim multi; & quide\( [m] \) illi ipsi, qui principes fuere illarum notarum in Bibliis scribendarum; ut ait Elias Leuita, qui nostra memoria etiam\( [m] \) ipse rem ist\( [a]m \) egregio opera illustrauit.

Sunt commentaria in maximam partem Exodi, ex ueterum dictis composita, \( \text{à quodam R[abbi] Ismaele} \) & sociis, ante Doctrinale Babylonicum.

\( \text{comme[n]taria} \) sunt qualia quae proximè dicebam. sed in quinq\( [ue] \) Mosis libros. Eorum auctor est \( \text{תנחומא} \)

\( \text{אמסוים} \), \( \text{אמסוים} \), \( \text{אמסוים} \).

Liber, in quo annotata sunt ea, quae ad scripturam, atq\( [ue] \) ad notas uocales accentus\( [q]ue \) sacrarum literarum pertinent. Eius auctores fuere olim multi; & quide\( [m] \) illi ipsi, qui principes fuere illarum notarum in Bibliis scribendarum; ut ait Elias Leuita, qui nostra memoria etiam\( [m] \) ipse rem ist\( [a]m \) egregio opera illustrauit.

Sunt commentaria in maximam partem Exodi, ex ueterum dictis composita, \( \text{à quodam R[abbi] Ismaele} \) & sociis, ante Doctrinale Babylonicum.

Locis.

Sunt commentaria in maximam partem Exodi, ex ueterum dictis composita, \( \text{à quodam R[abbi] Ismaele} \) & sociis, ante Doctrinale Babylonicum.

Locis.

Sunt commentaria in maximam partem Exodi, ex ueterum dictis composita, \( \text{à quodam R[abbi] Ismaele} \) & sociis, ante Doctrinale Babylonicum.
מערכת האלוהות, hoc est, dipositio rerum diuinarum: liber in quo nihil ferè est praetermissum, quod ad Cabbalisticam philosophiam pertineat.

ר' חוניא בן הכהן, qui uixit ante composites Deuterose Doctrinalis Hebræorum. Fuit enim ex תנאים, qui in ipsis deuterosibus citantur. In quibus huius quoq nomen non rarò occurit. Vidi ego etiam aliquando huius commentaria in Mosis libros. sed adhuc non potui adipisci.


עשרת ספירות, Explanatio est dece numeroru[m], quibus Cabbalistae maximam suae doctrinae parte tradu[n]t: sed breuis admodum. Auctoris nomen non appareat.

🐑 שערי צדק, Porta Iustitiae: liber prorsus cabbalisticus. in quo ea doctrina, quae in Porta Lucis; de quo libro suprâ dixi; ueluti inchoata erat, absoluitur. Est autem utriusq[ue] libro idem auctor, Rabbi Ioseph, cognomento Nyctelo. Cuius etiam paqua quaedam, Cabbalisticum more scripta de notis uocalibus nominis diuini, apud me sunt. Et hi sunt ferè libri Cabbalisticici, manuscripti, quos apud me habeo. Ceterùm alij auctores typis perulgati, ex recentioribus, quibus usus sum, hi sunt.


In hunc librum varia diversoru[m] auctoru[m] commentaria, partim edita in lucem typis, alia manu scripta.

R[abbi] Solomonis Galli commentaria in Doctrinale, & in sacra Biblia.
R[abbi] Bahaiai explanatio in quinqu[ue] libros Mosis
R[abbi] Recanatensis siue Ricinetensis explanatio secretior, in eosdem libros


שערי צדק, Porta Iustitiae: liber prorsus cabbalisticus. in quo ea doctrina, quae in Porta Lucis; de quo libro suprâ dixi; ueluti inchoata erat, absoluitur. Est autem utriusq[ue] libro idem auctor, Rabbi Ioseph, cognomento Nyctelo. Cuius etiam paqua quaedam, Cabbalisticum more scripta de notis uocalibus nominis diuini, apud me sunt. Et hi sunt ferè libri Cabbalisticici, manuscripti, quos apud me habeo. Ceterùm alij auctores typis perulgati, ex recentioribus, quibus usus sum, hi sunt.


