

THE GREAT MYSTERY

OR,

HOW CAN THREE BE ONE ?

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AN OLD BOOK WITH A MESSAGE FOR TODAY

Much time has elapsed since Hirsch Prinz wrote this small treatise. Much has also changed in the Jewish religious scene. Few rabbis today will still claim (see page 5 bottom) that the Sepher Yetzira (Book of Creation) was written by "Our father Abraham . . ." of which the author says, "All the rabbis are of this opinion."

Nevertheless, the inescapable conclusions of the author still hold: that the Tenach (Torah, Prophets & Writings) definitely present the God of Israel in a threefold way: as Father and King, as eternal Son, or Angel of the LORD, which in rabbinic writings is often referred to as Metatron, and in the Targumim as Memra (the Word), and as Ruach Hakodesh (the Holy Spirit). Hirsch Prinz sets out to prove it from the Targumim, the Talmuds, both Palestinian and Babylonian, and the books of the Jewish Kabbalah especially the book of Zohar. He has no difficulty as the Jewish Encyclopedia also says, (Vol. 12, page 261), "The Cabala, on the other hand, especially the Zohar, its fundamental work, was far less hostile to the dogma of the Trinity, since by its speculations regarding the father, the son, and the spirit it evolved a new trinity . . ." As the Zohar says,

ייך אינק זיי:
 זאק על נב קרין אחד:
 ייך אינק זיי:
 אלא ברוחא קדשא אמידי:
 (זהו שטח קו ס'ג ב' . אשטודים)

How can they (the Three) be One?
 Are they verily One, because we call them One?
 How Three can be One, can only be known through the revelation of the Holy Spirit. (Zohar, vol. 2., p. 43, veraa., p. 22, s.)

FIND

CONTENTS.

PART I.

PARAGRAPH	PAGE
1 Nathanael gives an account of himself	1
2 The effect of Divine life in the soul	1
3 Nathanael explains the plan of inquiry he pursued ..	2
4 Nathanael gives us a sketch of the lives of these sages	3
Onkelos	3
Jonathan ben Uziel	4
The holy Zohar, ס' דודי הקודש	4
Tikoone Hazohar, הקודש דודי	5
ס' דודי The book of the Creation	5
6 A grammatical axiom in the Hebrew language.....	6
6 Logical agreement between the subject and the predi- cate, or between the noun and the verb.....	6

PART II.

THE GOD OF ISRAEL.

1 Nathanael examines whether God has revealed Him- self in a threefold nature	8
His name, אלהים	8
2 Nathanael's irresistible desire for the knowledge of God	9
3 The חן, Zohar, teaches Nathanael אלהים אחד the mystery of the Trinity explained by the word אלהים (Zohar 3, p. 66, Amsterdam Ed.) חן אחד The Three steps in the Godhead	9
4 Nathanael's reflections, and that חן אחד cannot mean certain attributes in God (Zohar 3, p. 281)	11
5 Corroboration of the truth stated in the former para- graph	11
God is Light in His Trinity in Unity	11
Zohar 3, p. 288, versa	11
God revealed with Three Heads united in One	12
The Trinity in Unity proved from Ps. lxi. 12, חן אחד (Chap. 38, p. 113, Amsterdam Ed.).....	13

PARAGRAPH	PAGE
6 The world has been created by the הַרְמוּ 'the Three substantive Beings in the הַיְחוּד in the Unity of the Godhead	14
7 Nathanael believes that there is but One God, but threefold in His nature	17
Interpretation of Deut. ו':4 , 'שָׁמַע יְשׁוּעָה'	18—19
8 Explanation of the preceding paragraph: the Three Persons in the Unity of the Trinity have one will and purpose	19
The signification of הַמַּלְאָכִים the higher intelligences, Angels, and הַמְּסֻבִּים the implanted ones	20
9 R. Menachem, of Recanati, unfolds the mystery of the Trinity in the Unity from Deut. ו':4	20
10 In the mystery of the creation of man, the mystery of the Trinity in the Unity revealed ..	22
11 Nathanael meets another friend, whom he introduces in the number of his teachers	24
12 The Unity in the Trinity, and the Trinity in the Unity	25
13 Subject and predicate both in the plural	26
14 The key to the mystery of the Trinity in Unity, and the Unity in Trinity	27
וְהָרְמוּ the Three Spirits in the Godhead united into One	27
15 Only in the שְׁכִינָה , Shechinah, that is, in Him, who is the brightness of the glory of God, the Middle-Pillar in the Godhead, can the mystery of the Three in One, and the One in Three, be seen	28
Philo Judæus ..	29
16 Nathanael's determination to investigate the revelation of each of the Three self-existing Beings in the Trinity ..	29

PART III.

FIRST DIVISION.

1 Nathanael finds in the Scriptures, what his instructors also teach: the mystery of the revelation of each of the Three Spirits, וְהָרְמוּ also called וְהָרְמוּ the Three Beings, in the Unity of the Godhead	30
2 וְהָרְמוּ The Word of the Lord is called 'יהוה' Jehovah	31
3 וְהָרְמוּ The Word of the Lord is the Creator of man and of the world	32
4 The Patriarchs believed in וְהָרְמוּ the Word Jehovah ..	32
5 Who was the Lawgiver?	34
6 Father Abraham's faith	34
7 In whose name our Father Abraham prayed	35

PARAGRAPH	PAGE
8 Whom did Moses, our Teacher, worship?	35
9 Moses committed the faith of the Patriarchs to the keeping of their descendants	36
10 No oath was valid amongst my ancestors, except by the דְבַר יְהוָה the Word of the Lord.....	36
11 The reason why my ancestors swore by דְבַר יְהוָה the Word of the Lord	38
12 The command of the ancient teachers of Israel....	39
13 דְבַר יְהוָה the Word of the Lord must be obeyed as God	39
14 Nathanael discovers that God never made a covenant with any of the Patriarchs, except through the mediation of דְבַר יְהוָה the Word of the Lord	41
15 Nathanael is led to believe that there is no salvation but in דְבַר יְהוָה the Word of the Lord	42
SECOND DIVISION.	
1 דְבַר יְהוָה the Word of the Lord is, מַלְאךְ הַבְרִית the Angel of the Covenant	45
2 מַלְאךְ הַבְרִית the Angel of the Covenant is an uncreated Being, and styled אֱלֹהִים and יְהוָה the Lord ..	45
3 There is no Redeemer besides the Angel of the Covenant	47
4 Nathanael discovers a great truth : God revealed Himself in מַלְאךְ הַבְרִית the Angel of the Covenant	48
5 The קַדְוָה or the mystery of the offering up of Isaac	49
6 Nathanael visits in spirit the Mountain of Horeb....	53
7 This Angel of the Covenant, מַלְאךְ הַבְרִית is the Shechinah, the glory of God.....	54
8 The promise	55
9 The Angel of the Covenant is to be obeyed, for God is in Him	56
10 More light breaks in upon Nathanael's mind	60
THIRD DIVISION.	
1 Nathanael discovers that דְבַר יְהוָה the Word of the Lord, is not only called מַלְאךְ הַבְרִית Angel of the Covenant, but also מֵטַטְרוֹן the Metatron.....	60
2 Signification of the name Metatron, מֵטַטְרוֹן	61
3 No one, not even Moses, has ever seen God, but he saw the Metatron, who appeared unto Him	62
4 מֵטַטְרוֹן Metatron, the first begotten of God	63
5 מֵטַטְרוֹן Metatron, highly exalted.....	64
6 מֵטַטְרוֹן the Metatron, is the only Mediator between God and man	65
7 יְהוָה the Almighty has revealed Himself in no other than in the מֵטַטְרוֹן Metatron, the Keeper of Israel	67
8 מֵטַטְרוֹן Metatron, is called the Son of God.....	62

FOURTH DIVISION.

The Son of God.

PARAGRAPH	PAGE
1 מְאֵלָהּ מִלְּפָנֶיךָ הַקֹּדֶשׁ, the Middle-Pillar in the Godhead, has revealed Himself as the Son of God	69
2 The Son of God is from eternity an emanation from God, therefore called 'יהוה' יהוה Jehovah	70
3 The Son of God, the fountain of light, begotten from eternity	70
4 Triumphant faith in the Son of God	74
The faithful Shepherd	76
5 R. Simeon ben Jochai's prayer	77
His Exhortation	77

PART IV.

רוּחַ הַקֹּדֶשׁ *The Holy Spirit.*

1 Nathanael is led into the inner chamber of light	77
2 The Holy Spirit is a substantive Being in the Godhead, the creator of the world	78
3 Inference drawn, namely, from whom the Holy Spirit proceeds	79
4 A query, namely: Is the Holy Spirit the effect of some invisible influence of God?	81
5 The Holy Spirit has all the Divine attributes	81
6 What is the office of the Holy Spirit?	82
7 How can I know God from His Word?	83
8 The Holy Spirit was from the beginning the Guide of the Israel of God	84
9 The Holy Spirit has sent the prophets, and spoken through them	85
10 The Holy Spirit shall quicken the dead	86
11 Nathanael's retrospective view, and entertains encouraging expectations	88
Conclusion containing an Appeal	89
Error of modern Judaism. Abraham ben David teaches a little and a great God	90

THE GREAT MYSTERY.

PART I.

§ 1.

NATHANAEL GIVES AN ACCOUNT OF HIMSELF.

I HAVE some peculiar and good reasons for calling myself *Nathanael*. I am a real and not an imaginary person, and all that I am communicating in this little volume has verily and in reality taken place in my mind, when it pleased our God to bring me out of a turbulent ocean of soul-distressing doubts and fears, strivings and wrestlings with the powers of darkness and with my own heart, by nature, *stone*, (Ezekiel 36: 26,) into the glorious liberty of the children of God.

This was a free and gracious gift of God, as my adopted name, *Nathanael*, signifies.

§ 2.

THE EFFECT OF DIVINE LIFE IN THE SOUL.

When divine life is poured into the soul through the Holy Spirit, there is an insatiable thirst for the heavenly truth of *קדוּת דְּשֵׁלוּשָׁתָא* "*The mystery of the Trinity*." This thirst can only be quenched through the teaching of the Holy Spirit, when He reveals God unto the soul through His Word.¹ (Zohar, vol.

¹ See motto on the reverse of the title page.

2: p. 43, versa.) *The Bible, and nothing but the Bible*, is designed by God to be unto us the rule of our faith and practice; but alas! His people the children of Israel, invented, in their vain imaginations, a variety of traditions, and exalted them above the Word of God, thus making the law and the prophets of non effect. The consequence resulting therefrom was, that the children of Israel lost the right and Scriptural knowledge of God, which only a very few retained. As early as the second century of the Christian era, those few had died out. In the rabbinic writings of the subsequent five or six centuries, we find only extracts from the teaching of their ancient masters, and this oftentimes darkened with interpolations. What God said through His prophet Jeremiah (ch. 2: 13), has not ceased sounding forth: "*My people have committed two evils: they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water.*"

Great moral power is required to emerge out of such a state of ignorance, into which my people, the children of Israel, have fallen. This power is not in man, but is of God; and He says (Ezekiel 36: 37),

כה אמר אדני יהוה עור זאת אדרש לבית ישראל:
 "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel." It is, therefore, my prayer:

הדריכני באמתך ולמדני כי אתה אלהי ישעי אוחך:
 "Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day." (Psalm 25: 5.)

§ 3.

NATHANAEL EXPLAINS THE PLAN OF ENQUIRY WHICH HE PURSUED.

I took from the heavily-burdened shelves of my library *the Book of all books*, יקהלות משה *The Biblia Magna Hebraica*, and said, *Thou shalt be my Instructor!* and my prayer was, בסתוּם הכמה תודיעני "In the

hidden part Thou shalt make me to know wisdom."
(Psalms 8.)

But while I felt that the Holy Scriptures were sufficient, and alone to be trusted, to lead me into all truth necessary to salvation, I wished also to consult the writings of the ancient teachers of my nation; some of whom lived before the Christian era, and others somewhat later. These writers, it is true, ~~being but fallible men, are to be followed so far only as their teaching and doctrine agree with the Holy Scriptures;~~ but nevertheless I was anxious to know what *those Jewish sages + Fathers* thought upon the subject about which I was enquiring; and accordingly I made diligent search in the archives, where I found certain records, which informed me what authority these men had in the synagogue, and still have, and what their faith respecting *אלהים אחד* the *Mystery of the Trinity*, was.

§ 4

NATHANAEL GIVES US A SKETCH OF THE LIVES OF THESE JEWISH-CHURCH FATHERS.

Onkelos.—Onkelos, surnamed *תרגום* the Proselyte, was probably descended from the Gentiles, and had embraced the true religion. He lived long before the rabbinic schools came into existence, though the precise time cannot be ascertained with certainty. Most probably he flourished in the time of, or at the return from, the Babylonish captivity, when our nation had lost the knowledge of their holy mother-tongue, the Hebrew language, and the mass of the people only understood the Chaldee. (*שלשלת*)
77 (תקב"ה, p. 20.) Onkelos translated the Pentateuch into Chaldee, and paraphrased certain passages. This paraphrase or translation is called the Targum.

This paraphrase on the Pentateuch has had, in the Jewish Church, the same authority as the Hebrew text, and was always read in the synagogues after the Hebrew had been read. It is even erroneously

considered as having been inspired by God, as we read in חזקוניו חיה קבלה, p. 20, ישלשלה הקבלה : i. e., "This paraphrase has Moses, our master of blessed memory, (*lit.*, Peace be upon him,) received upon Sinai." But after it had been entirely forgotten, this crown was restored in all its lustre through Onkelos, the Proselyte. This paraphrase is of such canonical authority, that it is said our rabbis, חמוסיה עליו חרי זה מזרח ומנחם : i. e., "He who adds any thing to it, behold! he is a base blasphemer." Thus much regarding the authority of Onkelos.

Jonathan ben Uziel.—This celebrated teacher was the chief disciple of Hillel the Great, and wrote his paraphrase long before the destruction of our holy temple, (צמד דוד, p. 17, col. 2; 18, col. 3; and 35, col. 1.), and his paraphrase possessed in the synagogue canonical authority.

The Chaldee paraphrase, called the חזקוניו ירושלמי i. e., the Jerusalem paraphrase.—This paraphrase of the Pentateuch is also said to have been written by Jonathan ben Uziel. It contains only very short paraphrastic notes, and not all the verses, but is of great value, having preserved, faithfully and without alloy, the faith of my forefathers respecting the nature of God, and of some other important doctrines founded upon God's holy Word.

When I considered that these Chaldee paraphrases were written in such remote times as those before the Christian era, and by men of so great authority as to be acknowledged by the whole of my nation throughout the world, I could not but feel anxious to know their faith and teaching, respecting the nature and essence of God. The paraphrase, therefore, of the Pentateuch, by Onkelos, and those of the Pentateuch, and of the major and minor prophets, by Jonathan ben Uziel, I said, I will carefully consult.

The holy Zohar, חזקוניו חיה קבלה (the holy Light).—How great was my joy, when I found this most extraordi-

nary book in my father's library—a book so replete with profound mysteries, written in a style so lofty, and in a language understood by few in our age. I exclaimed, *I will also consult thee: but much as I love thee, yet thou must be beneath the Word of God.* Thy testimony I cannot receive, further than it agrees with Moses and the prophets.

This book is known among my people as the holy book Zohar. It was written by R. Simon ben Jochai, and his son R. Eliezer is said to have assisted him.

They flourished shortly after the destruction of our Holy City by the Romans. On account of a decree of death passed against them by one of the Roman emperors, both father and son hid themselves in a cave,* where they wrote this wonderful book, which is considered among my nation to be of the highest authority in things pertaining to the knowledge of the nature and essence of God.

The statements regarding R. Simeon ben Jochai and R. Eliezer, and the legends, in which the veneration of my nation for the holy book Zohar is wrapped up, shew that they have considered that in it has been preserved the right knowledge of God; what He is in His nature and essence.

There is another book of R. Simeon ben Jochai in existence, called *תקוני זוהר*, "The propositions of the Zohar," of which I shall make some use.

ספר יצירה. *The Book of the Creation.*—This book is said to have been written by our father Abraham. (Tittle page, Mantua Ed.) R. Moses Butarili (also called Butril) says in his commentary on this very extraordinary book (p 21, col. 1),

חבר אברהם אבינו זה הספר הנקרא ספר יצירה; i.e., "Our father Abraham wrote this book, which is called the book of the Creation." All the rabbis are of this opinion.

Of course I do not believe this; for then we should find it in *תנ"ך*, i.e., amongst the canonical books;

* At Bukea, in Galilee.

yet it is of great antiquity. Though written in pure Hebrew, the style is difficult to be understood. The book has great authority in the synagogue.

It is probable that it may have been written shortly before or soon after the Babylonish captivity. Though this hypothesis may be disputed, at any rate it existed before the Christian era.

§ 5.

A GRAMMATICAL AXIOM IN THE HEBREW LANGUAGE.

Every one who is acquainted with the rudiments of the Hebrew and Chaldee languages, must know that God, in the holy Writings, very often speaks of Himself in the plural. The passages are numerous, in which, instead of a grammatical agreement between the subject and predicate, we meet with a construction, which some modern grammarians, who possess more of the so-called philosophical than of the real knowledge of the Oriental languages, call a *pluralis excellentie*. This helps them out of every apparent difficulty. Such a *pluralis excellentie* was, however, a thing unknown to Moses and the prophets. Pharaoh, Nebuchadnezzar, David, and all the other kings, throughout תורה (the Law, the Prophets, and the Hagiographa) speak in the singular, and not as modern kings in the plural. They do not say *we*, but *I*, command; as in Gen. 41: 41; Daniel 3: 29; Ezra 1. 2, etc., etc.

§ 6.

LOGICAL AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE. OR BETWEEN THE NOUN AND VERB.

A few examples will suffice. In Genesis 29: 26, 27, we find Laban saying to Jacob, לא יעשה כן במקומנו, לתת הצעירה לפני הבכירה: מלא שבוע זאת ונתנה: לך גם את זאת בעבודה אשר העבד עמדי: *i.e.*, "It must not be done so *in our place*, to give the younger

before the first-born. Fulfil her week, and ~~we~~ will give thee this also for the service which thou shalt serve with me. The pronoun would be, as in the former members of the verse, in the plural, namely, "with us," if Laban had spoken as modern mighty men in the *pluralis excellentis*. He would also have had a fitting opportunity of letting Jacob feel his importance and weight, when he overtook him in his flight (Genesis 31: 26—31), but he spoke in the singular.

The logical agreement between the subject and the predicate, is Laban saying (verse 26), "in our place" (verse 27), "we will give;" i.e., I, Laban, and my household, will give. Then Laban adds, "For the service which thou shalt serve with me," employing the singular number, he alone being Jacob's master.

Thus also we find, 1 Kings 12: 9, that Rehoboam said, *מה יאמרו טעפצים ותשיב דבר אתו וזעם דוחה* : i.e., "What counsel give ye, that we may answer this people?"

"We" means, I and my companions. The king speaks in his own name, and in the name of those with whom he had united himself, as the context shews. (See also 2 Samuel 6: 20; Job 13: 2; Dante 236.)

I plainly perceive that, in those times, the great ones of the earth did not use a *pluralis excellentis*. Deep, however, is the mystery of the logical agreement between the noun and its verb in those passages which refer to God, as I shall endeavour to shew in the following part.

PART II.

THE GOD OF ISRAEL.

§ 1.

NATHANAEL EXAMINES WHETHER GOD HAS REVEALED HIMSELF IN THREEFOLD NATURE. HIS NAME.

ON opening my Bible, the very first sentence drew my mind forcibly into deep meditation. בראשית ברא אלהים, that is, "In the beginning אלהים (God) (He) created." I cannot make ברא (He created), being in the singular, agree *grammatically* with אלהים (God) in the plural. There must therefore be a *logical* agreement between the noun and the verb.

Our later rabbis, having imbibed infidel notions, could give me no assistance. Even the rabbis of the twelfth century, as Aben Ezra, speak of God as speaking like modern kings. If our great master, Moses, of blessed memory, had known of such a use of the plural in reference to God, he would have put the verb also in the plural בראו, "*they created.*" At any rate אלהים is a plural.

I went to R. Bechai (Gen¹: 1, p. 1, col. 2), and he explained to me the word אלהים in the following manner:—

אלהים. השם הזה שתי מלות אל הם. וזנה הכה פירש חזק. היזר וזכור את בוראך מלא ביוז. והמשכיל יבין.

