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Translated into English by Claude from the digitized copy (Harvard College Library) of M. H. Bock, אמונת ישראל, oder Katechismus der Israelitischen Religion, sowohl nach den dogmatischen und moralischen Grundsätzen, als auch nach den Ceremonial-Verordnungen der heiligen Schrift alten Bundes (Berlin: Nicolai, 1814), printed in German Fraktur. Numbers in grey brackets mark the beginning of each printed page of the original. Bock's questions are unnumbered, as in the original. Footnotes are Bock's own unless they begin "Translator:". Bock's many misprinted scripture references are kept as printed, with the likely correct reference in a translator's note.

[p. —] אמונת ישראל [Emunat Yisrael, "The Faith of Israel"]

or

Catechism of the Israelite Religion,

according to the dogmatic and moral principles as well as the ceremonial ordinances of the Holy Scripture of the Old Covenant.

Prepared at the instance of several Israelite congregations

by

M. H. Bock,

Teacher of the Israelite Religion, Director of two teaching and educational institutions for sons and daughters, and of a boarding institution for sons of cultivated families.

Berlin 1814.

At the Nicolai Bookshop.

[p. —] To all
the Chief Rabbis,
Elders and Assessors
of the
Israelite Congregations
this work
is dedicated
for
the furtherance of a religious education
of our youth,
with truly religious sentiments,
by the Author.

[p. —] Preface.

Animated by pure reverence for religion, since it alone can satisfy man's wish to attain true happiness, and honoring my faith from the bottom of my heart, I have striven for several years, in full conviction of its salutary influence upon principles and actions, to spread this divine teaching among the Israelites. I have especially sought to impress it upon the hearts of those who asked me

for sure guidance at the beginning of their course in life. What I have accomplished in this field, as the first beginning of its kind, is known to every member of our congregation. A number of *boys and girls* have already been examined by me in the Israelite religion — the boys, that is, after they had observed the prescribed customs in the Temple[1] — in the presence of several members of the Department for Worship and [p. VI] Public Instruction, as well as of the Elders of our congregation and some of its honored members, in my school-house; and, after making a public confession of faith, they were dismissed from there as *religious boys and girls*.

An *appeal* which I issued in May 1810, printed in German with Hebrew letters, to take religious instruction more to heart and to promote it more than had been done until then, likewise had the happy consequence that I was encouraged by several very respectable Israelites, and in particular by the city councillor and then Elder, Mr. *Friedländer*,[2] through a letter which is printed at the front of it (p. 3),[3] to make this noble aim the object of my efforts. To this was added that the Reverend Vice-Chief-Rabbi of the Land, Mr. M. S. *Weil*,[4] to whom I submitted my religious instruction, not only approved it, but allowed me to print in Hebrew at the front of the said publication (p. 5) that only an earlier resolution to give his approbation to no new work kept him from expressing his approval of this undertaking in writing.

This religious instruction has since been continued with all zeal for a few hours every week. Moreover, every Saturday, after the conclusion of divine [p. VII] service in the Temple, a devotional exercise accompanied by singing is performed in my school-hall, and a religious address is delivered. If the number of children present at these exercises is not very large, this is due solely to a lack of good will on the part of some parents to let their children enjoy the blessed fruits of these hours of edification, which are held with all devotion.

In carrying out the aforesaid duties, which are sacred and dear to me, I have kept myself equally removed from blind faith and from the craving for innovation, and I have had the good fortune, through my teaching and the frank avowal of my way of thinking, to win approval both among *Israelites of the old faith* and among *those who think more freely*. Since I wish nothing so ardently as to promote among my fellow believers a thorough and salutarily effective knowledge of religion, I gladly yielded to the wishes of my former pupils, and especially to the desire of *several Israelite congregations* to have a textbook of their religion for their children, and I now attempt to put a short abstract of Israelite religious instruction into the hands of the Jewish youth, with the most heartfelt wish, if possible, to bring to many the benefit that I have until now endeavored to produce in the circle of my surroundings. [p. VIII] Should this little sketch see a second edition, I

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[1]Translator: That is, after their bar mitzvah.

[2]Translator: David Friedländer (1750–1834), Berlin manufacturer, city councillor and leading figure of the Jewish Enlightenment.

[3]Translator: The page references here and below (p. 3, p. 5) are to the 1810 appeal (Aufforderung), not to the present book.

[4]Translator: Meyer Simon Weyl (1744–1826), vice-chief rabbi (later chief rabbi) of Berlin and the Mark.

shall very gladly make use of every friendly hint and every good counsel from true venerators of religion. Everything that, upon closer examination, can serve to improve it will be most welcome to me, just as, in general, everything that can contribute to the perfection of our religious constitution must be the object of the wishes of every Israelite.

I am all the more hopeful of not having given occasion for this improvement in vain, since I can rejoice in several expressions of approval from some very worthy men at home and abroad. In particular, I may draw attention to the following highly estimable judgments of my religious instruction:

1) The Dutch *Moniteur* of The Hague, in the year 1807, No. 212.

2) *Intelligenzblatt der Allgemeinen Litteratur-Zeitung*, 1807, No. 19.

3) *Beiträge zur Verbesserung des Zustandes der Israeliten in Holland*, 1807, No. 7 (in Dutch).

4) The Halle *L. Z.*[5] in the year 1806, No. 89, by Prof. Schmidt.

5) *Journal de Paris*, June 1808, by Dr. Meier in Paris.

6) The Berlin *Vossische Zeitung*, No. 36, in March [p. IX] 1809, by the private scholar Mr. Schlimbach, and No. 41, in April 1811.

7) Several judgments in the *Zeitung für die elegante Welt*, in *Der Freimüthige*, in the Jena *L. Z.*, in the *Magdeburger Journal* by Director Lemann, and in the *Sulamith* by Director Fränkel.[6]

Now a few words to you, worthy teachers, who will use this guide to religious instruction. You may promise yourselves *the happiest success from your efforts* if in doing so you take the welfare of the young wholly to heart.

I have arranged the teachings of religion in the order in which they can most naturally be developed for the child's understanding, once it has been properly prepared for them. You yourselves can best discover the means of imparting this instruction appropriately. Do not cling anxiously to the words of this little book. Make them intelligible to the child through comparisons and through applications that you will take from the circle of its knowledge.

Never go further than the child has well grasped what has been presented. When its ideas about it are clear, then let it learn the answers by heart for repetition. The most important [p. X] proof-texts from the Holy Scripture I have added. These must be committed to memory and repeated with the *reverence* that we owe to every divine utterance. Other passages I have only indicated by the place

[5]Translator: L. Z. = Litteratur-Zeitung; the Halle paper is the Allgemeine Litteratur-Zeitung, which had moved to Halle in 1804; the "Jena L. Z." below is the Jenaische Allgemeine Litteratur-Zeitung.

[6]Translator: *Sulamith*, the first German-language Jewish periodical (from 1806), edited by David Fränkel (1779–1865), director of the Jewish Free School in Dessau.

where they are found. With regard to these latter, it will be a very useful occupation for the children to look them up in the Bible and write them out.

A *German Bible for home and school according to the Masora*,[7] which I shall shortly publish together with several Jewish scholars, will be especially useful to them for this, since nothing of the kind yet exists.

The history of the Israelites could not appear anywhere other than in the tenth Section. It ought, however, to be combined straightaway with the religious instruction proper. Perhaps it could be taught on a particular day of the week. After this history I would let the various parts of the Appendix follow.

God! Thou who knowest my heart and my zeal for the upholding of religion,

> Let Thy sublime work appear unto Thy servants;
> Unto their children Thy majesty! (Ps. 90:16)

Berlin, 8 August 1814.
M. H. Bock.

[p. —] Contents.

Page

Introduction . . . 1

What religion is?

It promotes the true happiness of man. There is a true and a seeming happiness. Earthly happiness cannot satisfy man; consequently he must hold fast to God . . . 2

General summary of the Mosaic faith . . . 3

First Section.

On the Existence of God . . . 4

It is proved by the existence of the world.

Second Section.

On the Attributes of God . . . 5

1. On the attributes of God in Himself. God is eternal, independent, unbounded, unchangeable, incorporeal, invisible, omniscient, omnipotent. God is a spirit. There is only one God.

[7] Translator: The Masoretic text of the Hebrew Bible.

2. On the attributes of God in relation to His works . . . 7

God is all-wise, good, holy, just . . . 8

Third Section.

On the Works of God and on Providence . . . 10

God created the world out of nothing . . . ib. [p. XII] God's providence . . . 10

a) *preserves* the creatures . . . ib.

The lifeless ones without their cooperation. The rational ones by means of their cooperation and capacities.

b) *governs* the world . . . 11

Apparent disorder, harmfulness, uselessness of some creatures is not contrary to this.

c) *guides* all beings . . . 12

The irrational ones through the laws of nature, the rational ones through reason.

Fourth Section.

On Revealed Religion in General . . . 13

Inspiration of revelation.

The three main parts of revelation, namely: the *Torah* or the *Law*; . . . ib.

the *Former*, *Latter*, *Minor* Prophets; the *Hagiographa*.

The Holy Scripture contains: *doctrines of faith* and *doctrines of duties*.

The *Talmud*, namely: 1. the *Mishnah*, 2. the *Gemara* . . . 15

Fifth Section.

On the Revealed Doctrines of Faith . . . 16

Doctrines already made known to us through reason are confirmed . . . ib.

New doctrines are added.

Nature of man . . . ib.

Man consists of a *perishable body* and an *immortal soul*.

Particular attributes of the soul . . . 17

Understanding and *will*.

The soul is *indestructible*.

Future *reward* and *punishment* . . . 18

Therefore our conduct must be virtuous. [p. XIII] Special acts of grace of God toward the Israelite people.

Mission of *Moses* and of the *Prophets*.

Promise of a *redemption*.

Sixth Section.

On the Teachings of Revelation concerning Our Duties toward God . . . 20

Admiration and *reverence*.

Adoration. Sanctity of the *oath*.

Gratitude, *prayer*, *trust*.

Why not all prayers are answered.

Petition for *heavenly* or *spiritual goods*.

Love, *obedience*; *filial fear of God*.

Motives for the love of God.

The 1st, 2nd, 3rd and 4th *Commandments* . . . 24

Divine service in the Temple.

Prohibition of all *superstition*.

Seventh Section.

On the Teachings of Revelation concerning the Duties toward Ourselves . . . 26

Our duties with regard to our *soul* . . . ib.

We must enrich our *understanding* with *useful knowledge* and free it from *prejudices*.

We must direct the *will* to the *good*.

Clear the *hindrances* to the good out of the way.

Diligently use the *aids* to the good.

These hindrances are the *passions*, in themselves or through their *immoderation* . . . 28

To the passions we must oppose *self-mastery*.

Not *pride*, *haughtiness*.

But rather: *humility*, *modesty*. [p. XIV] Not *avarice*, *greed*, *extravagance*.

But rather: *industriousness*, *contentment*.

Not *lewdness*, *sensuality*, *voluptuousness*, *extravagance in dress*, *inclination to gambling*, etc.

But rather: *cheerfulness of mind*.

Not *fear*, *despondency*.

Our duties with regard to our *body* . . . 32

Preservation of life. *Suicide* is a great sin. *Preservation of health* through *hardening*, *moderation*, *cleanliness*, *chastity*.

Eighth Section.

On the Teachings of Revelation concerning Our Duties toward Other Men . . . 33

1. On the general duties toward everyone . . . ib.

Men must maintain a well-ordered society among themselves.