In hunc librum varia diversoru[m] auctoru[m] commentaria, partim edita in lucem typis, alia manu scripta.
R[abbi] Davidis Kimhi commentaria in maximam Bibliorum partem.
R[abbi] Isaiae explanatio compendiosa in Iosuam. Liber est manu scriptus.
R[abbi] Leui filij Gersonis, insignis philosophi comme[n]taria in Pentateu[m]h, & multos alios sacrae historiae libros.
Eiusdem; libri bellorum Domini: manu scripti.
R[abbi] Isaac filij Rabbi דאראמה ; quem ego Aeramaeu[m] uoco; Commentaria in quinqu[ue] libros Mosis, referta uaria doctrina: quae ille inscripsit, וֹכְדוֹת יִצְחָק , ac si Isaaci uincula dicas.
R[abbi] Isaac Cari liber, inscriptus ab eo,תולדות יִצְחָק, Generatio Isaaci. quo libro auctor multa loca per uniuersum Pentateuchum breuiter explicat, multa[que] dubia dissoluit.
R[abbi] Abraham Leuitae liber, cui titulus est, Cabbala. quo ille res gestas, atque ipsos principes synagogae apud Iudaes, ab exsilio Babylonico, ad suam usq[ue] memoria[m], hoc est, usq[ue] ad annum Christi circiter millesimu[m] centesimum & sexagesimum, luculenter explicauit.
אבקת רוכל hoc est, puluis aromaticus; liber cuiusda[m] Rabbi Iacob de bellis Messiae cum Antichristo, siue Gog & Magog. Tum de statu animarum post resurrectionem. deniq[ue] de homine creato & de quibusdam dictis Doctorum Hebræorum explicatis.
ספר המוסר, hoc est, liber disciplinae: scriptus à quoda[m] R. Iuda. quo ille tum ea, quae ad commune[m] hominum vitam attinent, tum multa insuper legis diuinae mysteria, sed Iudaico more explicauit.
Liber inscriptus, כשırım , hoc est, fundamenta sacrae legis videlicet, auctore Rabbi Iosepho Albo Soriense Hispano: doctus profectò liber: & ex media philosophia scriptus. Diuisus est autem in מאמרים, siue orationes quatuor. & harum unaquaeque in multa & varia capita. Prima oratione agitur universè de fundamentis diuinae legis; quæ & qualia sint. Secunda, de primo fundamento, hoc est, de ipsa Dei essential, ut sic dicam. Tertia, de secundo fundamento. Id autem est, Legem quam Moses edixit, caelestem esse. Quarta, de fundamento tertio, quod est; de poena malorum hominum, deq[ue] praemio proborum.
Liber cui titulus est, נוה שלום , i[d est] habitatio pacis. Eius auctor est Rabbi Abraham, cognom[en] to, pax. opus grande, & multifaria eruditione refertum, de Deo, de mundo, de hominis corpore, & anima, de caeremoniis legis Mosis. De sacram vatibus, de arte Cabbalistica. & ut universe dicam: de rebus propè omnibus, de quibus Iudaei usquam solent in suis libris disputare.
ספר הישר , Cebria amorum. Est explanatio & co[m]mentarius in Cantica Canticorum,
auctore Solomone Leuita.


אַוִּדָא מַסְפָּרנוּ מָבָּחר הָפְנִינֵים, Est in Hebraica[m] linguam traductus. In hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. עובדיה מספורנו.

בוחנה שולס, in hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. עובדיה מספורנו.

ארון העמים, Lux Populorum. In hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eis scriptor ר. עובדיה מספורנו.

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ספִּיר תּוּרָה אור, Libellus à R. Isaihe Philospho conscriptus, quo docet, res huius mundi caducas atq[ue] incertas esse. & proinde ad solas caelestes & diuinam nobis esse aspirandum. Adscripta est etiam explanation non inerudita.

