

THE UNSEEN WORLD IN THE MINOR MIDRASHIM

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To
MY PARENTS

PREFACE

One might smile at the naivete of the notions contained in the literature we discuss in this Thesis and even deny the desirability of the utilization of the fear of the Unseen as a moral control, but one cannot help but realize how effective they were as factors in the conservation of values. These ideas of the Unseen World gave a higher significance to morality, study, and piety than mere group sanction.

In spite of certain mannerisms of style, such as the unlimited multiplication of adjectives in Hechaloth Rabbati, which might be annoying to occidental minds, there is in these Midrashim a mystic beauty, a grandeur, a poetic power that has greatly contributed to our pleasure in this work. It requires a tolerant imagination conveniently elastic and a not too rigid adherence to facts.

The Midrashim themselves are like so much Jewish literature a folk product, handed down through different ages and countries and absorbing different influences. For that reason, the dating of most of this material would be a most difficult matter, and we have not attempted it, except in the cases of some of the Messianic passages in which historical events can be recognized. We doubt if any of these Midrashim were written before the third century of the common era or after the twelfth, though additions and alterations may have been made after that century. These limits we have adopted from the notes to these Midrashim which Jellinek includes in his "Beth Hamidrash." At this point we may say that these notes of introduction were a great assistance to us in the prosecution of this work; without them it would have been difficult to

understand the material, its composition, and purpose.

Wherever in the course of the work we found it necessary to transliterate from the Hebrew into the English letters, we employed a very simple system, phonetic and not over-burdened with the minutiae of scientific vocalization and accentuation. Since we did not transliterate whole passages, but only single words or names, we hope that our system will convey the meanings of the words or the derivations of the names wherever they are of significance. Words like "Cherub," and names like "Enoch," which are part of the English language, were rendered in the spelling of the Webster Dictionary whenever they were part of the text of the Thesis, but when quoted as titles of Midrashim we rendered them by our phonetic scheme. Our simple system requires no explanation, but we call attention to the following renderings: both א and א as V; ה as H; י as Y of I; both ש and ש as K; ח as Ch; פ as F; צ as Tz; and ת as Th.

We wish at this time to express our most sincere thanks to the Hebrew Union College Library and its Staff for their kindness in permitting us the unlimited use of such books as this work required as well as for their assistance in obtaining these books for us. We are very grateful to Dr. Israel Bettan for having suggested the work to us, and for his encouragement while it was in process. To Dr. Jacob Z. Lauterbach we extend together with our thanks our apologies for having disturbed him with certain difficult passages during our residence at the Dormitory. Nor can we fail to credit our dear wife for her untiring assistance in the routine work connected with the writing of this Thesis, such as the filing and arrangement of our notes and the verification of our various references.

And though they did not assist us in the translation of a single word or the interpretation of a single passage, it is to our dear parents, to whom we have dedicated this work, that we must acknowledge the greatest burden of indebtedness. Without the inspiration of their confidence in us, their hopes, and indeed, their sacrifices for us, we doubt if we would have come to this day. May their lives be long and sweetened by a satisfaction with all our work, however insignificant it may be!

J. D. F.

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Chapter One

INTRODUCTION

The "Unseen World" as we find it pictured in the Minor Midrashim certainly could not have been generated entirely from Biblical sources alone even by the broadest kind of interpretation possible in the Midrashic method. The older Biblical strata are built about the concept of a God so anthropomorphic and so intimately concerned with the "Seen", terrestrial world that they have no need of an elaborate Unseen World populated with various orders of spiritual beings who do His work. In these more ancient codes, God is merely a very powerful superman who for His own pleasure made a lesser creature, Adam, from the clay in His garden. He Himself was entirely capable of supplying all of Adam's needs, including a wife and family, as well as the personal administration of punishment for his misdeeds. The justice of such a God was immediate and apparent. Even the abode of the dead could hardly be considered an Unseen World, but merely another terrestrial or sub-lunar world distinct from the Seen World of the living and, with but few exceptions, inaccessible to them. It was a place of activity where the shades of the dead enjoyed a knowledge of and even a participation in the affairs of the world of the living. [Cf. I Samuel 28:8 f.. In order to attack cults of the dead that had resulted from this view, the Yahwistic writers made the abode of the dead, Sheol, a place of silence, destruction, and forgetfulness (e.g. Job 14:12) where the dead have no knowledge of the living (ibid. 21), nor do they remember anything of the past (Ecclesiastes 9:5).] Consequently,

there was no necessity for an Unseen World in the sense we use the term: a realm where spirits dwell, some of them created particularly to do God's work, and some, the spirits of men who once lived in the terrestrial world but are receiving their reward or punishment at the hands of God's spirit-agents in this mysterious sphere - this Unseen World. When, as in the older strata of the Bible, God Himself rewarded and punished, He needed no Unseen World, no Heaven or Hell. He did His own work; He needed no angels or devils.

When Jhvh ceased to be a mere local deity inhabiting a single place such as the oasis described in Genesis II, His followers were confronted with the necessity of superimposing Him upon other local deities, formerly His peers. As Kaufman Kohler points out, these local deities became angels - messengers and servants of Jhvh. [Kohler: "Jewish Theology," page 181.] He says, "The varying application of the term Elohim to God and to the angels or gods is proof enough of the priority of polytheism, even in Judaism. The trees or springs formerly seats of the ancient deities, spirits, or demons, were now the places for the appearance of angels, shorn of their independence, looking like fiery or shining human beings. Popular belief, however, perpetuated mythological elements, ascribing to the angels higher wisdom and sometimes sensuality as well (Genesis 6:1 f.)." Thus the belief in angels helped to strengthen the monotheistic concept; it removed much of the anthropomorphic from Jhvh, and, at the same time, provided a place for other local deities whom the people hesitated to relinquish. But spirits played no important part in the basic religion of Bible times, for,

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"In Biblical times - which does not include the Book of Daniel, a work of the Maccabean time - the angels and demons were not invested with proper names or special functions. The Biblical system does not even distinguish clearly between good and evil spirits." [Kohler: "Jewish Theology," page 182.] And Yahwism as represented in its highest and purest form by its prophetic exponents merely tolerated spirit-beings as forms of poetic expression.

In the later prophetic writings, where the interest is largely in the Hebrew nation, God speaks through the events of the times. [See Battenwieser: "Prophets of Israel," page 154.] Punishment will be administered to the nation at the hand of a Tiglath-Pileser or a Sargon, even though he might not realize that he was doing God's work, but oppressed the Hebrew nation through the same forces of greed and lust that motivate all wars of conquest. [ibid. page 270 f.] Salvation will come through a Cyrus. [ibid. page 154.] The God of the prophets was too lofty to require the services of a vast army of angelic or demonic beings that His work might be effectively done. He needed no Unseen World in addition to the sub-lunar world to give equilibrium, balance, and rationality to the life experienced on earth. Such visions of the Throne of Glory and the angelic beings surrounding it as occur in Isaiah VI, as well as the description of God's Chariot found in Ezekiel I, were not meant by those prophets to be actual descriptions of what really is in the Unseen World. Isaiah's glorious "Consecration Vision" is the prophet's poetical way of describing his call to the ministry of God [ibid. page 134 f.], and Ezekiel's vision is only to be taken as an elaborate

and intricate symbolism. So we see that the prophets did not envision a God who needed an Unseen World, either for the performance of His work, or for the administration of justice. [See Charles: "Religious Development between the Old and New Testaments," page 17. "The eschatology of the prophets dealt only with the destinies of Israel as a nation, and the destinies of the Gentile nations, but it had no message of light or comfort for the individual beyond the grave. For all men ultimately, whether of Israel or of the Gentiles, Sheol, the unblessed abode of the shades, was the final and everlasting habitation." Also Kaufman Kohler: "Heaven and Hell in Comparative Religions," page 7. "Of course, the Hebrew prophets and law-givers were concerned only with the establishment of justice among men and nations on earth, and they rather avoided dwelling on the state of the soul after death, as this led the people to necromancy and similar superstitious practises, which could only estrange them from the true worship of God."] Ezekiel maintained that the sin of the individual is punished on earth [Ezekiel XVIII] and that therefore there is no need for retribution in an Unseen World to come, and "the problem of adjusting the relation of destiny and merit in the individual, which vexed Jeremiah, Job, and the Psalmist (Jeremiah 12:1; Psalms 73:3-15; and the whole of Job) remained unsolved." [Kohler: "Heaven and Hell In Comparative Religions," page 7.] But none of the prophets preached a literal Unseen World.

The Unseen World did not begin to play a part in Jewish literature after the prophets until it was influenced by Persian ideology. This is apparent in Daniel, a late book,

as well, as in a late passage in Isaiah (Daniel 12:2-3; Isaiah 26:19). The Jewish angelology and demonology began to assume a new character. "The two realms of the Persian system included vast hosts of beneficent spirits under Ahuramazda (Ormuzd) and of demons under the dominion of Angromainyus (Ahriman). So in Judaism also different orders of angels arose, headed by archangels who bore special names. The number seven was adopted from the Persians, while both names and order were often changed. All of them, however, were allotted special functions in the divine household. The pagan deities and primitive spirits which still persisted in popular superstition were given a new lease of life. Each force of nature was given a guardian spirit, just as in nature-worship; angels were appointed over fire, water, each herb, each fountain, and every separate function of life. A patron angel was assigned to each of the seventy nations of the world mentioned in the geneology of Noah." [Kohler: "Jewish Theology," page 184.] This Persian dualism influenced both Apocalyptic and Rabbinic literatures; its effect upon Jewish thought is abundantly manifest in the Minor Midrashim.

The whole notion of two realms, one of evil and one of good, inhabited by evil and good spirits respectively, and which dominates the literature with which we are concerned in this Thesis is an aspect of Persian dualism. But this ideology is not taken over without an adjustment to Jewish monotheism. Thus, while Persian thought would have human conduct the result of the conflict between the forces of good and the forces of evil, our literature makes both the hosts of evil and the hosts of good the servants of the one

God. The choice between good and evil conduct is free. Even when the free will of the human being is limited, still this choice remains open. Indeed, in a Midrash that pictures God deciding the complete future of an individual before his birth, indeed, while he is still a mere drop of semen that has not yet fertilized an ovum in the womb of his mother, although everything is pre-ordained, choice between good or evil conduct is left entirely to the individual. The angel in charge of pregnancy is commanded by God to be present at the cohabitation of any man with his wife. It is this angel's duty to gather up the drop of semen with which the woman is to be fertilized. He brings it before God and says, "O Lord, I have done Thy will. Now, therefore, rule concerning this drop what will become of it according to Thy will." The Midrash continues: "Immediately God decides whether it will grow to be strong or weak, tall or short, male or female, foolish or wise, rich or poor, but does not decide whether good or bad. For it is said, 'Everything is in the hands of God except the fear of Him.'" [Sefer Yetzirath Havlad.]

In spite of this adjustment to the Jewish monotheistic point of view, the dualistic influence is very strong in our literature. Though the individual has free will and can choose between good and evil, there are unseen, invidious forces constantly trying to seduce him and to turn him aside from the proper mode of conduct. In the first of the seven hechaloth hatumah (mansions of uncleanness) there is an angel called Dumah [See also, Gan Eden Vegheinnom; Beth Hamidrash V:44, where it is the name of the seventh place of dwelling of the infernal region following Psalms 115:7; also Berachoth

18, and Hagigah 5a.], who presides over a tremendous band of malache havalah who are in the immediate charge of another angel named Pituth [Cf. Cordovero, Pardes, 26:1] whose principle business is to seduce men to sin. Then, those who succumb to their seduction come into the power of the forces of evil, and are met at the grave and there smitten by the angel Sarsuriah. In this same hechal are spirits who collect whatever words of obscenity or vulgarity were spoken by an individual and keep them until that person utters a prayer. Whereupon they cause his prayer to be defiled and annulled by his previous obscenity. Misconduct on the part of the individual puts him in the power of the forces of evil. [Shivah Hechaloth Hatumah.] The spirits of seduction and punishment are Persian, but the ethical note is essentially Jewish.

This interesting process of "Judaization" is abundantly characteristic of our Minor Midrashim; foreign ideas are cast into Jewish molds. Dr. Kaufman Kohler called attention to this process in Rabbinic literature. He writes: "So is the striking description in Parsee writings of the beautiful maiden who meets the righteous at his departure from earth as the personification of his virtue to fill him with delight, and of the ugly maiden who meets the sinner as the personification of his guilt to horrify him, paralleled by the rabbinical saying that the righteous will be hailed by groups of good angels calling out 'He entereth in peace!' 'They rest in their place of repose;' 'He walketh forward to his goal' (Isaiah 57:2); and the sinners will be met by three groups of chastising angels who call out 'There is

no peace to the wicked.' (Isaiah 47:27, etc..) . . . (Sotah 10a)." [Kohler: "Heaven and Hell in Comparative Religion," pages 121-122.] The passage to which Dr. Kohler refers is also utilized in our literature. [Perek Megehinnom L'Rabbi Yitzhak ben Parnach.] In another of our Minor Midrashim the deceased is met not by good angels or bad angels, but only by the Malach Hamaveth (Angel of Death). The moment of this meeting is pleasant or unpleasant depending entirely upon the conduct of the individual upon earth rather than upon the beauty or ugliness of the being with whom he is confronted. The Malach Hamaveth, "entirely full of eyes," stands before him with sword drawn and says, "Have you studied any Torah? Have you done any charity? Have you thought of your Maker morning and evening? And have you been willing and happy to give advice to your friends?" If he finds these virtues present in him whom he challenges in this manner, the Malach Hamaveth "sprinkles a single drop in his mouth, and his soul comes forth without pain, as one pulls a string out of milk. But if these virtues were not present in him, his soul comes forth from his body like the pulling of thorns out of wool." [Massecheth Hibur Hakever.]