That is, Elohim (אלהים) is compounded of two words, אל הם, *i.e.*, *These are God.* The plural is

9
YOD

expressed by the letter jod (יוד), as in Eccles, 12: 1
זכור את בוראך, Remember now thy Creator." The letter jod in בוראך expresses the plural, and we should therefore translate בוראך "Thy Creators." והמשכיל יבין it. "He that is wise will understand it."

§ 2.

NATHANAEL'S IRRESISTIBLE DESIRE FOR THE KNOWLEDGE OF GOD.

Having received this valuable instruction, I felt a desire to search further into the mystery implied in the word אלהים (God).

That אלהים is a plural, I cannot deny; and that there is only One God is a truth which approves itself to my mind; but it is my bounden duty to search after a right knowledge of the God of my fathers, in order to see the vast superiority of the God of Israel over the God of the Moslems: the wide difference between אלהים (the God) of the Bible. and אלה of the Koran, who is no God.

§ 3.

ר' זוטא דשלושא, ZOHAR, TEACHES NATHANAEL, THE MYSTERY OF THE TRINITY EXPRESSED BY THE WORD אלהים.

In my anxiety of mind, I went to one of the Fathers, and sought instruction respecting the nature of God. R. Simeon ben Jochai gave me the following light on this subject, so profoundly interesting to us Israelites. (Zohar, vol. 3., p. 65, Amsterdam Edition.)

1 רבי אלעזר הוה יתיב קמיה דר' שמאי . אמר ליה תא תנינן אלהים בכל אתר דינא הוה . יוד הוה ואז הוה אתר דאקרי אלהים . כגון אדני יתוח . אמאי אקרי אלהים ודא אתוון רחמי מינון בכל אתר :

1. R. Eliezer sat before his father and said: "Since we have learned that אלהים (God) expresses in every place the justice of God, how is it that whenever we meet יהוה (Gen 5:1, 8,) that יהוה pronounced אלהים, though the letters of the word יהוה, express always the mercy of God?"³

2. אמר ליה הכי הוא כתיב בקרא . דכתיב . וידעת יום וחשבות אל לבבך כי יהוה הוא האלהים וכתיב הוא האלהים :

2. He answered him: "It is written in the Scripture (Deut. 4:39), 'Know therefore this day, and consider in thine heart, that (יהוה) the Lord He (אלהים) God.'"

3. אמר ליה מלח דא ידענא דבאתר דאיה דינא ת רחמי :

3. The other replied: "I know that sometimes justice can exist with mercy, and mercy with justice."

4. אמר ליה תח דתבי הוא יהוה בכל אתר רחמי . ובשעת דמהפכי הייבין רחמיון לדינא כדן תיב יהוה וקרינן לה אלהים :

4. He said: "Come and see; it is thus. The name יהוה (Jehovah) certainly expresses mercy; but when mercy must be turned into justice, then the word written יהוה (Lord) is read אלהים (God)."

5. אבל תאחד הוא דמלח נ' דרנין אינון . וכל ינא ודרנא בלחודוי . ואע"נ דכלא חד . ומתקשרי חד . ולא מתפרשי דא מן דא :

5. "Eliezer's father said to him: Come and see the mystery of the word, יהוה, Jehova: there are three steps, each existing by itself; nevertheless they are One, and so united that one cannot be separated from the other."

³ The Rabbi's remarks on the connexion in which יהוה and אלהים are always said to stand, is one with which we must not be supposed to coincide. His words, however, necessarily involve a belief in a Triune God.

§ 4.

NATHANARL'S REFLECTIONS.

It is clear to my mind that the unity of the three steps cannot mean certain attributes of God. Which three of the attributes should be meant by the three steps? Why only three instead of all? One attribute in the Godhead is as great as another. By these *three steps* must be understood *three distinct and substantive beings* in אלהים (God). This appears to have been the doctrine of my fathers, which R. Simeon ben Jochai and other ancient teachers have preserved in their esteemed writings.⁴

כ"ב כלילא מחלה דדינין . כ כתר . ב בינה . יחידא : כליל תרווייהו : *i.e.*, the two and twenty letters (of the Hebrew alphabet) comprehend *the three steps* ; (כ) the letter *Kaph*, signifies the crown (our heavenly Father); and the letter (ב) *Both, the understanding* (the Son, because the Hebrew word for בינה, *understanding*, has implied the two words, בן יח, the Son of God), and Jehovah includes both.

§ 5.

CORROBORATION OF THE TRUTH STATED IN THE FORMER PARAGRAPH.

I find that I am not too bold in supposing that my Fathers considered that these *three steps* in אלהים (God) are three substantive beings united in one ; for R. Simeon ben Jochai explains himself (Zohar, vol. 3., p. 288, *versa*, Amsterdam Ed.), saying :

God is Light in His Trinity in Unity.

ואדא צדיקים כאד נח . ועל דא כתיב אז חתענב אל יי . ומדאי אדאא מתנחורין כל שאר ארדוין דתליין בזעיר אפין . דאי עתיקא סכא דסבין . כתר א עלאח לעילא דמתעטרין ביח כל עטרין וכתרין .

⁴ Zohar; vol. 3., p. 281, *versa*.

מתנחרין כל בוצינין מניה ומתלחטין. והוא הוא בוצינא עלאה ממירא דלא אתידע. האי עתיקא קדישא אשתכח בתלת רישין. וכליל בחד רישא. והחוח הוא רישא עלאה לעילא לעילא. ובנין דעתיקא קדישא אתרשים בתלת. אף הכי כל שאר בוצינין דנחרין מיניה כלילין בתלת. עוד עתיקא אתרשים בתרין. כללא דעתיקא בתרין הוא. כתרם עלאה דכל עלאין. רישא דכל רישי וחוח דחוי לעילא פן דא דלא אתידע. כך כל שאר בוצינין סתימין בתרין. עוד עתיקא קדישא אתרשים ואסתים בחד. והוא חד. וכלא הוא חד. כך כל שאר בוצינין מתקשרין : *i.e.*, (Proverbs 4:18), "But the path of the just is as the shining light;" and on this account it is written (Isaiah 52:14), "Then thou shalt delight thyself in the Lord." Who is that Path, from which all paths derive their light, and upon which the lesser lights depend?

It is the Ancient One (Daniel 7:13), the cause of all causes,⁵ that exalted Crown, through whom all diadems and crowns exist.⁶ Everything that is light receives its light from Him, and is made to shine through Him, and He is the highest and hidden light, which cannot be known.⁷

The Ancient Holy One is revealed⁸ with three Heads, which are united in One, and that Head is thrice exalted. The Ancient Holy one is described as being Three; it is because the other Lights⁹ emanating from Him are included in the Three. Yet the Ancient One is described as being two. (Daniel 7:13.) The Ancient One includes these two.¹ He is the Crown of all that is exalted; the Chief of the chief, so exalted, that He cannot be known to

⁵ The primitive cause.

⁶ The Crown of crowns.

⁷ Compare 1 Tim. 6:16.

⁸ *Lit., found.*

⁹ That these lights are two, is plain from what follows, and that *two lights* are meant, will clearly be shown in the following parts of this work.

¹ *i.e.*, the two are found in Him.

perfection. Thus the other lights¹ are two complete ones, yet is the Ancient Holy One described and complete as one, and He is one, positively one; thus are the other lights united and glorified in one; because they are one.

I find also in the other celebrated work of R. Simeon ben Jochai, תוקני הוזהר (chapter 38., p. 113, Amsterdam Ed.), these words:—

שכינתא עלאה כלילא מתלת ספירין עלאין . ועלייתו
 אתמר אחת דבר אלהים שתיים זו שמעתי . אחת
 ושתיים חא תלת ספירין עלאין דאתמר בהון אחת
 אחת ואחת תלת אחדין . ודא היא אחת דבר
 אלהים שתיים זו שמעתי . ז"ץ ביה עבד לון אחד :
 i.e., the exalted Shechina comprehends the Three
 highest Sephiroth; of Him (God) it is said, (Ps.
 lxii. 12), "God hath spoken once; twice have I heard
 this." Once and twice means the Three exalted
 Sephiroth, of whom it is said: Once, once, and once;
 that is, Three united in One. This is the mystery:
 God hath spoken, one, two,—I heard One (God).
 ז"ץ has the same numerical value as אחד One, namely:

ז"ץ	ז = 7	אחד	א = 1
	ו = 6		ח = 8
			ד = 4
	13		13

¹ Lit., Shining Ones.

² Though under the name *Sephiroth* ten attributes of God are sometimes understood (from לנטר ונטר Exodus 24:10, vide R. Bechari, p. 114, versa, col. 2, Amsterdam Ed.) "And they saw the God of Israel; and there was under His feet, as it were, a paved work of sapphires stone;" yet we shall see in the sequel, that *Sephiroth* oftentimes signify, as in the passage quoted above from יהוה אלהי דהא תקיב וזהר 1, Jehovah; 2, our God; 3, Jehovah; the *Three Heads* in the Godhead.

§ 6.

THE WORLD HAS BEEN CREATED BY THE הויות ,
 THE THREE SUBSTANTIVE BEINGS IN THE המיוחד ,
 THE UNITY OF THE GODHEAD.

A contemporary of R. Simeon ben Jochai speaks, if possible, still more plainly of *Three* distinct הויות, Beings, in the one undivided Godhead. R. Eliezer Hakkalir writes on Genesis 1: 1. (See ספר יצירה, p. 28, versa, Mant. Ed.) thus:—

כשברא הקב"ה את עולמו בראו בני ספרים והם ספר. וספר וספר. והם רמזים לשלשה הויותיו וכתוב במעשה בראשית. אלה הולדות השמים והארץ בהבראם. ואמר הו"ל כה"א פירש כאות ה"א נברא העולם. ובזאת האות יש נ' הויות. והו סוד התורה באמרה בראשית ברא אלהים וכו'. ואחר כך אמר ביום עשות יהוה אלהים ארץ ושמים. והמפורד ע"ה אפר. ברבר יהוה שמים נעשו

וברוח פיו כל צבאם :

i.e., "When God created the world, He created it through the Three Sephiroth, namely, through Sepher, Sapher and Vesaphur, by which the Three הויות (Beings) are meant; because it is written in the history of the creation, Gen. 1: 4, 'These are the generations of the heavens and the earth, בהבראם, when they were created.' Our rabbis, of blessed memory, have expounded the letter ה, in the word בהבראם, thus: through the letter ה He created; thus the world is created through the letter ה; because in this letter ה (signifying יהוה, Jehovah") are indicated the three Beings (הויות), and this is the secret of the law, when saying, 'in the beginning God created,' etc.; and afterwards when it is said, 'In the day that the Lord God, יהוה אלהים, made the earth and heavens.' The Psalmist (peace be upon him) said, Psalm 33: 6, 'By the Word of the

Lord were the heavens made, and all the host of them by the Spirit of His mouth.'"

And again (p. 29), says the same writer:—

וחרב אדו' מורי זל ביאר ספד ספד וספוד יח יחו"ח אלהים. ר"ל בני אלו השמות נברא העולם: i.e., "The Rabbi, my Lord Teacher of blessed memory, explained Sepher, Sapher, and Sippur, to be synonymous to Ja, Jehovah, and God (Elohim), meaning to say, that the world was created by these three names."

The most corroborating evidence of the ancient belief in the truth stated above, that the הוויות ג. the three Beings in the Unity of the Godhead, created the world, I read in ספר יצירה (p. 20, versa, Mant. Ed.)

ישראל אלהים חיים ומלך עולם אל רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו. בשלש ספרים בספר וספר ומפור: חקק י"ה יחזו צבאות אלהי

i.e., "Ja, Jehovah of hosts, the God of Israel, the living God, the everlasting King, the merciful and gracious, the high and exalted One, inhabiting eternity, the heaven, holy is His name, created"

The ancient Jewish teachers were anxious to avoid any expression, which might imply any corporeal idea respecting the adorable Godhead: therefore they used this expression, *Three Names*; modern writers would say *three Persons*, without therefore attaching to it any corporeal idea; *God is a Spirit*. By *שם Name*, the Jewish writers mean very often *God*. שם 'ג' mean hear the three Divine beings in God. שם *Name*, is often used in the Holy Scriptures instead of יהוה: Jehovah: Psalm 20: 1; 54: 3. Hebrew text). Prov. 18: 10; Isaiah 37: 27.

* חקק signifies commonly *to engrave, hew out*. The author of יצירה uses it in the sense *to create, to establish, to fix*. His commentator, R. Moses Butarili. says on this passage: p. 23 versa, col. 2, יצירה וברא את עולמו קים נצוד שלא יזוז ממנו: i.e., The author means by יצירה He created the world and established it for ever, that it shall not be moved.

the world through Sopher, Sapher, and Sippur, (the three Beings, נ' הויות, in the Godhead)."

The very same doctrine I find taught by R. Menachem, of Recanati, in his Commentary on Deut. 10:17 (p. 278, col. 2, Venice Edition).

כי י' אלהיכם ונר. ככר הודעתיד כמה פעמים
 כי אין בתורה מפילו את אתה שאין הרין
 גדולים תלויים בה. וחכן כי הזכיר כאן כי השם
 המיוחד תחלה ואחריו אלהי האלהים ואחריו
 אדוני האדונים. וכן במזמור הודו לי' כי טוב.
 אחריו הודו לאלהי האלהים. ואחריו הודו לאדני
 האדנים וחרמו בהם לשלש הויות הראשונות.
 ועל הראשון הזכיר לעושה נפלאות גדולות לבד
 כענין הנאמר בספר יצירה בליב נתיבות פליאת
 חכמה. ועל השני אמר לעושה השמים בתבונה.
 ועל השלישי לרוקע הארץ על המים ונר האל הנדול
 הנבור. ותנורא. האל הוא אל עליון. הנדול הנבור.
 : "For the Lord
 your God, &c. I have oftentimes made thee to
 know, that there is not in the law (the Pentateuch)
 a single letter upon which great matters do not
 depend. Consider, he (Moses) mentions here first
 God's especial name, יהוה, Jehovah, and then, the
 God of gods, and then the Lord of lords. So in Psalm

136 : 1-3 : 'O give thanks unto the Lord, for
 He is good;' then, 'O give thanks unto the God of
 gods;' and then : 'O give thanks unto the Lord of
 lord's.' He alludes with these three names of God
 to the *Three first Beings* in the Godhead. Of the
 first, he (David) says, ver. 4, 'To Him who alone
 doeth great wonders.' (According to the opinion of
 the book, יצירה, pp. 20 and 102, col. 1.) Concerning
 the second (הויה) Being, saith David, ver. 5,
 'To Him, who by *Wisdom* (Proverbs 8) made

¹ Lit., the chapter commencing with these words : "Through thirty-two breathings the wonders of God's wisdom have been revealed." That is, in the first chapter of Genesis, we find

the heavens.' Concerning the third (רביעי) Being, he saith, ver. 6, 'To Him that stretched out the earth above the waters,' &c. The God, the great, the mighty, and the terrible one. The God, that is, God the highest. With these three adjectives, great, mighty, and terrible, he alludes to the original Beings (*lit.*, Fathers)."

§ 7.

NATHANAEL BELIEVES THAT THERE IS BUT ONE GOD, BUT THREEFOLD IN HIS NATURE.

It is the duty of every Israelite to make a daily confession of his faith in *רמא דשלשם*, the mystery of the Trinity, and Unity in Trinity, when saying his prayers. This confession is not taken from human but divine writ, namely, from Deut. vi. 4, : שמע ישראל יהוה אלהינו יהוה אחד, *i.e.*, "*Hear, O Israel, the Lord our God is one Lord.*" In these words we hear first the singular, יהוה, Jehovah, then the plural, אלהינו, *our God* (strictly *Gods*), and then again the singular, *Jehovah*, concluding with אחד, One, meaning to say, "*These Three substantive Beings are the One God.*"

I found, to my infinite joy, that this interpretation of this passage had been considered in the Jewish Church, long before the Christian era, the only true one.

Thus we read in Zohar (vol. 2., p. 43, versa, Amsterdam Edition),

1 יהוה דכל יומא. איהו יחד' למכרע ולשמוח
רעומא:

1. The prescribed daily form of prayer (a confes-

thirty-two times God speaks (breathing) when He created the particular parts of the creation. (RABBI'S Commentary on the book Jetsira, p. 1, Mantua Ed.)

sion of the Unity in the Godhead), has for its object, that thou shalt know and comprehend it.

2 יתודא דא. הא אמרן בכמה דוכתי יחיד דכל וזא איתו יחוד דקרא. שמע ישראל יי קדמא. אלהינו יי. הא כלהו חד. ועד מקרי אחד:

2. We have said in many places, that this daily form of prayer is one of those passages concerning the Unity, which is taught in the Scriptures. In Deuter. 6: 4, we read first יהוה (Jehovah), then, אלהינו (our God), and again, יהוה (Jehovah), which together make one Unity.

3 הא תלת שמהין אינון. תיד אינון חד ואף על נב דקרינן אחד. תיד אינון חד. אלא בחזיונא דרוח קודשא מתידע. ואינון בחזיו דעינא סהימא. למנדע דתלתא אלין אחד:

3. But how can three Names⁶ be one? Are they verily one, because we call them one? How three can be one can only be known through the revelation of the Holy Spirit, and, in fact, with closed eyes.⁷

4 וזא איתו רזא דקול דאשתמע. קול איהו חד. ואיהו תלתא נונין. אשא ורוחא ומיא. וכלהו חד ברזא דקול:

4. This is also the mystery of the voice. The voice is heard only as one sound, yet it consists of three substances, fire, wind, and water, but all three are one, as indicated through the mystery of the voice.

5 ואף הכא יי אלהינו יי אינון חד תלתא נונין דאינון חד. וזא איהו קול דעביד בר נש ביהודא

⁶ i. e., The Three substantive Beings. (See foot note, p. 15.)
⁷ This refers literally to the custom, that when we say this prayer (Deuter. 6: 4), "Hear, O Israel," we shut our eyes. The scholar will perceive, that the Rabbi means to say, that even with closed eyes (with a deficient understanding) we can know by revelation (נדחו) that "These Three are One in the Godhead."

ולשוואח דעותיה ביחודא דכלא מאין סוף עד סופא דכלא. בהאי קול דקא עכיד בהני חלתא דאינון חד:

5 Thus are (in this place, Deuter. 6:3) יהוה יהוה, "The Lord, our God, the Lord," but One Unity, three Substantive Beings which are One; and this is indicated by the voice which a person uses in reading the words, "Hear, O Israel," thereby comprehending with the understanding (will) the most perfect Unity of Him who is infinite; because all three (Jehovah, Elohim, Jehovah) are read with one voice, which indicates a Trinity.

6 ודא איהו יחודא דכל יומא דאתנלי ברזא דרוח קודשא:

6. And this is the daily (confession of faith) of the Unity, which is revealed by the Holy Ghost in a mystery.

7 וכמה נונין דיחודא אתערז וכלהו קשומ. מאן דעביד האי עביד ומן דעביד האי עביד:

7. Although there are so many Persons¹ united in the Unity, yet each Person is a Verity (a true one); what the one does, that does the other.

§ 8.

EXPLANATION OF THE PRECEDING PARAGRAPH.

ומן עביד האי עביד, "What the one doeth, that doeth the other," which is evident from the Unity they form, as there cannot be any difference of will or purpose among them. The attributes of the one must be the attributes of the other, as is taught by R. Menachem, Recanati; his words are these: (pp. 266, § (ואתחנן) כי וטעם אתח הראיה לדעת כי יהוה הוא האלחים. הכוונה שלא לקצות בכפיעות כי

¹ or, as above, (4) substances, also with the signification of "excellent ones," "mighty ones," as in the Targum, Eccles. 5:7, עבדן נחץ, "strong men." נח occurs also in the sense of "form," "manner."

אף על פי שהמדות נזכרים בלשונות רבים כל מה
 שיש בזה יש בזה והכל אחד וכו'. ורזין אילין לא
 אהמסרו בר למחצרי הקלא קדישא וכתוב סוד אדני
 : i. e., the reason why it is said: 'Unto
 thee it was shewed, that thou mightest know, that
 the Lord He is God' (Deuteronomy .4:35), is the
 desire that thou shouldest not separate the In-
 herent Ones,' the נונין, the three Persons united in
 the אין סוף, the eternal, although the attributes are
 spoken of in the plural, yet whatever attributes are
 in the one are also in the other." (Here follows a
 quotation from the ohar.) R. Manachem concludes:
 "These are secrets which are revealed only to those
 who are reaping upon the holy field, as it is written
 (Psalm 148:14), 'The secret of the Lord is with them
 that fear Him.'"