To this end the following duties are to be practised:

a) *Justice*: to do others no harm.

b) *Love*: to do good to others.

a) *Justice*: with regard to *life* . . . 35

commit no *murder*, not even through *carelessness*. Avoid the passions that lead to it. Give others no *offence*; do not abandon them in mortal danger.

with regard to *outward condition*: . . . 37

rob no property. The eighth Commandment. Various kinds of *theft*: *domestic theft*, *adulteration of wares*, *measures and weights*; *usury* a punishable act.

with regard to *good name*: . . . 38

no *slander*, no *uncharitable judgment*, no *evil speaking*. The ninth Commandment. No *censoriousness*, *suspicion*, *mockery*, *abusiveness*, *curiosity*, *talkativeness*. [p. XV] We owe our neighbor the *truth*. Therefore no *lies*. *White lies*. Sad consequences of lying in the young. *Falseness*, *hypocrisy*, *flattery*. Permitted *discretion*, no *secretiveness*.

b) *Love* . . . 41

Peace and *concord*, no *quarrelsomeness*, no *discord*, no *untimely yielding*, no *dogmatism* and excessive *touchiness*.

Promote *concord* among other men.

With regard to bodily needs: *alms*, *liberality*, *care of the sick*, *assistance*, *education of poor children*; no *indifference*, *unfeelingness*, still less *jealousy* and *envy*.

The tenth Commandment.

Courtesy, *friendliness*, *affability*, *hospitality*, *obligingness*.

2. On particular duties in the closer relationships of human life . . . 45

Duties *of spouses*. The sixth Commandment. Duties *of parents*, *of children*. The fifth Commandment. Duties *of brothers and sisters*, *of masters and servants*, *of masters and apprentices*, *of teachers and pupils*, *of journeymen*; toward *old people*; duties *of the aged*, *of guardians and minors*. Duties as *citizens of the state* . . . 50

of the authorities and *subordinates*, *of subjects*. Duties toward the state, *patriotism*.

Ninth Section.

On the Ceremonial Laws . . . 53

1. Ceremonial laws for the exercise of our *duties toward God* . . . —

Remembrance of divine benefits. [p. XVI] Festivals: 1) Passover . . . 53

2) The Feast of Weeks . . . 54

3) New Year . . . 55

4) The Day of Atonement . . . —

5) The Feast of Tabernacles . . . 56

Half-festivals: the Feast of *Purim*, the *Dedication of the Temple*.[8] . . . 57

Special religious acts: *circumcision*, the *redemption money for the first-born* . . . —

Remembrance of the goodness and omnipotence of God . . . 58

Reverent posture in the house of prayer, *joyfulness on festivals*, *abstention from work*.

Other ceremonial laws served merely to distinguish the Israelites from the heathen peoples . . . —

2. Ceremonial laws to promote our religious *perfection* . . . 59

The *phylacteries*, the *fringes*, the *mezuzah*,[9] the *reading of the Shema*, the *copying of the Holy Scripture*.

Acts of repentance and amendment . . . 61

[8]Translator: Hanukkah.

[9]Translator: German "Denkzettel," literally "memorial slips," i.e. the mezuzah (in some usage also the tefillin parchments).

Confession of sins. *Fasting*, four *fast-days*.

3. Ceremonial laws that promote our *bodily welfare* . . . —

Precaution against *infection* from the sick and the dead, abstention from *animals that have died of themselves* and from certain specifically named animals as food.

Local laws . . . 62

In which cases is the transgression of the ceremonial precepts permitted? . . . 63

Tenth Section.

Short History of the Israelite People . . . 64

Appendix . . . 75

I. The Holy Ten Commandments . . . —

II. The Thirteen Articles of Faith of the Israelites . . . 77

III. Survey of the books of the Holy Scripture . . . 78

IV. Survey of the books of the Talmud . . . 80

V. On the chronology of the Israelites . . . 85

[p. —] Introduction.

What Religion Is.

What is religion?

Religion is the *knowledge* of our relations to a supreme Being, and the investigation of his will, whereby the exercise of our *duties* and our *true happiness* are promoted.

Why do we add: our* true *happiness?

Because there is also an *apparent* happiness, which, however, satisfies only the passions, and only for a time.

What are the sources of this apparent happiness?

Pleasures, honour and riches.

What, in general, are the common properties of these goods which make them incapable of securing our happiness?

They are imperfect, hard to acquire, and transitory.

Is it then advisable that man should strive after happiness, and can he not remain at peace in the condition in which he finds himself?

With regard to his external circumstances, man often becomes the victim of the inconstancy of things.

[p. 2] ***Is the peace of his* heart *also disturbed at times?***

Yes: through the loss of several of his dear relations, and through many a sorrow that is inseparable from his circumstances.

> No man departs from earthly things with even half of his wishes fulfilled.[10]

Earthly happiness cannot satisfy man; consequently he must hold fast to God.

If, then, no earthly happiness is sufficient to satisfy us, what must we do?

We must seek out a higher source of our satisfaction, so that we may soften the unavoidable tribulations by inner strength and by prospects into the future, and avert many kinds of evil by our actions.

This, then, is properly* religion*. What, now, is the name of the supreme Being from whom we expect the knowledge of our hopes and of our duties?

He is called GOD.

Do all men have* one and the same *religion?

No; according to their different views and circumstances, there are also different opinions among them, and hence also different ways of worshipping God.

May the diversity of religions give occasion to discord in social life?

No; because at the foundation of every association of worshippers of God lies the sincere wish to honour God, and because only differing views give rise to divergences.

> Have we not all one Father? Has not one God created us? Why do we deal falsely with one another, and profane the covenant of our fathers? (Mal. 2:10)
>
> The virtuous of all nations will partake of eternal life. (Talmud)[11]

[p. 3] ***To which religion do we profess?***

To the *Mosaic* faith, or to the religion which was given to the Israelite people by God directly, through Moses.

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[10] Translator: The saying is unattributed in the original; cf. Ecclesiastes Rabbah 1:13 (and 3:10): "No one leaves the world with half his desire fulfilled."

[11] Translator: A paraphrase of the rabbinic dictum "The righteous of the nations of the world have a share in the world to come" (Tosefta Sanhedrin 13:2; cf. Maimonides, Mishneh Torah, Hilkhot Teshuvah 3:5).

> He made known his will to Jacob, gave Israel law and right. He has not done so for any other people favoured by grace, nor revealed his ordinances to them. (Ps. 147:19–20)

General Summary of the Mosaic Faith.

Where do we find the source of instruction in this religion?

In Holy Scripture, and especially in its first part, which is called *the Law*, or *the Five Books of Moses*.

What other books does it contain besides these?

The Prophets and *the Hagiographa*.

Of what, then, do the teachings of the Mosaic religion properly consist?

There are teachings of *faith* and teachings of *duties*.

On what do the teachings of* faith *instruct us?

On the existence of God, his attributes, his works, the influence of providence, and the promise of an eternal life.

What do the* teachings of duty *contain?

The duties which we have to perform towards God, towards ourselves, and towards other men.

Do the duties all rest on the same motives?

There are duties which are indispensably necessary for the promotion of our true happiness or our *felicity*, and others which are observed only as aids to the upholding of religion.

What are these latter called?

They are the *ceremonial laws*, namely [p. 4] external observances which the divine law sets forth as *rules*.

What is required on our part in receiving these teachings of religion?

Complete confidence in their influence upon our happiness, attentiveness, and a firm resolve to apply these teachings to our actions.

> What could I wish for in heaven beside thee?
> What here on earth beside thee? (Ps. 73:25)

Why, besides this, is Holy Scripture still very important for us?

Because the history of our ancestors is set forth in it. (See the 10th Section.)

First Section. On the Existence of God.

The existence of God is proved by the existence of the world.

Could the world perhaps have existed* from eternity*, that is, in such a way that no beginning of its existence is to be supposed?

No. For we see that everything around us has had a beginning.

Could the world, further, owe its existence to* blind chance*?

No. Nothing can ever exist by accident and without a power that has brought it forth.

How, then, must we conceive that the world once began?

[p. 5] The world must have been created by an all-highest Being.

> Lift up your eyes on high, and see who has created these. (Isa. 40:26; cf. Neh. 9:6; Ps. 33:9)

Was this Being perhaps a* man*?

A man has neither the knowledge nor the power that would be required for it. It is *God*.

Could we not, then, be convinced of the existence of God even without Holy Scripture?

Yes; through beholding the world and the wonderful order that reigns in all its parts.

> The heavens tell the glory of God;
> The firmament proclaims the work of his hands.
> One day pours it forth to the next;
> And night gives this instruction to night. (Ps. 19:2–3)

Second Section. On the Attributes of God.

1. On the Attributes of God in Themselves.

Could God have been created by* another *being?

No. For that being would in turn have had to owe *its* existence to another.

What attribute of God follows from this?

That he subsists *through himself*, *for himself*, and is *eternal*. This attribute is called his *eternity*.

> Before the mountains were brought forth,
> Before the world and the earth were created, [p. 6]
> And from eternity to eternity,
> Thou art almighty. (Ps. 40:2; cf. Isa. 44:6; 45:5; Deut. 6:4)[12]

[12]Translator: The verses quoted are Ps. 90:2; the printed reference "Ps. XL. 2" is evidently a misprint for XC. 2. The rendering "Thou art almighty" follows the German ("Bist du allmächtig") for Hebrew אתה אל.

> Great is the living God and highly praised, whose existence is without time, without beginning. (Yigdal)[13]

God, then, is not* dependent *on any other being?

No. Since he exists through himself, he is also perfectly *independent* and *unlimited*.

> Thou art the Most High over all the world,
> Exalted high above all gods. (Ps. 97:9)

Is he subject to* changes*?

Because of his independence nothing can be prescribed to him. Consequently he is *unchangeable*.

> I the Eternal have never changed. (Mal. 3:6; cf. Ps. 102:26–28; Ps. 104:29)

Could God be unchangeable if he had a* body*?

No, because a body consists of different parts and is therefore subject to changeability. Consequently God is *incorporeal*.

If God has no body, then surely he cannot be seen?

No. He is *invisible*.

> You saw no figure at all when the Eternal spoke with you from the mountain out of the fire. (Gen. 4:15; Isa. 40:18)[14]

How far does the knowledge of God extend?

Since he is unlimited, he knows all things. This is called his *omniscience*. He is *omniscient*.

> Hidden things are reserved to the Eternal, our God. (Deut. 29:29; cf. Ps. 7:10; 94:9; 139:7–10; Jer. 23:23–24; 1 Sam. 16:17)[15]

What follows from this with respect to our actions and dispositions?

[p. 7] That all of these are known to him, and that none of them can remain hidden from him.

> Mark three things, and you will never fall into the hands of vice; consider what is above you: an eye that sees all, an ear that hears all, and all your deeds are recorded in a book. (Avot 2)[16]

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[13]Translator: From the opening lines of the liturgical hymn Yigdal, based on Maimonides' Thirteen Principles.

[14]Translator: The verse quoted is Deut. 4:15; the printed "1. B. Mose" (Gen.) is a misprint for "5. B. Mose."

[15]Translator: "1. Sam. XVI. 17" is probably a misprint for 1 Sam. 16:7 ("the Lord looks on the heart"). Deut. 29:29 is 29:28 in Hebrew numbering.

[16]Translator: Mishnah Avot 2:1 (Rabbi Judah ha-Nasi): "Consider three things and you will not come into the hands of transgression: know what is above you—an eye that sees, an ear that hears, and all your deeds are written in a book."

Can the powers of God be* limited*?

No more than his other attributes. He is therefore *almighty*. He can do all things by the mere power of his will.

> I am God Almighty; walk before me and be upright. (Gen. 17:1; cf. Ps. 115:3; Ps. 33:9; Ps. 86:10; Job 42:2)

What concept, then, must we form of God?