Moreover, the mere rendering of the literature in the Midrashic or homiletical form makes it Jewish however much it has come under the influence of alien thought. True to the Midrashic form, it finds its bases in Biblical texts, some of which must be stretched considerably, almost beyond the limits of reasonable interpretation, though which for the most part permit of the poetic latitude of homiletic interpretation employed by the authors, editors, and redac-

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tors of the Minor Midrashim of which we have made use. This use of the Bible is a second step in the process of Judaization. So, in spite of foreign influences, this is a Jewish literature, built about Jewish ideas, based upon Jewish sources, and developed in accord with a Jewish style, but enriched by embellishments drawn from the immediate environment.

Greek thought too made its impression upon this literature. The Platonic concept of a realm of Ideas of which the world known as the world of reality is but shadow would naturally give rise to a view that would regard the Unseen World as the true reality, paralleled, though imperfectly, by the sub-lunar world. So the celestial sphere has a counterpart in the sub-lunar world. Even as our literature regards Jerusalem as the center of the earth, so, in the far north, the region where the Unseen World is often located [In Midrash Kohen only Gehinnom is located in the north, while Gan Eden is in the east.], there is another Mt. Zion which is the center of the celestial realm. This is based upon the verse: "Even Mt. Zion, the uttermost parts of the north." (Psalms 48:3b). Corresponding to the terrestrial Gan Eden referred to in Genesis I there is a celestial Gan Eden, directly above which is the God of Israel. There are four rivers flowing out of the terrestrial Gan Eden, and likewise out of the celestial Gan Eden. [Seder Gan Eden] The two Gan Eden's are connected by the Etz Hayyim (The Tree of Life) under whose shade the righteous in the celestial Gan Eden dwell in seven hupoth (tents) provided for the

seven degrees of righteous ones classified according to their virtues. These seven classes are paralleled by seven classes of angels representing above those who practise these virtues on earth. [Seder Gan Eden] The various nations on earth are represented by guardian angels in the celestial regions. When the angels of these nations stand up before God to denounce Israel, Michael, the guardian angel of Israel, pleads for her. "When Israel repents and arises early in the morning to stand in prayer and supplication before God, the prayers of Israel become one with the prayers of her guardian angels. Immediately, God favors Israel with strength and courage." [Midrash Adonoy V'hochmah Yesad Aretz]. In fact, this co-ordination of the prayers of the angelic beings with those of Israel occurs frequently throughout the Minor Midrashim [Hechaloth Rabbati, and Massecheth Hechaloth, et. al.] strongly suggesting a co-ordination of the Platonic Ideal with the known-as-real.

In discussing the later Greek philosophy, George Foot Moore says: "For Plato the material world is a remote and imperfect copy of the ideal because it is material; to later Platonists, influenced by their ethical dualism, it is an evil world, and some of them would have an inferior demon or evil demiurge to make it. . . . Between God and the world there was thus a great gulf fixed, metaphysical and moral. Philo had attempted to get across it by his theory of the Logos." [Moore: "History of Religions," Vol. I, page 533.] Moore continues to discuss Philo's concept of the Logos in a later chapter: "Philo's conception of God and of the world reflects the fundamental dualism of the

Platonic philosophy. His God, when he speaks as a philosopher, is a metaphysical Absolute of whom nothing can be affirmed but that He is. He is essentially nameless [Cf. Marmorstein: "The Old Rabbinic Doctrine of God," page 17. "That God has no name was taught by Aristotle, Seneca, Maxim of Tyre, Celsus, and Hermes Trismegistus."], and to predicate of Him attributes or actions would be to circumscribe Him and reduce Him to the measure of finitude. The other pole of the universe is an eternal, inert, formless matter. This gulf between a God, who by the very idea of godhead does nothing, and matter, which by its definition cannot do anything, is the crux of Philo's metaphysics, as it was for the Neoplatonists who came after him and the speculative Gnostics. In Philo's solution, the influence of both Platonism and Stoicism is recognizable. Between God and the material world he interposes the logoi, which corresponded to the Platonic ideas supposed immanent in God and to the Stoic forces (*δυνάμεις*) operative ideas immanent in matter. As Plato comprehends all the ideas in the one supreme idea, the Good, so does Philo find the unity of all the logoi in the one Logos. His premises demand on the one side that the Logos, as reason, should be eternally immanent in God, and, on the other, that as implicated in this material world it should be distinct from God." [ibid. Vol. II, pages 60-61.] This concept of Logos we can easily identify with Hochmah, Wisdom, as we find it in a Midrash based upon the Biblical text, "The Lord by wisdom founded the earth; by understanding He established the heavens. By His knowledge the depths were broken up, and the skies drop down the dew." (Proverbs 3:19-20) [Mid-

rash Adonoy Vehochmah Yesad Aretz.] In this Midrash the influence of Hellenistic thought is apparent in the application of the term Hochmah which is practically the same as the Alexandrian Logos. In his introduction to this Midrash, Adolph Jellinek calls attention to this evidence of Greek influence and refers us also to the older Palestinean Haggadah in which Hochmah is personified by Torah. [Beth Hamidrash, Vol. V, page xxviii-xxix. "In der ältern palästinischen Hagada tritt die Thorah als ausdrück der göttlichen Chochma, oder Sophia, die Stellen des alexandrinischen Logos, und so werden z. B. gleich im Anfange von Bereshit Rabba der Thorah oder Chochma dieselben Epitheta beigelegt, mit denen Philo den Logos characterisirt. (Für die Worte ^{מַלְאָכִים} מַלְאָכִים, פִּלְגֹּם, מְכֹסֶה ^{אֵל} in Beziehung auf die Thorah oder Chochma als Princip der Weltshöpfung, findet man bei Philo dieselben griechischen Bezeichnungen des Logos, der auch 'der ewige Nomos' genannt wird. Nur dem Einflusse Alexandriens ist es zuzuschreiben, dass in Palästina die Thorah personificirt wurde.)" See Genesis Rabba I, and Ecclesiasticus 24:9].

In Christianity, the "word of God," or, to speak in the philosophical terminology of our above discussion, the Logos, became incarnate in the form of Jesus. The author of the Gospel according to St. John certainly accepted a view of creation by the "Word" (Logos). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the

Father,) full of grace and truth." (John 1:1-3, 14.) In these Midrashim, too, we find the being whose functions correspond to those of the Word made incarnate. The Metatron, called the Sar Hapanim, performs the active functions of the medium between the absolute and distant God and the world. So we read that God opened to the Metatron Sar Hapanim the "1,300,000 gates of wisdom, might, life, strength," etc., and "blessed him with 1,300,000 blessings," increased his height tremendously, and gave him seventy-two wings each of which filled the universe. In order that he might enjoy a complete knowledge of all that was going on in the universe He provided him with 1,300,000 eyes. Then He installed him as His vice-regent, with a Throne of Glory similar to His own as the insignium of his authority. Thus the Metatron became the mediary between God and the celestial as well as the terrestrial beings whose every thought is known to him even before actually thought of. [Hanoch Hu Hametatron.]

The Metatron is in charge of everything in heaven, and, like Hermes of the Greek pantheon, is the messenger of God to men. [Sefer Hanoch.] But our literature in no instance makes of the Metatron the original cosmic, creative force. It takes particular pains to emphasize the legend as to the origin of the Metatron taken from the pre-Talmudic Haggadah to the effect that Enoch became the Metatron after having been transported from the mundane to the celestial sphere. This legend is based upon the Biblical verse: "And Enoch walked with God; and he was not, for God took him." (Genesis 5:24) He was changed from flesh to burning fire, and given the

lesser name of ה'יה. [Sefer Hanoach] But as God's vice-regent, it was the Metatron who gave the revelation to Moses on Sinai. [ibid.] When Rabbi Ishmael has an interview with the Metatron, the latter tells him: "I have seventy names, corresponding to the seventy languages of the world, and each of these names is the name of the supreme King of kings. But my King simply calls me 'Naar.' (boy.) I am Enoch, the son of Jared. When the generation of the flood sinned and said to God, 'Remove from us knowledge of Thee; we have no delight in Thy ways,' God took me up from among them as a witness for all men for all time to the fact that He is really merciful and not cruel as the flood story would make Him seem. . . . But because I was so much younger than any of the celestial beings, and compared to them, was really a boy in months and years, therefore God called me 'Boy.'" [Hanoach Hu Hametatron.] Even though the Metatron cannot be credited with the initial act of creation, as the author of the Gospel according to St. John would attribute it to the Word (Logos), still, the Metatron after his establishment as a celestial being on high received the power to perform such a creation, for the Midrash tells us that God with His own finger inscribed upon the crown of the Metatron the names with which He performed the various acts of creation. [ibid.] So, the Metatron is as nearly a personification, and almost a deification of the Logos, as the theology of the authors of our Midrashim would permit, but it is not the Logos incarnate, as it is in Jesus according to the author of John.

Agreeing with Kohut [Jued. Angelology, pages 36-38] Kaufman Kohler is inclined to feel that the Metatron should rather

be identified with Mithras, the Persian god of light, than with the Logos of Philo, because even as Metatron is the charioteer of the Merchavah (divine Chariot-throne on high), so Mithras is the driver of the chariot of the Persian god of good, Ahuramazda. [Kohler: "Jewish Theology," page 185.] However, "Sach, Gruenbaum, Weinstein, and others think that Metatron is identical with Philo's Logos; but L. Cohen, the eminent Philonist, contradicts this view. . . . These divergent views indicate that Metatron combines various traits derived from different systems of thought." [Jewish Encyclopaedia, Vol. VIII, page 518.] Undeek, the Metatron's functions are many; in the Minor Midrashim, He is as much a Hermes as an Apollo. In Chapter Two of this Thesis these functions shall be discussed in greater ^{length}. In the present chapter we aim only to show the likelihood that this being, found by this name only in Jewish literature, is related to the Alexandrian concept of Logos. [Streane: "Chagiga," page 85, footnote 2. "The derivation and meaning of the name are doubtful. The chief views are, (i) from the Chaldee ܡܬܬܪܢ - custodivit, or (ii) from the Greek $\muηνυτρ$ ($\muηνυτρης$) the messenger, delegate of God, or, (iii) from the Greek $\muετὰ$ and $\thetaρονος$, he who sits behind the throne of God, where his office is to record the merit of the Israelites, or (iv) from the Latin Metator, - praecursor, the Angel who went before Israel in the wilderness. (Exodus xxiii:20; xxxii:34; xxxiii:2.) Frequent mention is made of the Metatron in Rabbinic literature. Some identified him with Enoch, others with an angel called שר העולם , prince of the world, others again (in the third century A.D.) even with our Lord." (Jesus).]

Moore rightly says, "Mahammed's notions of the here-after are plainly derived from the Jewish and Christian sources." [History of Religions, Vol. II, page 398.] The basic ideas, the groundwork, of the Unseen World in Islam were borrowed, but embellished by the gifts of the prolific Mohammedan imagination. Islam reciprocated by influencing both the Jewish and Christian concepts, particularly of Heaven of Paradise. Moore continues: "Hell is a gulf of fire, in which, fettered and chained, sinners broil, unable to die and without escape. 'The Fire' is the common and sufficient word for it; the name jehinnam is the Hebrew gehinnom, the Gehenna of Jewish and New Testament eschatology. Paradise is the 'Garden' - again the Jewish word. Here Mohammed's imagination was more original. His 'garden' was a place of green meadows and shady trees, bearing all pleasant fruits, of springs and flowing rivers - the very heaven for a dweller in the barren, burning valley of Mecca, for the Arab of the desert. There are all things that man can desire in lavish abundance, delicious fruits, streams of milk and honey, wine without a headache in it, silken raiment and rich adornment, rare perfumes. It is frankly a paradise of the senses; fair-eyed maids with complexions like pearls and rubies are one of the attractions of the place." [ibid. page 399]. Very frequently these notions of the Mohammedan "Garden" are found applied to descriptions of Gan Eden in the Minor Midrashim. Jellinek calls attention to the pronounced Mohammedan influence upon a Midrash entitled Massecheth Gan Eden. [Jellinek: "Beth Hamidrash," vol. II, page xx. He says: "Einer derselben ist vorliegende Schilderung, die mehr unter