§ 9.

NATHANAEL REMAINS IN THE COMPANY OF R. ME-
 NACHEM, OF RECANATI, WHO UNFOLDS TO HIM THE
 MYSTERY OF THE דְּשִׁלְוֵשָׁה רַחֵם, TRINITY IN THE
 UNITY, FROM DEUTERONOMY 6:4 AS R. SIMEON BEN
 JOCHAI, IN § 7, P. 17.

That in this our daily confession of faith (Deut.
 6:4), the mystery of the threefold nature in the
 Unity of the Godhead is undeniably revealed, is
 clearly taught by another of our celebrated rabbies,
 R. Menachem, of Recanati, in his Commentary on
 the Pentateuch. His words are these (p. 267, Venice
 Edition, § וַחֲזוֹנֵן):

* By נִטְעָם *Lit.*, the Implanted-ones, the ancients mean the
 original threefold plant, שְׁלֵשָׁה אֵצֶה, which brought forth the
 נִטְעִים, the separated-ones, the higher intelligences, the angels.
 R. Simeon ben Jochai, speaking of the threefold nature in the
 Unity of the Godhead, says, Sohar, vol. iii., p. 231,
 יְהוָה שֶׁנֶּשְׂרָף מִן הַמִּזְבֵּחַ וַיֵּצֵא מִן הַמִּזְבֵּחַ אֵשׁ וַיִּשְׂרַף אֶת
 יְהוָה, i. e., There are Three
 Original Branches—*Jehovah, Our-God, Jehovah.*

שמע ישראל יי אלהינו יי אחד. הפסוק חזק שורש האמונה. ועל כן הזכירו אחר י הדברות והעקד בו לפי הכוונה. ופי מלת שמע ישראל שפירושו מלשון וישמע שואל מלשון אסיפה וחבור. והכוונה בו שלא לקצץ בנטיעות בין אחת לאחת עד האחד מאין סוף יתעלה. והזכיר שלשה שמות והרמז בהם לשלשה אבות העליונים :

i.e., " 'Hear, O Israel, the Lord our God is one Lord.' This verse is the root of our faith (religion), therefore Moses records it after the ten commandments. The reason (that there is said יהוה, Lord, יהוה, our God, and יהוה, Lord) is, because the word שמע does not here signify *Hear*; but to gather together, to unite, as in 1 Samuel 15:4, 'Saul gathered together the people.' The meaning implied is, The Inherent-Ones* are so united together, one in the other without end, they being the exalted God. He mentions the three names mystically to indicate the three exalted original Ones (*Lit.*, Fathers)."

This doctrine I find in all the Ancients; thus for brevity's sake I shall only mention what the book צירח teaches (p. 88 versa, and p. 89 versa, Mant. Edition):

שלשה אבות ותולדותיהן.....
 שלשה אחד לבדו עומד.....

i.e., " There are three original ones (*Lit.*, Fathers), and their generations (the Angels). Three there are, each exists by Himself (though they are one.)

* *Lit.*, Implanted-Ones.

NATHANAEL PONDBRS OVER THE MYSTERY OF THE CREATION OF MAN, AND DISCOVERS THE **רֵמָז דְּשֵׁלוּשָׁה**, THE MYSTERY OF THE TRINITY IN THE UNITY, REVEALED THEREIN.

I pondered much upon the mystery which hovers over the creation of the first of mankind, Adam and Eve.

I went to my only certain guide, the Word of God, and my spirit within became deeply engaged with these words (Gen. 1: 29), **נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ**, "Let us make man in our image."

God evidently speak here in the plural. To whom does He speak? No less than three times is the word *us* repeated in one verse. I find that all our modern rabbies, from the twelfth century downwards, have had no small perplexity about these words. Those who maintain that **נַעֲשֵׂה** is to be rendered in a passive sense, "there is made" (the Niphal), and that the words "in our image, after our likeness," are added by Moses, are, as Aben Ezra observes, "without sense," **זוּהוּ תַפְסוּרֵנוּשׁ תּוֹסֵף לֵב**.

But it appears to me that also Rashi, Aben Ezra, and the Yalkut Chadash (Nitsachon, p. 13, col. 2), could not have been in earnest, when they maintained that God, the Creator, took counsel with His creatures, the angels. I exclaim, with the prophet of old, **אִתּוֹ מִי נִיעַץ**, "With whom took He counsel," **וְיִבְינְהוּ**, "and who has instructed Him?" (Isa. 40: 14.)

I felt very much pained in my mind that our-modern teachers had fallen into such ignorance with respect to spiritual things, that R. Yitschak (Nitsachon, p. 13, col. 2), and even R. Abarbanel, teach, that in the passage mentioned above, the great Creator asked the earth to help to create man, and that He said to the earth, "Let us make man;" implying that the great God could bring forth the

whole of the inferior creatures, but, for the creation of man, He needed the assistance of His creatures. Truly such teaching is, as Aben Ezra saith, רוסר לב, "void of understanding."

I went with a wounded spirit to my ancient teacher, R. Simeon ben Jochai, and he gave me the following instruction (Zohar, Gen., p. 22, Amsterdam Ed.):

1 ויאמר אלהי' נעשה אדם. סוד י"י ליראיו ונר':

1. And God said, "Let us make man." "The secret of the Lord is with them that fear Him." (Psalm 25: 14.)

After some sentences which we do not insert, we read :

2 פתח ואמר למלכא דהוה ליה כמה בנינין לכבני והוה ליה אומנא. והוה אומנא לא הוה עבד מדעם אלא מרשו' דמלכא כדא' ואתיה מצלו אמון:

2. He, i.e., R. Simeon, began and said: A certain king had a variety of buildings to be erected; and he had a master-builder, who, however, was not permitted to do anything without the king's permission, as said (Proverbs: 30), "Then I was by him as a master-builder."

3 מלכא ודאי איהו חכמה עילאה לעילא, ועמודא דאמצעיותא מלכא לתתא:

3. The king is evidently the Wisdom in the heavens above, and the Middle-pillar is the king upon the earth.

4 אלהים אומנא לעילא, אלהים אומנא לתתא, ודא שכירתא דלתתא:

4. Elohim, is the master-builder above, and Elohim, is the master-builder below, and this is the Shechinah upon the earth.

5 וכל בנינין דהוה בארץ מצילותא דתתא:

5. The buildings could only come through the Emanation from God (the Father).

6 אמר אבא באמירא יהא כדין וכדין ומיד

והוא כד"א ויאמר אלהים יהי אור ויהי אור . ויאמר
והוא אמר לאלהים יהי אור :

6. The Father spake through the Word, **מימרה**,
.....this and that be, and immediately it
was ; as it is written (Gen. 1: 3), and He, Elohim,
said, " Let there be light, and there was light."

7 מארי דבנימא איהו אמר, ואומנא עכיד מיד.
והכי כל בנינין בארה אצילותא הוה . אמר יהי
רקיע יהי מאדות וכלא אהעבד מיד :

7. The Lord of Creation commanded, and the
master-builder did it. Thus the Emanation⁴ of God
created all things. He said, let there be a firmament,
let there be light, and it was immediately.

8 כד מטא לעלמא דפרודא (דאיהו עולם הנבדלים)
אמר אומנא למארי בנימא נעשה אדם בצלמנו כדמותנו .

8. When God appeared in the world of the
intelligences, which is the world of the separated
ones (Angels), the master-builder said to the Lord
of the buildings : " Let us make man after our
image, after our likeness." R. Simeon's disciples
were rejoiced at these words, and all of them said
(Zohar, Gen., page 22, versa) :

זכאח הולקנא דזכינא למשמע מלין . דלא אשתמעו
עד כען :

" Blessed is our favoured lot to hear words which
have not been heard till now."

§ 11.

NATHANAEI MEETS ANOTHER FRIEND, WHOM HE
INTRODUCES INTO THE NUMBER OF HIS TEACHERS.

Onwards, onwards run my mind, and clearer
became my path in search of truth, the knowledge
of God in His threefold nature and in His unity of
essence, which I perceive is the great mystery, even

⁴ We shall in the sequel find that by the Emanation is meant
the **מימרה** " the uncreated Word."

that godliness which is not a dead external form and cold round of ceremonies, but light and life, affecting the inner man. I met, to my great joy, a very old and sincere friend, the Tikoone Zohar,³ amongst my father's books. My soul as well as my eyes became fixed on opening at this passage, *נעשה אדם . עלה העלות למען דאמר . אלה עלה העלות אמר ליה יהי ואין זה*, that is, " 'Let us make man.' To whom did the Highest say this? (Answer). The Highest said it to Jehovah."

I thanked my old friend for his kind instruction, and felt much encouraged to press forward in my search after the *רזא דשלושה*, the mystery of the Trinity in the *המיוחד*, the Unity.

§ 12.

THE UNITY IN THE TRINITY, AND THE TRINITY IN THE UNITY.

I have investigated those passages in Holy Writ, where we find God as the subject of the verb, in the plural number; but followed immediately by another passage, in which God is spoken of in the singular. This shows us that there is only One God, though there is a Trinity, and that the Trinity in Unity, and the Unity in the Trinity, is the God whom we worship. Our teachers, in ancient times, expressed this truth, when speaking of the *גי דרבין*, "Three Stops, or *גי דויות*, Three Beings, or *תלה ענפי אבהן*, the Three Original Branches," that these Three are One, yet each exists of Himself; as the author of the book *סי יצירה* expresses it, p. 89, *versa*, *שלושה כל אחד לבדו עומד*, that is, "*There are Three, but each exists of Himself.*"

Thus we find (Gen. 1: 26), *נעשה אדם בצלמנו*, כדמותנו, "Let us make man in our image, after our likeness," God speaking in the plural; and then there follows a sentence in the singular (verse 27),

³ Written by the same person as the author of Sohar, R. Simeon ben Jochai.

ויברא אלהים את האדם בצלמו "So God created man in His own image;" meaning to intimate that God, אלהים, in whom are שלשה דיויות, "Three Beings," is only One God. Again, in Genes 1:5, וירד יי לראות, "And the Lord came down to see the city." In the 7th verse God Himself speaks in the plural, יהבה נרדה ונבלה שם ונו, "Go to, let us go down, and we will confound their language."

§ 13.

SUBJECT AND PREDICATE BOTH IN THE PLURAL.

If our teacher Moses, and our Prophets of blessed memory, had used the verb or the adjective attached to the name of God, אלהים, always in the singular, many objections might have been urged against this primitive doctrine, רזא דשילושא, "The mystery of the Trinity in המיוחד, the Unity;" but there are not a few passages in the Holy Scriptures, in which the adjective or the verb, joined with אלהים, is also in the plural. For example (Genes 28:13), התעו אותי אלהים, "And it came to pass, when Elohim (they) caused me to wander from my father's house." Genes 35:7, כי שם ננלו אליו אלהים, "Because there Elohim (they) appeared unto Him." Josiah 24:19, אלהים קדשים הוא, "Elohim, holy Ones;" i.e., He is a holy God." (2 Sam. 7:23) כי כעמך כישראל גוי אחד בארץ אשר חלכו

אלהים לפדות לו לעם ולשום לו שם ונו:
 "And what one nation in the earth is like Thy people, even like Israel, whom Elohim (they) went to redeem for Himself, and to make Him a name," &c.

Psalm 58:12, אך יש אלהים שופטים בארץ, "Verily He is Elohim—(they are) judging in the earth."

Isaiah 54:5, בעלך עשיר, "Thy makers are thine husbands," i.e., "Thy maker is thine husband."

THE KEY TO THE MYSTERY OF THE TRINITY IN
UNITY, AND THE UNITY IN TRINITY.

I continued my search in the Zohar for the key of this great mystery, the threefold nature in the Unity of Elohim, and found the following passage (Zohar, Gen., p. 15, versa, Amsterdam Ed.) :

יחוד אלחינו יחוד אלין תלמא דרמין לקבל רוח דא
עלמא בראשית ברא אלחים , *i.e.*, Jehovah, Elohenoo
(our God), Jehovah (Deut. 6: 4), are (*i.e.*, denote)
the Three Steps in the Godhead, by which we can
comprehend the profound mystery implied in the
words, " *In the beginning* אלחים, *Elohim* (God),
created," &c. (Gen. 1: 1).

Thus my teacher, R. Simeon ben Jochai, instructed me (Zohar, vol. 3., p. 26), that these three steps in
אלחים (God) are three Spirits, each existing of itself,
yet united into One. His words are these :

בנין דתלת רוחין קשרין כתר. רוח תתא.
דאקרי רוח הקדש. רוח דלגו באמצעית, דאקרי רוח
חכמה ובינה. וכן אקרי רוח תתא
רוח עלמא דאיהו סתים בחשיא. דביה קיימין כל
: *i.e.*, "Thus are
the three Spirits united in one. The Spirit which
is downwards (that is, counting *three*), who is called
the Holy Spirit; the Spirit which is the middle
pillar, who is called the Spirit of Wisdom and of
Understanding, also called רוח תתא, the Spirit
below.* The upper Spirit is hidden in secret; in

* In the original text there is a parenthesis: "But that Spirit which goes forth from the horn comprehends fire and water." The ram's-horn, which is blown on new year's day, represents the lamb, which God provided instead of Isaac (Gen. 22: 13). The threefold sound with the ram's-horn is an emblem of the threefold nature in the Unity of the Godhead.

Him are existing all the holy Spirits (the *רוח הקודש* the Holy Spirit, and the middle-pillar), and all that is light" (*lit.*, all faces giving light).

§ 15.

ONLY IN THE *שכינה*, THE SHECHINAH, THAT IS, IN HIM WHO IS THE BRIGHTNESS OF THE GLORY OF GOD, THE MIDDLE-PILLAR IN THE GODHEAD, CAN THE MYSTERY OF THE THREE IN ONE, AND THE ONE IN THREE, BE SEEN.

Rabbi Simeon ben Jochai, in his instruction about prayer, alluding to Cant. 2: 6, "*His left hand is under my head, and His right hand does embrace me,*" says (*רוקני הזוהר*, p. 66, versa, ch. p. 18, Amsterdam Edition):

ת"ח יהוה אדני איהו קב"ה ושכינתיה בתרין שוקין. יהוה לימינא אדני לשמאלא: ואינון אספקלריא אחת. ואספקלריא אחת מאידה. בצדיק תרווייהו חד יאהדונתי. והכי בתרין דרועין יהוה לימינא אדני לשמאלא. בעמודא דאמצעיתא יאהדונתי תרווייהו ביהורא חדא בסוד אמן וכו':

i.e., "Come and see! Jehovah and Adonai (the Lord) and His Shechinah, are the Holy blessed One, and His Shechinah is between two lues: Jehovah to the right, and Adonai, the Lord, to the left; and they are a bright glass,⁷ but without the Shechinah it is a dark glass.⁸ In the righteous-One, the Shechinah, are Jehovah Adonai cue." The same figurative language we find in Cant. 2: 6—the two arms, Jehovah to the right, and Adonai to the left. "In the middle

⁷ ומאידה, *Lit.*, giving light. Comp. Psalm 36: 10 (Engl. version, ver 9), במוך נראה אור, "In thy light we shall see light." אספקלריא, *glass, mirror*. Comp. 2 Cor. 3: 18.

⁸ *Lit.*, Not giving light.

pillar, in the mysterious *Amen*,⁹ are *Jehovah* and *Adonai* *One Unity*.^{1*}

§ 16.

NATHANAEL'S DETERMINATION TO INVESTIGATE THE REVELATION OF EACH OF THE THREE SELF-EXISTING BEINGS IN THE TRINITY.

Since there are in the Unity of the Godhead three distinct subsistences (יהוהים), each being perfect in itself, each called יהוהים, Jehovah, yet only *One God*, it necessarily follows that a revelation of each of them must have been made. Without this, there could not have been any knowledge of their existence.

I must therefore investigate this point, and ascertain whether such revelations, such distinct subsistences have been vouchsafed.

⁹ יהוה אמת, *Lit.*, "In the mystery of Him who is the *i.e.*, *The Truth*," Isa. 65:16. יהוה אמת בן אמת יהוה אמת *i.e.*, "That he who blesseth himself in the earth, shall bless himself in the God of Truth." יהוה contracted for יהוה אמת, as אמת a daughter, for אמת, fam. of אמת, a son.

¹ By *Adonai*, the Lord, R. Simeon ben Jochai means the אמת אמת, the Holy Spirit; whilst by אמת, he means our heavenly Father.

The אמת, Shechinah, commonly translated "the glory of God," means literally *the dwelling, the presence of God, who dwelt in the Holy of Holiest in the Shechinah*, called by my teacher, R. Simeon ben Jochai, in the above passage, "*the Righteous One, the Amen*" (the Truth), and the Middle-pillar.

^{*} This passage is fully explained by Philo, the Jew, who flourished in the year 40 after Christ. He was a man of high authority amongst his nation. He was one of the three ambassadors sent to Caligula, to beg the removal of the Emperor's status out of the Holy of the Holiest. Philo, in his work, "*The Migration of Abraham*," has this remarkable passage, almost verbatim with the above, p. 367:—

"Πατήρ μὲν τῶν ὅλων ὁ μέσος, ὅτι ἐν ταῖς ἱεραῖς γραφαῖς κυρίου ὀνόματι καλεῖται ὁ Ὄν· αἱ δὲ παρ' ἀκτῆρα πρεσβύταται καὶ ἐγγύταται τοῦ Ὄντος Δυνάμεις· ὧν ἡ μὲν ποιητικὴ, ἡ δὲ βασιλικὴ προσεγορεύεται· καὶ ἡ μὲν ποιητικὴ Θεός· ταύτη

PART III
FIRST DIVISION.

§ 1.

NATHANAEL FINDS IN THE SCRIPTURES, WHAT HIS INSTRUCTORS ALSO TEACH: THE MYSTERY OF THE REVELATION OF EACH OF THE THREE SPIRITS, תלת רוּחַין, ALSO CALLED הַלֵּל הַיְיּוֹת, THE THREE BEINGS, IN THE UNITY OF THE OODHEAD.

It was not necessary for me to investigate the mystery of the manifestation of Him, whom we Israelites address in our prayers, אֱלֹהֵינוּ שֶׁבַשְׁמַיִם, "Our Father, who art in heaven," because I have never doubted the existence of Him who has said, וְהָאֵל אֵיךְ כְּבוֹדִי, "If then I be a Father, where is mine honour?" (Mal. i: 6); but I have been led by a power, once unknown to me, into the inquiry, how the other two רוּחַין, Spirits, have revealed themselves. In what manner רוּחַ הַקֹּדֶשׁ, the

γὰρ ἔθηκε καὶ διεκόσμησε τὸ πᾶν, ἡ γὰρ βασιλικὴ Κύριος· θάμιε γὰρ ἄρχειν καὶ κρατεῖν τὸ πεποιηκὸς τοῦ γενομένου· δορυφορούμενος οὖν ὁ Μέσος ὑφ' ἑκατέρας τῶν δυνάμεων παρέχει τῇ ὀρατικῇ διανοίᾳ τοτὲ μὲν ἓν, τοτὲ δὲ τριῶν φαντασίαν."

i. e., The Father of all things is in the middle, who in the sacred Scriptures is called by His proper name, *He that is*, (ὁ Ων); but on each side are the powers (Δυναμεις, two in number,) which are most ancient and nearest to Him; one of which is called the *Creative* the other the *Royal Power*. The Creative Power is *God* (Θεός), for by it He has placed and set in order all things; and the Royal power is called *Lord*, (Κυριος), for it is right that the Maker should govern and command that which is made. He, therefore, who is the middle, being attended by each of His powers, presents to the intelligent mind the appearance sometimes of *One*, sometimes of *three*. (See also Philo's work, "Sacrifice of Abel and Cain," p. 139).

Holy Spirit and the רוח דאמצעיותא, the Spirit which is the middle pillar in the Godhead, have been manifested.