He is a *spirit*, and indeed the *highest spirit*, that is, an incorporeal being endowed with all perfections.

> You saw no likeness on the day when the Lord spoke with you on Mount Horeb. (Deut. 4:15)

Could there be more than* one *God?

No. Only a single one can be wholly perfect and possess omnipotence, which admits of no division of powers.

> Know and take well to heart that the Eternal alone is God. (Num. 4:39; cf. Isa. 34:24; Isa. 44:6–7; Num. 5:4; Deut. 4:35)[17]

> The Lord reigns — let the nations tremble!
> Enthroned upon cherubim — the earth quakes.
> Great is the Eternal in Zion!
> Exalted above all peoples.
> They pay homage to thy name,
> Great and awe-inspiring! Holy is he. (Ps. 99:1–3)

2. On the Attributes of God in Relation to His Works.

Since all the means that could possibly be employed for the bringing [p. 8] ***forth of his works were known to the supreme Being by virtue of his omniscience, which* means *will he have chosen?***

Without doubt *the best*.

God is all-wise, good, holy, just.

For this reason, then, God is called* all-wise*, and his* wisdom *consists in this: that he always has the best* ends*, and employs the* most suitable means *for attaining them. Do we now have occasion to recognize this wisdom of God in his works?

Yes, we perceive it, especially upon diligent contemplation, in the whole arrangement of the world.

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[17] Translator: The verse quoted is Deut. 4:39 (printed "4 B. Mose," i.e. Num., in error for 5). "Jes. XXXIV 24" cannot be right, since Isa. 34 has only 17 verses; perhaps Isa. 44:24 or 45:21 is meant. "4. B. Mose V. 4" is likely a misprint for Deut. 6:4 (the Shema).

> How great, how many are thy works, O Lord! In wisdom hast thou ordered them all. (Ps. 104:24; cf. Job 12:13; Ps. 37:5; Isa. 28:29; 55:8–9)

How can the contemplation of this wisdom become beneficial for us?

When we consider that we may trust in it with confidence in every situation of our life, and may calmly await our fate under its guidance.

Could God, by the creation of all beings, have sought to promote his own happiness or to increase his glory?

No, for he is infinite. It took place, therefore, solely for the sake of the creatures he was to bring forth: in order to call happy beings into existence.

What is this inclination to promote the happiness of other beings called?

Goodness. God is infinitely *good*.

> Give thanks to the Lord, for he is kind; his goodness endures forever. (Ps. 107:1; cf. Ps. 36:6; 103:8; 145:9; 147:9)

Does God also give us occasion to recognize this goodness?

Yes. He gives us everything that can make us happy. [p. 9] This goodness also shows itself in all the works of nature.

> The Lord is beneficent to all; he has compassion on all his works. (Ps. 145:19)[18]

Is our happiness, then, promoted by* good *or by* evil *actions?

Outward fortune and misfortune do not always depend on our conduct. But only the good man is *worthy* of being happy.

By what, then, do we become worthy of happiness?

Only by *good actions*.

Which, then, will be the actions that God, in view of his will to make us happy, will require of us?

Good actions. He can approve only of the good. Evil conflicts with his nature. In this consists his *holiness*: God is *holy*; he wills virtue and forbids vice.

> God is faithful, and there is no evil in him. Just and upright is he. (Exod. 32:4; cf. Ps. 5:5, 13; Ps. 19:10; Ps. 145:17; 1 Sam. 2:2; Isa. 6:3; Ps. 45:8)[19]

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[18] Translator: The verse quoted is Ps. 145:9; "19" is evidently a misprint.

[19] Translator: The verse quoted is Deut. 32:4; the printed "2. B. Mose" (Exod.) is a misprint for "5. B. Mose."

But how will he give man an inclination towards virtuous striving?

By rewarding virtuous men and punishing the vicious. That is his *justice*. He is *just*, and repays each according to his works.

> I am the Eternal, who exercises grace, right and righteousness on earth: for in these I delight, says the Eternal. (Jer. 9:23; cf. Ps. 58:12; Job 34:11; Gen. 18:25; Eccl. 11:9; Jer. 32:19)

What do we conclude from this with regard to our conduct of life?

That we must strive, by upright actions, to attain the consciousness that God takes pleasure in us.

> [p. 10] Upright is the Eternal's promise,
> And all his doing faithfully fulfilled.
> He loves equity and right;
> The earth is full of the Eternal's goodness.[20]

Third Section. On the Works of God and Providence.

God created the world out of nothing.

Did God prepare the world that surrounds us out of things already existing?

No. By his omnipotence he created all things out of *nothing*.

> In the beginning God created heaven and earth. (Gen. 1:1; cf. Isa. 45:12)

How is this to be comprehended?

It is *not to be comprehended*. But the pious and reflective man *believes and adores*. At the time when nothing yet existed, God *willed* that the world should come into being, and it was at once formed as a consequence of this *will*.

God's Providence

But does he still care even now for the world created by his omnipotence?

Yes. That is his *providence*. He would not have given existence to any being only to annihilate it afterwards.

What are the different operations of providence?

It *preserves*, *governs* and *guides* all creatures.

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[20] Translator: No reference is printed; the lines are Ps. 33:4–5.

a) [Providence] preserves the creatures,

How are the* inanimate *and the animate* irrational *creatures preserved by God?

At the creation of the world God so [p. 11] arranged everything that each creature has or finds in or around itself that by which it is preserved.

> All eyes look to thee, and thou givest them food in due season. (Ps. 145:15; cf. Ps. 104:13–14; Job 10:12)

In what way, for example, are plants and fruits preserved?

They carry within themselves the seed for their propagation, and are preserved by the action of the juices in the earth and by the influence of the sun, the air, and the rain.

Do not the* rational *creatures, namely men, preserve themselves by their own diligence and by their labour?

That they do, indeed. But since they have received from God the *capacity* to work for this preservation, and *the means* they use for it are created by God, it is always divine providence that preserves them.

b) governs the world,

What is meant by saying that God* governs *the world?

By this is to be understood that he maintains proper order among all creatures and in all relations.

Since God governs the world with wisdom, why does he permit so much* disorder *in this world?

This disorder is only apparent, and serves to keep the whole in order.

If God governs the world with goodness, why are men exposed to so many* sufferings*?

These sufferings belong to our still imperfect condition, are for the most part brought on by men themselves, and serve for our *formation and education*.

Are there not many* useless *things in the world?

[p. 12] There are no useless things; but their usefulness is not always known to us.

But there are, after all, also* harmful *things in the world?

These exist in order to produce benefit in another way; and what is harmful in them we can for the most part avoid.

c) guides all beings.

What is meant by the* guidance *of providence? And, to begin with, how does God guide the* irrational *beings?

At the creation of the world they were subjected to fixed principles of motion, which are called *laws of nature*; to these belong, for example, the course of the heavenly bodies, the alternation of the seasons, etc.

> He preserves the creatures forever; he gave a law that cannot be transgressed. (Ps. 148:6)

How are the* rational *beings guided?

God gave them *reason*, by which they recognize which actions are advantageous for them and which are harmful.

What consequences does this certainty of the divine guidance of our destinies have for us?

It is a consolation to us that nothing befalls us which has not been ordained by the will of God.

> He beholds all the inhabitants of the earth from his firm throne. (Ps. 33:14; cf. Prov. 20:24)
>
> I am the Lord thy God, who leads thee in the way that thou goest. (Isa. 48:17; cf. Jer. 10:23; Prov. 16:9)
>
> From heaven the Eternal looks down,
> Beholds all the children of men;
> Surveys all the dwellers on earth
> From his firm throne. (Ps. 33:13, 13)[21]

[p. 13] Fourth Section. On Revealed Religion in General.

What means has God employed to instruct us concerning the most important objects of our knowledge?

Revelation, or *Holy Scripture*, which is also called the Bible: Sifre Kodesch, Kitwé Kodesch, Micra, מקרא כתבי קודש / ספרי קודש [*sifrei kodesh*, “holy books”; *kitvei kodesh*, “holy writings”; *mikra*, “Scripture”].

In what manner was this revelation written down?

God made known in a wondrous manner to certain pious and holy men the promises of the happiness he has destined for us, and his will concerning our conduct, and these men wrote down such *revelations*.

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[21] Translator: The reference is printed “13. 13”; read Ps. 33:13–14.

Three Principal Parts of Revelation.

How is the Bible divided?

Into three principal parts: *the Law*, Thora, תורה; *the Prophets*, Nebyim, נביאים; and *the Hagiographa*, Ketubim, כתובים.

What, then, is the Law called?

It is commonly called *the Torah*.

Where in the Bible is this Law found?

In the Five Books of Moses. Moses was the leader of the Israelites and their divine lawgiver. He was also the foremost of all the prophets.

> He is a faithful steward in my house. Mouth to mouth I speak with him, with full clarity, not in riddles, and he beholds the form of the Eternal. (Num. 12:6; cf. Deut. 34:10)[22]

What is especially noteworthy in these books?

The Ten Commandments, which are found in the second and [p. 14] in the fifth book: Assereth Hadibroth, עשרת הדברות.

Were not other laws also given to the Israelites through Moses?

Yes. Moses received from God a further 613 rules and laws, which he communicated to the Israelites; of these, 248 were enjoined *to be observed*, Mizwoth asse, מצות עשה [positive commandments], and 365 *to be refrained from*, Mizwoth lo Thessa, מצות לא תעשה [negative commandments], for the time of that day.

Who were the* prophets*?

They instructed the people, and had the gift in some cases of prophesying the future, that is, of announcing it in advance.

How are the prophets distinguished?

One distinguishes the *former*, the *latter* and the *minor* prophets.

What sort of books are the* Hagiographa*?

They are other holy books, among which two are especially noteworthy: the *Psalter*, a collection of excellent songs, mostly by King David, and the *Proverbs of Solomon*, which contain very wise teachings.

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[22] Translator: The words quoted are from Num. 12:7–8 (the passage begins at 12:6).

How does it serve our happiness, with respect to our knowledge, that we receive instruction from the Bible?

Through it we are instructed concerning the wisdom with which the dispensations of our life are ordered, and concerning the goodness of God.

How are we made happy thereby with respect to our actions?

From this book we draw teachings by which our conduct of life is sanctified and perfected.

> My words, which I have put in thy mouth, shall never depart from thy mouth, nor from the mouth of thy children and thy children's children, from now and forever. (Isa. 59:8)[23]

[p. 15] ***What, accordingly, are the two kinds of teachings contained in the Bible?***

They are *teachings of faith* and *teachings of duty*.

The Talmud.

Are there other revealed teachings besides those contained in the Bible?

Besides this *written law*, Thora Schebictaw, תורה שבכתב, other divine teachings have been made known to us by Moses and some of the prophets through oral tradition. These are called *the oral law*: Thora Schebal Peh, תורה שבעל פה.

Have these teachings been specially collected?

A century after the destruction of Jerusalem, Rabbi *Jehuda Hanassy* arranged a collection of all the oral explanations of the law, which he called the *Mishnah*, that is, the *double teaching*.[24]

What other books of instruction were later added to the* Mishnah*?

In the third century the narratives and *sayings* of the rabbis, Hagadoth, הגדות, and some explanations of the *Mishnah* were gathered, and compiled by Rabbi *Jochanan* under the title of the *Jerusalem Gemara*: Gemara, גמרא. A hundred years later there was added the *Babylonian Gemara* by Rabbi *Aschy* and Rabbi *Abina*.[25]

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[23]Translator: The verse quoted is Isa. 59:21; "8" is evidently a misprint.

