

converted rabbi, justly regarded by his former co-religionists and justly honored by the Holy See, as a scholar of prodigious learning, namely, the Chevalier Drach, the author of "De l'Harmonie entre l'Eglise et la Synagogue," and of many other invaluable works. His "Harmonie," in two volumes in octavo, is truly a monumental master-piece which no scholar can presume to ignore.

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[39] The two very first words of Holy Writ—B'Resheeth Bara—according to the Mystical Theology of the Rabbis, initialize, in the first B., the word "Ben" or Son; in the R., the word "Ruahh" or Spirit; in the second B., the word "aB" or Father—i.e., the three Persons of the Blessed Trinity.

Or rather, the two first initials in Holy Writ (B' R in B'Resheeth) initialize, in B., aB (Father) as well as Ben (Son); and, in R., Ruahh (Spirit): God the Father, the Son and the Spirit. (Drach: *Première Lettre d'un Rabbin converti*, page 24).

We need not remind the reader that the old script Hebrew has no vowel-points—and that, consequently, the B. of the term aB., Father, figures as *initial* in the vowelless text of the Holy Book.

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On the first verse of Genesis—"In the beginning God created heaven and earth"—the Zohar says: "In the Beginning: the Beginning is the Word; the second in number; the celestial, Eternal Wisdom" (Zohar fol. 15, col. 58; fol. 20, col. 79; fol. 8, col. 30; Drach, *Harmonie*, vol. 1, pp. 290, 292).

Remark:

The *first* verse of Genesis—according to the Zohar and the Mystical Theology of the rabbis on Scriptural initial letters—proclaims God the Father, God "the Word...the second in number...the Eternal Wisdom," who, therefore, says of Himself in the Messianic psalm 39' 8 (cf. Heb. 10' 7): "In the *head*," or beginning, "of the Book, it is written of Me," etc.

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[40] The second verse of Genesis proclaims the existence of the Holy Spirit: "And the Spirit of God moved over the waters" (Gen. 1' 2).

Rabbi Solomon Yarhhi, in his commentary on this text of Genesis, says: "the throne of *the Deity* hovered over the face of the waters through the *Spirit* from the mouth of the Most High and through his *Word*" (Drach: *Harmonie*, vol. 1, p. 304).