



The Wailing Wall/The Gospel According to St. Luke 21: 37/The Glorious Qur'an

#### INSTRUCTIONS:

- ❖ In the accompanying packet, you will find three Jewish texts and three Christian texts.
- ❖ For each of the religious systems:
  1. Select one of the texts and explain why you have chosen it as most representative of the religious system;
  2. Address the reasons why the other two readings were not, in your assessment, as representative. You may use outside sources to make your case.
- ❖ All the information you need to construct your critical apparatus (in-text citations, footnotes and bibliography) are in the packet. If you need help with this, see me during Office Hours or visit the Center for Teaching and Learning.

#### FORMATING:

- ❖ Calibri 11pt; double-spacing; 3 ENTIRE pages (minimum and maximum).
- ❖ Use in-text citations for direct quotes from sacred texts (Book Chapter: Verse; e.g. Jb 38: 4), and Chicago Manual of Style for all other textual references.
- ❖ If not using Answer Sheet: files should be .doc/.docx or .pdf. No .pages files.

#### EVALUATION:

- ❖ See rubric on Canvas.
- ❖ In the case no extension was requested, one point will be deducted per day late.

# TRACT ROSH HASHANA

*(The Babylonian Talmud)*

The rabbis taught: As soon as three festivals have passed by and the following duties (or vows) have not been fulfilled one is guilty of procrastination; and these are: The vow of one who says, "I will give the worth of myself (to the sanctuary);" or, "I will give what I am estimated to be worth (in accordance with Lev. xxvii.);" or the vow concerning objects, the use of which one has forsworn, or which one has consecrated (to the sanctuary), or sin-offerings, guilt-offerings, burnt-offerings, peace-offerings, charity, tithes, the firstlings, the paschal offerings, the gleanings of the field, that which is forgotten to be gathered in the field, the produce of the corner of the field.

R. Simeon says: The festivals must pass by in their regular order, with Passover as the first. And R. Meir says: As soon as even one festival has elapsed and the vow has not been kept the law is infringed. R. Eliezer ben Jacob says: As soon as two festivals have elapsed the law is infringed, but R. Elazar ben Simeon says: Only the passing of the Feast of Tabernacles causes the infringement of the law (whether or not any other festivals have passed by between the making and the fulfilling of the vow). What is the reason of the first Tana? Since in [Deut. xvi.] the Text has been speaking of the three festivals, why does it repeat, "On the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Tabernacles?"

This signifies that when Tabernacles, Passover, Pentecost, and again Tabernacles had passed, but if the vow was made before Passover, then the man becomes guilty if he allows the three festivals to pass by in their regular order. Infer from this that the festivals must pass in the order just mentioned before one is guilty of procrastination. R. Simeon says: It was not necessary to repeat "on the Feast of Tabernacles," because the Text was speaking of that festival (when it mentioned the names of the three festivals). Why, then, does it repeat it? To teach us that Tabernacles shall be the last of the three festivals. R. Meir arrives at his opinion because it is mentioned of each festival "Thou shalt come there (to Jerusalem), and ye shall bring there" (your vows; and this being said of each festival, if one elapses and the vow is not brought, then the law against delay is infringed.

The reason of R. Eliezer ben Jacob is, that the passage [Numb. xxix. 39] runs: "These shall ye offer to the Lord on your appointed feasts," and the minimum of the plural word "feasts" is two. On what does R. Elazar b. Simeon base his opinion? We have learned in the following Boraitha: "The Feast of Tabernacles" should not have been mentioned in [Deut. xvi. 16], since the preceding passages (of that chapter) were treating of that feast. Why, then, was it mentioned? To indicate that that particular feast (Tabernacles) is the one that causes the infringement of the law.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** New Edition of the Babylonian Talmud, Vols. 3 & 4; **Translator:** Michael L. Rodkinson; **Publisher:** New Talmud Publishing; **Location:** Boston; **Year:** 1918; **Page(s):** 6-7.

