

longsuffering, forgives insults, and is exalted above all things." On the other hand, his individualism does not make him exclusive, his freedom does not involve the subjection of others, the world rejoices in him, for he enriches it with sound knowledge, understanding and strength. His life is one even like that of Moses, a continual mourning for the glory of God and glory of Israel (at present obscured) and a constant longing for their salvation, whilst his activity (a continuation of the revelation) is making peace between heaven and earth. In sooth, Israel has recognized the strength (or the secret) of the Torah; therefore, they said, "We forsake not God and his Torah, as it is said, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Song of Songs).

In fine, to the Jew the Torah was anything but a curse. He understood how to find out the sweetness and the light of it and of the Law which formed a part of it. (pp. 135-137)