I found that the רוח דאמצעיותא, the Spirit which is in the middle pillar in the Godhead, has revealed Himself as the "מימרא די", "the Word of the Lord," as the uncreated, self-existing Word, to which Word the Holy Scriptures ascribe the holy name יהוה, Jehovah, and all the attributes of God.

This middle Spirit is not called פרוגמא, because that always expresses what we call a word, an idea clothed with the articulation of our organs of speech; but מימרא, in the Greek, λόγος.

§ 2.

מימרא די, i.e., THE WORD OF THE LORD, IS CALLED יְהוָה, JEHOVAH.

Our God has declared by the Prophet Isaiah, (42: 8), אֲנִי יְהוָה הוּא שְׁמִי וְכְבוֹדִי לֹא אֶחָד, "I am the Lord: that is my name: and my glory will I not give to another." What a stream of light was poured into my mind, when investigating the mystery contained in these words, ויהוה המטיר על יסדום ועל עמרה נפירה ואש מאת יהוה מן השמים "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Gen 19: 24). My teacher, Jonathan ben Uziel, taught me, by his Jerusalem Paraphrase, (הרגום ירושלמי), that the Lord (יהוה) mentioned in this passage of Scripture, is the Word of the Lord. ומימרה די חוה מחיה על עמא דמדם ועמורה. . . . , i.e., "And the Word of the Lord caused to descend upon the people of Sodom and Gomorrah, brimstone and fire from the Lord from heaven."

§ 3.

מִיִּמְרָא יי, THE WORD OF THE LORD, IS THE CREATOR OF MAN AND OF THE WORLD.

That this Word is the essential and uncreated Word, one of the חלות רישין (the Three Heads p. 12), which are One, is evident from His being the Creator of man, as the Jerusalem Paraphrase of Jonathan ben Uziel (Gen. 1: 27) faithfully teaches me, saying :

ברא מימרא דיי ית אדכ בדמותיה בדמות : מן קדם יי ברא יי זכר וזוניה ברא יתהון . i.e., "And the Word of Jehovah created man in His likeness in the likeness of Jehovah, Jehovah created, male and female created He them."

I clearly perceive that the Word is called Jehovah and that through Him (the uncreated, self-existing Word) all things, visible and invisible, were created. Thus I read in the Jerusalem Targum. (Exodus 3: 14).

ואמר מימריה דיי למשחדין דאמר לעלמא חוי ודחי . רחיד למימר ליה דהו דהוי . ואמר כדין חיסר לבני ישראל אהיה שלחני אליכם . i.e., "And the Word of the Lord said unto Moses : I am He who said unto the world, Be! and it was : and who in the future shall say to it, Be! and it shall be. And He said unto thee : Thus thou shalt say to the children of Israel : I Am hath sent me unto you."

§ 4.

THE PATRIARCHS BELIEVED IN מִיִּמְרָא יי THE WORD JEHOVAH.

I see the Patriarch Jacob, staff in hand, ready to proceed in the morning, on the way to his uncle Laban. The night before, he has had the wonderful vision in a dream, of the ladder reaching from the earth

to heaven, and the Lord etanding above it, and repeating the promise which had been made in covenant with our Father Abraham. He lingers at Bethel, and vows a vow, saying (Genesis 28: 20, 21):

וידר יעקב נדר לאמר אם יהיה אלהים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל ובגד ללבוש: ושכתי בשלום אל בית אבי ויהיה יחוח לי לאלהים: והאבן הזאת אשר שמתי מצבה יהיה בית אלהים וכל אשר תתן לי עשר אעשרנו לך:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."

My teacher, Onkeloe, in his Chaldee Paraphrase, renders the vow of father Jacob in the following manner:—

וקים יעקב קים למימר. אם יהי מימרא דיי בסעדי ויטרנני בארחה חדא די אבא אזל ויחן לי לחים למיכל וכס למבוש ואחוב בשלם לבית אבא ויחי מימרא דיי לי לאלהא:

i.e., "And Jacob vowed a vow, saying, If the Word of Jehovah will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Word of Jehovah be my God."

This also was the faith of my nation at the time when Jonathan ben Uziel wrote the Jerusalem Paraphrase, in which I find it written on Deuteronomy 26: 17:

יה מימרא דיי אמליכרתון עליכם יומא דין לכחוי לכון לאלהא. ומימרא דיי אמלק עליכון לשמיה לעם חביבא חיד סטלה חיד מה די מליל לכון ולמטר כל מקודוי:

i.e., "This day you have made the Word of Jehovah

to be King over you, to be your God. And the Word of Jehovah shall rule over you, having right^s hereto, over a people beloved, as His peculiar people; as He has spoken unto you, that you should keep all His commandments."

§ 5.

WHO WAS THE LAWGIVER?

The ancient faith of my nation was, that the Word of the Lord, was the Lawgiver. That no other than the Word of Jehovah has been their Lawgiver, is proved from the word of the Jerusalem Targum, on Exodus 20: 1, in which we read as follows:—

ומלל מימרא דיי ית כל שבה דבריה אלן למימר :
i.e., "And the Word of the Lord spake all these glorious words (עשרת הדברות)."

§ 6.

FATHER ABRAHAM'S FAITH.

It is evident that the faith of Jacob was the same as that of our father Abraham, for I find that Abraham believed in the Word of the Lord according to the testimony of Onkelos, in his paraphrase of Genesis 15: 6 :

והימין במימרא דיי והשכה ליה לזכו :
i.e., "Abraham believed in the Word of the Lord and He counted it to him for righteousness."

Again, we see our father Abraham's faith in the Memra, the uncreated Word, at the offering up of his son Isaac. Upon Isaac asking (Gen 22: 7) "Where is the Lamb for a burnt offering?" our father Abraham replied, according to the Jerusalem Targum :

מימרא דיי יזמן לי אמרא. ואין לא את הוא עלתא ברי :

¹ לשסה "In His own name."

i.e., "The Word of the Lord will provide me a lamb ; and if not, then thou, my son, shalt be the burnt-offering."

§ 7.

IN WHOSE NAME OUR FATHER ABRAHAM PRAYED.

I find that Abraham prayed in the name of the Word of the Lord, and addressed his prayers to Him, as the מִימְרָא דִּיָּי . This is taught by the Jerusalem Targum (Gen^{ts} 22: 14):

וּפְלַח וְצָלַי אֲבְרָהָם בְּשֵׁם מִימְרֵיהּ דִּיָּי וְאַמַּר אֵת
הוּא דִּיָּי דְחָמֵי וְלֹא מִתְחָמֵי :

i.e., "And Abraham worshipped and prayed in the name of the Word of the Lord, and said, Thou art the Lord who dost see, but Thou canst not be seen."

This faith Abraham had taught his household, for we find Hagar using the same language as her master, Abraham, according to the Jerusalem Targum (Gen^{ts} 16: 13):

וְאַחֲרֵיהּ חֲנָר וְצָלִית בְּשֵׁם מִימְרֵיהּ דִּיָּי דְאַתְגַּלִּי עֲלֵהּ .
אֲמַרָה בְּרִיךְ אֵת הוּא אֱלֹהֵהּ קִיָּם כֹּל עֲלֵמֵיהּ דִּי
חֲמִית בְּצַעְרֵי :

i.e., "And Hagar praised and prayed in the name of the Word of the Lord, who had revealed Himself unto her: she said, Blessed art Thou, O God, who livest to all eternity, who hast seen my affliction."

§ 8

WHOM DID MOSES, OUR TEACHER, WORSHIP?

My heart leapt for joy when my teacher, Jonathan ben Uziel, in his Jerusalem Targum, taught me that our great Teacher, Moses, our master of blessed memory, never worshipped any other but the מִימְרָא דִּיָּי the Word of the Lord. (Targum Jerusalem, Num. 10^o, 35, 36.)

וְדַרְשָׁה כִּי הוּוּ אֲרוֹנָה גַּמְל . הוּוּ מִשָּׁה קָאִים יְדוּי

בצלו ואמר. הוּם כען מימרא דיי בתקוה חילך
 ויחבדוהו בעלי דבכיהוין דעמד ויערקוהו שנאיך מן
 קדמד. וכד איונא הוי שרי. הוה משה זקוף ידוי
 בצלו ואמר. חזור כען מימרא דיי מן תקוה יונוד
 ורוב עלן ברחמד טביא וברך רבותא ואמאי אלפיא
 דבני ישראל:

i.e., "It came to pass when the ark was lifted up, Moses stood with his hands lifted up in prayer, and said; Stand up now, O Word of the Lord, in the strength of Thy might, and let the enemies of Thy people be scattered, and those that hate Thee, flee from before Thee. And when the ark came to rest, Moses lifted up his hands in prayer, and said: Return now, O Word of the Lord, from the might of Thine anger, and come to us in Thy mercies, which are so good, and bless the ten thousands, and multiply the thousands of the children of Israel."

§ 9.

MOSES COMMITTED THE FAITH OF THE PATRIARCHS
 TO THE KEEPING OF THEIR DESCENDANTS.

I find the children of Israel, having been brought in safety through the Red Sea, obtained the testimony. In Exodus 14: 31, we read, ויאמינו כי יהוה ובמשה עבדו *i.e.*, "They believed in the Lord and in His servant Moses."

Onkelos, in order to preserve the true faith of the children of Israel, paraphrases these words thus: ורימנו במימרא דיי ובנביאות משה עבדיהו *i.e.*, "And they believed in the Word of the Lord, and in the prophecy of Moses, His servant."

§ 10.

NO OATH WAS VALID AMONGST MY ANCESTORS, EXCEPT
 BY מימרא דיי, THE WORD OF THE LORD.

The Lord our God, is jealous of His glory, and

His holy name He cannot impart to any created being. This essential and self-existing **מימרא**, Word, must necessarily be a part of the essence in the Godhead, otherwise Jonathan ben Uziel would not have told the people that the Church, from the beginning up to his own time, considered no oath valid unless taken in the name of the **מימרא די יי**, the Word of the Lord.

Moses says (Deuter. 6:13), **את ייחודך תירא**, "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name." This passage, Jonathan ben Uziel paraphrases:

מן קדם יי אלהכון תחונן דחלין . וקדמי תפלחון . ובשום מימרא יי בקשום תוסין :
i.e., "Ye shall fear before the presence of the Lord your God, and before Him ye shall worship, and by the name of the Word of the Lord ye shall swear in truth."

Hence I perceive, that as long as the faith of the primitive Church of my nation was preserved in its purity, no oath was taken in court of justice, but by the name of the Word of the Lord. A few instances out of many may suffice to prove this.

I find Rahab saying to the spies of Joshua (Joshua 2:12):

ועתה חשבועו נא לי ביהודה כי עשיתי עמכם חסד ועשיתם גם אתם עם בתי אבי חסד ונתתם לי אות אמת :

i.e., "Now therefore swear unto me by the Lord, since I have shewed you kindness, that ye will also show kindness unto my father's house, and give me a true token." This passage is thus paraphrased by Jonathan ben Uziel:

וכען קיימו כען לי במימרא די יי ארי עבדית עמכון סיבו . ותעבדון אף אחון עם בית אבא סיבו . ותתמן לי את דקשום :

i.e., "Now therefore swear unto me by the WORD of the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token."

Following the thread of the history of the pure faith, as retained in Israel, I learn that the elders swore by no other than the מִימְרַא דִּי, the WORD of the Lord, according to the Paraphrase of Jonathan ben Uziel, on Josh **4:19**:

ואמרו כל רבביא לכל כנשתא: אנוחא קיימנא לחון במימרא די' אלהא ישראל. וכען לא נכול לאנוקה בחון:

i.e., "But all the princes said unto all the congregation, We have sworn unto them by the WORD of the Lord, the God of Israel; and now, therefore we dare not injure them."

Even the Heathen knew that Israel swore by no other than by the WORD of the Lord; hence the elders of Gilead, according to the Paraphrase of Jonathan ben Uziel (Judges **11:10**), said:

ואמרו סבי גלעד ליפתח מימרא די' יהא סחיד בינאם לא כפתומך כן נעביד:

i.e., "And the elders of Gilead said to Jephthah The WORD of the Lord be witness between us, if we do not according to thy word."

§ 11.

THE REASON WHY MY ANCESTORS SWORE BY מִימְרַא דִּי THE WORD OF THE LORD.

They believed in the WORD of the Lord as being truly God. Thus we have, according to the Paraphrase of Jonathan ben Uziel, Jonathan saying to David (1 Samuel **20:23**):

ופתנמא די מללנא אנא ואת. תא מימרא די' ביני בינך סחיד עד עלמא:

i.e., "And as touching the matter which thou and I

have spoken of, behold, the Word of the Lord be witness between me and thee for ever."

According to the Chaldee Paraphrase, Jonathan, on parting with David, says (verse 42):

ואמר יהונתן לרוד אול לשלם דקימנא תרויכא אנהנא
בשמא די"י למימר מימרא די"י יהי סחיד ביני ובינד
ובין בני ובין בניך עד עלמא:

i.e., "And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Word of the Lord be witness between me and thee, and between my son and thy son for ever."

§ 12.

THE COMMAND OF THE ANCIENT TEACHERS OF ISRAEL.

Our ancient teachers were very anxious that Israel should preserve the pure faith which had been committed to them. Thus I find the exhortation in Psalm 62: 9:

בטחו בו בכל עת עם שפכו לפניו לבבכם אלהים
מחסה לנו סלה:

i.e., "Trust in Him at all times; pour out your heart before Him: God is a refuge for us. Selah:" which in the Chaldee Paraphrase is thus expressed:

סברו במימריה בכל עתן עמא דבית ישראל שרו
קדמוי זחוחי לבכוני אמרו אלהא סבר לנא לעלמין:
i.e., "Trust in the Word of the Lord at all times, O people of the house of Israel! pour out before Him the sighings of your heart; say, God is our trust for ever."

§ 13.

THE WORD OF THE LORD MUST BE OBEYED AS GOD.

Having discovered the path to the profound treasures of Divine truth, I was led onward, by my

ancient teachers, and drank the refreshing streams of the cloven rock of ages. Thus I was enabled to discover that my forefathers had steadfastly believed that our great teacher, Moses, of blessed memory, required from the children of Israel the strictest obedience to מִיַּמְרַא דִּיָּי, the Word of the Lord. I read in Deuteronomy 28:12:

וְהָיָה אִם שָׁמַעְתָּ אֶת שְׁמוֹעַ הַשְּׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֵת כָּל מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם וְנִחַנְךָ יְהוָה אֱלֹהֶיךָ עֲלִיּוֹן עַל כָּל נְיִי הָאָרֶץ: וּבָאוּ עֲלֶיךָ כָּל תְּבָרָכוֹת הָאֱלֹהִים וְהִשְׁיִטְךָ כִּי הִשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:

i.e., "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

Onkelos has this paraphrase upon these words:

וְיָהִי אִם קִבְּלָא תְּקַבֵּל לְמִיַּמְרַא דִּיָּי אֱלֹהֶיךָ לְשֹׁמֵר לְכַעֲבֹד יְתָ כָּל פְּקוּדוֹתַי דִּי אֲנָא מְפַקֵּד לְךָ יוֹמָא דִּין יִיחַנְךָ יָי אֱלֹהֶיךָ עֲלֵיךָ עַל כָּל עֲמִמֵי אֶרֶץ. וְיִיחַוֶּן עֲלֶיךָ כָּל בְּרָכִיָּא אִילִין וְיִדְבְּקוֹנְךָ. אֲדִי תְּקַבֵּל לְמִיַּמְרַא דִּיָּי אֱלֹהֶיךָ:

i.e., "And it shall come to pass, if thou shalt hearken diligently to the Word of the Lord thy God, to observe and to do all His commandments which I command thee this day, the Lord thy God will set thee on high above all nations on the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the Word of the Lord thy God."

In case of disobedience to the Word of the Lord, Moses threatens that all the curses of the Law should come upon the people, as Onkelos paraphrases in Deuteronomy 28:15

ויהי אם לא הקבל לסימרא דיי' אלהך למען
 למעבר ית כל פקודתי וקיטותי די אמת מפניך לך
 זמא דין. וידען עלך כל לומיא דאלין וידבקוד:
i.e., "But it shall come to pass, if ye will not hearken
 to the Word of the Lord thy God, to observe and to
 do all His commandments and His statutes which
 I command thee this day, that all these curses shall
 come upon thee and overtake (or cleave unto) thee."

§ 14.

NATHANAEL DISCOVERS THAT GOD NEVER MADE A
 COVENANT WITH ANY OF THE PATRIARCHS EXCEPT
 THROUGH THE MEDIATION OF דיי' THE
 WORD OF THE LORD.

Having discovered, through my teachers, that
 סימרא, the Word, was the lawgiver on Mount
 Sinai, the question presented itself to my mind: *Has
 God ever made a covenant except through דיי',
 the Word of the Lord?*

I found the following facts preserved in the
 תרגומים Paraphrases. We read in Genesis 9:17:

ויאמר אלהים אל נח זאת אהת חברית אשר הקמתי
 ביני ובין כל בשר אשר על הארץ:

i.e., "And God said unto Noah, This is the token of
 the covenant, which, I have established between Me
 and all flesh that is upon the earth." Which Onkelos
 thus paraphrases:

ואמר דיי' לנח דא אהת קים די אקמית בין סימרי ובין
 כל בשרא די על ארעא:

i.e., "And the Lord said unto Noah, This is the
 token of the covenant which I have established
 between My Word, and between all flesh that is
 upon the earth."

Again, I read in Genesis . 17:7:

והקמתי את בריתי ביני ובינך ובין זרעך אחרית

לדורותם לברית עולם לחיות לך לאלהים ולזרעך
אחריו :

i.e., "And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Paraphrased by Onkelos :

ואקים ית קימי בין ספרי ובינד יכו' :
i.e., "And I will establish my covenant between My WORD and between thee," &c.

§ 15.

NATHANAEL IS LED TO BELIEVE THAT THERE IS NO SALVATION BUT IN מִיִּשְׁרָאֵל דְּיֵי, THE WORD OF THE LORD.

Having seen that God had never made a covenant except through or with the WORD, as the Representative or Mediator of His people, I examined whether מִיִּשְׁרָאֵל דְּיֵי, the WORD of the Lord, may not be the Saviour so often mentioned in the Holy Scriptures. My mind became satisfied on this subject, by considering the following passages.

When dying, Jacob, blessing his children, exclaimed (Genesis 49:18), לִישׁוּעָתְךָ קוֹיָדִי יְהוָה, "I have waited for Thy salvation, O Lord!" Those words Jonathan ben Uziel paraphrases, in his Jerusalem Targum, in this manner :

אמר אבונן יעקב לא לפורקניה דגדעון בר יואש סבית נפשי דהיא שעה. ולא לפורקניה דשמשון דהוא פורקן עביר. אלא לפורקנא דאמרת במימדך למיתו לעמד בני ישראל ליה. לפורקנך סבית נפשי :

i.e., "Our father Jacob said : My soul does not wait for a salvation such as that wrought out by Gideon, the son of Joash, for that was but temporal ; neither for a salvation like that of Samson, which was only transitory ; but for that salvation which Thou hast

promised to come, through Thy Word, unto Thy people, the children of Israel; for Thy salvation my soul hopes."

That this was one of the cardinal points in the creed of my forefathers, is manifest from many passages of Holy Writ, as expounded by the ancient paraphrasts, especially by Jonathan ben Uziel. I shall only cite two, out of many passages which have poured light into my mind. In Isaiah 45:17, 25, I read:

ישראל נושע ביהוה חשועת עולמים. ביהוה יצדק ויתהללו כל זרע ישראל :

i.e., "But Israel shall be saved in the Lord with an everlasting salvation. . . . In the Lord shall all the seed of Israel be justified, and shall glory."

Jonathan ben Uziel renders this passage thus :

ישראל יתפדיק במימרא דיי פורקן עלמיה. במימרא דיי יזכון וישחבחו כל זרעא דישראל :

i.e., "Israel shall be saved in the Word of the Lord with an everlasting salvation. . . . In the Word of the Lord shall all the seed of Israel be justified, and (in the Word of the Lord) they shall glory."

In whatever part of the Holy Scriptures everlasting salvation is mentioned, we find that it is wrought out by no other than the Word of the Lord. Thus, for example, we read in Hosea 1: 7 :

ואח בית יהודה ארחם וחושעתים ביהוה אלהיהם :
i.e., "But I will have mercy upon the house of Judah, and will save them by the Lord their God."
This Jonathau ben Uziel paraphrases:

ועל דבית יהודה ארחם ואפרקנון במימרא דיי אלהיהון :

i.e., "But I will have mercy upon the house of Judah, and I will save them by the WORD of the Lord their God."

