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INSTRUCTION

IN THE

MOSAIC RELIGION:

TRANSLATED FROM THE GERMAN OF THE LATE

J. JOHLSON,

TEACHER OF AN ISRAELITISH SCHOOL AT FRANKFORD ON THE MAINE.

BY
ISAAC LIEESER.

יראת ה' ראשית דעת חכמה ומוסר אוילים בוו.

"Reverence for the Eternal is the first of knowledge,
And only fools despise wisdom and correction."—PROVERBS i. 7.

PHILADELPHIA:

PRINTED FOR THE AUTHOR BY JONES & THACHER.

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STEREOTYPED BY JONES & THACHER.

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PREFACE TO THE STEREOTYPE EDITION.

THE long interval of time since the first issuing of this book, a period of thirty-seven years, has caused it almost to disappear from the public view, and it is nearly forgotten where it formerly was well known. Still, in the opinion of the translator, nothing better calculated for the instruction of advanced classes has been written since its first publication. He therefore determined to institute a new edition based on the *third* of the author, who has since quitted the scene of his labours, whereas the first was only within his reach when he made his earliest attempt at authorship with this work in August, 5590 (1830). The author himself considerably enlarged his work both at its second and third issue, and the reader will find nearly all the additions incorporated in this, very few only being omitted as non-essential. It is to be hoped that in its present and enlarged form it will supply a book for family instruction, which is much needed, and be the means of diffusing among those, who have passed the school-age, a moderate knowledge of their religion. As it is stereotyped, it can be supplied in any quantities, and, if the demand is large enough, it can be furnished at such a reasonable charge as to leave nothing to be desired in this respect.

Since this work first came out under the supervision of the editor, he has lost much of the timidity incident to making his appearance before the public; but he has lost none of his earnestness in the blessed cause of our faith, and in the hope of being useful to his fellow-Israelites.

PHILADELPHIA, *Menachem 25th,* } 5627
August 26th, }

PREFACE OF THE TRANSLATOR.

IN an age when science of every kind is pursued with avidity, no astonishment can be manifested at the attempt of an Israelite to give his brethren a clear knowledge of the religion which they have inherited from their ancestors; since, if it is of any importance whatever to any portion of the human family to profess a certain creed, it is also highly necessary that the principal features at least of this creed should be familiar to all who profess the same. I claim no great literary merit on account of the present performance; for though the labour bestowed on it has been great, and considerable additions and alterations have been made (particularly to the *tenth* and *eleventh* chapters), yet the road was already so clearly pointed out by the learned author of the original, that I had nothing more to do than to make as good a use of the materials as my limited abilities and inexperience would permit. How I have succeeded I leave others to judge, and claim no particular indulgence, because it is my first literary performance of any note. But at the same time I beg leave to state, that I shall not hold myself responsible for any difference of opinion which may happen to exist between myself and any of my readers; and I hope that this difference will not, as in justice it should not, deprive me of as candid and impartial a judgment as though we agreed upon every point. If I have not obtained the good opinion of the public, I have endeavoured to deserve it. For, in the first place, I have

spared no application to render the work, though small in size, as perfect as I could possibly make it; and next, I flatter myself that the typographical execution is of such general correctness, as will strike every one as worthy of commendation. I can safely aver that the Hebrew, which is distributed throughout these pages, will be found to be as free from errors as can well be expected; for every passage has been carefully revised with the best editions of the Bible. That some small errors may nevertheless have escaped both in the English and Hebrew, despite of the care bestowed upon both, I cannot doubt; but no one can demand perfection, when perfection is beyond the reach of man, and literary labours must share the fate of every other human undertaking.

The design of this work is the instruction of the younger part of Israelites, of both sexes, who have previously acquired some knowledge of the fundamental part, in the principal topics of their religion. As to the manner of using it to advantage, I would recommend its introduction into schools, wherever these are established, or to be used as a book of instruction in families. Let the scholars learn several paragraphs, both the Hebrew and the English, by heart; but care should be taken that the task given them should be no more than they can conveniently get through, as I conceive it highly absurd to give children such long lessons that they must leave them unattended to, or at best study them but very imperfectly. It would also be very advisable to explain the lesson in general terms, when first given out, and more at length when the scholars recite; and, if possible, the construction of the Hebrew sentences, and the mode of reading this language without points, should at the

same time be taught, and children might thus easily become acquainted with a number of elegant extracts from the Bible, whilst they at the same time acquire a thorough knowledge of the principal articles of their religion. Those who do not understand Hebrew, and have no means of becoming acquainted with it, can also make good use of this book, as almost every word has been carefully rendered into English. In these translations I have been guided by Jewish commentators and versions, chiefly those of the great Rabbi Moses Mendelssohn, to whose genius, guided by God's providence, we are indebted for many benefits, and in particular to the light of science which we now enjoy. I also would recommend to my readers, the younger portion especially, not to be satisfied with a mere casual perusal of this book, but to give it now and then a *share* of their attention; and I trust the advantage they will derive therefrom will compensate them for the time spent in so doing.

It is universally acknowledged that there is a great scarcity of elementary books of this kind amongst us; and this is, therefore, the first of a series by which it is attempted to remedy this defect, as I intend to present more works of this kind to the consideration of the public, if the encouragement held out for this shall warrant me in so doing.

To the patrons of this undertaking I return my sincerest thanks, and those of other persuasions may rest assured that I feel their kindness very sensibly, and that it shall be my constant endeavour to prove to *all*, that their confidence has not been misplaced.

Some persons may perhaps wish to know why I should undertake this task? To this I simply answer:

Having been appointed lately a fellow-labourer in the vineyard of the Lord, I thought it best to transplant this foreign shoot into that part entrusted to my care. May then its branches spread over a wide surface, to shade and shelter the weary, and may its good fruit be plentiful, and refresh many a hungry traveler in the path of life. This is the sincere wish and the only reason of the humble servant of his brethren.

I. L.

PHILADELPHIA, *Menachem 16th.* } 5590.
August 5th.

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INSTRUCTION

IN THE

MOSAIC RELIGION.

CHAPTER I.

OF THE DIGNITY AND DESTINATION OF MAN.

1. *Which is the noblest creature known to us?*

Man; for he is not alone superior to the other creatures of this earth, on account of the beauty and wonderful construction of his *body*, and his upright posture and other advantages; but more yet, on account of the noble powers and capacity of his *soul*, especially reason and freedom of will, which make him a rational being, and exalt him, in an eminent degree, above all other animals.

· כי בצלם אלהים עשה את האדם "For after his own image did God make man." (Gen. ix. 6.)

2. *What do we call REASON?*

The power or capacity of the human soul to judge and to decide; to discover the connection between causes and effects; and to distinguish between the true and the false, and between that which is right and good, and what is wrong and evil.

3. *What is meant by FREEDOM OF WILL?*

Man, of his own free accord, can determine to do certain actions, or omit doing them, just as he may deem them right and useful, or wrong and injurious.* The animal obeys merely its instinct, and strives solely to satisfy its natural impulses; but man has the power to govern his desires (that is to say, his inclination for that which pleases his senses, and his aversion for those things which may happen to be disagreeable to them) through the force of his reason. Reason, therefore, teaches him to satisfy his inclinations no farther than he may deem them necessary for his preservation, and conducive to his spiritual and moral improvement. It is thus expressed in the Bible:

ראה נתתי לפניך היום את החיים ואת
הטוב ואת המות ואת הרע "Behold! I lay before thee
this day, life and the good,
death and the evil." (Deut. xxx. 15.)

אל תהיו כסוס כפרד אין הבין במתג
ורסן עריו לבלום בל קרוב אליך "Be not like the horse and
mule, which have no reason,
whose mouth must be governed by bridle and bit, lest
they injure thee." (Psalm xxxii. 9.)

4. *Is this freedom of will of any importance to man?*

Certainly; for this alone it is which gives moral worth to man and his deeds; because his actions and omissions can only in so far deserve praise or censure, reward or punishment, as he is at liberty to act after testing and

* Freedom is not *license*, which is to act according to our pleasure and self-will, without a rational, sufficient motive, without regard to law and duty; whereas freedom of will is the power which man possesses pre-eminently to do freely and without being coërced, the very opposite of what his inclinations and desires impel him to accomplish.

reflecting, for thus only can his actions be imputed to him.

אמרו צדיק כי טוב כי פרי מעלליהם יאכלו "Say to the righteous, that
 אי לרשע רע כי גמול ידיו יעשה לו he hath done well; for
 the fruit of their doing shall they (the good) eat. Wo unto
 the wicked who doth evil; for the recompense of his hands
 shall be bestowed on him." (Isaiah iii. 10, 11.)

5. *What is understood by IMPUTATION?*

Imputing means to declare a man's acts good or bad, and call him the *free promotor* of the same; because he is not compelled to follow, like the animals, sensual feelings and inclinations, but can, by means of his freedom of will, disengage himself from them, and listen to the demand of reason and duty.

הקדתי בכם היום את השמים ואת "I call heaven and earth as
 הארץ החיים והמות נתתי לפניך witnesses against you,
 הברכה והקללה ובחרת בחיים למען this day, that I have set
 תחיה אתה וורעך before thee life and death,
 the blessing and the curse; therefore choose thou life, that
 thou mayest live, both thou and thy seed." (Deut. xxx. 19.)

6. *Must not this power accordingly be exercised often and early in life, and well applied?*

Certainly; the constant exercise and application of this mental power in ruling his desires—the *government of himself*—is of the greatest necessity to man; for it is his duty to take the utmost care that his inclinations should not degenerate into passions,* and lead him to the commission of criminal and vicious actions; and the rational

* *Passions* are such desires as have become so strong and lasting, that they disturb our peace of mind, and place our soul in a *passive* state, as she cannot any longer act from a free choice and with deliberation. *Vice* is the habitual inclination to transgress any divine precept.

employment of this moral freedom causes the purest delight of the soul, and confers upon man the blessing of an easy and tranquil conscience.

הלווא אם תיטיב שאת ואם לא תיטיב "Behold! if thou actest well,
 לפתח חטאת רבץ ואליך תשוקתו ואתה thou canst raise thy eyes;
 תמשל בו but if thou dost not act
 well, sin will rest at the door; to thee is its desire, but thou
 canst rule over it." (Gen. iv. 7.)

7. *What is called* CONSCIENCE?

That inward consciousness or knowledge of our having done right or wrong,—the voice of God within us, which judges our words and actions. There is, namely, a law impressed on the hearts of all men, to approve of and to exercise what is good, and to disapprove of and to shun what is evil.* If we are now conscious of having acted properly, we shall experience comfort, joy and contentment, and we have then a good and tranquil conscience. If we do wrong, the consciousness of our having done so will occasion us anxiety and disquietude; for we have in this case a bad conscience. This disturbed feeling of the wicked is beautifully expressed by the prophet:

והרשעים כים ננרש כי השקט לא יוכל "The wicked are like the
 אין שלום אמר אלהי לרשעים agitated sea, which cannot rest. There is no peace for the wicked, saith my God.'
 (Isaiah lvii. 20.)

* We call him *conscientious* who is ever mindful of the warning voice within, and accustoms himself to do nothing without the consciousness of its being right. This moral feeling before the act, is called the *warning*, and after it the *accusing*, voice. The first is generally only slightly heard, because it is deadened by sensuality; but the latter is heard solely, and therefore louder and more distinctly, when, after the deed is accomplished, the tumult of the desires is already hushed.

חטאים תרדף רעה ואת צדיקים ישלם טוב "Even vice itself pursueth the sinners, and virtue already rewards the righteous." (Prov. xiii. 21.)

8. *Who is called conscientious?*

The one who is always attentive to the warning and accusing voice of his conscience, and in general does nothing without the consciousness that it is right. The *callousness* of conscience, however, does not consist in the absence of conscience, but in the levity not to heed its admonitions, through which means the man who so acts, prepares for himself a painful and remorseful existence, and plunges into misery and destruction.

הולך בתום ילך בטח ומעקש דרכיו יודע "He that walketh uprightly, ever walketh securely; but he that perverteth his ways, will be punished." (Prov. x. 9.)

9. *Does man possess these advantages fully developed, immediately upon his entrance into the world?*

No; for he is, at his birth, the weakest of all creatures; his childhood is of the longest duration, and his faculties are but gradually developed. The Almighty rendered man's infancy thus feeble, that he might feel his weakness and dependence, and learn to improve the powers of his mind through instruction, education and practice. But even this very weakness of man's childhood, proves the more strongly his superiority over other animals, since he is capable of an ever progressive perfectibility.

אזוך על כי נוראות נפליתי נפלאים מעשך ונפש ידעת מאד "I will thank Thee, therefore, that I am so fearfully and wonderfully made; wonderful are thy works; and that my soul knoweth right well." (Ps. cxxxiv. 14.)

10. *Which other advantages do farther accrue from this long continued helpless condition of human infancy?*

Thereby are produced and developed the beneficent sensations of *sympathy* and *gratitude*, the tenderest love and attachment between parents, children, brothers and sisters. The early-felt need of the help and assistance of others, makes the human being yielding and obedient to others, excites mutual affections, and binds all in the beatifying bond of friendship and *sociality*. Through this weakness and bodily unfitness for labour and employment, the fittest time is gained to improve the capacities and powers of our mind, and to provide in the best manner for our *true* welfare.

11. *As it is proper to infer the destination of anything—that is, the ulterior object of its creation—from its organization and qualities: how are we to judge in this respect from the great endowments and advantages of man?*

The pre-eminent mental endowments, wherewith man is so peculiarly gifted, as also his reason, freedom of will, conscience, and the ever active impulse which spurs him on to reach higher perfections and greater happiness, clearly prove to us, though even there were no other indications of the fact, that he is destined to advance continually in perfection, wisdom and virtue. It behoves us, therefore, as rational beings, to improve our mind, and to employ all the knowledge we have acquired, to become virtuous, and to reach, through the practice of virtue, both temporal and endless happiness.

או תבין צדק ומשפט ומישרים כל מעגל “ Then wilt thou understand
טוב כי תבוא חכמה בלבך ודעת righteousness, justice and
לנפשך ינעם equity, yea, every track

of goodness: when wisdom will enter thy heart, and knowledge will be pleasant to thy soul.” (Prov. ii. 9.)

12. *What do you call VIRTUE?*

Virtue is the busy, active love of what is right, and the abhorrence of what is evil; or the readiness to practise the good cheerfully and willingly, and carefully to avoid the evil.

13. *Who is called virtuous?*

We call him virtuous, who, from pure* love of the good, sedulously endeavours to overcome his evil propensities, and to live always conformably to the expressed will of God. So teach our Rabbis.

אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס אלא הו כעבדים המשמשים את הרב שלא על מנת לקבל פרס ויהי מורא עליכם “Be not like servants who wait on the master for the sake of receiving wages; but be you like servants' who wait on the master not for the sake of receiving wages; and let the fear of Heaven be upon you. (Aboth. i.)

14. *But what gives to man the power and the knowledge of knowing the will of God, and of acting accordingly?*

Religion based on the law revealed to us by God. By this means we obtain a clear, lively and comprehensive knowledge of the will of the Lord, and our will is sanctified, so that we can remain faithful to virtue from obedience to and love of God, and we obtain the needed strength and divine assistance in our struggle with human passions.

ראת'ה' מקור חיים לסור ממוקשי מות “The fear of the Lord is the source of life to escape from the snares of death.” (Prov. xiv. 27)

“Happy are they whose

* That is to say, to practise the good without selfish objects, and only because it is good and conformable to the holy will of God.

way is perfect, who walk in the law of the Lord." (Ps. cxix. 1.)

15. *Why must religion and divine assistance come herein especially to our aid?*

Because sensuality stands often in opposition to our virtuous resolves, and is a serious hindrance in our efforts to train and develop our reasoning faculties and our moral sentiments, and misguides us to the commission of many errors.*

· כי יצר לב האדם רע מנעוריו "For the desire of the human heart is evil from his youth." (Gen. viii. 21.)

Sensuality blinds a man to such a degree, that he may be led to consider the *apparent*, as a *real* and *permanent* good, and to fly from an inconvenience of but short duration, as a real evil; so that he inconsiderately grasps only at the shadow of good, and thereby incurs real evil.

* Man does not desire the evil because it is evil, but only because it is *agreeable* to him; and though he may feel at the same time that there is some wrong in it, still this feeble sentiment is overpowered by the stronger impression produced by the apparent advantage and pleasure. *Sensuality* blinds a man, as in the text, to mistake the apparent for the real, wherefore Solomon says: נוטח בלבו הוא כסיל "Whoso trusteth his heart is a fool." (Prov. xxviii. 26.) For even our moral feeling is subject to innumerable errors. In one it is more tender and more cultivated than in another; this one deems that good and proper, which to the other appears blameworthy and deserving of punishment, and of this history, the customs and manners of nations and various times, furnish the most striking proofs. From all this, the conviction is forced upon us that reason alone is an unsafe guide, and is seldom strong enough to obtain the victory over our desires and passions; that in order to obtain real beatitude, we absolutely need the *religion revealed to us* by the Omniscient, and must seek therein our support and refuge. In it we find the most powerful encouragement to persevere in virtue, and the best motives for consolation and trustful hope for time and eternity.

· יראת ה' מקור חיים לכור ממוקשי מות. "The fear of the Lord only is the source of life, it teacheth to escape from the snares of destruction [death]." (Prov. xiv. 27.)

· אל תהי חכם בעיניך ירא ה' וסור מרע. "Be not wise in thy own estimation! fear God and shun the evil." (Prov. iii. 7.)

· באין חוץ יפרע עם ושמר תורה אשרהו. "Without a revelation doth doth a people grope in darkness (become wild); but if it liveth according to the law, it is happy." (Prov. xxix. 18.)

CHAPTER II.

OF RELIGION.

16. *What is RELIGION?*

To acknowledge God and to adore Him, by contemplating his almighty power, wisdom and goodness, and by a careful observance of his precepts, is the aim of religion. It is also the chief duty of man, and the true object of his existence, so to cultivate his powers, as to reach this all-desirable end.

כּוֹף דְּבַר הַכֹּל נִשְׁמַע אֶת הָאֱלֹהִים יִרְאוּת
 מִצְוֹתָיו שְׁמוֹר כִּי זֶה כָּל הָאָדָם
 "The concluding principle is, Fear God, and observe his precepts; for this is the whole duty of man!" (Eccles. xii. 13.)

רֵאשִׁית חִכְמָה יִרְאֵת ה' שְׂכָל טוֹב לְכֹל
 עֲשִׂיהֶם תִּהְלְתוּ עוֹמֶדֶת לְעַד
 "The chief aim of wisdom is the fear of the Lord; it is wise conduct to act accordingly, and causeth imperishable praise." (Psalm cxi. 10.)

וַיֹּאמֶר לָאָדָם הֵן יִרְאֵת ה' הִיא חִכְמָה
 וְכוֹר מִרַע בִּינָה
 "And he said to man, Let fear of the Lord be wisdom to thee, and call it reason to shun evil." (Job xxviii. 28.)

We can, therefore, only then be said to be *truly religious*, when we acknowledge God, our Almighty Creator and Lord, as the most perfect and holiest of all beings; and think, act and live so, as this acknowledgment and the doctrines of Holy Writ demand of us.

17. *What sentiments must then animate us and prompt our actions?*

When we are truly religious, we must be ever animated by a sincere love and deep adoration of the Eternal, and

prove ourselves in possession of these pious feelings by an entire reliance upon his wise providence, a filial resignation to his holy will, and obedience to his laws and ordinances.

הולך בישרו ירא ה' ונלח דרכיו בזהו "He who liveth uprightly adoreth the Eternal; but he who walketh in crooked paths dishonoureth him." (Prov. xiv. 2.)

לאהבה את ה' אלהיך לשמע בקלו ולרבו בו "Love the Eternal thy God, obey his voice and adhere to him; for on this dependeth thy preservation and happiness (length of days)." (Deut. xxx. 20.)

18. *What effect has Religion upon Man?*

Religion renders man good and happy.* Those really pious thoughts which our fathers called התהלך את האלהים to walk with God, and קרבת אלהים the approach to God, bestow on man a lasting inward comfort, continual contentment and joy of soul, and incite and strengthen him to the practice of virtue.—The joyful feeling of his deserving the love and approbation of his God gives to man the enjoyment of the purest pleasure, and of that true

* Happiness or beatitude must not be held equivalent with fortune. We call that man fortunate who succeeds well in his temporal life, who is blessed with such outward, tangible goods as are especial gifts of God and consequences of a fortunate coincidence of many causes and circumstances over which man has no control. Riches, honours, beauty and the like, contribute indeed largely to our well-being, but they cannot afford that happiness which exists only in the possession of *spiritual* wealth. The first-named goods are mutable, and we can be deprived of them through many an accident, wherefore they cannot be regarded either as tokens or as the necessary consequences of our moral organization; spiritual wealth, however, wisdom, virtue and the fear of God, are continually in our power, and cannot be taken away from us even by death itself.

felicity, which elevates the pious man, whose inheritance it is (ותמימים ינחלו טוב • משלי כח), above all earthly sufferings, and enables him to dispense willingly with the pleasures which the evanescent riches of this world can afford.

ואני תמיד עמך	And I remain with thee forever ;
אחזת ביד ימיני	Thou holdest me fast by my right hand ;
בעצתך תנחני	Thy council leadeth me rightly ;
ואחר כבוד תקחני	And thou receivest me at last in honour.
מי לי בשמים	Whom could I wish beside thee in heaven?
ועמך לאחפצתי בארץ	Whom near thee on earth ?
כלה שארי ולבבי	Though my soul and heart should languish,
צור לבבי וחלקי אלהים	Yet would God always be the comfort of
לעלם	my heart, and my portion.
כי הנה רחקין יאברו	For lost are they who are far from thee,
הצמתה כל זונה ממוך	Thou castest off all who forsake thy worship.
ואני קרבת אלהים לי	But to <i>adhere to God</i> is to me the greatest
טוב	good !
שתי באדני ה' מחסי	In thee, my Lord and God ! do I place my
	trust,
לספר כל מלאכותיך	And I will proclaim thy wonderful deeds !

(Psalm lxxiii. 23-28.)

19. *In what light ought we then to consider the religion which was revealed to us ?*

We ought to regard it as the greatest of all blessings. For, as a loving father is solicitous about the education and real prosperity of his children, did God, the Lord, make his will known to us, and taught us in his revealed law, how we are to adore Him and become happy. And whereas this wholesome law, which makes us acquainted with our relation to God and our appointment on earth, was communicated to us through the agency of *Moses* (son

of Amram of the tribe of Levi), we call the religion which we profess, the *Mosaic Religion*.

זכרו תורת משה עבדי אשר צויתי אורנו “Remember ye the law of
בחרב על כל ישראל חקים ומשפטים Moses my servant, to whom
I commanded on Horeb laws and ordinances for all Israel.”
(Mala. iii. 22.)

20. *Do the words MOSAIC RELIGION convey the idea of the law being the work of Moses?*

By no means, only that Moses was the agent or messenger to convey to us the long series of prophecies and precepts, just as other prophets were in communicating to us other messages of God, who alone is the author of the religion which we profess.

רתורת ה' רתמימה משיבת נפש ערות “The law of the Lord is per-
ה' נאמנה מחכימת פתי פקודי ה' fect, quieting the soul; the
ישרים משמחי לב testimony of the Lord is
sure, making wise the simple; the precepts of the Lord are
upright, rejoicing the heart. (Ps. xix. 8, 9.)

This law accordingly makes us familiar with our relation to God, with our destiny and our duties towards God and man.

21. *Do not then all men profess the SAME religion?*

No; mankind are not of one opinion concerning the mode of worshipping God. There are accordingly various religions, which all, nevertheless, acknowledge a God and Creator, who only desires the welfare of his creatures. Our wise men, therefore, teach us:

חסדי אומות העולם יש להם חלק “That the pious of all nations
לעולם הבא have a share of the world
to come,” *i. e.* may enjoy everlasting beatitude.

כי ממזרח שמש ועד מבואו גדול
שמי בגוים ובכל מקום מקטר מגש
לשמי ומנחה טהרה כי גדול שמי
בגוים אמר ה' צבאות
“For from the rising of the sun even unto his going down, my name is great among the nations; and in every place incense is burnt, and there is offered unto my name even a pure offering, for great is my name among the nations, saith the Lord of hosts.” (Mala. i. 11.)

22. *Can it then be a matter of indifference to us what religion we profess?*

No; it is, on the contrary, the most sacred duty of every Israelite to remain faithful to that religion which our ancestors accepted for themselves and their descendants, and which they most solemnly swore to observe at all times.

ולא אתכם לבדכם אנכי כרת את
הברית הזאת ואת האלה הזאת כי את
אשר ישנו פה עמנו עמד היום לפני ה'
אלהינו ואת אשר איננו פה עמנו היום
“Not with you alone do I make this covenant and this oath of confirmation; but with him who is this day with us, standing before the Eternal our God, and with him who is not here with us this day.” (Deut. xxix. 13, 14.)

We can, therefore, in no manner whatever renounce the religion of our ancestors, without infringing the covenant, and thereby drawing upon ourselves the curses which the whole nation pronounced before the Eternal. (Deut. xxvii. 26.) We must, therefore, be steadfast in the religion in which we were born, and exclaim with the pious psalmist:

ה—אתה תומך גורלי חבלים נפלו לי
בנעימים אף נחלת שפרה עלי אברך את
ה' אשר יעצני
“Thou, O Lord! hast drawn my lot. My possessions are fallen in agreeable

places; yea, my heritage is pleasant to me. I will bless the Lord who hath given me counsel."* (Ps. xvi. 5-7.)

23. *Which are now the commandments we are bound to observe?*

Partly those laws which God has inscribed in the hearts of all men מצות שכליות, and the infraction of which produces inevitable punishment even in this life; and partly those precepts which God, out of peculiar grace, has communicated to us, the descendants of his first true adorers, Abraham, Isaac and Jacob, through Moses and the prophets מצות שמעיות, and the infraction of which is avenged already in this, or only in the future life.

24. *What is the name of the book in which the history of our ancestors, as well as the precepts and commandments which lead us to happiness, are recorded?*

We call it the Bible—the book of books—it is divided in three parts: תורה נביאים וכתובים *Torah*, the law or Pentateuch, or the five books of Moses; *Nebim*, the Prophets; and *Ketubim*, the Hagiographa, or Holy Writings.

The books of *Law* contain the early history of Israel and the divine precepts; the *Prophets*, the later history, admonitions and predictions; and the *holy writings* (Ha-

* The chief Rabbi, *H. Hurwitz*, pointed out to me the following verse and its interpretation, as a farther elucidation of this passage:

שמע בני מוסר אבין ואל תטש תורת אמן “My son, be attentive to the advice of thy father, and neglect not the instruction of thy mother.” (Prov. i. 8.)

“The advice of thy Father”—in heaven (say our Rabbins), which He communicated to Moses, both written and orally; “the instruction of thy mother”—of the church (כנסת ישראל), namely, those precepts which have been adopted as a safeguard to the law.

giographa), instructive lessons of morality, Proverbs and Psalms, and the history after the prophetic books. The first part is divided into five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy; the earlier prophets into four, Joshua, Judges, Samuel and Kings; the later into four, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets, which are counted as one book, and the Holy Writings into eleven, Psalms, Proverbs, Job, the Song of songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra with Nehemiah, and Chronicles, in all twenty-four.

25. *How is the Bible likewise called?*

It is also called Holy Writ, or the sacred Scriptures; first, because it was written by holy men who were chosen by God; secondly, because the important truth, laws and doctrines contained therein should be holy to us; and thirdly, because these writings or scriptures should always be esteemed by us as our dearest, most precious possession, and as holy, they being the *word of God*.

טוב לי רְחוּת פִּיךָ מֵאלֶפֶי זָהָב וְכֶסֶף “Better is unto one the law of thy mouth, than thousands of gold and silver.” (Ps. cxix. 72.)

כֹּה אֲהַבֶּתִּי תוֹרַתְךָ כָּל הַיּוֹם הִיא שִׁיחִתִּי “Oh! how I do love thy law; all the day it is my meditation.” (Ib. 97.)

נֵר לְרַגְלֵי דְבָרְךָ וְאוֹר לְנִתְיַבְתִּי “A lamp unto my feet is thy word, and a light unto my path.” (Ib. 105.)

26. *What is the first portion of the Bible called?*

It is pre-eminently called סֵפֶר הַתּוֹרָה, the book of instruction or the Law; often, also, סֵפֶר הַבְּרִית, the book of the covenant, because it contains especially the history and the condition of the covenant which the Lord God made with our fathers, and because it teaches us in the clearest

manner, how we can live to please God, and what we are to think, believe and do.

וּקַח סֵפֶר הַבְּרִית וְיִקְרָא בְּאָזְנֵי הָעָם
וַיֹּאמְרוּ כָל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה
“And he (Moses) took the book of the covenant and read it in the hearing of the people, and they said, ‘All that the Lord hath spoken will we do.’” (Exodus xxiv.)

לִקַּח אֶת סֵפֶר הַתּוֹרָה הַזֶּה וּשְׂמַתָּם
אֹתוֹ מִצַּד אֲרוֹן בְּרִית ה' אֱלֹהֵיכֶם וְהָיָה
שָׁם בְּךָ לְעֵד
“Take this book of the Law and place it at the side of the ark of the covenant of the Lord your God, and it shall be there against thee as a witness.” (Deut. xxxi. 26.)

27. *Which, however, are the fundamental articles of the Mosaic religion?*

The principal points of faith, upon which our holy religion is founded, are of two kinds. Namely, first, those truths which we can already discover through our reason alone, and are comprehensible from the nature of things; and secondly, historical facts and doctrines, which are neither discoverable through the means of reason solely, nor deducible from our every-day experience.

28. *Which are the truths of the FIRST KIND?*

a) There exists *one sole Eternal God*,—that is to say, a Supreme Being, who is almighty, all-wise and all-good; the creator, preserver, and ruler of all things.

b) Our soul is *immortal*,—her existence, therefore, does in no wise terminate at the death of the body; but

c) She will surely receive from the hands of the all-just God, in the future and eternal life, reward or punishment for her actions whilst here.

29. *Which are the doctrines of the SECOND KIND, which are founded on historical truths?*

a) That God revealed himself in a supernatural manner to our ancestors, and in particular to our teacher Moses—the greatest of all prophets who ever lived or will live—and that He communicated to us, for our happiness, laws and doctrines which are contained in the book of the law which is now actually in our possession.

b) That Moses taught or wrote nothing arbitrarily or from his own impulse, but everything from divine inspiration; that, therefore, every promise made to us by God, through Moses and the prophets, will be eventually accomplished, as soon as his all-seeing wisdom and goodness shall deem us worthy thereof.

c) That also the more particular explanations and definitions of the written precepts were likewise communicated, and orally delivered, to Moses by God; so that these traditions (which were afterwards delivered by Moses to the elders and rulers of the people by word of mouth solely, and then handed down from generation to generation orally) constitute a prominent and essential part of the law.

CHAPTER III.

OF GOD AND HIS ATTRIBUTES.

30. *How does reason alone point out to us already the existence of God?*

Reason teaches that one thing is always produced by another; therefore, that the world, which displays everywhere so wise an organization, could not have sprung into existence of itself, but that *it* must have had a wise Author and Creator; and this *First Cause*, this wise and mighty Creator of all things, I call GOD. And thus we read:

וואלם שאל נא	בהמות ורורן ועוקן	“Do but ask the cattle, and
השמים ויגר לך	או שיח לארץ ותרך	they will teach thee; and
ויספרו לך דגי הים	מי לא ידע בכל	the birds of heaven, and
אלה כי יד ה' עשתה זאת		they will tell it thee; or

view the earth, and she will instruct thee; and the fish of the sea will make it known to thee. Who discovereth not in all these, that the hand of the Eternal hath made them all?” (Job. xii. 7-9.)

אנכי עשיתי ארץ ואדם עליה	בראתי	“I myself have made the
אני ידי נטו שמים וכל צבאם	צויתי	earth, and created man

upon it; I, even my hands, have stretched out the heavens, and I have ordained all their host.” (Isaiah xlv. 12.)

31. *Give me a farther illustration.*

What would we think of the intelligence of a man who maintains that a watch, a well appointed palace, or even a small hut, had come into being of itself? or of him who could believe that a legible letter was the result

merely of a number of ink-blots which had dropped by accident on a piece of a paper? Wherever we discover regularity and order, which indicate plan and design, we must assume absolutely an intelligent being from whom the arrangement is derived. Therefore has never been found a people that did not believe in a Deity. The very investigation of our own selves must sufficiently convince us of the wisdom of our Creator. "From my flesh," says Job, "shall I see God." (ויבשרי אחזה אלוהי xix. 26.) On our spirit is impressed a *law* of morality (conscience) which is recognized and respected by the rudest people. We therefore must conclude that there exists a supremely holy and wise Being, whom we are bound to recognize as the Author and Maintainer of this law.

32. *What convinces us that God is not alone the creator, but also the ruler and supporter of the universe?*

This we discover already in the preservation and continuance of all beings and creatures on earth; but chiefly in the regular course of the sun, moon and stars; for they retain the same proportion and relative situation to one another which they had thousands of years ago. The seasons change always in their due order, and the constellations pursue their course—even in the most distant orbits—and re-appear regularly and with the utmost punctuality at the place whence they commenced their course. And says Isaiah (xl. 26):

שאו מרום עיניכם וראו מי ברא אלה	"Lift up your eyes on high,
המוציא במספר צבאם לכלם בשם יקרא	and see who hath created
מרב אונים ואמץ כח איש לא נעדר	them? He that bringeth
out their host by number; that calleth them all by name;	
from Him who is great in might and strong in power, not	
one escapeth."	

עוד כל ימי הארץ זרע וקציר וקר וחם
 וקיץ וחרף ויום ולילה לא ישבתו
 "Through all the days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." (Gen. viii. 22.)

השמים מספרים כבוד אל ומעשה ידיו
 מגיד הרקיע וגו'
 "The heavens relate the glory of God, and the firmament telleth of the work of his hands," &c. (Ps. xix. 2.)

33. *How do we call the maintenance and government of the world?*

The providence of God, or the divine care for all things, for this it is which causes the continuance of the world; maintains it in its beauty, order and adaptation to the object for which it was made; gives to every creature life, power and food, and directs the fate of all men.

עיני כל אליך ישברו ואתה נותן להם
 את אכלם בעתו פתח את ירך ומשביע
 לכל חי רצון
 "The eyes of all wait with hope on thee, and thou givest them their food in its season. Thou openest thy hand and satisfiest the desire of every living thing." (Ps. cxlv. 15, 16.)

חיים וחסד עשית עמדי ופקודתך שמרה
 רוחי
 "Life and kindness didst thou grant me, and thy providence watches over my spirit." (Job x. 12.)

ה' ממית ומחיה מוריר שאול ויעל
 ה' מוריש ומעשר משפיל אף מרומם
 "The Lord slayeth and bringeth to life, He carrieth down to the grave and up again. The Lord maketh poor and rich, He casteth down and also raiseth up." (1 Sam. ii. 6.)

34. *But we cannot see God?*

Every power is invisible, consequently the Supreme Power must likewise be imperceptible to our eyes. Every power appears only in its effects; and the effects of the

Supreme Power we see everywhere, and in all directions, in the innumerable mass of creatures, from the greatest to the least. God is a spirit, an incorporeal, invisible being. We read, therefore, in the Bible:

· כִּי לֹא רֵאִיתֶם כָּל תְּמוּנָה “For you saw no manner of figure of the Deity.” (Deut. iv. 15.)

35. *What do you mean to express by—God is a spirit?*

That God is the Supreme Power, the most perfect being, the source of all powers, whose existence is not limited by time or space, to whom we cannot attribute, and who possesses not, the qualities, casualties and nature of a body or of matter.

· וְאֵל מִי תִרְמִינִי וְאֵשׁוּהוּ יֹאמֶר קְדוֹשׁ “And to whom will you compare me, that I could resemble him? saith the Holy One.” (Is. xl. 25.)

36. *But we read (Numb. xii. 8): “He (Moses) saw the form of the Eternal;” how shall we understand this and many other expressions in the Bible which speak of the HAND of God, the MOUTH of God, the EYE of God, &c.?*

All these and similar expressions must not be taken in their literal sense, that is, in their common acceptation, but ought only to be considered as employed in a *figurative* meaning solely, to give to our imperfect senses some faint idea of the qualities and workings of God, which would otherwise be altogether unintelligible to us. And whereas we are accustomed to do all that we do through the means of our limbs, we, therefore, find the operations of God presented to us in these *figurative expressions*, that they may be rendered more comprehensible and in a measure made visible to our mind. Thus the above adduced allegorical phrase is only intended to express more emphatically the

superiority of Moses above all other prophets, in so far, namely, as he had the greatest knowledge of God's attributes and providence ever attained by man; it is, therefore, merely a farther explanation of the preceding sentence, which says in substance:

במראה ולא בחידות "God spoke with him in a perfectly plain manner, and not through riddles."

37. *Is that other expression of the Bible, which says, "Let us make man in our image, in our likeness," נעשה אדם בצלמנו כדמותנו (Gen. i. 26) also to be taken in a figurative sense?*

This likewise is to a certainty nothing more than a figurative phrase, and moreover is entirely inapplicable to bodily form, as otherwise the words בתארנו בתמונתנו (in our form, in our shape) ought to have been used. The above words, however, convey no other idea than that the *spirit* of man bears, in a certain degree, some resemblance to the Deity; since it renders man not only *immortal*, but is also the cause of his being endowed with such great and excellent mental powers; so that he is the *only one* of all living things who acknowledges his Creator, and reflects upon his own being, and governs all animals: just as God is in truth *alone* the wisest and most mighty ruler of all things. This is also the reason why the verse under consideration continues: "That he may rule over the fish of the sea, over the fowl of heaven, over the cattle, and over the whole earth." And the Psalmist says beautifully (Ps. viii.):

ותחסרהו מעט מאלהים וכבוד והדר	"And thou madest him but
תעטרהו תמשילהו במעשי ידיך כל	little less than angels, and
שתה תחת רגליו	crownedst him with hon-

our and glory; thou gavest him dominion over the works of thy hands, and placedst all at his feet."

38. *What do you understand by—GOD IS ONE AND ALONE?*

That this spiritual, self-existent Being, is simple, one, alone, and the only God, אחד יחיד ומיוחד. *Simple*, without parts and members; *one*, of whom no plurality can be imagined; and *alone*, to whom no other being, however great, can bear any similitude

וידעת היום והשבת אל לבבך כי ה' הוא "And know this day and reflect in thy heart, that רהאלהים בשמים ממעל ועל הארץ the Lord is the God in the מתחת אין עוד heavens above and the earth beneath; there is none else." (Deut. iv. 39.)

שמע ישראל ה' אלהינו ה' אחד "Hear, O Israel! the Eternal our God, is the only eternal being." (Ib. vi. 4.)

39. *What is meant by—GOD IS ETERNAL?*

That this solely self-existent Being has been before all time, and will ever remain like himself and unchanged for eternity. God is without beginning and without end; so that his not-being or ceasing to exist is an impossibility and inconceivable. Thus also *Isaiah*:

אני ראשון ואני אחרון ומבלעדי אין "I am the first, and I am the last, and besides me there אלהים existeth no God." (Isaiah xlv. 6.)

לפנים הארץ יסדת ומעשה ידין שמים "In olden times didst thou lay the foundation of the המה יאבדו ואתה תעמד וכלם כבגר earth, and the heavens are יבלו כלבוש תחליפם ויחלפו ואתה the work of thy hands. הוא ושנותיך לא יתמו

These will indeed perish, but thou wilt ever exist; yea, all of them will wear out like a garment; as a vesture wilt thou

change them, and they will be changed; but thou art ever the same, and thy years will have no end." (Ps. cii. 26-28.)