# THE KABBALA

(Kitzur Sh'lh, fol. 72, col. 1)

It is customary then to repeat a number of hymns and songs and legends wherein Elijah the Prophet is mentioned, because he it is that is to come and bring the tidings of redemption, for it is thus stated in Tosephta, that on the exit of the Sabbath Elijah of blessed memory sits under the "Tree of Life" and records in writing the merits of those that keep the Sabbath. Those that are particular repeat, and the very pious write, "Elijah the Prophet, Elijah the Prophet, Elijah the Prophet," a hundred and thirty times, for "Elijah the Prophet," by Gematria equals 120, to which add 10, the number of the letters, and the total is 130. Ibid.

The word Elijah is written a hundred and thirty times in tabular form, with the letters transposed. This can be understood better by forming a Kabbalistic table of the same word in English.

Elijah Ehlija Ejahli Eijahl Elhija  
 Elahij Eljahi Elhaji Eljiah Ealijh  
 Eahlj Eajhli Eaijhl Ealhij Ehalij  
 Ehlaij Ehijla Ehjial Ehialj Ehjail

...and so on.

The last day of the month is called, "The little Day of Atonement," and it is fit and proper to do penance on that day. On the first day of the month it is a pious act to prepare an extra dish for dinner in honor of the day. God has given the first of the month (as a festival) more for women than for men, because the three annual festivals are according to the three patriarchs, Abraham, Isaac, and Jacob, and because the twelve months are according to the twelve tribes; and as the tribes sinned in the matter of the golden calf, and the women were unwilling to give up their golden earrings for that idolatrous purpose, therefore they deserved that God should give them as their reward the first days of the twelve months, according to the number of the tribes.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** Hebraic Literature; **Translator:** Maurice H. Harris; **Publisher:** Universal Classics Library; **Location:** Washington D.C.; **Year:** 1901; **Page(s):** 286-287.

# THE PUNISHMENT OF THE NEPHILIM

*(The Haggada)*

Grown to manhood, Noah followed in the ways of his grandfather Methuselah, while all other men of the time rose up against this pious king. So far from observing his precepts, they pursued the evil inclination of their hearts, and perpetrated all sorts of abominable deeds. Chiefly the fallen angels and their giant posterity caused the depravity of mankind. The blood spilled by the giants cried unto heaven from the ground, and the four archangels accused the fallen angels and their sons before God, whereupon He gave the following orders to them: Uriel was sent to Noah to announce to him that the earth would be destroyed by a flood, and to teach him how to save his own life. Raphael was told to put the fallen angel Azazel into chains, cast him into a pit of sharp and pointed stones in the desert Dudael, and cover him with darkness, and so was he to remain until the great day of judgment, when he would be thrown into the fiery pit of hell, and the earth would be healed of the corruption he had contrived upon it. Gabriel was charged to proceed against the bastards and the reprobates, the sons of the angels begotten with the daughters of men, and plunge them into deadly conflicts with one another. Shemhazai's ilk were handed over to Michael, who first caused them to witness the death of their children in their bloody combat with each other, and then he bound them and pinned them under the hills of the earth, where they will remain for seventy generations, until the day of judgment, to be carried thence to the fiery pit of hell.

The fall of Azazel and Shemhazai came about in this way. When the generation of the deluge began to practice idolatry, God was deeply grieved. The two angels Shemhazai and Azazel arose, and said: "O Lord of the world! It has happened, that which we foretold at the creation of the world and of man, saying, 'What is man, that Thou art mindful of him?' " And God said, "And what will become of the world now without man?" Whereupon the angels: "We will occupy ourselves with it." Then said God: "I am well aware of it, and I know that if you inhabit the earth, the evil inclination will overpower you, and you will be more iniquitous than ever men." The angels pleaded, "Grant us but permission to dwell among men, and Thou shalt see how we will sanctify Thy Name." God yielded to their wish, saying, "Descend and sojourn among men!"

When the angels came to earth, and beheld the daughters of men in all their grace and beauty, they could not restrain their passion. Shemhazai saw a maiden named Istehar, and he lost his heart to her. She promised to surrender herself to him, if first he taught her the Ineffable Name, by means of which he raised himself to heaven. He assented to her condition. But once she knew it, she pronounced the Name, and herself ascended to heaven, without fulfilling her promise to the angel. God said, "Because she kept herself aloof from sin, we will place her among the seven stars, that men may never forget her," and she was put in the constellation of the Pleiades.