muhammedanischen Einflüsse entstanden zu sein."] Based on the text: "Oh, how abundant is Thy goodness which Thou hast laid up for those that fear Thee; which Thou hast wrought for them that take their refuge in Thee," (Psalms 31:20), it describes the luxury of Gan Eden with language typically Mohammedan in its extravagance. "Rabbi Joshua ben Levi said there are in Gan Eden two gates of chalcedony over which there are 60,000 classes of angels. Each of these has a shining face that is as bright as the light of the firmament. Whenever a pious one comes up to them, they strip him of his shrouds and clothe him in seven (another reading says 'eight') garments made of the clouds of God's glory, and place upon his head two crowns; one, a crown of precious stones and pearls, and the other, of (gold of) Pāvayim. [In Numbers Rabba s. 11 we read: "~~Why~~ is it called gold of Parvayim? Because the trees made of it in the Temple bore fruit." (See also, Yoma 21b.) According to the Jastrow "Talmud Dictionary," page 1220, Parvayim is "the name of a district or place known for its gold mines."] Then they put seven branches of myrtle in his hand and announce, 'Go, eat thy food in joy!' And they lead him into a place where there are streams of water surrounded by eight kinds of myrtles, cedars, and rosetrees. There each of the righteous is assigned a hupah (tent) to himself, according to his merit, as it is said, 'Over all glory, a canopy. (hupah.)' (Isaiah 4:5) Beside each one there flow four rivers: one of milk, one of wine, one of Persimmon, and one of honey. Above each hupah hangs a vine of gold in which thirty pearls are set. Each one shines

like a bright light. Every hupah has within it a table of precious stones, and 60,000 (only sixty in another reading) angels stand over the head of each and every pious man saying, 'Eat honey, for thou hast busied thyself in Torah which is comparable to honey, as it is said, "Sweeter also than honey." (Psalms 19:11) Drink this wine which has been stored up in the branches of the vine since the creation of the world, for thou hast labored in Torah which is compared to wine, as it is said, "I would cause thee to drink of spiced wine." (Song of Songs 8:2)' " [Massecheth Gan Eden.] The wine stored up in Gan Eden ought to be as good as that found in the Mohammedan "Garden," for we read in another Midrash that all the good wine in the world flows out of Gan Eden, while the bad comes from Gehinnom! [Midrash Adonoy Vehochmah Yesad Aretz.] A very similar description is found in Perek Gan Hahayyim. Music is provided by the sweet-singing malache hashoreth (ministering angels), and the graceful malache hahehed (angels of grace) entertain with dancing. The nature of the reward of the righteous depends upon the quality and nature of their righteousness. [Massecheth Gan Eden.] How the various virtues are rewarded will be discussed in more detail in Chapter Five.

Our discussion of the virtues considered praiseworthy (Chapter Five) will show the distinctly Jewish note spoken of earlier in the present chapter. The virtues are Jewish virtues, and though they are rewarded with Mohammedan sensual pleasures, a Jewish censor has altered them, substituting graceful malache hahehed for supple "fair-eyed maids with complexions of pearls and rubies" and including a typical-

ly rabbinical argument in the conversation at a Mohammedan feast over which God presides as host. [Seudath Gan Eden.] Moreover, a Jewish preacher has accommodated the entire picture to the Jewish homiletical form by supporting every detail with texts from the Bible. This same process is abundantly evident throughout the literature. Persian, Greek, and Mohammedan materials were cast into the crucible. But the figure was finally cast by the Jew for the Jew. Shall we deny that the Minor Midrashim are a product of the Jewish genius?

Chapter Two

ANGELS AND DEVILS

We have seen that a well developed conception of spirits of highly specialized functions was borrowed directly from Persian thought, where the forces of good are represented by beings whom we now recognize by the term "angels," and the forces of evil, by "devils." Taken into Judaism, however, this complicated system had to be adapted to a monotheistic theology which could not tolerate the incessant struggle between two forces. No being, however powerful, could resist the one supreme God. Certainly, God would not permit an evil power to exist. So, in Jewish thought, and particularly in our Minor Midrashim, the evil spirits cease to be evil from the standpoint of God, though they might appear to be evil to the limited view of man. Though men might prefer not to have malache havala constantly tempting them to do evil, appearing in their dreams as beautiful women, and causing them to become defiled [Shivah Hechaloth Hatumah], still, in so doing, these spirits are performing the will of God. It is good that men should be tried. Men would rather not believe that an angel watches over them during their illicit sexual relations. [ibid.] Though undesirable from the man's point of view, it is entirely fitting and proper that sin be punished from God's point of view. So, the evil beings of the Persian religion, retained their evil nature in Jewish thought only in a very limited sense, and that from the point of view of man.

As a matter of fact, it is difficult to distinguish be-

tween the good and the evil, if we judge from the human standpoint. For example, we find Samael Harasha, "the Wicked," discharging orders from God, in one case, injurious to Israel and favorable to Rome, while in another case it is just the opposite. Samael was given an order by God "to cut off limb and thigh from the mighty ones of Israel," referring to the Ten Martyrs. Samael does this work through Rome, whose guardian angel he is. But later, Rome would be punished much more fearfully. [Hechaloth Rabbati.] Therefore both angels and devils are God's ministers, and we consider them together in this Chapter.

The actual being of God Himself is so far removed from even those celestial beings most intimately attached to His service that it would be difficult to imagine His government of the celestial realm, to say nothing of the terrestrial. We read this description of His Throne of Glory: "The Throne of Glory is the high and lofty Throne and its appearance is like an electrum (hashmal). Round about it is something that looks like fire. [Cf. Ezekiel 1:27] What is hashmal? We are taught that it includes 378 kinds of brilliant lights, the least brilliant of which is as bright as the sun. This is derived from the numerical value of 5000 which is 378. In addition to this, God spreads over it all another more brilliant light like unto which there is no other in Araboth. [The seventh celestial sphere.] Even the Haioth Hakadosh (Holy Creatures) that are attached to the divine Chariot, and the Cherubim and the Ophanim are not able to look upon the brilliance of His glory." [Massecheth Hechaloth.] Another passage gives us a more graphic idea of the dread

terror of the awful Presence: "Whoever looks upon Him is immediately rent asunder, and actually wrung out, as it were, by His beauty, and his spirit is poured out as out of a ladle. Therefore those who minister unto Him one day cannot serve Him on the morrow, and those who serve Him the next day, cannot serve Him on the day following because their strength has been sapped, their faces paled, and their ^{or s} ~~exr~~, and their eyes dimmed after they have left the brilliance of the chamber of their King, for it is written, 'Thrice holy is the Lord of Hosts.' etc.." [Hechaloth Rabbati.] Nor do the hosts of ministering angels (malache hashoreth) dare to gaze upon His holiness, but as they approach Him, "drawing near to the high and lofty Throne, trembling with awe, purity, holiness, dread, and abject humiliation, they at once cover their faces with their wings in order not to see the glory of Him who sits in the Chariot." [Perek Mafrike Hechaloth.]

Consequently, the celestial, as well as the terrestrial realm is governed through an agent of God, the only one who can actually stand in His presence, the Metatron Sar Hapanim. There is also another named Suriel Sar Hapanim who enjoys the same privilege. Suriel Sar Hapanim was used at a much later date in various magical formulae and amulets [Schwab: "Vocabulaire De L'Angelologie," page 196.] but he does not seem to play an important role in the Minor Midrashim. He gives revelations to Rabbi Ishmael, informing him in one case of the miraculous substitution of Rabbi Hanania ben Teradyon for Lupinus Caesar which resulted in the murder ^{of} the latter by assassins whom he had sent to kill Hanania [Hechaloth Rabbati.] and in another case, confiding to Rabbi Ishmael

certain regulations intended to protect one against demons. [Hupath Eliyahu Rabba. This passage is quoted directly from Berachoth 51a, middle of the page.] Generally, however, the Sar Hapanim is known by the name of Metatron, who possesses all divine powers except that he himself is under the divine command, [See above, pages 13-15] and even shares the names of God. [See also Sanhedrin 38b, bottom of the page.] Abraham ben David of Posquieres (1125-1198) [See Graetz: "History of the Jews," Vol. III, pages 389, 399, and 547.] states that it was the Metatron Sar Hapanim who gave the revelation to Moses. ["Commentary to Sefer Yetzirah," 15b.] This is also stated in our Minor Midrashim. [Sefer Hanoach and Sefer Zerubabel.] He is even mentioned at the close of a benediction in Sefer Raziel Hamalach 42b.

Metatron is mentioned as the head over all the ten classes of angels each having a leader of its own and having been created first in Massecheth Atzeluth, [These ten are in addition to the Holy Haioth and the malache hashoreth. They are: 1. Seraphim, headed by Shamuiel; 2. Ophanim, headed by Raphael and Orfaniel; 3. Cherubim, headed by Kerubiel; 4. Shananim, headed by Tzadkiel and Gabriel; 5. Tarkhishim, headed by Tarshish and Shaluiel; 6. Ishim, Tzephaniah is the head; 7. Hashmalim, headed by Hashul; 8. Malachim, headed by Uziel; 9. Benai Elohim, headed by Hpfniel; 10. Erelim, headed by Michael. This Midrash says that some "say that the Seraphim are headed by Yehuel," and Seder Ruzhoth tells us that these are headed by Seraphiel, and that the Cherubim are headed by Afafniel.] where mention is also made of his having been transformed from flesh and blood ^{to} "burning fire" before

having been given rule over them. In a revelation to Zerubabel [Sefer Zerubabel] he speaks of himself as follows: "I am he who led Abraham over the land of Canann, who redeemed Jacob, and who wrestled with Jacob at the ford of Jabok, who led Israel through the wilderness for forty years in the name of the Lord, who was revealed to Joshua in Gilgal, and whose name is like that of my Master whose name is within me." [This conversation begins with this sentence according to a variant reading, "I am the Metatron Sar Hapanim and Michael is my name. God has assigned me over His people and those that love Him." Jellinek does not include this sentence in his text, however.]

Except for the few instances already noted, the Metatron is regarded as having been Enoch transformed from flesh to burning fire and given the high and exalted position of God's agent. While he was still a mere mortal, Enoch protested to God of the sins of his contemporaries and was then commissioned by God to preach to them, and teach them the proper way to live. His fame spread, and because he was endowed with the divine spirit, he became a very successful teacher. All men came to him, prostrated themselves before him, and accepted his teachings. Also the kings, princes, chieftains, judges, and all officials of those early prostrated themselves before him and acknowledged him as their leader. In this manner he ruled for two hundred and forty-three years. "In the year of Adam's death, that is, the two hundred and forty-third year of Enoch's reign," after Enoch had resumed his instruction of peoples and kings, an angel of the Lord called to him from heaven, asking him to ascend on high to

rule over the celestial beings (Benai Elohim) even as he ruled over humankind. Enoch assembled all mankind to give the a parting lesson, and then told them: "God has summoned me on high. I do not know the day when I shall have to leave. Now, therefore, I shall teach you wisdom, knowledge, and understanding." A few days later, he was sitting, teaching as usual, when a fiery steed descended from heaven. After giving his people a final word of instruction, Enoch mounted the horse and rode away. The people, totalling about 800,000, followed after him for a whole day. On the second day, Enoch called to them: "Turn back to your God. Why do you go at the risk of your lives?" Some accepted this advice, but others persisted in following after him. On the third day he advised them similarly but still some continued after him. On the sixth day, he informed them that he would ascend on high on the following day, but they answered that they would accompany him. On the seventh day, Enoch ascended, and those who had followed him up to that time were found on the eighth day - dead - beneath large drifts of snow. [Haye Hanoach] In heaven, Enoch was given complete charge of celestial and earthly affairs.

A beautiful, and typically Jewish touch, is the picture of the instruction of the little children in the celestial realm. So important is it that it takes place in the "sixth degree" which is next to the highest degree in Gan Eden, and is conducted by the Metatron himself and at midnight the children ascend on high to be taught by God Himself. [Seder Gan Eden.]

The activity which occupies the most of the attention of

the angelic beings is the recitation of the Kedushah. Our authors could not let their imaginations run far enough in depicting the manner in which the angels praise God. "There are four classes of ministering angels giving praise before God: the first band is Michael's, which stands at God's right; the second, Gabriel's, is at His left; the third, Uriel's, is before Him; the fourth, Raphael's, is behind Him. God's Shechinah is in the midst thereof and He sits upon a high and lofty Throne. His Throne is high above the heads of the ministering angels. Each of these bands of angels extends 496,000 miles in length, and 2,000 miles in width. . . Each of the encampments of these bands of angels is separated from the other by rivers of fire that flow between them, proceeding out from under the Throne of Glory, and each river is deeper than the Great Deep. Each band is as large as a firmament, and the movements of each angel sound like a multitude. The wings of all of them are as high as their heads, and fire is wrapped around them in order that they should not be seen and the resemblance of the Shechinah be recognized, for the Shechinah is everywhere with them. Each angel is robed in flame and garbed with cloaks of burning coals. Girded with fear and dread, they are ready to do the will of their Maker. A thousand encampments of them stand in the presence of the Holiness to sing praise, and myriad hosts of them go forth on missions. Those who stand in the presence of the Holiness say from morning until night, 'Holy, holy, holy, is the Lord of hosts.' From night until morning they say, 'Blessed be the name of the glory of the Lord in every place.' Even as the sanctification is three-fold, so is the

benediction." [Massecheth Hechaloth.]