40. *What duty arises to us from the acknowledgment of this truth, that the Eternal our God is one and alone, and that there is none beside Him?*

That we are bound to *adore* this only God solely, and no other being beside him; that is, we ought ever to place before our mind, in the strongest and most impressive manner we are capable of, his infinite greatness, goodness and mercy; and we should expect our temporal and permanent happiness from *him only*, and call upon *him alone* for blessing and prosperity, and for aid and assistance in our troubles, and at the same time give him our entire adoration, undivided love, and be resigned to his will.

זבח לאלהים יחרם בלתי לה' לבדו: "He who sacrificeth to any idol, shall be condemned; to the Eternal only is this honour due." (Ex. xxii. 19.)

אני ה' הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים name, and my glory will I give to no one else, nor my praise to hewn images." (Isaiah xlii. 8.)

פנו אלי והושעו כל אפסי ארץ כי אני אל ואין עור: "Turn to me and be saved, all ye ends of the earth; for I am God, and there is none else." (Ib. xxv. 22.)

41. *What do we express by the word ALMIGHTY?*

God can do, make and create all that he wills, and requires not the assistance of any other being. Man, after exerting all his powers, can only give to already existing things an outward form, such as he may desire, but all creatures together are unable to *create* the slightest

imaginable trifle, *i. e.* to produce something, without having previously the materials or matter of which to make the same. But God, on the contrary, has created and produced everything we see, all creatures and beings, together with all their powers and inclinations—the whole system of nature—from nothing, without any previous matter, without any instrument, but solely and alone through his potent will. With the same goodness and almighty power, He continues to maintain and to govern all his creatures, which he can utterly annihilate in a moment of time.

כי הוא אמר ויהי הוא צוה ויעמד “For He spoke, and it was:
He commanded, and it stood.” (Ps. xxxiii. 9.)

תסתיר פניך ביהלון תוסף רוחם יגעון “Thou turnest thy face away,
they become affrighted; Thou takest away their breath—
they perish.” (Ib. civ. 29.)

42. *What sentiments and thoughts must the acknowledgment of the omnipotence of God awaken within us?*

First, it must call up within us the feeling of our being entirely *dependent* on God; secondly, it must cause us to feel the deepest *reverence* for Him the Almighty, in whose eyes all the greatness and power of mortals are naught but vanity, and from whose visitation no sinner can screen himself by withdrawing from his surveillance; and thirdly, and this especially, it must animate us with confidence in God, whose omnipotence can help and deliver even when all human aid is weak and insufficient.

כי אין לה מעצר להושיע ברב או במעט “For there is no restraint to
the Lord to help, with
many or by means of few.” (1 Sam. xiv. 6.)

הנה אני ה' אלהי כל בשר הממני יפלא
 כל דבר · "Behold, I am the Lord, the
 God of all flesh; shall any-
 thing be too difficult for me?" (Jer. xxxii. 27.)

43. *To what else must the knowledge of the great and mighty wonder of the creation lead us?*

To a belief in the possibility of miracles; we must reflect that God, who instituted the laws of nature, can easily change them for a short period, and thereby call forth *extraordinary occurrences*, whenever it pleases his wisdom to produce any special effect on many persons, and to impress doctrines upon their minds which they could not have attained in *any other manner*. This, for instance, was the case with Pharaoh and the Egyptians, the Israelites and many others. We read also (Exodus ix. 29):

· למען תדע כי לה' הארץ · "That thou mayest experi-
 ence that the earth belongeth to the Eternal" (and can, there-
 fore, do thereon whatever He pleaseth).

· למען תדע כי אני ה' בקרב הארץ · "That thou mayest know,
 that I, the Eternal, am in the midst of the land" (and extend
 my watchfulness to every man in particular). (Ib. viii. 18.)

אחה ארני ה' הנה אתה עשית את
 השמים ואת הארץ בכחך הגדול
 ובזרעך הנטויה לא יפלא ממך כל
 דבר · "O Eternal God! thou hast
 made the heavens and the
 earth, through thy great
 power and by thy out-
 stretched arm: to Thee nothing is impossible." (Jer. xxxii. 17.)

44. *What is meant by Supreme wisdom?*

God, the highest and most perfect being, is the source of all understanding and knowledge. He who knows everything, to the smallest particular, knows how to organize all for the most beneficent end, and attains

always the best objects and final results through the best means. With his wisdom, incomprehensible as it is to us, He ordains all beings and events so, as is quite conformable with their destiny and the great plan which He has sketched for the entire mass of created things.

· עמו חכמה וגבורה לו עצה ותבונה "With Him are wisdom and strength, his are counsel and understanding." (Job xii. 13.)

ה' נחכמה יסר ארץ כונן שמים
· בתבונה with wisdom, and organized the heavens with understanding." (Prov. iii. 29.)

45. *What is meant by*—GOD IS ALL-KNOWING?

God knows all that ever has been done, that which now happens, and all that can ever come to pass: nothing is hidden from him. For He is *omnipresent*, the whole world is full of his glory, and nothing escapes his all-comprehending knowledge. He notices the actions and thoughts of his creatures, and nothing can be done without his sufferance.

· היצר יחד לבם המבין אל כל מעשיהם "He who formed the hearts of all, understandeth also all their actions." (Ps. xxxiii. 15.)

הנשע און הלא ישמע אם יצר עין
הלא יביט המלמד אדם דעת ה' ידע
· מחשבות אדם כי המה הבל
· not see, who formeth the eye? He who teacheth man knowledge, the Eternal, knoweth the thoughts of man, though they be vanity." (Ib. xciv. 9.)

· בכל מקום עיני ה' צופות רעים וטובים "In every place are the eyes of the Lord beholding the bad and the good." (Prov. xv. 3.)

גדל העצה ורב העלילה אשר עיניך
פקחות על כל דרכי בני אדם לתת
· לאיש כדרכיו וכפרי מעלליו
· execution! whose eyes are open upon all the ways of the sons of man, to give to each

according to his ways, and according to the fruits of his deeds." (Jer. xxxii. 19.)

46. *What impression must this truth—the omniscience and omnipresence of God—make upon us?*

That we ought to endeavour to lead an upright and a God-pleasing course of life, and to preserve our hands always clean of wrong, and our hearts free from guilt. That we should always think and speak truth, and never sin, even in the most secret corner, and always place the all-seeing, most just and holy God before us as present, and reflect that He will reward the good and punish the evil. And thus also spoke the pious David:

· שויתי ה' לנגדי תמיד · "I always place the Eternal as present before me." (Ps. xvi. 8.)

· הן אמת חפצת בטחוח · "Behold, thou desirest truth in secret even." (Ib. li. 8.)

· הלא הוא יראה דרכי וכל צעדי יספור · "Behold, he seeth my ways, and numbereth all my steps." (Job xxxi. 4.)

· האלהי מקרוב אני נאם ה' ולא אלהי מרחוק · "Am I then the God near by and not the God afar off? אם יסתר איש במסתרים ואני לֹא אראנו נאם ה' הלוא את השמים וארץ הארץ אני מלא · If even a man conceal himself in a secret place, should I not see him there? saith the Eternal; do I not fill the heavens and the earth?" (Jer. xxiii. 24.)

· אני־ה' חקר לב בהן כלי־יות · "I, the Eternal, search the heart and prove the kidneys" (that is, know the innermost thoughts of man). (Ib. xvii. 10.)

47. *What is understood by—GOD IS ALL-GOOD?*

God desires only the welfare of his creatures. He, in his wisdom, has organized them in such a manner, and

given them such powers, inclinations and capacities, that all—each according to its kind and destination—should be perfect and happy. He also supports and preserves them by his grace and kindness, and when He punishes, He corrects them only from motives of pure love

48. *Are we then authorized to understand the words, "And the anger of the Lord was kindled," in their literal sense?"*

No; for hatred, malice and anger are *defects* incident to a weak and limited mortal only,* and they are therefore incompatible with the character of the most mighty and perfect of all beings.

חסדי ה' כי לא תמונו כי לא כלו רחמיו "The goodness of the Eternal hath no end, for his mercies never cease." (Lam. iii. 23.)

טוב ה' לכל ורחמיו על כל מעשיו "The Eternal is good to all, and his mercies are over all his works." (Ps. cxlv. 9.)

טוב וישר ה' על כן יורה חטאים בדרך "Good and just is the Eternal, therefore he leadeth the sinners upon the right path." (Ib. xxv. 8.)

49. *To what must the proper reflection upon the foregoing lead us?*

That we should always submit with cheerfulness to the holy will of this benignant God; to receive with filial resignation all his dispensations, although we may sorely

* Only through the consciousness of their weakness, disabling them from conquering the obstacles which oppose them, can men be excited to anger and ill-will. But if it is even said, instead of "the Most Merciful punished," ויחר אף ה' "the anger of the Lord was kindled," we must understand the phrase as borrowed from the ordinary conduct of a very good man, who can only punish in the moment of excited anger. (See Talmud Zebachim, fol. 102.)

feel their pressure, and not be able to discover their beneficial consequences; and it is our duty to thank Him, our Father, for whatever He may be pleased to mete out to us.

כי את אשר יאהב ה' יוכיח וכאב את
בן ירצה · "For the Lord correcteth him
whom he loveth, like a
father who will make his son better." (Prov. iii. 12.)

וידעת עם לבבך כי כאשר יסר איש את
בנו ה' אלהיך מיסרך · "And know in thy heart, that
the Lord chastiseth thee
as a father chastiseth his son." (Deut. viii. 5.)

אשרי הגבר אשר תיסרנו יה ומתורתך
תלמדנו להשקוט לו מימי רע · "Happy the man whom thou,
the Lord, chasteneth, and
teachest him out of thy Law: that thou mayest grant him
repose from the days of evil." (Ps. xciv. 12, 13.)

50. *How do our wise men express this?*

כשם שמברכין על הטובה כך מברכין
על הרעה · כל מה דעביר רחמנא
לטב עביר · "We must thank God for the
misfortune as well as for
the good; for all that the
merciful God doth, happeneth for the welfare of his crea-
tures "

51. *Can you give me some examples, transmitted to us through Holy Writ, of resignation to the will of God?*

Yes; *Job* (i. 21) said:

ה' נתן וה' לקח יהי שם ה' מברך · "The Lord gave, the Lord
hath taken away; praised be the name of the Lord."

Ely (1 Sam. iii. 18) said:

ה' הוא הטוב בעיניו יעשה · "He is the Lord; may he do
as seemeth best in his eyes."

David (2 Sam. xv. 26) said:

הנני יעשה לי כאשר טוב בעיניו · "Here I am! May he do
unto me as it may be pleasing in his eyes."

52. *What does Moses teach us of the attributes of God?*

ה' ה' אל רחום וחנון ארך אפים ורב חסד ואמת נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה.
 “The Eternal is unchangeably the Eternal Being, the almighty God, most merciful and gracious; withholding long his anger, and full of kindness and truth; who preserveth his kindness to the thousandth generation, and who pardoneth iniquity, transgressions and sin, but who suffereth nothing to pass unnoticed” (*i.e.* without making the wicked feel the consequence of their sins, if they do not repent in time). (Exodus xxxiv. 6, 7.)

הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא.
 “He is the rock; his work is perfect, for all his ways are just; the God of truth and without iniquity, just and upright is he.” (Deut. xxxii. 4.)

53. *What especial doctrine must we deduce from this?*

That God, the gracious and merciful, is also most holy and just. He loves and rewards the good, abominates and punishes the evil, and desires that we also should be just and good, holy and of a pure heart.

דבר אל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלהיכם.
 “Speak unto the congregation, the children of Israel, and say unto them, ‘Ye shall be holy; for I the Lord your God am holy.’” (Lev. xix. ii.)

כי צדיק ה' צדקות יאהב ישר יחוו פנימו.
 “For the Lord is righteous, he loveth righteousness, and regardeth the upright with favour.” (Ps. xi. 7.)

54. *How can we reconcile the justice of God with his infinite love?*

The holiness and justice of God are in no conflict with his goodness and love. Just *because* He is most merciful.

He can have no satisfaction of bad acts and thoughts; for through wrong and wickedness nothing but unhappiness, suffering and misery is produced.

כי לא יאל חפץ רשע אתה לא יגורך רע "For thou art not a God delighting in wickedness; evil cannot sojourn with thee." (Ps. v. 5.)

55. *But does punishment always follow at once on sin?*

No; God's goodness and mercy often withhold punishment a long while. But if the sinner will not be induced to repent through this patience and long-suffering of God, the Lord endeavours to improve him through a merciful punishment.

צדיק ה' בכל דרכיו וחסיד בכל מעשיו "The Lord is righteous in all his ways, and beneficent in all his works." (Ib. cxlv. 17.)

56. *What else is understood by the HOLINESS of God?*

The majesty of God (which comprehends all kinds of perfection) is exalted immeasurably above all, and exceeds all human ideas and conceptions. In God are centered all perfections—far more than we can ever comprehend and understand—in the highest degree, and connected in the closest manner, so that no imperfection is conceivable in Him or his attributes.

גדול ה' ומהלל מאד ולגדלתו אין חקר "The Lord is great and greatly praised, and his greatness cannot be searched out." (Ib. cxlv. 3.)

מי ימלל גבורות ה' ישמיע כל תהלתו "Who can speak all the mighty deeds of the Lord, proclaim all his praise?" (Ib. cvi. 2.)

רוממו ה' אלהינו והשתחוהו להר קדשו כי קדוש ה' אלהינו "Extol ye the Lord our God, and prostrate yourselves at his holy mountains; for the Lord our God is holy." (Ib. xcix. 9.)

57. *How do you reconcile the providence and justice of God with the great mass of evil which exists, and the number of wicked deeds which are perpetrated in this world?*

God has imparted to man freedom of will—without which neither virtue nor vice could exist;—therefore does He suffer the evil even to be done; but He punishes it, confines it within certain limits and bounds, and causes good to arise from it. And thus spoke Joseph to his brothers, when they came to offer themselves as his servants:

ואתם חשבתם עלי רעה אלהים חשבה לטובה . . . “Though you intended to do me evil, yet did God direct it to good.” (Gen. 1. 20.)

58. *But are not the good frequently afflicted with misfortunes, whilst the wicked prosper?*

At occurrences of this kind, we must be extremely cautious and circumspect in our judgment, because we can never know exactly the whole nature and connection of things. For even granted that the happy man, whom we call bad, should not have a good heart, nor that the pious, unhappy one, be at heart wicked: yet are the sufferings and mishaps which he may endure, often very wholesome to the pious man; and the good luck of the wicked is often only *apparent* and of *short duration*. And then again it must be borne in mind, that only in *the life to come* will virtue receive its full reward, and vice its whole punishment.

אל תתחר במרעים אל תקנא בעשי עולה בטח בה' ועשה טוב . שמר תם וראה ישר כי אחרית לאיש שלום . . . “Be not jealous about the happiness of the wicked, envy not those who practise the wrong. Trust in the Lord, and do what is good; preserve thy innocence; for it (virtue) causeth at last happiness to man.” (Ps. xxxvii.)

אשר אין נעשה פתגם מעשה הרעה
מהרה על כן מלא לב בני האדם בהם
לעשות רע אשר חטא עשה רע מאת
ומאריך לו כי גם יודע אני אשר יהיה
טוב ליראתי האלהים אשר יראו
מלפניו .

“Because punishment doth
not follow evil deeds quick-
ly, therefore becometh the
heart of man careless, and
practiseth wickedness. But
let the sinner commit sins

a hundred fold, and experience indulgence: yet am I convinced
that true happiness will be the sure recompense of the pious,
whilst they fear God.” (Eccl. viii. 11, 12.)

59. *What does Scripture teach us farther on this subject?*

That we should never presume to find fault with God's
wise dispensations, since his ways are inscrutable to us;
that it would be punishable temerity for a blind mortal
to presume to penetrate into the mysterious decrees of
the Deity.

הוי רב את יצרו חרש את חרשי ארמה
היאמר חמר ליצרו מה תעשה ופעלך
אין ידים לו .

“Wo to him who rebelleth
against his Maker! let one
fragment dispute with the

other earthly fragment; but can the clay say to its potter,
What doest thou? and thou provest not thy hands by thy
work?” (Is. xlv. 9.)

ואחשבה לדעת זאת עמל היא בעיני ער
אבוא אל מקרשי אל אבינה לאחריתם
ואני בער ולא ארע בהמות הייתי עמך .

“And when I should think
to know this, it would be
trouble in my eyes, until

I enter into the sanctuary of the Lord, and understand what
their future will be. But I was indeed foolish, and I knew it
not; I was as a thoughtless beast with thee.” (Psalm
lxxv. 16-22.)

כי לא מחשבותי מחשבותיכם ולא
דרכיכם דרכי נאם ה' כי גבהו שמים
מארץ כן גבהו דרכי מדרכיכם
ומחשבותי ממחשבותיכם .

“For not my thoughts are
your thoughts, and your
ways are not my ways,
saith the Lord. For as

high as the heavens are above the earth, so high are my ways

above your ways, and my thoughts above your thoughts.”
(Is. iv. 8, 9.)

And thus say also our wise men :

אין בדינו לא משלות הרשעים ואף לא
מיטורי הצריקים explain correctly the happi-
ness of the wicked, nor the afflictions of the righteous.”
(Aboth iv. §19.)

60. *Does the Bible promise us an exemption from all worldly sufferings and cares?*

By no means; but the religious man, who endeavours to live according to the precepts which this book contains, has the comfort of knowing, that nothing can happen to him without the wise and paternal will of God; so that even the sufferings and disappointments of life must be beneficial in their consequences, since the ever kind Father can and will compensate him in the land of perfection (future life) for every earthly evil.

לולי תורתך שעשעי אז אבדתי בעניי “Were not thy law my comfort, I would long since have perished in my affliction.” (Ps. cix. 92.)

תורת ה' תמימה משיבת נפש פקודי
ה' ישרים משמחי לב perfect, it refresheth the
soul; the precepts of the Lord are just, they gladden the
heart.” (Ib. xix. 8, 9.)

CHAPTER IV.

OF IMMORTALITY.

61. *What are the consequences of our death?*

We lose all the earthly goods which we may have possessed; our body will be given over to corruption; but our soul has the promise of a future life.

וְיָשׁוּב הָעֶפְרָא אֶל הָאָרֶץ כִּשְׁהִיָּה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַןָּהּ
 “And the dust will return unto the earth whence it came; and the spirit will return unto God who gave it.”
 (Eccl. xii. 7.)

62. *Explain yourself more fully.*

However intimate the connection is in which soul and body exist, the latter can be regarded only as the temporary dwelling and instrument of the former. The very *self-consciousness* independent of all portions of our body, and the knowledge which we do not and cannot attain by our outward *senses*, must of themselves prove the independent existence of our soul. We think, judge and choose, and have likewise ideas and notions of absent, never seen, and supersensual things; we experience joys and sufferings in our spirit, without having any bodily ailment. This invisible, spiritual being within us, which thinks, feels, wills and acts—this soul—is our proper, enduring *I*. (Gen. ii. 7.) If even its external activity becomes weakened through age and diseases, the powers of the soul are nevertheless not necessarily diminished or destroyed thereby; but it is hindered only in its outward

manifestations through the uselessness of the body, its instrument. The musician is still the same, if even the want or the unfitness of his instrument prevents him to display his art.

63. *What impression ought this to make upon us?*

We must never fix our minds too strongly upon the goods of this sensual world; never be proud of beauty, riches and strength; but we should aim at an early period of life even to make ourselves acquainted with the real and nobler object of our existence.

<p>כה אמר ה' אל יתהלל חכם בחכמתו ואל יתהלל הגבור בגבורתו אל יתהלל עשיר בעשרו כי יאם בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשרה חסד משפט וצדקה בארץ כי באלה חפצתי נאם ה' .</p>	<p>“Thus saith the Lord, Let not the wise boast of his wisdom, the strong man not of his strength, nor the rich man of his riches; but for this alone can a man praise himself, to understand and know me, how I, the Lord, exercise kindness, justice and righteousness on earth, how I find pleasure in these, saith the Lord.” (Jer. ix. 22.)</p>
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64. *What religious commandment is founded on the belief in the immortality of the soul?*

That we are not permitted to mourn extravagantly at the departure of our friends and relatives; since the decease of those loved by us is simply their return to our eternal Father, who will sustain to everlasting the souls of his children, made in the image of God.

<p>בנים אתם לה' אלהיכם לא תתגוררו ולא תשימו קרחה בין עיניכם למת .</p>	<p>“You are children of the Lord your God; ye shall not cut yourselves, nor make any baldness between your eyes for the dead.” (Deut. xiv. 1.)</p>
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65. *What arguments does reason alone furnish us relative to the immortality of the soul?*

We see clearly, that nothing in the whole range of nature is entirely destroyed, and of *annihilation* we can form no idea. Only the outward forms are changed; the inherent powers continue nevertheless to operate; the fruit rises out of the annihilation, new, young and manifold;—even animals change—as, for example, the butterfly. How can we then assume that the Most Merciful should annihilate the human soul, the master-piece of his creation, after having gifted it with so many noble endowments, which all tend to point out its being destined for the enjoyment of the highest felicity?

No; not to deceive me did God implant in my bosom this eager desire for everlasting existence, this longing for unending bliss. I may therefore, relying on the faithfulness of his word and his kindness, confidently expect a happier and eternal life.

מה רב טובך אשר צפנת ליראיך “How great is that beatitude which thou hast laid by for those who fear thee!” (Psalm xxxi. 20.)

והיתה נפש אדני צרורה בצרור החיים
את ה' אלהיך be bound up in the bond
of life with the Lord thy God.” (1 Sam. xxv. 29.)

66. *Does not the knowledge we possess of the attributes of God, compel us already to admit the immortality of our soul?*

Certainly. We know Him as an all-wise and all-just God; we see that He has imparted to us desires and capacities (as, for instance, the ever active desire for the acquirement of truth, and the insatiable thirst for wisdom

and higher knowledge), which would be useless and even absolutely burdensome to us, were we to die away for everlasting and irrevocably, in the midst of our endeavours, when our wishes are not yet satisfied, even in a slight degree; since, with all our toiling, we can only view the surface of truth and wisdom. Then again we often see the righteous oppressed and miserable, or dying prematurely; and many an evil-minded man live long and in superfluity. This must demonstrate, with the force almost of conviction, that the wise and just God has not limited our being to this no less short than uncertain life on earth; but that He has created us for something far more elevated and desirable, and destined us for an everlasting life, where we can attain that perfection which is here beyond our reach.

67. *Explain this more satisfactorily?*

We may assume that the belief in our immortality stands in an inseparable connection with the belief in God and his perfection. For if death were truly to produce our annihilation, the power which man then would have to escape from the reach and dominion of God by a voluntary death, would militate against the divine omnipotence. It would be also in contravention to the *wisdom* of God, to impart to a being such pre-eminent capacities and powers, and then annihilate it after a brief existence, in which these qualities are either not put to any use whatever, or are left, at best, far from the goal which they might have readily attained. Not less would it be incompatible with God's unending kindness and paternal love to have so deeply implanted in man (who alone of all creatures, has a knowledge of the certainty of his death, and still a horror of annihilation) hopes and

inklings of the continuance of his purest sentiments, and an unquenchable longing for eternal life, and then render to naught by non-fulfillment this longing and this hope, called into being by the Creator himself. The moral law at last (which the Most Holy One has impressed on the human heart, and connected it in the closest possible manner with our thinking capacity) demands of us to dispense with much that is presented to us, requires self-denial, the control of our sensual inclinations, nay, in certain cases, even the voluntary sacrifice of life itself. If, therefore, the whole duration of our existence were limited to this life on earth, the demands just enumerated would necessarily be the most inequitable, and we should have to regard our earthly corporeal well-being as the chief aim of our endeavours. (See Talmud, Cholin 141, Kiddushin 39, and many other passages of the same.) The beatifying belief in our immortality, which alone is able to solve all contradictions and questionable phenomena, lies, however, so deeply and immovably fixed and implanted in human nature, that we see it not alone indicated in many biblical passages, (*i.e.* as we find in the oldest records the phrases "to be gathered to his people," "to his fathers," "the deep," &c.,) but find also in the customs of even the rudest populations the clearest traces of the notion of the life beyond the grave.

לכן שמח לבי ויגל כבודי אף בשרי
 ישכן לבטח · כי לא תעזב נפשי לשאל
 לא תתן חסידך לראות שחת · תודיעני
 ארצה חיים שבע שמחורתי אמת פניך
 נעימות בימינך נצח ·

"Therefore is rejoiced my heart, and my spirit is glad; also my flesh shall rest in safety. For thou wilt not abandon my soul

to the grave; thou wilt not suffer thy pious servant to see corruption. Thou wilt let me know the path of life: fullness of

joys is in thy presence, pleasures are at thy right hand for evermore." (Ps. xvi. 9-11.)

68. *What do our wise men teach of the relative position of this earthly to the future eternal life?*

That this is but a preparatory existence to the future, as cause is traceable to effect, and the progress follows on the commencement.

העולם הזה דומה לפרוודר בפני
העולם הבא · התקן עצמך בפרוודר
כדי שתכנס לטרקלין ·
"This life is but an out-
court (school of prepara-
tion) to the life to come.
Prepare thyself so in the court, that thou mayest be worthy
to enter the palace." (Aboth iv. §16.)

69. *What is first deducible from the doctrine of the immortality of the soul?*

That those who have led here a godly course of life, and who have sedulously endeavoured to act conformably to the will of Heaven, will be rewarded by the God of mercy and eternal Father with an inexpressibly great happiness, when they have finished their earthly existence; but that the wicked who died in their obduracy, without repentance, will be punished. So that only in a future life the real reward and punishment will take place, and there will be meted out to every man the just recompense of his deeds.

ולך ה' החסד כי אתה רשולם לאיש
כמעשהו ·
"And thine, O Lord, is the
kindness; for thou wilt
repay every man according to his deeds." (Ps. lxii. 18.)

ויתהלך חנוך את האלהים ואינו כי
לקח אתו אלהים ·
"And Hanoch walked with
God, and he was no more;
for God had taken him away." (Gen. v. 24.)

70. *What did our wise men say on this subject?*

הילודים למות והמתים לחיות והחיים לדין לידע להודיע ולהודע שהוא אל הוא היוצר הוא הבורא הוא המבין הוא הדין הוא העד הוא בעל דין הוא עתיד לדין ברוך הוא שאין לפניו לא עולה ולא שכחה ולא משא פנים ולא מקח שחד ודע שהכל לפי החשבון ואל יבטיחן יצרן שהשאל בית מנוס לך שעל כרחן אתה נוצר ועל כרחן אתה נולד ועל כרחן אתה חי ועל כרחן אתה מת ועל כרחן אתה עתיד לתן דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא

“They who are born must die, and the dead will live again, and the revived are to be judged; that it may be known, experienced and proved, that God, the almighty former and creator; is also the investigator; judge, witness and accuser; praised be He! for before him there is no injustice, no forgetfulness, no respect for persons, and no receiving of bribes. Know, therefore, that *there* everything will be strictly investigated and counted; and let not thy evil desires persuade thee, that the grave can be a place of refuge for thee; for without thy consent thou wast formed, without thy consent thou wast born, without thy consent thou livest; without thy consent, also, thou must die, and without thy consent thou must once render an account of thy deeds and stand to judgment before the King of kings, the Holy One—praised be He.” (Aboth iv. 22.)

71. *What effect should THIS and the uncertainty of the time of our death have upon us?*

We ought never to calculate upon a long life on earth; and we should conduct ourselves every day in such a manner as though it were the last of our life: so that our memory may be blest by posterity, and that we can appear pure before the judgment-throne of the Almighty. We must, therefore, make the best use of our time and powers, and test ourselves daily with real sincerity, and amend whatever we may discover defective in ourselves.

שוב יום אחד לפני מיתתך · “Repent one day* before thy death!” (*i.e.* daily.) (Aboth ii.)

72. *What else do we infer from the doctrine of the immortality of the soul?*

We believe that God will revive men from death, and deal out to the pious an interminable beatitude.

ורבים מישני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם · “And many who sleep in the dust of the earth shall awake, some to everlasting life, others to everlasting shame and confusion.” (Dan. xii. 2.)

יחיו מתוך נבלתי יקומו הקיצו ורננו שכני עפר · “Yes, they shall live, thy dead, my dead body shall rise; awake and rejoice, ye who sleep in the dust.” (Isaiah xxvi. 19.)

73. *Have we any more particular accounts of the circumstances and the period of this great and wonderful occurrence?*

No; both the *how* and the *when* are alike unknown to us.

פליאה דעת ממני נשגבה לא אוכל לה · “Such knowledge is from me concealed too high, I cannot reach it.” (Ps. cxxxix. 6.)

But we do know that the promises of God are infallible; the time of the fulfillment is revealed to *Him alone*.

* When Rabbi *Eleazer* taught this rule to his scholars, they asked him, “How it were possible to act so literally, as our end is uncertain?” But he replied, “Then it behoves you to live so, as though every day were the last but one of your career, so that you may always be prepared for death.”—L.

יבש הציר נבל ציץ ורבר אלהינו יקום
 לעולם · "Let grass wither, let blossoms fade; but the word of our God will stand forever." (Isaiah xl. 8.)

· כי ישר רבר ה' וכל מעשהו באמונה · "For the word of the Eternal is faultless, and all his doings are in truth." (Ps. xxxiii. 4.)

74. *Have we a clear perception and knowledge of the state of the soul after the death of the body, and of its reward and punishment?*

No; for as long as we are surrounded with this covering of clay, we can form no perfectly clear conception of the essence of the soul itself, nor of its state after this life. We, however, suppose the *reward* to consist in a much more perfect aspect (*i.e.* knowledge) of God, his attributes and mode of governing the world; in short, in an extension of its (the soul's) knowledge of things, which are here beyond the reach of its power of comprehension, and the acquisition of which will afford it the purest uninterrupted felicity; and in the same way we believe the *punishment* to consist in a state full of shame and compunction of the soul, which must be to it the most painful and afflicting state imaginable.

אני בצדק אחזה פניך אשבעה בהקיץ
 תמונתך · "In righteousness shall I see thy face, and at awaking find intense pleasure in viewing thy countenance." (Ibid. xvii. 15.)

It is the opinion of our Rabbins, that Isaiah meant to express the same idea, when he (according to their interpretation) said:

עין לא ראתה אלהים וזולתן יעשה
 למחכה לו · "God alone, and no eye of man (the prophet's) can see that felicity which the Lord hath prepared for those who place their trust in him." (Isaiah lxiv. 3.)

75. *What other hopes are we authorized to draw from the predictions of the prophets?*

We hope that the Most Merciful will at some future day cause to arrive that happy period, when the improvement and progress of mankind shall have advanced so far, that all the inhabitants of the earth, animated by a spirit of love, shall live together in undisturbed peace and fraternal union, not allowing passions to have sway over them, but comprehending the truth, practise virtue with a pure heart and acknowledge and adore the only true God with one spirit and will.

והיה ה' למלך על כל הארץ ביום
ההוא יהיה ה' אחד ושמו אחד
"And the Lord shall be king
over all the earth; on that
day the Lord shall be one and his name one." (Zech. xiv. 9.)

כי אז אהפוך אל עמים שפה ברורה
לקרוא כלם בשם ה' ולעבדו שכם
אחד
"For then will I change unto
the people a pure language,
that they may all call on
the Lord to serve him with one accord." (Zeph. iii. 9.)

וכתו חרבותיהם לאתים וחניניהם
למזרות לא ישאו גוי אל גוי חרב ולא
ילמדו עוד מלחמה וישבו איש תחת
גפנו ותחת תאנתו ואין מחריד כי פי
ה' צבאות דבר
"And they shall beat their
swords into plough-shares,
and their spears into prun-
ing knives: nation shall
not lift up sword against
nation, and they shall not learn any more war. But they
shall sit every man under his vine and under his fig tree, with
none to make them afraid; for the mouth of the Lord of
hosts hath spoken it." (Micah iv. 3, 4.)

76. *What is this period called?*

The time of the Messiah, who is to be a descendant of King David, and be the means of restoring the people

of Israel to their own land, the sacrifices at the temple in Jerusalem, and dispense justice and equity on the earth.

גילי מאד בת ציון הריעי בת ירושלם
הנה מלכך יבוא לך צדיק ונושע הוא
עני ורכב על חמור ועל עיר בן אתנות
והכרתי רכב מאפרים וכוס מירושלם
ונכרתה קשת מלחמה ודבר שלום
לגוים ומשלו מים עד ים ומנהר עד
אפסי ארץ .

“Be greatly glad, O daughter of Zion! shout, O daughter of Jerusalem! behold thy king will come unto thee; righteous and victorious is he, lowly and riding upon an ass, and upon a colt the foal of a she ass. And I will cut off chariots from Ephraim and horses from Jerusalem, and there shall be cut off the battle-bow, and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.” (Zechariah ix. 9, 10. See also, Deut. xxx.; Isaiah xi.; Jeremiah xxxiii.; Ezekiel xxxiv., and many other passages, especially Micah ii. 13, Joel iv. 17, &c.)

CHAPTER V.

OF REVELATION.

77. *What do we mean when we say, We believe in revelation?*

We believe that Almighty God, actuated by true love towards his creatures, imparts the gift of prophecy to some pious men, who are peculiarly pleasing to Him; that is to say, that He lays open to them, through his divine instruction, such things as are unknown to other men, and also sends* them sometimes to others, to proclaim his divine will and precepts, which these are then bound to obey.

נביא מקרבך מאחיך כמני יקים לך ה' אלהיך אליו תשמעון "A prophet from the midst of thee, from thy brethren, like myself, will the Lord thy God raise up unto thee; unto him shall ye hearken." (Deut. xviii. 15.)

78. *What is therefore to be understood by the word PROPHET?*

It signifies a man who, divinely inspired, speaks of

* The manner in which the eternal and invisible Being revealed himself to those who revered Him, appeared to them in their dreaming or waking state, and made secrets known to them through the inspiration of his holy spirit, and placed words in their mouth, which they were obliged to announce—can only be presented to us through such words and expressions as are familiar to us; but they must be understood in a figurative and parabolical signification, since for the thing itself every language must of necessity be too poor and insufficient.

divine things in order to convert the wicked and to confirm the pious in their piety. As the messenger of God, he announces, without dread or fear of man, the punishments which are impending over them, and encourages the just to remain valiant and steadfast in the exercise of virtue, and firm in their confidence in God.

79. *By what means did such a prophet demonstrate his divine mission?*

He used to make it manifest through miracles and tokens. But this the prophet is not obliged to do, except when he is compelled to suspend for a time any one of the Mosaic precepts, since in this case it might happen, that he would receive no credit without performing a miracle.* (But it must be observed that in no case whatever, can the temporary suspension of any precept be regarded as a permanent abrogation of the same; on the contrary, such a measure is never known to have been resorted to, except in cases of extreme emergency, when, for instance, it had become necessary to produce a striking and convincing proof of the truth of the *whole law* upon the minds of the people, but to effect which required, from the necessity and urgency of the case, an

* Yet even in this case it is not always necessary that the prophet should perform miracles, as appears from Maimonides ה' יסורי התורה, and from the Talmud (Tractate סנהדרין). And say our wise men: If God permits wonders to be performed, we ought to view it with a thankful heart as a particular and extraordinary favour, of which not every age can be worthy. But we are not permitted to ask for wonders, nor to found our faith upon them; because miracles alone can never be of sufficient value to constitute good and valid proofs either for or against the truth of any doctrine.

infringement of one of the precepts of the Mosaic religion. A remarkable instance of this kind is the sacrifice of Elijah on Mount Carmel. If, therefore, any prophet, or one pretending to be such, should teach the permanent abrogation of any precept, he is to be considered as a false prophet, and what follows, of course, he is on no account to be obeyed. And whereas the *spirit of God* cannot err, since everything is known and manifest to the Almighty: any prophet who predicts anything to take place for certain, or at a particular time, is to be considered as a false prophet, if the predicted event does not take place at all, or at the time specified. And a man so offending is to be punished as it is written:)

אֲשֶׁר יִדְבַר הַנְּבִיא בִשְׁם ה' וְלֹא יִהְיֶה
 הַדְּבָר וְלֹא יָבֵא הוּא הַדְּבָר אֲשֶׁר לֹא
 דָּבְרוּ ה' · כִּדְוֹן דְּבָרוֹ הַנְּבִיא לֹא תִגּוֹר
 מִמֶּנּוּ “ What the prophet speaketh
 in the name of the Lord,
 and the thing happen not,
 nor come to pass: this is
 the word which the Lord hath not spoken—in presumption
 hath the prophet spoken it, thou must not be afraid of him.”
 (Deut. xviii. 22.)

80. *Did our teacher Moses ever work miracles?*

Yes, a great many; as we also read:

וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כַּמֹּשֶׁה אֲשֶׁר
 יָדְעוּ ה' פְּנִים אֵל פְּנִים · לְכֹל הָאֲחֵרִית
 וְהַמּוֹפְתִים אֲשֶׁר שְׁלַחוּ ה' לַעֲשׂוֹת בְּאַרְץ
 מִצְרַיִם—וְלְכֹל הַיָּד הַחֹזֶקֶה וְלְכֹל הַמּוֹרָא
 הַגְּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל
 יִשְׂרָאֵל · “ And there never again arose
 a prophet in Israel, like
 unto Moses, to whom the
 Lord appeared so clearly;
 with respect to all the signs
 and the miracles which the

Lord had sent him to do in the land of Egypt—and in respect to all that mighty hand, and in all the great terrific deeds which Moses displayed before the eyes of all Israel.” (Ebid. xxxiv. 11. 12.)

81. *But, is the promulgation of the law founded on miracles solely?*

No; the public legislation is an immediate fact, of which more than six hundred thousand men were witnesses. Our ancestors themselves did hear and see, in the year of the world 2448, at the foot of Mount Sinai, how the Eternal, in the most solemn manner, announced and enjoined the ten commandments.

<p>את הדברים האלה דבר ה' אל כל קהלכם בהר מתוך האש הענן והערפל קול גדול ולא יסף ויכתבם על שני לוח אבנים ויתנם אלי</p>	<p>“These words the Lord spoke to all your congregation, on the Mount, out of the midst of the fire, clouds and thick darkness, with a loud voice and nothing more (meaning that no figure of the speaker was visible); and he wrote them on two tables of stone, which he gave to me.” (Deut. v. 19.)</p>
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82. *How did Moses warn the people against unbelief?*

By a simple reference to the divine manifestation on Sinai, but not by pointing them to the miracles he had exhibited; which miracles were moreover performed by him not as arguments for what he taught, but because the circumstances and the necessities of the Hebrew nation had required them at the time they occurred. Maimonides, on the Foundations of the law (ch. viii.) conveys this view in the following words: “The Israelites did not believe in our teacher Moses, on account of the signs which he displayed; for the one who is induced to believe through means of signs, may have a doubt in his heart, that such things may have been done through sorcery and witchcraft. But all the signs displayed by Moses in the wilderness were only done through necessity, not to bring a proof for prophecy. When there was need that

the Egyptians should be sunk, he divided the Red Sea and drowned them therein. The Hebrews needed food, he brought down the manna. They were thirsty, he split the rock for them. The company of Korah denied his mission, the earth swallowed them up. And so was it with the other signs. Through what means, then, did we believe in him? Because we had all stood before Mount Sinai. For our eyes beheld, and not a stranger, our ears heard, and no other, the fire, the thunders the flames, and he approached the thick darkness, and the voice spoke to him, and we heard it say, 'Moses, Moses, go and say to them so and so.' And then we read, 'Face to face did the Lord speak with you.' And it is said, 'Not with our fathers did the Lord make this covenant.' And whence do we derive that the standing near Mount Sinai was the sole proof of his prophecy, that it is true without any doubt? For it is said, 'Behold, I am coming to thee in the thickness of the cloud, in order that the people may hear when I speak to thee, and in thee, also, believe forever.' The inference therefore is, that before that moment they did not believe in him in a firm manner which stands forever, but a species of faith in which there are exceptions and mental reservations."