Shemhazai and Azazel, however, were not deterred from entering into alliances with the daughters of men, and to the first two sons were born. Azazel began to devise the finery and the ornaments by means of which women allure men. Thereupon God sent Metatron to tell Shemhazai that He had resolved to destroy the world and bring on a deluge. The fallen angel began to weep and grieve over the fate of the world and the fate of his two sons. If the world went under, what would they have to eat, they who needed daily a thousand camels, a thousand horses, and a thousand steers?

These two sons of Shemhazai, Hiwwa and Hiyya by name, dreamed dreams. The one saw a great stone which covered the earth, and the earth was marked all over with lines upon lines of writing. An angel came, and with a knife obliterated all the lines, leaving but four letters upon the stone. The other son saw a large pleasure grove planted with all sorts of trees. But angels approached bearing axes, and they felled the trees, sparing a single one with three of its branches.

When Hiwwa and Hiyya awoke, they repaired to their father, who interpreted the dreams for them, saying, "God will bring a deluge, and none will escape with his life, excepting only Noah and his sons." When they heard this, the two began to cry and scream, but their father consoled them: "Soft, soft! Do not grieve. As often as men cut or haul stones, or launch vessels, they shall invoke your names, Hiwwa! Hiyya!" This prophecy soothed them.

Shemhazai then did penance. He suspended himself between heaven and earth, and in this position of a

penitent sinner he hangs to this day. But Azazel persisted obdurately in his sin of leading mankind astray by means of sensual allurements. For this reason two he-goats were sacrificed in the Temple on the Day of Atonement, the one for God, that He pardon the sins of Israel, the other for Azazel, that he bear the sins of Israel.

Unlike Istehar, the pious maiden, Naamah, the lovely sister of Tubal-cain, led the angels astray with her beauty, and from her union with Shamdon sprang the devil Asmodeus. She was as shameless as all the other descendants of Cain, and as prone to bestial indulgences. Cainite women and Cainite men alike were in the habit of walking abroad naked, and they gave themselves up to every conceivable manner of lewd practices. Of such were the women whose beauty and sensual charms tempted the angels from the path of virtue. The angels, on the other hand, no sooner had they rebelled against God and descended to earth than

they lost their transcendental qualities, and were invested with sublunary bodies, so that a union with the daughters of men became possible. The offspring of these alliances between the angels and the Cainite women were the giants, known for their strength and their sinfulness; as their very name, the Emim, indicates, they inspired fear. They have many other names. Sometimes they go by the name Rephaim, because one glance at them made one's heart grow weak; or by the name Gibborim, simply giants, because their size was so enormous that their thigh measured eighteen ells; or by the name Zamzummim, because they were great masters in war; or by the name Anakim, because they touched the sun with their neck; or by the name Ivvim, because, like the snake, they could judge of the qualities of the soil; or finally, by the name Nephilim, because, bringing the world to its fall, they themselves fell.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Legends of the Jews; **Author:** Louis Ginzberg; **Translator:** Henrietta Szold; **Publisher:** Johns Hopkins University Press; **Location:** Baltimore; **Year:** 2004; **Page(s):** 147 - 152.

# THE SERMON ON THE MOUNT

(The New Testament: The Gospel According to St. Matthew, Chapters V-VII)

**5** <sup>1</sup>And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: <sup>2</sup>And He opened His mouth, and taught them, saying, <sup>3</sup>Blessed are the poor in spirit: for theirs is the kingdom of heaven. <sup>4</sup>Blessed are they that mourn: for they shall be comforted. <sup>5</sup>Blessed are the meek: for they shall inherit the earth. <sup>6</sup>Blessed are they which do hunger and thirst after righteousness: for they shall be filled. <sup>7</sup>Blessed are the merciful: for they shall obtain mercy. <sup>8</sup>Blessed are the pure in heart: for they shall see God. <sup>9</sup>Blessed are the peacemakers: for they shall be called the children of God. <sup>10</sup>Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. <sup>11</sup>Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. <sup>12</sup>Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. <sup>13</sup>Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup>Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup>Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup>Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. <sup>17</sup>Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>18</sup>For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. <sup>19</sup>Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. <sup>20</sup>For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. <sup>21</sup>Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: <sup>22</sup>But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. <sup>23</sup>Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against