I preceive that this passge speaks of *two* persons : I, Jehovah, will have mercy—I, Jehovah, will save ; and this mercy and this salvation shall be brought

about by another person, namely, by the WORD of the Lord, which WORD is their God. No wonder that Daniel prayed to be heard for the sake of the Lord. (Daniel 9:17.)

ועתה שמע אלהינו אל תפלה עבדך ואל תחנוני
וחרת פניך על מקדשך השמש למען אדני:

i.e., "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." R. Simeon explained this passage thus (Zohar, part 3 .. p. 21, *versa*):

מאי טעמא למען אדני . דלא ישהכח לבל מדיבוריה:
i.e., "What is the reason that he says for אדני, the Lord's sake? Because Jehovah cannot be found except in אדני, the Lord, who is His dwelling."³

I find the same doctrine in יצירה, ס' in the Commentary of הרמב"ד (R. Abraham ben David), p. 32, *versa*:

ידוע כי שם אדני כובכ בשם יחזק אלהינו יחזק:
i.e., "It is thus known that אדני, the Lord, comprehends⁴ Jehovah (Elohim), our God, Jehovah."

³ Regarding this mystery that God is only to be found in אדני, who is מספיק, read Third Division, § 5.

⁴ *Lit.*, encompasses.

SECOND DIVISION.

§ 1.

מלאך, THE WORD OF THE LORD IS, מִימְרָא דִי
הַבְּרִיתָה, THE ANOEL OF THE COVENANT.

Every thinking man will readily grant that, when the spirit has once tasted of the truth, it cannot rest till the fountain-head is found. I had been convinced that רוּחַ דַּמְּצִיעִיתָא, the Middle Spirit, has revealed Himself as the essential and substantive WORD, and I became desirous to know who could be מלאך, the Angel of the Covenant in Mal. iii. 1, and so often mentioned in the תַּרְגוּמֵינֵינוּ, the Chaldee paraphrases and other very ancient books of our learned teachers; men whom we regard as having so great authority in matters of faith, that hardly any one would think of doubting what they pronounced to be truth.

I have had the good fortune to discover that מלאך הַבְּרִיתָה, the Angel of the Covenant, is the same person as מִימְרָא דִי, the Word of the Lord.

§ 2.

מלאך הַבְּרִיתָה, THE ANOEL OF THE COVENANT, IS AN UNCREATED BEING, AND IS STYLED יְהוָה, אֱלֹהִים, AND אֲדוֹן, THE LORD.

The patriarch Jacob is on the threshold of the true Canaan, and he blesses the children of his beloved Joseph. In Genesis 48 : 15, we read these words :

הָאֱלֹהִים אֲשֶׁר הִתְהַלַּכְוּ אֲבוֹתַי לִפְנֵי אֲבוֹתָהֶם וַיִּצְחָק :
הָאֱלֹהִים קָרָעָה אֹתִי מִצִּוְרֵי עַד הַיּוֹם הַזֶּה :
הַמְלֶאֶךְ הַגָּאֹל אֹרְוִי מִכָּל רֵעַ יִבְרַךְ אֹתָהּ הַנְּעָרִים :
i.e., "The God, before whom my fathers Abraham and Isaac did walk.....the God which fed me

all my life long unto this day (verse 16), the Angel which redeemed me from all evil, bless the lads."

One can perceive, without any great amount of learning, that He who is to bless the lads is no other than the **נאל**, the Redeemer, who is called **אלהים**, God.

To my no small delight, I found Jacob's words expounded in **עבודת הקדוש**, written by the famous R. Mair ben Gabai (part 3., p. 95, versa, according to the Lemberg Ed.):

מה שיאמת שזה המלאך אינו מן הנפרדים אמרו יברך את הנערים והלילה לאבינו הקדוש ע"ה שיבקש מהנפרד שיברך את בניו. כי אין ברכה מהבקשה כי אם ממי שבידו ורשותו לברך שהוא היחוד המיוחד ית' והמבקש מוללתו אין לו אלוה וכו':
i.e., "The truth that this Angel is not one of those (created) intelligences, is corroborated through the words, 'Bless the lads.' Be it far from our holy patriarch (peace be upon him!), that he should have sought a blessing for his children from a created Angel; because no blessing may be sought except from Him who has the power and authority to bless, and that is He, who alone is the One blessed God. Whosoever seeks a blessing from any other, has no God."

I find the same author using, if possible, even plainer language in his work (part 4., p. 189). His words are:

אפשר לומר עוד כי ר' יוחנן מודה שלא הניעו הדברות לישראל על יד אמצעי בפשטן של כתובים. והמלאך שהזכיר אינו מן הנפרדים אבל הוא המלאך הנואל והוא שכתוב בו. ויסע מלאך האלהים. מלאך שהוא האלהים והוא המשמיע הדברות לישראל שנאמר וידבר אלהים את כל הדברים האלה:

i.e., "We may even say more (as R. Johannan

agrees with me), that the Ten Commandments have not come to Israel only through the mediator (Moses), according to the literal meaning of the Scriptures. It was the ANGEL whom the patriarch Jacob makes mention of, which ANGEL is not one of the (created) intelligences, but the ANOEL, the Redeemer, of whom it is written (Exodus 14: 19), 'The Angel removed,' and this Angel is God; He it is who made Israel to hear the Ten Commandments, as it is written (Exodus 20: 1), 'And God spake all these words.'"

§ 3.

THERE IS NO REDEEMER BESIDES THE ANGEL OF THE COVENANT (מלאך חברית).

Father Jacob's prayer, that the Angel of the Covenant might bless his children, was the fruit of his faith in that everlasting ANOEL. This doctrine, my teacher, R. Simeon ben Jochai, taught me. (Zohar, Gen., p. 232, Amsterdam Ed.):

המלאך הנואל אותי מכל רע .
i.e., "The ANOEL who delivered me from all evil."

1 הא הוי כתיב הנה אנכי שולח מלאך וגו' :

1. Come and see, it is written (Exodus 23 : 20), "Behold, I send an ANOEL before thee," &c.

2 דא הוא מלאך דאיהו פרוקא דעלמא . גשירו

דבני נשא . ודאי איהו דאומין ברכאן לכל עלמא :

2. This is that Angel, who is the Redeemer of the world, the keeper of the children of men; and He it is who has prepared blessings for the world.

3 בבין דאיהו נטיל לון בקדמיתא . ולבתר איהו

אומין לון בעלמא :

3. Because He has taken them (these blessings) from the beginning, in order to bestow them afterwards on the world.

* See p. 34, † 5.

4 ובגין דא כתיב חנה אנכי שולח מלאך לפניך

וכו' :

4. Therefore it is written (Exodus 23: 20), "Behold, I send an ANGEL before thee."

§ 4.

NATHANAEL DISCOVERS A GREAT TRUTH : GOD REVEALED HIMSELF IN מלאך הברית, THE ANGEL OF THE COVENANT.

I was led to inquire how God revealed Himself to the patriarchs, and made known to them the mysteries of His Covenant, and the result of my investigations was : "That no one has seen God at any time, but in the ANGEL of the Covenant." We read in Genesis 31: 11 :

ויאמר אלי מלאך האלהים בחלום :

i.e., "And the Angel of God spake to me in a dream." My ancestors believed that this ANGEL was the uncreated מלאך הברית, ANGEL of the Covenant, as I read in עבודת הקדש (part 3., chap. 31, p. 120) :

מה שכרוכ ויאמר אלי מלאך האלהים בחלום יעקב ויאמר הגני אין זה מן הנפרדים אבל הוא המלאך הנואל אותו מכל רע ולזה אמר אנכי האל בית אל . ונקרא מלאך לסוד שאבאר במה שאבאר בסיעתא דשמיא והוא הנאמר בו וירא מלאך יהוה אליו בלבת אש מרוך חסנה . ולפי שהוא מלאך פניו ופני האדם עצמו . חרנם בו . ואחנלי מלאכא די . שוה לאמרו . וירא אליו יהוה . הנאמר באברהם ויצחק . ושוה לאמרו . וירא אלתיים אל יעקב וכו' ואלו היה הנראה בסנה מן הנפרדים . לא היח

משה ע"ה מסתיר פניו ממנו וכו' :

i.e., "Concerning what is written, And the Angel of God spake unto me in a dream, saying, Jacob : and I said, Here am I."—This Angel is not one

of the created Angels,⁶ but is that Angel who had redeemed him from all evil (Gen^ל 31: 13), and which said unto him, "I am the God of Bethel." He is called מלאך, Angel, on account of the mystery which I will explain in the sequel (with God's help, when I come to that passage). He is the same of whom it is said (Exodus 3: 2), "And the ANGEL of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush;" and he is thus called because He is the Angel of God's countenance⁷ (Heb. 1: 3), and He has the face of a man. Onkelos has translated, Exodus 3: 1, The glory of the Lord appeared unto him, "And the Angel of the Lord appeared unto him," as if he had said: Jehovah appeared unto him, as it is said of Abraham and Isaac (Gen^ל 18: 1; 26: 2-25), "And (אלהים) God appeared unto Jacob," &c., &c. If He, who appeared in the bush (Exodus 3: 2), had been one of the (created) intelligences, Moses would not have hidden his face; but He was, as this my teacher instructed me, מלאך הברית, the Angel of the Covenant, in whom God revealed Himself; therefore he is called God.

§ 5.

THE עֲקִידָה, OR THE MYSTERY OF THE OFFERING UP OF ISAAC.

The עֲקִידָה, the offering up of Isaac, has always been considered by our nation as containing a great mystery. Hence it is, that the twenty-second chapter of Genesis is read in the synagogue on the second New Year's day (יוצֵר לַיּוֹם בְּרֵחַ"שׁ).

⁶ If the chapter from which this extract is taken had not been so long, I would have given it entire.

⁷ I.e., The express imago of His person; because פָּנִים, face, or person, as in the phrase אֵל שֵׁן פָּנִים, which regardeth not persons. (Deut. 10: 17; Isaiah 63: 9.)

The mystery in this extraordinary transaction is two-fold. In Isaac we see the Messiah as spoken of in Isaiah liii., and in Daniel 26, יכרת משיח ואין לו, "Messiah shall be cut off, but not for Himself;" and then again it teaches us that מלאך הברית, the Angel of the Covenant, is one of the תלת רישין : תלת בחר, the Three Heads united in One God-head; or, as otherwise expressed, One of the תלת רוחין, Three Spirits united in One; or, as the author of ס' יצירה, שלשת האבות, the Three Fathers (originals). This became clear to my mind while pondering over Genesis 22:11, and following verses, in which we read:

11 ויקרא אליו מלאך יהוה מן השמים ויאמר
אברהם אברהם ויאמר הנני:

11. "And the ANGEL of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I."

12 ויאמר אל תשלח ידך אל הנער ואל תעש לו מאומה כי עתה ידעתי כי ירא אלהים אתה ולא השכח את כנך את יחידך ממני:

12. "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

15 ויקרא מלאך יהוה אל אברהם שנית מן השמים:

15. "And the ANGEL of the Lord called unto Abraham out of heaven the second time."

16 ויאמר בי נשבעתי נאם יהוה כי יען אשר עשית את הדבר הזה ולא תשבת את בנך את יחידך:

16. "And said, By myself have I sworn, said the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:"

17 כי ברך אברכך ונר :

17. "That in blessing I will bless thee," &c., &c. I perceive, from the 12th verse, that this Angel is Omniscient; He seeth the fear of God in the heart of father Abraham; and He who is Omniscient must be God. Also that in saying (ver. 12), *thou hast not withheld thy son from ME*, for if he had been a created Angel, he would have said *from Him*. In the 16th verse, this Angel swears by Himself, which no created Angel would dare to do, for the created being must swear by one greater than himself, by his Creator. But this Angel being God, He could swear by none greater, and swore by Himself. Hence David has said (Psalm 105:9):

אשר כרת את אברהם ושבועתו לישחק :
i.e., "Which (covenant) He made with Abraham and His oath unto Isaac."

I perceive, from the 17th verse, that no created, but only the uncreated מלאך הנאל, the Angel, the Redeemer, which is the same as the חבריה, the Angel of the Covenant, could bless (see. p. 55, § 2), and give the promise (verse 18), ויהתברכו, "And in Thy seed shall all the nations of the earth be blessed."

However, lest I might be mistaken in my interpretation of this passage, I went to one of my teachers, R. Bechai, whose valuable words (p. 35, col. 1) were the following:

וצריך אחת לדעת כי מה שהמנא בפרש' זו כי המנסח הוא האלהים ומלאך השם יתבר' מונע. הענין עם דרך הקבלה. יתפקחו עיני הלב. כי אין המלאך הזה מן הנפרדים רק מן הנטיעות אשר אין להפריד ולקצץ בהם. שאלו היה מן הנפרדים. לא היה אברהם שומע לקולו בבטול מה שצוהו האלהים. גם המלאך לא היה רשאי לומר. ולא חשבת מקמי אלה מקמי. אבל המלאך הזה הוא מהנטיעות. והוא המלאך הנדול והיה שעליו נאמר. ויסע מלאך

142 27

האלהים . ואינו סמוך רק באור . ומה שחזקו בכאן מלאך . כלומר מלאך שנקראו השם . והוא שצאמר עליו כי שמי בקרב . ומה חזקו בפסוק . המלאך הנואל ונו בקרב הארץ . והוא האדון אשר בו הרחמים . ומפני שהוא האדון אמר לשון נמני . ומפני שהוא הרחמים אמר אחרי הקרבן . כי נשבעתי נאם השם . וכן המצא שהזכיר קודם הקרבן . אלהים יראח לו חשה . ואחרי הקרבן הזכיר השם יראח והבטחו במד רחמים שיברך את זרעו ברובי עצום ונו :

i.e., "It is necessary that thou shouldst understand what in this section (Genesis 22) is related; namely, that He who is tempting (Abraham) is God, and He who is restraining (the execution of the command) is the ANGEL of the blessed God."

The explanation of this transaction, according to the Cabbala,^o is this :

The eyes of Abraham's understanding were opened, (he saw) that this ANGEL was not one of the (created) intelligences,^o but one of the Inherent Ones,¹ which cannot be separated, nor cut off one from the other. If this Angel had been one of the (created) intelligences, Abraham would not have obeyed his voice, when restraining him to do what God had commanded him; yea, an Angel would have no authority to say, "Thou hast not withholden thy son from me, but would have said, from Him." But this Angel was one of the Inherent Ones, the great Angel, of whom it is said (Exodus 14: 19), The Angel, God, removed. (אלהים . God, is not in the genitive, but is explanatory of מלאך, Angel). He making mention of that Angel is as if we had said: It is that ANGEL in whom my name is (Exodus 23: 20), and in fact it was that ANGEL of whom it is said, "for my name is in Him."

With reference to the passage (Genesis 48: 16),

^o Cabbala, the mysterious doctrines of the ancient doctors.
¹ See page 20. ¹ I. e., Implanted ones.

"The ANGEL who has redeemed me," &c. (to the end of the verse, "In the midst of the earth"), this Angel is **דְּמִדּוֹן**, the Lord who has bowels of mercy; and because He was the Lord, He could say: Thou hast not withholden thy son from me; and because He has bowels of mercy, He said, after the offering up of Isaac (verse 16): "By myself have I sworn, saith the Lord." Thus thou dost find, that, before the sacrifice (of Isaac) it is said (verse 8): "God will provide Himself a lamb;" and after the sacrifice, it is said: "God has provided." According to His attribute of mercy, He promises him to bless his seed, that they should become numerous and mighty, &c.

§ 6.

NATHANAEL VISITS IN SPIRIT THE MOUNTAIN OF HOREB (Exodus 3: 2).

I often mentally follow our great teacher, Moses, from his cradle of bulrushes to Pharaoh's court, thence to the place where his suffering brethren dwelt in the midst of whom he much preferred to be, rather than in the palace of the great and cruel king; because God was with his people. I follow the great prophet in his flight and sojourn with Jethro in the land of Midian, and accompany him with his flock to the foot of Horeb. (Exodus 3:1.)

In the second verse of the third chapter of Exodus, I read: **וַיֵּרָא מַלְאָךְ יְהוָה אֵלָיו בְּלֶכֶת אֵשׁ וְכֹר** i.e., "And the Angel of the Lord appeared unto him in a flame of fire," &c.

Was it not very natural that an earnest desire should arise in my mind to know what my forefathers, who had preserved the faith in regard to the threefold nature in the Unity of the Godhead, have taught their children respecting this Angel? On referring to one of my teachers, I received the following instruction (Bechai, p. 75, col. 1):

וידעת חרמב"ן ז"ל בפרשה הזאת . כי מה שאמר
 וירא מלאך יתוח אליו בלבת אש . ומה שאמר
 ויקרא אליו אלהים . הכל אחד . וזהו שאמר מלאך
 יתוח מתוך הסנה . ואמר אלהים מתוך הסנה . וכן
 המצא על חים שכתוב ויסע מלאך אלהים . וזהו באור
 ולא סמוך . ואל התמה איך יסתיר משה פניו מן
 חמלאך . כי המלאך הנזכר בכאן . הוא המלאך הנואל
 שכתוב בו אנכי האל ביה אל . וכן אמר בכאן . אנכי
 אלהי אביך . אלהי אברהם . אלהי יצחק ואלהי יעקב .
 והוא שנאמר כי שמי בקרבו :

i.e., "The opinion of R. Moses ben Nachman, of
 blessed memory, respecting this section (of the law)
 is (ver. 2), It is said: "An Angel of the Lord
 appeared unto him in a flame of fire," and (verse 4),
 אלהים "God called unto him." This is all one (i.e.,
 the ANGEL being called God), namely, whether he
 saith "The ANOEL (out of the midst of the bush), or
 אלהים, God spake to him out of the midst of the
 bush." Thus you find it by the Red Sea (Exodus 14:
 19), where it is written: "the ANOEL—God re-
 moved." אלהים (God) is not in the genitive case,
 but is explanatory of מלאך (Angel). Therefore be
 not astonished that Moses hid his face (ver. 6) before
 this ANGEL; because this Angel mentioned here is
 the ANGEL, the Redeemer, concerning whom it is
 written (Genesis 31: 13), "I am the God of Bethel;"
 and here (ver. 6), "I am the God of thy father, the
 God of Abraham, the God of Isaac, and the God of
 Jacob." It is the same of whom it is said (Exodus
 23: 21), My name is in Him."

§ 7.

THIS ANGEL OF THE COVENANT, מלאך הברית, IS
 THE שכינת, SHECHINAH, THE GLORY OF GOD.

Regarding the certainty of מלאך הברית, the
 ANOEL of the Covenant, being in the pillar and in

the cloud, my valuable teacher, R. Menachem, of Recanati, gave me the following instruction (p. 123, sect. בשלה, Exodus 14: 19; compare 23: 21):

ויסע מלאך האלהים וכו'. המלאך הזה הוא בית דין של הקדיש ברוך הוא וכלת האלהים אינה סמוכה. וכן אמרו רבותינו זכרונם לברכה ירדו לים שכינה עמם שנאמר ויסע מלאך האלהים. אם כן המלאך הזה הוא השכינה ונקראת מלאך שר העולם יען היות הנחנת העולם על ידה:

i.e., "And the Angel who is אלהים, God, removed, &c. This ANOEL belongs to the court of justice of the Holy One (God), blessed be His name. The word אלהים, God, is not in the genitive case (therefore we must translate: the ANOEL ׀ who is אלהים, God). And likewise our Rabbis, of blessed memory, have said that the Shechinah of the Lord went down with them to the sea; hence it is said: the ANOEL, who is God, removed (Exodus 14: 19). If this ANGEL is the Shechinah, then it (the Shechinah) is called ANOEL, and the Prince of the world, because the government is placed in His hands." ²

§ 8

THE PROMISE.