83. *What need was there, then, of this great and ever-memorable appearance, since Moses had already performed so many miracles, and was already fully accredited as the chosen messenger of God?*

Miracles and extraordinary signs are no arguments *for* or *against* everlasting truths. They can merely confirm other evidences and support authorities, and only serve to induce us to do that which the performer of the miracle may command us to do for *that period of time*,

in so far as this command of his in no other manner contradicts an irrevocable truth; for example, *Joshua*, when he commanded to capture Jericho on the Sabbath, and *Elias*, when he ordered sacrifices to be brought on Carmel (which was in fact against the precepts of the law contained in Deut. xii. 13), were thus obliged to confirm their mission by miracles. But, through the promulgation of the law, God intended to establish such doctrines and precepts as should last permanently for all *coming generations*, and for this purpose mere miracles would have been insufficient. It was therefore necessary that an immediate revelation of the Eternal to the people should take place. This, also, the Lord said to Moses (Exodus xix. 9):

בַּעֲבוּר יִשְׁמַע הָעָם בְּרַבִּי עִמָּךְ וְגַם בְּךָ
 יֵאֱמִינוּ לְעוֹלָם “That the people may hear
 when I speak with thee,
 so that they may in thee also believe *forever*.”

84. *What follows out of this fundamental article of Judaism?*

That those holy doctrines and precepts which were communicated in so solemn a manner, without a mediator, to the whole assembled nation, cannot be abrogated and set aside, as far as we Israelites are concerned, except by a similar and equally solemn and public communication of the divine will.

85. *But suppose a prophet were to prove his mission by publicly performing miracles, and at the same time declare, in the name of God, a part of the fundamental precepts abrogated: shall we not obey him then?*

No; for of such a prophet it is said (Deut. xiii. 4):

לא תשמע אל דברי הנביא ההוא או אל חולם החלום ההוא כי מנסה ה' אלהיכם אתכם לדעת הישכם אהבים את ה' אלהיכם בכל לבבכם ובכל נפשכם

“Thou shalt not hearken unto the words of this prophet or to this dreamer; for the Lord your God will but test you (give you an opportunity), to prove whether ye love the Lord your God with all your heart and with all your soul.”

86. *When now the gift to perform miracles cannot be viewed as an infallible token of the truthfulness of the performer, how does this correspond, according to the opinions of our sages, with the command that we are to obey the words of a prophet?*

The obedience which we owe to a prophet whose teachings are not in contradiction to a fundamental law, is not based on proof through means of miracles, of which we may not know whether they be not the effect of trick and collusion, but is based solely on the positive declaration of the divine law. (Deut. xviii. 15.) It is with this command as it is with that which orders us to decide according to the evidence of two witnesses, although these may also be mistaken or deceive intentionally.

87. *Are we therefore not permitted to follow implicitly every prophet?*

No; for as we would reject all witnesses as false, who would testify against a matter, of the certainty of which we are fully convinced: in the same manner must we refuse all credence to any prophet, if he has even performed ever so many miracles, and regard his extraordinary deeds as deceptions, or the natural results of a concealed art, so soon as his teaching is in opposition to the

fundamental truth of the Mosaic religion. For our belief in this religion is not based, as stated already, on signs and wonders alone, so that we could hold up against its credibility other signs and wonders as of greater weight than those performed at the time it was given; but we arrive at a most heartfelt and complete conviction of its truth, through the fact of the great divine manifestation and public law-giving, of which our fathers, no less than Moses himself, were the ocular witnesses.

88. *What reasons would then exist for the credibility of such a prophet?*

None. For since miracles, by themselves, cannot be viewed as infallible arguments; and as the obligatoriness to obey the prophet is only based on a *positive* command of our religion, he can evidently have no authority to shake the truths of the same, without taking away at once the only motive we have to put any confidence in *him*.

89. *On what do we found the belief that Moses added nothing of his own, and wrote down and taught nothing without having received the command of God to do so?*

This unlimited and firm confidence in Moses is founded upon the historical fact that the whole nation placed the most ample reliance in his truth and rectitude, and chose him themselves as their mediator, and spoke unanimously:

הֲן הִרְאֵנוּ ה' אֱלֹהֵינוּ אֶת כְּבוֹד וְאֵת
גְּדֻלּוֹ וְאֵת קְלוֹ שְׁמֵעֵנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם
הַזֶּה רֵאִינוּ כִּי יִדְבֵר אֱלֹהִים אֶת הָאָדָם
וְחִי קָרֵב אֵתָּה וְשָׁמַע אֶת כָּל אֲשֶׁר יֹאמֵר
ה' אֱלֹהֵינוּ וְאֵת רִדְבָר אֱלֵינוּ אֶת כָּל
אֲשֶׁר יִדְבֵר ה' אֱלֹהֵינוּ אֵלֶיךָ וְשָׁמַעֵנוּ
וְעָשִׂינוּ

“Behold, the Lord our God hath let us see his glory and his greatness, and his voice we have heard from amidst the fire; this day we have seen that God can speak with man who yet

may live. Do *thou* approach now and hear all that the Lord our God may yet say, and speak thou to us all that the Lord our God will speak to thee, and we will accept it and do it." (Deut. v. 21-24.)

90. *Did God approve of this choice of a mediator?*

Yes; for he said:

שמעתי את קול דברי העם הזה אשר	"I have heard the words of
דברו אליך הישיבו כל אשר דברו מי	this people which they have
יתן והיה לבכם זה להם ליראה אתי	spoken to thee; they have
ולשמר את כל מצותי כל הימים למען	done well in all that they
יטב להם ולבניהם לעלם	have spoken. Oh that their

will might ever be so! to fear me and to obey my commandments at all times, in order that it may be well with them and their descendants forever." (Ibid. v. 26.)

91. *What does God himself say, in another part of the law, relative to the credibility of Moses?*

עברי משה בכל ביתי נאמן הוא
 "My servant Moses is trusty
 in all my house." (Numb. xii. 7.)

After this most exalted testimony, and after having seen the expression of the unanimous and universal confidence of the whole nation, we can no longer doubt that all the precepts and doctrines of Holy Writ, as they are yet in our possession, are of divine origin.

92. *Is there, then, no material difference between the ten commandments, which God himself announced to the whole people, on Mount Sinai, and the other laws which were communicated to us through Moses?*

No; for the latter as well as the former were commanded by God. The ten commandments, however, were only therefore made known with so much solemnity, be-

cause they comprehend in a measure the rest of the laws, and contain the foundation of all the others.

The Talmud (Tractate Berachoth, fol. 5) adduces, in illustration of this principle, the following verse, (Ex. xxiv. 12) which says:

ואתנה לך לוח האבן והתורה והמצוה אשר כתבתי להורתם "I will give thee—the two tables of stone, the law and the precepts, which I have written and which thou shalt teach them."

"The tables of stone"—say our wise men—"mean the decalogue; the law—the pentateuch; the commandments—the Mishnah; which I have written—the prophets and hagiographa; which thou shalt teach them—through an oral tradition. All this was taught and delivered to Moses on Mount Sinai."

CHAPTER VI.

OF THE TEN COMMANDMENTS.

93. *Recite the ten commandments, which we heard proclaimed from Mount Sinai.*

אֲנִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים
 "I am the Lord thy God, who have brought thee out of the land of Egypt, from the house of slavery."

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי לֹא
 תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת
 וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ לֹא תִשְׁתַּחֲוֶה לָהֶם
 וְלֹא תַעֲבֹד כִּי אֲנִי ה' אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן אֲבֹתָ עַל
 בְּנֵי עַל שְׁלֹשִׁים וְעַל רִבְעִים לְשָׁנָא וְעַשָׂה חֶסֶד לְאֵלֵיפִים לְאֹהֲבָי וּלְשֹׁמְרֵי
 מִצְוֹתַי
 "Thou shalt have no other gods before me. Thou shalt make thyself no image, nor any likeness of aught that is in heaven above, or on earth below, or in the waters beneath the earth. Thou shalt not bow down to them, nor serve them; for I, the Lord

thy God, am a watchful* God, visiting the sins of the fathers on the children, on the third generation and on the fourth generation of those who hate me; but doing mercy unto the thousandth generation of those who love me and keep my commandments."

לֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹהֶיךָ לְשׂוֹא כִּי
 לֹא יִנְקָה ה' אֶת אֲשֶׁר יִשָּׂא אֶת שְׁמוֹ לְשׂוֹא
 "Thou shalt not bear the name of the Lord thy God in vain (not use it without necessity, nor at an untruth); for the Lord will not suffer him to remain unpunished who will bear his name in vain."

* The word קנא (originally from the word קן, to hatch or brood) signifies, properly speaking, a determined will and purpose to do and execute something with zeal, diligence and activity.

זכור את יום השבת לקדשו ששת ימים
 תעבד ועשית כל מלאכתך ויום השביעי
 שבת לה' אלהיך לא תעשה כל
 מלאכה אתה ובנך ובתך עבדך ואמתך
 ובהמתך וגרך אשר בשעריך כי ששת
 ימים עשה ה' את השמים ואת הארץ
 את הים ואת כל אשר בם וינח ביום
 השביעי על כן ברך ה' את יום השבת
 ויקדשוהו

“Remember the Sabbath day
 to keep it holy. Six days
 thou mayst labour and do
 all thy work; but the sev-
 enth is a day of rest in
 honour of the Lord thy
 God; on it thou shalt not
 do any manner of work,
 neither thyself, nor thy son,

thy daughter, thy man and thy maid-servant, not even thy
 cattle, and the stranger who is within thy gates. For in six
 days did the Lord make heaven and earth, the sea and all
 that is in them, and refrained from work on the seventh day;
 therefore did the Lord bless the Sabbath day, and declare it
 holy.”

כבד את אביך ואת אמך למען יארכו
 ימך על הארמה אשר ה' אלהיך נתן
 לך

“Honour thy father and thy
 mother, that thy days may
 be long upon the land which
 the Lord thy God giveth thee.”

· לא תרצח “Thou shalt not commit murder.”

· לא תנאף “Thou shalt not commit adultery.”

· לא תגנב “Thou shalt not steal.”

· לא תענה ברעך עד שקר
 “Thou shalt not answer as a false
 witness against thy neighbour.”

· לא תחמד בית רעך לא תחמד
 אשת רעך ועבדו ואמתו ושורו
 וחמרו וכל אשר לרעך
 “Thou shalt not covet thy neighbour's
 house. Thou shalt not covet thy
 neighbour's wife, nor his man-
 servant, nor his maid-servant, nor his ox, nor his ass, nor
 anything else, which belongeth to thy neighbour.”

94. *How are the ten commandments usually divided?*

They are commonly divided in two principal classes: namely, the five first, which treat of such duties as we owe to God; and the five last, of those which we have to observe towards our fellow-men.

95. *What authorizes us to make such a division?*

Both the intent and the form of these commandments; as in the five last the name of God is not mentioned, and then again they were thus written separately, upon the two tables of the covenant.

96. *But why is the fifth commandment, "honour thy father and mother," also reckoned among the duties of the first class?*

Because the man who has no respect for his parents—and loves not sincerely his father and mother, *the visible authors of his being on earth*, and is ungrateful enough to forget all the benefits which they confer upon their child, with so many sacrifices and so much trouble—such a one can also to a certainty neither honour nor love his *heavenly Father and invisible Creator*.

We therefore find (Deut. xxvii.) the curse against the disobedient child recorded after the one denounced against the idolater.

· ארור מקלה אביו ואמו "Cursed be he who despiseth his father and mother."

97. *But why says the first commandment, "who have brought thee out from the land of Egypt," and not rather "who have created the whole world and all that is therein;" since the creation is certainly a much more wonderful event than the redemption from Egypt?*

Because the miracle of the creation would not have made so deep an impression upon many, as those wonders which they themselves had experienced but so recently. It was also intended to indicate, by this expression of the Deity, that we Israelites alone are bound to observe the revealed laws, and this, from peculiar motives of

gratitude for our redemption from Egyptian slavery, which happened to us only. Even in the repetition of the Decalogue (Deut. v. 15), which speaks of the Sabbath—and in which we are here, in Exodus, reminded of the history of the creation—it is said:

על—זכרת כי עבד היית בארץ מצרים— “And thou must remember,
 על כן צוה ר' אלהיך לעשות את יום השבת that thou hast been a slave
 in the land of Egypt—
 therefore the Lord thy God hath commanded thee to observe
 the Sabbath day.”

98. *What lesson ought we to deduce from this?*

Never to undertake to persuade persons, belonging to any other people whatsoever, to accept of our faith. Much less dare we hate or despise others because they live not according to those laws which were never prescribed to them. For all other nations are only obliged to observe the laws of nature and the seven precepts of the children of Noah; but

רזורה צורה לנו משה מורשה קהלת יעקב “The law which Moses com-
 manded us, is the inheri-
 tance of the congregation of Jacob.” (Deut. xxxiii. 4.)

99. *Which are the Noachitic precepts, through the observance of which men of all nations can attain felicity?*

The following, and they are those which were entrusted to Noah immediately after the flood, to be observed by him and all his descendants:

1. To abstain from idolatry.
2. Not to utter any blasphemy.
3. Not to wound nor to kill his fellow-man.
4. Not to steal nor commit fraud.
5. To exercise justice.

6. Not to commit adultery, nor be guilty of incest; and

7. Not to eat of the meat of any animal till its life be actually extinct. (Gen. ix. 4-7.)

100. *What are we commanded, according to the opinion of our wise men, in the first commandment?*

That we should believe and unceasingly entertain in our heart,

1. That the sole eternal God, to whom all beings are indebted for their existence and preservation, is and has ever been from all eternity, almighty, perfect in the highest degree, and unchangeably the same; wherefore we owe to Him the deepest reverence, love and confidence; and this is comprised in the words אֲנִי ה' אֱלֹהֶיךָ, "I am the Lord thy God."

2. That this wise and good Creator and Preserver of the world controls the whole fate of mankind, and while being our greatest Benefactor and everlasting Redeemer, is and everlastingly will abide faithful to his promises, in the words אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, "Who have brought thee out from the land of Egypt."

3. That God is always a supremely just Recompenser and Judge, with whom no difference of person and condition can have any avail; who also takes cognizance of the oppressed and low, and visits the wickedness and injustice of the proud with condign punishment. This is indicated by מִבֵּית עֲבָדִים, "From the house of bondage."

<p>כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲנִי הָאֲדֹנָיִם הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא יֵשָׁא פָנָיו וְלֹא יִקַּח שׂוֹדֵר עֹשֶׂה מִשְׁפָּט יְתוֹם וְאֵלְמָנָה וְאֵהָב גֵּר וְגוֹי</p>	<p>"For the Lord your God is the God of gods and the Lord of lords, the great, mighty and fearful God, who hath no regard for</p>
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persons, and receiveth no bribes; who executeth justice for the orphan and widow, and loveth the stranger," &c. (Deut. x. 10-17.)

101. *What are we commanded by the SECOND precept?*

1. That we should place our hope and trust in the only and eternal God solely, and in no other being besides Him. 2. That we should not represent the Most High by any image and under any form, much less clothe him with corporeal qualities and attributes. And 3, that we dare not ascribe supernatural power to, or bestow divine honours, on any other being; and, in fact, to guard ourselves carefully against all kinds of superstition.

תמים תהיה עם ה' אלהיך "Thou shalt be entire with the Lord thy God." (Deut. xviii. 13.)

ויאמר אליו אני אל שרתי והתהלך לפני יהוה תמים "And He said to him, 'I am God the Almighty; walk before me and be perfect.'" (Gen. xvii. 1.)

102. *But tell me, why does God prohibit idolatry in so emphatic a manner, and even style himself a watchful God to punish this sin most especially, when it is certain that the Lord cannot be injured by our transgressions, as we read in Job (xxxv. 6), "When thou sinnest, what dost thou effect against Him; and if thy transgressions be multiplied, what dost thou do unto Him?"*

Because all the commandments of God have for their object our own welfare solely. It is well known to his omniscience, that nothing is more calculated to wean a man so readily from his duty than *superstition*.

103. *How do you explain this?*

False conceptions of God and his attributes pervert

our understanding and corrupt the heart, to the extent that they render us ungrateful towards our Almighty and real Benefactor, and make us inclined to yield ourselves to all manner of extravagance. History furnishes us herein so many examples of the most frightful abominations which were actually practised by the ancient idolatrous nations, and from which those of modern times also are not yet exempt.

לא תלמד לעשות כתועבות הגוים “Thou shalt not learn to do
 רהם · לא ימצא בך מעביר בנו וכתו according to the abomi-
 באש קסם קסמים מעוון ומנחש ומכשף nations of these nations.
 וגו' כי תועבת ה' כל עשה אלה וגו' There shall not be found
 among thee any one who causeth his son or his daughter to
 pass through the fire, one who used divination, or who is an
 observer of times, or an enchanter or conjurer, &c. For an
 abomination unto the Lord are all that do these things,” &c.
 (Deut. xviii. 10-12.)

104. *But is it not incompatible with the justice of God, that He should visit the iniquity of fathers on the children and even children's children? Does He not teach us himself in other places, (Jer. xxxi. 30 and Deut. xxiv. 16), that*

לא יומתו אבות על בנים ובנים לא “Parents shall not die for
 יומתו על אבות איש בחטאו יומתו their children, nor shall the
 children perish on account of the parents, but each one shall
 die for his own sin.”

The very verse under consideration gives us the best answer, as it adds, לשונאי, “those who hate me,” i.e. if the children of a wicked man pursue the same course, and continue to persevere in the same sins, in despite of the admonition, by which it was shown to them that their

parents had acted wrong, excusing themselves by saying that they had seen it thus before them from their father. No such excuse, says God, can be of any avail; they shall not flatter themselves with hopes of impunity; for man is bound to acquire a knowledge of the better, and act according to this knowledge. And if the descendants of a bad man do *this*, they have the promise of God (Ezek. xviii.) that they shall not suffer, even in the most distant degree, for the sins of their parent.

בן לא ישא בעון האב ואב לא ישא בעון הבן—לכן איש כדרכיו אשפט “The son shall not suffer for the iniquity of the father, nor the father for the iniquity of the son; surely I will judge every man according to his own ways.”

105. *When are we guilty of a refined species of idolatry?*

Whenever we put greater confidence in the powers and possessions of others or our own than in God, to whom we are indebted for all the good we enjoy; for it is God alone who loves all his creatures, from whom all benefits originally emanate.

וזכרת את ה' אלהיך כי הוא הנתן לך כח לעשות חיל · “And thou must remember the Lord thy God, for it is He who giveth thee strength to acquire wealth.” (Deut. viii. 18.)

כה אמר ה' ארור הגבר אשר יבטח באדם ושם בשר זרועו ומן ה' סור לבו · ברוך הגבר אשר יבטח בה' והיה ה' מבטחו · “Thus hath said the Lord, Cursed is the man that trusteth in man, and placeth in flesh his dependence, while from the Lord his heart departeth. Blessed is the man that trusteth in the Lord, and the Lord will be his trust.” (Jer. xvii. 5-7.)

106. *What does the THIRD commandment require of us?*

Not to make a bad use of the divine Name; never to employ it unnecessarily, and never to utter it but with a feeling of the deepest veneration. Therefore even a prayer is a sin,* if unaccompanied with real devotion; how much more sinful must an unnecessary oath be, not to mention a false one, which is an unpardonable profanation and disregard of the holy name of God.

ולא תשבועו בשמי לשקר וחללת את שם אלהיך אני ה' "And you shall not swear by my name falsely. Thou wouldst thus profane the name of thy God; I am the Lord" (ready to punish such misconduct). (Lev. xix. 12.)

107. *When does a man swear falsely?*

When he promises with an oath to do or not to do an act, or he swears to discontinue anything, and he afterwards does not what he has sworn to do, or continues to do what he has promised not to do, provided the act to which the oath refers is not one in opposition to the law; but if a man has affirmed a *sinful* promise with an oath, he can and dare not fulfill it, for if he did, he would commit a two-fold transgression. (See 1 Samuel xxv. 22.) So also if he fortifies any assertion with an oath, asseverating its truth, the untruth of which must be clearly apparent to him: in all these cases a man swears falsely.

* According to the opinions of our sages, this command includes even an unnecessary *benediction*; as we are told, כל המברך ברכה שאינה צריכה עובר משום לא תשא, that whoever utters a useless benediction, transgresses. "Thou shalt not bear the name," &c. See Talmud Berachoth 33, Maimonides on Blessings, i. § 15.

ואיש את רעת רעהו אל תחשבו בלכבכם
 ושבעת שקר אל תאהבו כי זאת כל
 אלה אשר שנאתי נאם ה' ·
 "Let none of you think evil
 in your heart against his
 neighbour, and love not a
 false oath; for all these are what I hate, saith the Lord."
 (Zech. viii. 17.)

108. *When does a man swear unnecessarily?*

If he in a careless manner and without sufficient cause, swears to *that* where *yes* or *no* would be alone requisite to decide the matter.

אל תבהל על פין ולכן אל ימהר
 להוציא דבר לפני האלהים כי האלהים
 בשמים ואתה על הארץ על כן יהיו
 דבריך מעטים ·
 "Suffer not thy mouth to be
 rash, and let not thy heart
 be hasty to utter any word
 before God; for God is in
 the heavens and thou art upon earth; therefore let thy words
 be few." (Eccl. v. 1.)

109. *On what occasion is an oath permitted for the establishment of the truth?*

Only when we are called upon to do so by a judge, and necessity thus demands it. But even in this case, we ought to prepare ourselves for such a solemn act, test our heart and do inward penance, that we may not be unworthy of pronouncing the holy Name.

אתה ה' אלהיך תירא אתו תעבד ובו
 תרבק ובשמו תשבע ·
 "The Lord thy God shalt
 thou fear, him shalt thou
 worship, to him shalt thou cleave, and by his name shalt thou
 swear."* (Deut. vi. 13 and x. 20.)

* This Rashi explains: "If thou hast all these qualities, that thou fearest his name and servest him, then canst thou swear; for because thou fearest his name, thou wilt be circumspect with thy oath; but if not, thou must not swear."

110. *What does the FOURTH commandment enjoin on us?*

That we shall consecrate the Sabbath and the festivals in honour of the Eternal, and declare by our thus doing, that we firmly believe that the Most High produced, created and regulated the universe from nothing, and that He alone is the Lord and Preserver of all things, and our Benefactor, and that He will always continue to be so, since his power and will must ever remain unaltered.

111. *How are we to consecrate a day in honour of the Eternal?*

We are bound to devote it chiefly to divine worship, to rest on it from all worldly business, to visit the public houses of prayer and schools, and to think seriously about ourselves and our conduct, that we may be kept in the ways of virtue and the fear of God, through religious instruction and pious resolutions.

אם תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה' מכבר וכברתו מעשות דרכיך ממצוא חפצך ודבר רבר או תתענג על ה' ה' "If thou restrain thy foot for the sake of the Sabbath, not doing thy business on my holy day; and if thou call the Sabbath a delight, the holy day of the Lord, honourable, and honour it by not doing thy usual pursuits, by not following thy own business, and speaking vain words: then shalt thou find delight in the Lord." (Isaiah lviii. 13, 14; see also Ibid. lvi. 2-4; Jer. xvii. 21-24; Ezek. xx. 12-21.)

את שבתתי תשמרו ומקדשי תיראו אני ה' "My Sabbaths shall you keep, and my sanctuary shall ye reverence, I am the Lord." (Levit. xix. 30.)

112. *Why are the animals also mentioned in the command instituting the Sabbath, as those to which the rest of the festival is to be secured, as is distinctly stated (Exod.*

xxiii. 12), "And on the seventh day shalt thou rest, so that thy ox and thy ass may rest?"

That we should be reminded that towards brute creatures also we have duties to perform; for they too, being created by God in their vast variety and capacities, with matchless skill, deserve our regard. Many of them are to us of great and manifold use; we should therefore be also grateful and merciful to them, and take pains that they are fed, attended to, and their health and life cared for, spare them every unnecessary pain, and not let them be exercised beyond their strength. (Comp. Exod. xxiii. 5. Deut. xxii. 4-10; xxv. 4.)

יודע צדיק נפש בהמתו ורחמי רשעים "A righteous man careth for
אכורי the life of his beast; but
the mercies of the wicked are cruelty." (Prov. xii. 10.)

113. *What are told farther on this point?*

The Talmud enforces (Gittin 62) the care for beasts as follows: "A man is not permitted to taste the least till he has given food to his cattle; for it is written (Deut. xi. 15), 'And I will give grass in thy field for thy cattle,' and then follows, 'and thou shalt eat and be satisfied.' Here the cattle is named first and man afterwards, and we should imitate God here also in his ways of mercy." (See also Rambam on Slaves, ix. §8.)

114. *How many festivals have we besides the Sabbath?*

FIVE. To wit:

1. The Feast of Unleavened Bread חג המצות, commonly called פסח or Passover, the time of our going out of Egypt and of our redemption from slavery.

2. The Feast of Weeks חג השבועות or Pentecost, so called

from its being celebrated on the *fiftieth* day from the second day of Passover, and is kept as the day of the promulgation of the law on Mount Sinai. And as this was also the feast of the first harvest, it is called יום הבכורים the Day of the First Fruits.

3. The New Year's feast, commonly called ראש השנה; but in Holy Writ it is called יום הזכרון or יום תרועה, the day of sounding the cornet, Day of Remembrance.

4. The Day of Atonement, or the day of universal penitence, for the repentance and forgiveness of our sins יום הכפורים; and lastly,

5. The Feasts of Tabernacles and Conclusion, or the autumnal feast, חג האסיף and חג הסוכות *

115. *When do children honour their parents, as the FIFTH precept demands?*

When they cherish esteem for them in their hearts, and show this on every occasion both by word and deed, and when they always remember, with due feelings of gratitude, the benefits which they have received and are daily receiving from their parents.

שמע לאביך וזה ילריך . ואל רבנה כי
 יקנה אמך “Obey thy father who begat
 thee; and despise not thy
 mother, though she be old.” (Prov. xxiii. 22.)

116. *What does this esteem, which children owe their parents, demand of them?*

That they should speak in the presence of their parents with all marks of respect, and never contradict them; bear their correction and listen to their admonitions with meekness and submission; and upon the whole conduct

* For a more detailed account of these festivals, see Appendix.

themselves so that their parents may be rendered happy by their children, and be honoured on their account.

גיל יגיל אבי צדיק ויולד חכם ישמח בו · “O, how rejoiced is the father
· ישמח אבין ואמן ותגל יולדתן · of the pious! How glad
is the parent of a wise son! Strive, then, that thy father and
thy mother may be glad, and that they who educated thee
may find pleasure.” (Ibid. xxiii. 24.)

117. *How must a child, that loves his parents sincerely, conduct himself, to convince them of his love?*

He must do everything with the utmost readiness, which can afford his parents pleasure; he must endeavour to deserve every day their approbation in a greater degree, and strive to promote their welfare and augment their prosperity, as much as lies within his power.

גוול אביו ואמו ואמר אין פשע חבר הוא · “But he who robbeth his
· לאיש משחית · father or mother, and saith,
It is no transgression, is an associate of the highway robber.”
(Ibid. xxviii. 24.)

118. *If a child is truly desirous to honour his father and mother, by causing them all possible respect and pleasure, how should he then demean himself towards his brothers and sisters, as also to his relatives and inmates of the house?*

He must regard and esteem them especially as those who ought to be to him the nearest and dearest through the holiest bonds and divine dispensations; show them sincere and unchanging affection, and endeavour ceaselessly to maintain domestic peace and harmony by deferring to the wishes of others, being careful of not offending, and avoiding all causes of contention, and eschewing anything which could produce misunderstanding and discord.

הנה מה טוב ומה נעים שבת אחים גם יחד "Behold how good and how lovely it is for brethren to dwell together in entire unity." (Ps. cxxxiii. 1.)

119. *What other duties stand also in close connexion with the love due to parents?*

It is one of the most sacred duties of young people, to show their teachers respect, love, obedience and gratitude; for as representatives of the parents, they share with them the difficult and onerous work of education; and through their instruction they aid in promoting the proper training and the real prosperity of their pupils. So teach, also, our wise men :

כשם שאדם מצווה בכבוד אביו ויראתו כן רחוק חייב בכבוד רבו ויראתו יתר מאביו שאביו מביאו לחיי העולם הזה ורבו שלמדו חכמה מביאו לחיי העולם הבא "Just as a man is commanded to honour and fear his father, so is he bound to love and fear his teacher even more than his father; for his father gave him earthly life, and his master who teaches him wisdom (the law) brings him to eternal life." (Maimonides on the Study of the Law, chap. v.)

ומורא רבך כמורא שמים "Let the reverence for thy teacher be as the reverence for Heaven." (Aboth iv. §15.)

120. *What moral lesson can we derive from the reward so expressly promised for the fulfillment of the fifth commandment?*

The express promise of a reward for the observance of such a duty, which is already inscribed in the hearts of us all, and which every good man exercises with pleasure, must impress us the more strongly with the consolatory assurance that the All-merciful will the more certainly dispense sufficient and commensurate reward for

the observance of those duties and precepts which are less agreeable to man, and which cost him much trouble, exertion and self-conquest.*

121. *What other doctrine can we draw from this precept, as in the repetition of the Decalogue (Deut. v. 16) we find added the words צוה ה' אלהיך, "As the Lord thy God hath commanded thee?"*

This expression will teach us the following: *First*, that in all our actions we should always have a holy object and a sanctified will. Even those laws, the observance of which is already demanded of us by our natural sensations and feelings of love, gratitude, &c., should not be observed by us solely because they are agreeable, and in some measure necessary to our heart; but rather and chiefly because they are holy precepts of our God, whose will we should ever accomplish from so pure motives of love to Him, that we may subject to it all the wishes and desires of our heart. *Secondly*, that nothing—yes, not even the love for our parents and the respect which we owe them—should ever induce us to transgress any one of the divine precepts. Both these points are indicated in Holy Writ by the words צוה ה' אלהיך, "*Because and inasmuch as the Lord thy God hath commanded it to thee.*" The same thing is also alluded to in another ordinance, where it is said:

* In the Mishnah (Tractate Chulin, last section), where our wise men treat about a found bird's nest (Deut. xxii. 6, 7), we read:

<p>ומה אם מצוה קלה שהיא כאיטר אמרה תורה למען יטב לך והארכת ימים קל וחומר על מצות החמורות שבתורה</p>	<p>‘When the Law says of a precept, which is performed so easily and with so little expense, ‘That thou</p>
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אִישׁ יִירָא אֶת־אָבִיו וְאֶת־אִמּוֹ וְאֶת־יְהוָה אֱלֹהֵיכֶם "Each man of you shall fear his mother and father, and observe my Sabbaths, I am the Lord your God" (to whom both parents and children owe more than to any other, gratitude, love and obedience). (Levit. xix. 3.)

122. *What conclusions should we draw from the fact that the following precepts are given with so much brevity and in so general terms, as, Thou shalt not commit murder! thou shalt not steal! &c.*

First, that the actions indicated by them are interdicted to us in any form and shape, without regard to the person on whom they are perpetrated, whether he be one of our faith or of any other, a fellow-citizen or a stranger, nay if even no other person, besides ourselves, could be injured thereby; for in all these cases any criminal deed is prohibited, without the slightest distinction, solely because it is bad.

Secondly, that these actions are not only prohibited to us in the limited and literal meaning of the words employed here, but also in their most ample and extended signification. The prohibitions conveyed in these precepts include likewise the practice of everything which may lead to these abominable crimes, or whatever is in any manner similar to them.

mayest fare well and live long,' how much more must the observance of those precepts be rewarded, which are much more difficult and burthensome to observe?"

In the same passage is the expression of the Bible, "That thou mayest fare well and live long," explained in a manner no less true and beautiful than just and appropriate: "That thou mayest be happy *there*, *where* thou wilt live long—forever."

123. *Who, therefore, commits a sin akin to murder?*

Whoever beats or wounds his neighbour, deprives him of the needful food and clothing, or takes away from him the means by which he could maintain himself honourably. (Deut. xxiv. 6.) Whoever deprives a fellow-being of his liberty (Exod. xxi. 16; Deut. xxiv. 7), or abuses him with words and causes him to blush before others (Tal. Sanhedrin, fol. 107); or pretermits to save others from danger, refuses to afford them medical aid (Levit. xix. 16), or at last suffers on his premises something which could endanger life and limb.

· ולא תשים דמים בביתך “And thou shalt not bring blood upon thy house.” (Deut. xxii. 8.)

124. *What then is forbidden, according to this view, by the SIXTH commandment?*

That no man, whether it be ourselves or anybody else, should suffer any injury through our means, either in body, health, or honour, which could in the most remote manner tend to shorten that life which has been given to us by the all-wise Father in heaven.

ואך זאת דמכם לנפשותיכם אדרש מיד “And your own blood will I require;* be it spilt through
כל חיה אדרשנו ומיד האדם מיד איש your own person, through
· אחיו אדרש את נפש האדם the hands of another man, or through any living being; in all cases I will require the life of man”—(meaning, will punish homicide). And add our wise men: “He who makes his

* This version differs somewhat from our own, which is: “Your blood, however, on which your lives depend, will I require; at the hand of every beast will I require it, and at the hand of man, at the hand of every man’s brother will I require the life of man.” But both versions can be reconciled with the text.

fellow-man ashamed in public, has committed a crime analogous to murder." (Genesis ix. 5.)

125. *And when does a man commit, in some degree, a murder on his own person?*

When he injures himself purposely, or exposes himself, when there is no necessity for it, to a risk of losing his life; or undermines his constitution by a dissolute course of life.

126. *What does the SEVENTH commandment interdict?*

It forbids us every species of incest, also all improper behaviour and words, through which others might be induced to be guilty of incontinence. The consequences of a violation of this holy precept are peculiarly terrible, and they will unavoidably take ample revenge on the soul and body of him who leads a dissolute life.

ואחריתה מרה בלענה חדרה כחרב פיות רגליה ירדות מורת שאול צעדיה יתמכו ונהמת באחריתך בכלות בשרך ושארך ואמרת איך שנאתי מוסר ותוכחת נאץ לבי כמעט רדייתי בכל רע בתוך קהל ועדה

"But the end of a dissolute woman is bitter as worm-wood, it is sharp as a two-edged sword; her feet go down to death, her steps take firm hold on the nether

world. Thou wouldst moan at thy end, when thy flesh and thy body are consumed, and thou wouldst say, How have I hated correction, and how hath my heart rejected reproof—but little more was wanting, and I had been in all kinds of unhappiness in the midst of the congregation and assembly." (Prov. v. 1-23. See also *ibid.* vi. 24-35; vii. 5-27.)

127. *What rules should we observe, according to the advice of our wise men, to guard ourselves against the sin of incontinence?*

First, we should carefully avoid whatever could offend

modesty and excite to voluptuousness. *Secondly*, to control our imagination by time, and not permit it to be defiled by impure impressions. *Thirdly*, we should always endeavour to be *actively employed*, and to lead a life of *temperance* and moderation. *Fourthly*, we ought occasionally to renounce voluntarily a permitted pleasure even, so as to retain the mastery over our inclinations by the exercise of self-denial. But whenever we are tempted to sin, we should, *fifthly*, strive to call up within us, in a vivid manner, the thought that death and eternity are perhaps even now impending over us, and that the Most Holy One is everywhere present, and that we cannot by any possibility escape his cognizance or hide our doings from Him. It was thus that Joseph, relying on God's assistance, said to his tempter :

וַיֵּן אֶעֱשֶׂה הָרְעָה הַגְּדוֹלָה הַזֹּאת
 וְחָטָאתִי לֵאלֹהִים "And how should I do this
 great evil, and sin against
 God?" (Gen. xxxix. 9.)

We shall therefore best protect ourselves against the sin of incest in every shape, by carefully shunning everything which could possibly tempt us to a breach of good moral conduct, and by thinking God *as present* at each temptation which may present itself.

כִּי נֹכַח עֵינֵי ה' דְּרָכֵי אִישׁ וְכֹל מַעֲגַלְתָּיו
 מִפְּלֵם "For the ways of man are
 always open before the eyes
 of the Lord, who measureth all his steps." (Prov. v. 21.)

כִּי עֵינָיו עַל דְּרָכֵי אִישׁ וְכֹל צַעֲדָיו
 יִרְאֶה · אֵין חֹשֶׁךְ וְאֵין צֶלְמוֹת לְהִסְתֵּר
 שֵׁם פְּעָלֵי אִישׁ "For his eyes are directed
 upon all the ways of man,
 and he seeth all his steps.

There is neither darkness nor the shadow of death where the doers of evil can be hidden." (Job xxxiv. 21, 22.)

128. *What are we commanded by the EIGHTH precept?*

To let every man keep what is his, and give him what belongs to him, and which we may happen to have in our possession, or owe him; that we should tell no lie about any man, nor cheat him; and this is also enforced and commanded in many passages of the Scriptures.

לא תגנבו ולא תכחשו ולא תשקרו איש "You shall not steal, nor deny another's property in your hand, nor lie one to another. Thou shalt keep nothing back of thy neighbour's property, nor rob him; and thou shalt not keep the wages of a day-labourer by thee till morning." (Levit. xix. 11.)

129. *Who then commits a theft?*

The one who appropriates to his own use, in an illegal manner, the goods belonging to others, or deprives them of their property by cunning and fraud; or if he causes them loss and damage by withholding entirely or in part what they have earned or may justly demand of him.

הוי בונה ביתו בלא צדק ועליותיו בלא "Wo unto him that buildeth his house by unrighteousness, and his chambers by injustice; that maketh his neighbour work without wages, and giveth him not the reward of his labour." (Jer. xxii. 13.)

130. *Who else is guilty of theft?*

The one who restores not anything lost by another, which he may have found, if he is able to ascertain the owner and identify him. *Secondly*, who assists thieves, is cognizant of, without divulging, their place of abode, conceals, or purchases stolen goods. *Thirdly*, who neglects

to guard every kind of property lawfully entrusted to his keeping, not to mention if he denies having it when it is demanded back, or converts it to his own use. And, fourthly, who through default or fraudulent expedients, pays less than, or withholds altogether from the authorities, the dues which he owes to the same.

נפש כי תחטא ומעלה מעל בה' וכחש "If any person sin and com-
 בעמירתו בפקדון או בתשומת יד לו mit a trespass against the
 בגזל או עשק ארת עמיתו או מצא Lord;* if he, namely, lie
 אברה וכחש בה וגו' unto his neighbour in that
 which was delivered to him to keep, or in a loan, or in a thing
 taken away by violence, or if he have withheld the wages of
 his neighbour, or if he have found something which was lost,
 and lie concerning it," &c. (Ibid. v. 21, 22.)

131. *By what acts do we farther render ourselves guilty of a transgression of this commandment?*

When we take advantage of our fellow-man in trade or bargain, cheat him through false weight or measure, through fraudulent, defective or damaged wares, or injure him from motives of covetousness, through usury and the like; or, lastly, when we contract debts in a heedless manner, without making due preparations to discharge them at maturity.

לזה רשע ולא ישלם "The wicked borroweth and
 repayeth not." (Ps. xxxvii. 21.)

וכי רמכרו ממכר לעמיתך או קנה "And if thou sell aught unto
 מיד עמיתך לא תנו איש ארת אחיו thy neighbour, or buy aught

* "For," says the Talmud, in commenting on this passage, "through such abominable acts he denies at the same time the omniscience, providence and justice of God." (See also Rashi's commentary to this passage.)

of thy neighbour's hand, ye shall not overreach one the other." (Levit. xxv. 14.)

מאזני מרמה תועבת ה' ואבן שלמרה רצונו "Balances of deceit are an abomination of the Lord; but a full weight obtaineth his favour." (Prov. xi. 1.)

132. *What other species of dishonest behaviour is interdicted to us in this commandment?*

Every species of falsehood and deception, in words and deeds, by which we seek to deceive our neighbour, and induce him to adopt an incorrect view of things, or an erroneous opinion on any subject whatever; one acting so, is properly called גונב דעת or גונב לב, *a thief of the heart*, as by such conduct a person shows himself to be different outwardly from what he is and thinks at heart, and *steals* the thoughts, good opinion or favour of others which he does not deserve.