[24]Translator: Rabbi Judah ha-Nasi ("the Prince"), redactor of the Mishnah, c. 200 CE. The author derives "Mishnah" from Hebrew שנה "to repeat/to double," hence "double teaching" (Doppellehre), i.e. second law.

[25]Translator: Rabbi Yohanan bar Nappaha (3rd century), traditionally credited with the Jerusalem (Palestinian) Talmud; Rav Ashi and Ravina, traditionally the redactors of the Babylonian Talmud (5th century).

Finally, what work did* Maimonides *publish?

This *Maimonides*, also called *Rambam*, properly *Moses son of Maimon*, published at the end of the tenth century an excellent digest of the Talmud, which under the [p. 16] name *Jad Chasaka*, Jad Chasaca, יד חזקה, is very favourably known.[26]

> The teaching of God is complete, refreshes the soul;
> His testimony ever faithful, makes the simple wise.
> Upright are the Lord's commands, they gladden the heart;
> Pure his commandment, it enlightens dim eyes. (Ps. 19:8–9)

Fifth Section. On the Revealed Teachings of Faith.

Teachings already made known to us by reason are confirmed.

What are the two kinds of teachings of faith contained in Holy Scripture?

There are some which confirm the truths we already knew through our reason, and others which give us such concepts as we could not have attained through reason alone.

Which are the teachings of faith of the first kind?

Holy Scripture confirms to us, through several sayings, the existence of God, his perfections, the creation of the world out of nothing, and the operations of providence.

Nature of Man.

What does revelation teach us with regard to the nature of man?

That he consists of two different substances: the *body* and the *soul*.

> God formed man of dust from the ground, and breathed into his nostrils a living soul. (Gen. 2:7)

What are the properties of the* body*?

The body consists of several parts; it is visible, and capable of moving at will.

[p. 17] Particular Properties of the Soul.

What are the properties of the* soul*?

The soul *thinks* and *judges*, that is, it connects thoughts and draws conclusions from them.

[26] Translator: Maimonides (1138–1204) completed his code, the Mishneh Torah, also called Yad ha-Hazakah (“The Strong Hand”), c. 1180, i.e. in the twelfth, not the tenth, century.

What are the activities in which these capacities manifest themselves?

We *remember* past events; we are capable of *representing to ourselves* absent objects; and of *inventing* many that have never come before us.

Do other earthly beings also have a soul endowed with such properties?

No; in this consists the pre-eminence of man, and this pre-eminence is expressed in the history of creation by the words that God created man *in his own image*. (Gen. 1:27)

On which properties of the soul do all our knowledge and actions rest?

On the *understanding*, by which man *acquires knowledge*, and on the *will*, by which he *resolves* upon this or that.

What advantage does the soul have over the body with respect to the* duration *of its existence?

The body is *perishable* and subject to *death*; but the soul, which contains no cause of destruction, is *imperishable*.

> Thou dost not give up my soul to the grave; thou dost not let thy pious ones see corruption. (Ps. 14:10; cf. Eccl. 12:7)[27]

What proves to us that the soul in itself is not, like the body, subject to destruction?

The destruction of the body is a natural consequence of its constitution, namely of its composition out of several parts. But the properties of the soul, which *thinks* and *judges*, do not admit the possibility of a composition out of several [p. 18] parts. It is therefore *not perishable*.

Future Reward and Punishment.

To what end, in particular, is this continued life of the soul appointed on the part of God's justice and goodness?

God willed that through the continuation of our existence after death a *reward* for the righteous and a *punishment* for the wicked should take place; he willed that the virtuous man, who was perhaps unhappy on earth, should receive after death the *recompense* for his sufferings through the possession of an eternal happiness.

What further promises does Holy Scripture give us besides, with regard to our body?

It teaches us that one day, after it has turned to dust in the grave, it will come to life again and be reunited with the soul.

> My Redeemer will raise me up from the earth. Then I shall be clothed again with my skin, and in my flesh I shall see God. (Job 19:25–26; cf. Ps. 17:15)

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[27] Translator: The verse quoted is Ps. 16:10; "XIV" is evidently a misprint for XVI.

Does the body also take part in the recompense of our actions?

Yes, as the prophet Daniel has promised:

> Many of those who sleep in the dust of the earth shall then awake, some to everlasting life, some to everlasting shame. (Dan. 12:2; cf. Eccl. 3:17; 12:14; Isa. 26:9; Ezek. 37:13)[28]

What follows from this concerning our conduct of life?

We must take pains to walk in the way of virtue, and always keep the consequences of our conduct before our eyes.

[p. 19] **The Angels.**

Are there, besides human beings and the beings that inhabit the earth, still other creatures of God?

Besides the beings unknown to us that inhabit the various worlds created by God, Holy Scripture makes particular mention of the *angels*.

What kind of beings are these?

They are rational beings, far surpassing human beings in gifts of the spirit, who are represented to us as praising God in heaven, and as being sometimes sent to human beings in order to reveal to them the will of God.

> Thousands of thousands served the Lord, and ten thousand times millions stood before him. (Dan. 7:10; cf. Gen. 3:24; 18; 19:1–13; 21:17; 22:11–15; Exod. 3:2–6; Num. 22:22–35; Josh. 5:13–15; Judg. 6:11–23; 13:3–22; 2 Kings 1:15; 19:35)

Did they all retain their original perfection?

No. Some resisted the will of God, and together with their seducer, who plunged them into ruin, were banished from heaven. These seduced the first human beings, and through their harmful influence on our way of thinking they still lead us into temptation to do evil. Gen. 3:1–6. Job 1:6–12; 2:1–7. Kings 20:20–23.[29]

Have we not, as Israelites, still particular motives for advancing our holiness?

Yes; for Scripture teaches us that the Israelite people, at a time when all mankind was given over to idolatry, was chosen by God to uphold the true worship of his name.

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[28]Translator: "Jes. XXVI. 9" is probably a misprint for Isa. 26:19 ("Thy dead shall live…").

[29]Translator: The book number is not printed; the passage meant is evidently 1 Kings 22:19–23 (the lying spirit sent to entice Ahab), not 1 Kings 20:20–23.

[p. 20] **Special Proofs of God's Grace toward the Israelite People.**

What were the special proofs of God's grace in favor of the Israelites?

He gave them *Moses* as their leader, in order to free them from bondage in Egypt and to lead them into the Promised Land. *Through Moses he gave them the Ten Commandments.*

> There never was among the Israelites a prophet like Moses, who had beheld the Eternal; according to the signs and the wonders which he, as the envoy of God, did before Pharaoh, before his servants and before all his land; according to the great and terrible works which the people of Israel saw by him. (Deut. 34:10–12)

What important promise did he further give to this people?

He caused a *redemption* to be promised to the Israelites, by which they were to be freed from all misery and all oppression of soul and body.

> The Eternal, thy God, will not forget the covenant which he swore unto thy fathers. (Deut. 4:31; cf. Hab. 2:3; Zech. 14:9)

> Thou dost not give up my soul to the grave,
> Thou sufferest not thy pious one to see corruption;
> Before thy countenance is fullness of joys;
> In thy right hand bliss for evermore. (Ps. 16:10, 11)

Sixth Section. Of the Teachings of Revelation concerning Our Duties toward God.

What are the various duties that we have to perform?

They are the duties toward *God*, toward *ourselves*, and toward *other human beings*.

[p. 21] ***Are the precepts all of the same importance?***

There are laws which we must follow on account of the actions themselves that they prescribe to us, because these actions advance our happiness; and others which are prescribed to us only as means toward the observance of our duties. These latter are called the *ceremonial teachings*.

What feeling does the contemplation of the greatness and omnipotence of God produce in us?

Admiration and *reverence*.

How can we display these feelings?

By *adoration*, and by a conduct that is always in conformity with the will of God.

> Acknowledge the God of thy fathers and serve him with a whole heart, and with a willing mind. (1 Chron. 18:9;[30] cf. Ps. 103:2; 51:15; 73:25–28)

Must the name of God be pronounced with reverence?

Yes; because levity in this matter would degenerate into forgetfulness of our duty.

Is not the name of God used for the confirmation of important matters?

Yes; this is called *swearing*, or *taking an oath*: namely, when God is called upon as witness to the truth of a statement or to the keeping of a promise.

What is meant by* perjury*?

When a statement in which God is called upon as witness is false, or when a promise made in the name of God is not kept.

When we further contemplate the goodness of God, and his wisdom and omnipotence, to what duties toward God do we feel ourselves moved thereby?

To *gratitude, trust and love*.

[p. 22] ***How can we express our* gratitude *toward God?***

Through *prayer*, which is the expression of our feelings at the benefits of God.

What, then, have we to observe at every enjoyment?

Before every enjoyment, and especially the enjoyment of food, we must direct our prayer to God.

> When thou hast eaten and art satisfied, thou must thank the Eternal. (Deut. 8:10)

What* prayers *are there besides the prayer of thanksgiving?

Petitions for his help in need.

> Call upon me in need, I will deliver thee. (Ps. 50:15; cf. 145:18)

With what feelings and dispositions must prayer be brought before God?

With *devotion*, *trust* and *humility*.

On what is our trust in God especially founded?

On the awareness of his supreme *wisdom*, which orders all things well, and of his *omnipotence*, which can render us help in every case.

> My God! I hope in thee, and shall never be put to shame. (Ps. 25:2; cf. Ps. 23:5; 37:15; 9:10, 11; 94:29)

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[30] Translator: The quotation is from 1 Chron. 28:9; "18:9" is evidently a misprint.

But how does it come about that our prayers are not all answered?

This comes about either because God knows and chooses the means of making us happy better than we do, and does not grant us such wishes as would not contribute to our true happiness if fulfilled; or because he finds it good to try us for some time yet.

May we, then, despair when we have much to suffer?

[p. 23] No; this would be contrary to *trust* in God; and we know that he wishes to make us happy, even if it should not be by the means which seem to us to lead thereto.

> Beloved people! Trust in him at all times! Pour out your heart before him! God is our refuge. (Ps. 26:9;[31] cf. Ps. 37:5; 33:18; 55:23; Prov. 3:5; Ps. 40:5)

In this trust in God, have we nothing to do on our part?

We must use our powers actively. Not to do this and yet to hope for good would be *tempting God*.

What benefits must we especially ask of God?

Heavenly or spiritual goods. We must especially ask God to help us to be virtuous, and to give us wisdom. 1 Kings 3:5–12.

How can we prove our* love *for God?

When we conform ourselves wholly to his will, just as one conforms oneself to the wishes of a friend.

> Whoever would cleave to God, let him imitate his good works. (Talmud. Deut. 11:1)[32]

When we consider that everything God commands us can serve only for our good, what will follow from this for the choice of our actions?

We will permit ourselves nothing that is contrary to the will of God. We will render him obedience sincerely and willingly.

> Love the Eternal, obey his voice, cleave unto him, for on this rests thy preservation and thy long life. (Deut. 30:8 and 20)

What is this disposition called?

The *fear of God*.

> Fear God and keep his commandments, for that is everything for man. (Eccl. 12:13)

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[31] Translator: The quotation is Ps. 62:9; "Ps. 26:9" is evidently a misprint.

[32] Translator: The dictum (that to "walk after" or "cleave to" God means to imitate his attributes and deeds) is found in BT Sotah 14a on Deut. 13:5 and in Sifre Deuteronomy on Deut. 11:22; "Deut. 11:1" is probably meant for 11:22.

[p. 24] ***Will this be a* servile fear*, as though God manifested his power over us merely through punishments?***

No; it is a *filial fear*, as good children fear their parents: namely, out of love for them they do not wish to displease them.

What reasons have we to be* obedient *to God?