It was not Moses, but מלאך חברית, the ANOEL of the Covenant who led the children of Israel out of Egypt, and brought them into the promised land. for this ANOEL was in the pillar and in the cloud, according to the promise which God gave to Moses, our great teacher of blessed memory. In Exodus 23: 20, we hear God saying:

חנה אנכי שלח מלאך לפניך לשמרך בדרך ולחבאך אל המקום אשר הכינתי:

² See page 28.

i.e., "Behold I send the ANGEL before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

R. Moses ben Nachman explained these words to me, thus :

ל דרך האמת המלאך הזה שהובטח בכאן . הוא מלאך הגואל אשר השם הגדול בקרבנו . כי ביה זה צור עולמים . וזהו שאמר אנכי האל אל וכו' קראנו הכתוב מלאך . בעביר כל הנהנות העולם זה במדה החיה וכו' :

i.e., "According to the truth this ANGEL, promised here, the ANGEL, the Redeemer, in whom is the great name ;³ for in the Lord Jehovah is everlasting strength, the Rock of Ages. He is the same, who has said : "I am the God of Beth-el" (Genesis 31: 13 &c. The Scriptures have called Him מלאך , ANGEL (Ambassador), because through this designation of an Ambassador, we learn that the world is governed through Him."

§ 9.

THE ANGEL OF THE COVENANT, מלאך חברית , IS TO BE OBEYED, FOR GOD IS IN HIM.

In Exodus 23: 21, we read of Jehovah saying : השמר מפניו ושמע בקלו אל תמר בו כי לא ישא פשעכם כי שמי בקרבני :

"Beware of Him, and obey His voice, provoke Him not ; for he will not pardon your transgressions for My Name is in Him."

Though already taught that God was manifested

³ R. Moses Butarili says (יבאר יצוד) p. 49, col. 11 שמו דוא עצמו שדור שמי דזה דוא עצמו ; i.e., For His name is Himself ; because His name is Jehovah and this is Himself.

Thus His name is in Him will mean : the fulness of the Godhead is in Him.

in this Angel of the Covenant, and that He is one of the *שלוש הויות*, the Three Eternals, which are One in the *אין סוף*, in Him who is without beginning or end, yet I could not refrain from listening to the farther teaching of R. Bechai, regarding the Divine essence of the Angel of the Covenant. I found the following important remarks (p. 113, versa, col. 1):

המלאך הזה אינו מן הנפרדים החטאי שבת' בהם. וכמלאכיו ישים תחלה. ותתחלה יהיה ממה שתלו הכח בעצמם. בענין סדום. כשאמרו כי בשחיתים אנחנו. אבל הוא מן הנטיעות. וזהו שדרשו במדרש הנחומא. כי לא ישא לפשעכם. לפי שהוא מן הכת שאינן חוטאין. וחוא מטטרוון. שר חפנים. ולכך אמר לשמך בדרך. כי תרנום משמרת מסרת. והוא מדת הדין. ולכך אמר לפניך כלשון לפניו ילך דבר ויצא רשף לרגליו. ואמר כי ילך מלאכי לפניך. וזה לשון מלאכי. כלומר בלאכי החביב מצלי. שעל ידו אני גודע בעולם. ועליו נאמר פני ילכו. כשבקש משת ואמר. הודיעני נא את דרכיך. בקש מטנו מרח. שיחית נודע בה. והשיב לו. פני ילכו. וזהו ומלאך פניו הושיעם. כלאך שחוא פניו. ועל בן אמר וצרת את ציוריך על ידו. ואמר עוד והכחדתיו. כי במדת הדין נכחדים האויבים. ומח שנקרא מלאך. וחוא אינו מן הנפרדים מפני שנחנ' העולם בו. שחוא מדת הדין:

ומח שאמר השמר מפניו. כי במדת הדין יש לו לאדם להשמר שלא יענש בחטאו. ולכך חזכיר בו לשון שמירה ולשון פנים. ואמר ושמע בקולו. אזחרה שלא יקצצו בנטיעות. ולכך אמר מיד. אל תמר בו. ודרשו דל אל תמר בו. אל תמירני בו. אלא שיתבונן כי הכל אחד והכל מיוחד. בלי פרוד. כי לא ישא לפשעכם. ואמר כי המלאך הזה יש לו כח לשאת חפשיים והמליחה מסורה בידו. ואף על פי

כי לא ישא לפשעיכם אם חמד בו . כי כל המטר בו
ומר בשמי המיוחד שבקרבי . ומה שחזיר דוד ע"ה
כי עמד הסליחה . ודרשו רז"ל לא ממה אחת
מלאך באר זה למלאך מן הנפרדים וכו' :

i.e., "This Angel is not one of those (created intelligences,⁴ which can sin, of whom it is said (Job 4: 18), 'His Angels He charged with folly, and this folly (appeared) when they assumed to themselves the power, that they were destroying Sodom⁵ (Genesis 19: 13). But this Angel is one of the Inherent Ones" (according to the opinion of Tanchum).⁶

"For He will not pardon your transgressions." Because He belongs to that class of Beings which cannot sin; yea, He is Metatron,⁷ the Prince of His (God's) countenance, and therefore it is said: "to keep thee in the way." The Chaldee Paraphrase translates משמרת (keeping) with מטרת, so that מטרת (Metatron) signifies a guard (or watchman), which (office) expresses His attribute of justice; thus He says, "before thy face;" as the expression לפניו ילך דבר וישא רשף לרגליו, (Habakkuk 3: 5), "Before His face went the pestilence, and burning coals (burning death) went forth at His feet."

And He says, Mine ANGEL; by which He would say, Mine ANGEL, who is my beloved One, through whom I am made known in the world, and concerning whom it is written (Exodus 33: 14), "My presence⁸ shall go with thee."

When Moses begged of God, saying (ver. 13), "Show me now Thy way," he besought from Him something (a revelation of one of His attributes) by

⁴ See page 20.

⁵ Lit., in the case of Sodom, when they said, "We are destroying."

⁶ A high authority.

⁷ שומר (Psalm 127: 4).

⁸ A guard, also a sentinel (Chaldee Paraphrase, 1 Samuel 14: 12).

⁹ Lit., face or express image.

which he might know Him, and He replied: "My presence shall go;" (this presence or countenance, or express image) is He of whom it is written, (Isa. 63: 9), "The Angel of His countenance saved them," namely, the Angel who is God's countenance; therefore He said (Exodus 23: 22), "I will be an adversary to thine adversaries through Him," and He adds (ver. 23), "And I will cut them off;" because on account of His attribute of justice are His enemies cut off.

With reference to His being called מלאך, Angel, you will know that He is not one of those created intelligences, because the world is governed by Him, for He is the very entity of justice.

It is said: "Beware of Him,"¹ for, on account of the justice of God, man ought to watch himself that he be not punished for his sins; thus He mentions with reference to Him (this Angel) "Watching" and "countenance."²

"Obey His voice." There is a warning that they should not vex the IMMANENT ONES in the Godhead, therefore there is immediately added: "Provoke Him not," which words our Rabbis of blessed memory have explained: "Do not provoke Me in Him," but let him bear in mind that all are One, and all are the מיוחד, the only One God, without being divided.

"For He will not pardon your transgressions." Although this Angel has power to forgive sins, and the power of pardon is delivered into His hand, yet He will not pardon your sins, if you provoke Him; because whoever provokes Him, provokes my name, that is, provokes God in Him. When David, of blessed memory, say, Psalm 130: 4: "But there is forgiveness with thee," our Rabbis of blessed memory were of opinion, that such power to forgive

¹ Lit., Beware from before His countenance.
² The meaning is: Watch thyself not to fall into sin, because this Angel is the express image of God's countenance; God's attributes are revealed in Him.

23

24

sin is not delivered to any of the created intelligences.

§ 10.

MORE LIGHT BREAKS IN UPON NATHANAEL'S MIND

Having obtained this knowledge regarding the Angel of the Covenant, מלאך הברית, I think that I understand what our prophet Malachi (ch. 3: 1) says of this Angel.

הנני שלח מלאכי ופנה דרך לפני ופתחם יבוא אל כלו האדון אשר אתם מבקשים ומלאך הברית

זר אתם תפצים הנה בא אשר יהיה צבאת :

"Behold I will send my messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Angel of the Covenant whom ye delight in. He shall come, saith the Lord of hosts."

I perceive now that this Angel of the Covenant is the Lord, whose the temple was, He being worshipped therein.

THIRD DIVISION.

§ 1

NATHANAEL DISCOVERS THAT מִיכָלָא דִּי"י, THE WORK OF THE LORD, IS NOT ONLY CALLED THE מלאך הברית, THE ANGEL OF THE COVENANT, BUT ALSO מַטְטְרוֹן, THE METATRON.

I have always prayed on one of our most solemn festival days,¹ that God would answer my prayer for the sake of Metatron, without knowing who Metatron was, until let into the mystery through my worthy, ancient teachers. Rabbi Simeon ben Jochai taught me, Zohar, vol. 3, p. 227, Amsterdam Ed.

¹ יצא ליום א' של השנה. סוד הקשת שמים. יד רמז וט :

33

עמודא דמצעיהא איהו מטטרון לאשלמא לעילא
כְּנוּתָא דְתַפְאֵרָתָא :

i.e., "The Middle Pillar (in the Godhead) is the Metatron, who has accomplished peace above, according to the glorious state there."

§ 2.

SIGNIFICATION OF THE NAME מטטרון . METATRON.

I read in Exodus 24: 1, ואל משה אמר עלה אל, יחזרה וכן, *i.e.*, "And He said unto Moses, Come up unto the Lord," &c. R. Bechai taught me, p. 114, col. 1, Amsterdam Ed :

ואל משה אמר השם המיוחד עלה אל ה' וזה מטטרון. ונקרא בשם הזה. לפי שבשם הזה נכללים שתי לשונות המורים על ענינו. והוא ארון ושליח. ועוד יכלול ענין שלישי מלשון שמירת כי חרום משמרת משרת ועל שהוא שומר העולם נקרא שומר ישראל. והנה מתוך הוראת שמו חשננו. שהוא ארון לכל מה שתחתיו. שכל צבא העליונים והתחתונים. הלא הם ברשותו ותחת ידו. :

i.e., "God said to Moses, Come up unto the Lord; this is Metatron. He is called by this name Metatron, because in this name are implied two significations, which indicate His character, He is Lord and Messenger. There is also a third idea implied in the name Metatron: it signifies a KEEPER; for in the Chaldee language, a keeper (or watchman) is called "Matherath;" and because He is the KEEPER (preserver) of the world, He is called (Psalm 24) "The KEEPER of Israel." From the signification of His name, we learn that He is the Lord over all which is below; because all the hosts of heaven, and all things upon the earth, are put under His power and might.

NO ONE, NOT EVEN MOSES, HAS EVER SEEN GOD, BUT
SAW THE METATRON, WHO APPEARED UNTO HIM

I consulted R. Menachem, of Recanati, on
passage, (Exodus 24: 1), **אמר אל**,
i.e., "And he said unto Moses, Come
unto the Lord," and found his explanation (p.
col. 1):

עם הגדול יתעלה המדבר למשה. אמר לו
יה אל יי זה מטטרון שנקרא בשם המיוחד
שי שדרמז בו על השכינה הנקראת כך. וטעם
כלו עלה אל מקום הכבוד אשר שם תמלאך
ל ולא יבוא אל השם הגדול כי לא יראני האדם

i.e., "The great and exalted God is speaking
Moses; He saith unto him, that he should come
Jehovah, which is Metatron, who is oftent
called with the name of God, alluding to
Shechinah, the glory of the Lord, which is
called. And the reason why he saith Come up,
if he had said: Ascend to the place of glory, w
there is the Angel, the Redeemer; because no
can come to the great God: for (it is written
Exodus 33: 20) 'There shall no men see Me
live.'"

We Jews believe, that Moses was instructed
all Divine knowledge by no other than by **מטטרון**
"The **KEEPER** of Israel" (ספר יצירה) p. 15, ve
preface of הרמב"ד, Mantua Ed.:

בו של משה רבינו מטטרון:

i.e., "The Teacher of our master Moses
Metatron."

§ 4.

מטטרון. METATRON, THE FIRST-BEGOTTEN OF GOD.

My faithful teacher, R. Simeon ben Jochai, took me into one of the inner chambers of mystery of the saving knowledge of God, and instructed me that Metatron existed from eternity. (Zohar, Gen., p. 126, versa, נעלם, מדרש):

ויאמר אברהם אל עבדו זקן ביתו המושל ונו'. מהו אל עבדו. אי בחכמתא דא נסתכל מחו אל עבדו. אמר רבי נהוראי לא נסתכל. אלא כמה שאמר עבדו. עבדו של מקום. הקרוב לעבודתי. ומאי איתו. זה מטטרון כדקאמרן דאיתו עתיד לימות לנוף בבתי קברי. הה"ד ויאמר אברהם אל עבדו. זה מטטרון עבדו של מקום. זקן ביתו שהוא תחלת ביותיו של מקום. המושל בכל אשר לו שנתן לו הקב"ח ממשלה על כל צבאותיו:

i.e., Genes 24: 2: "And Abraham said unto his oldest servant of his house," &c. Who is this of whom it is said, to his servant? In what sense must this be understood? Who is this servant? R. Nehori answered: It is in no other sense to be understood than expressed in the word עבדו, His servant, the servant of God, the nearest to (i.e., the chief in) His service. And who is He? מטטרון. Metatron, as said. He is appointed to glorify the bodies which are in the grave.

This is the meaning of the words, Abraham said to his servant, i.e., to the servant of God. This servant is Metatron, the eldest of his (God's) house, who is the first-begotten⁴ of the creatures of God, who is the ruler of all He has; because God has committed to Him the government over all His hosts.⁵

⁴ נחמה. rad: נחל in Piel, to beget.

⁵ Nathanael does not think that this exposition of this passage of Holy Writ is correct; but it proves that the Ancients believed that Metatron is the first begotten. (Heb. 1: 6.)

מטטרון / METATRON, HIGHLY EXALTED.

Our venerable teachers, up to about a century and a half before the destruction of our holy city and temple, have, it cannot be doubted, entered into the deep recesses of the mysteries hidden in the Word of God, and some few of their disciples have preserved the knowledge of the mysteries, which we find in their works still extant.

In my researches after knowledge of the nature, titles, and office of מטטרון / Metatron, in the economy of God, I found rich veins of the hidden wisdom of God, of which, for want of space, I can give but a few. Thus אריות / R. Akiba,⁴ p. 11, col. 3, gives us some of Metatron's titles, which reveal his nature.

מטטרון מלאך שר הפנים . בלאך שר התורה .
 מלאך שר הנבונה . מלאך שר הכבוד . מלאך שר
 החיכל . מלאך שר המלכים . מלאך שר חרוזים .
 מלאך שר חשרים רמים וגבוהים רבים וגכבדים
 מבשמים ובארץ :

i.e., Metatron is the Angel, the Prince of God's countenance; the Angel, the Prince of the Law; the Angel, the Prince of might; the Angel, the Prince of glory; the Angel, the Prince of the temple; the Angel, the Prince of kings; the Angel, the Prince of lords; the Angel, the Prince of the high, exalted mighty Princes in the heavens and on the earth.

In ברית מנוחה / p. 37, col. 2, I read :

יהוא מושל על כל חמושלים ומלך על כל המלכים
 שליט מאוד . ועל כן קראו המקובלים מטטרון מרוע
 יו . כלומר שליט ומושל בנבונה לממשלחו . כי
 הוא ראשית דרכי אל , ונר :

⁴ R. Akiba lived in the beginning of the first century after the destruction of Jerusalem.

i.e., "He (Metatron) is a Ruler over all Rulers and over all Kings, ruling with power; therefore the Cabbalists call him Metatron Merya Sis, which signifies, Ruling and governing with might and dominion; because He is the beginning of the ways of God." (Proverbs 8:22).

§ 6.

מטטרון, IS THE ONLY MEDIATOR
BETWEEN GOD AND MAN.

In Exodus 20:19, it is written:

ויאמרו אל משה דבר אתה עמנו ונשמעה ואל ידבר
קמנו אלהים פן נמות:

i.e., "And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die." Reading this passage, and knowing, that my nation, the children of Israel, never approached God without the mediation of a priest, or of the High Priest, I went to my teacher, R. Simeon ben Jochai, to inquire whether any mortal and sinful man dare approach God without a mediator, and I received the following instruction. (An extract from Zohar, vol. ii., Exodus, p. 51, Amsterdam Ed.):

1 לשמור את דרך עץ החיים:

1. (Genesis 3:24), "To keep the way of the tree of life."

2 מאן דרך עץ החיים דא חיא מטרוניחא רברחא.
דהיא ארתא לתחומא אילנא רברחא תקיף. אילנא דחיי:

2. Who is the way to the tree of life? It is the great Metatron,¹ for He is the way to that great Tree, to that mighty Tree of life.

¹ In the Hebrew, and its cognate dialects, the feminine form expresses tender love. R. Simeon ben Jochai speaks here, and in other places in his works, of Metatron in the feminine form, in order to express the great love our heavenly Father has to Metatron.

142

זחוד ויסע מלאך האלהים והולך לפני מחנה אל וילך מאחריהם:

נד

3. Thus it is written, Exodus 14: 19: 'The Angel of God, which went before the camp of Israel removed and went behind them.'

א

וכי מלאך האלהים אקרי:

4. And Metatron is called the Angel of God.

ב

ת"ח הכי אר"ש מתקין קב"ח קמיה היכלא שמי. היכלא עילאה. קדמא קדישא. קדמא עלאה. שלים עיר הקדש אקרי:

ג

5. Come and see, thus says R. Simeon. The Holy One, blessed be He, has prepared for Himself a holy temple above in the heavens, a holy city, a city in the heavens, and called it Jerusalem, the holy city.*

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6. Every petition sent to the king, must be through Metatron.

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7. Every message and petition from here below must first go to Metatron, and from thence to the king.

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8. Metatron is the Mediator of all that comes from heaven down to the earth, or from the earth up to heaven.

י

9. And all that comes from the earth up to heaven, must first go to Metatron, and from thence to the king.

יא

10. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

יב

11. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

יג

12. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

יד

13. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

טו

14. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

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15. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

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16. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

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17. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

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18. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

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19. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כא

20. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כב

21. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כג

22. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כד

23. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כה

24. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

כו

25. Metatron is the Mediator of all that comes from the earth up to heaven, or from the earth down to the earth.

9. And because he is the Mediator of all, it is written, Exodus 14: 19: "And the Angel of God, which went before the camp of Israel, removed; that is, before Israel which is above."

10 מלאך האלהים . ההוא דכתיב ביה וי"י הולך לפניהם וכו' והוא ללכת יומם ולילה כמה דאוקמה:

10. This Angel of God is the same of whom it is written, Exodus 13: 21: "And Jehovah went before them," &c., to go by day and by night, as the ancients have expounded it.

11 כל מאן דיצטרך למללא עמי לא יכיל למללא עמי עד דארע לה למשרונהא:

11. Whoever will speak to me (says God) shall not be able to do so, till he has made it known to Metatron.

12 כך הקדוש ב"ה מסניאור חביבותא ורחימותא דיליה בכ"א אפקיד כלא כרשותיה:

12. Thus the holy One, blessed be He, on account of the great love to, and mercy which He has over, the congregation of Israel, commits her (the congregation) to Metatron's care.*

13 מה מעביד לה . אלא הא כל ביתא דילי יהא בידיה וכו' מכאן ולהלאה את הוי נמרא לי הה"ד שומר ישראל וכו':

13. What shall I do for Him (Metatron)? I will commit my whole house into His hand, &c.† Henceforward be thou a KEEPER, as it is written, Psalm 121: 4; "The KEEPER of Israel," &c.

§ 7.

שדי, THE ALMIGHTY, HAS REVEALED HIMSELF IN NO OTHER THAN IN THE ממשטרוך, METATRON, THE KEEPER OF ISRAEL.

It follows that if God has revealed Himself in the

* Comp. Eph. 4: 22, 23; Col. 2: 10.
† Comp. St. Matt. 11: 27; 28: 18; Eph. 4: 20-23; Phil. 2: 8-11, &c., &c.

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uncreated, self-existing Word **מימרא יי**, which is also called the Angel of the Covenant, **מלאך הברית**, who is the **מטטרון**, that the Almighty **שדי** has revealed Himself in **מטטרון**, the **KEEPER** of Israel. This was also the faith of my ancestors, as I find in Zohar, vol. 3., p. 231, the following passage:

ולבוש דשדי מטטרון:

i.e., The garment of the Almighty is the Metatron. Compare 2 Cor. 5: 19; 1 Timothy 3:16.

§ 8.

