far deeper joy than he found in Zen or Hinduism: "How simple holiness is. How easy and pleasant are Your ways!"[41]

The meaning given to Gen. 25:6 by *There is One* reflects the history of its interpretation far more than does Glazerson's book. Along with the theme of Hindu dependence, we find the old sense of menace, uncleanness, and dangerous powers. The Zohar's image of Easterners offering Rabbi Abba a deceptive mixture of truth and falsehood echoes strongly in Locks' own image of "Eastern teachings." The book thus represents, probably without its author's knowledge, a fitting summation of the verse's exegetical history.

Before leaving this book, however, I should like to speculate about affinities between the Judaism which Locks teaches in it and the Hinduism he explicitly rejects. For Locks clearly believes in rebirth in a kabbalistic form, and he insists often on explaining life's events through a theory phrased in a way less like retribution and more like a law of karma: "good brings good and evil brings evil."[42] The issues of how perspective shapes our experience and of overcoming the ego's self-important views of the world echo, I surmise, his Hindu meditational experience,[43] and he also teaches a Jewish mode of meditation the second step of which involves discovering the emptiness of all things. His theological disagreement with other Orthodox Jews consists of the assertion, supported by a long series of vividly reasoned passages based mostly on physical analogies, that "the One that exists in all, as all, is God"[44] —a view resonating with the *Bhagavadgita*'s concept of Krishna in Chapters 7-11, but also, as Locks knows, with the Hasidic assertion that "there is no place empty of Him," which he interprets as "God is within everyone and everything" and "there is nothing else besides God."[45] At the same time, however, he seems to be rejecting conclusions reached in his Indian period when he argues for the validity of the perspective of distinct existence apart from God, and insists that we must not entirely reject the ego, for it has its own value and role in creation. Buddhism's mistake, he told me, is that in teaching "emptiness" as the ultimate reality, it misses the larger picture of things. Yes, from a certain perspective we are nothing, just atoms and mostly space; but all of those atoms also form a larger pattern that has reality when seen from beyond—the reality of the One. Another important theme of *There is One* is the contrast between the physical and the spiritual, but Locks argues strongly that the physical should not be overcome (through ascetic exercises) but "rather we are to elevate the physical until we are able to see the spiritual in it."[46] His own form of meditation ends with integrating the experience of nothingness with the physical realities of everyday life, family and friends, and Jewish ritual, realized most fully through the Sabbath.[47]

4. *Interreligious Dialogue*

In the texts we have studied, the foreign knowledge associated with Gen. 25:6 has a validity and power, but is always inferior to the knowledge

possessed by Jews. We have seen a range of interpretations. Jeremiah bar Abba considered it powerful but unclean. The Zohar connected it with the formidable realm of evil, the *sitra aḥra* and its "unclean spirits," but adds the new theme of Easterners luring innocent Jews by a deceptive mixture of truth and falsehood, corrupted wisdom supporting idolatry. Nahum of Chernobyl viewed this knowledge as contaminated sparks of truth hidden in foreign cultures. For Abravanel, however, the contamination was merely the fallibility of human reason unsupported by revelation. Menasseh saw Jewish knowledge taking an Indian form, true but derivative. Glazerson, too, views foreign knowledge as derivative, but also as a lower and less-advanced knowledge suitable for foreigners. Locks recapitulates earlier themes by portraying it as powerful, impure, derivative, and deceptive. These scholars also locate this foreign knowledge variously in a specific Aram, the cosmic realm of the *sitra aḥra*, a vague "East," and a geographically realistic India.

One strand of these interpretations of Gen. 25:6 totally rejects any truth in foreign knowledge, finding it totally alien. Foreigners possess a real power but it is absolutely profane and evil, and deeply menacing. The Zohar carries this line of thought furthest. Another strand of interpretations recognizes in foreign cultures a lower degree of truth which is independent of Judaism. The main example is Abravanel's judgment that Babylonian and Hindu science is useful human knowledge, but far below that acquired by Jews through revelation. A third strand discovers a mixture of Jewish truth and foreign falsehood in other cultures. This is represented in the Zohar by R. Abba's discovery of profound truth in Eastern scripture, yet a truth derived from Judaism and corrupted into dangerous paths. Locks' picture of Hinduism echoes this idea. Nahum of Chernobyl also discovers a mingling of the holy and profane, truth and emptiness, in foreign cultures, which hold value only insofar as they distantly reflect Jewish truth. A fourth strand, represented by Menasseh ben Israel, sees only Jewish knowledge, although in dimmer form, in foreign cultures. He finds validity in Hindu knowledge only because it is Jewish, but, in the chapters we studied, he finds no fault in its foreign form. Glazerson portrays Hinduism as lower and incomplete Jewish knowledge, but not dangerous or corrupt.