Another description does not keep the angels so constantly occupied with the recitation of the Kedushah, but has them recite it only before God, or the Sar Hapanim, seats Himself upon the Throne of Glory to convene the celestial Beth Din. This occurs thrice daily. Also, at the same time, the Kedushah is being recited on earth. "Fearful and awful is the glory of the lofty, the power of the splendor of the angel of God's presence! Three times a day, regularly, he makes use of the Throne when presiding over the celestial Beth Din which convenes in the firmament that is over the heads of the Cherubim, Ophanim, and the Holy Haiioth, who stand girded under the Throne of Glory. When they notice him passing over them to his Throne that is above them, they become greatly afraid, and quake with fear. They are so startled that they fall down backward and for 185,000 myriads of miles no creature is able to draw nigh because of the flames that spurt forth from the mouths of the Cherubim and the Holy Haiioth. At this time, Israel is about to say 'Holy,' and then they do say, 'Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory.'" [Hechaloth Rabbati.] We read further that the Cherubim, Ophanim, and Holy Haiioth who bear the Throne of Glory sing the Kedushah in six different tones or sounds. "Whoever hears the first of these tones, loses his mind. Whoever hears the second, goes astray and never returns. Whoever hears the third, dies at once. Whoever hears the fourth, his skull immediately cracks, and most of his ribs are broken. Whoever hears the fifth is immediately melted, so to speak, and is spilled out

like the straight stream that is poured out of a ladle. Whoever hears the sixth, his heart is broken; he feels pain, and loses all control of his anger." [ibid.]

And woe betide the unfortunate angel who should happen to be out of tune or out of time. "A thousand thousands and a myriad myriads of them are made to fall into the Binur, a river of fire, where they are entirely burned, for being either too high or too low, too fast or too slow, when they sing the Kedushah before the supreme King of kings." [Perek Mafrike Hechaloth and also Seder Mahanoth.] But lest we suspect that God is ever troubled by any discordant notes directly before Him, we are hastily told that of course the Haioth and the Ophanim are never out of tune. [ibid.]

In preparation for the singing of the Kedushah, the angels must submit to an elaborate process of purification. "When the time to sing (the Kedushah) approaches, Shamiel, the great Sar [Shamiel is mentioned in the Yotzer of the Shabuoth service.

שמיאל השר משמיעם בכוחו,

לשתק האין מעלה ברון בני אברהם

honored and exalted stands over the bottom windows of the firmament to listen for the sounds of the Kedushah when they ascend from the houses of worship and study. When he hears them, he announces it in Araboth. Why does he do this? Because the ministering angels are not allowed to sing until Israel begins first on earth, as it is said, 'Exalt ye the Lord our God and worship at His holy hill, for the Lord our God is holy.' (Psalms 99:9) This refers to the ministering angels who worship at His holy hill, but they wait until they hear Him called holy below, and then they begin to say, 'Holy,

holy, holy' above. Why do they call his name Shamiel? Because he stands and listens for the sounds that ascend from the Synagogues and Houses of Study, and then he announces it to all the firmaments, and to the Holy Haiioth, the Ophanim and the Seraphim. After he has heard and announced to all, the angels of every firmament descend in vast hordes between streams of fire, and dip themselves a hundred times into the river of fire (Dinur). Then they examine themselves 365 times, according to the days of the year. One might ask, 'Can angels be unclean, or have a flow, that they require such an immersion?' These angels are the angels in charge of those angels of the universe who descend every day to bring peace into the world, and when the time comes to sing (the Kedushah) on high, they ascend. Because of the odor of men who have issues and uncleanness, they immerse themselves in the fire, cleansing themselves thereby, and making themselves holy. Clean again, they are like the other angels of Araboth. While they take this path in the midst of the flames, one calls to another, and they play about in the bright, pure light of lightning bolts, after which they ascend a ladder of fire until they come beside the hosts of Araboth, the Hashmalim, the Cherubim, the Ophanim, the Holy Haiioth, and the wheels of the Chariot," etc., etc.. [Perek Mafrike Hechaloth.]

While this musical praise of God is the most emphasized part of the celestial worship, certain of our Midrashim, having a less liturgical service, show a preference for the phraseology of the sacrificial cult, though ethical deeds and virtuous acts are substituted for burnt offerings. "God created the earthly Temple to correspond to the heavenly

Temple, each similar to the other, as it is said, 'Thou bringest them in and plantest them in the mount of Thy inheritance, the place, oh Lord, which Thou hast made for Thee to dwell in.' (Exodus 15:17) That means that He prepared it to correspond to His dwelling. When the Temple used to be, the High Priest would bring offerings and incense upon the altar, but after the Temple was destroyed, God said to Michael, 'Michael, since I have caused My Temple to be destroyed, and I have burned My palatious abode, laid waste My Sanctuary, and demolished My altar, make no more offerings before Me in the form of oxen or lambs.' Michael says unto Him, 'Master of the universe, what about Thy children?' God answers, 'Thou shalt surely offer sacrifices before Me in their behalf, but these shall be in the form of their meritorious deeds, and their prayers, and the souls of the righteous stored up beneath the Throne of Glory, and the school children who attend school. Through them shall atonement be made for the sins of Israel. Even as I rejoiced in the earthly, so I shall rejoice in the celestial, as it is said, "Thus saith the Lord: 'Behold I will turn the captivity of Jacob's tents, and have compassion upon his dwelling places.'" (Jeremiah 30:18) The verse does not say 'tent' but 'tents,' meaning one above and one below." [Midrash Adonoy Vehochmah Yesad Aretz.]

As angels are responsible for the regular acquittal of duties in heaven, they also regulate the universal natural phenomena. Over everything the Metatron Sar Hapanim was given charge, but it was necessary for him to delegate some of these important tasks. He put Gabriel in charge of fire. [Hanoch Hu Hametatron. In Seder Gan Eden, Gabriel is referred

to as "the man clad in linen garments," as in Ezekiel 9:2 f.; 10:2; and Daniel 10:5; 12:6 f..He is also the guardian angel or one of the guardian angels of Israel. (Seudath Leviathan and Midrash Adonoy Vehochmah Yesad Aretz.) In Hupath Eliyahu Rabba he is named as one of the six angels of death.]

As his name suggests, Berakiel is in charge of lightning.

[Hanoch Hu Hametatron. In Seder Gan Eden, Berakiel rebukes the sinners in Gehinnom who object when they see the glory and honor bestowed upon repentant sinners in Gan Eden. He tells them they had the same chance to repent as those who did repent and were now being rewarded greatly.] Beradiel is in charge of hail, Ruhiel of wind, Zamiel of comets, Zuel of earthquakes, Zafiel of storms, Ramiel of thunder, Rashiel of cyclones, Shelagiel of snow, Matariel of rain, Shamashiel of daylight, Liliel of night, Galiel of the sun itself, Ofaniel of the moon, Kochaviel of the stars, and Rahatiel of the constellations. Whenever the elements oppose the good of humankind, as well as when they are in his favor, any of the above angels might be responsible for the event, according to this Midrash [Hanoch Hu Hametatron] but another Midrash has angel named Shoded who has a partner called Kophen who together cause people to die of starvation during famines.

[Shivah Hechaloth Hatumah.]

Angels also control the affairs of men. Nations are represented on high by their guardian angels by whom national policies are inspired. There are also seventy thrones for the seventy nations traditionally recognized as populating the world. [Massecheth Hechaloth.] The power and glory of earthly kings and princes are merely the imperfect reflection

of the divine glory, [ibid.] and their wisdom comes from the Metatron Sar Hapanim [Sefer Hanoth], while the souls of their nations are controlled by their respective Sarim or guardian angels. Thus international^{al} affairs are completely under the control of God! When he wishes to punish Israel, or any other nation for that matter, He needs only to give an order to the Sar or Sarim of such nation or nations as can most conveniently administer the blow. [Hechaloth Rabbati.] Charges may also be made by angels of one nation against another. These charges are prosecuted in the celestial court by the "attorney-general" - Satan. However, "strings are pulled" in favor of Israel by the Seraphim. "And why are they called Seraphim? Because they burn the wax tablets of Satan. Every-day Satan sits with Samael the Wicked, the guardian angel of Rome, and with Damuel, the guardian angel of Persia, and they inscribe accounts of Israel's sins upon these wax tablets. They present them to the Seraphim to bring them before God that He should punish Israel with destruction and obliteration from the world. But the Seraphim know that God doesn't want to have to cause His people to fall. What do they do? Every day they receive the wax tablets bearing the charges from Satan. They burn them with fire taken from opposite the high and lofty Throne so that they should not have to bring these before God when He sits to judge the world.... The Seraphim are headed by an angel called Dabriel who is in charge of all the books used in the celestial Beth Din." [Se-der Ruhoth.]

The lives of individuals are likewise under the constant

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influence and surveillance of these unseen forces. Life begins, continues, and ends under their supervision. "When a man goes to have intercourse with his wife, God calls to the angel in charge of pregnancy and says to him: 'Know thou that so-and-so is this night planting the seed from which a human can be born. Go thou and secure this drop in a basin. . . . ' He does this, and brings the drop before God saying, 'Oh, Lord, I have done Thy will.' Now therefore rule concerning this drop what will become of it according to Thy will. . . . ' [See above, page six.] Then God beckons to the angel in charge of the souls, and says, 'Bring me such-and-such a soul.' This procedure has been followed ever since the world was created, and will continue as long as it exists. Immediately the soul comes before Him and prostrates itself before Him. Then God commands: 'Enter into this drop.' The soul objects, 'I am satisfied to continue as I have been since my creation; if it please Thee, do not cause me to enter this filthy drop because I am clean and holy.' God answers, 'The world into which I will cause thee to enter is as good as the world in which thou wast; moreover, I created thee only for this drop.' Thereupon God makes it enter the drop against its will, and hands it over to the angel who returns it to the womb of its mother. He then appoints two angels to guard it that it should not miscarry." [Sefer Yetzirath Havlad.] The next morning, an angel takes him to Gan Eden to show him the reward of righteousness, and then to Gehinnom, that he might see the severity of the punishment of sin, advising him to follow the path of righteousness. The whole lifetime of the child is revealed to

him, but since freedom of choice between good and evil is left to him, the angel can only encourage him to do good. "When his time to be born arrives, the angel comes to him and says, 'Go out, for thy time has come.' Again the child objects, 'Have I not already declared before Him who spake and the world came into being that I was satisfied with the world in which I was?' The angel says, 'The world into which I cause thee to enter is a fine one. Even as thou wast made to enter the womb of thy mother against thy will, so thou wilt be born into the world against thy will.' Immediately the child begins to cry. Why? Because of the world which he is leaving. As he comes forth, the angel smites him under his nostril, and extinguishes the lamp which he had kindled above his head. Then the child forgets everything that he saw and is brought forth against his will." [ibid. Another Midrash, Yetzirath Havlad, has practically the same contents though differently expressed, with the exception that its view is slightly more scientific since it says that the ovum of the mother is fertilized by the sperm of the father before the angel receives the command to secure the drop.]

Ushered into this world against his will by angelic escorts, man leaves in the same way. "When a man dies, ministering angels come unto him, one of which is one of the angels of death, one is a scribe, and still a third is appointed to be with them. They say unto, 'Get up, thine end has come.' He protests, 'No, my end is not yet come.' (One reading says that the scribe immediately computes the total of his days.) When the man opens his eyes and beholds the angel whose breadth is from one end of the earth to the other, who is full of eyes

from the sole of his foot to the top of his head, whose garment is fire, and who is entirely fire, the man trembles and falls upon his face. In the hand of the angel there is a knife from which is suspended a drop of bile which causes his death. Because of this drop, he decays and turns green after his death, but he does not actually die until he sees God in person, as it is said, 'For no man may see Me and live.' (Exodus 33:3)" [Massecheth Hibur Hakever.] Further in this same Midrash we read: "When a man is about to pass from this world, the Angel of Death comes to his grave and asks, 'What is thy name?' The man answers, 'It is well known before Him who created the world by His word that I do not know my name.' [Because the soul has left him.] Thereupon the Angel of Death causes his soul to enter his body and he must stand up for judgment." [ibid. A similar description of man's end is told in the Perek Megehinom L'Rabbi Yitzhak ben Parnach. The drop of bile is mentioned as three drops in Shivah Hechaloth Hatumah. In Hupath Eliyahu Rabba, we read that "there are six angels of death and their names are Gabriel, Katzpiel, Mashhith, Af, and Hemah. Gabriel is in charge of kings, Katzpiel of young men, Mashhith of children, and Af and Hemah of cattle and ordinary men.]

During man's life on earth he is affected for bad as well as for good by hosts of angels and demons. By the hosts of Angirihon [Cf. Pesahim 112a, used as a charm against thirst.] fevers and diseases are spread abroad, working havoc upon the bodies of men. [Shivah Hechaloth Hatumah.] Raphael, however, was given the power to cure all ailments because he alone agreed with God when He wanted to create man. [Midrash Konen.]