כשם שיש הונייה במקח וממכר כך יש הונייה בדברים שנאמר ולא תונו איש את עמיתו ויראת מאלהיך כי אני ה' אלהיכם זה הוניית דברים "Just as deception in buying and selling is prohibited, so is deception in words. For it is written, 'And ye shall not deceive one his neighbour, and thou shalt be afraid of thy God, I am the Lord your God,' this refers to deception by means of words." (Maimonides on Sales, xiv. §12; Talmud B. Metzia, 58; Cholin, 94.)

Rashi explains this in the following manner:

ואם תאמר מי יודע אם נתכונתי לרעה לכן נאמר ויראת מאלהיך היודע מחשבותי הוא כל דבר והמסור ללב שאינו מכיר אלא מי שהמחשבה בלבו נאמר בו ויראת מאלהיך "And in case thou shouldst say, Who knoweth whether my intention was evil? it is said, Thou shalt be afraid of thy God, the One who knoweth thy thoughts. Whenever a thing is mentioned, of

which the heart of the doer is alone cognizant, of thought concealed in the mind of the agent, the Scriptures remind us, 'And thou shalt be afraid of thy God.'

133. *How do our wise men express themselves on this topic?*

אסור לרמות את בני אדם במקח וממכר "It is prohibited to cheat
או לגנוב את דעתם ואחר עכום ואחר mankind in buying and
ישראל שווים ברבר זה היה יודע שיש selling, or to obtain their
בממכרו מום יודיע ללוקח ואפילו good opinion falsely; and
לגנוב דעת הבריות ברברים אסור herein there is no distinc-
tion whether the party be a heathen or an Israelite. If the
seller knoweth that there is a defect in the thing sold, he should
inform the buyer. Even to so steal the good will of men
by means of words is prohibited." (Maimonides on Sales,
xviii. §1.)

כל הגונב ממון משהו פרוטה ולמעלה "Whoever stealeth money
עובר על לא תעשה שנאמר לא תגנוב from a farthing's worth
וחייבתו תורה לשלם ואחר הגונב and upward, is guilty of
ממון ישראל ואחר הגונב ממון עכום transgressing the negative
עע"ז ואחר הגונב ארז הגדול או ארז precept, 'Thou shalt not
הקטן steal,' and the law maketh

it his duty to repay it; and it mattereth not whether it be the
money of an Israelite or that of a heathen idolater, and
whether a man stealeth from an adult or a child." (Ibid. on
Theft, i. §1.)

אסור לקנות מן הגנב החפץ שגנב "It is prohibited to buy from
ועון גדול הוא שהרי מחזיק ידי עוברי a thief any valuable thing
עברה וגורם לו לגנוב גניבות אחרות he may have stolen; and
שאם לא ימצא לוקח אינו גונב ועל it is a great iniquity, for
זה נאמר חולק עם גנב שונא נפשו the buyer supporteth the
אסור לקנות דבר הגזול מן הגזול hands of the transgressor,
ואסור לסעדו אל שינויו שכל העושה and causeth him to com-
דברים אלו וכיוצא בהן עובר על ולפני mit other thefts; for if he
עור לא תתן מכשול ואסור ליהנות could find no one to buy,
ברבר הגזול אפילו לאחר יאוש he would not steal; and of

such a one say the Scriptures, 'Whoever shareth with a thief hateth his soul.' (Prov. xxix. 24.) It is prohibited to buy the thing robbed from the robber; and it is prohibited to aid him in his disguises, and whoever doth these and the like things, is guilty of the prohibition, 'And before the blind thou shalt not place a stumbling-block' (that is, lead or help him to sin). It is also forbidden to make use of the robbed thing, even after the owners have given up the hope of recovering it." (Maimonides on Theft, v. § 1; Ibid. on Things Robbed or Lost, v. § 1 and 2.)

134. *Who can be said to give false evidence, against doing which we are warned in the NINTH commandment?*

That man who, when questioned and called upon to tell the truth conscientiously, speaks after all differently from what he knows to be true.

· ער שקרים לא ינקה ויפיה כזבים יאבר · "A lying witness will not escape unpunished, and he who spreadeth falsehoods will be lost." (Prov. xix. 9.)

תועבת ה' שפתי שקר ועשי אמונה רצונו · "False lips are an abomination to the Lord; but those who act uprightly are pleasing to Him." (Ibid. xii. 2)

135. *What other duty is enjoined on us in this commandment?*

That we should be straightforward and truth-loving; and this is also enjoined upon very often, and energetically enforced in other portions of Holy Writ.

136. *In what consists this duty?*

We should never abuse in any manner the power of speech, this important pre-eminence of man; but employ

it conscientiously as the most precious gift of God, solely for good purposes and the diffusion of truth and morality.

· נצור לשונך מרע ושפתך מדבר מרמה “Guard thy tongue from evil, and thy lips from speaking deceit.” (Ps. xxxiv. 14.)

מקור חיים פי צדיק ופי רשעים יחסה
· חמס of the righteous; the mouth
of the wicked coveteth violence.” (Prov. x. 11.)

· מות וחיים ביד לשון ואהביה יאכל
· פריה power of the tongue, and
they that love it will eat its fruit.” (Ibid. xviii. 21.)

137. *What does the duty of sincerity demand of us?*

First, that we fulfill punctually whatever we have promised. Secondly, that we abominate and avoid every species of lying and falsehood. Thirdly, that we, on the other hand, take pleasure in speaking truth and hearing it spoken by others. And, fourthly, that when we communicate our opinions and views to others, we should speak just as it is in our heart, without hypocrisy and deception, which assume untrue disguises in order to deny the truth and our own convictions.

כסף סיגים מצפה על חרס שפתיים
· דולקים ולב רע an earthen vessel, so are
burning lips with a bad heart.” (Prov. xxvi. 23.) (See Rashi's commentary to this passage.)

· עקש לב לא ימצא טוב ונהפך בלשונו
· יפול ברעה heart will not find happiness; and he that hath a perverse tongue will fall into evil.” (Ibid. xvii. 20.)

· שפת אמת תכון לעד וער ארגיעה
· לשון שקר firm forever; but only for
a moment the tongue of falsehood.” (Ibid. xii. 19.)

138. *How do our wise men speak on this subject.*

מה רת"ל הין צדק והלא הין בכלל "What need was there to
איפה היה אלא לומר לך שיהא הין ordain (Deut. xix. 36) a
שלך צדק ולאושלך צדק ושלא ידבר righteous hin, since the
אחר בפה ואחר בלב hin is already included in
the general term ephah (measure)? It was only given to
remind us that our *yes* (הין hen, akin to הין hin) shall be
righteous, and our *no* shall be righteous; and that man shall
not utter one thought with his mouth and conceal another
within his heart." (Talmud B. Metzia 49, and Maimonides
on Morals, ii. § 6.)

We are in this passage also wisely admonished that we should never swear in ordinary life without the most urgent necessity. A man who loves the truth and is honest in his dealings, should regard his bare word as holy and inviolable; if people will not believe him on his assertion, he should suffer wrong sooner than violate the respect which he owes to his God, and lower his dignity by resorting to useless swearing, and thus render his love of truth suspected. Moreover, people are distrustful against such persons only, as have shown themselves men of levity and falsehood; therefore it is these solely, who can deem it necessary to fortify their assertions and declarations with an oath on every occasion.

139. *What else is included in this precept?*

That we shall neither backbite our fellow-man nor speak ill of him.

לא תלך רכיל בעמך "Thou shalt not go about as
a tale-bearer among thy people." (Levit. xix. 16.)

גולרה סוד הולך רכיל ולפתרה שפתיו "He that goeth about as a tale-
bearer revealeth secrets;
לא תתערב

therefore meddle not with him that enticeth with his lips.”
(Prov. xx. 19.)

140. *Who deserves the name of backbiter?*

The one who, from motives of malice, speaks ill of his neighbour in his absence; and it is almost needless to mention him who perverts the truth, and spreads false and evil reports about others.

דבר שקר ישנא צדיק ורשע יבאיש
ויהפיר “The righteous hateth the
word of falsehood; but the
wicked bringeth shame and dishonour.” (Ibid. xiii. 5.)

הולך רכיל מגלה סוד ונאמן רוח מכסה
דבר “He that goeth about as a tale-
bearer, revealeth secrets;
but he that is of a faithful spirit concealeth the matter.”
(Ibid. xi. 13.)

Our wise men teach us also :

מדבר שקר תרחק הרי זו אזהרה
למדבר לשון הרע לא תשמע שוא
ה' אזהרה למקבל לשון הרע
“Keep thyself from a false
speech is a prohibition
against speaking calumny.
'Thou shalt not receive a false report,' is an injunction against
listening to a caluminous speech.”

141. *Is there any case where we are permitted to tell the evil which we know of our fellow-men, to another person?*

Yes; for instance, if the public well-being or justice demand it, then it is our duty to disclose the evil; silence under such circumstances would be sin. And we are told (Levit. v. 1):

אם לא יגיד ונשא עונו “If he tell not, he will have
to bear his iniquity.”

Likewise when the sinner himself can be improved by it, or others receive warning to guard against the evil

intentions of a designing man. In either case, however, it must be done without bitterness of feeling, without scornful derision or joy at the suffering of the sinner.

אֹלֶרֶת שִׂמְחָה לַחֲסֵר לֵב וְאִישׁ תְּבוּנָה
 "Folly* is joy to him that is
 יִשָּׂר לִבָּתּוֹ void of sense; but a man
 of understanding walketh straightforward." (Ibid. xv. 21.)

142. *What does the TENTH commandment enjoin?*

That we should always endeavour to remain masters over our wishes and inclinations, and thus guard against being drawn away from the path of right by our desires and passions; much less should we ever desire the good things which others may have, or envy them for their possessions. On the contrary, we should wholly confide in the wisdom and goodness of God, who will apportion at all times to every man what he deserves and what is the most beneficial to him.

בַּטַּח אֵל ה' בְּכֹל לִבְךָ וְאֵל בִּינְתֶךָ אֵל
 תִּשְׁעֵן בְּכֹל דְּרִיכֶיךָ דַּעְהוּ וְהוּא יִשָּׂר
 אֶרְצֶתְךָ
 "Trust in the Lord with all
 thy heart, and do not con-
 fide in thy own understand-
 ing. In all thy ways look up to Him, and He will make thy
 paths even." (Prov. iii. 5, 6.)

מְכַל מִשְׁמֵר נֹצֵר לִבְךָ כִּי מִמֶּנּוּ תּוֹצֵאוֹת
 חַיִּים
 "Be particularly watchful over
 thy heart (that thy desires
 and inclinations may not become too strong); for from it are
 the sources of life" (*i.e.* the foundation of all prosperity).
 (Ibid. iv. 23.)

143. *In what light ought we to view this precept?*

We can with justice regard this commandment as the foundation of all moral law, and the chief means to pro-

* Johlson renders this verse: "The folly (of others) is joy to the heartless; the intelligent man, however, will show (others) the just path."

mote the observance of the greater part of the divine precepts. For the man who accustoms himself always to govern his desires, and never to envy another man, will find it an easy task to do his duties on every occasion, with cheerfulness and tranquility.

עיר פרוצה אין חומה איש אשר אין
מעצר לרוחו · “But the man who cannot
confine his desires within
bounds, is like a city which is open and hath no walls.”
(Ibid. xxv. 28.)

144. *How is the moral condition of the one who does not control himself?*

All passions and sins have free access to his heart. He will hate and envy his fellow-men, and be at the same time dissatisfied with his own station and the duties which are demanded of him. And whereas he is himself thus a prey to his passions, he will be quite unfit to make any sacrifice for the promotion of virtue.

הקנאה והתאוה והכבוד מוציאין אדם
האדם מן העולם · “Envy, unbridled passions
and ambition will soon
destroy a man, and deprive him of bliss hereafter.” (Aboth
iv., § 28.)

145. *Does God also demand that we should sacrifice our life rather than transgress any of his precepts?*

This is not necessary with all, but is only the case with a few.

146. *And which are these?*

עבדה זרה גלוי עריות ושפיכות דמים
יהרג ואל יעבור · “Idolatry, incest and murder;
of these three capital sins

it is said, that we should sacrifice our lives rather than commit either of them.*

For it is better to let our body die a few years earlier, since it cannot possibly escape death, than to injure our soul everlastingly by the commission of such crimes.

147. *What is the rule of conduct when, with the observance of these precepts, danger to life might be apprehended?*

In such cases the same rules obtain with all other commandments as with the Sabbath, which must yield whenever imminent danger to life may be justly apprehended.

רחויה היא שבת אצל סכנת נפשות
 כשאר כל המצות
 "The Sabbath is suspended at the occasion of danger to life, like all the other precepts." (Maimonides on Sabbath, chap. ii.)

כל מצות התורה חוץ מע"ג נ"ע וש"ד
 יעבר ועל יהרג ואם מת ולא עבר ה"ז
 מתחייב בנפשו
 "At all the precepts of the law, except idolatry, incest and murder, he may transgress and not be slain; and if he dies, he is guilty of his own death." (Ibid. on Principles of the Law, v.)

כל פקוח נפש דוחה שבת והוריו הרי
 זרה משובח והשוכל הרי זרה שופך
 דמים
 "At danger to life, the man who acts promptly, though on a Sabbath, is praiseworthy, and who asks first, sheds blood." (Ibid. on Sabbath, ii.)

The Talmud on Yoma, 85, cites, among many other biblical passages referred to as the foundation of this

* It would require too much room to enumerate here all the circumstances and cases, when and how far we should—according to the doctrines of our wise men—sacrifice our property and our blood for the preservation of the religion of our fathers. (See Maimonides on the Principles of the Law, v.)

rule, with great justice, Levit. xviii. 5, as it furnishes a universal argument.

כי קדש היא לכם היא מסורה בידכם "For it (the Sabbath) is holy unto you,—it is given into your hands, but you are not given up to it." The Sabbath is given for the benefit of the world; therefore the preservation of life is superior to it.

Maimonides says farther :

ואסור להתמהמה בחלול שבת לחולה ושיש בו סכנה שנאמר אשר יעשה אתם האדם וחי בהם ולא שימות בהם היא למדת שאין משפטי התורה נקמה בעולם אלא רחמים וחסד ושלוה בעולם ואלו האפקורסים שאומרים שזה חלול שבת ואסור עליהם הכתוב אומר וגם אני נתתי להם חקים לטובים ומשפטים לא יחיו בהם "And it is wrong to delay with breaking the Sabbath for a sick person in danger of life. For it is said, 'Which a man is to do to live through them,' not that he should die through them. Hence thou canst learn that the decrees of the law are not a vengeance to the world, but rules of mercy, kindness and peace, and those unbelievers who say that this is a profanation of the Sabbath, are the ones of whom the Bible speaks (Ezek. xx. 25) when saying, 'And I also gave them statutes that are not good, and ordinances in which they will not live.'"

On the law of the Day of Atonement, chap. ii., this authority farther says: "If a sick man who is in danger, asks for food on the Day of Atonement, we may give him to eat, although capable physicians say it is not needed, simply on his own assertion, till he says he has enough."

But all this must be done conscientiously, and no pretext should be employed merely to transgress a divine precept. So, also, are we bound to sacrifice our life, if any transgression be demanded of us as an evidence that we commit an act of apostacy.

CHAPTER VII.

OF THE TRADITION.

148. *Is it our belief that Moses has written down all the precepts and ordinances quite clearly, so as to require no explanation?*

No; we believe that God communicated some laws orally to Moses, which he in his turn was only permitted to communicate orally to others; and we explain in this manner the verse in Exodus (xxxiv. 27):

כתב לך את הדברים האלה כי על פי הדברים האלה כרתי אתך ברית וארתי ישראל. "Write* down *these* words alone, for according to the meaning and intent of these words, I have made a covenant with thee and with Israel."

149. *Are there other passages pointing to the existence of a tradition?*

Yes; a great many others, amongst the rest the passage in Deut. xii. 21:

והזחת מבקרך ומצאנך כאשר צויתך "And thou shalt kill from thy cattle and thy sheep, *in the manner* I have commanded thee."

Now, whereas there is no one amongst the scriptural regulations, which prescribes the mode of killing, we must presuppose an oral tradition, to which this verse

* The Talmud Gittin, 60, explains also thus this passage: "*These* thou shalt write, but not the rules of law; words delivered orally thou art not permitted to put in writing."

refers, and which tradition gives a more complete account of *this* and many other commandments. Nay, without this oral law we could not know how to observe the greater part of the ordinances of our religion.*

150. *Are there then two kinds of laws, the written and the oral?*

By no means; for in fact there is but one law and one code, as the Scriptures and Tradition constitute together but one whole,† they being the component parts of the Mosaic Law.

151. *What would you then understand by ORAL LAW?*

That part of the law which explains more fully the written precepts, and fixes their meanings and the practice under them, so that these points shall not be left to be determined by the fancy of men, whose reason is necessarily circumscribed, and who are often blinded by prejudice and passion.

* See Aben Ezra in his preface to the Pentateuch Commentary, and also to Exod. xii. 2; Levit. xxiii., and Deut. xvii. 16, and other places.

† The Rev. Chief Rabbi Mr. Hurwitz, drew here my attention to the numerical value‡ of the words נכתב and בעל-פה. The numerical value of the first is 424, and of the second 187, which added, produce the sum of 611, which is precisely the numerical value of the word תורה (Law). J.

‡ It is a favourite mode with certain commentators, to show the close relation existing between different parts of scriptural events and laws, by comparing the numerical value of words or even phrases found in different parts of the Bible. This way of commenting is chiefly founded upon the belief that there is nothing fortuitous or by chance, not even a single letter, in Holy Writ. L.

152. *What was the reason that these explanations were not originally committed to writing?*

Because in that case the explanations would in the lapse of time have been exposed to arbitrary interpretations of differently thinking men. For this reason this oral law, or rather this more lucid explanation of the written precepts, was communicated solely to a few chosen men, or persons eminently distinguished for piety and learning; so that the law might be preserved through their means pure and free from perversions and forged additions. (See *Ikharim*, iii., §23.)

153. *Was not the oral law, for all that, finally committed to writing?*

Yes, in the times of *Rabbi Judah Hanassy*, surnamed *the holy*, about the year 3980 after the creation, for the following reason: When the learned men of those days saw that the teachers of the law continually decreased in numbers, occasioned through the intolerable oppressions they had to encounter, and that the law was daily more neglected and forgotten, they determined, under the presidency of the justly named pious chief, רבי יהודה הנשיא, הקרוי, to commit the tradition, which had hitherto been preserved orally, to writing, in short sentences; the book thus composed they called the *Mishnah*—that is, *Repetition of the law*. Although it must be confessed that this was, to a certain degree, acting contrary to the *letter* of the law, yet they applied in doing this, the saying of the Psalmist (Ps. cxix. 126):

“There is a time when it becomes necessary, in honour of the Lord, to suspend one precept, to preserve either the whole law or an essential part of it.”

This work is divided into six large divisions, and these

in sixty sections. It treats on all subjects connected with practical religion, both ceremonial and judicial.

154. *Is the Mishnah the only work of this kind?*

No; it was afterwards found to be too short and unintelligible without farther elucidation: it came therefore to pass, that two hundred and eighty years after the beforementioned period, this Mishnah, and in fact the whole law, were more clearly and amply explained and illustrated under the presidency of the pious and learned chiefs *Rabina* and *Rab Ashy*. The work which was produced under this revision is called the *Gemara*, and is divided in thirty-six (מסכתות) books. The Mishnah and Gemara together constitute the Talmud.

155. *Were not other law-books composed at subsequent periods?*

Yes; but they are no *new* law-books; on the contrary, they contain merely in the form of a code, and in a concise and systematic order, that which has been decided and instituted as law in the Talmud, with the omission of the more detailed discussions, which are found in the same.

156. *Which are the principal books of this kind?*

The work *Yad hachasakah* (יד החוקה) in fourteen books, written by the Rabbi Moses Maimonides, in the year of the world 4936 (1176), and the *Shulchan Ngaruch* (שלחן ערוך) in four volumes, which was edited by the Rabbi Don Joseph Caro in the year of the world 5325 (1565).

157. *In what order do our wise men reckon the regular succession and transmission of the tradition?*

משה קבל תורה מסיני ומסרה ליהושע “Moses received the law on
 ויהושע לוקנים וזקנים לנביאים ונביאים Sinai, and delivered it over
 מסרוה לאנשי כנסת הגדולה to Joshua. Joshua de-
 livered it to the elders, the elders to the prophets, and the
 prophets communicated it to the members of the great synod.”
 (Aboth i. §1.)

158. *Was this regulation of any service?*

It was indeed very useful; for to it we are mainly indebted, that the written law even has descended to us at this day, pure and uncorrupted. For, as these pious men had been instituted through this means, as it were, guardians and interpreters of the law, they directed their most particular attention to it, and they even counted the words and letters of the holy Scriptures, showed how they ought to be written, and taught at the same time how they were to be read and punctuated. This was afterwards expressed by signs and figurative phrases, which are easily understood, and published under the name of *Massorah* מסרה (Tradition).

159. *What other special benefit did we derive from the aforesaid wise institution?*

The judges and elders of the people had thereby an opportunity of introducing many wise laws and useful regulations, which were suited to the circumstances and emergencies of their times; and the people felt the necessity of honouring their expounders of the law and their teachers, and of obeying strictly, on all occasions, their words and admonitions. This is also the expressed will of the legislator, who says (Deut. xvii. 11):

על פי התורה אשר יורוך ועל המשפט “According to the law, which
 אשר יאמרו לך תעשה לה תסור מן they (the elders) will teach
 הדבר אשר יגידו לך ימין ושמאל thee, and according to the
 judgment which they may tell thee, shalt thou do; thou
 shalt not depart from the word which they may tell thee, either
 to the right or the left.”

160. *What duties do, according to this law, devolve upon the teachers of the people in every generation?*

They must instruct the people in matters of faith, that they may learn to distinguish between true religion on the one side, and superstition and foolish addition on the other. They ought to draw the attention of the people to their real duties, which the laws of God and of the state demand of them. They should have a watchful eye over the religious education of children, and, in short, make such regulations and provisions as the circumstances and wants of any particular time may demand as necessary and expedient. And if they should in some cases act even against established customs, which have become almost of equal force with laws* through public opinion,

* As the words of Mr. Johlson may perhaps be misunderstood, I beg leave to subjoin the following in explanation: From the whole tenor of our laws it is apparent, that no old established custom, which has become general, can ever be abolished for the benefit of *one* particular section of country; as through such means the uniformity of our institutions would be annihilated. Let us, for instance, name the worship in the Hebrew language, which is now universal throughout all the dispersions of Israel. It is no doubt a great misfortune, that the Hebrew is so little understood by many persons; but it would nevertheless be more injurious to adopt, as the *sole* language of public worship, any of the languages of the countries in which we live; for the uniformity of our institutions would be greatly injured by the substituting of *many* tongues, for the *single* and energetic Hebrew. My limits will not permit me to enter at greater length into a discussion

they ought to say with the above-named pious teacher of the people :

עת לעשות לה' הפרו תורתך . "There is a time when such a law should be repealed, in honour of the Lord."*

161. *What do our sages, the Talmudists, say on this subject?*

כל העוסקים עם הצבור יהיו עוסקים	"And all, who are engaged
עמהם לשם שמים שזכורת אבותם	in the affairs of the congrega-
מסעיתם וצדקתם עומדת לעד ואתם	tion, are bound to trans-
מעלה אני עליכם שבר הרבה כאלו	act their business from
עשיתם	pure motives; then does

of this point, which would, besides, be also out of place here; but this one example will clearly prove that reform, such as our author recommends from time to time, must be confined to *excrescences* only, but should never be extended to *essentials*. What the essentials in the ceremonial part of our law are, it is needless to detail here; but in general they are all those rules and regulations which we have adopted as a distinguishing mark of *our* people from *other* nations, which can therefore never be stigmatized as superstitious. The remarks of our author, however, are directed against superstitious customs solely, and *these* should be abolished, no matter how sacred they may be regarded by the mass of our nation, since all superstition is contrary to the Mosaic Law.

L.

* The Talmud teaches that, in inquiring of the great Sanhedrin according to Deut. xvii. 10, strict obedience was to be given to the decision announced, though to appearance they had made the right the left and the left the right. Maimonides (in Obedience to Authorities, ii. §4), says: "And so likewise if they have found it for good to lay aside an affirmation or transgress a negative precept in order to bring many back to the law, or to save many of Israel to prevent their stumbling through other things, they can do according to the requirement of the hour. Just as a physician cuts off a man's arm or leg, only to save the whole body, so can the *Beth-din* decide at times to transgress for a short period a portion of the commandments that all might be preserved." Though this appears to give a great latitude for construction, still it restricts the whole to a mere temporary expedient, and does not invest any authority to legislate for the future, as the whole of our institutions have been properly based on Scriptures and tradition.

the merit of their forefathers assist them, and their righteousness remains forever imperishable. And for every good intention I promise you as much reward as for the deed." (Aboth ii. § 2.)

162. *What duties have we then to observe, according to the rules just laid down?*

Religion makes it the most sacred duty of every Israelite, to honour the learned in the law, and to support them according to his means; also to obey willingly the ordinances of the chief tribunals* of any time in which he lives; to acknowledge gratefully the good tendency of their regulations, and live strictly according to their decisions, as they are only intended for the promotion of the happiness of the community.

וכאת—אל השפט אשר יהיה בימים
ההם ושמרת לעשות ככל אשר ירוך
"Thou shalt go—to the judge
who may be in *those times*,
and thou shalt observe to do all as they may teach thee."
(Deut. xvii. 9, 10.)

Talmud Rosh-hashanah, 25, teaches us on this point:

הה אין לך לילך אלא אצל השופט
שבימין ירובעל ברורו כמשה ברורו
יפתח ברורו כשמואל ברורו
"Thou hast to go only to the
judge that is in thy days:
Jerubaal in his generation,
is like Moses in his; Jephthah in his generation, is like Samuel
in his."

* The strict obedience to the mandates of such tribunals can only then be required, when they have been elected according to our old established custom—by the free voice of the community—not if called together by the will of a despot of a foreign people; much less can this obedience be due, when their deliberations are controlled through any open or secret influence from abroad; in which case the assembly deserves not the name of a *Jewish Sanhedrin*. L.

163. *But if the elders and teachers of the people are empowered to introduce certain regulations and decrees—and in fact, we have many of the like ordinances and precepts,* how must we then understand the interdiction (Deut. iv. 2)*

לא תוספו על הדבר אשר אנכי מצוה אתכם וגו' "You shall not add anything to that which I command you this day"?

We are enjoined by this commandment to exercise the already existing precepts in *such a manner* as they are taught to us by the written or oral law; that we may not disfigure or change the same through addition or diminution. As for example, to fix *fringes* on more than *four* corners of a garment,† to introduce more than *four* paragraphs of the Law in the Thephillin,‡ or if we would take more than the *four*§ prescribed productions of the vegetable kingdom, which we employ for the celebration of the Feast of Tabernacles. For, as each commandment has been instituted, as it is now, by divine wisdom, and as we are too short-sighted to discover the real truth on every occasion, we dare not have the audacity to abstract anything from the prescribed rules, and proceed arbitrarily with our additions and alterations. This is accordingly enjoined on us in the most impressive terms, in the verse just cited, as also in the following one (Deut. xiii. 1):

את כל הדבר אשר אנכי מצוה אתכם אתו תשמרו לעשות לא תסף עליו ולא תגרע ממנו "All the word which I command you this day (either orally or in writing) *this* must you observe to do; thou shalt not add thereto, nor diminish therefrom."

* Of this more will appear in the Appendix. † Exodus xiii. 16.
 ‡ Numb. xv. 38. and Deut. xxii. 12. § Leviticus xxiii. 40.

CHAPTER VIII.

OF THE DIFFERENT KINDS OF DUTIES.

I. DUTIES TOWARDS GOD.

164. *What is understood by the word DUTY?*

Duty is every act or thought, whatever is to be done or omitted which the moral law and the divine will revealed in the holy Scriptures demand of us; but whatever is contrary to this is interdicted, and is called *sin*, and produces transgressions and crimes.

165. *How many classes of duties are generally assumed?*

We divide them generally in *three* classes, namely, in duties towards God, duties towards ourselves, and duties towards others, which latter comprise not only those towards individuals, but also those which we owe to the whole state.

166. *In what essential particular do the two first species of duties differ from those of the latter kind, since they are ALL the emanation of the holy will of God?*

If a man sins against God alone or against himself, he can make himself again worthy of participating of the grace of God, and may expect forgiveness from his mercy as soon as he returns and repents of his transgressions with genuine feelings of repentance. But if a man has transgressed against his fellow-being, no penance

nor repentance can in the least avail him, till he has asked the other's forgiveness, and made him complete restitution for the injury done, or has satisfied him in some other manner. (See on this subject, Talmud *Yoma*, fol. 85.)

והיה כי יאשם לאחת מאלה והתורה
 אשר חטא עליה וגו' "If he hath been guilty
 (against God): he shall confess concerning what he hath
 sinned," &c. (Levit. v. 5.)

והיה כי יחטא ואשם והשיב את
 הגולה אשר גול או את העשק אשר
 עשק או את הפקרון אשר הפקר אתו
 או את האכרה אשר מצא "And it shall be when he
 hath sinned and is con-
 scious of his guilt (viola-
 tion of the property of
 others), that he shall restore what he hath taken violently
 away, or the wages which he hath withheld, or that which
 was delivered to him to keep, or the lost thing which he hath
 found." (Ibid. v. 23; see also Numb. v. 5-8.)

167. *What is accordingly the proper meaning of DOING PENANCE?*

A man does penance or becomes converted, when he confesses his sin before God with a sorrowful and humble heart, and prays to Him sincerely for forgiveness on account of the fault he has committed; but the chief requisite is, that he make a positive resolution to *become better*, to endeavour earnestly to obtain the mastery over his evil inclinations, to be very watchful over his conduct, and to compensate, as much as possible, for errors committed with deeds of virtue and piety.

מכסה פשעיו לא יצליח ומורה ועוב
 ירחם "He that concealeth his trans-
 gressions will not prosper;
 but whoso confesseth and forsaketh them, will obtain mercy."
 (Prov. xxviii. 13.)

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ
 בְּעֹנֶיךָ קָחָה עִמָּכֶם דְּבָרִים וּשְׁבוּ אֶל
 ה' אָמְרוּ אֵלָיו כָּל תְּשׂא עֵין וְקַח טוֹב
 וְנִשְׁלַמְהָ פְרִים שַׁפְּתֵינוּ .
 "Return, O Israel! unto the Lord thy God, for thou hast stumbled through thy iniquity. Take with you words and return unto the Lord; say unto Him, Pardon all our iniquity, and accept our return to good, and let us repay the steers of sacrifice with the prayers of our lips." (Hosea xiv. 2, 3.)

168. *Does repentance also avail against grievous sins and gross evil deeds, which have been committed on purpose and from disobedience to God?*

Yes, even here does repentance avail; the infinite grace of God will be extended to every one who but seeks it sincerely and with an upright heart. Nothing, therefore, should withhold us from repentance; for this would be the most unpardonable of all misdeeds, to despair of God's mercy, which He has promised us through all his prophets.

חַי אֲנִי נֹאֵם ה' אֱלֹהִים אִם אֲחַפֵּץ בְּמוֹת
 הַרְשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדְּרָכָיו וְחַיָּה
 "As sure as I live, saith the Lord Eternal, I have no pleasure in the death of the wicked; but that the wicked may return from his way and live." (Ezek. xxxiii. 11.)

כִּי לֹא אֲחַפֵּץ בְּמוֹת הַמֵּת נֹאֵם ה'
 אֱלֹהִים וְהִשִּׁיבוּ וְחַיּוּ .
 "Surely, I desire not the death of the dead (*i. e.* one deserving death—a sinner), saith the Lord Eternal: return ye, therefore, and live." (Ibid. xviii. 32.)

169. *Can you state in general terms, the duties we owe to God?*

This we are told briefly in the following verse from Holy Writ (Deut. x. 12):

ועתה ישראל מה ה' אלהיך שאל
 מעמך כי אם ליראה את ה' אלהיך
 ללכת בכל דרכיו ולאהבה אתו ולעבד
 את ה' אלהיך בכל לבבך ובכל נפשך
 "And now, O Israel! what doth the Lord thy God (after having done all this for thee) demand of thee, but to fear Him, the Lord thy God, to walk in all his ways, to love and to serve Him, the Lord thy God, with all thy heart and with all thy soul?"

170. *What is meant by FEAR or reverence of God, which is the first duty mentioned in the text just quoted?*

That sentiment which we must feel when we are penetrated with the highest admiration for the infinite perfections of God, and we resolve to conduct ourselves always in accordance with this pious feeling; so that all we do or think is regulated by a sacred dread of God's power and majesty.

האותי לא תיראו נאם ה' אם מפני לא
 תחילו אשר שמתי חול גבול לים חק
 עולם ולא יעברנהו
 "Will ye not fear me? saith the Lord, will ye not tremble at my presence, who have placed the sand as a bound for the sea, by an everlasting law which it can never pass over." (Jer. v. 22.)

ולוא אמרו בלבבם נירא נא את ה'
 אלהינו הנותן גשם יורה ומלקוש בעת
 שבעת חקות קציר ישמר לנו
 "And they say not in their heart, Let us now fear the Lord our God, that giveth rain, the early and the latter rain in its season: the appointed weeks of the harvest doth He ever preserve for us." (Ib. 24.)

אך יראו את ה' ועברתם אתו באמת
 בכל לבבכם כי ראו את אשר הגדיל
 עמכם
 "Only fear the Lord and serve Him in truth with all your heart; for see what great things He hath done for you." (1 Sam. xii. 24.)

171. *What sins are pre-eminently contrary to the reverence due to God?*

First. All such as man commits only in secret; because

he thereby seems to declare that he fears mortals more than God the omniscient.

Secondly. When a man speaks with levity, not to mention contemptuously, of God, his institution, government and commandments.

Thirdly. Where a man makes an improper use of the name of God for the gratification of the baser passions; for instance, at swearing and cursing, or all sorts of superstitious practices intended to ward off certain evils, and the like.

Fourthly. When a man swears in vain, not to mention falsely—that is, commits perjury, or, what is the same, knowingly asserts a falsehood and calls on God as a witness to his sincerity; or lastly, promises with an oath to do something in itself permitted, without keeping his promise.

בן יכבד אב ועבד אדני ואם אב אני “A son honoureth the father
איה כבודי ואם אדונים איה מוראי and a servant his master;
אמר ה' צבאות if then I be a father, where
is my honour? and if I be a master, where is my fear? saith
the Lord of hosts.” (Malachi i. 6.)

אשרי האיש ירא את ה' במצותיו חפץ “Happy is the man that fear-
מאד eth the Lord, that greatly
delighteth in his commandments.” (Ps. cxii. 1.)

172. *What is meant by WALKING IN THE WAYS of the Lord?*

By this is understood, *first*, that we should show a cheerful obedience, and a determination governing us in all respects, to adopt the will of God as the measure of our acts on all occasions, and to follow it in the utmost possible perfection. *Secondly*, that we should earnestly strive

to grow daily better, and to advance constantly in holiness, by elevating ourselves towards God, the true exemplar of all perfection, and regarding Him as the model which we should imitate. (Comp. Maimonides on Morals, i. §6.)

יקימך ה' לו לעם קדוש כאשר נשבע
 לך כי תשמר את מצות ה' אלהיך
 והלכת בדרךיו .

“The Lord will raise thee up unto himself as a holy people, as He hath sworn unto thee, if thou wilt keep the commandments of the Lord thy God and walk in his ways.” (Deut. xxviii. 9.)

173. *But what gives our reverence and obedience towards God its crowning value?*

An undivided, sincere *love* for God; this is the chief duty of man, and renders him capable to fulfill cheerfully and willingly all the other duties incumbent on him.

174. *What motive will prompt us to feel this love?*

Since God is the best, most perfect Being, the Author of all that is good, our highest Benefactor and most benignant Father, who gives us evidences of his paternal love and grace in innumerable instances: it is simply equitable that we on our part should love God with all our heart—that is to say, that we should esteem Him infinitely more than all else in the world, and that we should seek our highest happiness in the Lord's approbation, and in similarity to, and communion with, Him.

ואהבת את ה' אלהיך בכל לבבך ובכל
 נפשך ובכל מאודך .

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” (Ibid. vi. 5.)

175. *How do our wise men explain this chief commandment?*

וְאָהַבְתָּ עֹשֶׂה דְבָרָיו מֵאַהֲבָה אֵינוֹ
 דוֹמֵה עוֹשֶׂה מֵאַהֲבָה לְעוֹשֶׂה מִיִּרְאָה
 בְּכָל לִבְכָּךְ בְּשֵׁנֵי יִצְרִיךְ ד' א' בְּכָל לִבְכָּךְ
 שְׁלֵא יִהְיֶה לְבָךְ חֲלוּק עַל הַמְּקוֹם וּבְכָל
 נַפְשְׁךְ אֲפִילוֹ הוּא נוֹטֵל אֶת נַפְשְׁךָ וּבְכָל
 מְאֹדךָ בְּכָל מְמוֹנְךָ יֵשׁ לְךָ אֲדָם שֶׁמִּמֶּנּוּ
 חֹבֵיב עֲלָיו מְגוּפוֹ לְכֵן נֹאמַר בְּכָל מְאֹדךָ
 ד' א' בְּכָל מְאֹדךָ בְּכָל מִדָּה וּמִדָּה שֶׁהוּא
 מוֹרֵד לְךָ בֵּין בְּמִדָּה טוֹבָה בֵּין בְּמִדָּה
 פְּרַעֲנוֹת הוּי מוֹרֵד לוֹ וְכֵן דוֹד הוּא אוֹמֵר
 כּוֹס יְשׁוּעוֹת אֲשֶׁר וּבִשְׁם ה' אֲקָרָא
 צַרָּה וַיִּגֹּן אֲמַצְיָא וּבִשְׁם ה' אֲקָרָא

“‘And thou shalt love,’ signifies do his words from love, as there is no similarity between the one who does his duty from love and him who does it from fear. ‘With all thy heart,’ with both thy inclinations, the good and the evil. Another explanation is, that thy heart shall not be divided against the Lord. ‘With all thy soul,’ even if He take thy soul. ‘With all thy might,’ with all thy wealth; as there are men who hold their money dearer than their body, therefore it is said, ‘With all thy means.’ Another explanation is, at every dispensation He measures out to thee, be it a mercy, be it a punishment, give thanks to Him. So says David, ‘I will lift up the cup of salvation, and call on the name of the Lord; I shall meet with distress and sorrow, and call on the name of the Lord.’” (See Rashi, T. Berachoth, 54 and 61; also, Pessachim, 25.)

176. *What do they teach us farther concerning the importance of this duty?*

“We are bound to love and fear this honoured and fearful God; for it is written, ‘And thou shalt love the Lord thy God,’ and also, ‘The Lord thy God shalt thou fear.’ But in what manner shall we love and fear Him? When a man contemplates his works and wonderful and great creatures, and beholds from them his wisdom, which is without compare and without end: he will at once love, praise and glorify God, and desire earnestly to

know the great Eternal. As David has said, 'My soul thirsteth after the living God.' And if he reflects farther on these same things, he must tremble, step backward, so to say, in fear, and acknowledge that he is a small, humble creature standing with imperfect knowledge before the Most Perfect in thought. And so said David, 'When I see thy heavens, the work of thy fingers—what is the mortal that Thou rememberest him?'” (Maimonides on the Principles of the Law, ii.)

177. *Of what are we reminded by this humble love to God and the remembrance of his mercies?*

That we ought to feel *gratitude* towards God.