thee; <sup>24</sup>Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup>Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. <sup>26</sup>Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. <sup>27</sup>Ye have heard that it was said by them of old time, Thou shalt not commit adultery: <sup>28</sup>But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. <sup>29</sup>And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>30</sup>And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. <sup>31</sup>It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: <sup>32</sup>But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. <sup>33</sup>Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: <sup>34</sup>But I say unto you, Swear not at all; neither by heaven; for it is God's throne: <sup>35</sup>Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. <sup>36</sup>Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup>But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. <sup>38</sup>Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: <sup>39</sup>But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. <sup>40</sup>And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. <sup>41</sup>And whosoever shall compel thee to go a mile, go with him twain. <sup>42</sup>Give to him that asketh thee, and from him that would borrow of thee turn not thou away. <sup>43</sup>Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. <sup>44</sup>But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; <sup>45</sup>That ye may be the children of your Father which is in heaven: for he

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. <sup>46</sup>For if ye love them which love you, what reward have ye? do not even the publicans the same? <sup>47</sup>And if ye salute your brethren only, what do ye more than others? do not even the publicans so? <sup>48</sup>Be ye therefore perfect, even as your Father which is in heaven is perfect.

**6** <sup>1</sup>Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. <sup>2</sup>Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. <sup>3</sup>But when thou doest alms, let not thy left hand know what thy right hand doeth: <sup>4</sup>That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. <sup>5</sup>And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. <sup>6</sup>But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. <sup>7</sup>But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. <sup>8</sup>Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. <sup>9</sup>After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. <sup>10</sup>Thy kingdom come, Thy will be done in earth, as it is in heaven. <sup>11</sup>Give us this day our daily bread. <sup>12</sup>And forgive us our debts, as we forgive our debtors. <sup>13</sup>And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. <sup>14</sup>For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup>But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. <sup>16</sup>Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. <sup>17</sup>But thou, when thou fastest, anoint thine head, and wash thy face; <sup>18</sup>That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. <sup>19</sup>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: <sup>20</sup>But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: <sup>21</sup>For where your treasure is, there will your heart be also. <sup>22</sup>The light of the body is the eye: if therefore thine eye be single, thy whole body shall

be full of light. <sup>23</sup>But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! <sup>24</sup>No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. <sup>25</sup>Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? <sup>26</sup>Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? <sup>27</sup>Which of you by taking thought can add one cubit unto his stature? <sup>28</sup>And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: <sup>29</sup>And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. <sup>30</sup>Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? <sup>31</sup>Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? <sup>32</sup>(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. <sup>33</sup>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. <sup>34</sup>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. <sup>1</sup>Judge not, that ye be not judged.

<sup>2</sup>For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. <sup>3</sup>And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? <sup>4</sup>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? <sup>5</sup>Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. <sup>6</sup>Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. <sup>7</sup>Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup>Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup>Or if he ask a fish, will he give him a serpent? <sup>11</sup>If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? <sup>12</sup>Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law

and the prophets. <sup>13</sup>Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: <sup>14</sup>Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. <sup>15</sup>Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup>Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. <sup>18</sup>A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. <sup>19</sup>Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. <sup>20</sup>Wherefore by their fruits ye shall know them. <sup>21</sup>Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. <sup>22</sup>Many will say to me in that day, Lord,

Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? <sup>23</sup>And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. <sup>24</sup>Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: <sup>25</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. <sup>26</sup>And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: <sup>27</sup>And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. <sup>28</sup>And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: <sup>29</sup>For He taught them as one having authority, and not as the scribes.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Holy Bible, The King James Version; **Author:** ☪; **Publisher:** Thomas Nelson Publishers; **Location:** Nashville; **Year:** 1984; **Page(s):** 563-565.



# A TREATISE ON LOVE

(The New Testament: St. Paul's First Letter to the Corinthians, Chapter I)

<sup>1</sup>Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

<sup>2</sup>And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

<sup>3</sup>And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

<sup>4</sup>Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

<sup>5</sup>Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

<sup>6</sup>Rejoiceth not in iniquity, but rejoiceth in the truth;

<sup>7</sup>Beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup>Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

<sup>9</sup>For we know in part, and we prophesy in part.