We have already called attention to the way the unseen forces attempt to seduce man to sin. [See above, pages 6-7.] They corrupt his dreams [Shivah Hechaloth Hatumah]. The malache havalah under the supervision of Sartiah mix themselves into an otherwise holy dream, making folly and obscenity of that which should have been pure and proper. This agrees with the statement of "our teachers who said that as there can be no grain without straw, so there can be no dream without idle things." (Nedarim 8a, bottom of page.)] appearing in them as beautiful women to cause defilement by nocturnal emissions. [Such dreams, unlike those which are merely confusing and not defiling, occur only through some loose or suggestive word or thought. "All of this is the result of his own words, thoughts, and deeds, by which he brings evil spirits upon himself. It is said in the Torah, 'Thou shalt keep thee far from every evil word.' (Deuteronomy 23:10) This verse is explained by our sainted teachers, 'If a man is not careful during the day, he will become defiled at night.'" (Shivah Hechaloth Hatumah). Cf. Zohar Terumah 130a.] Male vanity is caused by hosts of demons under the charge of Saktufa, and demons even infest the Synagogues and Houses of Study causing worshipers and students to forget God and the Torah and to think of the carnal pleasures. These demons are called "Elohim Aherim" and are under the leadership of "El Nechar." [Shivah Hechaloth Hatumah]. Crimes against persons, property, and even God are instigated by demons. Regulations given without any reason, or with a reason that is not entirely explanatory lead us to suspect that they were given as rules for combatting hidden forces, as in the Talmudic

literature. For example, warnings against returning a "cup of asparagus beer to any but him who gave it to you," and that the sick, a beast, a groom, a bride, a mourner, and a scholar at night must be carefully guarded [Hupath Eliyahu Rabba. See also, Berachoth 51a, near the bottom part of the page.] all seem to be precautions against the activities of unnamed demons. It would be difficult to determine where regulations are made for purely hygienic reasons based upon correct or incorrect notions of sanitation, and where they are laid down as protections against demons. When men are warned against failing to wash the hands after "leaving the toilet, removing the shoes, killing lice, shaving, paring the fingernails, and having sexual intercourse," and against failing to wash the hands and mouth with salt water after "spitting blood" [ibid. In this passage these things are describing as causing an inexplicable dread which lasts forty days, whereas in the Talmud (Pesahim 112a, top) it varies, as in Oreḥ Hayyim 4:19, between seven, three or one.], it is hard to say whether the authors or compilers of this Midrash had sanitation or superstition in mind. In a Talmudic passage [Pesahim 112a] we are definitely informed that it was because of "an evil spirit" that these prohibitions were laid down. Our own passage explains that "anyone who does these things or any of them, whatever he does will be spoiled, and his prayer will not be heard." [Doesn't this suggest demonic interference with the man's activities and prayers? See above, page 7.]

Fortunately for man, the Seraphim are always ready to protect him from these demons. Were it not for their protection, man would hardly be able to exist. Particularly

at the vernal equinox are men protected, because at that time the Seraphim raise their voices and cause fear to fall upon the demons. The Seraphim protect men by covering them with their pinions, as it is said, "He will cover thee with His pinions." (Psalms 91:4.) "Thou shalt not be afraid of the terror by night, nor the arrow that flieth by day." (ibid. 5) [Midrash Adonoy Vehochmah Yesad Aretz.] Thus men are able to continue life normally without interference from the Unseen World if they take the proper precautions and give the workers of evil no opportunity to have any power over them. The spirits might play occasional pranks upon a man, but as long as he lives honestly and carefully, and observes the various regulations laid down by the rabbis, he is comparatively safe.

It is after his death that he comes into their power. Woe unto the man who has not sufficient good deeds to protect him against them then, for nothing else, neither the earth, nor his relatives, money, or property can save him. [Perek Meghinnom L'Rabbi Yitzhak ben Parnach.] In Chapter Five we shall have occasion to demonstrate how these spirits of the Unseen World punish those who lack good deeds, and how they reward a man for the virtues he possessed in life. The administration of these punishments and rewards is almost entirely in the hands of angels and devils and truly belongs to this discussion, but it would only require repetition in our chapter on "Virtue and Reward; Sin and Punishment."

Chapter Three

GAN EDEN

One thousand, three hundred and sixty-one years, three hours, and two seconds before the earth was created, God created Gan Eden out of snow which He took from under the Throne of Glory. [According to Midrash Konen, the earth was also made out of snow taken from under the Throne.] He established Gan Eden directly above the earth, so that it would be equally accessible to all nations [Midrash Konen presents the view that Gan Eden is in the east of the universe.] though just beyond the reach of any of the living inhabitants of the earth. [However, "nine entered into Gan Eden alive because of their faith: Benjamin the son of Jacob, Caleb the son of David, Serach the daughter of Asher, the daughter of Pharaoh, Eliezer the servant of Abraham, Eber the Cushite king, Elijah, Hiram, and Jabetz, the son of Judah the Prince. Some say, also Rabbi Joshua ben Levi." (Hupath Eliyahu Rabba.)].

It is surrounded by three walls. The outer wall of black fire is surrounded by a flaming sword which revolves about it. This sword destroys everything within a mile of it. Through the four doors in this outer wall enter the pious Gentiles and proselytes who did not completely perform the commandments. All in this class abide in the space of six hundred cubits between the outer wall and the second wall. After Minchah, the evil demons attempt to drag them to Gehinnom, but when they cry out Ezriel comes to their assistance and saves them. In addition to these who enter within this wall immediately after death, there are sinners who enter here after a period of cleansing in Gehinnom. At the

Kiddushath Hayom of Erev Shabbath, sinners who repented before their death are allowed to enter and are given places by Mahar-iel.

The second wall is of a yellowish, green, and red fire and is under the supervision of Penael. Those who have no particular merit of their own save that they really tried to have their children study the Torah, are given a place here, as well as those who accepted a word of rebuke in the proper spirit. The light of which this wall is made is the light that is withheld from the world when the world is in darkness, and is, of course, stored up here to delight the righteous. Those who are allowed to pass through this wall, and then from this space, through the third wall into Gan Eden proper are immediately clothed in a particular kind of holy garment sufficiently similar to what was in the world beneath that the soul should be recognized by its friends. [Seder Gan Eden.]

Another plan of Gan Eden does not have it arranged on one level with walls separating the various classifications but indicates seven levels, each with an entrance of its own. However, the three walls referred to above are really outside of Gan Eden, and the genuinely righteous Israelites do not have to stop there, but proceed immediately to the third and innermost wall where their garments are changed previous to entrance into Gan Eden itself. In Massecheth Gan Eden, the Midrash having the arrangement of seven levels, the garments of those qualified to enter Gan Eden are changed on the first floor, which is within Gan Eden, and not just

without, as in Seder Gan Eden, where the plan of Gan Eden is laid out on one level. When referring to these two arrangements in the course of this Chapter we shall call one the "level-plan," and the other, "the story-plan."

The level-plan calls for chambers, or hupoth, for the seven degrees of the righteous who enter within Gan Eden itself. [Midrash Konen also describes a level-plan, consisting of five "houses."] Within each hupah there is a leader who is typical of those who dwell therein. Thus Joseph, Phineas the son of Eleazzar, Eleazzar the son of Aaron, Aaron himself, Manasseh the king of Israel, and Joshua, are leaders of the first six degrees respectively. The seventh degree is "the innermost of all" with the implication that God Himself is the leader. In addition to these leaders, each hupah has a group of angels who do the service of those who dwell there. The Erelim [mentioned in Massecheth Hechaloth as participating in the celestial worship of God. See also Isaiah 33:7; p. Kelayim 9:1, 32a; and b. Kethuboth 104.], the Hashmalim [mentioned in Perek Mafrike Hechaloth in connection with celestial worship of God, also above, page 23.], the Tarshishim, the Kedoshim, the Ophanim, the Metatron Sar Hapanim and the Haioth are the angelic residents of the seven degrees respectively. [Seder Gan Eden, and above.]

Corresponding to these hupoth of the level-plan are the seven levels or stories of the story plan. "The length of these are a hundred thousand miles, and each houses a hundred thousand malache hashmeeth. These chambers (i.e. on the first level) are garlanded with eight hundred rosebushes. Whenever a righteous one comes before them (the angels) with his

garments on, they strip the garments from him and clothe him in eight freshly cleaned garments and clouds of glory surround him entirely. Then they lead him to the chamber of the four rivers of pleasure where there are wine and honey for the righteous. At the top of every chamber a vine of gold is entwined, and from it are hanging all kinds of precious stones." [Massecheth Gan Eden.] Though angels are available to serve the righteous in all seven levels, their names are not mentioned. The virtues represented in these seven levels of the story-plan are quite different from those of the seven hupoth of the level-plan. [In this Chapter we must avoid a detailed discussion of the nature of rewards or virtues specified in order not to repeat in Chapter Five. Here we merely indicate that the virtues differ.]

Care was taken to make provision for separate quarters for women in the level-plan of Gan Eden though the story-plan as described in Massecheth Gan Eden in which Mohammedan influence is so abundant [See above, page 16 bottom of page, Jellinek note commenting on this Midrash.] has no such arrangements. In the north corner of Gan Eden there are reserved seven (or six) compartments for the hupoth of the righteous women of Israel whom God considered meritorious because of their charitable acts and their teaching their sons, beginning them in their study of the Torah. [Seder Gan Eden.] There are angels in each compartment, though they are not named. In each, also, one woman is outstanding as typical of her companions. The daughter of Pharaoh, Jochebed the wife of Amram, Miriam, Hulda the Prophetess, and Abigail are in the first five compartments respectively, and Sarah, Rebecca,

Rachel, and Leah are in the six. They are not separated in this way in order to keep them entirely from their husbands, fortunately, for at midnight, God enters the Gan and a call is sounded after which the men and women are permitted to meet and pair off properly. [ibid.]

Perhaps the women are separated from the men merely to prevent them from interfering with the studious activities of the righteous men. Our entire literature reveals the greatest respect for scholarship by placing schools in the most important and desirable places in Gan Eden. One of the highest schools in Gan Eden is taught by one called "Rab Gediel Naar," who was killed as a boy during a persecution in consequence whereof he was given this honor even though he did not attain great scholarship while alive on earth. However, his father was such a pious student of the Torah that the probability is that if Gediel had not been murdered he would have been a fine scholar. [ibid.]

Time in Gan Eden is divided into four watches a day during which the righteous enjoy all the pleasures of the four stages of life: childhood, adolescence, middle-age, and old age. [Massecheth Gan Eden.]

Such a perfect existence does not offer much room for improvement from the Jewish point of view, but still there must ^{be} something better that the righteous may do on Sabbaths and holidays else these would not be properly distinguished. Certainly in Gan Eden they ought to be special occasions! So, we have in Araboth, which is the highest of seven ascents above the level of the Gan [These are: 1. Vilon (see Hagigah 12b); 2. Rekiah (ibid., and Pesahim 94a, Genesis Rabba

s. 4, s. 38.); 3. Shehakim (Hagigah 12b); 4. Zevul (ibid.); 5. Maon (ibid.); 6. Makhon (ibid.); and 7. Araboth (ibid.). This is in Seder Gan Eden] still another Gan Eden for such special occasions only. [Seder Gan Eden.]

A river flows out of the higher Gan Eden into the lower (hereafter called merely "Gan Eden," as distinguished from the higher Gan Eden.) where it divides into four tributaries which water the plants found there. In the center of Gan Eden are two trees: the Tree of Life, and the Tree of Knowledge of good and evil. [ibid.] "The size of the Tree of Life is equal to that of the whole inhabited earth. In Gan Eden on the Tree of Life there is fruit corresponding to every fruit of every tree that ever existed since the creation of the world and the ^{at} will exist until the time of the resurrection of the dead." [Perek Gan Hahayyim.] "There are on it eight hundred different tastes in fruits," says another Midrash, "and not one taste is like any other, nor is one odor like that of another, nor the appearance of one like that of another. The Tree of Life has forty-eight branches, each of which is like unto a universe for capacity. . . . Beneath it sit scholars who illuminate the Torah." [Massecheth Gan Eden.]

Attempts to conjecture the measurements of the Throne of glory, the "high and lofty throne" seen by Isaiah (VI), result in the most inconceivable figures. "The high and lofty Throne has a length of 800,000 myriads of miles and a breadth of 500,000 myriads of miles. And these figures are computed according to measurement of miles by God's standard, meaning that each of His miles is two thousand

cubits. His cubit is four zereth's [A zereth is the distance between the thumb and little finger of the spread hand.], and His zereth reaches from one end of the world to the other, as it is said, 'Who hath measured the waters in the hollow of His hand, and meted out the heaven with His zereth.' (Isaiah 40:12)" [Massecheth Hechaloth.]

The appearance of the Throne of Glory is described as resembling hashmal (electrum) because of Exodus 24:11. It is completely surrounded by fire as brilliant as the sun. It is so bright that even the Cherubim, Haioth, and Ophanim can't look upon it. [ibid.] The Throne is in Araboth, the floor of which is all of sapphire and is filled with burning coals. It is set with smaragd stones and pearls. The whole effect is one of such great brilliance that it pervades the world, making the light of the sun seem like candle-light. [ibid.] Near the Throne is the Chariot and its train. [ibid. and Perek Mafrike Hechaloth.] This ⁱⁿdivine court is surrounded by the four walls of Araboth: the first of flashes of light, the second of flame, the third of a red-hot glow, the fourth of lightning. [Massecheth Hechaloth.]

The tremendous weight of the Throne of Glory is supported by a pillar that extends up from Gan Eden to the Throne of Glory. Even this pillar sings the praises of the Lord, particularly at midnight when God enters into Gan Eden and the righteous meet Him there. [Seder Gan Eden.]