178. *And in what does this sacred duty consist?*

In the joyful acknowledgment of whatever happiness is dispensed to us or others; that we consider it as a work of God, and as an *undeserved gift* of his bounty and grace, and resolve firmly to make the best use of all the benefactions of God, in order to become continually more pleasing in his eyes.

קטנתי מכל החסדים ומכל האמת אשר
עשית את עבדך · “I am not worthy of all the
mercies and of all the truth
which thou hast shown to thy servant.” (Gen. xxxii. 2.)

· מה אשיב לה' כל תגמולוהי עלי ·
“What shall I give in return
unto the Lord for all his bounties towards me?” (Ps.
cxvi. 12.)

ברכי נפשי את ה' וכל קרבי את שם
קרשו ברכי נפשי ארתי ה' ואל תשכחי
כל גמוליו · “Bless, O my soul, the Lord!
and all that is within me,
his holy name. Bless, O
my soul, the Lord! and forget not all his benefits.” (Ibid.
ciii. 1, 2; read carefully the whole of this important Psalm.)

179. *What influence will this pious feeling of gratitude exercise on our whole moral conduct?*

Gratitude towards God has the most blissful influence on our moral character; because, *first*, it enhances and ennobles every enjoyment. *Secondly*, it encourages us to administer faithfully and conscientiously whatever God may have entrusted to our keeping. *Thirdly*, it enables us to sympathize with all the blessings which may be bestowed on our fellow-men. *Fourthly*, it fills our heart with cheerful hope, and predisposes it to have sincere joy in God.

הודו לה' כי טוב כי לעולם חסדו "O give thanks unto the Lord, for his kindness endureth forever." (Ibid. cxviii. 1.)

שמחו צדיקים בה' והודו לזכר קדשו "Rejoice ye righteous in the Lord, and give thanks to his holy memorial." (Ib. xcvi. 12.)

שמחו בה' וגילו צדיקים והרנינו כל ישרי לב "Rejoice in the Lord, and be glad, ye righteous, and shout for joy, all ye that are upright in heart." (Ib. xxxii. 11.)

180. *But what sentiment is especially called forth and maintained within us by love and gratitude towards God?*

Of the sentiments having their source in a true love towards God, and which must have necessarily the strongest influence on our whole conduct, one of the most prominent is *confidence* in the all-wise Ruler of the world.

181. *In what does this duty consist?*

Entertaining full faith in the Omniscient, who is aware of all our requirements, and will and can give us what is truly good according to his omnipotence and infinite

love, we should and are authorized to expect confidently, when we honestly fulfill our duties, that God will provide for our temporal and eternal happiness, guard us against every evil, or cause it to contribute to our true welfare. But we can only then expect hopefully, all good from God, when our own conscience affords us the assurance that we have done whatever our position and powers permitted us to accomplish, and we have thus fulfilled the conditions which He has himself established, namely, a *faithful observance of all the duties* which are incumbent on every one according to his peculiar circumstances, and a conscientious employment of all permitted and proper means. If we are cautious in our undertakings and faithful to duty, we should dismiss from our mind all anxious cares; but we are neither permitted to yield to an indiscreet heedlessness and indolence, by which we might be induced to forego all exertions to secure our livelihood, and so to say, expect a miracle from above to procure our food and raiment, nor dare we endanger our life without necessity, in the hope of obtaining divine aid in such an enterprise, nor to undertake those things for which we have not the needed capacity, and which it is not our calling to accomplish.

גֹּל אֶל־ה' דִּרְכֵךְ וּבִטַח עָלֶיךָ וְהוֹיָא
 יְעִשֶׂה "Commit thy way unto the
 Lord, and trust in Him,
 and He will accomplish it." (Ps. xxxvii. 5.)

אֱלֹהִים לָנוּ מִחֹסֶה וְעַו עֲזָרָה בְּצָרָה
 נִמְצָא מֵאֵד עַל כֵּן לֹא נִירָא בְּהִמְיֵד
 אָרֶץ "God is our protection and
 strength, a help in distress
 very readily found. There-
 fore will we not fear when the earth is transformed." (Ibid.
 xlv. 2, 3.)

182. *What sentiment is very closely connected with confidence in God?*

Resignation to the divine will—that is, to be satisfied with his dispensation which He may accord to us.

183. *What does this duty demand of us?*

We should be satisfied with our lot which He has dispensed to us, and be patient under suffering, in the full belief in the wisdom and goodness of our heavenly Father. Adversities, unpleasant circumstances and occurrences which we cannot avert or ameliorate by intelligent action on our part, we should regard as divine dispensations; bear them in silent composure, without murmuring, and not permit our painful sensations to become so strong that they might cause us to act against the strict line of duty, which would naturally not be compatible with a true love towards God and man.

גם ארת הטוב נקבל מארת האלהים "Should we accept the good
ואת הרע לא נקבל alone from God, and the
evil we should not accept?" (Job ii. 10.)

טוב ויחיל ודומם לתשועת ה' "It is good that we should
wait, and this in silence, for the salvation of the Lord."
(Lam. iii. 26.)

מי בכם ירא ה' שמע בקול עברו אשר "Who is among you that fear-
הלך חשכים ואין נגה לו יבטח בשם eth the Lord, that hearken-
ה' וישען באלהיו eth to the voice of his ser-
vant? though he have walked in darkness and had no light:
let him trust in the name of the Lord, and lean for support
on his God." (Isaiah l. 10.)

184. *How are we to act to keep alive and to strengthen this true confidence in God, this principal source of our tranquillity and contentment?*

First, we should try to acquire continually a more

correct insight and a clearer idea of God and his intentions towards us. *Secondly*, we should remind ourselves often of the great truths of religion, especially the assurance of *eternal* life. *Thirdly*, we should derive instruction and encouragement from the example of those who have conquered through their confidence in God. *Fourthly*, we should endeavour to pay due attention to the divine dispensations visible in our own life or that of others; and, *fifthly*, to be especially sedulous to preserve our conscience unburdened and our heart innocent.

ברעתו ירחה רשע וחסה כמותו צדיק "Through his own act is the wicked thrust down; but even in his death doth the righteous have confidence." (Prov. xiv. 32.)

הנה עפלה לא ישרה נפשו בו וצדיק באמונתו יחיה is the soul of the wicked in him; but the righteous ever liveth in his trustful faith." (Hab. ii. 4.)

185. *What sins must we therefore avoid from the simple reason that they are opposed to the true confidence in God?*

Among the sins which are repugnant to the dutiful confidence we owe to God, we may enumerate, *first*, discontent and mistrust in the divine mercy; *secondly*, impatience and despondency under sufferings and adversities; or even, *thirdly*, endeavouring to free oneself from them by unlawful and prohibited means; *fourthly*, tempting God, and, *fifthly*, superstition.

186. *What is meant by TEMPTING God?*

That foolish presumption which, despising the usual natural means to accomplish anything, would demand an unusual divine intervention in our behalf, in other words, the performance of a miracle, or even would pre-

scribe to God a condition as to what He should do, and how He should accomplish our wishes.

187. *Why should we not do this?*

Since God alone knows best what is truly good and useful, it follows that we ought to leave to Him, in full confidence of his justice, the directing of our fate.

לא תנסו את ה' אלהיכם כאשר נסיתם
במסה
“Ye shall not tempt the Lord
your God, as ye tempted
him in Massah.” (Deut. vi. 16; refer to Exodus xvii. 7.)

וינסו אל בלבבם לשאול אכל לנפשם
הגם לחם יוכל תת אם יכין שאר
לעמו כי לא האמינו באלהים ולא
בטחו בישועתו וישבו וינסו אל וקדוש
ישראל התו
“And they tempted God in
their heart by asking food
for their desire. Shall he
also be able to give bread?
or can he provide flesh for

his people? Because they had not believed in God, and had not trusted in his salvation. Yea, they once more tempted God, and set limits to the Holy One of Israel.” (Ps. lxxviii. 18, 20, 22, 41; see also *ibid.* xcv. 8, 9; cvi. 32, &c.)

188. *What is SUPERSTITION?*

First, to assume as the cause of any event or occurrence anything which cannot produce it naturally, and which stands in no necessary connexion with it, although some may ignorantly fancy that it has been the means of producing the same. *Secondly*, to ascribe to any creature a supernatural power, and thereby be led to expect to derive something good or to dread some evil from men, things or certain actions, whereas in a rational manner the one is not to be expected nor the other to be dreaded.*

* We are guilty of sinful superstition not only when we entertain fears of ghosts and witchcraft, believe in any kind of fortune-telling, or esteem certain days and times as lucky or unlucky (Levit. xix. 26, 31; Deut. xviii. 10-13); but we can commit this sin also in

189. *What can we think of people who believe in everything and entertain their vain fear and indulge useless hopes, against which practices Holy Writ warns us in many passages?*

That they display not alone their ignorance, but also a criminal want of confidence in God; for otherwise they would rest content with the usual appliances by which He will help us, and in using which, they should tranquillize their mind by a pious reliance on the blessing which He, the Almighty, may please to bestow on the inadequate means which men can employ.

various other ways. As for example, when we, in cases of sickness or other trouble, resort to people who allege to be able to help us in extraordinary ways, and to do supernatural things, instead of applying to means and remedies ordered by men who have been proved and are familiar with the healing art, or the branch to which they have devoted themselves. Superstitious people sin against God already by entertaining false notions of the Supreme Being and cherishing ideas derogatory of his government of the world, and thus undermining the foundation of all true religion and of the entire moral law. Likewise against themselves; since they plague themselves with vain fears and not rarely with fasting and self-inflicted unnecessary pain, and thus injure their health, neglecting at the same time the cultivation and development of their intellectual capacities. Finally, also, against their fellow-men, whom they often accuse falsely, or ascribe crimes to them which are not even possible, by which the neighbour is seriously mortified and offended, and from which not rarely implacable enmities take their rise. We can therefore justly maintain that superstition embraces the *most pernicious* errors, and opens the way for the greatest crimes. J.

The belief in witchcraft during the middle ages and up to our own days, and the cruel consequence thereof, will bear out the ideas of Mr. Johnson; and the recurrence of the new superstition since this work was written, spiritualism, with all its follies, crimes and evil consequences, proves that we cannot be too careful to guard against *unreason*, no matter what the state of civilization of any age may be.

אל שנתאי השמרים הכלי שווא ואני אל
ה' במחתי · lying vanities; but
indeed in the Lord." (Ps. xxxi. 7.)

משכיל על דבר ימצא טוב ובוטח בה'
אשריו · matter wisely, will find
happiness; and whoso trusteth in the Lord, happiness attend
him!" (Prov. xvi. 20.)

190. *What do you call—serving God? does He need our service?*

אם צדקת מזה תתן לו או מה מידך
יקח · righteous, what canst thou
give him? or what can he receive from thy hand?" (Job
xxxv. 7.)

This is explained to us in the Scriptures, as follows:

לשמר את מצות ה' ואת חקתי אשר
אנכי מצוך היום לטוב לך הן לרה'
אלהיך השמים ושמי השמים הארץ
וכל אשר בה · thee this day, that it may
be well with thee; for behold, the heaven and the heaven of
heavens, the earth and all things upon it, belong to the Lord
thy God!" (He therefore needs not thy offerings nor thy
service.)

191. *How are we now to understand the expressions—Honouring God, serving God, and others of the same kind?*

The terms serving, honouring God, have a quite different meaning from that which they have in reference to man. *Divine service* is not a service which I render to God; *honouring God* is not honour which I show Him. The All-good desires but the welfare of his creatures—(which we are to promote through the practice of piety

and virtue)—and that we should be thankful for the good we may receive from his hands.

זכה תורה יכבדני ושם ררך אראנו
 בישע אלהים
 “Whoso offereth thanksgiving glorifieth me; and him who ordereth his course aright will I show the salvation of God”—happiness emanating from me—God). (Ps. l. 23.)

192. *In how many classes is the worship of God, by obeying his commandments, divided?*

It consists of the following two principal kinds: the *inward* and the *outward* service of God.

193. *What is meant by the INWARD veneration of God?*

This consists in reverence, confidence, and a ready obedience, arising from an undivided love to God, and from gratitude to Him for the innumerable benefits which He bestows upon us; the acquirement of a knowledge of God by contemplating his works and reflecting how He has regulated them by his power and wisdom and goodness, and preserves them through his infinite mercy and paternal love. Whosoever fills his heart thus with love and reverence towards this great and holy God, who is nigh unto us wherever we may be, notes our actions and thoughts, and governs all our destinies—will also endeavour to lead undeviatingly a pious and God-pleasing life, and strive to imitate his beneficent ways, as far as his limited power will permit him. This also did David recommend to his son in the following words:

ואתה שלמה בני רע את אלהי אבין
 ועברו בלב שלם ובנפש חפצה כי כל
 לכבודו דורש רה' וכל יצר מחשבות
 מבין
 “But thou, my son Solomon, know thou the God of thy father, and serve him with an undivided heart and

with a willing soul; for the Lord searcheth all hearts, and understandeth every imagination of the thoughts." (1 Chron. xxviii. 9.)

194. *What do you call OUTWARD worship?*

Those acts of piety through which we prove our love of God by words and deeds. This worship, however, does not merely consist in the exercise of acts of benevolence and charity, but also in private and public prayers, the frequent and attentive reading of the holy Scriptures, and the observance of the ceremonial laws. And say our wise men (Aboth i. 17):

· לא המררש הוא עקר אלא המעשה · "Study alone is not our principal duty; but we must also fulfill our obligations and prove our inward religion through outward works."

היום הזה ה' אלהיך מצוך לעשות · "The Lord thy God commandeth thee this day to
את החקים האלה ואת המשפטים · do all these statutes and
ושמרת ועשית אותם בכל לבבך · ordinances, and thou shalt
ובכל נפשך · observe and do them with all thy heart and with all thy soul."
(Deut. xxvi. 16.)

195. *Why are we bound to honour God both INWARDLY and OUTWARDLY?*

Because man, owing to his infirmities and multifarious wants, cannot always reflect upon the sublime truths of religion, nor is he able to have them on every occasion before his eyes, unless he is often reminded of them through words and actions. And then again it is the repeated exhibition of pious feelings only, which can make a man truly virtuous; for he acquires by these

means the facility of practising the good willingly on all occasions, and of always shunning the evil.

We read, therefore (Deut. vi. 24):

<p>ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אלהינו וגו' וזקרה תהיה לנו כי נשמר לעשות את כל המצוה הזאת לפני ה' אלהינו כאשר צונו</p>	<p>“And the Lord commanded us to do according to all these statutes, to fear the Lord our God, &c. And it will be reckoned unto us as righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.”</p>
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196. *Are there any other motives which should induce us to worship God publicly?*

Yes, from the fact that our *feelings* already teach us the necessity of it. We delight to speak often of the person whom we dearly love; we like also to praise him frequently, and this wherever an opportunity offers; for the mouth will always speak of what the heart is full; and whatever has a strong influence upon the heart will always incite a man to a greater degree of activity to act in such a manner as may best correspond with the state of his feelings. And as every good man must and does love God, should not this love induce him to speak of Him, and act up to those laws which He hath given to us as his will?

And again, whilst we praise God publicly, proclaim his benefactions, read aloud his wholesome laws, and execute his commandments amidst the assembled multitude: we edify and instruct at the same time our neighbours, and obey thereby the word of God:

ונקדשתי בתוך בני ישראל. “And I will be sanctified in the midst of the children of Israel,” *i. e.* publicly. (Levit. xxii. 32.)

במקהלות ברכו אלהים ה' ממקור ישראל (praise) the Lord, yes sprung from Israel's fountain." (Ps. lxxviii. 27.)

197. *But tell me, can the outward worship be pleasing to God, without INWARD piety?*

By no means; a heartless prayer, a ceremonial act without meaning or object, can be of no use to man, and avails him nothing; for, to use the words of the Talmud:

רחמנא לבא בעי "The merciful requires the heart."

God looks at our intention, and it is his desire that we should continually sanctify and improve our spirit.

198. *What is therefore the object of the ceremonial laws?*

Every observance of a ceremonial law is to remind us of the favours of God, of which we hourly participate, and make us thankful for what we receive. But if we do not reflect upon the *object* and *intent* of such a law, it is written:

מסיר אזנו משמע תורה גם תפלתו תועבה "When one turneth away his ear, so as not to listen to the law, even his prayer becometh an abomination." (Prov. xxviii. 9.)

יען כי נגש העם הזרה בפיו ובשפתיו כברוני ולבו רחק ממני "Because this people draw nigh unto me with their mouth, and do honour me with their lips, but have removed their heart far from me." (Is. xxix. 13.)

199. *By what metaphoric phrase does Holy Writ show us the relation between outward and inward worship?*

By the very appropriate figure of a *lantern* in which a burning *light* is placed, but which would be extinguished

by wind and rain without the former; whereas the lantern, without the light inside, would be entirely useless, nay, even a burden to the bearer. Both, however, combined, illumine the path and conduct a man safely to the place of his destination.

כי נר מצוה וחורר אור ודרך חיים תוכחות מוסר “For the commandment is a lamp, the law is the light (therein), and the way to life are the admonitions of correction.” (Prov. vi. 23.)

200. *But tell me farther, are not sacrifices also indispensably necessary for our public worship?*

Sacrifices are by no means indispensably requisite at our worship. Only when the temple yet stood, and the Israelites lived together in their own land, sacrifices were ordered to be brought at the place which God had chosen, “to let his name dwell there” (Deut. xii. 11); but on no account was it permitted to bring them beyond the precincts of the temple. But as the sanctuary is now destroyed, and the Israelites are dispersed in every land, the sacrifices have ceased of necessity; for, to offer them now, would be in direct contradiction to the will of God. And then, even when we were yet in Palestine, *private* sacrifices were not demanded, and a man was not considered as sinning, if he never brought a single voluntary offering in all his life; since a virtuous and religious course of conduct is more agreeable to the Deity than any presents we can bring.

ביום צותו את בני ישראל להקריב את קרבניהם לה' במדבר סיני “On the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai.” (Levit. vii. 38.) (See Aberbanel in his Preface to Leviticus; Joel Levy in his Commentary to Psalm xl. 7.)

201. *Does this view agree with the doctrines of the prophets and our wise men?*

Entirely; all the prophets and doctors of our nation agree in this respect; they repeat it often and on every occasion:

כי לא דברתי את אבותיכם ולא צויתים ביום הוציא אותם מארץ מצרים על דברי עולה וזבח
 “For I spoke not with your fathers, and I commanded them not on the day I brought them out of the land of Egypt, concerning burnt offerings or sacrifices,” &c. (Jer. vii. 22.)

הנה שמע מזבח טוב להקשיב מחלב אילים
 “Behold, to obey is better than sacrifice, and to attend, more than the fat of rams.” (1 Sam. xv. 22.)

זבח ומנחה לא חפצת אונים כרית לי עולה וחטאה לא שאלת
 “Sacrifice and meat-offering thou desirest not; ears hast thou hollowed out for me (to be obedient)—burnt and sin-offerings thou demandest not.” (Ps. xl. 7.)

כי חסד חפצתי ולא זבח ודעת אלהים מעולות
 “For piety I desire, and not sacrifice, and the knowledge of God more than burnt-offerings.” (Hosea vi. 6.)
 (See also Isaiah i. 11–17, and Amos v. 22–25.)

CHAPTER IX.

2. OF THE DUTIES TOWARDS OURSELVES

202. *Which is the first duty a man has to observe in relation to himself?*

That he always remember his dignity and high destination, and act accordingly; so that he may in his doings and omissions demean himself not merely as a *sensual*, but also as an intelligent and *moral* being.*

* Man acts *sensually* solely when he esteems and seeks pleasures more than what is right and good, as also when he abominates pain and unpleasant sights more than injustice and the evil. Even young persons while yet at school, show often a love of sensuality, by playing and running about, and neglecting to study their lessons, and keeping away from school, and even inventing and telling falsehoods in order to escape reproof and correction on the part of parents and teachers. Animals, being unreasoning creatures, act only from an impulse of the senses, *i. e.* they seek nothing more zealously than pleasure and sensual joy, and abominate nothing so much as pain and worriment. If man, therefore, does not wish to degrade himself to the level of unreasoning animals, he must act *morally well*—*i. e.* he must of his own free accord, resolve to act always in accordance with the moral law. If he does so, he will, as becomes an intelligent being, not judge of things according to the momentary sensual impression they make, but he will deem the *agreeable* to be bad, if it is injurious in its results, and regard, on the other hand, the *disagreeable* as something good, when it can have beneficial consequences. Whatever can promote the general good will be to him of higher value than that which brings him alone an advantage; and what is hurtful to the general welfare he will avoid as a greater evil than that which may be injurious to him alone.

חביב אדם שנברא בצלם חכה יתרה "Man is dear to God, there-
 נודעת לו שנברא בצלם שנאמר כי fore did He create him
 בצלם אלהים עשה את האדם after his own likeness; but
 a peculiar love has been shown to him, that God *made it*
known to him, that he was created so; for it is written: 'In
 the image of God did he create man.'" (Aboth iii. §18.)

203. *What is understood by the image and likeness of God?*

That God has imparted to the spirit of man such noble powers and pre-eminent endowments, as render him fitted to strive for the attainment of perfection and holiness, and to elevate himself to a high degree by an *imitation* of God; for it is his Creator himself who has bestowed on him the needed capacities to attain mental strength, wisdom and goodness.

204. *What powers of the mind can be especially regarded as the means of attaining the perfections named?*

Our *freedom of will, reason and conscience*. For by means of his free will, man has the power to show that his acts proceed out of himself, and have their origin in his free resolve; reason shall lead him to the acquisition of wisdom and knowledge; and his moral feeling, conscience, is to induce him to do only what is good.

205. *What are we therefore to learn from the first part of that verse (Gen. i. 26), where it is said: נעשה אדם בצלמנו כמותנו "We will make a man in our IMAGE—in our LIKENESS?"*

We have here an indication of the will of God that we should strive most sedulously to perfect, to the best of our abilities, those powers of body and mind which the Eternal has imparted to us, and to use them for good

purposes, and like Him, always to combine wisdom and goodness with power; so that we may do everything from pure motives and with rational and proper views.

206. *What other duties does the knowledge of our high destination demand of us?*

That we should endeavour to keep both our body and mind in a healthy condition, to be always cheerful, and to avoid everything which might injure our health; that we should view our body as a temple of the Deity, and to take care not to injure it willfully, much less weaken and contaminate it through excesses and sinful practices.

וגשמרתם מאד לנפשתיכם • “Take especial care of your body and your soul.” (Deut. iv. 15.)

והתקדשתם והייתם קדשים כי אני ה' אלהיכם • ושמרתם את חקתי ועשיתם אתם אני ה' מקדשכם • “And ye shall sanctify yourselves and be holy, for I am the Lord your God.* And ye shall observe my statutes and do them, I am the Lord that sanctifieth you.” (Levit. xx. 7, 8; see also *ibid.* xi. 44.)

207. *What inference are we to draw from the SECOND part of the above verse:*

ויורו ברגת הים ובעוף השמים ובבהמה ובכל הארץ וגו' • “And they shall rule over the fishes of the sea and the birds of heaven, over the cattle and over all the earth,” &c. ?

This must be another proof to us that man was intended by God for a *social state of life*; for in no other

* Rashi comments on Leviticus xi. 44: “As I am holy, who am the Lord your God, so do you render yourselves holy; sanctify yourselves here below, and thus become holy; because I will sanctify you above and in the life to come.”

manner can he alone, and without the assistance of others, subject to himself either the animals of the earth or of the sea; for when alone he appears rather as a very weak creature, scarcely able to satisfy those reasonable desires which God has implanted in him for his preservation. It is therefore said, ויררו (in the plural number), *they* shall govern—that is to say, men united in society.

208. *What is therefore the duty of every member of the human family?*

Every man, to be able to fulfill *all* the duties for which the will of God has destined him, must so conduct himself in all his transactions and in his behaviour towards others, that he may acquire and deserve the good-will and friendship of his fellow-men.

חסד ואמת אל יעזבך ומצות חן ושכל
טוב בעיני אלהים ואדם “Let kindness and truth not
forsake thee: so shalt thou
find grace and favour in the eyes of God and man.” (Prov.
iii. 3, 4.)

נבחר שם מעשר רב מכסף ומוזהב חן
טוב “A good name is preferable
to abundant riches, and
good grace to silver and gold.” (Ibid. xxii. 1.)

209. *What do our wise men say in relation to the duty of observing in our outward conduct also a civil and gentle behaviour towards others?*

לעולם יהא אדם ערום ביראה מענה
רך ישיב חמה ומרבה שלום עם אחיו
ועם קרוביו ועם כל אדם ואפילו עם
נכרי בשוק כדי שיהיה אהוב למעלה
ונחמד למטה ויהיה מקובל על
הבריות “Man should always combine worldly prudence with the fear of God. A mild reply turneth away wrath, and produceth much peace with one’s own brothers,

relatives and all kinds of men, even with an idolater whom he casually meets. So that he may be beloved above, pleasant on earth, and acceptable to his fellow-men." (Berachoth 17 c.)

רבי אומר איזהו דרך ישרה שיבור לו האדם כל שהיא תפארת לעושה ותפארת לו מן האדם "Rabbi said, 'What is the proper way which a man is to choose for himself?

The one which will be an honour to himself, and procure him the respect of men." (Aboth ii. § 1.)

כל שרוח הבריות נוחה הימנו רוח המקום נוחה הימנו וכל שאין רוח הבריות נוחה הימנו אין רוח המקום נוחה הימנו "He who is liked by men must be pleasing to God; but he who is disagreeable to men, can neither be agreeable to God" (Ibid. iii. § 13.)

For the object of all learning and virtue is only partly attained, if we do not endeavour to introduce ourselves *into the hearts of men* through a pleasing and amiable deportment.

210. *Through what means can we best preserve our health and render ourselves beloved by God and men?*

Through temperance and by moderating our desires; through industry, activity and a judicious application of our time and mental faculties; but all this must be accompanied by a tranquillity and hilarity of the soul, which derive their origin from a joyous confidence in God.

לב שמח יטיב גהה ורוח נכאה תיבש גרם "A merry heart causeth a healthy appearance, but a depressed spirit dryeth up the bones." (Prov. xvii. 22.)

דרך צדקה וחסד ימצא חיים צדקה וכבוד "He that pursueth righteousness and kindness, will find life, righteousness and honour." (Ibid. xxi. 21.)

211. *Which are the faults we must avoid as the origin of corruption and the promoters of sin and vice?*

The most prominent are the following *seven*, which are alike destructive to body and soul, and against which the Holy Scriptures caution us most earnestly, to wit: pride, avarice, envy, anger, intemperance in eating and drinking, indolence and laziness, and the keeping of bad company.*

212. *Make this more intelligible to me, and show me, at the same time, the opposite virtues which we ought to cultivate.*

1. The *proud*

thinks himself great, despises his fellow-men, and is hated by them in return; he is easily offended and excited to revenge, and therefore renders himself and others unhappy. His pride will also prevent him from receiving admonition and instruction which wiser men even may offer him.

רום עינים ורחב לב נר רשעים חטאת "Haughtiness of the eye and an immoderate heart, are fields of sin for the wicked."
(Prov. xxi. 4.)

* It is not without purpose that these seven faults are enumerated in the order above. Our wise men seem to indicate thereby, how one sin produces the other. עבירה גוררת עבירה. The proud endeavours to elevate himself above his fellow-men, and therefore strives to obtain wealth, which he deems absolutely needed to gratify his pride, which naturally renders him avaricious. Since he now thinks so much of augmenting his money, he looks also with greedy and envious eyes upon the property of others who stand in his way as a species of rivals. Looking at the success of others, which he regards as an injury to his own, he is moved to anger and wrath. In his despondency, he may take refuge in strong drink, and become an inebriate; rendered thereby unfit to engage in honest employment, he becomes an idler, and seeks then bad company to banish the painful indolence to which he has surrendered himself.

· תועבת ה' כל גבה לב · “An abomination of the Lord is every one that is proud of heart.” (Ibid. xvi. 5.)

· לפני שבר גאון ולפני כשלון גבה רוח · “Before downfall goeth pride; and before stumbling, haughtiness of spirit.” (Ibid. xviii.)

213. *Meekness and modesty,*

however, are pleasing to God and men, preserve their possessor always serene and tranquil, and are accordingly no less useful to the body than to the soul.

It is for this reason that of all the virtues of our teacher Moses, his meekness is particularly praised by God. We read:

והאיש משה עניו מאד מכל האדם · אשר על פני הארמה · “And the man Moses was very meek, more so than any other man on the face of the earth.” (Numb. xii. 3.)

גאות אדם תשפילנו ושפל רוח יתמן · כבוד · “The pride of a man will humble him; but the humble in spirit will obtain honour.” (Prov. xxix. 23.)

יראת ה' מוסר חכמה ולפני כבוד · ענוה · “The fear of the Lord is the correction of wisdom; and before honour there must come humility.” (Ibid. xv. 33.)

214.—2. *The avaricious*

is only desirous of accumulating money, and viewing the means* as the real object of his existence, he denies himself many an enjoyment, though it might even tend

* The goods of this earth should be employed by us faithfully, according to the will of God, for our own and our fellow-men's benefit. The avaricious, however, who, from an extravagant love for such goods, will not use them even when their employment would be useful and needed, shows thereby—1. That he is only concerned about having wealth, not employing it usefully, and that he regards it as the highest good, as an *end*, not a means, and therefore he seeks to

to invigorate his body and mind—neglects the observance of many duties, because they must cost him money—and is led away to commit many sins, from his desire to possess wealth.

וכלי כליו רעים הוא זמות יעץ לחבל ענוים באמרי שקר "The instruments, also, of the avaricious man are evil: he deviseth wicked resolves to destroy the poor with words of falsehood." (Isaiah xxxii. 7.)

נבהל להון איש רע עין "The man who is eager for wealth, possesseth an evil eye" (*i.e.* is envious). (Prov. xxviii. 22.)

215. *Benevolence*

and a rational enjoyment of his lawfully acquired property, on the other hand, are highly beneficial to man; since they promote his temporal and spiritual welfare, and will always secure him the love of God and men.

טוב מעט ביראת ה' מאוצר רב ומהומה בו "Better is little with the fear of the Lord, than great treasure and confusion therewith" (Ibid. xv. 16), which is explained, inward confusion, an uneasy conscience.

טוב עין רחום יברך כי נרנן מלחמו לדרל "A man of benevolent eye (the liberal) will indeed be blessed; for he giveth of his bread to the poor." (Ibid. xxii. 9.)

retain and augment it. 2. That he does not place his entire confidence in God, but in things of which he can be readily deprived, and which, when possessed, render him very restless and miserable. And since the avaricious cares only for perishable goods, he neglects for them, the cultivation and the sanctifying of his soul, and thus disqualifies himself for permanent happiness.

· מלוה ה' חונן דל וגמול ישלם לו · “He lendeth unto the Lord that is liberal unto the poor, and his good deeds will He repay unto him.” (Ibid. xix. 17.)

216.—3. *Envy*

promotes hatred and strife, and thus causes the transgression of all the commandments; the envious enjoys neither rest nor satisfaction, and is therefore the source of unhappiness to himself and others.

אכזריות חמה ושטף אף ומי יעמד לפני
· קנאה · “Fury hath its cruelty and
anger its overwhelming
power; but who is able to stand before jealousy (inclusive
of envy)?” (Ibid. xxvii. 4.)

217. *Contentment,*

however, with his lot and *good-will* towards others, will make a man serene, tranquil and satisfied. For the contented man never envies the possessions of another, but trusts in God and fulfills his duties with scrupulous care.

חיי בשרים לב מרפא ורקב עצמות
· קנאה · “A sound heart is the life of
the body; but jealousy
(envy) is the rottenness of the bones.” (Ibid. xiv. 30.)

· איזהו עשיר השמח בחלקו · “Who is rich?” asks Ben Zoma. “The one who is contented with his lot.” (Aboth iv. § 1.)

218. *Anger and fretfulness*

are very injurious to man's health, confuse his understanding, irritate him no less against God than against men, and are the fruitful cause of a variety of sins.

איש אף יגרה מדון ובעל חמרה רב פשע · “A man of anger stirreth up strife; and a man of fury aboundeth in transgression.” (Prov. xxix. 22.)

אל תבהל ברוחך לבעוס כי בעס בחיק כסילים ינוח · “Be not rash in thy spirit to be angry; for anger resteth in the bosom of fools.” (Eccles. vii. 9.)

219. *Patience,*

mildness and *suavity of temper*, however, are an honourable distinction to man, as they are the source of joy, bring comfort in adversity, and enable him to be a true worshipper of God.

טוב ארך אפים מגבור ומשל ברוחו מלכר עיר · “One that is slow to anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city.” (Prov. xvi. 32.)

ארך אפים רב תבונה וקצר רוח מרים אולת · “He that is slow to anger is of great understanding; but he that is hasty of spirit holdeth up to view his folly.” (Ibid. xiv. 29.)

220. *Intemperance*

in eating and drinking leads to extravagance, wastefulness, poverty, the indulgence in low desires, and, lastly, to stealing and other vices; it is for this reason that we were commanded to punish a young man with death, who had become intemperate,* to prevent him from committing greater crimes.

זולל וסבא · ורגמוהו כל אנשי עירו— ובערת הרע מקרבך · “He (the disobedient child) is a glutton and a drunkard; and all the men of his city shall stone him—and thus

* It is, namely, one of the characteristic features in the law relative to the disobedient child. (Deut. xxi. 18–22.)

thou shalt put away the evil from the midst of thee." (Deut. xxi. 22.)

כי סבא וזולל יורש וקרעים תלביש
נומה "The drunkard and glutton
will come to poverty, and
drowsiness clotheth a man in rags." (Prov. xxiii. 21.)

221. *Moderation,*

however, confers upon man a sound body and a vigorous and cheerful mind, and protects him against many a sin. The moderate man says, I eat only to live, but live not to eat. And whereas he knows how to limit his wants to the indispensable, he will never expose himself to the temptation of procuring his livelihood in an unlawful manner.

צדיק אכל לשבע נפשו ובטן רשעים
תחסר "The righteous eateth only
to satisfy his desire to eat;
but the belly of the wicked always suffereth want." (Ibid. xiii. 25.)

222. *Idleness and slothfulness*

depress man's spirit, inspire him with bad thoughts, and lead him to wicked actions, immorality, poverty and to every species of sins. Even if he were guilty of nothing else save the mere nothing-doing, it would nevertheless be unpardonable to spend the noble and valuable time, his life, so uselessly.

תאווה עצל רתמירונו כי מאנו ידיו
לעשות "The longing of the slothful
will kill him; for his hands
refuse to labour." (Ibid. xxi. 25.)

גם מתרפה במלאכתו אח הוא לבעל
משחית "He that showeth himself
slothful in his work, is a
brother to the destroyer." (Ibid. xviii. 9.)

223. *Activity and industry*

are in fact a part of the duties of man, as he is intended by God for labour and employment; for it is said (Gen. iii. 19):

· בועת אפך תאכל לחם · “In the sweat of thy face thou shalt eat bread.”

Not as a punishment, but as a means to become more perfect, was labour imposed on man. For already before his sinning, man was placed in the garden of Eden לעברה ולשמרה “to till it and to keep it.” (Gen. xi. 15.) We are here also shown, that the Lord God purposes that man should educate himself by exercising his powers of body, mind and will. He was to *till* the garden by exerting his bodily strength, *guard* it against destruction by wild beasts and the like, by reflecting on and contriving means to effect this, which is the same as exerting his intellectual qualities, and refrain from eating the fruit of the prohibited tree, and thus exercise *self-control*.

Labour renders a man healthy, and tends to make him cheerful, and is the best preservative from want and sin. And when a man does his part with diligence, he may also rely with confidence on the blessing of God.

· יד חרוצים תמשול ורמיה תהיה למס · “The hand of the diligent will bear rule; but the indolent must become tributary.” (Prov. xii. 24.)

224. *Bad company*

has a very pernicious influence on the heart and morals of any man; it makes him forgetful of his duties, and misleads him to the commission of many follies and vices. The bad examples which he sees work imperceptibly on his mind, and are the cause of his losing, by

degrees, all taste for what is good, and of at last extinguishing in him every germ of virtue. We therefore find that the pious *David* and the wise *Solomon* commence their respective books with an admonition against the frequenting of bad society.

אשרי האיש אשר לא הלך בעצרת
רשעים וכדרך חטאים לא עמד
וכמשב לצים לא ישב
“Happy is the man who
walketh not in the counsel
of the wicked, and stand-
eth not in the way of sinners, and sitteth not in the seat of
the scorers.” (Ps. i. 1.)

בני אם יפתוך חטאים אל תבא בני
אל הלך בדרך ארתם מנע רגלך
מנתיבתם
“My son, if sinners wish to
entice thee, consent thou
not.—My son, walk not
thou on the way with them; withhold thy foot from their
path.” (Prov. i. 10, 15.)

225. The *intercourse with the wise,*

on the other hand, nay, even the very desire for good company alone, ennobles a man, incites him always to the practice of virtue, and enables him to accomplish the object of his being here, which is, to grow daily in wisdom and virtue.

הולך את חכמים יחכם ורעה כסילים
ירוע
“He that walketh with wise
men will become wise;
but he that associateth with fools will be destroyed.” (Ibid.
xiii. 20.)

חבר אני לכל אשר יראוך ולשמרי
פקודיך
“An associate am I (saith
David) unto all that fear
thee, and unto those who keep thy precepts.” (Ps. cxix. 63.)

CHAPTER X.

3. OF THE DUTIES TOWARDS OUR FELLOW-MEN.

226. *What does Holy Writ say concerning the duties which we have to observe towards our fellow-men?*

הגיד לך אדם מה טוב ומרה ה' דורש "He hath told thee, O man!
 ממך כי אם עשות משפט ואהבת חסד what is good, and what
 והצנע לכת עם אלהיך the Lord doth require of
 thee: nothing but to do justice, and to love kindness, and to
 walk humbly with thy God." (Micah vi. 8.)

ואהבת לרעך כמוך אני ה' "And thou shalt love thy
 neighbour as thyself; I am the Lord" (who command it thee).
 (Levit. xix. 18.)

227. *Do these duties constitute an essential part of our holy religion?*

Most undoubtedly; the love of our neighbour is the foundation of all the other laws, and is derived immediately from the love we ought to bear to God.

228. *Please to explain how the love towards our neighbour is connected with our love towards God?*

Whoever loves and honours God sincerely, will also love all those whom He has created after his likeness, and destined for everlasting beatitude.

בנים אתם לה' אלהיכם "Ye are the children of the
 Lord your God." (Deut. xiv. 1.)

Every one therefore, who is created in the divine image, should willingly, as a child of God, contribute whatever he can to make his brothers feel comfortable;—since the Father, who loves them all, must find pleasure in the happiness of his children.

229. *How are we to understand—according to the interpretation of our wise men—the expression in Deut. xxx. 20; x. 20, and xiii. 5: “לאהבה את ה' אלהיך ולרבה בו”* “*To love the Lord thy God, and CLEAVE unto him?*”

הדבק בדרכיו ובמעשיו גמול חסדים “Imitate thy God in his acts
וגו' מה הוא רחום אף ארצה רחום of kindness and mercy.—
מה הוא חנון אף אתה חנון וגו' As He is merciful, so be
thou too, merciful; as He is gracious, so shalt thou be
gracious; and as He is kind to all, so shall thy kindness
extend to all his creatures.” (Sota 14.)

230. *Are there any other expressions in the Talmud which teach that the love of our neighbour is the foundation of our whole law? Will you please to state some of them?*

רבי עקיבא אומר ואהבתי לרעך כמוך “Rabbi Akiba (one of the
זהו כלל גדול בתורה most eminent of our teachers) says: The principal article of our religion is, Love thy neighbour as thyself.”

And when a heathen once asked our great teacher *Hillel*, concerning our religion, and wanted to learn, in few words, in what it really consisted, this Rabbi answered him:

מה רעלך סני לחברך לא תעביד הא “Do nothing to thy neigh-
לך כל התורה כלה ואיך פירושה bour that thou wouldst
זיל גמור dislike to be done to thee.