מטטרון, METATRON, IS CALLED THE SON OF GOD

I could mention many secrets respecting Metatron into which my teachers have led me, but for sake of brevity, I shall only mention this one. In the commentary of R. Moses Butarili on the book **ס' יצירה** I read (p. 85, col. 1, Ed., ch. 5. § 1), these words:

בעלי קבלה קראו לספירה שניה שם מטטרון שהוא שם למטה משם בן ה'. ובענין יהושע באמרו חלנו עתה אם לצרינו. ויאמר לו כי אני שר צבא יהות עתה באתי:

i.e., "The Cabbalists call the second Sephira 'Metatron, the **KEEPER**, which is an inferior name to his name *the Son of God*." When Joshua said, Josh. 5: 13—15: "Art thou for us, or for our adversaries?" He said, Nay, as a prince of the host of the Lord, I am come," &c. Metatron appeared unto Joshua, &c.

¹ See Part 3., Division 2., § 4, p. 48.
² Page 14.

FOURTH DIVISION.

§ 1.

עֲסוּרָה דְּמִצְעִירָא. THE MIDDLE PILLAR IN THE GODHEAD, HAS REVEALED HIMSELF AS THE SON OF GOD.

Having penetrated thus far the mystery of the nature of God, and seen what the faith of my fathers had been at that time when the candlestick was burning in all its effulgent glory in the sanctuary, I took up the second Psalm, which speaks of no other than of Metatron, the Son of God. Consider the 7th and 12th verses :

7 אֶסְפְּרָה אֶל הוֹק יְהוָה אִמְרָ אֱלֹהֵי בְנֵי אֱתָהּ אֲנִי הַיּוֹם יִלְדֶנֶךָ :

12 נִשְׁקָךְ בּוֹר פֶּן יֵאָמֵר וְהִאֲבִירוּ דְרָךְ כִּי יִכְעַר בְּמַעַם אִמְרָ אֱשֵׁרִי בְּלֹ חֵסֵי בּוֹ :

i.e., "I will declare the decree: the Lord hath said unto Me, Thou art My son; this day have I begotten Thee." Kiss the Son lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

I first searched out the manner in which the word הַיּוֹם (this day), is used by the sacred writers, and found that it sometimes expresses eternity, as in Isaiah 43: 10, בְּנֹם מִיּוֹם אֲנִי הוּא, i.e., "Yea, before the day was, I am He," that is, from Eternity, as Jonathan ben Uziel translates אֲנִי מֵעֶלְמָא אֲנִי הוּא, "I am also from Eternity."

Thus is הַיּוֹם "this day" used in the second Psalm in the sense of *ἡμέρα αἰώνων*, day of eternity, so that He who is here called by God My Son, must be from Eternity.^o

"Ὅταν δὲ καὶ τὸ ἄριστον ἢ τὸ γεννηθῆσθαι, ἐξ ἀνάγκης συνέσταιν αὐτῷ ὥστε ἕτεροῦ ἢ μόνον κεχωρισθῆαι. i.e., When that which beget is most perfect, that which is begotten necessarily co-exists with it, so as to differ only by personal diversity. (Eua. Præp. Evang., lih. xi., cap. 17.)

Vide Glassii. Philologiæ Sacræ, p. 174, col. 2, et. p. 443.

§ 2.

MATHANAEI IS INSTRUCTED THAT THE SON OF IS FROM ETERNITY AN EMANATION FROM THEREFORE CALLED "יהוה", JEHOVAH.

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Regarding the essence of מטטרון, "the KEEPER Israel," who is the same person as He, of whom said in the second Psalm, אתה אני היום ילדתיך "Thou art My Son; this day have I begotten The I read the following in יהוה cap. 67, p. 1

יהוה אדם דאית אדם ואיהו מלאך ודא מטטרון. אדם בדיוקנא דקב"ה דאיהו אצילותיה ודא יוד ואך הא. ולית בית בריאה ויצירה ועשיה. אלא ליתא:

i.e., "There is a perfect Man,⁴ who is an Angel. Angel is Metatron, the KEEPER of Israel; He man in the image of the Holy One, blessed be who is an Emanation from Him (from God); yea, (the Metatron) is Jehovah; of Him cannot be He is created, formed or made; but He is Emanation from God.

This agrees exactly with what is written, 5, 6, of צמח דוד, David's Branch, that thou He shall be a perfect man, yet He is צדקנו "The Lord our Righteousness."

§ 3

THE SON OF GOD, THE FOUNTAIN OF LIGHT, BEGOTTEN FROM ETERNITY.

In the seventh verse of the second Psalm, i written, ילדתיך, "I have begotten Thee." It is bey the limits of human undertsanding to compreh the mystery contained in these words, "I have bego Thee," nevertheless, some light has been thro

⁴ Or, There is a Man, if a Man He is.

upon it by one of my chosen teachers, R. Simeon ben Jochai, in his book Sohar (Gen., p. 16, versa), which I will faithfully transcribe and divide into verses:

1 ויאמר אלהים יהי אור ויהי אור:

1. And God said, Let there be light, and there was light (Gen. i: 3).

2 מהכא אידע שירותא לאשכח' גניזין. היך אתברי עלמא בפרט:

2. Here is the beginning of finding treasures (of hidden wisdom), how the world was created in its particular parts.

3 עד הכא הוה בכלל. ובתר אתהדר כלל. למחוי כלל. ופרט וכלל:

3. Till now (namely, till He said, *Let there be light*), was the creation standing before Him as a whole; but after He said "יהי אור," "Let there be light," the creation in its whole underwent a change, and we hear of its particular and general parts.

4 עד הכא הוה כלא תליא באוירא מרזא דאין סוף:

4. Till now, that He said "יהי אור," "Let there be light," was the universe suspended in the air, through the secret (power) of Him, who is without beginning and end.

5 כיון דאתפשט חילא בהיכלא עלאה רזא דאלהים. כתיב ביה אמירה ויאמר אלהים. דתא לעילא לא כתיב ביה אמירה בפרט ואף עץ דבראשית מאמר הוא אבל לא כתיב ביה ויאמר:

5. As soon as the secret One in (God) made Himself known in the exalted temple above,

The meaning is, that the creation came first forth as a chaos, and afterwards the separate parts were formed through the words, Let be.

the word "God said," ויאמר אלהים, was though at first it was not heard, whilst the parts of the creation were not yet in existence the sentence "in the beginning God created and earth" is a perfect one, though the word "He said," is not expressed.

ו יאמר אידע קיימא למשאל ולמנדע :

6. This word ויאמר, "He said," is a *se* which implies a question, to know *who that lig* אמר חילא דאחרם ארמוחא בחשאי מרזא דאין רזא דמחשבה :

7. ויאמר (by transposition of the letters ויז Who is this Light? The power (the Person) has taken in a secret (*lit.* hidden) manner abundant gifts, out of the secret thoughts of who is without end (God).¹

ו יאמר . השתא אוליד החוח היכלא מסח נדיאת סודע דקדש . ואוליד בחשאי . והחוח ליד אשתמע לבר . מאן דאוליד לוח אוליד א . ולא אשתמע כלל כיון דנפק מניה מאן אתעביר קול דאשתמע לבר :

8. ויאמר (He said), now begat *He is* this Te which He had conceived of the holy seed, and b it in secret: He, who is begotten is publicly² claimed by Him, who has begotten Him in sec though how His emanation was, is nowhere b of; whereas, of every other thing which cometh f a voice is produced, which is heard openly.

Lit., written.

¹ Compare Isaiah 49 : 6. נתחן לעד נרם .

¹ According to the foot-note of the Amsterdam Ed. From thence the beginning of the heave offerings, tithes, and the abun gifts from heaven.

² *lit.*, without; hence publicly, openly—Hebrew

² *lit* in silence, secret, incomprehensible.

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9 יחי אור . כל מה דנפק ברוא דא דנפק:

1. "Let there be light." Everything which has come forth, has come forth through this secretly begotten One.

R. Simeon ben Jochai here tells us, how everything which is light, has come forth from one point in the Godhead. By one point in the Godhead, he means One of the Three, which though Three, are only One. This point (נקודת) is the fountain of light remaining in אין סוף, in Him who is without end, because He is without beginning; and he adds:

ובג"כ כלא אחיד דא ברא . נחיד בראי ובהאי . כד סליק כלא סלקן ואתאחדון ביה:

i.e., Therefore all light is united, one with the other giving light here and there. This light penetrates all degrees, from the lowest degree of natural, to the highest degree of spiritual light, and all that is light is united in Him, who is LIGHT.⁴

He saith on the same page:

יחי אור דהוא אל גדול יורה אלהים את האור כי טוב . דא עסודא דאמצעיתא:

i.e., Let there be Light. This light is the great God⁵ And God saw the Light, that it was good. This Light is the Middle Pillar in the Godhead.⁶

That the Middle Pillar in the Godhead is the Son of God, begotten from the Father from eternity, R. Simeon ben Jochai teaches not only in this passage, but in many other places in his valuable works.

⁴ St. John 8 : 12 ; 12 : 35, 36, 46.

⁵ Bechai makes a remarkable observation (p. 4, versa, col. 2).

ויאמר אלהים יהי אור לרמוז על ימות המשיח שחזכיר בו הכתוב קומי אורי כי בא אורך וכבוד יי עליך זרה: i.e., And God said, "Let there be light," to indicate the coming (lit., days) of the Messiah, of whom it is said: Arise, shine; for Thy Light is come, and the glory of the Lord is risen in Thee. (Isaiah 60:1). Also Bechai calls the Messiah Light.

⁶ Φῶς δεύτερον κατὰ πάντα ἑαυτῷ ἀφωμοιωμένον. i.e., A second Light like in all things to Himself. (Philo, as quoted by Euseb, Demonstr. lib. iv., cap. iii.)

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To quote but one.
Speaking on Proverbs 27: 10, he says, (Zohar ii., p. 115, versa):

שכן קרוב באח רחוק. דהיינו עמודא
נעירא דאיהו בן-יהוה:

פנד

4.
"Be

i.e., "Better is a neighbour that is near, the brother far off. This neighbour is the Middle P in the Godhead, which is the Son of God."

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The chambers of light, into which the Word of God led me respecting this interesting subject, so numerous, that the space of these pages will permit me to open more of them to my readers. I conclude, I shall just communicate to them, what I saw in the last one of these chambers.

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Pondering over Proverbs 14, בינה לי גבורה, "I am Understanding—I have strength," I had a shadow of doubt, that *Understanding* means the same *self-existing Understanding* as *חכמה*, *self-existing Wisdom*, the Son of God, speaking in this chapter, which truth R. Simeon ben Joseph corroborates (Zohar, vol. 3., p. 290).

זהו בינה. אלא בד אחת ברך דא ברא יוד בתא.
... ואפיקת בן ואולידה ונ"ב בינה אקרי בן י"הוטי:
i.e., Who is the Understanding? (Proverbs 1: 1)
When Jod (Jehovah) is united with Jod (Jehovah) a son is born, and therefore בינה, Understanding, called בן-יהוה, the Son of God.

§ 4.

MY ANCESTORS' TRIUMPHING FAITH IN THE SON OF GOD.

Having been led by my teachers to a knowledge of the mystery of the 7th verse of the second Psalm, I sought earnestly their instructions as to the right

¹ ניה is composed of בן and יה by transposition of the letters.
See foot-note, page 69.

יִשָּׁקֵךְ בֶּרֶךְ פֶּן יִנְאֶף וְנָרָא
i.e., "Kiss the Son, lest He be angry," &c.

Observation. That בֶּרֶךְ does not signify in this place, purity and virtue, as the more modern writers render it, is plain enough from the second and third members of the verse: פֶּן יִנְאֶף, "Lest He be angry," and אֲשֶׁרֵי כָל הַוֹסֵי בְּךָ, "Blessed are all they that put their trust in Him;" or as Jonathan paraphrases it, מְבֹרָכִים לְכָל דֹּמְכֵרִין בְּמִצְוֵיָהּ, *i.e.*, "Blessed are all who trust in the Memra" (THE WORD). Moreover, we know that in the more poetical parts of the inspired writings, the ancient Chaldee words and forms are used: thus בֶּרֶךְ for בֶּן (a son) is used not only in this Psalm, but also in Proverbs 31:2: מַה בְּרִי וּמַה בֶּרֶךְ כַּמְנִי וּמַה בֶּרֶךְ נִדְרֵי: *i.e.*, "What, my son? and what, the son of my womb? the son of my vows?"

We find that Aben Ezra expounds the passage with the following words:

עֲבָדוּ אֵת י"י כַּנְּדָד עַל י"י. וְנִשְׁקֵךְ בֶּרֶךְ כַּנְּדָד עַל מְשִׁיחוֹ. וְהִנֵּה פִי בֶרֶךְ כְּמוֹ מַה בְּרִי וּמַה בֶּרֶךְ כַּמְנִי וְכֵן כְּרוּב בְּנֵי אֱתָנָה:

i.e., "Serve the Lord (v. 11), refers to Jehovah; and Kiss the Son, refers to the Messiah; and the signification בֶּרֶךְ, son, is as we find it (Proverbs 31:2), What, my son," &c.

I went to one of our oldest teachers, who, as I said in my introduction, lived above seventeen hundred years ago, to be taught how to interpret these words, נִשְׁקֵךְ בֶּרֶךְ, "Kiss the Son," and my soul drank of the pure and refreshing water of Divine knowledge. Before transcribing his solemn words of triumphing faith, I must remark that our ancient teachers, who are called "The Cabbalistical School," undoubtedly preserved the pure doctrine of the blessed Godhead. When, however, they imparted knowledge to their initiated pupils, they frequently made use of allegorical expressions, and sometimes

of certain calculations from the numbers represented by the letters which a word contained. In this manner, they hid their mysteries from the uninitiated until they were properly prepared to receive them. Thus in Zohar, vol. 3., p. 307, verso, Amsterdam Ed.,⁸ I found the following instruction respecting the words בר נשקו, "Kiss the Son." Rabbi Simcha ben Jochai proves from Isaiah 19: 1, that Jeho-shua spoken of there as riding upon a swift cloud to execute judgment upon Egypt, is no other than "the Son of God" spoken of in the second Psalm ver. 12, נשקו בר רוג', "Kiss the Son." These are his words of triumphing faith:

אמת הוא דעיה מהימנא.

1. Thou art the faithful Shepherd.

עלך אתמר נשקו בר :

2. Concerning Thee it is said (Psalm 2: 12):
"Kiss the Son."

ואמת רב להתא. רבן דישראל :

3. Thou art the mighty One of the earth,
Lord of Israel.

רבן דמלאכי השמים. בר לעילא. בר דקב'ה

ינתיח :

4. The Lord of the serving Angels, the Son of the Highest, the Son of the Holy One, blessed be He, yea, the Shechinah.⁹

אתמר לנבי דוד. גם ה' העביר תמאתך לא
ת. בהאי] "ם (נאל מסחה) אתמר דוד :

5. "It is said with reference to David, 2 Samuel 13: The Lord also hath put away thy sin; thou shalt not die." Through the Redeemer from destruction, was David reconciled to God.

⁸Zohar, Genes. שיך (Addenda) p. 18, verso, we find the same passage, but evidently with an interpolation, which is rectified in the third volume, as quoted on the following page.
⁹What the Shechinah signifies, see part ii. § 15, page 2.

§ 5.

R. SIMEON BEN JOCHAI'S PRAYER AND EXHORTATION.

(תקוני הזוהר, *chap.* 18. ., p. 65, Amsterdam Ed.)*The Prayer.*

קם דבי שמעון וכלהו חבריה ואמר. רעיא
 מהימנא רבן דכל נביאיא. קם אתער משנתך. דהא
 אנת איהו בכל נביאיא כנוכח דשמשא :
i.e., "R. Simeon arose with all his companions and
 said: O faithful Shepherd, Lord of all the prophets!
 arise and awake from Thy sleep; for Thou art to all
 the prophets as the sun."

The Exhortation.

(Zohar, vol. 3 ., p. 281, versa, Amsterdam Ed.)

רעיא מהימנא ודאי אנת הוא ברא דילי ודשכינתא.
 רבנן ומלאכין נשקו בר. קמו כלהו ונשקו ליה והבילו
 ליה לרב ומלכא עלייהו :
i.e., "God said, Faithful Shepherd! verily Thou art
 my Son, yea, the Shechinah; ye mighty and ye
 Angels! Kiss the Son. (Psalm 12.) All of ye
 arise and kiss Him, and receive Him as your Lord
 and King."

PART IV.

רוח הקדש, THE HOLY SPIRIT.

§ 1.

NATHANAEL IS LED INTO THE INNER CHAMBER OF
LIGHT.

Having been instructed by the Holy Scriptures
 how the עמודא דאמצעיותא, the Middle Pillar in the
 Godhead, has revealed Himself as the מימין די"י, or

as the מלאך הברית, the Angel of the Covenant, as the משטרוך, the Keeper of Israel, I be desirous to know how the third רוח, Subsister the Godhead, רוח רחם דאקרי רוח הקדש, the who is below, called the Holy Spirit, has revealed Himself.

I did not go to our modern teachers, who lost every trace of the way to the inner chamber the pure truth, but kept close to the Word of and to my ancient teachers, as I had done hitherto and received from them the following instruction

§ 2.

רוח הקדש, THE HOLY SPIRIT IS A SUBSTANTIVE BEING IN THE GODHEAD, THE CREATOR OF THE WORLD.

The Word of God, as expounded by R. Simcha ben Jochai, has taught me that there are three Spirits in the Godhead (p. 27, § 14), and that one is called רוח עלאה, the Upper Spirit, to distinguish Him from רוח דלמ דמצערתא, the Spirit which is the Middle Pillar, and from the רוח רחם, the Spirit below, which is called the Holy Spirit רוח הקדש.

Though these Spirits are united in One, in the One God, yet each exists of Himself. Thus רוח הקדש, the Holy Spirit, is not a transient effect produced by God, not an abstract power or attribute, but a *Spirit* self-existing and substantive as the author of יצירה ספר (according to the Word of God) teaches me (pp. 49, 50, Mantua Ed.):

רוח אלהים חיים ברוך ומבורך שמו של חי
העולמים. קול ורוח ודבור זהו רוח הקדש.....
רוח מרחם חקק וחצב בת :

i.e., Blessed be the name of the living God, of Him who liveth for ever. By *Voice, Wind and Speech* (i.e.,

revealed) the Holy Spirit... Spirit of Spirit, by whom He (God) created and hewed out the world.

This translation is according to B. Moses Butarili, the famous commentator of ס' יצירה (p. 50, Mantua Ed.):

רוח מרוח מרוח. ביאר. רוח מרוח הקדוש ר"ל רוח היוצא מרוח אלהים החיים היינו רוח שניה וכה נברא רום ותחת וארבע רוחות וכו' :

i.e., Spirit of Spirit. Explanation: Spirit of the Holy Spirit, by which the author of ס' יצירה means to say: The Spirit who proceeds from the Spirit, the living God. This is the second Spirit, through whom were created the heaven and the earth. (Lit., that which is above, and that which is below, and the four winds).

This is explained by R. Simeon ben Jochai (Zohar, Gen., p. 16, Amsterdam Ed.):

רוח אלהים רוח קדשא ונפיק מאלהים חיים ורא מרחפת על פני המים :

i.e., The Spirit of God, is the Holy Spirit, who proceeds from the living God, and this (Spirit) moved upon the face of the water. (Gen. i. 2).

§ 3.

AN INFERENCE DRAWN FROM THE ABOVE.

If רוח הקדוש, the Holy Spirit proceeds from שתי אלהים, God, then He must proceed from the היות, the two other subsistences in the Godhead: the One whom we designate Heavenly Father. אבינו שבשמים; and the other היות, BEING, who is designated עמודא דאמצעיתא, the Middle Pillar; otherwise there could be no Unity in the Godhead. And we know that in the Trinity none is afore or after other, none is greater or less than another; but all היות, the Three BEINGS, are co-eternal and co-equal: שלשה אחדו לבד עומד. "Three there

are ; each exists by Himself, though they are One
(ט יצידו , p. 89, versa, Mantua Ed.)