The conviction that all his ordinances advance our welfare.

> All the commandments which I now prescribe to thee ye must observe, to do them, that ye may be happy. (Deut. 8:1)

What motives have we to* love *God?

The immeasurable benefits that we receive from him, and the goodness with which he helps us on every occasion.

> Thou shalt love the Eternal thy God with all thy heart, with all thy soul, and with all thy might. (Deut. 6:8)[33]

Has God made known to us express commandments in this respect?

Yes. They are the first four among the *Ten Commandments*, which were given to the Israelite people on Mount Sinai.

The First Four Commandments.

What does the first commandment command us?

It commands us to acknowledge and honor God alone as Lord, Creator and Preserver of the universe.

What is contained in the second commandment?

The second commandment forbids us every superstitious notion of the divine Being, and all worship of created things.

> To whom will ye liken God? What image will ye choose for him? (Isa. 60:18)[34]

[p. 25] ***What does the third commandment forbid us?***

It forbids us to blaspheme and profane the name of God by *false swearing*, *lying* and *cursing*.

> Profane not my name. (Lev. 22:32)

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[33] Translator: The quotation is Deut. 6:5.

[34] Translator: The quotation is Isa. 40:18; "60:18" is evidently a misprint.

What does the fourth commandment enjoin upon us?

To celebrate the day of rest properly and to keep it holy; namely, to spend this day in devotion, and to read the word of God or to have it read aloud to one.

> When on the Sabbath thy steps rest; when on my holy day business ceases; when thou callest the Sabbath the delight of the soul, wholly consecrated to the hallowing of God, consecrated by resting from the tumult of the world; when the soul is silent from vain wishing, the mouth from empty talk: O then thou findest repose of soul with the Eternal. (Isa. 58:13)

In what way does God's word become a special object of our devotion on the Sabbath?

The *Torah* is divided into certain portions, which are called *Sidra*, so that on each Sabbath one of these portions is read in the temple; the result of which is that we go through *the whole Torah* once every year.

Why is divine worship held in union with a number of others?

This elevates our devotion; it strengthens our faith through the example of others, and unites us with them in closer relations.

> To the house of God will we go in throngs. (Ps. 61:15)[35]

What is to be understood by the* superstition *that we are to avoid in divine worship?

One is *superstitious* when in religious acts one regards some things as essential which are not so, or when through false notions one loses sight of the true principles of the fear of God. Thus, for example, *fortune- [p. 26] telling *and* dream interpretation* are a profanation of our reverence toward God. Likewise when one connects the expectation of one's good fortune with certain days of the year, or takes certain phenomena for omens of human destiny, etc.

> Turn ye not to necromancers. (Lev. 19:31; cf. Deut. 18:10–12; Lev. 9:26, 31)[36]

> In anguish I called upon the Godhead:
> The Godhead's answer made me room.
> The Lord is mine; I fear nothing.
> What can man do to me?
> Better it is to trust in the Lord
> Than to rely on men. (Ps. 118:5, 6, 8)

[35]Translator: The quotation is Ps. 55:15 ("we walked to the house of God in company"); "Ps. 61:15" is evidently a misprint.
[36]Translator: Read Lev. 19:26, 31.

Seventh Section. Of the Teachings of Revelation concerning the Duties toward Ourselves.

Our Duties with Regard to Our Soul.

In what respect have we duties to fulfill toward ourselves?

With regard to the *soul*, and to the *body*.

What are the two faculties of the soul?

Understanding and *will*.

What are the particular faculties of the understanding?

It *compares* sensations with one another, notes in what they *differ*, *abstracts* in thought the likeness of things, *remembers* the past, *judges* and *draws conclusions*.

[p. 27] ***What are our duties with regard to the use of the* understanding*?***

We must enrich our understanding with correct knowledge, be attentive to everything useful, and seek to attain clear concepts, so that we remain free of *prejudices* and do not become vicious through *error*.

> Wisdom is better than pearls; all treasures do not outweigh it. (Prov. 8:11; cf. Ps. 143:8)

What aid does the goodness of God give us for this?

The admonitions of *conscience*. Namely, when one of our actions is recognized by reason as right, we have a *good conscience*; that is, we are glad and content with ourselves. But if we have acted wrongly, we feel *pangs of conscience*.

> It is a joy to the righteous to do what is right. (Prov. 21:15; cf. Gen. 4:7)

What have we to do with regard to the* will*?

We must direct the will toward the good, so that on every occasion we make a choice by which the good is advanced.

What advantage arises from this?

When we have a natural inclination toward the good, the performance of our duties is thereby made much easier.

How can we advance this perfecting of our will?

If, first, we remove out of the way the *hindrances* that would render our striving after perfection fruitless, and, secondly, diligently make use of the *aids* to the good.

[p. 28] ***What are these hindrances?***

They are the *passions*, against which we must exercise *self-mastery*.

> He who is master of his spirit is better than he who conquers cities. (Prov. 16:32)

What is to be understood by these passions?

All violent desires, which either make us vicious or, even when they are directed toward innocent things, disturb our peace of soul through *immoderation*.

Why must we forestall the consequences of our* ruling inclinations*?

Because these, through their power, render our best will useless. Prov. 16:32.

In what respect can the power of a ruling inclination become especially harmful?

With regard to three kinds of earthly goods: *honor, wealth and pleasures*.

Is it permitted to strive after honor and* distinctions*?

Yes, because people are thereby induced to exert themselves and to attain greater perfection.

But when does this inclination become culpable?

When it oversteps the bounds of moderation. Then it degenerates into *pride*, *arrogance* or *thirst for glory*.

> Whoever runs after honor, from him it flees. (Talmud, Berakhot II)[37]
>
> Where pride is, there is also disgrace. (Prov. 11:2; cf. Deut. 8:11–14; Prov. 6:16, 17; 8:13; 13:10; 15:25; 17:19; Isa. 5:21; Ezek. 28:2, 4, 5, 17; Mal. 4:1)[38]

What dispositions, then, does God require of us with regard to this impulse in human beings?

Humility and *modesty*; namely, that we recognize our faults and our weakness, [p. 29] place no excessive value on our own merits, and also give the merits of other people their due.

> Think not to be wise, but fear the Lord, and depart from evil. (Prov. 3:7)

Is it our duty to seek to acquire a* good name*?

Yes; because our prosperity, and the peace of our heart, depend on the esteem in which we stand.

> A good name is better than great riches. (Prov. 22:1)

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[37] Translator: The saying ("whoever pursues greatness, greatness flees from him") is found in BT Eruvin 13b, not in Berakhot.

[38] Translator: Mal. 4:1 in the numbering of the German and English Bibles; 3:19 in the Hebrew.

What must we take heed of in this?

That we seek this repute only among blameless people, and do not make it the sole or strongest motive of our good actions.

What have we to observe with respect to the desire for* wealth*?

That we deal *thriftily* with what we have acquired, and avoid *stinginess*, *greed* and *avarice*. Job 27:18, 19. Prov. 11:28; 22:16. Eccl. 4:8. Isa. 5:8.

But is not* prodigality *also a vice?

Yes, because by it we run the danger of becoming unjust toward others. We must therefore avoid unnecessary expense, and calculate income and expenditure with care. Prov. 10:5; 13:11.

What, with respect to external goods, is the happiest condition?

The *middle condition*, where a person is neither rich nor poor.

> Give me neither poverty nor riches; but let my daily bread come to me. (Prov. 30:8)

[p. 30] ***Are not riches, then, the best means of advancing our happiness?***

In some cases they could be, if they were well employed. But the misuse of these goods excites and nourishes the passions in a person, and their possession is bound up with many cares.

> He who loves money is never satisfied with money. (Eccl. 5:9; cf. Prov. 23:4; 11:26–28; Job 27:18, 19; Eccl. 4:8; Isa. 5:8)
>
> Who is rich? He who is content with his portion and has joy in it. (Talmud, Avot 4)[39]

Must we also seek to avoid poverty?

Yes, because, besides the privations and sufferings that this condition brings with it, we also become a burden to others, do not advance their happiness, and might perhaps make ourselves guilty of some discontent with the ways of providence and of doubt in the goodness of God.

How, then, can we acquire property?

Through *industriousness*.

> In the sweat of thy face shalt thou eat thy bread. (Gen. 3:19; cf. Eccl. 10:11; Prov. 6:6–8; 18:9; 23:29)
>
> It is good for the student of the Law also to ply a trade; the application to both drives away all sinful thoughts. (Talmud, Avot 2)[40]

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[39]Translator: Mishnah Avot 4:1 (Ben Zoma).

[40]Translator: Mishnah Avot 2:2 (Rabban Gamaliel son of R. Judah the Prince): "Excellent is the study of Torah together with a worldly occupation, for the exertion of both makes sin forgotten."

How must our work be done?

With diligence, patience and unflagging zeal. In doing it we must work at the right time and in due measure.

What are the consequences of* idleness*?

It leads to poverty, robs us of the strength for all good, and gives occasion to vice.

> An idle hand brings poverty; a diligent one creates wealth. (Prov. 10:3;[41] cf. Prov. 28:19; Prov. 6:9, 10; 10:8; 21:25; 12:11)

[p. 31] ***In what way can we work most purposefully through industriousness?***

When we bring order into our affairs, divide our time properly, and keep those who are around us to a well-ordered activity.

> He who keeps house badly leaves wind to his heirs; the wise man inherits the fool's slaves. (Prov. 11:29; cf. Prov. 10:5; 13:11; Prov. 24:4; Eccl. 3:1, 11)

By what means can we be* happy *most surely in every condition?

Through *contentment*, when we are satisfied with our circumstances.

> He is rich who is content with what has fallen to his share. (Talmud, Avot 4:1; cf. Prov. 14:31)

Are* pleasures *permitted to us?

If they are innocent, their enjoyment is permitted to us, because they are a proof of the goodness of God toward human beings.

Have we, even in innocent pleasures, duties to observe?

In enjoying them we must remain within the bounds of moderation, and seek only such as can give rise to no harm either for ourselves or for others.

> Rejoice, O young man, in thy youth, and let thy heart enjoy the good. Do what thy heart demands and what pleases thine eyes; but remember that God will bring thee into judgment for all this. (Eccl. 12:1)[42]

What pleasures can be harmful to us?

Those which attack our health, are contrary to our temporal happiness, or cause us to forfeit the esteem of our fellow human beings. Such are immoderation in eating and drinking, *unchastity*, gross *sensuality* and *lust*.

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[41] Translator: The quotation is Prov. 10:4.

[42] Translator: The quotation is Eccl. 11:9.

[p. 32] ***What does the seventh commandment say on this?***

Thou shalt not be unchaste. Exod. 20:14; cf. Prov. 6:32; Gen. 39:9.

> Be not among those who give themselves over to drunkenness and gluttony, for they must come to poverty. (Prov. 23:19, 20;[43] cf. 29–32)

What pleasures are harmful to us through excess?

Gambling, *extravagance in dress*, and too often repeated enjoyment of *public amusements* disturb temporal happiness, cause *loss of time*, and make us incapable of noble deeds.

Is* cheerfulness of mind *a good quality?

Yes. Through a glad spirit and a cheerful temper every task is made easier and furthered, just as seemly joy is thereby spread around us.

> He who has a joyful heart knows how to bear up in his sufferings. (Prov. 18:14; cf. Prov. 15:15)

How are we to conduct ourselves with regard to adversities and afflictions?

Through uninterrupted exercise of our duties we must seek to remove them as far as possible. But when they are present, we must bear them with *patience*, and await those to come without *fear* and *despondency*. Prov. 18:14; cf. Prov. 15:15.

Our Duties with Regard to Our Body.