One of our Midrashim makes an interesting comment on these attempts to describe Gan Eden. "Great are the deeds of God. They are unsearchable. If a man wished to reckon God's attributes, he might rise early in the morning and

stay up late at night and still he would be unable to do so. These things make a kal v'homer (logic of "how much the more so!"): if one is unable to take a single measurement of a single firmament, how much the more is it true that one would be unable to measure all the firmaments! Has anyone gone from one end of the world to the other and measured all the lands and all the wildernesses thereof? This also makes a kal v'homer: if man is unable to measure that which is under his dominion, how much the less would he be able to measure that which is not under his dominion!" Whereupon, we are given a description of the undescribable. [Perek Gan Hahayyim.]

These descriptions of Gan Eden are, like all descriptions of Paradises, simply highly exaggerated projections of values and pleasures from the known life to the imagined. This process is tersely suggested in a frank statement: "Three things in this world suggest the world to come: the Sabbath, the sun, and sexual relations." [Hupath Eliyahu Rabba.]

Chapter Four

GEHINNOM

Like Gan Eden, Gehinnom was called into existence before the creation of the earth, as shown by the text, "For a hearth is prepared of old." (Isaiah 30:33.) [Sheva Hupoth] It is located to the north of the universe at a distance of 1,000,705 years. [Midrash Konen.] "There are three entrances to Gehinnom; one through the sea; one through the wilderness, and one from the inhabited world. Whence do we derive the entrance through the sea? Behold Scripture says, 'Out of the belly of the netherworld cried I, and Thou heardest my voice.' (Jonah 2:3) The wilderness? It is also written, 'So they and all that appertained to them went down alive into the pit.' (Numbers 16:33.) The inhabited world? It is written, 'Saith the Lord, whose fire is in Zion, and His furnace in Jerusalem.' (Isaiah 31:9)." [Massecheth Gehinnom and Hupath Eliyahu Rabba.] Isaac "sits at the door of Gehinnom to save his sons from coming into that region." [Sheva Hupoth.] And "Gehinnom is called by seven names, viz., Sheol, Avedon, Beer Sheon, Beer Shahath, Hatzar Maveth, Bor Tahtith, and Tit Hayavan." [Ketzad Din Hakever.]

Fire and flame is in abundance in Gan Eden, but there the emphasized functions are illumination and the rendering of the holier regions as inaccessible as possible, while the fires we find in Gehinnom are not distinguished by their æsthetic qualities, nor do walls of fire prevent ineligibles from accidentally stumbling into Gehinnom. The fires of Gehinnom are for causing pain and destruction. "There are

five kinds of fire in Gehinnom: fire that eats and drinks; fire that drinks but does not eat; fire that eats but does not drink; fire that neither eats nor drinks; and fire that eats fire." [Massecheth Gehinnom.] But this fire never goes out, for it is said, "For their worm shall not die, neither shall their fire be quenched.." (Isaiah 66:24.) A more desolate place than Gehinnom could hardly be conceived of. "In it there are valleys of glowing coals between mountains of fire, and a 'Dead Sea' filled with burning coals. There are rivers of hot pitch and brimstone causing boiling streams of burning broom coals to flow." [Massecheth Gehinnom.]

There are seven dwellings in Gehinnom, each containing a thousand chambers. Each of these chambers has seven windows into which a thousand pitchers of bile may be emptied. [Ketzad Din Hakever.] In addition there are five "permanent courts" where punishment is administered in accordance with the sin of the individual. [ibid.]

The seven dwellings are named in Midrash Konen. They are under the supervision of Kipud and his first lieutenant, Negadsagiel, and his second lieutenant, Samael. These seven dwellings are briefly described as follows: 1. SHEOL. Travelling distance of six years in length. Korah and his rebels here. 2. AVEDON. Same length. Dwelling of lost souls of wicked. 3. BEER SHAHATH. Same length. Dwelling of those who were bribed and also thieves and burglars. 4. BOR SHOM. Same length. Consists of two bottomless pits which the wicked must constantly fill, but they are never filled. 5. TIT HA-YAVAN. Same length. Those who committed incest are cast

in here and never come out. 6. TZALMAVETH or DUMAH. Here informers are hung by their tongues. 7. ERETZ TAHTITH. Like all the dwellings, this is the same in length as Sheol. Here we find those who in spite of lack of scholarship presumed to dispute with credited authorities. In Shivah Hechaloth Hatumah, they have similar names, though in different sequence. In this Midrash, sinners are placed in same classifications as demons that caused them to sin. Then these very demons punish them. Instead of having the angels or demons who caused the sin punish for the sin as well, Massecheth Gehinnom declares that the sinful act automatically creates the demon who is charged with the administration of punishment for the sin which caused his existence, evidently a much fairer view.

Practically the only relief enjoyed by the sinners in Gehinnom is the Sabbath rest. "On the eve of Sabbath they are led to two mountains of snow where they cool themselves. On the night after Sabbath is over an angel goes out and shoves them back into their various places in Gehinnom. Some of them take some of the snow and place it under their arm-pits in order that it might cool them during the six weekdays. To these God says, "Woe unto you evil ones who steal even in Gehinnom, to whom the Scriptural passage applies when it says, "Drought and heat consume the snow waters, so doth the netherworld those that have sinned." (Job 24:19) That is to say, even in Gehinnom their sin is still with them." [Massecheth Gehinnom.] Evidently, these do not have the right accorded to others of the dead to drink waters from the rivers between Minhah and Maariv of Erev Shabbath. [Cf. Seder Gan

Eden (#2)].

Before entering Gehinnom, the dead must submit to the judgment of the grave, "which is more severe than the judgment of Gehinnom." Only those who have reached the age of responsibility, thirteen years, are punished for their sins in Gehinnom, but at the grave, even sucklings, and indeed, unborn, aborted embryos are judged! We are told that those who dwell in Palestine and die on Erev Shabbath are exempt from the judgment of the grave. Other ways of securing relief if not complete exemption from the judgment of the grave are loving righteousness, rebukes, and charity, admitting transients to one's home, and praying with sincerity. If one has done these things, "even though he dies outside of the land of Israel on Erev Shabbath, he will see neither the judgment of the grave nor the judgment of Gehinnom, as it is said, 'I called out of my affliction, out of the belly of the netherworld cried I.' (Jonah 2:3a, 3c.) 'Out of my affliction' refers to the descent into the grave and the judgment there. 'Out of the belly of the netherworld' refers to the judgment of Gehinnom." Who presides over these judgments? Ben Azzai said that God judges, but Akiba declared that demons made the judgment of the grave and the judgment of Gehinnom, but God Himself presided over the final judgment in heaven. [Massecheth Hibur Hakever.]

Other exemptions from Gehinnom are permitted on grounds of extreme suffering on earth. "Three are not made to enter in for the judgment of Gehinnom: those who suffered poverty, intestinal disorders, and political persecution. [Cf. Erubin 41b.] Some say also he who had a bad wife. Rabbi Eliezer

said that poverty is even harder than the judgment of the Gehinnom, for it is said in Scripture, 'Have I not tested thee, but not as silver? I have tried thee in the furnace of poverty! (Isaiah 48:10) However, when God considered every good thing that He could possibly give Israel, He could find nothing better than poverty, for in poverty they study Torah. When they have no bread to eat they revere God." [Ketzad Din Hakever. This is also quoted in Hupath Eliyahu Rabba.]

It is not much of a consolation to the poor sinners to be allowed to see the feasting and the rejoicing of the righteous, as they are permitted to do, particularly when they know many of the participants in those festivities to have been their socii sceleris who escaped Gehinnom by repentance before death. [Seder Gan Eden. See above, note on "Berakiel," page 31.] This sight makes their regret at not having studied and kept the Torah more keen. [Midrash Konen.] But finally God recognizes their repentance, and they are freed from Gehinnom. [Seudath Leviathan.] In another Midrash, they need not wait until that final day. For cleansing from their sins, Jews require only twelve months in Gehinnom, and Gentiles, seven periods of twelve months each. [Massecheth Gehinnom.]

Chapter Five

VIRTUE AND REWARD; SIN AND PUNISHMENT

One of the most important functions almost universally relegated by men to the Unseen World as they conceive of it is the "squaring of accounts," the rewarding of the suffering righteous, and the punishment of the prospering wicked. Men's feeling that righteousness is the proper mode of life seems contradicted by the sufferings of the righteous in the face of the prosperity of the wicked; they found the answer to the problem of Job in their conceptions of an unseen, unknown, hidden, and mysterious world where the formerly suffering righteous prospered exceedingly, and where the formerly prospering wicked suffered most grievously. There virtues were to be rewarded, and sins punished.

For Jews, all the virtues are found in the Torah, for truly, the Torah is a "tree of life to them that lay hold of her, and the supporters thereof are happy. Her ways are ways of pleasantness, and all her paths are peace." (Proverbs 3:18,17) Consequently, the first question asked of a man when faced by the "Angel of Death, entirely full of eyes and with a drawn sword in his hand" is "Have you studied any Torah?" [Massecheth Hibur Hakever.] When a scholar can answer this query in the affirmative the Angel of Death greets him with words of Scripture: "He entereth into peace; they rest upon their beds, each one that walketh in his uprightness." (Isaiah 57:2) [Ketzad Din Hakever.] Because of the greater difficulty before one in straitened circumstances, studiousness is accounted to such a one as an even higher virtue. In a list of seven

degrees of virtues, the seventh includes the "poor who know Bible, Mishnah, and etiquette. Concerning them the Scripture says, 'So shall all those who take refuge in Thee rejoice. They shall ever shout for joy.'" (Psalms 5:12). It is their privilege to study the Torah under the tutelage of God Himself. [Massecheth Gan Eden.] But of course, the Torah must also be observed as well as studied. [Seder Gan Eden.]

In order that the study and observance of the Torah may continue throughout the ages, it is imperative that it be taught to children. Even those who lack redeeming virtues are saved from Gehinnom if they tried to teach the Torah to their children. To be sure, this one merit does not make them worthy of the rewards of Gan Eden, but at least they are saved from the tortures of Gehinnom and permitted to stand within the second wall of Gan Eden [See above, page 40] just outside of Gan Eden proper to which they can earn admittance by continued merit. At any rate, they are of a higher rank than those who performed acts of righteousness but for ulterior motives, and those proselytes whose motives were good but whose deeds wanted something of fulfilling completely the word of God. [Seder Gan Eden and Hupath Eliyahu Rabba.] Another Midrash regards the instruction of children in the Torah as sufficiently important to warrant the giving of a reward double that of other righteous recipients of the rewards of their righteousness. [Massecheth Gan Eden.] Those who do the actual teaching of the children merit too, even though it is their way of earning a living. The teachers are admitted to Gan Eden, but they are just one degree lower than

the parents who by their financial support and moral encouragement make the instruction of the children possible. [ibid.]

Character is also important in determining the nature of the reward to be received after death. Attitude is considered. Clean-minded^{ness} must accompany noble deeds. [Seder Gan Eden.] Deeds of piety sincerely performed because of an ever-present feeling of dependence upon God are taken into account when a reckoning is made of a man's virtues and sins. [Massecheth Hibur Hakever.] One without pious acts to his credit lacks proof of the sincerity of his study no matter how devoted it might have been. Therefore he is removed from the celestial rewards that he really merits. "Those who have no tefilin on the head or arm, no tzitzith on the garment, no mezuzah on the door-post, as well as those who do not hasten to the fulfillment of a commandment, do not attend synagogue regularly, and eat without washing the hands, are among the seven who are removed from heaven. [Sheva Hupoth.] Pronouncing the Havdalah on Saturday night puts one in a class of three who inherit the world to come. [Hupath Eliyahu Rabba.]

The most positive evidence of sincerity is the supreme sacrifice in the name of the ideal, the sacrifice of life - martyrdom. The Ten Martyrs enjoy the most prominent positions in Gan Eden, with other martyrs of religious persecutions.

[Seder Gan Eden; Massecheth Gan Eden; and Midrash Konen.] Even though he himself never lived to attain great scholarship, one¹ *martyr* Gediel was put in the position of teacher in the academy on high to instruct men acknowledged as great scholars, a great honor in any Jewish community, whether in the Seen or Unseen

Worlds. [Seder Gan Eden. See above, page 43.] But one need not be a martyr to religious persecution to give evidence of the firmness of his faith; even severe suffering from other causes might be ample reason for the abandonment of one's religious ideals, verily, those who suffer greatly and nevertheless do not rebel against God are rewarded in Gan Eden where they inhabit the fourth of the five dwellings described. Its beams are symbolically of olivewood, because olivewood symbolizes fidelity. [Midrash Kohen.] The first of these five dwellings is inhabited by proselytes whose love of Judaism is evidenced by the very fact of their conversion.

The acceptance of the Torah is also manifested "by the mark of the covenant" that the Jew bears upon his body. Circumcision as a symbol of the entrance into the holy covenant with God is another guarantee that God will in turn fulfill His part of the covenant. To bear the mark is to be assured of a place in the world to come. [Seder Gan Eden and Hupath Eliyahu Rabba.]

Those who live in Palestine also inherit the world to come. [Hupath Eliyahu Rabba]

But the man who is conscious of his sins, who recognizes that he does not possess sufficient virtues to assure him a place in Gan Eden need not despair. If he repented before he died, "the angels of death lead him immediately to Gan Eden, though if he did not repent, they lead him to Gehinnom." [Ketzad Din Hakever.] Nor must he occupy a lesser position than the righteous. Midrash Kohen says that he dwells in the second of the five houses of Gan Eden, while both Seder Gan

Eden and Massecheth Gan Eden would put him in a place higher than the other righteous attain.