I sought instruction from R. Bechai, and found
written (p. 4. versa, Amsterdam Ed.) :

ז אלהים זה ורוח של משיח :

i.e., " *The Spirit of God is the Spirit of the Messiah*

I went for advice to R. Simeon ben Jochai, w
directed me to his חזקוני חזקוני , p. 104, ושיר ,
where I also learnt the Unity of the Church
God with her Bridegroom, the Middle Pillar in t
Godhead :

אחד אחד דתרין שושנים דא יהוה עליה אתמר
רם ההוא יהיה י"י אחד ושמו אחד . ואיהו עמוד
אמצעיתא הרועה בשושנים וחושכניה אחד : אחד
ושנה תתאה בת דחילו ואיהו יראה . שושנה
לאה רחימו דאהבה וכיה אתמר אם תעירו ואם
עוררו את האהבה עד שחחפץ . כמה יתון לאתערא
ה כימינא ואיהו לא רעית בהו עד דייתי רעיא
וזימנא דאתמר ביה ורוח אלהים דאיהו רוח דמשיח .
אתמר ביה ונחה עליו רוח י"י :

i.e., "One and one make Two lilies. This is
Jehovah, of whom it is said (Zecharah 14:9), In the
day shall there be one Lord, and His name One
And He, the Middle Pillar, is considered to be One
with these Lilies, among whom feeds, &c.' (Cant. ii
19). One Lily (*i.e.*, the Church militant) is below, in
the world ; in her is the fear of God, and He (*i.e.*
the Middle Pillar) is her fear. The Lily, which is
above, in the heavens (*i.e.*, the Church triumphant)
is my dearly beloved : concerning her it is said
(Cant. 2:7), " *I charge you, O daughters of Jerusalem
by the roes, and by the hinds of the field, that ye stir no*

¹ Zohar, vol. 3., p. 286, versa, *i.e.*, קב"ה סגולה כ"י כששנה .
The Holy-One, blessed be He, is like an apple (Cant. 2:3)
and the congregation of Israel is as a lily.

up, nor awake my love, till He² (i.e., the Middle Pillar) please."

When shall they come to stir Her up, she being in His right hand (Cant. 2: 6), and He has no pleasure in it? When the faithful Shepherd shall come,³ of whom it is written (lit., "said") "and the Spirit of God is proceeding from Him," this is the Spirit of the Messiah, of whom it is written (Isaiah 11:2), (lit., "said") "the Spirit of the Lord shall rest upon Him."

§ 4.

A QUERY.

I asked R. Simeon ben Jochai whether רוח הקודש, the Holy Spirit, may not be the effect of some invisible influence of God as the first cause of everything Holy? His answer was, That רוח הקודש, the Holy Spirit, is Himself the primitive cause of all that is holy and good of all Divine knowledge. His words were these (תקוני זוהר, § xxx., p. 109, versa, Amsterdam Ed.):

איהו רוח המשיח כמה דתמר ואיהו רוח הקודש
ואיהו רוח חכמה ובינה רוח עצה ונבונה רוח דעה
ויראת יי':

i.e., "It is the Spirit of the Messiah, at it is said, Yea, it is the Holy Spirit, who is the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord." (Isaiah 11:2).

§ 5.

רוח הקודש, THE HOLY SPIRIT, AS ALL THE DIVINE ATTRIBUTES: HE IS OMNIPOTENT, OMNIPRESENT, AND OMNISCIENT.

I have been instructed in ס' יצירה p. 50, that

² According to this interpretation is the feminine form שותף used for the masculine שותף, to denote the unity of the two subjects, as the following member shews.

³ See page 76. "Thou art the faithful Shepherd," &c.

רוח הקדוש, the Holy Spirit, רוח מרוח; that Spirit of Spirit which is אלהים וחי, the living God who is a Spirit. It follows, therefore, that the Holy Spirit must have the same Divine attributes as God; hence we read in Psalm 139: 7-10:

אנא אלך מרוחך ואנא מפניך אברח: אם אסך
 שמים שם אצוה ואציעה שאל הנך: אשם כנמי שור
 כנכה בארציה ים: גם שם יודך חנחני ותאחזני
 נך: ואמד אך חשך ישופני ולילה אור בכרני:
 חשך לא יחשך ממך ולילה ביום אור כחשיכה
 ירה:

i.e., "Whither shall I go from Thy Spirit? whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me," &c.

רוח הקדוש, the Holy Spirit, being God, I am taught by our prophet Isaiah 40:13, that He is Almighty, and ordereth all things in heaven and earth after His sovereign will:

מי חבן את רוח יהוה ויש עוצר ידיענו:
 i.e., "Who has directed the Spirit of the Lord, being His counsellor, has taught Him?"

That the רוח יהוה, the Spirit of the Lord, is the Holy Spirit, Jonathan ben Uziel teaches me in the Targum, rendering it thus: תקון ית רוח קדושא
 i.e., "Who has directed the Holy Spirit?"

§ 6.

WHAT IS THE OFFICE OF רוח הקדוש, THE HOLY SPIRIT?

After having been taught by my teachers that the office of מושׁרן, the Keeper of Israel, was the office of רוח הקדוש, the Holy Spirit, and that, as it is in the economy of God, my mind became engrossed with the thought of what office the Holy Spirit had

I found the רוח הקדש , the Holy Spirit, in the divine dispensations, had to rule, to guide, and to instruct men in all that is holy and good ; but that man, before and after the deluge, had, with only few exceptions, resisted and rebelled against Him. In Genesis 6: 3, we read as follows :

ויאמר יהוה לא ידון רוחי באדם לעולם בשנים הוא
 כשר והיו ימיו מאה ועשרים שנה :
 i.e., " And the Lord said, My Spirit shall not always
 strive with man, for that he also is flesh," &c.

Modern writers, as quoted by R. Aben Ezra, take it to be the soul of man which is called the Spirit of God, but not so my venerable and ancient teachers. The Chaldoe paraphrase of Jonathan ben Uziel has these words :

הלא יתבית רוח קדשי בהום מן כנלל די יעברון
 עוברין מבין והא מבאישי עובדיהון :
 i.e., " Have I not given My Holy Spirit in them, in
 order that they should do good works, but behold,
 they have corrupted their works ? "

§ 7.

HOW CAN I KNOW GOD FROM HIS WORD ?

Many who read the Word of God, and study it day and night, continue nevertheless to have very confused and imperfect ideas of the nature and government of God, though possessed of vigorous understandings and much learning. R. Simeon ben Jochai gave me this lesson, that none can know God, that תלת רוזין , Three Spirits, can be one, except רוח הקדש , the Holy Spirit, reveals this secret to him. His words are these :

הא תלת שמהין אינון . היך אינון חד ואף על נב
 דקדיכן אחד אינון חד ? היך אינון חד ? אלא בתויוכא
 דרוח קודשא אתידע וכו' :

¹ See page 27.

i.e., "But how can three Names be one? Are they really one, because we call them one? How they can be one, can only be known through the relation of the Holy Spirit," &c. (See part ii., § p. 18. ¹)

§ 8.

רוח הקדוש, THE HOLY SPIRIT, WAS FROM THE BEGINNING, THE GUIDE OF THE ISRAEL OF GOD.

In Deut. 12, it is said :

וַיְהִי בְדָד יִנְחֵנוּ וְאִין עִמּוֹ אֵל נֹכַח :
i.e., "So the Lord alone did lead him, and there was no strange God with him."

When I compare this passage with Isaiah 63 14, I find that this was the Lord, the Holy Spirit.

בַּהֲמָה בִּבְקָעָה הֵרַד רוּחַ יְהוָה תְּנִיחֵנוּ כֵּן נִהְיֶנָּה :
סֶדֶד לַעֲשׂוֹתָ לְךָ שֵׁם תְּפָאֵרָה :

i.e., "As a beast goeth down into the valley, the Spirit of the Lord caused him to rest : so didst Thou lead Thy people, to make Thyself a glorious name."

These words are thus explained by Aben Ezra :

וְאַחַר זֵאתָם מַחִים הוֹלִיכֶם הַשֵּׁם בְּמִדְבָּר . כִּבְהֵמָה שְׂהִיָּא יוֹרֵדָת בִּבְקָעָה לְאֵשׁ . כֵּן רוּחַ הַשֵּׁם נִחָה אֶת יִשְׂרָאֵל :

i.e., "After having come out of the sea, has God led them through the wilderness; as a beast safely descends into the valley, so did the Spirit of God lead Israel."

רוח הקדוש, the Holy Spirit, whom I have called יהוה יהו"ה Jehovah, which He is, was Israel's guide. But Israel, in the wilderness, sinned against the Holy Spirit, and had to bear His judgments, as we read, (Isaiah 63: 10):

וַהֲמָה מִרְדּוֹ וְעֲצָבוֹ אֶת רוּחַ קִדְשׁוֹ וַיִּהְפֹּךְ לָהֶם לְאוֹיֵב הוּא נֹלַחֵם בָּם :

¹ The signification of Names or Name, see p. 15, Note 5. אֵם in the Rabbinic language signifies God.

i.e., " But they rebelled and vexed His Holy Spirit, therefore He was turned to be their enemy, and He fought against them."

An Inference.

Only a living and substantive Being can be vexed, and not an inanimate and unintelligent power or attribute ; therefore the Holy Spirit must be, as He is, one of the three הויות, Beings, in the מיוחד, the only true God.

§ 9.

רוח הקדוש, THE HOLY SPIRIT, HAS SENT THE PROPHETS, AND SPOKEN THROUGH THEM.

In Isaiah 48 : 16, we read : ועתה אדני יהוה ושלחני ורוחו, i.e., " And now the Lord God, and His Spirit, hath sent Me."

To the three ספירות, or הויות, Beings, in the Unity of the Godhead, is here ascribed the act of sending the prophet,¹ which is quite in agreement with what we read in Isaiah 6 : 8 :

ואשמע את קול אדני אמר את מי אשלח ומי ילך לנו ואמר הננו שלחני :

i.e., " Also I heard the voice of the Lord, saying, Whom shall I send, and who shall go for US? Then said I, Here am I ; send me."

David's last words were (2 Samuel 23 : 2) :

רוח יהוה דבר בי ומלחו על לשוני : i.e., " The Spirit of the Lord spake by me, and His word was in my tongue." Which Jonathan ben Uziel paraphrases thus :

¹ To יהוה, יהוה, אדני, is ascribed the sending of the prophet. See p. 28, § 15. *These Three being United in One.* Moreover, see p. 19, No. 7. " *What the One of the Three in the Godhead does that does the other.*"

"The Father, the Son, and the Holy Ghost, work all things inseparably ; Not that each of them is unable to work by Himself ; hut that they all three are one God, one Spirit, one nature, as reason, will, memory, are one soul," &c. — (Roger Hutchinson, " *The Image of God,*" p. 164, Cambridge Ed., 1842.)

אמר דוד ברוח נבואה דיי אנה ממלל אלין ופתנמי
דשיח בפומי אנה סדר :

i.e., "David said, By the Spirit of the prophecy of
the Lord I am speaking these things, and the words
of His holiness I set in order in my mouth."

Thus it is that R. Moses Butarili instructs me, in
his commentary on ספר ישירה, p. 49, Mantua Ed. :

ומעלת רוח הקדש נחלקת לנבואה לשלשה מדרגות
הו כוד קול ורוח ודבור : וכחב הרב רבי אהרן
נגדול ז"ל קול כנגד קול אלהים חיים. רוח כנגד
ברוח פיו כל שבאם. דבור כנגד דבר ה' שמים
עשו :

i.e., "The excellency of the Holy Spirit was im-
parted to prophecy in three different degrees, and
this is the mystery of voice, wind (breath), and
speech." ¹

"R. Aaron the great, of blessed memory, wrote
(the Holy Spirit revealed Himself), by קול, a voice
as in Deut. 5: 23 (English version 5: 26), 'The
voice of the living God;' by רוח, wind (breath), as
in Psalm 33: 6, 'All the hosts of them were made
by the breath of His mouth;' by דבר, in the same
passage, 'By the speech (or Word) of the Lord were
the heavens made.'"

§ 10.

רוח הקדש, THE HOLY SPIRIT, SHALL QUICKEN THE
DEAD.

In the prophecies of Ezekiel (chapter 37.), we
read of the quickening of the dry bones. It is not
necessary to touch upon the question whether this
chapter refers to the resurrection of my beloved
nation from the death of sin to the life of righteous-
ness, or to the resurrection of the dead, חיות
המתים, or both. It is enough to know that our
forefathers believed that this resurrection, th

¹ Compare 1 Cor. 12: 4-12; Acts 12: 2.

quickening of the dry bones, spoken of by Ezekiel, is to be brought about by the quickening power of the Holy Spirit, as a *Substantive Being*, one of the Three exalted ones, תלת ספירות, in the אין סוף, in Him who is without end, because he had no beginning—God.

R. Eliezer, the son of Hyrkan, a disciple of R. Gamaliel (who lived seventy-two years after Christ), in his פרקים, chap. 33, gave me the following instruction:

רבי פנחס אומר לאחר כ' שנים שנהרנו כולם
 כבבל שרחת רוח הקדש על יחזקאל. והוציאנו
 לבקעת דורא. והראהו עצמות יבשות הרבה מאד.
 אמר לו בן אדם מה אתה רואה. אמר לו אני רואה
 כאן עצמות יבשות. אמר לו יש בי כח להחיות
 אותן. לא אמר הנביא רבונו של עולם יש בדך כח
 לעשות יחד מאלו. אלא אמר יי' אלהים אתה
 ידעת. כאלו לא האמין. לפיכך לא נקברו עצמותיו
 בארץ ישראל:

i.e., "R. Pinehas said, twenty years after the slaughter of the captives¹ in Babylon, the Holy Spirit came (*lit., dwelt*) upon Ezekiel, and let him out into the valley of Durah; He shewed him very dry bones. He (the Holy Spirit) said unto him, Son of Man, what seest thou? He said unto Him, I see here dry bones. He said, Have I power to cause them to live? The prophet did not reply, O Lord of the universe! Thou hast power to do even more than this; but he said, O Lord God, Thou knowest; as if he did not believe that the Holy Spirit was able to give life to these dry bones. Therefore his bones were not buried in the land of Israel."²

I observed in the exposition given by R. Pinehas, that he believed that the Holy Spirit is a substantive

¹ כולם *lit., all of them*, meaning a great number of captives.

² R. Eliezer believed, as I see, in the Personality and Deity of the Holy Spirit.

Being. He calls Him the God of the Universo, and Lord God, according to the true faith of the fathers.

§ 11.

NATHANAEL TAKES A RETROSPECTIVE VIEW, AND ENTERTAINS ENCOURAGING EXPECTATIONS.

When I examine everything which is made known regarding the host of Patriarchs, Prophets, and Teachers, up to the time of the Maccabees, I perceive that the Holy Spirit had rested upon them. My teachers also shew me that in the days of the Messiah, He shall again be poured out in a fuller measure; that is, He shall reveal more fully the hidden mysteries of God, and of divine things. Thus R. Simeon ben Jochai imparted to me this encouraging expectation, in those words, (*Zohar*, vol. 3., האוינו, p. 289, Amsterdam Ed.):

וְדָא רוּחָא נָפִיק מִמּוּחָא סְתִימָא . וְאִקְרִי רוּחָא דְחַיִּי .
וּבְהַאי רוּחָא זְמִינִין לְמַדְעַ חֲכָמָהּ בּוֹמָנָא דְמַלְכָא
מְשִׁיחָא דְכְתִיב וְנָחָה עָלָיו רוּחַ יְיָ רוּחַ חֲכָמָה
וּבִינָהּ וְגו' :

i.e., "And this is the Spirit who proceeds from the secret mind³ (God), and is called the Spirit of Life. And this Spirit is ready to give knowledge of wisdom at the time of the King Messiah, as it is written (*Isa. xi. 2*), And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding," &c.

The teaching of R. Simeon is supported by that of all the prophets. For example, in *Joel 3:1.*, English version, 2: 28, we read:—

וְהָיָה אַחֲרָי כֵן אֲשַׁפּוֹךְ אֶת רוּחִי עַל כָּל בֶּשֶׂר וְנָבְאוּ
בְנֵיכֶם וּבְנוֹתֵיכֶם זְקֵנֵיכֶם חֲלֻמֹת יַחֲלֹמוּן בְּחֹזֵיקֵיכֶם
חֹזֵינֹת יִרְאוּ : וְגַם עַל הָעֲבָדִים וְעַל הַשֹּׁפְחוֹת בַּיָּמִים
הַהֵמָּה אֲשַׁפּוֹךְ אֶת רוּחִי :

³ מוח *Lit.*, marrow, brain, mind; medulla, the quintessence of anything.

i.e., And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophecy, and your old men shall dream dreams, your young men shall see visions ; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

Jonathan ben Uziel teaches me that no other Spirit but the Holy Spirit is meant. His words are :

ויהי בחר כן אשפוך ית רוח קדשי ונו' :

i.e., "And it shall come to pass afterward, that I will pour out My Holy Spirit," &c.

In Zech. (12 : 10), we also read :

ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותחנונים ותביטו אלי את אשר דקרו וספדו עליו כמספו על היחיד והמר עליו כהמר על הבכור :

i.e., "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications ; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Conclusion.

I now appeal to every candid and unprejudiced Israelite or Christian, who has read these pages, whether I am not right in maintaining *that the Jewish Church before the Christian era, and in the first two centuries of the same, held רוח דשלושא, the Doctrine of the Trinity, as a fundamental and cardinal article of the true faith?*

Again, I would ask every true and candid Israelite or Christian, who has read this little book, whether he can still persist in charging the Christian religion with Polytheism, or a species of Polytheism? Alas! *Judaism, as it is at present, denies the true and Scriptural faith of her ancient and primitive Church, and teaches that there is a great and a little Jehovah.*

הקדמת הראב"ד לספר יצירה דף ח' Read
 ומטרתו שר הפנים הנקרא מדני הקמן . ובפרשת
 יחיה עקב כי עיניכם הראות את כל מעשה יהוה
 הגדול אשר עשה מכלל שיש המן . ועל זה נאמר
 בתורה השמר מפניו ושמע כקולו אל תמר בו כי
 לא ישא לפשעכם ולא אמר כי לא אשא לפשעכם :

i.e., "And Metatron (the Keeper of Israel), the
 Prince of God's countenance, is called *the little God*.
 In the section וריוז עקב (Deut. 11:7), it is written,
 But your eyes have seen all the acts *the great Jehovah*
 has done, implying 'that there is also a little One,
 therefore it is said in the Thora (the Law, Exod.
 23: 21), Beware of Him, obey His voice, provoke
 Him not; for *He* will not pardon your transgressions;
 but He does not say, *I* will not pardon your trans-
 gressions."

Such a doctrine as RABAD thus teaches, every
 sincere and true Israelite will abhor with me; for he
 will see how modern Judaism has perverted not only
 the Holy Scriptures, but also the doctrine of the
 Trinity, and also that respecting Metatron, the
 שר הפנים, the Prince, the express image of God's
 face or person.

The Holy Scriptures, as shewn in these pages, and
 our ancient teachers have taught me, that *all the*

* The original text is, *כל מעשה יהוה הגדול אשר עשה*
 "All the great acts of the Lord which He did." The construction
 is *mediate*, that is the word *יהוה*, Lord, is placed between
 acts, in stat. constr., and *הגדול*, the great, the genitive
 case. This construction is very common in the Hebrew. (See
 Gen. 7: 6; Isa. 40: 8; 23:12, בשליש עשר הארץ וכו'. Hos. 14: 3
 and the following clause, from Exodus 23: 21, to establish his
 doctrine of Polytheism, that there is *אדני קטן* a little Lord,
 and *יהוה גדול* a great Lord. He transposes the adjective
 "great," belonging to "act," and places it before "Lord." In
 the quotation from Exodus 23: 21, he labours to make out
 that there are two who can forgive sin, a little and a great
 Jehovah.

Three Substantive Beings in the *מיוחד*, Unity of the Godhead, have one will and purpose; if One forgives transgression, the Others do so too.

וכמה נוונין דיחודא אתעררו וכלתו קשומ . מן דעביר
האי עביד . ומן דעביר האי עביד :

“ Although there are so many Persons united in the Unity, yet each Person is a Verity (a true One), what the One does, that does the Other.” (Zohar, vol. 2, p. 43, versa, Amsterdam Ed., p. 23, 7.)

Because modern Judaism has stopped up the fountain of the waters of salvation, it is my prayer :

הושע יחיה את שארית ישראל :

“ O Lord, save Thy people, the remnant of Israel.”

תה ונשלם שבח לאל בורא עולם :

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