Is it not permitted, then, in great suffering, to free oneself from a painful life?

We must calmly await the passage into eternity. We may not hasten it; that would be *suicide*. God has placed us in the world; God alone can demand our life back from us.

> [p. 33] Whoever shortens his own life has no share in the eternal hereafter. (Talmud, Sanhedrin, 3rd chapter)[44]

Are we also obliged to maintain our health?

Yes, because without the preservation of our bodily powers we cannot perform our duties, and through the ruin of our health we become a burden to others.

How can we work toward the preservation of our health?

Through *hardening of the body*, *moderation* in eating and drinking, *cleanliness*, *chastity* and the guarding of our innocence against every kind of seduction. Cleanliness in dress also promotes health.

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[43] Translator: The quotation is Prov. 23:20–21.

[44] Translator: No such dictum stands in the third chapter of tractate Sanhedrin; the prohibition of suicide is derived in Genesis Rabbah 34:13 (on Gen. 9:5) and treated in the minor tractate Semahot, ch. 2.

At all times let thy garment be clean. (Eccl. 9:8)

Then flee the paths of lust,
And watch, and call on God for grace,
For wisdom in temptation.
Tremble before the first step;
With it the other steps are already taken
Toward a new fall.

Eighth Section. Of the Teachings of Revelation concerning Our Duties toward Other Human Beings.

1. Of the General Duties toward Everyone.

Is it good that human beings form a well-ordered society?

Yes, because they can help one another in what is good.

At all times love sociability; thereby a friend in need arises. (Prov. 17:17)

[p. 34] ***What duties have we to observe in order to preserve these social relations?***

Justice and *love*.

In what does justice consist?

It requires of us that we do no harm to others.

In what does* love *consist?

In this, that we seek to advance the happiness of other people and of our *neighbor*.

Love thy neighbor as thyself. (Lev. 19:18)

Have we to observe these duties toward* all *human beings?

Yes; for we are all created by one God; we all have the same nature and destiny. Love of mankind must therefore be universal, without distinction of rank, religion or fortune.

From the rising of the sun to its going down my name is highly esteemed among the nations. (Mal. 1:11)

The pious of every nation have a share in eternal happiness. (Talmud, Sanhedrin 8)[45]

[45]Translator: The dictum ("the pious of the nations of the world have a share in the world to come") is from Tosefta Sanhedrin 13:2 (cf. BT Sanhedrin 105a and Maimonides, Hilkhot Teshuvah 3:5).

What have we to do if some people hate or harm us?

We may defend ourselves against their unjust actions. But as soon as they are no longer in a position to injure us, we must exercise *benevolence*.

What are the chief qualities of this love of mankind?

It must be *sincere*, *disinterested* and *active*.

In what respect can we let this love operate?

With regard to the soul and the body.

What have we to do with regard to the soul?

[p. 35] We must take care for the *ennobling* and *perfecting* of our fellow human beings, and endeavor, through good examples and friendly instruction, to make them wiser and better.

> Those who teach shall shine like the brightness of the firmament, and those who lead many to virtue, like the stars. (Dan. 14:3)[46]

Can one also do harm in this respect?

Yes; when one withholds the truth from others, gives them false notions, and especially when one leads them away from virtue through wrong principles.

1. Justice

a) With Regard to Life.

What do we owe our neighbor with regard to* life*?

Since life is the highest earthly good, *murder* is a grave crime, which destroys all the bonds of human order and all the security of social life.

> The blood of him who sheds human blood shall also be shed. (Gen. 9:6; cf. Num. 35:16)

Have we not a special precept on this in the Ten Commandments?

Yes; the sixth commandment: *Thou shalt not murder.* Exod. 20:13.

Are soldiers, then, who kill the enemy, culpable?

No, because they defend the state against the attacks of the enemy, which they can frustrate in no other way.

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[46] Translator: The quotation is Dan. 12:3; "14:3" is evidently a misprint.

Is it permitted to condemn an evildoer to death?

Yes, because by this means the laws defend the [p. 36] citizen against him who disturbs the *public peace*.

Is he who kills another* unintentionally *also culpable?

He is *not guiltless, on account of carelessness*. Therefore one must guard against everything that can harm others, even without our intending it.

> When thou buildest a new house, make a railing around the roof, that thou bring not blood-guilt upon thy house if anyone should fall from it. (Deut. 22:8)

How do such sad accidents sometimes happen?

Through thoughtless use of *firearms*, of *poisonous materials and plants*, through the throwing down of *harmful objects*, etc.

Are there not passions which can lead to murder without one believing oneself capable of it?

Yes; *drink*, *anger*, *jealousy*, *envy*. We must therefore guard against all wild passions that deprive us of the use of reason.

> Whoever is given over to anger, it is reckoned to him as though he practiced idolatry. (Talmud, Avodah Zarah 2)[47]

Is murder the only thing by which one can harm others bodily and commit sin?

We must also guard against everything by which, if not death, then at least the weakening and disturbance of his health may be brought upon our neighbor.

What, for example, are sins of this kind?

Such are: *vexation and mortification inflicted on others*, *enticement to risky undertakings*, *unloving treatment of subordinates*, *withholding of food and wages*, *neglect of children* [p. 37] and *neglect of the sick*, *refusal of prompt help to the unfortunate*, *abandonment in mortal danger*, etc.

b) With Regard to One's Outward Estate.

Which is the second earthly good of man?

Property.

What does Holy Scripture forbid us in this regard?

It is forbidden to *rob*. This is what the eighth commandment tells us: *Thou shalt not steal.* Exod. 20:13.

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[47] Translator: The saying is not in Avodah Zarah; cf. BT Shabbat 105b and Maimonides, Hilkhot De'ot 2:3 ("whoever is angry is as if he worshipped idols").

When, properly speaking, does a theft take place?

When one unlawfully takes to oneself the property of another.

> Remove not the ancient boundaries, and go not into the field of the fatherless. (Prov. 20:10; cf. 29:24; Lev. 19:11; 25:14, 17, 18)[48]

In what different ways does a theft take place?

It takes place either by force or by fraud in the dealings of trade.

> Ye shall not overreach one another. (Lev. 28:14; cf. Lev. 19:13; Hab. 3:6)[49]

What is meant by* domestic theft*?

When someone in the house, or within the circle of his own people, makes use of the opportunity afforded by a closer relationship in order to take possession of another's property.

Why is such a theft punishable in a higher degree?

Because mutual trust is violated by it.

Are there still other punishable acts with respect to the property of others?

As theft we may regard every *adulteration* [p. 38] *of goods*, as well as *false measures and weights*, *improper interest*, *exorbitant bills*, *reckless undertakings* by which harm comes to others, *negligence in repaying what has been borrowed*, *reduction of the work one owes*, etc.

> A just measure, a just weight, a just bushel and a just liquid measure shall ye have. (Gen. 19:36)[50]

> Thou shalt not withhold the wages of the poor and needy day-labourer, whether he be of thy brethren or a stranger. (Deut. 25:16; Prov. 12:22; 20:10; 22:25; 29:24)[51]

Is it permitted to make a profit with money?

Yes, because by the loan another person is helped, for which he owes the owner compensation. Only no *usury* is to be practised.

> Thou shalt not lend upon usury to thy brother (that is, thy fellow man). (Gen. 23:20)[52]

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[48] Translator: The quotation is Prov. 23:10 (cf. 22:28); "Prov. 20:10" is evidently a misprint.

[49] Translator: Leviticus has only 27 chapters; read Lev. 25:14. "Hab. 3:6" is probably a misprint for Hab. 2:6 ("Woe to him that increaseth that which is not his").

[50] Translator: Read Lev. 19:36 (printed "1. B. Mose", i.e. Genesis).

[51] Translator: The quoted law on wages is Deut. 24:14; Deut. 25:16 belongs rather with the preceding verse on false weights.

[52] Translator: Read Deut. 23:20 (printed "1. B. Mose", i.e. Genesis).

Does not the duty to keep a promise one has made also belong here?

Yes, because by not keeping a promise another person is injured in his right.

> As it has gone forth out of his mouth, so shall he do. (Lev. 30:3)[53]

c) With Regard to One's Good Name.

Which is the third earthly good in which we must not infringe the rights of our neighbour?

A good name.

Is it advantageous to possess a good name?

Yes, because thereby one stands in esteem, and a good reputation increases our happiness.

> A good name is more precious than riches; loving favour is better than silver and gold. (Prov. 22:1)

[p. 39] ***Does a good reputation also serve our self-perfection?***

It is for us a motive to become ever more virtuous and upright, and it keeps us back from many transgressions.

In what way is this property of our neighbour violated?

Through *slander*, *uncharitable judgment* and *evil talk*.

Which commandment relates to the avoidance of such a vice?

The ninth commandment: *Thou shalt not bear false witness against thy neighbour.* Exod. 20:16; cf. Ps. 50:16, 20; Ps. 5:7; 101:5.

> Let the honour of thy neighbour be as dear to thee as thine own. (Talmud, Avot 2:10)

But how can one become guilty of such an offence without exactly slandering openly?

Through ambiguous words, mysterious looks, through silence when a damaging rumour is spread by others.

> Go not about as a talebearer among the people. (Lev. 19:16)

What conduct on our part can further wound our neighbour?

Ill-considered condemnation of his actions, *censoriousness*, *petty suspicion*, *mockery* and *love of abuse*, which always lower others in the eyes of the world.

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[53] Translator: Read Num. 30:3 (printed "3. B. Mose", i.e. Leviticus).

> Whoever puts his neighbour to shame has no share in the eternal future. (Talmud, Bava Metzia 5)[54]
>
> Whoever suppresses the faults of his neighbour seeks concord; whoever tells them publicly separates friends. (Prov. 17:9; cf. Ps. 26:4)
>
> Judge not thy neighbour until thou comest into his situation. (Talmud, Avot 2)
>
> [p. 40] Judge every man in the scale of merit. (Talmud, Avot 1)

But what can lead us imperceptibly and unawares into such conduct?

Idleness, *aimless curiosity* and *idle chatter*.

> A flattering talebearer reveals the secret; but an honest mind conceals the matter. (Prov. 11:13)

Are there not cases where one must disclose the faults and transgressions of others?

One is obliged to do so when one is called upon by one's superiors to do it for the maintenance of order, when one can warn an upright person against association with a deceiver, or draw the attention of those in authority to the wrong ways of a young person.

Do we owe our neighbour the truth in our speech generally?

Yes, because we ourselves lay claim to it. Ps. 15:1, 2, 3.

How is this duty frequently violated?

Through *lies*, when one knowingly speaks untruth.

> Truth endures for ever, but the false tongue endures not long. False statements are hateful to the Lord; but those who deal faithfully please Him. (Prov. 12:19, 22; cf. Exod. 23:7)

What is called* falseness*?

The conduct of those who express benevolent sentiments and have evil in their hearts. Ps. 12:4.

What is* hypocrisy*?

Hypocrisy consists in pretending to be upright and virtuous when one is not.

> The words of the hypocrite are dangerous to his neighbour. (Prov. 11:9)

[p. 41] ***What is called* flattery*?***

The conduct of those who praise another in his presence although he has not deserved it.

> Cut off, O Lord, the smooth lips. (Ps. 12:4; cf. Ps. 15:1, 2, 3)

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[54] Translator: Cf. BT Bava Metzia 59a; also Mishnah Avot 3:11.

Are* white lies *(lies of necessity) permitted?

It very seldom happens that such words deserve excuse, unless they were spoken with good intent in the treatment of a sick person, in dealing with a madman, or to rescue an innocent person from the fury of a wicked one.

Is not lying particularly harmful in youth?