בוחנה שולס, i. experimentum mundi: libellus à R. Calonymo Hispano, anno Christi circiter millesimo ducentesimo trigesimo nono. Argumentum ferè eiusmodi est cuiusmodi superiori libelli. Continet enim varia adhortamenta, quibus hominum animus à vanis mundi rebus auertatur ad res aeternas.


בוחנה שולס, in hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. עובדיה מספורנו.

ספִּיר תּוּרָה אור, in hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. עובדיה מספורנו.

וספִּיר תּוּרָה אור, in hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. lavor다 מספורנו.

ספִּיר תּוּרָה אור, in hoc libro agitur de Deo, an sit primus omnium rerum opifex. an corpus, an uero animus. Vnus, an plures. Cognoscens, moderansq[ue], res omnes, Omnipotens, an vero secus. Deinde hominis animus, possit ne corpus relinquere; res diuinus contemplari. & quae sunt his similes disputationes: est autem eius scriptor ר. lavor다 מספורנו.

Finis

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EARLY MODERN WORKSHOP: Jewish History Resources

Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA

Broadsheet of Koheles Shlomo

Shalhevet Dotan-Ofir, The Hebrew University, Jerusalem, Israel

ABSTRACT: ---
This presentation is for the following text(s):
• Merciful and benevolent children of Israel

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Merciful and benevolent children of Israel—hear my words, incline your ears to my utterance and heed my request. In return you will be blessed by my holy God [Hab. 1:12]:

First I will praise awesome God [Ps. 66:5], the defender of the chosen people, He who awakens those who sleep and arouses those who slumber – to perform great miracles for the lowly and downcast, who are likened to dust. Therefore old and young, you have seen that I had the merit in the days of my youth of printing a prayer book with laws that I collected from earlier and later posekim. I omitted nothing and placed all the laws and customs in order with the approval of the sage, our rabbi and teacher, the great Gaon, the Head of the Diaspora, our pious teacher and rabbi, Tsvi of blessed memory, who presided over the court and headed the yeshiva here [in an hour of favor (Isa. 49:8: 1712)] in the holy and exalted city, joy of the earth [Ps 48:3], Amsterdam, may God protect her forever. These prayer books have been scattered and dispersed [Esther 3:8] throughout most of the communities, and have been reprinted in the thousands and tens of thousands. And here in Amsterdam they have also been reprinted three times. And I humbly praise God for having performed a service for the public so that many, who are unacquainted with me personally, mention me in their prayers.

Since the above-mentioned time Heaven decreed that I remove from here, and I established my home near the holy community of Frankfurt on the Main, and there I received divine help in the holy task of printing holy books, new and old books that I had printed. Some were in the Holy Tongue and others I wrote in Yiddish, for the benefit of both women and men. And my work was for the sake of Heaven so that the Torah will not be forgotten by the people of Israel, may God preserve them until the Redeemer arrives.

And the times betrayed me and the hand of God struck me [paraphrase of Job 19:21]
and many of my books were burned in the fire in the above-mentioned holy community, and they were worth more than six hundred reichstaler, alongside other misfortunes I experienced, and I remained bereft. Therefore I had to observe the words of our sages and move—like the Israelites journeyed—to another place. That is, back to my first place of residence, the holy community of Amsterdam, may she be blessed. I said to myself that this will comfort me from my sadness and my deeds [paraphrase of Gen. 5:29]—here I lived for one year and observed the 613 commandments—rendering for the people from the Holy Tongue into Yiddish. And thank God I was able to print the great Tse’ene u-re’ene for the benefit of many. And my wisdom served me that I was able to print the above-mentioned prayer books a second time, in the year of י"ע תר"צון ["in an hour of favor"—Isa. 49:8; 1732], with the help of pious people from the above-mentioned holy community, who purchased from me one boign (quire) each week. May God bless those who are good and honest in their hearts. And I also translated other books from the Holy Tongue to Yiddish, such as Orkhes tsadikim and additional ethical works. I hope that my handiwork in which I glory [Isa. 60:21] will be worthy and please both God and man.