Rabbi Akiba said that the entire spirit of the Torah is summarized in that famous verse in Leviticus XIX, "Love thy neighbor as thyself." [Sifra Kedoshim.] This aspect of Judaism is by no means minimized by those who contributed to the speculation as to the admission requirements to Gan Eden and recorded them in the Minor Midrashim. One must have such high regard for his fellows that he will hesitate neither to give or receive advice. [Massecheth Hibur Hakever.] Surely this is a severe requirement! In addition, he must bear his burden of the support of the congregation. Honest and efficient presidents and officers of congregations receive many times the reward of the righteous. [Massecheth Gan Eden.] But unless, cantors, judges, and scribes have Torah and good deeds to their credit and worked in the name of heaven without causing public embarrassment to another, or without giving a nickname to any, and without going to the wife of another man, a particularly severe punishment awaits them in Gehinnom! [Ketzad Din Hakever.]

Acts of charity receive praise as ways of eluding the terrors of Gehinnom. [Massecheth Hibur Hakever.] They also are recommended to those who would have a share in the world to come. [Hupath Eliyahu Rabba, and Massecheth Gan Eden.] Money contribution cannot take the place of actually extending personal hospitality particularly to transient rabbinical students on the way to their schools. [Seder Gan Eden and Massecheth Gan Eden.] Greater than mere hospitality is the actual assumption of the responsibility of rearing orphans. [Seder

Gan Eden.]

The prominent part played by clean, moral home life in communal happiness is recognized by these Minor Midrashim and such virtues as might be calculated to strengthen bonds and beautify family life are encouraged. In the hope of preventing interference from bachelors, they are offered the possibility of a very great reward for their chastity. [Massecheth Gan Eden. A similar sentiment is found in Pesachim 113a.] To rear a family is made mandatory. [Sheva Hupoth.] Women are rewarded for having a good influence upon their husbands and their husbands are enjoined to control their passions. [Seder Gan Eden and Ketzad Din Hakever.]

Those sins that are most severely punished are the ones that would either disrupt or defile the sanctity of the family and the relationship upon which the family is founded. Those who profane the sexual relationship by committing sodomy, incest, or onanism come under the control of one called Taskipah who sees that they are severely punished. Even normal sexual intercourse that could not lead to marriage, particularly with a Gentile woman, is forbidden. Even if one does marry her, his sin is nevertheless punished just as if he had not married her. "Sangdiel is appointed over all those who defile themselves with a covenant of marriage with a Gentile woman, as well as those who defile themselves in sexual intercourse with a Gentile woman without marrying her. Every time a man defiles himself in relations with a Gentile woman with or without marriage, members of the hosts of Sangdiel fashion an image of that woman. When the soul of that sinner leaves his body, Sangdiel and his hosts defile him by the image or images, as

the case may be. His soul is bound fast to this image and there is no release. This is what is referred to by our teachers who interpreted this verse, "And he hearkened not unto her to lie by her nor be with her," (Genesis 39:10) in this way: 'To lie with her' refers to his act in this world, and 'to be with her' refers to his being bound to her in the world to come." [Shivah Hechaloth Hatumah.]

The defilement of the marriage bed by menstuo, intercourse, intercourse with bastards, or adultery, is severely punished by unclean spirits who await the souls of the offenders in the seventh of the hechaloth of uncleanness, [ibid.] for it is impossible for the adulterer to escape Gehinnom. [Sheva Hupoth.] The adulterer is one of those who descends to Gehinnom and never rises up again. [Massecheth Gehinnom.] When Isaiah entered into the five courts of Gehinnom, he was privileged on his visit to the third court to behold with his own eyes the severity of their punishment. When he saw men hanging nude in the third court, he asked what their crime had been. He was told that "these are men who left their wives and had illicit relations with other daughters of Israel and therefore are condemned to this manner of punishment." [Ketzad Din Hakever.] Those who did not look upon the wives of their neighbors [Massecheth Gan Eden] were greatly rewarded, but coveting, even of money or property, is punished in a particularly appropriate manner, as Isaiah saw when he entered the first court of Gehinnom. He beheld two men holding pitchers which they emptied into a pit, but in spite of their diligent and ceaseless efforts, the pit was never filled. [Ketzad Din Hakever.] The practise of birth-control is another defilement of the mar-

riage relation and is punished by boiling in semen. [Shivah Hechaloth Hatumah.] Women who try to attract the attention of men to arouse their passions by displaying their breasts while nursing their children in public are punished in the fourth house of Gehinnom by being suspended from the ceiling by their nipples. [Ketzad Din Hakever.]

To show disrespect for the authority of the head of the family particularly on the part of children is a serious offence. [Massecheth Hibur Hakever.] To attempt to divide the authority of parents by instigating a quarrel between them is as sinful. [Massecheth Gehinnom.]

Idolatry, sorcery, and blasphemy cause the sinner to lose his share in the world to come. Conversion to another faith is punished in Gehinnom. [Sheva Hupoth.] Tafsurinia and hosts of malache havalah under his command eagerly await the utterance of profanity, regarding such an utterance as a sacrifice to them. This makes profanity a form of blasphemy, a worship of other gods. Consequently it is punished as severely. [Shivah Hechaloth Hatumah.] To disregard the word of a scholar, sage, or rabbi is a sin which is punished by the two companion demons Af and Hemah, derived from personifications of the words "Anger" and "Wrath" spoken by Moses after returning from the top of the mountain. [Deuteronomy 9:19. כִּי אָמַר מֹשֶׁה וְגו']

הָאֵל יוֹחֵמָה אֲשֶׁר קִצֵּץ הֵן עֲלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וְגו'

Such sins as work injury upon the group are punished as severely as those which might show a lack of reverence for God. Those who oppress Israel are doomed to spend eternity in a chamber filled with smoke where Pharaoh resides before them as a constant reminder that they should have learned from

his example and should not have injured Israel [Ketzad Din Hakever]. Those who made Israel submit to violence are themselves treated violently by the malache havalah in Gehinnom. But there is a place "near the place of holiness for the kings of nations that were pious and did not harm Israel nor smite her, but were instead considerate of her welfare. Therefore they enjoy honor, and for them a holy light shines. . . . as it is said, 'All the kings of the nations sleep in glory, every one in his own house.' (Isaiah 14:18)" [Shivah Hechaloth Hatumah].

Not only from without but from within Israel's ranks is she often smitten. Informers have not a few times brought upon Israel the displeasure of organized government and the wrath of wild mobs. Informers are immediately consigned to Gehinnom. [Sheva Hupoth]. Slander is punished as severely as murder because it is itself the cause of murder [Shivah Hechaloth Hatumah]. When Isaiah entered the second house of Gehinnom, he saw the slanderers being punished by being hanged by their tongues. [Ketzad Din Hakever]. Slander is the mother of perjury. False swearing hastens the Angel of Death who smites the "eyes that did not see but spoke, ears that did not hear but related, lips that uttered folly and falsehood, the tongue that swore to a falsehood, and feet that hastened to transgression. Therefore our sages of blessed memory said that everyone who causes his feet to hasten to transgress causes the Angel of Death to hasten to him, and whoever slanders his fellow will die of the droup." [Massecheth Hibur Hakever]. The perjurer will never rise from Gehinnom. [Massecheth Gehinnom]. The thief is given the treatment in Gehinnom that modern penal reforms are advancing for prisons. His punishment is accompanied by in-

struction! One angel administers corporal punishment to the sinner while another quotes Scripture to him that he might learn better and realize the sin of robbery. [Massecheth Hibur Hakever.]

Individual sins are not beneath the concern of the Minor Midrashim even though they have no far-reaching social consequences. To insult a fellow, or to glory in his downfall are as much sins as committing adultery or swearing falsely, and like these, are punished in Gehinnom without chance of being saved. [Massecheth Gehinnom.] The man who loses control of himself, either through intoxication [Shivah Hechaloth Hatumah], or because of a fit of temper [Sheva Hupoth], are unworthy of the rewards of the righteous. He who seeks the personal, temporal satisfaction of revenge will not know the eternal satisfaction of lasting bliss. [Hupath Eliyahu Rabba.]

The righteous are rewarded; the wicked are punished. But how about those who are neither totally righteous nor entirely wicked? There are a great number of these "in-betweens;" what is their fate? "The righteous are assigned to the altar of the world to come; the wicked, to the altar of Gehinnom. Concerning the in-betweens, God says to Abraham, 'Behold, thy sons have sinned. (What shall be done about them?)' Abraham answers, 'Lord of the World, they are thy sons, and not mine.' God says the same to Jacob and receives the same answer, but when He says it to Isaac, he inquires the nature of their sins. God explains that their sins are idolatry, incest, and murder. Isaac says, 'Lord, the days of man's life are seventy years. Now, half of these are nights, which leaves only thirty-five years. Deduct from this the twenty years before

a man reaches his majority. Fifteen years remain. Deduct seven and one half years because of affliction, and seven and one half years remain. Deduct three and one half years for Sabbaths, holidays, and the eves of holidays, and only four years are left. Put the responsibility for the sins of two of these years upon me, because I was bound upon the altar. And surely, Lord, Thou canst take upon Thyself the responsibility for the other years because of Thy love of Israel!' Then the children of Israel say, 'Thou art our father, for Abraham did not know us, and Israel did not acknowledge us.' (Isaiah 63:16) But Isaac rebuked them saying, 'Even as you thanked me you ought to thank your Father in heaven (for He assumed two years even as I did.)' Then they speak once more, 'Thou, oh Lord, art our Father, our Redeemer from everlasting is Thy name.' (ibid.)" [ibid.] We are also told that Samachiel purified these in-betweens. They thereafter appear "green because they were cleansed of their sins by fire." [Seder Mahanoth.]

In Midrash Adonoy Vehochmah Yesad Aretz, Jacob is smitten by the malache havalah for all the sins of Israel, for it is said, "All this is because of the sin of Jacob." (Micah 1:5) Jacob complains of this to God who says, "Rather you should bear their sins than they, for you have enough virtues to bear them all."

Chapter Six

THE FINAL REDEMPTION

Though God has determined who is to be the Messiah even before the six days of creation, men cannot learn his identity. [Sheva Hupoth.] Notwithstanding repeated prohibitions against such speculation, the time of his coming has always aroused the curiosity of Jews. Dr Silver says, "The pathetic eagerness to read the riddle of the redemption and to discover the exact hour of the Messiah's advent was shared in common by Jews in Palestine and throughout the Diaspora, and continuously from the time of the loss of their national independence. In spite of rabbinic injunction and the admonitions of the more discerning among them, the quest proceeded with varying intensity clear down the ages. At times it seems to be the idle speculation of leisure minds, intrigued by the mystery; at other times it is the desperate search of men in great tribulation." [Silver: "A History of Messianic Speculation in Israel," page 3.] The Messianic speculation that sprang from the soil of suffering [ibid. "Messianism thrives on suffering. It is its soil and sap. And in Israel suffering was continuous throughout the centuries, if only the suffering which derives from the consciousness of the loss of national independence and the national home. The Jew never forgot, even when others did not cause him to remember, his exile." Foreword, page x.] usually foresaw the almost immediate coming of the Redeemer. On the basis of a Biblical verse, speculators would make calculations that would bring the coming of the Messiah במהרה ובימינו "quickly

and in our own times."

The Messiah himself would be very eager to come to his people to redeem them, but he is restrained in Gan Eden. In sympathy with his suffering people, he grieves that he cannot at once begin his work of salvation. Every Monday, Thursday, Sabbath, and holiday, the Patriarchs, Moses, Aaron, David, Solomon, and all the kings of the house of David as well as the scholars and saints of Israel come to visit him and to offer him their consolations and express their wishes that the day of his release be soon. On Wednesday's Korah and his band cry out to him asking when they will be released from the depths of the earth. The Messiah tells them to ask the Patriarchs, but they refuse to answer. [Midrash Kohen.]

While he awaits the day of his release, the Messiah dwells in Gan Eden in a hechal located in very close proximity to God. This hechal is called Kan Tzipor. On the Sabbath, the Messiah joins with the righteous in Gan Eden. He also participates in the celestial worship and praise of God. [Seder Gan Eden.] But he will not be released as long as the right arm of God is behind His back. Ever since the destruction of His Temple, His right arm has been behind Him where it can be seen by none except the righteous, who then know the joy of Jerusalem when it stood. Because His arm is not extended, the world is deprived of many kinds of brilliant lights, and 995 firmaments "so bright that even the Seraphim and Ophanim can't look upon them" are hidden from view. Thrice a day the righteous pray before the Lord asking Him to extend His arm once more and show compassion upon Israel. But God says, "When I see that My children are doing righteousness, then I for

Mine own sake, will stretch forth My hand and save My children from the nations." At that time He will stretch forth His arm and the Messiah will go forth to gather the children of Israel from the four corners of the world and return them to Palestine. The Gentiles will not dwell with them there, because it is said in Scripture: "The Lord has made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." (Isaiah 52:10) "The Lord alone did lead him (the Messiah) and there was no strange god with him." (Deuteronomy 32:12) "And the Lord will rule over all the earth." (Psalms 47:8) [Seder Mahanoth.] The Messiah will come when three things are "rooted out of the world: the Yetzer Ra, the wicked government, and idolatry." [Hupath Eliyahu Rabba.]