Could these conceptions of foreign knowledge support any sort of open-ended dialogue with Hindus and Buddhists?[48] The first strand, demonizing the other, obviously cannot, but even the other strands assume flaws and inferiority from the beginning. The inferiority might be the inherently lower source of knowledge held by others (Abravanel), or it might be the totally derivative nature of another's religious traditions (Menasseh, Glazerson, Locks). One might consider the other religion a sad tangle of Jewish truth and foreign falsehood (R. Abba in the Zohar, Nahum, Locks). But in all cases, one denies the possibility of an independent validity, wisdom, or piety in the other religion. One could only try to show Hindus how their religion points faintly to a fuller light shining most brightly in Judaism.

Some limited support for dialogue, however, is offered by Nahum's advice to Jews to actively engage with non-Jews in conversation and practical exchanges in everyday life. His view that foreign cultures hold sparks of hidden truth could be developed into a rationale (which he himself would reject) for learning about and from them.

These are not at all the only views of foreigners or foreign religions expressed in traditional or Orthodox Jewish thought, but simply a line of thinking associated with one biblical verse, when Abraham's gifts are defined as knowledge.[49] We have examined some of the long and diverse history of this thinking, speculated on the logic of its development, and asked what it implies about how Jews have envisaged their relationship to other religious communities.

NOTES

1 As of January, 1998: Kalman Packouz, Shabbat Shalom Weekly, Oct. 29, 1994, Chayei Sarah, "http://aish.edu/shabbat-shalom." Yaakov Fogelman, on the weekly Torah reading, "Chaye Sarah," no date of first publication, "http://www.israelvisit.co.il." Most Internet commentaries ignore Gen. 25:6 or interpret it otherwise, as one would expect considering the audience and exigencies of the World Wide Web.

2 Among traditional Jewish commentators, Rashi and Nachmanides thought *ha-pilagshim*, a plural form of "concubine," referred only to one person, Keturah, but Rashbam thought it referred to both Keturah and Hagar Most of the interpretations in this study follow Rashi, and the preceding biblical verses, listing the sons of Keturah, seem to support this.

3 In biblical geography *ereṣ kedem* might have referred to a specific area called *kedem*, possibly east of the southern Lebanons, or more loosely to desert areas on the eastern fringes of the Land of Israel.

4 My subject thus differs from that of David Flusser in his article, "Abraham and the Upanishads," *Immanuel* 20 (Spring 1986): pp. 53-61; also in *Between Jerusalem and Benares*, Hananya Goodman, ed. (Albany: SUNY Press, 1994).

5 Balaam, the *b'nei kedem*, and impure names appear together in another passage This one (2:180b) defines three levels of powerful names that people can call upon: upper holy names, lower holy names, and lower impure names, the last of which derive from the *sitra aḥra* and "the impure side," and work only on the level of worldly profane actions that make the agent impure, namely, through sorcery "in the way of Balaam and those Easterners and all those who engage in the *sitra aḥra*." See also 3:208b.

6 This tradition recurs in midrashic works edited from the fourth or fifth centuries to the twelfth—Midrash Gen. Rabbah 64.2, *Pesikta d'Rav*

Eden," with India and its environs? In *Sha àr Ha-Gemul*, a text similar in subject-matter to *Nishmat Ḥayyim*, Nachmanides recounts the story of Ispalkinus seeking the Garden of Eden *me èver l'hodu*, "across (from) India," which he identifies with "the land of the Easterners" (*arṣah b'nei kedem*) of Gen. 29:1.