And now I have had bad luck. For these things do I weep and my eyes tear [paraphrase of Lam. 1:16], because of the fire that was sent from above, and burnt twenty-five hundred of my prayer books and three hundred Korbn Minkhe prayer books, and other holy books that were at the establishment of the printer— the katsin Rabbi Hertz Segal Rofe— and I was left naked and destitute, and to this day have nothing with which to feed my family, in these times that are as difficult as the splitting of the Red Sea. And so many losses did I suffer from then until now that my hands are too feeble and the page too short to describe them. And I had neither rest nor repose nor quiet [paraphrase of Job 3:26] until now when God roused my spirit [paraphrase of Ezra 1:5, among others] and my thoughts at night [paraphrase of Dan. 2:29]. As Scripture states, "Man, why do you sleep? Arise and call to your God [Jonah 1:6], because you have fallen because of your sin" [Hosea 14:2]. As you did not toil sufficiently in the Torah in the time of your wealth, now in your old age you must do so in poverty. So I decided to fulfill the words of our Sages "just as one blesses over the good one must bless over the bad" [m. Berakhot 9:5]. Now, I praise You, O Lord, for You have answered me, and have become my deliverance [Ps. 118:21] to write a book whose name in Israel shall be Koheles Shlomo, a most useful book from which he and his sons and the members of his household will learn useful things in the Holy Tongue and in Yiddish. I give praise and thanks to God. According to the calendar for the entire year:

1. The laws of childrearing will show, according to the teachings of our Sages, how to raise young children to serve God and direct their study, and also how to act from the time they wake up in the morning including all the good hanhagot [proper conduct] and all the benedictions; all the laws and hanhagot at mealtime; all the laws for Grace after Meals, with and without a mezuman; Grace after Meals with additions for Sabbath and festivals and with good translations and with mizmorim.
2. The order of *birkhot ha-nehenin* [the Benedictions of Enjoyment], with all the laws, with the blessings before and after, especially for wine; the laws for making kosher wine according to the rulings of the rabbis in Frankland in the year 1711.

3. The laws of porging meat, to teach how to porge the front quarter and for cows and fowl, so that each wife and maidservant will know what is forbidden from the fat or the blood, especially people who live in distant, isolated settlements.

4. Laws of salting, to teach how to salt, soak, and rinse all kinds of meat. This was composed by the great rabbi and teacher R. Lipman, author of *Tosfot Yom Tov*. And because these pages were not available, the great rabbi and teacher R. Aryeh Leyb, head of the Krakow court, allowed them to be reprinted and also ordered that every householder must have a *Brit Melakh* in his home, and every week he should read it to his wife or maidservant if they cannot read by themselves, so that they will be proficient in all the laws.

5. The laws of *challah*, ritual impurity and its practices; the laws of candle-lighting for Sabbath and festivals, together with all the blessings and supplications and requests, so that the good wives will know how to pray for easy childbirth and for good children who will learn the Holy Tongue and serve God.

6. All the laws and *hanhagot* for the Sabbath eve until the end of the Sabbath, with all the *zemirot* and *hanhagot* for Saturday night with all the verses and supplications in both the Holy tongue and in Yiddish.

7. The customs for all the New Moons and festivals; for each festival the reason and custom, together with *Kiddush*, also the laws of the blessings for the cooking *eruv* and the *eruv* of limits; the laws and customs for Rosh Hashana together with prayers and supplications; the custom in various communities of making a circuit of the cemetery and in the middle of the year when one has *yortsayt*; and additional prayers in the Holy Tongue and in Yiddish; for Yom Kippur the order of "Release from Vows" and *kapparot*; all the laws and *hanhagot* for Hanukkah, together with the blessings and *zemirot* and including the story of Antiochus [Hanukkah], so that everyone will know to praise God for the miracles that he performed for us in those days; laws and rules for Purim with all the good customs.

8. All the customary blessings for the wedding ceremony.

9. Laws and customs for circumcision, and Grace after Meals according to the custom in Ashkenaz and Poland; laws and customs for the redemption of the firstborn.