Here thou hast the whole law; all the rest is but a commentary (or consequence), go and learn it.”

231. *What is accordingly enjoined by "love thy neighbour as thyself?"*

That we are obliged from a deferential love toward God, to fulfill with a willing heart all our duties towards our fellow-beings; to respect the property and honour of our neighbours, and to promote their moral and physical happiness by all means in our power. That we should gladly do, from a sympathetic feeling with the position of others, whatever will contribute to their welfare, or ward off from them any evil or danger.

אל תמנע טוב מבעליו בהיות לאל ידך "Withhold not a benefit from
 לעשות him who is deserving it,
 when it is in the power of thy hand to do it." (Prov. iii. 27.)
 עשק דל חרף עשרו ומכברו הונן "He that oppresseth the poor
 אביון blasphemeth his Maker;
 but he that is gracious to the needy honoureth Him." (Ibid.
 xiv. 31.)

232. *What inducement have we to this course of conduct?*

We are obliged to display this love for man not alone by the express command of God contained in the Scriptures, but by the simple reflection on the dignity of human nature and the entire arrangement of the world, by which means God places us in many relations with each other; He, so to say, compels mankind, through their wants which they cannot lay aside if they would, to assist each other mutually, and to associate themselves for the sake of carrying out by united efforts and counsel what we never could accomplish alone. Even by the circumstance that no country produces all that men use and desire, they are compelled to establish mutual intercourse and social commerce. The Talmud accordingly

calls our attention to the natural relationship and equality of physical descent of mankind, by referring to the history of creation; as Ben Azzay added to the remark of R. Akiba (cited §230):

· זה ספר תולדות אדם כלל גרול מזה "This is the book of the generations of man, is even a greater cardinal principle."

233. *Who is then guilty of violating the command of neighbourly love, which is the foundation of our sacred religion?*

First, whoever acts contrary to the obligations of justice; *secondly*, whoever has no regard for the rights of his fellow-men; *thirdly*, whoever entertains against them envy and jealousy; *fourthly*, whoever denies the support due them to those who are in want, or to those benevolent institutions which contribute to the diminution of human sufferings, or omits to promote, according to his means, the bodily or spiritual welfare of his fellow-men, not to mention, *fifthly*, the one who misleads others to sin.

איש חמס יפתה רעהו והוליכו בדרך "The man of violence misleadeth his neighbour, and
· לא טוב maketh him go in a way which is not good." (Prov. xvi. 29.)

לא תקלל חרש ולפני עור לא תתן
· מכשל ויראת מאלהיך אני ה' "Thou shalt not curse the
· deaf, nor put a stumbling-
block before the blind; but thou shalt be afraid of thy God:
I am the Lord." (Levit. xix. 14.) (See Rashi to this passage.)

מפני שיבה תקום והדרת פני זקן
· ויראת מאלהיך אני ה' "Before the hoary head shalt
· thou rise, and honour the
face of the old man; and thou shalt be afraid of thy God: I
am the Lord." (Ibid. 32.)

234. *What do our wise men teach on this subject?*

מפני שיביר רתקום אפילו זקן אשמאי (ואפילו זקן גוי מהדרין אותו בדברים ונותנין לו יד לסמכו) והדרת פני זקן זה שקנה חכמה אפילו יניק וחכים
 "Before the hoary head shalt thou rise, also before an ignorant aged. (*Even an ancient heathen should be honoured with words, and men should hold out their hand to him to support him.) And thou shalt honour the face of the old man—that means the one who has acquired wisdom—even the young when he is wise." (Kiddushin 32 b., compare Maimonides on "Instruction," v. § 9.)

The subjoined benedictions will also prove that our Sages attached great importance to this duty.

הרואה חכמי ישראל אומר ברוך אתה ה' אלהינו מלך העולם שחלק מחכמתו ליראיו הרואה חכמי האומות אומר בא"מ אמ"ה שנתן מחכמתו לבשר ודם
 "Whoever sees the wise of Israel should say, 'Blessed art thou O Lord! king of the universe, who hast bestowed of thy wisdom on those who fear thee;' but whoever sees the wise of the gentiles, should say, 'Blessed, &c., who hast given of thy wisdom to the children of men.'"

235. *Recite some of the rules which the Talmud furnishes us on this subject?*

הוי דן את כל האדם לכף זכות. הוי מתלמידיו של אהרן אהרן שלום ורודף שלום אהרן אמר הנרייות ומקרנ לתורה אמר מעט ועשה הרבה והוי מקבל את כל האדם כסבר פנים יפות
 "Judge every one favourably." (Aboth i. § 6.) "Be of the disciples of Aaron, loving peace and pursuing peace, loving men and bringing them unto religion." (§ 12.) "Promise little and do much, and receive every man with a friendly countenance." (§ 15.)

* This passage is not in Kiddushin, but in Maimonides.

אל תדין את חברך עד שתגיע למקומו
 יהי כבוד חברך חביב עליך כשלך ·
 עין הרע ושנאת הבריות מוציאים את
 האדם מן העולם · יהי ממון חברך
 חביב עליך כשלך · אל רתהי בו לכל
 אדם ואל רתהי מפליג לכל דבר ·
 המחטיא לאדם קשה לו מן ההורגו ·
 שההורגו אינו מוציאו אלא מן העולם
 הזה והמחטיאו מוציאו מן העולם
 הזה ומן העולם הבא ·

“Judge not thy fellow till
 thou hast reached his posi-
 tion.” (Ibid. ii. 5.) “Let
 the honour of thy fellow
 be as dear to thee as thy
 own.” (§15.) “Envy and
 misanthropy carry a man
 out of the world” (*i.e.*
 destroy his usefulness and
 shorten his days). (§16.)

“Let the property of thy fellow be as dear to thee as thy own.” (§17.)

“Despise no man, and be not above any pursuit.” (Ibid. iv. §3.)

“Whoever causes a man to sin, treats him worse than by killing him; for if a man slays another, he takes him only out of this world; but by causing him to sin, he destroys both his temporal and eternal life.” (Siphri and Rashi to Deut. xxiii. 6.)

236. *Whom does Holy Writ now style אח עמית ריע neighbour, fellow-man, brother? Are those also here understood who profess another religion?*

Not alone Israelites, but also all other men who live in the same state with us, or even elsewhere, are included in these terms, no matter what religion they may profess, or to what nationality they may belong.

237. *Can you prove this from Holy Writ?*

It can be incontrovertibly established from many passages; for in the *first* place, whenever the Israelites alone are meant, the words עברי (Hebrew) or בני ישראל (children of Israel) are expressly added; for instance, Levit. xxv. 46; Deut. xv. 12 and xxiv. 7, and many other places;—

and, *secondly*, we find that the Egyptians even, who at that time treated the Israelites most cruelly, are expressly called our *neighbours*, our *fellow-men* וישאלו איש מאת רעהו ויאשה מאת רעותה. (Exodus xi. 2.) So Moses sent word to the King of Edom, "Thus saith thy brother אחיך Israel." (Numb. xx. 14.) Solomon called the heathen Hiram, the king of Tyre, his brother; and the same is found stated of Ahab with regard to Benhadad, the king of Syria. (1 Kings xx. 32.)

238. *What rule of conduct do the Scriptures recommend us to observe towards the Egyptians after we had been delivered from their slavery, and had left their land—and towards the people of EDOM, who were the first to march out with a strong army to extirpate the Israelites, without their having received any provocation from them?*

לֹא תִתְעַב אֲרָמִי כִּי אֲחִיךָ הוּא • "Thou shalt not reject the Edomite, for he is thy brother. The Egyptian thou shalt not reject, for a *stranger* thou hast been in his land." (Deut. xxiii. 8.)

239. *What conclusion ought we to draw from this?*

That we are obliged in a much greater degree, according to the doctrines of our religion, to love those as brothers who are in fact our neighbours, our fellow-citizens, and are the inhabitants of the same state, where we enjoy equal protection with them, and to whom we are accordingly bound by gratitude and the ties of a common country.

240. *What does our religion demand of us in relation to the foreigner and stranger?*

וְגַר לֹא תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי גֵרִים • "A stranger thou shalt not vex, and thou shalt not

oppress him; for you have yourselves been strangers in the land of Egypt." (Ex. xxii. 20.)

וְכִי יָגוּר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ
כְּאֹרַח מִכֶּם יִהְיֶה לְכֶם הַגֵּר הַגֵּר אִתְּכֶם
וְאַהֲבַת לוֹ כְּמוֹךְ אֲנִי ה' אֱלֹהֵיכֶם
"And if a stranger sojourn with thee in your land, ye shall not vex him; as one born in the land shall the stranger who sojourneth with you be unto you, and thou shalt love him as thyself, &c. I am the Lord your God." (Levit. xix. 33, 34.)

הַקְהָל חֻקָּה אַחֲרַי לְכֶם וְלִגְר הַגֵּר
חֻקַּת עוֹלָם לְדוֹרֵיכֶם כְּכֶם כְּגֵר לִפְנֵי
ה'
"O congregation! one statute shall be for you and for the stranger that sojourneth: a statute forever in your generations, as ye are, so is the stranger before the Lord." (Numb. xv. 15.)

כִּי ה' אֱלֹהֵיכֶם הוּא וְגו'—אֲשֶׁר לֹא יִשָּׂא
פָּנִים וְלֹא יִקַּח שֹׁחַד וְאַהֲבָה גֵר לִתֵּן לוֹ
לֶחֶם וְשִׂמְלָה וְאַהֲבַתֶּם אֶת הַגֵּר וְגו'
"For the Lord your God is, &c.; it is he who hath no regard to person, and taketh no bribes—and who loveth the stranger to give him food and clothing. Love ye the stranger," &c. (Deut. x. 17-19.)

241. *But does Holy Writ make anywhere a difference between the Israelite and the other who is no Israelite, in those laws and prohibitions which forbid us the committal of anything against our fellow-men?*

Nowhere do we find a trace of such a difference. God says, Thou shalt not commit murder! thou shalt not steal, not defraud! And

לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפַּט בְּמִדָּה בְּמִשְׁקָל
וּבְמִשׁוּרָה
"You shall do no unrighteousness in judgment, in dry measure, in weight, and wet measure." (Levit. xix. 35.)

In every place the action itself is prohibited as being an abomination to God, without respect to the *person* against whom it is committed.

אחר הנושא והנותן עם ישראל או עם
עבדים אם מדד או שקל כחסר עובר
על לא תעשה וחייב להחזיר וכן אמור
להטעות את העבדים בחשבון אלא
ידקדק עמו שנאמר וחשב עם קונו
אע"פ שהוא כבוש תחת ידך ק"ו לעבדים
שאינו כבוש תחת ידך—והרי הו"א
בכלל כי תועבת ה' אלהיך כל עשה
אלה כל עשה עול מכל מקום

in accounts, but he must calculate closely with him; for it is written (Levit. xxv. 50), 'He shall reckon with his buyer,' &c. This is said of one living in Palestine under the power of the Hebrews; how much more is this required towards those who are not subject to Israel? Whoever transgresses so is included in the warning, 'That whoever doth these things is an abomination of the Lord;' meaning whoever does wrong in every respect and any place." (Maimonides on Theft, vii. § 8.)

242. *What do our wise men say concerning him who permits himself to offend, or to cheat any one who is not a Jew?*

Our sages declare unanimously, that such an Israelite offends not only most grossly against the express laws of God, but that he is at the same time guilty of the unpardonable offence of profaning the holy name of the Lord; because he lowers his religion and his fellow-believers in the estimation of other nations. And we find written (Levit. xxii. 32):

ולא תחללו את שם קדשי ונקדשתי
בתוך בני ישראל אני ה' מקדשכם
"And you shall not profane my holy name; and I will be sanctified among the children of Israel: I am the Lord who sanctifieth you."

243. *Do the Talmudists, who did not enjoy any of the privileges of citizens which bind us more closely to the other inhabitants of the state, enjoin on us to love and serve our fellow-men who profess another religion?*

Yes; for they teach: Every Israelite is commanded by the divine law to love those persons of all nations who observe the seven precepts of the children of Noah. He is accordingly obliged to visit their sick, to bury their dead, to support their poor, and to help those of them who may stand in need of assistance, as well as those of the Israelites; and there is therefore no act of philanthropy which a true Israelite can abstain from exercising towards the observers of the precepts given to Noah. (Gittin 61.) (See Maimonides on Kings x. §12.)

244. *Should we now loan money without interest to a man who is not a Jew?*

By all means; for there is no difference in this respect even between an Israelite and a stranger, as long as he wants the money for the purchase of necessaries of life, and not for the sake of trading with it. And we find the following precept of philanthropy and benevolence:

<p>וכי ימוך אחיך ומטה ידו עמך והחוקת בו גר ותושב וחי עמך אל תקח מאתו נשך ותרבית ויראת מאלהיך וחי אחיך עמך זאת כספך לא תתן לו בנשך ובמרבית לא תתן אכלך</p>	<p>“If thy brother become poor near thee, and let his hand sink (be reduced), then shalt thou assist him, as also the stranger and so- journer, that he may live with thee. Thou shalt not take from him any interest or increase, and thou shalt be afraid of thy God, that thy brother may live with thee. Thy money thou shalt not give him on interest, nor lend thy victuals for increase.” (Levit. xxv. 35.)</p>
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245. *But what is intended to be prohibited in Deut. xxiii. 20, as the TAKING OF INTEREST is so very clearly forbidden, not alone in the foregoing passage, but also in Exodus xxii. 24?*

In this passage it is forbidden to any Israelite (according to the interpretation of the Talmudists and others learned in the law), who is obliged to borrow money, to give any interest therefore to any other Israelite.

לא תשיך לאחיך נשך כסף נשך אכל
 נשך כל דבר אשר ישן (אזורהרה)
 ללוה שלא יתן רבית למלוה)
 "Thou shalt not *pay* any interest to thy brother, not on money, not on food, nor on anything else for which interest is demanded;" this prohibits the borrower to pay interest to the lender.

246. *Can you give any reason why it was prohibited to pay interest?*

Because the whole polity of the Israelitish people aimed solely at forming them into a nation of agriculturists, who were not to be engaged in trading, but to depend chiefly for their maintenance upon the cultivation of the soil and the necessary arts and mechanical occupations. For this reason were the commandments relative to the Sabbathic year, and the many other agrarian laws, instituted. It was therefore made obligatory upon the Israelites, not only to assist each other with loans when any one was in distress, without receiving any interest, but it was also strictly prohibited to *pay* any interest for money advanced. For agriculture could never afford the means of paying usance for capital advanced, and the country and community might perchance suffer in consequence. As the inability of complying with the *terms* of the loan would invariably tend to transfer the

land from its owner to the lender of the money; and this again would be the means of bringing large estates in the hands of the *few*, to the prejudice of the *many*. Since it can be proved by every day's experience that, when a man has once acquired a large amount of property, it must of necessity increase, and thus the accumulation in the hands of one or a few of a large portion of the land or money of a country, will create a kind of aristocracy capable of exercising an undue degree of political influence, because the multitude must look up to them as masters or protectors; and this again would have been evidently against the tendency of the Mosaic code, the institutions of which throughout are intended to form a state, in which each man should have an interest in the soil, and in which every one should be upon an equality with his more opulent and learned neighbour.

247. *What is then, according to the view just given, the intent of the 21st verse of the 23d chapter of Deuteronomy?*

It is only a continuance of the preceding verse.

לנכרי תשין ולאחיך לא תשין "If thy brother will not loan thee without interest, thou *mayest* then *give* interest to the foreigner, but never to thy brother" (the Israelite).

Some of our learned men add the following explanation: If thou hast promised interest to a foreigner, thou art bound to give it him; but if thou hast made such a contract with an Israelite, it is void, and thou art not at liberty to comply with its conditions.*

(See *Abarbanel* and *R. Obadya Sapurny*.)

* The correctness of this exposition is proved from the *Hiphil* construction of the word used, "cause interest to be taken." (See also *Sanhedrin* 25, and *Baba Metzia* 70.)

248. *But suppose the verse had another meaning, and should not refer to the BORROWER, but to the LENDER; and that its import be: "From a stranger thou mayest TAKE interest, but not from thy brother;" will this permit us to loan to those on USURY who are not of our faith?*

We can by no means give such a turn to this precept. For, in the first instance, this passage cannot allude to *usury*, since we do not find a word of this import in the Holy Scriptures.* *Secondly*, all our fellow-citizens, no matter of what faith they may be, are our brothers, and we are accordingly obliged to assist them in their need without compensation.

הלוֹא אֵב אֶחָד לְכָלֵנוּ הֵלֹוֹא אֵל אֶחָד "Have we not *all* one father?
 בְּרָאנוּ מִדּוֹעַ נִבְגַד אִישׁ בְּאָחִיו hath not one God created
 us all? why then should we deal treacherously every man
 against his brother?" (Mal. ii. 10.)

249. *What then is the difference in relation to the taking of interest, between the Israelite and the stranger?*

If our fellow-man, who is not an Israelite, wants money towards the support of his family, or the prosecution of his agricultural or domestic occupation, we are forbidden by our religion to demand any interest; for the consciousness of having done our duty as men, and acting as God commands, should of itself be sufficient reward for us. But if our neighbour, who is no Israelite,

* All etymologists must agree in this respect with our doctors; for *usury* means *more than legal interest*; but nowhere in the Mosaic law is there any proportion given for lawful interest, according to which the *relative* import of the word *usury*, or the excess of interest, might be fixed; but everywhere all kinds of interest, without reference to the amount, are strictly prohibited. And as no kind of interest is allowed by law, it is evident that there can be no word which signifies *usury*. J.

wants to employ the loan for a mercantile speculation or similar purposes, it is lawful for the lender to ask for himself a small share of the profits, or, what is the same, to take as much interest as the general custom or the law of the land permits. But if the borrower be an Israelite, it is unlawful to take any interest at all, unless the lender assume a greater share of the loss (if any there be) than he receives profit, in case the speculation should turn out profitably. For instance, if he contracts to receive a third part of the profit, he must suffer half the loss, and so on, for a greater or smaller share of the profit; so that the lender should not have too great an advantage over the borrower, and that the latter should be considered more in the light of an agent than as the sole proprietor of the loaned money. But the lender of the money or merchandise has this advantage: in case the *agent* dies and he can identify the goods, or prove any money found to be the sum he left with him, or the proceeds of the goods he entrusted to him, he can claim them, no matter how many other creditors the deceased may have besides, since the goods or the money were always his property. And whereas the lender is always considered as the proprietor, he is bound to pay the agent for his trouble, in case there be neither profit nor loss, if they have originally agreed for half profit and loss. But if the lender has consented to assume two-thirds of the loss against the chance of receiving one-third of the profits, the agent cannot claim any remuneration if there be neither profit nor loss.*

* The greater part of this paragraph is not in the original, but has been extracted from the *יורה דעה* from the section on Interest (chap. clxxvii.), where the other laws relative to this subject are to be found more at large.

250. Can you point me out a Psalm in which the chief duties towards our neighbours are laid down in the sublime language of sacred poetry?

ה' מי יגור באהלך	“O Lord! who may sojourn in thy tabernacle?
מי ישכן בהר קדשך	Who may dwell on thy holy mount?
הולך תמים ופעל צדק	He that walketh uprightly and worketh righteousness,
ודבר אמת בלבו	And speaketh the truth in his heart;
לא רגל על לשנו	That uttereth no calumny with his tongue,
לא עשה לרעהו רעה	That doth no evil to his neighbour,
וחרפה לא נשא על קרבו	And bringeth no reproach on his fellow-man;
נבזה בעיניו נמאס	In whose eyes the despicable is despised,
ואת יראי ה' יכבד	But that honoureth those who fear the Lord;
נשבע להרע ולא ימיר	That sweareth to his own injury and changeth not,
כספו לא נתן בנשך	That putteth not out his money for interest,*
ושחד על נקי לא לקח	And taketh no bribe against the innocent.
עשה אלה ללא ימוט לעולם	He who doth these things shall not be moved to eternity.” (Ps. xv.) (See also Job xxxi.)

* In explanation of this passage, it is asked in the Talmud (Tractate Maccoth, 24): *To whom?*

· אפילו רבית נכרי “Even to the stranger, to the pagan.”

In the same place we also read the following: *Moses* taught us our religion in six hundred and thirteen precepts; *David* (Psalm xv.) comprehended them in *eleven*, as enumerated above; *Isaiah* (xxxiii. 15) comprised them in the following *six*, in describing the righteous:

251. *What does religion command us in relation to those who have offended us, or who conduct themselves in general as our enemies?*

בנפל אויבך אל תשמח ובכשלו אל יגל
 לך פן יראה ה' ורע בעיניו ·
 “At the fall of thy enemy do not rejoice; and at his stumbling let not thy heart be glad, lest the Lord see it, and it be displeasing in his eyes,” &c. (Prov. xxiv. 17, 18.)

אם רעב שנאך האכילהו לחם ואם צמא
 השקהו מים כי גחלים אתה חתה
 על ראשו וה' ישלם לך ·
 “If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for though thou gatherest coals of fire on his head, yet will the Lord repay it unto thee.” (Ibid. xxv. 21, 22.)

כי תפגע שור איבך או חמרו תעה השב
 תשיבנו לו · כי תראה חמור שנאך
 רבץ תחת משאו וחדלת מעוב לו עוב
 תעוב עמו ·
 “If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to unload him, thou must not do so, but thou shalt surely unload with him.” (Exod. xxiii. 4, 5.)

לא תשנא את אחיך בלבבך הוכח
 תוכיח את עמיתך ולא תשא עליו
 חטא לא תקם ולא תטר וגו' ·
 “Thou shalt not hate thy brother in thy heart; thou shalt indeed rebuke thy

הלך צדקות ודבר מישרים מאם בבצע
 מעשקות נער כפיו מתמך בשחד אטם
 אזנו משמע דמים ועצם עיניו מראות
 ברע ·
 “He that walketh in righteousness and speaketh uprightly; he that despiseth the gain of oppressions; that shaketh his hands against taking hold of bribes; that stoppeth his ears against hearing of blood, and shutteth his eyes against looking at evil.”

Micah (vi. 8) taught us all the precepts in *three* articles: “To do justice, to love kindness, and to walk humbly before thy God.” And at length *Habakkuk* comprised the whole in one principle (ii. 4): “But the righteous ever liveth in his faith.”

neighbour, and not bear sin on account of him. Thou shalt not avenge nor bear any grudge against the sons of thy people," &c. (Levit. xix. 17, 18.)

252. *How do our wise men explain the concluding part of the last verse?*

"If some one has denied thee a favour (thus says the Talmud—*Yoma*, fol. 23), and desires at any time hereafter any service from thee, thou shalt not refuse it to him; for it is said: *Thou shalt not avenge!* Neither must thou say to him, 'Behold, I serve thee now, although thou didst refuse the favour which I asked of thee.' As soon as thou speakest thus, thou hast transgressed the commandment, '*Thou shalt not bear any grudge.*'"

אל תאמר כאשר עשה לי בן אעשרה
 לו אשיב לאיש כפעלו "Say not, As he hath done
 to me, so will I do to him:
 I will recompense every man according to his doing." (Prov. xxiv. 29.)

253. *What duty is recommended to us as a counterpart to revenge?*

The duty of forgiving all offences committed against us; for we should be always ready to pardon those who have injured or offended us, and to show them all possible kindness. We are bound by this rule of life also to seize every suitable opportunity to restore peace, and to avoid everything which could keep up hostile feelings towards others, or to recall and renew the memory of wrongs suffered at the hands of our fellow-men. Our father Abraham furnishes us herein a beautiful example, in parting with Lot in peace, and afterwards hastening to his rescue, although he had cause to complain of his ill conduct. (Gen. xiii. 8.)

מכסה פשע מבקש אהבה ושנה בדבר מפריר אלוף. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth confident friends." (Prov. xvii. 9.)

שכל אדם האריך אפו ותפארתו עבר על פשע. "It is intelligence in man to be slow in his anger, and it is his glory to pass over a transgression." (Ibid. xix. 2.)

254. *What rule do our wise men prescribe to us in this respect?*

כשיחטא איש לאיש לא ישטמנו וישתוק כמו שנאמר ברשעים ולא דבר אכשולם את אמנון מאומרה למרע ועד טוב כי שגא אכשולם את אמנון אלא מצוה עליו להודיעו ולומר לו למה עשית לי כך וכך ולמה חטאת לי בדבר פלוני שנאמר הוכח תוכיח את עמיתך ואם חזר ובקש למחול לו צריך למחול לו ולא יהא המחול אכזרי שנאמר ויתפלל אברהם אל האלהים

"When a man sins towards another, this one should not hate him and keep silent, as it is said of the wicked (2 Sam. xviii. 22), 'And Absalom did not speak with Amnon either bad or good, for Absalom hated Amnon;' but it is his duty to bring the matter to his knowledge, and to say to him, 'Why hast thou done to me so and so, and why hast thou sinned against me in this thing.' For it is said, 'Thou shalt indeed rebuke thy neighbour.' (Levit. xix. 7.) And if he then repents and asks forgiveness, the offended party is bound to forgive and not be hard-hearted; for it is said, 'And Abraham prayed to God' (Gen. xx. 17), notwithstanding the wrong done him." (Maimonides on Morals, vi.)

לעולם יהא אדם נוח לרצות וקשרה לכעוס ובשעה שמבקש ממנו החוטא למחול מוחל בלב שלם ובגנפּה חפצה ואפילו הצר לו וחסא לו הרבה לא יקום וליא יטור וזהו דרכם של זרע ישראל ולבם הנכון אבל העכוס וערלי

"Man should be always easily pacified, while he should be slow to anger. If one who has wronged him asks his forgiveness, he should pardon him with a full heart

לב אינן כן אלא ועברתם שמרה נצח
 וכן הוא אומר על הגבעונים לפי שלא
 מחלו ולא נרפייסו והגבעונים לא
 מבני ישראל המה
 and a willing soul; even
 if the other has vexed him
 greatly and sinned against
 him in many ways, he
 should not take revenge nor bear him grudge. This is the
 way of the seed of Israel and the heart of the upright among
 them. But the gentiles and those outcasts of Israel are
 charged with the opposite fault. And so is it said about the
 Gibionites, because they would not pardon, and refused to be
 satisfied. (2 Sam. xxi. 2.) And the Gibionites were not of
 the sons of Israel." (Maimonides on Repentance, end of
 chap. ii.)

255. *What else should we infer from these doctrines, and consider as a sacred duty resulting therefrom?*

If the religion, which we profess, commands us to cherish love, forbearance and lenity towards our personal enemies, those who have actually offended us: we must conclude, that we have even less right to hate or offend such Israelites as have been guilty of those sins for which they are answerable to God alone. For in the *first* place, a man can easily repent for any and every one of such transgressions, nay, even privately and at all times. *Secondly*, it is not our business to take God's part; it would certainly be punishable arrogance in us to presume to act as his representatives or avengers.

הנסתר לה' אלהינו "The secret things belong to the Lord our God alone." (Deut. xxix. 28.)

אל תאמר אשלמה רע קוה לה' וישע
 לך
 "Do not say, I will recompense the evil; but wait on the Lord, and he will help thee" (to guide thy brother in the path of virtue). (Prov. xx. 22.)

256. *Which is accordingly the line of conduct prescribed to us by our religion, in relation to any one who transgresses the precepts of this religion?*

We ought to endeavour to bring back such an erring or blinded brother by mildness and indulgent love—not alone, however, through kind words, but also by showing him in ourselves a pattern of virtuous conduct. We are, nevertheless, not permitted to indulge on any account, in any vindictive feeling, so as to offend him, or make him ashamed by publicly upbraiding him.

הוכח טוביה ארז עמיתך · יכול אתה
מוכיחו ופניו משתנות? ת"ל ולא תשא
עליו חטא שכל המלבין פני חברו
אין לו חלק לעה"ב · (תלמוד
ורמב"ם ה' דעות ·)

“ Endeavour to reprove thy neighbour in so gentle a manner as not to make him ashamed; for this would be drawing upon thyself a great sin, as we believe that he who makes his neighbour publicly ashamed, has no share of future happiness.”*

In short, we must here also apply the injunction of והלכת ברכיו “Walk in his ways!” For God proves himself a merciful Judge and nowise eager to punish sinners; and Abraham acted in this spirit when he prayed for the people of Sodom who were notorious for their crimes and wickedness. (Gen. xiii. 13; xviii. 20.)

* It must be observed, however, that on certain occasions it becomes necessary not to be too forbearing; as for instance, when we hear acknowledged truths or the dignity of God or the truth of his law spoken of lightly, and it might be injurious to others to let the blasphemy pass without an immediate and public notice being taken of it; for we say:

במקום שיש חלול השם אין חולקין
כבוד לרב ·

“Where the name of God is profaned, no respect is shown even to a teacher.”

Then again, an unkind demeanour towards a sinner would only tend to remove him who is erring, though our brother, to a yet greater distance from us, and render every effort at amelioration in him yet more difficult; and thus we would be guilty of closing against him the path of virtue, to which, however, it is our duty to lead him back by gentle means and an amiable deportment towards him on our part.

טוב וישר ה' על כן יורה חטאים
 בדרך · right; therefore he pointeth
 to sinners the right way." (Ps. xxv. 8.)

CHAPTER XI.

OF THE DUTIES TOWARDS THE STATE.

257. *How do we call the duties which we owe, in accordance with the demand of our religion, to the whole community of our fellow-citizens?*

They are called *civil duties*, or duties towards the state and our native land.

258. *In what particulars do they chiefly consist?*

In fidelity and obedience to the laws and authorities of the land, in esteem, allegiance and respect to the government and attachment to the country.

259. *Which is properly speaking our country, as we live now dispersed in every part of the world?*

Every country in which we were born, or where we have settled ourselves and are residents, and under the laws of which we enjoy protection and security of person and property; particularly, however, those countries where we have an equal share in the administration of the laws, and the same political rights with the other inhabitants.

260. *What does our religion command us in this respect?*

That we shall love the land in which we live, as our own country, and contribute all in our power towards

the promotion of its general prosperity and the preservation of its peace and good order. That we are not only bound not to separate our own private interest and that of our family and immediate friends from the welfare of the great mass of citizens of the state; but that we are also bound to obey the laws of the state, and to defend this our country with our property, and if necessary with our blood and life.

261. *Should this duty be sacred to us?*

This law, and the *love of country* which God has implanted in the heart of every human being, must be to every upright man as a sacred call, as though it were the voice of God; for which reason it becomes also the duty of every Israelite to join, when called upon, the defenders of his country, and to contribute under every circumstance, by all that is in his power, in co-operation with the rest of his fellow-citizens, to maintain the independence and liberty of the country in which he is protected.

262. *What message did God communicate through the prophet Jeremiah, to those Israelites who had been carried captives to Babylon, although their stay there was to be no more than seventy years?*

<p>כה אמר ה' צבאות אלהי ישראל בנו בתים ושבו ונטעו גנות ואכלו את פרין ודרשו את שלום העיר אשר הגלית אתכם שמה והתפללו בעדה אל ה' כי בשלומה יהיה לכם שלום.</p>	<p>“Thus hath said the Lord Zebaoth, the God of Israel: Build ye houses and dwell therein; plant gardens and eat their fruit, and seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well.” (Jer xxix. 5, 7.)</p>
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Again we read (Ibid. xl. 9):

וישבע להם גדליהו בן אחיקם לאמר "And *Gedalyahu*, the son of Achikam, swore to them אל תיראו מעבוד הכשדים שבו בארץ Achikam, saying, 'Have no fear to ועבדו את מלך בבל ויטב לכם saying, 'Have no fear to serve the Chaldeans; remain in the land and serve the king of Babylon, and it will be well with you.'"

263. *What inference are we to draw from the foregoing?*

That we are in a much greater degree bound to serve, with all our power, that state where we have really found a *home*, and which we can call *our* country, namely, that where we enjoy equal civil rights. The laws of such a country, therefore, must be sacred to us as the laws of our religion. But it must be understood that these laws must not circumscribe our liberty of conscience, nor in any manner tend to compel us to act contrary to any one of the laws and ceremonies of our religion; in short, the authority of the laws of the land is binding upon us in the same degree as parental authority, which also must be disregarded if it comes in conflict with our duties to religion.

264. *What rules does the Talmud lay down as general principles in this respect?*

דינא דמלכותא דינא "The laws of the land are valid, and must be obeyed."

מלכותא דארעא כעין מלכותא דרקיע "The power of the governments on earth bears resemblance to the power of the heavenly kingdom."

הרואה מלכי אומות העולם יברך ברוך אתה ה' אלהינו מלך העולם אשר חלק מכבודו לבשר ודם "If one sees a king of any other nation, he should speak the following grace: 'Praised be thou, O Lord, our God, King of the world! who hast communicated some portion of thy glory to man.'"

265. *What does our religion recommend relative to our conduct towards the highest authority of the state, as the chief magistrate, or the king?*

יִרְאֵה אֶת ה' בְּנֵי וּמֶלֶךְ עִם שׁוֹנִים אֵל
תִּתְעַרְבֵהוּ “My son! fear the Lord and
respect the king;* with
those that are desirous to change do not mingle thyself.”
(Prov. xxiv. 21.)

גַּם בַּמַּדְעָן מֶלֶךְ אֵל תִּקְלַל וּבַחֲדָרַי
מִשְׁכַּנְךָ אֵל תִּקְלַל עֲשִׂיר “Even in thy thought thou
must not curse a king!
and in thy bed-chambers do not curse the rich (the superior
in authority).” (Eccles. x. 20.)

הוּי מִרְתַּפְּלֵל בְּשִׁלּוּמָהּ שֶׁל מַלְכוּת
שְׂאֵל־מֵלֵא מוֹרָאָה אִישׁ אֶת רַעְהוּ חַיִּים
בְּלֵעוֹ “Pray for the peace and pros-
perity of the government
of the land; for through
its authority peace and order are preserved and disputes
repressed.” (Lit.—If it were not for its fear, one man would
swallow the other alive.) (Aboth iii. §2.)

266. *Does Holy Writ furnish us any examples of fidelity and loyalty to kings of another religion?*

Certainly; *Joseph* in Egypt tried to serve the king of the land, Pharaoh, with all his power. *Daniel* (vi. 23) said to the king of Babylon:

אֱלֹהֵי שְׁלַח מַלְאָכָה וּסְגַר פִּם אַרְיוֹתָא
וְלִמֵּי חֲבִלּוֹנֵי כָל קַבֵּל דִּי קִדְמוּרַי וְזוֹ
הַשְׂרַתְכַחֲרַת לִי וְיֹאף קִדְמִין מִלְכָּא
חֲבוּלָה לֹא עִבְרַת “My God sent his angel, and
locked up the mouths of
the lions, and they have
not hurt me; forasmuch
as before him innocency was found in me, and also before
thee, O king! had I done nothing injurious.”

* It must be remembered that Israelites are obliged to respect the institutions of the country, be the government monarchical or republican. Parts of this chapter may seem not to be appropriate to the United States; but they were retained, as this book is for general use, not for this country alone.

Mordecai lived under the tyrannical government of *Ahasverus*, who actually gave orders to exterminate the whole people of Israel. Nevertheless did *Mordecai* tell of the conspiracy which some courtiers had planned against the king's life (*Esther* ii. 21); for he no doubt thought, "I must do my duty, no matter what the king's intentions may be towards us." And we should consider that

פּלִגֵּי מַיִם לֵב מֶלֶךְ בִּיד ה' עַל כֹּל אֲשֶׁר
יִחַפֵּץ יִשְׁנוּ "Like brooks of water is a
king's heart in the hand of
the Lord; whithersoever it pleaseth him doth he turn it."
(*Prov.* xxi. 1.)

267. *What effect should these examples have upon us?*

That we should the more endeavour to show our attachment and fidelity to the princes and governments under whose protection we are fortunate enough to live as citizens and members of the state. It is farther our duty to prove ourselves faithful subjects and good citizens, by a strict obedience to the laws, a blameless life, and the exercise of all the duties which we owe the state in quality of subjects or citizens.

268. *Have we Israelites any peculiar motives of gratitude towards the princes and governments of the present age?*

Yes; we, as well as our posterity, have the strongest motives to be grateful towards the princes and governments of our own days, and to call down upon them the blessing of our heavenly Father; because they have reinstated us in the enjoyment of the rights of men, and granted us a free exercise of our religion and the privileges of citizens, by placing us upon an equality with the other inhabitants of the state. They have thereby

indeed broken our chains, and removed those dishonourable exceptional laws which had, alas! for so many centuries been standing betwixt us and our Christian fellow-citizens as a wall of demarcation.

269. *What other benefits have these wise governments shown to us?*

Convinced that our holy religion contains nothing which stands in opposition to the laws of the state, they have freed the Jews from the ignominious fetters with which ages of superstition and barbarism had loaded them, and have taken paternal care for our regeneration and the ameliorating of our condition. It is therefore obligatory upon every Israelite to support the benevolent views of these fathers of their countries, and to obey willingly and with feelings of gratitude their wise institutions.

270. *In what manner do these benevolent governments endeavour to ameliorate our moral and political condition?**

In no other manner save that which harmonizes in every respect with the spirit and the will of our religion, since they demand only that we should become proprietors of land and cultivate the soil ourselves, and practise

* It must not be forgotten that in former ages no Jew was permitted to practise any trade; and the right, therefore, conceded to us in most parts of Europe and in the United States of America, to acquire property and become mechanics, must greatly tend to improve the condition of the Jews. And this is in fact the only amelioration we desire, *i. e.* to be permitted to follow any calling for which we may think ourselves best qualified; but for pecuniary aid, or the inducements to forsake our faith, we can never think ourselves indebted to any one who may be weak enough to tender the former, or infatuated enough to preach the latter.

useful arts and trades; while our religion, as has been said above, is so well adapted to form a race of agriculturists, men who gain their livelihood by the labour of their hand, and such as, by their frugal industry and sterling honesty, should be an honour to themselves and to the nation to which they belong. It behoves us, therefore, to consider those as benefactors who are willing to share the liberty they themselves enjoy with us—the descendants of those virtuous and constant men who suffered everything in the physical and moral defence of their holy faith.—To support ourselves by honest industry is also a religious duty, of which we are oftentimes reminded by the text of the Scriptures; and as examples, we read:

עבר ארמחו ישבע לחם ומדרך ריקים “He that tilleth his ground
 חסר לב will be satisfied with bread,
 but he that runneth after idle persons is void of sense.”
 (Prov. xii. 11; comp. *ibid.* xxviii. 19.)

גיע כפיך כי תאכל אשריך ושוב לך “When thou eatest the labour
 of thy hands, then wilt thou be happy, and it shall be well
 with thee.” (Ps. cxxviii. 2.)

271. *Can you name any trades which are forbidden to us by the laws of our religion?*

There are none. On the contrary, religion makes it the duty of every parent to teach his son some trade or useful art. The Talmud adds:

כל שאין מלמדו אומנות כאלו מלמדו “The man who does not teach
 לסטות his son some mechanical
 trade, is as bad as though he had taught him to become a
 highwayman.”* (Kiddushin, 30.)

* When one Talmudist inquired: “Is it not then enough if he teach his son *business* solely?” “No,” replied R. *Yehuda*; “both

272. *Have our teachers of blessed memory set us any example in this respect?*

Certainly. Agriculture was the favourite pursuit of our ancestors, and the greater number of the Talmudists were mechanics. They even thought it honourable to be called after their trade; as for instance: R. *Jochanan*, the shoemaker; R. *Joseph*, the carpenter; R. *Isaac*, the smith; R. *Simon*, the weaver, and many others. They used to carry their tools publicly about with them, and said:

· גרולה מלאכה שמכברת את בעליה "Every trade is honourable; it honoureth the master."*

273. *And what say our sages of those who, from unwillingness to work, neglect this duty?*

כל המשים על לבו שיעמוק בתורה ולא	"Whoever resolves to study the law and not engage in work, but to live of charity, actually profanes the name
יעשה מלאכה ויתפרנס מן הצדקה	
ה"ז חלל את השם ובוה את התורה	
וכבה מאור הדרת וגרם רעה לעצמו	

money and good luck are requisite for business; these might be unattainable to him, and he would thus at last be compelled to resort to cheating or stealing." J.