Two of our Midrashim, Agadath Meshiah and Othoth Hameshiah, give us rather detailed accounts of the coming of the Messiah. Concerning these Midrashim, Dr. Silver says, "These Midrashim may have been the outgrowth of the national crisis in Babylon during the reign of Kavadh which led to the revolt of the exilarch Mar Zutra II (520 C.E.) or of the great excitement which prevailed in Palestine during the years 614-28 C.E. when the Persians conquered Syria and Palestine. The return of the Byzantines under Heraclius in 629 resulted in a great persecution of the Jews until the coming of the Arabs." [Silver: "A History of Messianic Speculation in Israel," page 36.]

The Agadath Meshiah tells us that the seven years before the coming of the Messiah will be marked by peculiar phenomena. The first year will be characterized by a shortage of food; the second by a slight famine, the third by a very severe famine,

the fourth by a condition of neither famine nor plenty, the fifth by exceeding plenty, the sixth by fearful natural disturbances such as noises in the heavens and thundering, and the seventh, at the end of which the Messiah will come, will see many severe and bloody wars. During this seventh year, there will arise a "wicked king" who will order the death of those who profess the Unity of God. He will also forbid Jewish ceremonial practises and annul the holidays. Israel will assemble in upper Galilee where they will meet the Messiah ben Joseph. Under his leadership, they go up to Jerusalem, rebuild the Temple, offer sacrifices, and the sacred fire is kindled from heaven. The Messiah ben Joseph will subdue all the nations of the world, killing one half, and pressing the other half into service. Then the world will enjoy forty years of peace and security. After this period, Gog and Magog will arise. A terrific battle will follow in which the Messiah ben Joseph is killed in the streets of Jerusalem. God Himself will fight against Gog and Magog. In this conflict, those who were not faithful to God or Israel will be severely smitten. Finally, Israel will march around Rome as it did around Jericho. Rome will be taken. Then the Messiah ben David will announce himself. The "ketz" [end] will have been reached.

The Othoth Hameshiah (Signs of the Messiah) are ten. First: three kings will be outwardly converted to Judaism. It will seem that their worship is complete, but of course, it will really be superficial. As a consequence, nations will be led astray, and the sinful Israelites will err with them. Israel will lack a king, a Rosh Yeshivah, and a Gaon Yaacov. Nor will

there be at this time any faithful pastors, saints, or "Masters of the Name." The Jews will be severely oppressed, and taxes will be tremendously increased. "Whoever was accustomed to pay ten, will have to pay a hundred. And whoever paid eight, will have to pay eighty. The person who has nothing will lose his head!" Second: a great heat will kill 100,000 Gentiles every day. The wicked of Israel will perish with them, but the righteous of Israel will suffer no harm. Third: A dew of blood will fall. Thinking it to be water, Gentiles and the wicked of Israel will drink of it and die. Fourth: a dew of healing balm will fall for those who are neither entirely wicked nor truly righteous. Fifth: the sun will not shine for three days and the moon will turn to the color of blood. After the three days, both will return to normal. This will make the Gentiles afraid, and many will be secretly converted. Sixth: God will give Edom (Rome) world dominion. The Jews will again be greatly oppressed for nine months. Then the Messiah ben Joseph, whose name will be Nehemiah ben Hushiel, will come and Israel will be victorious over Edom. Temple vessels resting in the home of Julius Caesar will be rescued and returned to Jerusalem. Seventh: Armilus (Armilius) will be born of a statue of alabaster marble. It is the statue of a girl, standing in Rome, and "really it was made by God." Worthless Gentiles will lie carnally with this statue, and from their seed will be born Armilus Hasatan [The Adversary.]. "He is the same whom the Gentiles call the Anti-Christ." He will be a man of tremendous size, twelve cubits tall, and twelve cubits broad, and a zereth between his eyes. His eyes will be deep and red. He will have golden hair. He will pro-

claim himself to Edom as God. They will crown him king. He will demand homage as a god from Nehemiah ben Hushiel and all Israel. In answer, they read him the First Commandment, which he promptly denies. Nehemiah and 30,000 Israelites and followers resist Armilus, killing 200,000 of his men. This defeat ~~only~~ enrages him the more. He assembles all the nations in the world in a war against Israel. When Nehemiah, the Messiah, is killed, the malache hashoreth remove his body so that Armilus does not learn of his death. All the nations begin to taunt and ridicule Israel. Some of the Jews will lose faith and say, "Is this the redemption for which we have waited? Behold the Messiah is dead." Within forty-five days these faithless Jews will die. Armilus will attack and vanquish Jerusalem.

Eighth: Michael will blow three blasts upon a Shofar. At the first blast, Elijah and the Messiah ben David will appear to the righteous Israelites. Elijah and the Messiah ben David will lead the Israelites who kept their faith up to the Temple Mount around which Armilus shall assemble his forces. God will fight for Israel, sending down fire and pitch from heaven. Armilus and his army will die, and Edom will be utterly destroyed.

Ninth: Michael will blow another large blast on the Shofar and all the dead who lie in Jerusalem will come to life including the Messiah ben Joseph. The Messiah ben David will send for the Jews in diaspora. The kings of the nations will give their money and property to the Jews. Tenth: Michael will blow once more upon the Shofar and all the Jews will be assembled together in a land like Gan Eden. But there will be no resurrection for the Gentiles.

The most significant part of the Sefer Eliyahu is a dispute

concerning the name of the last Persian king, for in this apocalyptic Midrash Michael reveals to Elijah that the Messiah will come during the reign of the last Persian king. [Dr. Bittenwieser advises us to distinguish between the original and the later addition, which is that of the argument mentioned above.] The original ground-work was probably written in 261 C.E. because of the confusion caused by the war of Sapor I against Rome. During the Perso-Roman Wars waged by Chosroes I (604-628) the addition was made to bring the Midrash into accord with the conditions of those times, predicting the advent of the Messiah in the second half of the seventh century. [See Bittenwieser: "Die Hebraische Elias-Apokalypse," and Jewish Encyclopaedia, Vol. I, page 681.]

Pirke Hameshiah was probably influenced by the conquest of Persia by the Arabs to predict the coming of the Messiah in the latter half of the seventh century. Gog and Magog capture Jerusalem after a siege of seven and one half days, but the city is taken by God without killing a man. God explains that He does this to show His might, even as a king who does not have thieves executed within his palace. The forces of Gog and Magog are exterminated on Mt. Olives. Then the Messiah is befittingly adorned, and goes forth to awake those who sleep in the cave of Machpela.

In Sefer Zerubavel the identity of the Messiah is revealed to Zerubabel who has been brought to life from the dead. [Silver dates this Midrash between 629-636, i.e. the ground-work within that period. "Original authors expected the Messiah to come in the immediate future. Later editors substituted later dates." (page 49.)]. He is taken to Nineveh (Rome)

where he meets the Messiah held there until the time for his actual appearance. Forty-five years before his actual appearance the Messiah ben Joseph, Nehemiah ben Hushiel, will appear. He will be killed by Armilus, but will ultimately be resurrected by Messiah ben David, Menahem Ben Amiel. Five years after the Messiah ben Joseph, Heftzibah, the mother of the Messiah ben David will appear. Nine hundred and ninety years after the destruction of the Temple (1058 C.E.) Menahem ben Amiel, the Messiah ben David, and Elijah, leading the faithful children of Israel, will utterly vanquish Armilus born of a stone and his hosts.

The coming of the Messiah will result in the re-establishment of Israel as a nation, indeed, the most powerful or the only nation. The dead will be resurrected, probably by being given the dew of immortality which the malache hashoreth eat and with which God intends to bring the dead to life. [Seder Gan Eden.] Concerning the miracle of resurrection we have the questions and the answers of Rabbi Eliezer which we summarize as follows: all Israelites who repent of their sins before their death will be brought to life again. Then they will live eternally. In order that Palestine may accommodate these Israelites of all the past ages, it will be extended to cover the whole earth. They will be arranged according to their tribes so that they should be able to find their families. Physical defects that they had in life will be healed. They will eat, drink, and marry women but after the Messiah they will be sustained by the Shechinah as Moses was on Sinai. There will be no wicked person among those resurrected, nor will any of their sons be wicked. Those who will be alive at the time

of the Redemption will live forever, though some say that God will kill them in order to bring them to life again.

[Sheoloth Rabbi Eliezer.]

The Final Redemption [ketz] will be celebrated by feasting. Israel will eat of the Leviathan [The Leviathan is a large fish upon whose fin the world is suspended. He was created on the fifth day along with all the other fishes. At the same time Ziz Shaddai, the prototype of birds, and all the birds of the heaven were created. Cf. Hullin 27b. (Midrash Konen.)]. Two of our Minor Midrashim, Seudath Gan Eden and Seudath Leviathan, give interesting accounts of this feast. In the first of these we have an account of a feast at which there is tremendous eating and drinking. The cup of benediction is poured - it contains 221 log's because of the Biblical text: "Thou preparest a table before me in the face of mine enemy; Thou anointest mine head with oil, my cup runneth over." (Psalms XXIII) The numerical value of 717 "runneth over" is 221, hence 221 log's of wine in the cup of benediction! A discussion follows as to who should recite the benediction. Abraham refuses because from him came forth "seed that enraged God." Isaac refuses because from him came forth "seed that destroyed the Temple." Jacob refuses because he violated the Biblical injunction against marrying two sisters while they are both alive. (Leviticus 18:18). Moses refuses because he did not deserve to enter the land of Israel. Joshua refuses because he was not worthy of having a son. David gladly recites the benediction, for he says, "I will lift up the cup of salvation and call upon the name of the Lord." (Psalms 116:3). Then God begins to discuss the Torah and to explain its jots and tittles.

When He hears the sinners of Israel responding "Amen" from Gehinnom, He orders their release from those infernal regions and their admittance to Gan Eden as it is said, "Open ye gates, that the righteous nation that keepeth faithfulness may enter in," (Isaiah 26:2), but don't read שומר אמנם that "keepeth faithfulness," but rather שומרים אמנים "who say the 'Amens.'" [Also found in Pesachim 119.] Seudath Leviathan describes a similar feast concluding with the destruction of the Angel of Death, and the redemption of all sinners from Gehinnom.

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[We submit herewith a list of Midrashim perused for this work and pages on which they are found in Eisenstein (O.M.) and Jellinek (B.H.).]

Sefer Eliyahu, O.M. 26 and B.H. III:65. Massecheth Atzeluth, O.M. 67. Massecheth Gan Eden O.M. 83 and B.H. 52. Seder Gan

Eden, O.M. 85 , and B.H. III:131. Seder Gan Eden (#2), O.M. 89, and B.H. V:43. Seder Gan Eden (Continuation) O.M.89, and B.H. VI:151. Seudath Gan Eden, O.M. 89, and B.H. V:45. Seudath Leviathan, O.M. 90 and B.H.VI:150. Perek Gan Hahayyim, O.M. 90, and B.H. V:47. Massecheth Gehinnon, O.M. 91, and B.H. I:147. Perek Megehinnom L'Rabbi Yitzhak Ben Parnach, O.M. 92, and B.H. V:48. Massecheth Hibut Hakever, O.M. 93 and B.H. I:150. Massecheth Hechaloth, O. M. 108, and B.H. II:40. Ketzad Din Hakever, O.M. 94, and B.H. V:49. Midrash Adonoy Vehochmah Yesad Aretz, O.M. 104 and B.H. V:63. Hechaloth Rabbati, O.M. 111 and B.H. III:83. Perek Mafrike Hechaloth, O.M. 122 and B.H. VII:161. Shivah Hechaloth Hatumah, O.M. 123. Sefer Zerubavel, O.M. 159 and B.H. II:54. Sheva Hupoth, O.M. 162. Hupath Eliyahu Rabba, O.M. 164. Haya Hanoach, O.M. 182 and B.H. IV:129. Sefer Hanoach, O.M. 183, and B.H. II:114. Sefer Yetzirah, O.M. 239. Seder Yetzirath Havlad, O.M. 243 and B.H. I:153. Yetzirath Havlad (#2), O.M. 244. Midrash Konen, O.M. 253, and B.H. II:23. Beraitha Demazaloth, O.M. 280. Hanoach Hu Hametatron, O.M. 285 and B.H. V:170. Seder Ruhoth, O.M. 287 and B.H. V:176. Seder Irin, O.M. 289 and B.H. V:180. Seder Din, O.M. 289 and B.H. V:181. Seder Mahanoth, O.M. 290 and B.H.V:183. Midrash Meen Hochmah, O.M. 306. Sefer Meen Hochmah (beth) O.M. 307. Seder Rabba Debereshith Demerchavah, O.M. 313. Agadath Meshiah, O.M. 389 and B.H. III:141. Othoth Hameshiah, O.M. 390, and B.H. II:58. Perek Hameshiah, O.M. 392 and B.H. III:70. Milhomoth Melech Hameshiah, O.M. 394 and B.H. VI:117. Sheoloth Rabbi Eliezer Binyan Hatehiah, O.M. 579 and B.H. VI:148.