14 *Relaciones de Pedro Teixeira del origen, descendencia y succession de los reyes de Persia, y de Harmuz, y de unviage hecho por el mismo avtor dende la India oriental hasta Italia por tierra* (Madrid: Miraguano Ediciones, 1994), ch. 22, particularly pp. 80-89; John Stevens, trans., *A History of Persia* (London: Jonas Brown, 1715), pp. 93-95, 104. Teixeira mentions Pythagorean belief, charity for animals, celebration when a cow and bull-mate, the animal hospital, the idea of behavior determining rebirth, and abstention from meat (although he actually says that while some sects in Cambay abstain, others do not). I could not find, however, in either this book or his other book mentioning India, the customs of releasing birds, holding a cow's tail at death, or using masks. William Sinclair, trans., *The Travels of Pedro Teixeira [from India to Italy by Land]* (London: Hakluyt Society, 1902). We might guess, then, that Menasseh either read about them elsewhere or, more likely, heard oral reports from travelers coming to Amsterdam. The word "Banian," which Menasseh finds in Teixeira's text, comes from the Gujarati word, *vaniyo*, man of the trading class. Many merchants in Gujarat were Jains.

15 Gershom Scholem, *Kabbalah* (Jerusalem: Keter Publishing House, 1974), pp. 348-49. On the theory of *Ibbur* (literally "impregnation," but meaning the entrance of a soul into the body of a living person), see this source.

16 Netanyahu, pp. 99-100; Moshe Idel, "Kabbalah, Platonism, and *Prisca Theologia*: the case of R. Menasseh ben Israel," in *Menasseh ben Israel and His World*, Kaplan, Mechoulan, and Popkin, eds. (Leiden: E. J. Brill, 1989), pp. 207-14.

17 William Wilson, trans., "The Miscellanies," I21. in *Clement of Alexandria*, Ante-Nicene Library, Vol. 4 (Edinburgh: T&T Clark, 1867), p. 421.

18 Robert B. Burke, trans., *The Opus Majus of Roger Bacon*, Vol. 1 (Philadelphia: Univ. of Pennsylvania, 1928), I:4 (p. 65) and IV:16 (p. 301).

19 Cited by Netanyahu, p. 100

20 Judah Halevi, *Kitab Al Khazari*, Hartwig Hirschfeld, trans. (London: M. L. Cailingold, 1931), II:66 (p. 109). See also I:63 (pp. 46-47). In contrast, Abraham ibn Ezra quotes "the sages of India" as valuable sources of scientific information in his astronomical works.

21 I refer to *Piedra gloriosa o de la estatua de Nebuchadnesar* (1655), which interprets the five monarchies appearing in the second chapter of Daniel, and *Esperanca de Israel*, (*The Hope of Israel*) (1650), inspired particularly by explorations in South America and the good fortune that individual Jewish communities were beginning to experience in several parts of

Europe, including Amsterdam. The Jews of India and China appear in the latter book as proof that Jews, in the form of the lost Ten Tribes, have spread to nearly all parts of the world, thereby fulfilling messianic prophecy.

22 Menasseh presumably finds authority for this idea in the "seven laws of Noah" (b.Sanh. 56a), and in Tosefta, Sanh. 13, where Rabbi Joshua states, "There are righteous people among the [foreign] nations who have a place in the World To Come."

23 Henry Mechoulan and Gerard Nahon, eds. and introduction, *Menasseh ben Israel: the Hope of Israel* (Oxford: Oxford Univ. Press, 1987), pp. 42-44. Mechoulan, "Menasseh ben Israel and the World of the Non-Jew," in *Menasseh ben Israel and His World*, pp. 87-90. Quotations from the *Piedra*, p. 43 of the book, p. 87 of the article. During the messianic age, says Menasseh, "the peoples will serve us," which Mechoulan explains as an exclusive Jewish prerogative for "holy service": p. 90 of the article. Apparently, natural moral law was a truth discernible to all, without need for Jews to reveal it, unlike doctrines such as survival of the soul and transmigration.

24 Yeshayahu Vinograd, *Osar Ha-Sefer Ha-Ivri*, 2 Vols. (Jerusalem: Institute of Computerized Bibliography, 1993). *Nishmat Ḥayyim* was also printed in Jerusalem in 1968, based on the Amsterdam text, which is my own source.

25 Himelstein Glazerson, *From Hinduism Back to Judaism* (Jerusalem: Himelsein Glazerson, 1990), 2. Glazerson's translation of *Nishmat Ḥayyim* includes only the terms "this faith" and "this philosophy" without identifying the doctrine of transmigration as their sole reference, even though he includes Menasseh's statements about Pythagoras and Apollonius of Tyana. Glazerson's summary of Rashi's commentary on Gen. 25:6 is also very loose, lacking any reference to impurity and magic.