* The like rules of life, admonitions to pursue an active and useful employment, and to abstain from a more speculative than active state, are to be met with in many passages of the Talmud. "Love labour," say the sages, "and hate appearing the great man!" (Aboth i. § 10.) "Skin the carcass of a beast in the street, and receive the wages due to thee for it, and say not, I am of too respectable a family, &c.; but at all events endeavour to be independent of others." (Pessachim 113.) "Live as poorly on the Sabbath as on the week days, but only ask nothing of any man;" and many others.

Nay, they even granted dispensation to the mechanic or day-labourer from onerous religious duties, as the saying of long prayers, &c., so that he may not be compelled to neglect his work, and thus be prevented from doing justice to his employers. J.

ונטל חייו מן העולם הבא לפי שאמרו ליהנות מדברי תורה בעולם הזה אמרו חכמים כל הנהנה מדברי תורה נטל חייו מן העולם ועוד צו ואמרו אל תעשם עטרה להתגדל בהן ולא קררום לחפור בהם ועוד צו ואמרו אהוב את המלאכה ושנא את הרבנות וכל תורה שאין עמה מלאכה סופה בטילה וגוררת עון וסוף אדם זה שיהא מלסטם ארת הבריות . מעלה גדולה היא למי שהוא מתפרנס ממעשה ידיו ומרת חסידים הראשונים היא זוכה לכל כבוד וטובה שבֵּעולם הזה ולעולם הבא שנאמר יגיע כפיך כי תאכל אשריך וטוב לך אשריך בעולם הזה וטוב לך לעולם הבא שכולו טוב .

of God, contemns the law, and quenches the light of religion; he by this means brings evil on himself and endangers his future happiness. For we are prohibited to have any worldly advantage of the law, as our wise men say, that whoever has a worldly enjoyment of the words of the law, destroys his future happiness. They also ordain and say, Make religion not a crown for becoming great thereby, nor a

spade to dig therewith. They also ordain and say, Love work and hate useless dignity, and all learning without work must at last prove useless and bring sin with it; an indolent man will at length rob and defraud his fellow-beings. It is a great merit in every man to maintain himself with the labour of his hands, and it was the custom of the early pious ones to do so; and thereby he attains to all glory and happiness in this life and the life to come. For it is written (Ps. cxxiii. 2): 'If thou eatest of the toil of thy hands, then art thou happy, and it will be well with thee;' happy in this life, and it will be well with thee in the life to come, in that life which is all good." (Maimonides on the Study of the Law, iii.)

274. *With what thoughts shall we pursue our labours?*

With confidence in God, without apprehension and anxious cares, and in the pious hope that God will send us blessing and prosperity in our undertaking from his high abode in heaven.

· גל אל ה' מעשיך ויכנו מחשבתין אך · “Commit unto the Lord thy work, and thy plans will be firmly established.” (Prov. xvi. 3.)

להמעינ יברכך ה' אלהיך בכל מעשרה · ירך אשר תעשה · “In order that the Lord thy God may bless thee in all the works of thy hand which thou mayest do.” (Deut. xiv. 29.)

CHAPTER XII.

OF MEANS TO BECOME PIOUS.

275. *What should we do to become daily more virtuous?*

First, we should often seriously reflect how indispensably necessary virtue is, and how many beneficent effects we reap from its practice; *secondly*, we should seek the intercourse of virtuous and good men; *thirdly*, we should read sedulously and attentively the word of the Lord in the Holy Scriptures; and, *lastly*, we should ask the grace and assistance of God with the greatest possible devotion—that means, we should pray. In other words, we should endeavour to lead a godly life.

276. *What do you understand by the term GODLINESS?*

By this is meant the readiness to direct our life entirely according to the will of God; it depends, therefore, on a living, active faith in the gracious divine assistance, and proves its existence through a thorough reformation of the heart, and a ceaseless striving to banish the evil and to execute continually more fully and completely whatever is good, and thus to become constantly more innocent and pleasing before God. The means to acquire godliness or *virtue* are those through the exercise of which we become enlightened, improved, tranquillized and strengthened in faith, and consequently by which we can become participants in the grace of God and eternal happiness. So also prayed David (Ps. cxliii. 8, 10):

הודיעני דרך זו אלך כי יאליך נשאתי "Cause me to know thy way
נפשי למדני לעשות רצונך כי אתה whereon I should walk; for
אלוהי רוחך טובה תנחני בארץ מישור unto thee I lift up my soul.
Teach me to do thy will; for thou art my God: thy spirit is
good; guide me on a level land."

277. *But in trusting to obtain the divine assistance, must we not also ourselves labour assiduously on our improvement?*

Assuredly; it is our duty to labour ceaselessly to grow better, by maintaining a careful *vigilance* to ward off inward and outward temptations to sin, and by instituting a frequent *self-examination*.

278. *In what consists the duty of self-examination?*

We ought occasionally, it would be best daily, to investigate, with an honest conscientiousness and a calm spirit, our moral condition, in order to learn to know our heart, and to ascertain how our mental frame is constituted; what faults we have committed; whether we have practised the good we have done from a pure motive, that is out of love and obedience to God; and to see in what manner we can best strengthen ourselves in doing good and keeping ourselves firm in this course of action, while we abhor every fault we discover, avoid the same, and correct it as much as possible.

נחפשה דרכינו ונחקרה ונשובה אל ה' "Let us search through and
investigate our ways, and
let us return unto the Lord." (Lament. iii. 40.)

חכמת ערום הבין דרכו ואולת כסילים מרמה "The wisdom of the prudent
is to understand his way;
but the folly of fools is deceit." (Prov. xiv. 8.)

בוטח בלבו הוא כסיל והולך בחכמה "He that trusteth in his own
 הוא ימלט sense is a fool; but whose
 walketh in wisdom will ever escape." (Ibid. xxviii. 26.)

279. *If a man now has been brought by self-examination to a knowledge of his sins, what should he do as a son of Israel?*

He must show himself penitent, that is to say, he should confess his sins, have a clear perception that they are wrong and deserving of punishment, and repent sincerely their commission, by feeling pain, shame and abhorrence towards the iniquity itself, accusing himself before God for his transgression, and asking of Him pardon and forgiveness in deep humility. If he then resolves firmly to ameliorate his course of conduct, his conversion will be successful, and his prayer will not remain unanswered.

יעזב רשע דרכו ואיש און מחשבתי "Let the wicked forsake his
 וישב אל ה' וירחמנו ואל אלהינו כי way, and the man of unri-
 ירבה לללוה ghteousness his thoughts;
 and let him return to the Lord, and he will have mercy upon
 him, and unto our God, for he will abundantly pardon."
 (Isa. liv. 7.)

השיבני ואשוברה כי אתה ה' אלהי כי "Cause me to return, and I
 אחרי שובי נחמתי ואחרי הורעי ספקתי will return; for thou art
 על' ירך בשתי וגם נכלמתי כי נשאתי the Lord my God. Surely
 חרפת נעורי after my returning I re-
 pent; and after I am made conscious (by punishment) I
 smite* upon my thigh; I am ashamed, yea, I am confounded,
 because I bear the disgrace of my youth." (Jer. xxxi. 18, 19.)

כי עונותי עברו ראשי כמשה כבו "For my iniquities are passed
 יכברו ממני over my head, as a heavy
 burden they are too heavy for me." (Ps. xxxviii. 5.)

* As a person does almost involuntarily when in agony.

חנני אלהים כחכרך כרב רחמין מחה "Be gracious unto me, O God!
 פשעי כי פשעי אני ידע וחטאתי according to thy kindness ;
 נגדי תמיד לך לבדך חטאתי והרע according to the greatness
 בעיניך עשיתי of thy mercies, blot out
 my transgressions. For of my transgressions I have full
 knowledge ; and my sin is before me continually. To thee,
 thee only, have I sinned, and what is evil in thy eyes have I
 done." (Ibid. li. 3-6.)

אלהי בשתי וגם נכלמתי להרים אלהי "O my God, I am ashamed
 פני אליך and confounded, to lift up
 my face unto thee, my God!" (Ezra ix. 6.)

280. *When can we be properly said—TO PRAY ?*

When we raise our thoughts to God ; when we lay our wishes and petitions, for ourselves or others, before Him, or when we are joyous because of his mercy, and are directing our thanks to Him, as the Author of all the good we enjoy—in these cases we are said to *pray*.

281. *How should we pray ?*

If we desire to offer up a true and acceptable prayer, we must feel devotion, meekness, and sincere earnestness of heart.

זבחי אלהים רוח נשברת לב נשבר "The sacrifices of God are a
 ונרכה אלהים לא תבוה broken spirit ; a broken and
 contrite heart, O God ! thou wilt not despise." (Ps. li. 19.)

282. *What consequences may we expect from such a sincere prayer ?*

That the All-good will grant us graciously *that* for which we have prayed to Him, if He in his wisdom finds it conducive to our *real* advantage, welfare and prosperity. Therefore should we not pray unconditionally for

worldly goods, but only with the addition מלא משאלותינו לטובה “Comply with our wishes when it is for our good.”

קרוב ה' לכל קראיו לכל אשר יקראוהו
באמת · רצון יראיו יעשה ואת שועתם
ישמע ויושיעם · “The Lord is nigh unto all
who call on him, to all who
call on him in truth. The
desire of those who fear him will he fulfill, and their cry he
will hear and save them.” (Ps. cxlv. 18, 19.)

283. *What do our wise men teach us on this topic?*

אל יחשוב ראוי הוא שיעשה הקב"ה
בקשתי כיון שכונתי בתפלה כי אדרבה
זה מזכיר עונותיו של אדם (שעל ידי
כך מפשפשין במעשיו לומר בטוח הוא
זרז בזכותיו) אלא יחשוב שיעשה
הקב"ה בחסדו ויאמר בלבו מי אני
הרל והנבזה בא לבקש מאת מלך מלכי
המלכים הקב"ה אם לא מרוב חסדו
שהוא מתנהג בהם עם בריותיו · “Let no man think, It is
proper that the Lord should
grant my request, for I
have prayed devoutly; for
this would cause his ini-
quities to be remembered;
since thereby his acts would
be investigated, because he
confides in his merits; but
he should think that the Lord will act with him in his kind-
ness. And he should say to himself, How can I, poor and
without claims as I am, come to ask favours from the King
of the kings of kings, were it not through the abundance of
his kindnesses with which he governs his creatures?” (Shul-
chan Aruch, Orach Chayim, xcvi. § 5.)

284. *Has not the ACT OF PRAYING ITSELF already a very beneficial tendency for us?*

It has; the devotional directing of our thoughts to God elevates our soul, makes us contented with the will of Providence—magnanimous and just towards others—and gives us strength to fulfill our duties with alacrity.

285. *Explain to me more clearly how the mere praying itself can become useful to us?*

If we bring our wishes before God, we must of necessity be induced to examine and test them, whether they are really such as we ought to address to the throne of Mercy, and whether they spring from pure motives. If we find ourselves in any difficulty, and ask the help and the mighty assistance of God, we will be taught to inquire whether we ourselves have not been the first cause of our being in this difficulty, and whether we cannot employ our own capacities so as to escape from it. If we pray for others, our soul must participate in their misfortune, and we must become inclined to benevolence and charity. And in returning thanks, we enjoy the good once more in the purest manner, since we refer* it back to the Source of all good.

286. *Is it proper to shake, make gesticulations, and raise the voice during prayer?*

No; such conduct is unbecoming a rational being, and it moreover disturbs the collectedness of mind necessary for devotion; and it is accordingly in every respect contrary to the regulations which our sages have recommended to be observed when we are *offering* our prayers to God.

287. *What regulations have they laid down?*

תפלה צריכה כונת הלב "Praying requires devotion and collectedness of thought."

* The Hebrew expresses *praying* by the word התפלל, the reciprocal of פלל to judge, to test; therefore, *to test one's self*. Prayer: תפלה *self-examination*.

תפלה בלא כונה כגוף בלא נשמה "Prayer without devotion is like an inanimate* body."

ויפנה את לבו מכל המחשבות ויראה עצמו כאלו הוא עומד לפני השכינה כעבד העומד לפני רבו וגו' . ההכון לקראת אלהיך ישראל .
 "Therefore it is necessary that a man should guard himself very carefully against the diversion of his thoughts, and consider himself as in the immediate presence of God's majesty, and preserve a respectful posture, like that a servant observes before his master." (Maimonides on Prayer.) And thus says the prophet (Amos iv. 12): "Prepare thyself to meet thy God, O Israel!"

טוב מעט תחנונים בכונה מהרבות שלא בכונה "A few petitions with devotion are better than many without the same." (Orach Chayim, i. §4.)

To prevent, therefore, our disturbing ourselves or others, we should follow the example of *Hannah*:

וחנה היא מדברת על לבה רק שפתיה נעות וקולה לא ישמע .
 "And Hannah spoke for herself; only her lips moved, but her voice was not heard." (1 Sam. i. 13.)

* That our wise men thought devotion and collectedness of thought the first and chief requisites for prayer, can be clearly proved by the *short* formulæ which they have instituted for those who are at sea, in a dangerous place, or in any other situation in which long prayers and serious reflections become impossible. (Talmud, Berachoth, fol. 29.) Of these formulæ *Maimonides* adduces only the following:

צרכי עמך ישראל מרובים ודעתם קצרה יהי רצון מלפניך ה' אלהינו שתתן לכל אחד ואחד כדי פרנסתו ולכל גויה וגויה די מחסורה והטוב בעיניך עשה ברוך אתה ה' שומע תפלה .
 "The wants of thy people Israel are many; but their knowledge is weak and limited. O may it please thee, Lord our God! to give to every one his maintenance, and to each individual whatever he may want for body and soul. Do however unto us as seemeth best to thee in thy wisdom; thy will be done! Praised be thou, O Lord, who hearest our prayers!" J

288. *Should we also pray for others?*

Yes, it is the duty of every man; and our learned men say:

צריך כל המתפלל על חברו והוא צריך "He who prays for his neighbour, and stands in need of the same thing, will be answered first."

289. *Does Holy Writ furnish us any example of this?*

Yes, a great many. For instance, when God said to Moses, he nevertheless prayed:

ועתה הניחה לי ואכלם ואעשה אותך "And now let me alone, and my wrath shall wax hot against them, and I will make an end of them; and I will make of thee a great nation: thereupon Moses besought the Lord his God," &c. (Exod. xxxii. 10, 11.)

Samuel said, when the people had compelled him to appoint a king over them against his own will and advice:

גם אנכי חלילה לי מחטא לה' מחול להתפלל בעדכם והורית אתכם בדרך הטובה והישרה "Moreover, as for me, far be it from me that I should sin against the Lord by ceasing to pray in your behalf; but I will teach you the good and the right way." (1 Sam. xii. 23.)

Jeremiah and other prophets, as we find, acted in the same manner.

290. *Did any of the patriarchs and other persons mentioned in Scripture ever pray for other nations besides the Israelites?*

Yes; for when king Solomon dedicated the temple, he prayed most earnestly, that God in his goodness might

graciously accept the prayers of other nations, hear their supplications, and deliver them out of danger. (1 Kings viii. 41, and 2 Chron. vi. 32.) When Abraham was informed of the impending destruction of Sodom and Gomorah, on account of their manifold sins, he endeavoured, by interceding for them, to avert the punishment either entirely or at least partly.

הנה נא הואלתי לדבר אל ה' ואנכי
 עפר ואפר speak to the Lord, though
 I am but dust and ashes." (Gen. xviii. 23-33.)

291. *Are we also to pray for our enemies?*

Certainly, it is our duty even to say every day, when we rise and before we lie down, and before we commence our prayers:

הריני מוכן ומוזמן לקים מצות ואהבת
 לרעך כמוך שרא ליה מרא למען
 דמצער לי thou shalt love thy neighbour
 as thyself.' Pardon, O Lord! whomsoever has injured
 me."

And David spoke (Psalm xxxv. 13, 14):

ואני כחלותם לבושי שק ענית בצום
 נפשי ורפלתי על חקי חשוב כרע
 כאח לי sackcloth; I afflicted with
 fasting my soul, and my prayer returned into my own bosom.
 As though he had been to me a friend or a brother, did I walk
 about."

292. *What did Solomon ask of our Lord God?*

ונתת לעבדך לב שמע—להבחין בין
 טוב לרע—חכמה ומדע תן לי
 to discern between good and bad.—Give me now wisdom
 and knowledge." (1 Kings iii. 9, and 2 Chron. i. 10.)

שתיים שאלתי מאתך אל תמנע ממני
 בטרם אמורת שוא ודבר כזב הרחק
 ממני ראש ועשר אל תתן לי הטריפני
 לחם חקי
 "Two things do I request of thee; deny them not to me before I die. Vanity and lying words remove far from me; neither poverty nor riches give thou unto me; let me eat the bread appointed unto me." (Prov. xxx. 7, 8.)

293. *What moral are we to draw from these most beautiful and wise prayers?*

That the gifts of the mind should be the chief object of our desire, and that we should consider them as the greatest riches we can possess. We ought, therefore, to be satisfied, if we only obtain what is indispensable of the goods of this world, and we ought not to burden our heart with useless cares. In the same spirit did Jacob pray (Gen. xxviii. 20):

ושמרני בדרך הזה אשר אנכי הולך
 ונתן לי לחם לאכל ובגד ללבוש
 "And if he preserve me on the way which I am now going, and give me bread to eat and clothes to put on."

294. *How did David pray to God?*

ה' חקרתי ותדע "O Lord! thou hast searched me through, and thou knowest me;
 אתה ידעת שבתי וקומי Thou indeed knowest my sitting down and my rising up,
 בנתה לרעי מרחוק Thou understandest my thinking while yet afar off.
 ארחי ורבעי זרית My walking and my lying down hast thou limited,
 וכל דרכי הסכנתה And with all my ways art thou acquainted.
 כי אין מלה בלשוני For while there is not a word on my tongue,

הן ה' ידעת כלה	Lo, thou, O Lord! knowest it entirely.
אנה אלך מרוחך	Whither shall I go from thy spirit?
ואנה מפניך אברח	Or whither shall I flee away from thy presence?
אם אסק שמים שם אתה	If I should ascend into heaven, thou art there;
ואציעה שאול הנך	And if I should make my bed in the nether world, behold, thou art there.
אשא כנפי שחר	If I should lift up the wings of the morning-dawn,
אשכנה באחרית ים	If I should dwell in the utmost parts of the sea:
גם שם ידך תנחני	Even there would thy hand lead me,
ותאחזני ימינך	And thy right hand would seize hold of me.
ואמר אך חשך ישופני	If I said, Surely darkness shall enshroud me,
ולילה אור בערני	And into night be turned the light about me:
גם חשך לא יחשיך ממך	Yet even darkness can obscure nothing from thee;
ולילה כיום יאיר	But night will shine like the day;
כחשיכרה כאורה	Both darkness and light are alike to thee." (Psalm cxxxiv.)
לב טהור ברא לי אלהים	"Create unto me a clean heart, O God!
ורוח נכון חדש בקרבי	And a firm spirit renew thou within me.
אל תשליכני מלפניך	Cast me not away from thy presence;
ורוח קדשך אל תקח ממני	And thy holy spirit do not take from me
השיבה לי ששון ישעך	Restore unto me the gladness of thy salvation;

- ורוח נריבה תסמכני · And with a liberal spirit do thou support me." (Ibid. li. 12-17.)
- כי גדול אתה ועשה נפלאות · "For great art thou, and doing wondrous things :
- אתה אלהים לבדך · Thou art God alone.
- הורני ה' דרכך · Teach me, O Lord! thy ways ;
- אהלך כאמתך · I will walk firmly in thy truth ;
- יהי לבבי ליראה שמך · Unite my heart to fear thy name.
- אורך ה' אלהי בכל לבבי · I will thank thee, O Lord, my God! with all my heart,
- ואכבדה שמך לעולם · And I will honour thy name for evermore." (Ibid. lxxxvi. 11-14.)

APPENDIX.

OF THE CEREMONIAL LAWS AND CUSTOMS.

I.

The six hundred and thirteen precepts (three hundred and sixty-five *negative* and two hundred and forty-eight *affirmative*) which are, according to the opinion of our principal doctors,* contained in the five books of Moses, may be conveniently and appropriately divided in three classes, namely :

a. *Moral laws, i.e.* precepts relating to morality and a proper conduct towards God and men.

b. *Local and police laws*, which refer to the former circumstances and situation of that land in which the Israelites dwelt when they formed a separate state and lived under the operation of their own laws. To this class belong all laws relative to corporal punishments, as they are recorded in the Pentateuch. And

* דרש ר' שמלאי תרי"ג מצות נאמרו
לו למשה בסני שס"ח לאיין כמנין
ימות החמה רמ"ח עשה כמנין איבריו
של אדם

" R. Simlai once commenced his discourse in the following manner: 'Three hundred and sixty-five are the days of the

solar year; this also is the number of the *negative precepts* given to Moses on Sinai: two hundred and forty-eight members are in the human body; and just as many *affirmative precepts* were given to Moses. For the purpose that each day and every limb may remind thee of one of the divine laws!" (Tal. Maccoth, fol. 23.)

c. *Ceremonial laws*, or rules and ordinances relative to the outward worship of God, the object of which is always to keep alive within us the belief in the *eternal* and *only* God, and the remembrance of his kindness towards us as a nation and individuals.

II.

Since the dissolution of the Jewish commonwealth, however, all the laws of the *second* kind, as also the greater part of the *third* class, are impracticable. For instance, the laws relating to sacrifices, the temple, priests and purification, the whole of which, with but few exceptions, are now not binding, as they are intimately connected with the existence of the temple in Jerusalem; and whereas by its destruction the laws connected with it have become inoperative. The whole number, therefore, of precepts yet practicable is reduced to three hundred and sixty-nine.

III.

Among these are ninety-nine—namely, seventy-eight *positive* and twenty-one *negative*—precepts, which are only *accidental* or *conditional*, *i. e.* the exercise of which depends on certain cases, contingencies and circumstances which may never occur with certain persons. For example, if a man hires no labourers, he does not come under the *affirmative* precept (Deut. xxiv. 14, 15), “Thou shalt not withhold the wages of a hired man, of the poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates; on the same day shalt thou give him his wages, that the sun may not go down upon it;” nor the *negative* (Levit. xix. 13), “Thou shalt not keep back the wages of the labourer with thee till the morning,” and similar others. There are accordingly only two hundred and seventy absolute and positive precepts, or forty-eight affirmatives and two hundred and twenty-two negatives. (From the preface of the ספר החינוך)

IV.

The females are exempt from many ceremonial laws; namely, from the observance of the greater part of those affirmative precepts which are not exercised at all times of the day and the year, but are limited to a particular period . מצות עשרה שהזמן גרמה נשים פטורות מהן (Berachoth, fol. 20). Thus, for instance, females are exempt from the wearing of the fringes (ציצית) and the phylacteries (as they are not worn after sunset); farther from the precepts of the (שיבת סברה) Tabernacle and Lulab, with which the Feast of Tabernacles is celebrated in the synagogue, and similar others. (It must be observed, however, that if a female once accustoms herself to do any of the affirmative precepts from which she is otherwise exempt, she is bound to adhere to this practice afterwards. This is the custom in almost every country where Jews are settled.)

V.

Besides the practicable *Mosaic* precepts, there are several *rabbinical* ordinances (מצות דרבנן) which we are all bound to observe, *without distinction of sex*. For example, the ordinance of the washing of hands, and the grace said *before* the use of any kind of food, drink, &c. (The returning of thanks *after* meals is a *Mosaic* institution. Deut. viii. 10.) The lighting of the lamps at the commencement of the Sabbath and holy days; the reading of the book of Esther on the Feast of Purim; the lighting of the lamps during the eight Days of the Consecration (of the temple under the Maccabees—גר חנכה); the reading of various hymns of thanksgiving and praise from the Psalms of David on days of rejoicing (קריאת ההלל), and others of the like kind.

VI.

Our wise men also say, if it is in accordance with the natural emotions of gratitude, no less than the precepts of

the divine law, to *thank* God for every enjoyment which promotes only the strengthening of our body: it is the more necessary to do the same at every enjoyment of the soul, *i. e.* the observance of those precepts which purpose the amelioration and welfare of our spirit. We have therefore not only a formula of prayers of thanks or *grace before and after* the use of earthly things, but also before the exercise of any ceremonial law. For instance: "Blessed art thou, O Lord our God, king of the universe! who hast sanctified us with thy commandments, and hast commanded us the precept of the fringes" (ציצית).

"Blessed be thou — — and commanded us to lay the phylacteries."

"Blessed be thou — — and commanded us to engage in the study of the law." And so by all laws.

Maimonides comprised these benedictions or short prayers (ברכות) in three classes, namely, *first*, benedictions before using anything; *secondly*, before the exercise of any precept, and, *thirdly*, thanksgivings at proper occasions, and they all have for object to remind us often of God and his acts of beneficence, and to fortify us in our love and reverence for Him.

To the *first* class belong, among others, the following, when eating bread made of grain, such as wheat, rye, barley, oats and millet:

* ברוך אתה ה' אלהינו מלך העולם "Blessed art thou, O Lord
המוציא לחם מן הארץ our God, king of the uni-
verse! who producest bread from the earth."

Before eating cake and pastry:

בא"י אמ"ה בורא מיני מזונות "Blessed — who createst the
various kinds of food."

* The first six words of the Hebrew and the corresponding ones in the English, are used in all the benedictions; wherefore they need not be here always repeated.

Before drinking wine :

· בא"י אמ"ה בורא פרי הגפן · "Blessed — who createst the fruit of the vine."

Before eating fruit growing on trees :

· בא"י אמ"ה בורא פרי העץ · "Blessed — who createst the fruit of the tree."

Before eating vegetables or berries of all kinds :

· בא"י אמ"ה בורא פרי הארמה · "Blessed — who createst the fruit of the ground."

Before using fish, meat, eggs, milk, or their preparations, &c., and all kinds of drink except wine :

· בא"י אמ"ה שהכל נהיה בדברו · "Blessed — through whose word all came into being."

After eating or drinking these :

· בא"י אמ"ה בורא נפשות רבות וחסרונם · "Blessed — who createst many kinds of beings and על כל מרה שנראת להחיות בהם what they stand in need of; for all that Thou hast created to sustain thereby the life of all living. Blessed art thou, who livest eternally."

Before smelling aromatic herbs :

· בא"י אמ"ה בורא עשבות בשמים · "Blessed — who createst sweet scented herbs."

Before enjoying the fragrance of things which do not grow out of the ground :

· בא"י אמ"ה בורא מיני בשמים · "Blessed — who createst divers kinds of spices."

The benedictions of the *second* class are not only used before complying with a Mosaic ceremonial precept, but also when we perform any one of the seven rabbinical ordinances.

For instance, before lighting the lamps on the festival of Hanukkah :

בא"י אמ"ה אשר קדשנו במצותיו וצונו להדליק נר של חנכה · "Blessed — who hast sanctified with thy commandments, and commanded us to light the lamp of dedication."

Before reading the book of Esther on Purim :

בא"י אמ"ה אשר קדשנו במצותיו וצונו על מקרא מגלה · "Blessed — who hast sanctified us with thy commandments, and commanded us to read the roll (of Esther)."

And so with the rest, which will be found in most of the prayer-books.

The benedictions of the *third* kind, which are to be used on special occasions, are among others as follows :

When seeing a rain-bow :

בא"י אמ"ה זוכר הברית ונאמן בבריתו וקים במאמרו · "Blessed—who rememberest the covenant, art faithful to thy covenant, and fulfilllest thy promise."

When seeing trees blooming in the spring :

בא"י אמ"ה שלא חסר בעולמו דבר וברא בו בריות טובות ואילנות טובות ליהנות בהם בני אדם · "Blessed — who sufferest nothing to be wanting in thy world, and hast created therein beautiful beings and useful trees for the gratification of the sons of man."

When seeing lightning :

בא"י אמ"ה עושה מעשה בראשית · "Blessed — who continually renewest the work of creation."

When witnessing heavy thunders or uncommon tempests :

בא"י אמ"ה שכוחו וגבורתו מלא עולם · "Blessed — whose might and strength fill the universe."

When hearing unfortunate news or experiencing any great evil:

בא"י אמ"ה דיין האמת · "Blessed — who art the righteous judge."

When hearing good news or experiencing a signal benefit:

בא"י אמ"ה הטוב והמטיב · "Blessed — who art good and beneficent."

Whenever we enjoy anything *new*, as also at the commencement of a festival or the execution of any religious act which recurs but once a year, or at a particular period:

בא"י אמ"ה שהחינו וקימנו והגיענו לזמן הזה · "Blessed — who hast preserved us alive, and sustained us, and permitted us to reach this season."

For other formulæ, refer to the usual prayer-books.)

VIII.

Every Israelite should nevertheless know or endeavour to learn, at the execution of any commandment, if it be Mosaic or Rabbinical; because error and ignorance in this respect may occasion gross abuses, and have very pernicious consequences. The yet customary and practicable ceremonial laws which are recorded in the book שלחן ערוך *Shulchan Aruch*, particularly those in the first and second parts of the same (יורה דעה and אורח חיים), are of *three* various kinds, namely, *first*, מצות דאורייתא *Mosaic* precepts; *second*, מצות דרבנן *Rabbinical* ordinances; and, *third*, מנהגים *Customs*.

The last again are very diversified; many of them are mere local usages, and practised only in a few districts or places,—and many others are those called מנהג חסידות or מרות חסידות *i. e.* customs from particular piety, or practices of certain pious men. As for instance, the custom of abstaining from all kinds of wine or meat during the thirteen last days

of the month *Thamuz* (תמוז); or the practice of neither eating any *new* fruit nor putting on a *new* garment during the first-mentioned period and the nine first days of the month *Ab* אב, (which time is called בין המצרים, in commemoration of the time which elapsed between the capture of Jerusalem and the destruction of the temple); so as not to be obliged to pronounce the formula of grace noticed at the end of the preceding paragraph, for the enjoyment of any new thing (שהחיינו); the custom of fasting on the 29th day of every month (ערב ר"ח) and to read certain penitential prayers, or, as it is commonly termed, to hold a small Day of Atonement (יום כפור קטן); not to use on the Sabbath *any other* language than the Hebrew. To *this class* (מורה חסירות) do the learned ר' משה רש"ל and ר' סימן צ"א also reckon the custom of *keeping* the head covered without the synagogues.*

Others reckon among these the customs which have been introduced or are retained, *not to make any one ashamed* כרי שלא לבייש. Thus, for instance, there is always one dower mentioned in all the marriage contracts (כתובות) which are read at a wedding. The marriage formula is repeated after the one who performs the ceremony by the bridegroom, and the benediction which should properly be said by himself, is recited for him by *another*. Those who are called up to the *Law* do therefore not read their section, not to make those ashamed who are not able to do so, but have it read to them by the reader. There are also other customs founded upon

* In mentioning this oriental custom of keeping the head also covered in the houses of prayer, we read in *Midrash*:

אמר ליה הקב"ה לישראל הרי ליה "Only consider—spoke God to
הטרתתי עליכם לקרות פרועי ראש the Israelites—how little I
וכו' desire from you any slavish
service; I would not even give you the trouble of uncovering your
heads whilst you are reading the *Shemang*, and are acknowledging me
as your Lord and King."

this idea to spare the feelings of the unfortunate, the ignorant or the poor.

IX.

Our wise men recommend *cleanliness* as particularly obligatory upon every man. They say:

נקיות מביאה לידי טהרה טהרה מביאה
לידי פרישות ופרישות מביאה לידי
קדושה
“Cleanliness of the body will
occasion purity of mind
and morals, and promote
true piety” (or as they call it, sanctity).

They therefore made it a rule to wash the hands after rising from sleep, before commencing prayers and before meals. The washing of hands may be regarded as a symbol or remembrance of *inward* purity of heart and thoughts, which we ought constantly to be sedulous of acquiring after the words of David xxvi. 6, lxxiii. 13 ארחץ בנקיין כפי “I will wash in innocency my hands.” And for this very useful ordinance we thank God in the following formula:

בא"מ'ה אשר קדשנו במצותיו וצונו
על נטילת ידים
“Blessed be thou, O Lord
our God, king of the uni-
verse! who hast sanctified us through thy commandments,
and commanded us the washing of hands.”

רחצו הזכו הסירו רע מעלליכם מנגר
עיני חדלו הרע
“Wash yourselves, remove
the evil of your deeds from
before my eyes, cease to do evil.” (Isaiah i. 16.)

X.

Our first ideas at awakening should be directed to God; our first thought every morning should be thankfulness for the benefits we receive daily and hourly from Him. We have therefore a short but expressive prayer, which we are to pronounce immediately on awakening:

מודה אני לפניך מלך חי וקים שהחזרת
 • כי נשמתי בחמלה רבה באמונתך •
 "I thank thee, ever-living,
 ever-enduring King! that
 thou hast again restored to me the use of my faculties
 through thy great goodness and mercy."

XI.

When we put on that garment (ארבע כנפות), on which the fringes ordained by the law (ציצית) are fixed (Numb. xv. 37, and Deut. xxii. 12), we pronounce likewise the following prayer of thanks: "Blessed.....who hast sanctified us through thy commandments, and commanded us the precept of the fringes" (וצונו על מצות ציצית) "sanctified and commanded us to envelope ourselves with the garment of fringes."

These fringes are to be considered as marks of remembrance and tokens, by which we are always reminded of the commandments of God; as it is written (Numb. xv. 39):

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם למען תזכרו ועשיתם את כל מצותי והייתם קדשים לאלהיכם •	"These fringes shall serve you for the purpose, that you may see them and re- member all the command- ments of the Lord and do them; and not follow the bent of your heart and of your eyes, by which you are led to sin; in order that ye may remember all my commandments and do them, and be holy to your God."
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XII.

As soon as a boy has reached his thirteenth year, and he has reason enough to keep his thoughts free from evil ideas, as well as his body and dress cleanly, it is his duty to lay every day, with the exception of Sabbath and festivals, the phylacteries (תפלין). These are two cubic-formed parchment cases in which the four chapters (adduced below) from the Pentateuch, written on parchment, are inclosed. Leather

things are fixed on these two cases, of which one is laid on the left arm just above the elbow, the other on the forehead. The *last* is closely fitted round the head, and hangs down on both sides round the neck; the former is wound seven times round the left arm and three times round the middle finger.

These are the sections just named.

קִרַשׁ "Sanctify unto me all the first-born, the first offspring of the mother among the children of Israel, both of man and of beast, it is mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of slavery; for by strength of hand the Lord brought you out from here, and no leavened bread shall be eaten. This day go ye out, in the month of Abib. And it shall be, when the Lord doth bring thee into the land of the Canaanites, and the Hittites, and the Emorites, and the Jebusites, which he hath sworn unto thy fathers to give unto thee, a land flowing with milk and honey, that thou shalt perform this service in this month. Seven days shalt thou eat unleavened bread, and on the seventh day shall be a feast unto the Lord. Unleavened bread shall be eaten these seven days, and there shall not be seen with thee any leavened bread, neither shall there be seen with thee any leaven in all thy boundaries. And thou shalt tell thy son on that day, saying, This is done for the sake of that which the Lord did unto me when I came forth out of Egypt. And it shall be unto thee for a sign on thy hand, and for a memorial between thy eyes, in order that the law of the Lord may be in thy mouth; for with a strong hand hath the Lord brought thee forth out of Egypt. And thou shalt keep this ordinance in its season, from year to year." (Exod. xiii. 2-10.)

וְהָיָה כִּי יְבִיאֲךָ "And it shall be, when the Lord doth bring thee into the land of the Canaanite, as he hath sworn unto thee and to thy fathers, and giveth it to thee, that thou shalt set apart all the first offspring of the mother unto the Lord, and every firstling that cometh of a beast which thou shalt

have, the males shall belong to the Lord. And every firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then shalt thou break its neck: and all the first-born among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought me forth out of Egypt, out of the house of slavery. And it came to pass when Pharaoh obstinately refused to let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beasts; therefore do I sacrifice to the Lord all the first-born of the mother being males, but all the first-born of my children must I redeem. And it shall be for a sign upon thy hand and for frontlets between thy eyes, that by strength of hand the Lord brought thee forth out of Egypt." (Ibid. 11-16.)

שמע "Hear, O Israel! the Lord our God is the One Eternal Being. And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and thou shalt speak of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign on thy hand, and they shall be as frontlets between thy eyes. And thou shalt write them on the doorposts of thy house and upon thy gates." (Deut vi. 4-9.)

והיה "And it shall come to pass, if ye will hearken diligently unto my commandments which I command ye this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will send rain for your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil. And I will give grass in thy field for thy cattle, and thou shalt eat and be satisfied. Take heed to yourselves that

your heart be not deceived, and ye turn aside and serve other gods and worship them; for then the Lord's wrath will be kindled against you, and he will shut up the heavens that there be no rain, and the land will not yield her products; and ye shall perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes; and ye shall teach them to your children, to speak of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them on the door-posts of thy house and upon thy gates. In order that your days may be multiplied and the days of your children, in the land which the Lord swore unto your fathers to give unto them, as the days of the heavens over the earth." (Ibid. xi. 13-21.)

XIII.

Before laying the Tephillin, it is customary to say the preparatory prayer: לשם יחוד קב"ה ושכינתיה ברחילו ורחימו בשם כל ישראל נו', which can be thus translated:

"Out of respect and love to God, the only One Eternal and Most High, praised be He, and in the name of the whole house of Israel, am I now prepared, with body and soul, to lay the Tephillin, for the purpose of obeying the command of my Creator, which is written in the law: 'Thou shalt bind them as a sign on thy hand, and they shall be as frontlets between thy eyes.' These Tephillin contain the *four* chapters, which commence with the words: "*Hear, O Israel—If you will hearken—Sanctify—and, When he will bring thee*; because the unity of God and his great wonders are mentioned therein which He performed when He carried us out of Egypt. For his is the government no less in heaven than on earth, and He can rule everything and everywhere, as it pleases Him best. In obedience to the divine command do I lay the Tephillin on

the *arm*, and remember in so doing the words: 'With a stretched-out *arm* did the Eternal conduct thee out of Egypt.' Also on this spot, just opposite the *heart*, because I subject herewith all the desires and wishes of my heart to the holy will of my God. I do also lay the Tephillin of the head on the spot where the brain lies, where the organs of the higher capacities of the soul unite, to indicate that I dedicate to the service of God all my senses and my thoughts."

"May God, in merit of my observing this commandment, give me sufficient strength to preserve my thoughts always pure and my heart innocent; that no evil desires may ever overcome me, nor be able to lead me into the paths of sin; that I may be enabled to live always as I most fervently desire, according to the statutes of my God. Amen."

The other prayers which belong hereto, are to be found (together with the daily service) in the book of common prayer (according to the custom of the German Jews).

XIV.

Amongst the prayers, however, must be particularly noticed: קריאת שמע, the reading of the Shemang, and תפלת שמונה עשרה, the Eighteen Benedictions. The *reading of the Shemang* is considered one of the *Mosaic* precepts. It is, namely, our duty to read every *morning* and *evening* the above-mentioned chapters: שמע ישראל and ויהי אם שמע, together with the five last verses of the 15th chap. Numb. (containing the commandment in regard to the fringes), with the utmost possible devotion, either in the *Hebrew* or in *any other language*; but it is necessary that we should be very careful to employ the most correct expressions in the language we are using, and to avoid all inelegant not to mention incorrect phrases.

But as the Hebrew is already the established language in our worship, it is proper to acquire a sufficient knowledge of the same, if it be at all within our reach, so that we may be able to perform our devotion in this language.