<sup>10</sup>But when that which is perfect is come, then that which is in part shall be done away.

<sup>11</sup>When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became an adult, I put away childish things.

<sup>12</sup>For now we see through a glass, darkly; but then Face to face: now I know in part; but then shall I know even as also I am known.

<sup>13</sup>And now abideth faith, hope, love, these three; but the greatest of these is love.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

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# THE ANIMA CHRISTI

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(Anonymous prayer of Sacred Tradition, c. XIV century)

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from Christ's side, wash [cleanse] me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within Thy wounds hide me.

Suffer me not to be separated from Thee.

From the malicious enemy defend me.

In the hour of my death call me.

And bid me come unto Thee.

That I may praise Thee with Thy saints and angels

Forever and ever.

Amen

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** Finding God in All Things; **Authors:** Robert Anthony Wild and Stephanie Russell; **Publisher:** Marquette University Press; **Location:** Milwaukee; **Year:** 2009; **Page(s):** 8.

# THE AL-BAQARAH

(The Glorious Qur'an: Surat II, Ayat 246-256)

<sup>246</sup> Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

<sup>247</sup> Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

<sup>248</sup> And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

<sup>249</sup> And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.

<sup>250</sup> And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

<sup>251</sup> So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

<sup>252</sup> These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;

<sup>253</sup> Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so wiled it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.

<sup>254</sup> O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

<sup>255</sup> Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

<sup>256</sup> There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Glorious Qur'an; **Translator:** Mohammed Marmaduke Pickthall; **Publisher:** Adam Publishers & Distributors; **Location:** New Delhi; **Year:** 1930; **Page(s):** 22-24.

# ETHICS OR ADAB

(*Hadith* of the Prophet)

**1** Abd Allāh ibn 'Amr said,  
The Prophet, peace and blessings of Allāh be on him, used to say:  
"The best of you are those who have the most excellent morals."

(B. 61:23.)

**2** Abu Hurairah said,  
A man came to the Messenger of Allāh, peace and blessings of Allāh be on him, and said,  
O Messenger of Allāh! Who has the greatest right that I should keep company with him with goodness?  
He said, "Thy mother".  
He said, Who then?  
He said, "Thy mother."  
He said, Who then?  
He said, "Thy mother."  
He said, Who then?  
He said, "Then thy father."

(B. 78:2.)

**3** U'āviyah Ibn Jāhimah reported,  
Jāhimah came to the Prophet, peace and blessings of Allāh be on him, and said,  
O Messenger of Allāh! I intended that I should enlist in the fighting force and I have come to consult thee.  
He said: "Hast thou a mother?"  
He said, Yes.  
He said: "Then stick to her, for paradise is beneath her two feet."

(Ns. 25:6.)

**4** 'Aishah said,  
A dweller of the desert came to the Prophet, peace and blessings of Allāh be on him, and said,  
You kiss children but we do not kiss them.  
The Prophet, peace and blessings of Allāh be on him, said:  
"Do I control aught for thee if Allāh has taken away mercy from thy heart?"

(B. 78:18.)

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** Manual of Hadith; **Translator:** Maulana Muhammad Ali; **Publisher:** Routledge Curzon; **Location:** London; **Year:** 2005; **Page(s):** 373-375.

# UNTITLED

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*(The Masnavi, Spiritual Couplets)*

Dance when you're broken open.  
Dance, if you've torn the bandage off.  
Dance in the middle of the fighting.  
Dance in your blood.  
Dance, when you're perfectly free.



In Your Light I learn how to love.  
In Your Beauty, how to make poems.

You dance inside my chest,  
Where no one sees You,

But sometimes I do,  
Ant that glimpse becomes this art.

**BIBLIOGRAPHIC INFORMATION:** (For Chicago Manual of Style citations and bibliography)

**Title:** The Poetry of The Masnavi; **Author:** Jalāl ad-Dīn Muhammad Rūmī **Translator:** Colman Barks; **Publisher:** Harper Collins; **Location:** San Francisco; **Year:** 1995; **Page(s):** 122.