Yes; because in this way the young conceal their transgressions, and so cannot be corrected by well-meaning parents. Lying leads the young ever deeper into vice. Prov. 12:22.

Are we obliged to reveal to a stranger everything that would more usefully remain* unspoken*?

Prudence often demands a praiseworthy *discretion*, because through the untimely disclosure of a matter many a disadvantage arises for our neighbour and for ourselves.

But when does discretion become wrong?

When it degenerates into *reticence*, which keeps silent even when good could be accomplished.

2) Love.

Is it enough that one act* justly *toward one's neighbour, or must we also show* love *toward him?

[p. 42] The duty of love, too, belongs to the happiness of human relationships.

How can we show this love through our conduct in our dealings with our fellow men?

When we endeavour to live in *peace* and *concord* with everyone, and to maintain peace and concord everywhere.

What are the consequences of the opposite?

Quarrelsomeness and *discord* bring pain and sorrow upon our life.

> Be at all times hard to anger and easy to appease. (Talmud, Yoma 2; cf. Prov. 17:14)[55]

Must we* yield *in every case in order to promote peace?

Untimely *yielding* betrays weakness and can be harmful. We can yield only when by doing so neither the rights of humanity nor the duties of our calling are violated.

What is the opposite of this beneficent yielding?

Contentiousness and *excessive sensitivity*, which embitter our own life.

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[55] Translator: The saying is from Mishnah Avot 5:11, not tractate Yoma.

How can we promote concord among other people?

When we seek to settle disputes that have arisen in a friendly manner, and move those who have become estranged to *reconciliation*.

What are our duties with respect to the bodily needs of our neighbour?

We must support him with all our powers and give him the help he needs. This is done through *alms* to the poor, and through *generosity* toward the person of small means who is to be supported.

> I wept tears of pity for the afflicted; my soul grieved for the needy. (Job 30:25; cf. Deut. 15:8–10)

[p. 43] ***What must we observe in giving alms?***

That it always be done in the way that can procure the person in need the surest relief of his distress. Isa. 57:12.[56]

Is the poor man always best helped with* money*?

Very often he needs only guidance and care in order to be able to perform useful work that is advantageous for him.

What kindness does the* sick *person need?

We must first seek to help him recover from his illness, nurse him, and procure him the means of restoring his lost strength.

How can we be most suitably charitable toward poor children?

When we provide for their *education*, and thereby put them in a position to earn their own bread in the future.

What dispositions of the heart lead us to the performance of this duty?

Heartfelt sympathy with the lot of our neighbour. We must therefore be neither *indifferent* nor *unfeeling* in this.

Do we often have occasion to make such benevolence effective?

Yes. In every case where others can receive help from us, we must *stand by* them with *counsel and deed*. Where there is occasion, we must warn them of harm, and promote for everyone all the good that is within our power.

Do we also owe kindness to our enemies?

Yes; we should stand by them, too, in need.

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[56]Translator: Probably Isa. 58:7 or 58:10 is intended; Isa. 57:12 does not fit the context.

[p. 44] If thine enemy hunger, feed him with thy bread; if he be thirsty, give him water. (Prov. 25:21; cf. Exod. 23:4, 5)

Does not Holy Scripture also forbid us the* inclinations of the heart *that can lead us to do harm to others?

Yes; we should be neither *malicious* nor *envious* or *jealous*, but should begrudge our neighbours none of the good that may fall to their lot.

What does the tenth commandment say about this?

Covet not thy neighbour's wife, nor his house, nor any part of his property. Exod. 20:17; cf. Prov. 21:10; 24:17.

With regard to beneficence, do we also have duties to observe toward people who are not in need of any help?

Propriety alone would demand of us the expressions of a good heart. Such are: *politeness*, *obliging friendliness*, *affability*, and *hospitality* without violating prudent household management.

Can we also prove our love to our neighbour through a benevolent judgment of his actions?

Yes. In his absence we must seek to win him friends through a favourable judgment of his conduct.

Interpret the actions of all men on their good side. (Talmud, Avot 1:5)[57]

What do we understand by* helpfulness*?

It is the dutiful application of our powers and abilities for the good of our neighbour, whom we must always be ready to assist.

Ye shall love the stranger. (Exod. 23:20)[58]

[p. 45] **2. Of Particular Duties in the Closer Relationships of Human Life.**

What is the first closer relationship that existed in human society?

It was the *married state*, because God had created a man and a woman.

In the beginning God created a man and a woman. (Gen. 1:27)

What is to be observed regarding the choice of a companion for one's life?

That one not let oneself be guided by seductive passions, and that one take this important step with *prudence*, *deliberation*, and with *the consent of one's parents or guardians*.

[57] Translator: In modern numbering Mishnah Avot 1:6.

[58] Translator: The command to love the stranger is Deut. 10:19; Exod. 23:20 does not fit (cf. Exod. 23:9).

What is the first duty of married people?

The *fidelity* that they have sworn to each other before God.

> If the husband or the wife does not keep the marriage promise to love each other and to promote each other's happiness, it is *adultery*. The seventh commandment says: *Thou shalt not commit adultery.* (Exod. 20:13)

What other duties do spouses owe each other?

They must show each other mutual *respect*, *bear* with each other's faults and weaknesses, make life pleasant for each other through *mutual help*, and promote the *prosperity of the household*.

> The husband shall at all times hold his wife in honour, for thereby the blessing of God comes upon the household. (Talmud, Bava Metzia p. 59; cf. Gen. 3:16; Prov. 31)

[p. 46] ***Are* divorces *to be approved?***

No. They bring disruption into families, and the children of such divorced spouses can neither be happy through their connection with them, nor fulfil the duties of filial love toward both in equal measure.

Which is the second relationship among people?

It is the relationship between *parents* and *children*.

To what are parents obligated toward their children?

They must provide for their *food*, their *clothing* and their *maintenance*.

> To nourish one's children is to give alms continually. (Talmud, Berakhot)[59]

What must they do with regard to their* health*?

Besides the duty of protecting them from illnesses by accustoming them to *moderation*, they should use all the means that the progress of our knowledge places in our hands to ward off every ill from them. Such a means is, for example, *vaccination with cowpox*.

What must they do in* moral *respects?

Bring them up to be useful, upright and God-fearing people, give them a good *example* in all virtues, and prepare them for a definite occupation in human life.

> Instruct the boy according to his present capacity; he will not depart from this teaching in his latest age. (Prov. 22:6; cf. Deut. 6:7)

[59] Translator: The saying is in BT Ketubot 50a (on Ps. 106:3), not in Berakhot.

> Whoever does not teach his son a trade, it is counted to him as though he trained him for highway robbery. (Talmud, Kiddushin p. 19)[60]

[p. 47] ***Can the kindness of parents toward their children be carried too far?***

Yes; when it gives occasion for the children to be pampered, or to neglect their duties.

> Whoever loves his child chastises him betimes. (Prov. 13:24; cf. 1 Sam. 2)

What are the duties of children toward their parents?

Reverence, *obedience* and *gratitude*.

> Every man shall have reverence for his father and his mother. (Lev. 12:32; cf. 19:32)[61]

Does not Scripture especially command this reverence of us?

Yes; in the fifth commandment: *Honour father and mother, that it may go well with thee in the land which the Lord giveth thee for a dwelling.* Exod. 20:12; cf. Exod. 21:15, 17; Deut. 19:3; Deut. 27:16; Prov. 30:12.[62]

On what is the obedience that children owe their parents grounded?

On the conviction that parents advanced in years can guide their children most surely through their experience, and that, in consequence of their paternal and maternal love, they mean well by them.

> My son! Heed the teachings of thy father, and neglect not the instruction of thy mother. (Prov. 1:8)

How can children show their* gratitude *toward their parents?

Through friendly conduct, through obliging attentiveness, through helpful assistance when they are *old*, *weak*, *sick* or *poor*.

> [p. 48] Make it so that thy father and thy mother may rejoice in thee, and they who brought thee up may be glad. (Prov. 23:25)
>
> The good that thou doest to thy parents, and what thou givest them in food and clothing, shall be done with heartiness, friendly words and gentle looks. (Talmud)

What duties do* brothers and sisters *and near relatives have toward one another?

Brothers and sisters must dwell together in peace; never allow discord, ill will, or even indifference to arise among them. *Behold, how pleasant it is when brothers live in concord!* Ps. 133:1. *Relatives* must help one another in all the affairs of life, and support one another mutually.

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[60] Translator: The saying is in BT Kiddushin 29a (cf. 30b).

[61] Translator: The quotation is Lev. 19:3; "12:32" is evidently a misprint, and Lev. 19:32 concerns honouring the aged.

[62] Translator: "Deut. 19:3" probably stands for Lev. 19:3; for "Prov. 30:12" read probably Prov. 30:17 (or 30:11).

Is it good that in social relationships there be a difference of estates?

Yes; insofar as the needy class of people finds opportunity to earn its living, and the wealthier class applies its abilities in a more advantageous way.

What duties must* masters and mistresses *observe?

They must be humane toward the members of the household who serve them, provide for the preservation of their health, not be proud and hot-tempered, give them their earned wages at the right time, keep them to orderly morals, and not cast them out when they are sick.

> Thou shalt not rule over thy servant with harshness. (Lev. 25; cf. Deut. 15:13–15)

What in general are the duties of* servants*?

Fidelity, *obedience* and *reverence*.

> The son honours his father, and the servant his master. (Mal. 1:6)

[p. 49] ***What else must they particularly observe?***

They must be mindful of the advantage of their masters, and be diligent and untiring. With the other members of the household they must live *peaceably*. Gen. 39:8, 9.

What are the duties of* masters of apprentices *and* teachers*?

That they conscientiously provide for the suitable instruction of their apprentices and pupils, and pay attention to their *morals*.

What must* apprentices and pupils *do?

They must make proper use of the teachings imparted to them, and be grateful for them. For their own advantage they must seek to perfect themselves as far as possible with regard to their future calling.

Are these not also the duties of* journeymen*?

Yes. They must be mindful of their master's benefit, work contentedly and untiringly, and so earn their wages honestly.

What duties are to be observed toward* old people *in general?

Young people must honour old age; have patience with the infirmities and weaknesses of aged people, and contribute everything to their comfort.

> Thou shalt rise up before the hoary head, honour the person of the old man, and thereby show reverence before thy God. (Lev. 19:32)

What are the duties of* aged people*?

Through virtue, moderation and piety they should give young people a good example.

The most splendid crown is a fair old age. (Prov. 16:31)

What obligations have* guardians *to fulfil?

[p. 50] Their duty is to administer faithfully the estate left by the parents for the benefit of the children, to direct their education with paternal love, and to support them in all possible cases.

What are the duties of* wards*?

They must esteem and love their guardians, render them obedience, be grateful toward them, and undertake nothing without their consent.

What duties have we to observe with regard to our* friends*?

We must, first, be cautious in choosing them; but afterwards stand by them faithfully in good fortune and in misfortune.

A faithful friend loves more and sticks closer than a brother. (Prov. 18:24; 17:9, 10)

Duties as Citizens of the State.

Is it fitting that there should be* authorities *and* subjects*?

Yes; for this arrangement is the source of happiness and of order in social life.

By me kings reign; by me princes give more perfect laws. (Prov. 8:15)

What must the* authorities *do?

They must uphold order in social relationships, give wise laws, ordain beneficent institutions, and grant protection and security to pious subjects.

A king who exercises justice establishes the land. (Prov. 29:3; cf. Prov. 16:3)[63]

What are the duties of* officials*?

They are obliged to administer their office with wisdom and conscientiousness; to let themselves be guided neither by [p. 51] convenience nor by fear of men, and to give a good example through their virtuous conduct.