קורא אדם את שמע בכל לשון שיהיה מבינה · ויזהר מדברי שבוש שבאותה
הלשון · וידקדק בה כמו שמדקדק בלשון הקדש ·
(רכב"ם פ"ב מהלכ' ק"ש · וש"ע א"ח סי' ס"ב) · (ועמש"כ מגן אברהם שם)

This *reading of the Shemang* is considered by our Rabbins as our confession of faith; they call it קבלת עול מלכות שמים, The acknowledging of the kingdom of heaven, *i. e.* to declare God our ruler, and to subject ourselves to his guidance and laws; and they make it a requisite condition in reading the Shemang, that a person should *well understand* what he is saying.

XV.

The שמונה עשרה prayer (18* Benedictions) is a Rabbinical institution.—*Maimonides* (פ"א מהלכות תפלה) says the following on this subject: "The Jewish people, returning from the Babylonian captivity (about 3410 A. M.), had corrupted their language among the Persians, Greeks and other nations, to such a degree that they were *unable* to express themselves plainly and correctly in *any one*;—and Nehemiah complains of this (xiii. 24): 'Their children speak half Asdodish, and understand neither the Jewish language nor that of any other nation; I reprov'd them therefore.' For this reason were these prayers projected for their use, by Ezra and his college. (Before this period they had no set prayers, at least none which we can designate as such with any degree of certainty; though some few short pieces are ascribed to several persons who died before the destruction of the *first* temple.) These formulæ contain thanksgivings and petitions for the most important requirements and occurrences of life, in as few words as possible; and the wise institutors of these prayers

* The Portuguese Jews call it the עמידה, from the verb עמד, to stand, because it is said standing. This prayer contains now nineteen benedictions, as in the time of one of the Gamaliels one was added against the heretics, dissenters and enemies of the faith; the original name, however, is yet preserved.

purposed thereby, that the people should be able to express their most important wants in a pure and appropriate language. The *three* first divisions contain praises of God, the others are petitions for health, support, peace, &c.

XVI.

In accordance with the well-known verse from the Psalms (lv. 18): ערב ובקר וצהרים אשיחה ואהמה וישמע קולי "At evening, morning and noon I complain and moan, and He heareth my voice," we read this prayer *three* times every day, namely, as שחרית morning, מנחה vesper, and ערבית evening service. These times of the day were also therefore chosen, because the sacrifices were offered in the temple at the same periods, and because the prayers are now in the place of the sacrifices, according to the expression of the prophet *Hosea* (xiv. 3): ונשלמה פרים שפתינו "With our lips (*i. e.* with our prayers) we will replace the steers" (sacrifices).

We have also, therefore, the (מוסף) additional or extraordinary prayer on Sabbaths, festivals and new-moon-days; because on these days there were additional offerings, מלבו besides the daily customary sacrifices and their requisite accompaniments, as we find laid down more at large in the twenty-eighth and twenty-ninth chapters of Numbers.

XVII.

What has been said above in reference to our being permitted to read the *Shemang* in any language, is also applicable to this and all other prayers and benedictions; and the Talmudists teach in many places: יוכל להתפלל בכל לשון שירצה (ש"ע א"ה ס"ו ק"ב) "That he who understands not the Hebrew would do well to pray in any language he may understand." מוטב להתפלל בלשון שמבין אם אינו מבין לה"ק (מגן אברהם שם וס"ו ס"ב)

(It has, therefore, been always customary to have the prayers intended for the sole use of females, in the vernacular language of the country, as they had not in every land and age the same facility of acquiring a competent knowledge of the holy language as the members of the other sex.)

XVIII.

Three times in every week, namely, on Monday, Thursday and Sabbath, portions of the law are read aloud in the synagogues, from the manuscript rolls (ספרי תורה). The Pentateuch is for this purpose divided into fifty-four weekly lectures (סדרות), and each of these lectures into seven portions (פרשיות). On the *morning* of the Sabbath an entire *Sidrah* (סדרה) is read (which is always indicated in the Jewish calendar); but in the *afternoon* and on Monday and Thursday mornings, only the first *Parshah* of the following סדרה (for the ensuing Sabbath). The readings for the festivals, new-moon and fast-days, consist of those portions of the Pentateuch which have reference to the celebration of the day and the sacrifices brought on the same; or, in other words, those portions which, according to their import, belong to the order of the day.

The number of those called* up to the law at these readings (קרואים) is as follows: On Monday, Thursday, Sabbath afternoon, fast-days, Purim and Hanukkah, *three*; on new-moon-days and half-festivals (the middle days of Pessach and Sukkoth), *four*; on high-festivals, *five*; on the Day of

* The person called up to the law, on ascending the תבה or desk, says, "עמכם" and receives for answer, "ברוך"; he then says: "ברוך"; he then resumes: "ברוך"; and adds the following grace:

ברוך אתה ה' אלהינו מלך העולם אשר בחר בנו מכל העמים ונתן לנו את תורתו ברוך אתה ה'נותן התורה

Which can be thus translated: "Praised.....who hast chosen us

Atonement, *six*; on Sabbath, *seven*; besides the (מפטר) *Maphtere*—with the exception of the fast-days—who reads a chapter from one of the prophets *in conclusion* (הפטר) *Haph-torh*, which has usually some reference to the order of the day. All those present who do not know the parts read aloud by heart, ought to read them to themselves, only loud enough to reach their own ears, after the reader, from a printed Bible. In old times it was also customary for an appointed interpreter to read a *translation* of each verse aloud, after the reader had read it in Hebrew, a custom which, more than any other, ought certainly to be reinstated.

XIX.

The following are the principal features of the Jewish calendar:

We reckon from the creation, and commence the year usually in the month of *September*. (For example, from the twenty-fifth September, 1813, to the fourteenth September, 1814, was the year 5574 from the creation, or 3760 in advance of the Christian era.) A common year (שנה פשוטה) has *twelve* months, each of which commences with the *new-moon*, and has either twenty-nine or thirty days. But the thirtieth day of each month (having this number of days) is also celebrated in the synagogue as a *new-moon-day*; so that the succeeding month is considered as having *two* new-moon-days. For, properly speaking, there is between one new-moon and the other a period of twenty-nine days, twelve hours and

from all people, and given us thy law; praised be thou, O Lord! who gavest the law.”

After the reading, he says:

ברוך אתה ה' אלהינו מלך העולם אשר נתן לנו תורת אמת וחיי העולם
נשע בתוכינו ברוך אתה ה'נותן התורה

“Praised..... who hast given us the law of truth, and hast planted amongst us life everlasting; praised be thou,” &c. L.

seven hundred and ninety-three parts (1080 being considered equal to one hour). Now, twelve such months make only a *lunar* year of three hundred and fifty-four days, and consequently somewhat more than *eleven* days less than a *solar* year. Therefore, to remain even with the solar year, and to celebrate the Passover-feast agreeably to the biblical precept in the *spring-month*,* an additional month of twenty-nine† days (before the Passover-month), which is called **ואדר** or **אדר שני** (second Adar or *Veadar*), is intercalated every *two* or *three* years. Such a year of thirteen months is called a *leap-year* (**שנה מעוברת**); and in every period of nineteen years (commonly called **קטן מחזור** lunar cycle), there are always seven such leap-years, to wit: the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth.

To discover what year in the cycle we have, all that is needed is to divide the whole number of years since the creation, for instance, now the year 5627, with nineteen, and the remainder will indicate the year, now the third of the two hundred and ninety-seventh cycle, consequently a leap-year. If there be no remainder, as 5624, it will be the last or nineteenth year of a cycle.

* **שמור את חרש האביב ועשית פסח לה' אלהיך כי בחרש האביב הוציאך ה' אלהיך ממצרים לילה** "Take care to observe the spring-month, that thou sacrificest in the same the Passover-offering in honour of the Lord thy God; for in the spring-month did the Lord thy God bring thee out of Egypt at night." (Deut. xvi. 1.)

This is thus explained in tradition: "Take care of the spring-month, take especial care that thou organizest thy calculation so that the month in which thou bringest the Passover-lamb be also the one in which the grain ripens." J.

† Properly speaking, the leap-year has thirty days additional, as the month Adar, which has commonly twenty-nine, has in this case thirty days. L.

XX.

We have no proper names for the days of the week; and instead of Sunday, Monday, &c., we say merely the *first*, *second*, *third* day, &c., of the week, or rather after the Sabbath. The same was the case with the *months* before the Babylonian captivity, for only a few had particular names, as far as we know, previous to that time; and they were commonly designated as the *first*, *second*, &c. To distinguish, however, that month more particularly in which the children of Israel went out of Egypt, and to perpetuate through this means the recollection of this memorable occurrence in every possible manner, it is considered as the first of the months,* although in point of fact the year commences in the fall, as can be clearly inferred from several passages of Scripture (particularly Exod. xxiii. 16, and xxxiv. 22). The Rabbins are of opinion that we have *two* kinds of year, and that the *civil year* (*i. e.* for all occurrences in civil life) commences in the fall; but the *ecclesiastical*, or that relating to religious matters, in the spring. (See Rosh-hashanah i. § 1.)

XXI.

We will now give a list of the months with their present names, in the biblical order, together with the festivals and other remarkable days occurring in each of them.

ניסן *Nissan* (in the older parts of Scripture, חרש האביב spring month, lit. the month when the grain shoots into ears) has always *thirty* days, from about the 20th of March to the 18th of April; it is in fact the seventh, and in a leap-year the eighth month of the civil year; but is, from the reason just given, called the *first* in rank. On the 14th of this month

* החרש הזה לכם ראש חדשים ראשון "This month shall be to you the
הוא לכם לחרשי השנה first of months; it shall be to
you the first of all the months of the year." (Exod. xii. 2.)

(ערב פסח Passover-eve) all leavened bread, with whatever belongs to it (as vessels in which it has been prepared, beer, spirituous liquors made of grain, &c.), must be removed out of the house; and on the evening of the same day the *Passover*, or חג המצות, Feast of Unleavened Bread, commences, and lasts with us *eight* days, during all which time nothing leavened of wheat, rye, barley, oats and millet is permitted to be eaten or used.

In the times when the temple yet stood, the Passover-lamb (פסח קרבן) was sacrificed in the afternoon of the 14th day, midst songs of festivity and praise; and it was necessary that it should be eaten in each family in the evening, and nothing was to be left till the morning. Even in our days it is yet customary in Israel that every head of a family relates this night to the inmates of his house, who are assembled around him to partake of the wine of grace and the unleavened cakes, the wonderful history of our redemption from Egyptian thralldom.

Concerning everything which relates to the festivity, origin, duties and customs of this feast, we are fully informed in the twelfth and thirteenth chapters of Exodus; these are therefore read in the synagogue on the first day of Passover (the 15th of the month).

XXII.

Of the eight days during which we celebrate the Feast of Unleavened Bread, only the two first (the 15th and 16th) and the two last (21st and 22d) are kept as strict holy days (מקראי קדש). The four middle-days, however, are called (חול המועד) intermediate-days, or half-festivals; and they are in so far distinguished from the strictly kept holy days, that we are permitted to pursue on these days the means of our support, and to do those things which cannot be conveniently deferred.

XXIII.

The *second* month we call *Iyar* (אייר). In the older Scriptures, however, it has the name of זיו (the month of splendour or beauty); it has always twenty-nine days, from about the 19th of April to the 17th of May. The 18th of this month is known by the name of ל"ג בעומר, *i.e.* the thirty-third from the day on which an *omer-full* of the first-ripe grain was offered in the temple—that is to say, from the second day of the Passover. It is said that an epidemic disease which once swept away a great number of Rabbi Akiba's scholars, ceased entirely on this day, for which reason it is also called the *scholars' feast*.

XXIV.

The *third* month, *Sivan* (סיון), has *always* thirty days, from about the 18th of May to the 16th of June.

On the sixth and seventh we celebrate the *Pentecost*; in Scripture it is called חג השבועות, the Feast of Weeks, on account of the seven weeks which we *count* from the second day of the Passover till this time; also חג הקציר, Harvest Feast; for, as it appears from many passages, it is highly probable that the harvest commenced in Palestine immediately after Passover, and was finished in the different districts during these seven weeks.* This feast is also called יום הכבורים,

כי תבאו אל הארץ אשר אני נתן *
 לכם וקצרתם את קצירה והבאתם את
 עמר ראשית קצירכם אל הכהן וגו' .
 וספרתם לכם ממחרת השבת מיום
 הביאכם את עמר התנופה שבע
 שבתות תמימת תהינה...
 והקרבנתם מנחה חדשה לרו'
 ממושבתיכם תביאו לחם תנופה שתי
 שני עשרנים וגו' .

“When you come in the land which I give you, and you will commence harvesting, you shall bring then an omer-full of the first of your cutting to the priest, &c. You shall then count from the day after the festival seven full weeks—that is to say, from the day

that you brought the omer of the wave-offering.—You shall then bring a new meal-offering in honour of the Lord. From your resi-

the Day of the First-ripe Fruits, because on this day it was usual to bring the first fruits, as a present, to the temple. In our synagogues this feast is particularly celebrated as the day of the promulgation of the law (זמן מתן תורתנו), which was revealed on this day in so extraordinary a manner on Mount Sinai. (See Exodus xix.)

XXV.

The *fourth* month, *Tamuz* (תמוז), has always twenty-nine days, from about the 17th of June to the 15th of July. The 17th of this month (שבעה עשר בתמוז) is a general day of fasting and repentance. Zechariah (viii. 19) calls it צום הרביעי, the fast of the fourth month. According to *Jeremiah* (xxxix. 2), the conquest of Jerusalem, the capital of the Jewish empire, did take place as early as the *ninth* of this month, after a siege of eighteen months (about 3340 A. M.); the fast is nevertheless at the present time fixed for the *seventeenth*, because this is the day on which Jerusalem was taken by the Romans just before the destruction of the second temple (about 3830 A. M.), which event is more immediately calamitous to us than the conquest by Nebuchadnezzar; besides, several other calamities befell our nation on this day, as we read in the Mishnah. (*Tr. Taanith* iv.)

dences you shall bring two loaves of the finest flour, as a wave-offering, two-tenths of an ephah," &c. (Levit. xxiii. 10-22.)

שבעה שבועות תספר לך מהחל חרמש "Seven weeks thou shalt number
 בקמרה תחל לספר שבועה שבועות from the time that the sickle
 ועשית חג שבועות לה' אלהיך. is first laid on the standing
 corn, thou shalt commence counting the seven weeks; and then thou
 shalt make the Feast of Weeks in honour of the Lord." (Deut.
 xvi. 9.)

חמשה דברים אירעו ארז אבותינו בשנעה עשר בתמוז ותמשה בתשעה באב בשבעה עשר בתמוז נשרתברו הלוחות ובטל התמיד והבקעה העיר ושרף אפוסטמוס את התורה והעמיד דמות בהיכל ב"ב ננור על אבותינו שלא יכנסו לארץ וחרב הבית בראשנה ובשניה ונלכדה ביתר ונחרשה העיר .
 " Five things occurred to our fathers on the 17th of Tamuz and five others on the 9th of Ab. On the 17th of Tamuz the tables of the covenant were broken, the daily sacrifice ceased, the city was captured, Post-humus burnt the law and placed an image in the temple. On the 9th of Ab it was decreed against our fathers that they should not enter the land, the house was destroyed the first and second time, Bethar was captured, and the city (Jerusalem) ploughed up.

XXVI.

The *fifth* month, *Ab* (אב), has always thirty days, from about the 16th of July to the 14th of August. The ninth of this month (תשעה באב) is distinguished by the many calamities which our nation encountered on the same (see Talmud Rosh-hashanah, fol. 18; Taanith, fol. 27, and other places)—chiefly, however, by the destruction of the first and the second temples, and the total dissolution of the Jewish state. (2 Kings xxv. 8, and Jeremiah lii. 12.) It is for this reason the principal day of fasting and mourning; the fasting commences already on the evening previous, and the Lamentations of Jeremiah (איכה) are sung in the synagogue both evening and morning. In Zechariah (viii. 19) this day is called צום החמישי, the fast of the fifth month. (In dating a letter, &c., this month is commonly called *Menachem* מנחם, after this day.)

The fifteenth of this month (חמשה עשר באב) was formerly a day devoted to rural festivities. The young women of the Israelites, elegantly dressed, celebrated then, with dances, the commemoration of the reconciliation which they effected between all the other tribes of the Israelites and the tribe of

Benjamin, which had been weakened and nearly exterminated in the bloody civil war, which is recorded in the last chapter of the book of Judges. The working people also then resigned themselves to merriment, because on that day terminated annually the cutting of the wood for the use of the altar (Nehem. x. 34); therefore it is also called יום תבר כגל, the day on which the axe was broken. (Talmud Taanith, fol. 30.)

XXVII.

The *sixth* month, *Elul* (אֱלוּל), has always only twenty-nine days, from about the 15th of August to the 12th of September. In the common computation of time, from the creation of the world, it is the last of the *civil* year. The last days of the same are called ימי הסליחה,* “days of forgiving of sins;” because additional penitential prayers are read in the synagogues before the break of day, and the people are reminded to repent. Many persons, moreover, fast voluntarily on the same, in order to conclude the year with repentance, devotion and the exercise of good deeds. The same is the case with the first ten days of the new year, which are therefore called עשרת ימי התשובה, “the ten days of repentance.” The Rabbis describe them as a time appointed for the trial and judgment of the world, in which the occurrences of the coming year are ordained, both for each individual and for the whole body of mankind. (See Talmud Rosh-hashanah and Yoma.)

XXVIII.

The *seventh*—and in the civil year the *first*—month is *Tishry* (תִּשְׁרִי), and has always thirty days, from about the 13th of September to the 12th of October. In the older

* This is according to the custom of the German Jews; but the Portuguese commence already with the *first* of this month. L.

parts of Scripture it is called **ירח האתנים**, the month of the *gathering* of the yet remaining produce of the field. (According to others, the *first month of the ancients*, i. e. of those who lived before Moses).

The first two days of this month are strictly observed, and celebrated in the synagogue in solemn manner by the reading of many particular prayers and hymns, but chiefly by the *blowing of the cornet* (**תקיעת שופר**). This festival we call **ראש השנה**, the Beginning of the Year. In Holy Writ it is styled **יום הזכרון**, the Day of Remembrance; also **יום תרועה**, the Day of the Blowing of the Cornet. (Levit. xxiii. 24, and Numb. xxix. 1.) The Rabbins refer to this day, Psalm lxxxii. 4, 5, which says:

תקעו בחרש שופר בכסה ליום חגנו כי
 חק לישראל הוא משפט לאלהי
 יעקב •
 "Blow the cornet on the New-moon-day, on the celebration of our solemn festival; it is a statute for Israel, an ordinance of Jacob's God."

The blowing of the cornet on the New-year's day is a sign of our proclaiming our God as King; it should remind us of *that* blowing of the cornet which the people heard when the law was proclaimed from Sinai; then again it is intended to serve as an earnest admonition to the people, and an excitation to repentance and conversion;* as also Amos (iii. 6) says:

אף על פי שתקיעת שופר בראש
 השנה נזירת הכתוב רמו יש בו כלומר
 עורו ישינים משנתכם ונרדמים הקיצו
 מתרדמתכם • וחפשו מעשיכם וחזרו
 בתשובה וזכרו בוראכם • אלו השוכחים
 את האמת בהבלי הזמן ושונים כל
 שנתם בהבל וריק אשר לא יועיל
 ולא יציל • הביטו לנפשותיכם והטיבו
 דרכיכם ומעלליכם ויעזבו כל אחד
 מכם דרכו הרעה ומחשבתו אשר לא
 טובה וגו' •
 "It is indeed incumbent on us, by the command of the law, to blow the cornet on this day; but it has nevertheless the meaning as if it were to call to us: Awake, ye who sleep! rouse yourselves, ye who slumber! remember your Creator! investigate your conduct and repent! O you who, forgetful of the true aim of

· אם יתקע שופר בעיר ועם לא יחרדו · “Should the cornet be blown in a city, and the people not tremble?”

It is one of those Mosaic precepts from the observance of which the women are exempt, since it is only for a fixed time. (See above, §iv.)

XXIX.

The *third* of this month is a universal fast day צום גרליהו, on account of the murder of that noble-minded man, *Gedaliah, son of Ahikam*, whom Nebuchadnezzar had appointed chief of the Israelites yet remaining in their country after the destruction of the first temple, and who was on this day treacherously slain, as were also many others of his friends, by which means the people of Israel were thrown in the greatest misery. (Jer. xli. 2, and 2 Kings xxv. 25.) In Zechariah (viii. 19) this day is called צום השביעי, the fast day of the seventh month.

XXX.

The *tenth* of this month is called יום הכפורים, *Day of Atonement*, and is considered as the holiest day of the whole year, and is set entirely apart for fasting, devotion and repentance.

<p>אך בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה לכם ועניתם את נפשתיכם ... וכל מלאכה לא תעשו בעצם היום הזה כי יום כפרים הוא לכפר עליכם לפני ה'</p>	<p>“But on the tenth day of this seventh month is the Day of Atonement, it shall be to you a day of holy convocation, and ye shall</p>
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truth, squander away the precious time, and spend the whole year in worthless and foolish pursuits, and grasp at that which is worthless—look but once after the welfare of your souls, and mend your actions! Let each of you take a look at his deeds and pursuits, and forsake his evil course, and suppress his evil desires, the tendency of which is injurious,” &c. (Maimonides on Repentance, iii.)

אלהיכם ... שבת שבתון הוא לכם
 ועניתם את נפשתיכם בתשעה לחדש
 מערב ער ערב תשבתו שבתכם ·
 fast.—No manner of work shall ye do on this same day; for it is the Day of Atonement, to make an atonement for you before the Lord your God.—It shall be to you a complete day of rest, and you shall fast; on the evening of the ninth you shall begin; from evening unto evening shall ye celebrate your Sabbath.” (Levit. xxiii. 26–32.)

In the times of the temple this day was distinguished by a peculiar mode and order of sacrifices and offerings, and the service was obliged to be performed by the *high-priest* alone, who was then also permitted to enter this one day, but on no other throughout the whole year, into the *holy of holies* (קדש הקדשים). The reader will please to refer to the sixteenth chapter of Leviticus, which is also read in the synagogue as the order of the day. Whoever confesses on this day his sins before God, with a sorrowful heart, and promises amendment, and yields all enmity towards his neighbours, and endeavours to pacify those whom he has injured, wronged, or offended, has the promise that he will receive a complete remission of sin and pardon from God. The object of the Day of Atonement is also to promote the reconciliation of one man with another, as is also said by our sages in many passages of their writings. Thus they also explain the thirtieth verse of Leviticus xvi., in the last Mishnah of *Yoma* :

כי ביום הזה יכפר עליכם לטהר אתכם
 מכל חטאתיכם לפני ה' תטהרו ·
 — עבירות שבין אדם למקום יה"כ
 מכפר עבירות שבין אדם לחבירו אין
 יה"כ מכפר ער שירצה את חברו ·
 “For on this day shall atonement be extended to you, to cleanse you; from all your *sins before the Lord* you shall be clean.’ For those sins alone which were committed against the Lord, the Day of Atonement can be available; but not for those by which one man has transgressed against another, as long as he has not asked *his* pardon and made restitution to him, or

otherwise satisfied him." (Comp. Maim. on Repentance, ii. § 9.)

XXXI.

The fifteenth of this month is the first day of the *Feast of Tabernacles*, חג הסוכות and חג האסיף, the Festival of the Gathering, or the Autumnal Feast.

The two first and the two last days are celebrated with us as holy festivals—מקראי קדש, but the five intermediate days are, like the middle-days of the Passover, only half-festivals (ימי חול המועד). For the ordinances relating to this festival, see Levit. xxiii. 33-44. There we read also:

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ עבת וערבי נחל ושמחתם לפני ה' אלהיכם שבעת ימים

“And ye shall take unto yourselves on the first day, the fruit of the tree *Hadar* (אתרוג); a branch of the palm (*Lulab*); the twig of the tree *Aboth* (myrtle), and the willow of the brook; and you shall be joyful before the Lord your God for seven days.”

XXXII.

The ceremonies observed on this festival are eminently calculated to impress on the Israelite that he ought to place his entire trust in God, our heavenly Father and Supreme Benefactor, but not attach himself to the pursuit of temporal goods which are perishable and transitory. At this period, when the barns, cellars and warehouses are filled with the blessed produce of the harvest and vintage just completed, he should quit, as commanded by God, his house and goods, and go forth, so to say, with empty hands, under God's open sky, and become a dweller of tent or booth, entrusting himself and those depending on him to the all-pervading and constantly gracious guardianship of our merciful Creator, whose countenance alone is to him the highest wealth, and from

whose hand he has had already so many benefits, that he acknowledges them as an unmerited gift of the free grace of God, and of which he should endeavour to make the best use. If the harvest of the closing year should not have responded to his expectations, he nevertheless will not become discouraged, but fortify his trust in an all-wise divine Providence by a remembrance of those times when his forefathers dwelt in booths, and the Lord nevertheless supplied them with all they needed. "These forty years the Lord thy God hath been with thee; thou hast lacked nothing." (Deut. ii. 7.) "And he afflicted thee and suffered thee to hunger, and he gave thee manna to eat, which thou knewest not, and which thy fathers had not known, in order that he might make thee know that not by bread alone man doth live, but by everything that proceedeth out of the mouth of the Lord doth man live." (Ibid. viii. 3.)

Respecting the collection of the vegetable kingdom which we are ordered to take on this festival, some of our learned men think that it is a symbol of concord and friendship, and at the same time an admonition to us not to despise any created thing, be it ever so unimportant: the common willow and the most beautiful and aromatic fruit of the most elegant tree—the *lowest* and the *highest* are alike before the Lord. According to others, these four kinds have reference to the human body: the heart, the back-bone and ribs, the eyes and lips—all should be devoted to the service of the Eternal.

בסכת תשבו שבעה ימים ... למען	“Seven days you shall dwell
ידעו דרתיכם כי בסכות הושבתי ארץ	in booths ... in order that
בני ישראל בהוציאני אותם מארץ	your latest generations may
מצרים אני ה' אלהיכם	know that I caused the
	children of Israel to dwell in booths, when I brought them
	out of the land of Egypt: I am the Lord your God.”

XXXIII.

The two last days of this festival (the twenty-second and twenty-third of the month)—on which, however, neither of the just-mentioned precepts are to be observed, *i. e.* סכה and לולב—we celebrate, under the name of שמני חג עצרת, *the Concluding Feast*, also called the Feast of Solemn Assembly; according to the precept of the Pentateuch (Numb. xxix. 35):

ביום השמיני עצרת תהיה לכם כל מלאכת עבודה לא תעשו · “On the eighth day you shall have the Feast of Conclusion, and you shall do no manner of work.”

And whereas the fifty-fourth section of the law וצאת הברכה, is read on the last day, and the annual reading of the Pentateuch is thus concluded, as also the first chapter and the three first verses of the second chapter of Genesis, it is the occasion of particular rejoicing, which we call שמחת תורה, *Rejoicing of the Law*, and it is celebrated in many places with much pleasant and social conviviality.

XXXIV.

The *eighth* month, *Marcheshvan* (מרחשון)—in the older parts of Scripture בול ירה rain-month—has sometimes twenty-nine, at other times thirty days, from about the 13th of October to the 12th of November.

XXXV.

The *ninth* month, *Kislev* (כסליו), also has sometimes twenty-nine, at other times thirty days, from about the 13th of November to the 11th of December.

On the twenty-fifth of this month commence the *eight days of the Consecration* (of the temple) שמונת ימי חנוכה; on these days portions from the Pentateuch are daily read in the synagogue; the *Hallel* הלל (Psalms cxiii.-cxvii) is sung,

and the על הנסים (a prayer of thanksgiving, which contains the occasion of this festival) is inserted in the *eighteen benedictions*, and in the grace after meals. This festival was instituted in commemoration of a great victory which the Israelites achieved (about 3620 A. M.) under the guidance of the high-priest Mathathias and his sons (the Maccabees) over the army of Antiochus Epiphanes; after which event the temple at Jerusalem, which had been defiled by the Greeks, was purified, and the altar rebuilt and again consecrated.

During this festival *lamps are lighted every evening*, both in the synagogues and the dwellings of the Jews, and songs of praise and thanksgiving are chanted.

The number of the *lights of consecration* is every day augmented by *one*; namely, *one* lamp only is lighted on the evening after the twenty-fourth, the *second* night *two*, and so forth, till on the last evening *eight* lamps are lighted.

XXXVI.

The *tenth* month, *Tebeth* (טבת), has never more than twenty-nine days, from about the 12th of December to the 9th of January.

The *tenth* of this month עשרה בטבת is a fast day, because *Nebuchadnezzar*, king of Babylon, commenced the siege of Jerusalem, during the time of the first temple, on this day. (2 Kings xxv. 1, and Jeremiah xxxix. 1.) In Zechariah (viii. 19) this day is called צום העשירי, the fast of the tenth month.

כה אמר ה' צבאות צום הרביעי וצום	"Thus hath said the Lord of Zebaoth, The fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall
החמישי וצום השביעי וצום העשירי	
יהיה לבית יהודה לששון ולשמחה	
ולמערים טובים והאמת והשלום	
אהבו	

be changed unto the house of Judah, to gladness and to joy, and into happy festivals; but love ye only truth and peace!"

The reader will please to compare this passage with the

seventh chapter of the same prophet, where he refers to the ancient prophets (Isaiah lviii. and Jeremiah xxii., &c.), who there teach which fasting is truly pleasing and acceptable to the Deity.

XXXVII.

The *eleventh* month, *Shebat* (שבט), has always thirty days, from about the 10th of January to the 8th of February.

The *fifteenth* day of this month is known as חמשה עשר, and was regarded formerly as ראש השנה לאלנות the New-year for trees, as their planting (Levit. xix. 23-25) was reckoned from this date. (See also Rosh-hashanah iv. 14, 15.)

XXXVIII.

The *twelfth* month, *Adar* (אדר), has in a common year, שנה פשוטה, only twenty-nine, but in a leap-year, מעוברת, thirty days, from about the 9th of February to the 10th of March. The month, which in a leap-year is intercalated after Adar, is called *Ve-Adar* or *Adar Sheney* (second Adar) ואדר or אדר שני, and has always twenty-nine days.

The thirteenth of the last month (either *Adar* or *Ve-Adar*) is called רענית אסתר (Fast of Esther), and is intended to remind us of that ever-memorable fast which queen *Esther* imposed upon herself and the Israelitish inhabitants of *Shushan*. (Esther iv. 16.) The day following (the fourteenth) is a day of rejoicing, called *Purim* פורים, in commemoration of the miraculous deliverance of the Israelites, through the agency of *Mordècai* and *Esther*, from the evil machinations of *Haman*, the cruel minister of the Persian king *Ahasuerus*, about 3400 A. M.

The book of *Esther* (מגלת אסתר), which contains the account of this transaction, is then read in the synagogues with becoming solemnity, in the evening and the morning, and the prayer of thanks (על הנסים) is inserted in the eighteen benedictions and in the grace after meals.

Family entertainments and other modes of rejoicing, but more particularly distributing of *alms* and deeds of benevolence, ought to enhance the festivities of this day; as we read:

לעשות אֹתָם יְמֵי מִשְׁתֵּה וּשְׂמֵחָה “To make them days of
וּמְשֻׁלוֹחַ מְנוּרָה אִישׁ לְרֵעֵהוּ וּמִתְנוּרָה feasting and joy, and of
לְאֲבִינִים sending presents to one
another, and distributing gifts to the needy.” (Esther ix. 22.)

XXXIX.

At all our Sabbaths and festivals, as also in every other respect, we reckon the night as being a part of the following day; and this appears to be the proper mode of calculation from many parts of Scripture, and more especially from the history of the creation, where it says:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד “And it was *evening*, and it
was *morning*, one day, (Genesis i. 5.)

XL.

Those of the holy days which are to be kept strictly (called in Scripture days of holy convocation) differ from the Sabbath only in so far, by its being permitted then, if we except the Day of Atonement, to kindle fire and light, cook and bake, and do everything which is requisite for the *immediate* preparation of food. As we read in Exodus xii. 16:

כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם אֵן אִשֶׁר “No labour shall be done on
יֹאכֵל לְכָל נֶפֶשׁ הוּא לִבְדוֹ יַעֲשֶׂה לָכֶם the same, but whatever
serveth as food for man, this alone may be done for you.”

The whole number of such days is thirteen—four days of Passover, two of Pentecost, two of New-year, the Day of Atonement, and four days of Tabernacles.

XLI.

The following is the reason why the Israelites residing *out of Palestine* always prolong the prescribed duration of the festivals one day: In old times, when the calculation of the year was yet uncertain, and the rules for regulating the calendar were not yet laid down, it was impossible to know if a month should have twenty-nine or thirty days, until a formal decree of the Sanhedrin at Jerusalem had been issued concerning the same. This decree could not be made till after the appearance of the new-moon; but immediately thereafter messengers were sent out to the provinces, who traveled with the utmost expedition, to make those at a distance acquainted with the day on which the festivals ought to commence. Those Israelites, therefore, who lived so far from Jerusalem that they could not receive the account till after the fourteenth of the month, were compelled, since they were ignorant of the proper period of the commencement of the feast, to observe *two* days instead of *one*, not to miss the proper period of the festival. And this *second day* of the festival of the *distant* (*captives*) י"ט שני של גליות was sanctioned by the Talmudists; and it was decreed that it should be observed by the Israelites out of Palestine *even then*, when the calendar had been everywhere established according to fixed and certain rules. (רמב"ם פ"ה מהלכות קדוש החדש)

XLII.

The three festivals, *Passover*, *Pentecost* and *Tabernacles*, had, besides being originally instituted in commemoration of certain particular national events, also reference to *agriculture*, which was, as has been shown in this work, the chief employment and avocation of the Israelites. This is demonstrated not alone by the sacrifices, which were offered on the same—as the omer of the first cut grain on *Passover*, the two loaves on *Pentecost* and the feast at the Conclusion of the Harvest,—but also by the names which are given to these festivals in

Scripture. (See Exodus xxiii. 16, and Deuteronomy xvi. 9-13.)

וּחַג הַקִּצִּיר בְּכוּרֵי מַעֲשֵׂיךָ אֲשֶׁר תֹּרַע "And (Pentecost) the harvest-
 בְּשֵׂרָה וּחַג הַאֲסֹף בְּצִמְתֵּי הַשָּׂנָה feast of the first ripened
 בְּאֲסֹפְךָ אֶת מַעֲשֵׂיךָ מִן הַשָּׂדֶה of thy labours, namely,
 of that which thou hast sown in thy field; and (Tabernacles)
 the feast of ingathering at the conclusion of the year, when
 thou gatherest in thy labours out of the field."

XLIII.

These three festivals are also commonly called שלש רגלים, the three seasons of Pilgrimage; because these were the periods at which the people used to undertake their pilgrimages to Jerusalem. (See Exodus xxiii. 14, and xxxiv. 23; also Deut. xvi. 16.) By these pilgrimages it was intended to excite in the people a love of virtue and religion, and that they should, by their presence in God's holy sanctuary, be filled with a proper reverence for God, temple, priests and the teachers of the law.

The festivals also afforded excellent opportunities of allaying family disputes, promoting concord and creating friendship.

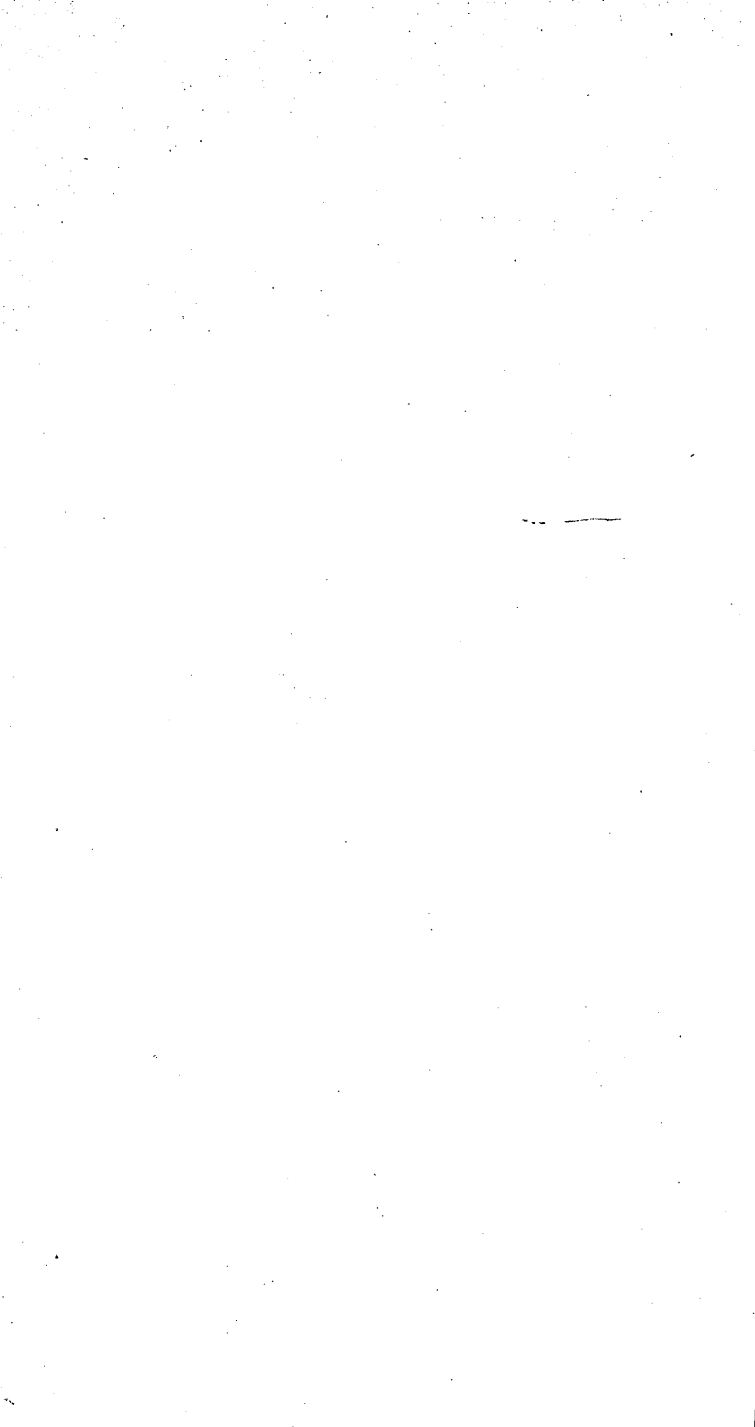
The pilgrimage in the autumn of the *seventh* (release) year, was particularly remarkable on account of the public religious instruction. As no field-labour was performed in this year, every man could find time and leisure to attend the great assemblage, in which the king or other chief of the nation read, on the second day of the Feast of Tabernacles, a great portion of the Pentateuch to the members of both sexes, with the utmost possible solemnity.

מִקֵּץ שִׁבְעַת שָׁנִים בְּמֵעַר שְׁנַת הַשְּׁמִטָּה "At the end of every seven
 כִּהְיֶה הַסְּכּוֹת ... תִּקְרָא אֶת הַתּוֹרָה years, at the fixed time of
 הַזֹּאת נִגְדַל כָּל יִשְׂרָאֵל בְּאוֹנֵיהֶם the release year, on the

<p>הקהל את העם האנשים והנשים והטף ... למען ישמעו ולמען ילמדו ויראו את ה' אלהיכם ושמרו לעשות את כל דברי התורה הזאת</p>	<p>Feast of Tabernacles ... shalt thou read this law in the presence of all Israel, in their hearing. Assemble the people together, the men, the women, and the children, ... in order that they may hear and learn to fear the Lord your God, and to observe to do all the words of this law." (Deut. xxxi. 10-13.)</p>
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Here we find a positive commandment, that the women also should receive religious instruction; and the will of the law is therefore only then obeyed when we give all the members of our nation instruction in religious matters, that they may be able to fear the Eternal our God, and to observe all the words of his holy law, which was given "as an inheritance of the congregation of Jacob."







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