26 Glazerson, p. 1. The book cover states that he was born and educated in Israel, and is associated with the yeshivah, *Ohr Somayach*, in Jerusalem. He has now written fifteen books, his latest being *Above the Zodiac: Astrology in Jewish Thought*, published in 1997. In early 1999 "Amazon.com" listed eight of his books.

27 Glazerson, p. 7.

28 Glazerson, pp. 6, 51, 86, 23. See other references to the sons of Keturah on pp. 16-17, 22-24, 27.

29 Glazerson, pp. 16-17.

30 Glazerson, p. 110.

31 Glazerson, pp. 51, 86-87.

32 Glazerson, p. 106.

33 Glazerson, p. 109.

34 Gutman Locks, conversation, June 22, 1994, Old City, Jerusalem; and Introduction, *There is One* (Jerusalem: published by author, 1989), pp. 11-

13. For me, this book has more personality and liveliness, and the feel of hard-won insights, than Glazerson's better known book.

35 Locks, p. 173.

36 Locks, p. 39 n.67.

37 Locks, Interview.

38 Locks, *There is* One, pp. 97-100, 151, 174.

39 Locks, p. 61. See also p. 174.

40 Locks, pp. 121-22, 125-27, 161, 164-65, 177-78, 185-86, 191-93.

41 Locks, p. 153. See Sections 38, 70, 82, 83, 112, 113, 114, 142, and 143.

42 Locks, p. 78. Rebirth: 34-35, 114, 160. Good brings good: 32, 47, 68, 159, 160.

43 Locks, pp. 67-68, 91-92.

44 Locks, p. 136. His main arguments appear in the first sixteen sections of the book.

45 Locks, p. 56. Locks alluded to the *Gita* in his conversation with me. He told me that when Krishna says that he is in all things everywhere, there is truth in that, but not the whole truth. Not Krishna, but the one immaterial God is all things everywhere.

46 Locks, p. 37. See also pp. 39-40, 90-91.

47 Locks, pp. 139-43.

48 Leonard Swindler, "The Dialogue Decalogue: Ground Rules for Interreligious, Interideological Dialogue," in *Journal of Ecumenical* Studies 20:1 (Winter 1983). I define such dialogue in the way of Martin Buber's "I-Thou" relationship, and along the lines of Leonard Swidler's system.

49 Harold Kasimow, "The Jewish Tradition and the Bhagavadgita," in *Journal of* Dharma 83 (July-Sept., 1983): pp, 298-301, 310. For references to Jewish sources from a range of historical periods which assert value in foreign religions or their adherents, see the opening of this essay.

Origins of Desire

PATAÑJALI		LURIA
fundamental dyad: consciousness (*puruṣa*) and the non-conscious (*prakṛti*)	*status prior to manifestation*	fundamental oneness: Divine Consciousness (*YHWH*)
agitation of consciousness and the non-conscious in proximity to one another (*nirodha*)	*primary cause of manifestation*	divine Will-To-Impart (*hesed*)
consciousness' mis-identification of itself with the non-conscious: the erroneous conflation of the two into one conglomerate identity (*avidya*)	*primary result*	divine self-restriction which is the emergence of duality as Being-and-Nonbeing or Light-and-Dark (*tsimtsum*)
consciousness' urge to undo the conglomerate identity: the impulse for separation	*primary reaction: desire arises in response to first result and motivates next happening*	nonbeing's urge to reunite with the divine, to undo separation: the impulse for oneness manifested as the Will-To-Receive
separation attempted, bungled	*secondary cause of manifestation: the (botched) effort to restore the unmanifest*	oneness attempted, bungled
smaller sub-conglomerates are distinguished from the whole by consciousness (*buddhi*)	*secondary result: discreet entities arise (including human selves)*	smaller sub-unities condense into themselves (*hoshekh*)
distinct sub-conglomerates misidentify with the original fundamental consciousness.	*what the human "I" sense is*	individual sub-unities see in themselves a spark of consciousness, and misidentify those sparks as the original fundamental consciousness
the longing for separation persists and is experienced as attraction and aversion	*secondary reaction: conceptual desire is translated into concrete desires*	the longing for unification persists and is experienced as isolation and incompleteness