10. All the customs and supplications and prayers in the Holy Tongue and in Yiddish that one says at the deathbed of a man or woman, and also how to act during purification and burial, and laws of mourning.

11. The order of the recitation of *Shema* before retiring, with all the verses and *mizmorim* in the Holy Tongue and in Yiddish.

12. Laws and customs from the first of the month of Nisan, including the laws of Pesach and the Haggada, together with all the *hanhagot* with a commentary in the Holy Tongue and in Yiddish.
t3. The laws of the blessings and hanhagot during the days of the counting of the Omer.

Although small, these thirteen principles will be of great use to the public. I will print them in beautiful letters using good black ink and on nice white paper, so that the public will like them. And the main thing is that, with divine providence, the proofreading will be carried out with great precision and nothing good will be missing. [It will be printed] in the printing press of Master Abraham Athias.

And my arm is outstretched still [paraphrase of Isa. 5:25, among others] to write and to publish a small book entitled Derekh hatshuwe in Yiddish. The Path of Repentance is a useful thing when someone has sinned and is ashamed to go to a rabbi or another learned man to ask him to set repentance, and the evil inclination provokes him not to go because of his shame. Also, one can find independently what kind of penance to perform for the sin, so that he will come to his place in peace [Exod. 18:23]. But I have yet to come to the main point, which is that I cannot be in debt in the city; the cost of printing is high and I cannot cover it from my own pocket. I have suffered great losses, as I stated truthfully above. Also this winter I was forced to sell the books and belongings that remained from the fire, in order to supply food and provisions for my family and I was left with nothing. I heard many people say that they would help. Therefore I bow before everyone in this exalted community, that they may have mercy on me and donate from their pure hearts, so that I shall not fall from a great height to a deep pit [b. Hagigah 5b]. This year am I a resident alien among you [Gen. 23:4] and hope that I will not be regarded like other beggars. I therefore beg you to have mercy on me in my old age and promise to purchase from me two or three boign [quires] each week, for the price of one bank shilling. I promise that it will be on very fine paper and beautifully printed in quarto's. It will contain approximately thirty booklets. I myself will deliver the booklets to each person at his home, so that no one will have bother. And if someone should say, after the printing, that he can get it for less, he should know that it is not on as good paper, in line with what the subscribers invest. He should also think to himself that he is benefitting a scholar who has become impoverished and is fulfilling the verse "that your brother may live with you" [Lev. 25:36]. In addition he is assisting with the good deed of making this useful book available to the public. And if claims are made that many such books have been printed, this is true. But not everyone possesses them, especially in other places, where there are no printing presses. They will benefit to find the regular daily offerings and the additional offerings, according to rule [Shabbat and festival musaf Amidah].

See, in my poverty, I have laid aside [1 Chron. 22:14] my heart and my hands are stretched out [paraphrase of Ps. 88:10] in prayer to the living God, especially on behalf of all who assist me in this good deed. Do not despise, O Lord, their requests; grant them long lives with wealth and honor in this world, may they behold visions of the Almighty [Num. 24:4, 16] and dwell in safety [Prov. 1:33] until the arrival of the Messiah. And may Jerusalem be built and may the Temple be set in its place.
As it is said: "The dust under the feet of the rabbis": Shlomo Zalman London

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**EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 6: Reading across Cultures: The Jewish Book and Its Readers in the Early Modern Period, 2009, The Radcliffe Institute for Advanced Studies at Harvard University, Cambridge, MA**

**Beny Israel rahmanim vegomley hasadim**

[1738]

Prepared by Shalhevet Dotan-Ofir, The Hebrew University, Jerusalem, Israel
ב.COLUMN1(המכסה והברית) רבי חורין על רפואת עורות ובורות כלدوا עד היום זינו וקריפס קום
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[הזחלת גידול בניין] והותר או זר[quirק] אונכרה (_keyboard) רדי או מן (בדוק): [יד צדק קורא או צא[quirк].
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