Thou shalt not pervert justice, nor let respect of persons have place. (Deut. 17:2)[64]

What are the duties of* subjects*?

They must render the strictest obedience to the authorities, by no means attempt to evade the laws or weaken their authority, and also pay the required dues willingly and honestly.

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[63] Translator: The quotation is Prov. 29:4; for "16:3" read probably Prov. 16:12.

[64] Translator: The quotation is Deut. 16:19.

Do we also owe the state in general the application of our powers and our abilities?

Yes; because through the welfare of the whole, the welfare of each individual and our own happiness are promoted.

> Seek the welfare of the city whither ye have been dispersed; pray to the Eternal for it, for in its welfare lies yours also. (Jer. 29:7; cf. Exod. 27:27)[65]

What does* love of the fatherland *demand of us?

That we esteem its constitution, laws and institutions above all others, and support what serves its common good in every possible way.

What is called* public spirit*?

The inclination to contribute to everything that promotes the common weal, and readily to undertake all the services that the state requires of us.

Is it also our duty to perform* military service*?

Yes. When we are called to defend the fatherland against hostile attacks, we must undertake this duty willingly and fulfil it faithfully.

[p. 52] ***What must we observe with respect to the* taxes of the state*?***

The required contributions, such as *taxes* and *levies*, we owe to the authorities for their protection; and since they are used for the good of the country, we must pay them gladly, honestly, without fraud and at the right time.

In what relation does this* patriotism *stand to the religious laws of the Israelites?

The *religious laws* of the Israelites make *patriotism* our *highest duty*. Thus, should we be called upon to render *personal service* for the defence of the fatherland or for its good, we must follow this call *willingly*.

> All civil and political ordinances that the sovereign of the land prescribes must be obeyed as the highest law: Dina demalchuta dina, דינא דמלכותא דינא [*dina de-malkhuta dina*, "the law of the kingdom is the law"]. (Talmud, Bava Batra; Yad ha-Hazakah, Hilkhot Gezelah 5; Hoshen ha-Mishpat § 389)[66]

> Pray for the welfare of the government, for without fear (of the supreme power) one man would swallow up the other. (Talmud, Avot 3)

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[65] Translator: Exodus 27 has only 21 verses; the intended reference cannot be identified with certainty.

[66] Translator: BT Bava Batra 54b; Maimonides, Mishneh Torah (Yad ha-Hazakah), Laws of Robbery (Gezelah) 5:11–18; Shulhan Arukh, Hoshen Mishpat 369 (the printed "389" is probably a misprint).

What in particular are the duties of* subjects *toward the* king*?

They must regard him with *reverence* and be wholly devoted to him; never weaken his authority by rash criticism of his laws, and do voluntarily everything that he deems necessary for maintaining the tranquillity of the whole.

> My child! Fear the Lord and the king, and meddle not with the rebellious. (Prov. 24:21; cf. Exod. 22:28; Eccl. 10:20)
>
> We must also pray for the king, and implore the blessing of the Lord upon him. (Ps. 21:2, 3, 4, 5)

[p. 53] Ninth Section. Of the Ceremonial Teachings.

What kind of duties are prescribed for us by the ceremonial teachings?

They are such as serve as means to make the performance of our duties easier for us.

How can we divide these laws?

There are some that help us to perform our duties toward God; others that serve to promote our religious perfection and bodily well-being.

I. For the Cultivation of Our Duties toward God.

Which are the ceremonial teachings that help us to perform our duties toward God?

Some remind us of the benefits of God; others of His still continuing goodness and might, and preserve in us the *gratitude*, the *trust* and the *reverence* that we owe Him; others were meant to distinguish the Israelites from the heathen peoples of that time.

Which are the ceremonial laws that remind us of God's former benefits?

They are some *festivals* and some particular *acts*.

Which are these festivals?

Passover, the *Feast of Weeks*, *New Year*, the *Day of Atonement*, the *Feast of Tabernacles*. Half-festivals: the *Feast of Purim*, and the *Dedication of the Temple*.

Passover.

What is the purpose of Passover?

Through this festival the grateful remembrance of [p. 54] the bringing of the people out of Egypt is to be preserved. It is also called the *Passa festival*: Pessach, פסח, or *Feast of Sparing*, from the deliverance of the firstborn, and the Feast of *Unleavened Bread*.

> Thou shalt say to thy son: this festival is kept because of that which the Eternal did for me when I went out of Egypt. (Exod. 13:8)

On what days does this festival fall?

On the 15th day of the first month (Nisan, approximately in April), and it lasts seven days.

What is done at this festival?

During the whole time of this festival no bread but *unleavened bread* is eaten: Mazoth, מצות [*matzot*], because the Israelites, at the going out of Egypt, could bake no leavened bread in their haste.

> In the first month, on the fourteenth day of the month, in the evening, ye shall eat unleavened bread, until the twenty-first day in the evening. (Exod. 12:18)

What customs are further observed in particular?

On the eve of the festival the story of the Exodus from Egypt is recounted. The first and seventh days are to be celebrated with great solemnity according to Holy Scripture.

Feast of Weeks.

What is the origin of the* Feast of Weeks*: Schwuoth,* שבועות *[*Shavuot*]?

It is a day of remembrance of the proclamation of the Ten Commandments, which is why it is also called the Feast of the *Giving of the Law*.

Whence comes the name* Feast of Weeks*?

From the seven weeks that are counted from the second day of the Passover festival up to it.

> [p. 55] You shall count seven full weeks from the day after the festival; up to the day after the seventh week you shall count fifty days. On that same day you shall proclaim a festival; it shall also be a holy convocation. (Lev. 23:16, 21)[67]

When, then, is this festival celebrated?

It lasts two days, from the evening of the fifth day of the 3rd month, *Sivan* (end of May), to the seventh.

New Year Festival

What is the Day of* Remembrance*: Rosch Haschana,* ראש השנה*?

The festival of *Remembrance*, or *New Year*, is celebrated on the 1st day of the 7th month, *Tishri* (Sept.). On this day a horn, Schofer, שופר [shofar], is blown, as a summons to remorse and to amendment.

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[67] Translator: The first sentence of the quotation corresponds to Lev. 23:15–16.

> On the first day of the seventh month you shall hold a holy proclamation and do no servile work. It shall also be a day of the sounding of alarms. (Lev. 29:1)[68]

Festival of Atonement

When is the Festival of Atonement*: Jom Kipur,* יום כפור*?*

It is celebrated on the 10th day of the 7th month, Tishri. On this day one is to abstain from food and from every pleasure, to ask God for forgiveness of sins, and to form good resolutions to amend one's conduct.

Do we have hope that repentance will avail us?

The thought of God's goodness gives us the assurance that through our repentance we shall regain His blessing.

> As I live, says the Eternal, I have no pleasure in the death of the wicked; I desire that he turn from his way and live. (Ezek. 33:11)

[p. 56]

Festival of Booths

Of what does the Festival of Booths*: Sucoth,* סכות*, remind us?*

Of the sojourn of the Israelites in the wilderness, where they dwelt under the open sky. It is also called the *Festival of the Ingathering of the Fruits*, because at the same time one thanks God for having blessed the fruits of the year.

> Seven days you shall dwell in leafy booths, so that your descendants may know that I made the children of Israel dwell in booths when I brought them out of Egypt. (Lev. 23:42)

When is this festival celebrated?

On the 15th day of the 7th month, *Tishri*, and it lasts eight days. The eighth day is the *Festival of Conclusion*,[69] as the close of the Festival of Booths.

How is this festival celebrated?

During the seven festival days one eats (when the weather is favorable) in a booth covered with leaves. Also, at prayer, a blessing is pronounced over four kinds of plants, namely: a paradise apple or Adam's apple: Etroz, אתרוג [etrog, citron]; a palm branch: Lulov, לולב; a branch of the myrtle tree: Hadass, הדס; and of the brook willow: Araboth, ערבות.

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[68] Translator: Printed "3. B. Mose X.XIX. 1" (Lev. 29:1); the verse quoted is Num. 29:1 (cf. Lev. 23:24).

[69] Translator: Shemini Atzeret ("Eighth Day of Assembly"); "Enthaltung" renders the sense "restraint/abstention" sometimes given to עצרת.

> On the first day of the festival you shall take the fruit of the tree hadar, palm branches, a bough of the tree aboth, together with willows of the brook, and rejoice before the Eternal your God seven days. (Lev. 23:40)

Is not yet another day added to this festival?

Yes; and this ninth day is called the *Rejoicing of the Law*: Simchat Thorah, שמחת תורה, because on it the last portion of the Torah is read, in order to begin it again in the usual order.

[p. 57] **Half-Festivals**

Which are the half-festivals?

The festival of *Purim* and the festival of the *Dedication of the Temple*.

For what purpose is the festival of the* Dedication of the Temple*: Chanuca, חנוכה, celebrated?

In remembrance of the victories of the *Maccabees* over King *Antiochus*, in the year 3838.[70]

When and in what manner is this festival celebrated?

On the 25th of the month *Kislev* (Nov.). It lasts eight days. On the first evening of this festival one dedication light is kindled, and then on each of the following 7 evenings one more.

What is the festival of* Purim*: Purim, פורים, or the Festival of Lots?

It is celebrated on the 14th of the month *Adar* (March) in remembrance of the deliverance of the Israelite people from the cruelty of *Haman*. The day on which the Israelites were to be murdered was determined by lot; hence the name Purim, "lots."

Special Religious Acts

Which* special acts *remind us of the former benefactions of God?

Circumcision: Berith Milah, ברית מילה, and the *Redemption Money of the Firstborn*: Pidion Haben, פדיון הבן.

When is circumcision to take place, and for what purpose?

On the eighth day after their birth male Israelites are circumcised, if no illness prevents it. This is a sign of the covenant between God and the Israelite people, which was at that time chosen from among the other peoples to uphold [p. 58] the knowledge of the *one true God*.

> Every male among your descendants shall be circumcised when he is eight days old. (Gen. 17:10)[71]

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[70] Translator: Here and throughout the following section the years are counted anno mundi, from the creation of the world.

[71] Translator: The eighth-day rule is stated at Gen. 17:12; 17:10 gives the general command of circumcision.

What is understood by the* Redemption Money of the Firstborn*?

Firstborn males, at the age of one month, are redeemed from the obligation of being dedicated to the divine service.

What is the reason for this law?

In remembrance of the rescue of the Israelites from the destroying angel, who slew the firstborn of the Egyptians, those of the Israelites were consecrated to the divine service.

Remembrance of the Goodness and Omnipotence of God

Which ceremonial laws remind us of the goodness and omnipotence of God?

The commandment of a *reverent posture in the house of prayer*, of *joyfulness on festival days*, of *abstention from all work on the Sabbath*, and from *skilled labor on the holy days*.

What must we take care of in our festivities on festival days?

That no excesses be committed in them.

Why is one to abstain from work?

So that we may not be disturbed in our devout contemplations.

Other Ceremonial Laws Served to Distinguish the Israelites from the Heathen Peoples

Which are the ceremonial teachings whose purpose was to distinguish the Israelites from the heathen peoples?

Such are, for example: to cover *the blood of slaughtered game or fowl* at once [p. 59] *with earth*; not to wear *a garment of linen and wool woven together*; not to *cut the hair of the head all round*, nor to *shave the corners of the beard smooth*; not to *etch a mark into the body*; not to *cook meat with milk* — all things which among the heathen were not only customary but were also regarded as holy. Lev. 17:13; Deut. 22:11; Lev. 19:27, 28; Exod. 23:19.

2. Ceremonial Laws to Promote Our Religious Perfection

We have spoken of laws which are meant to serve to promote our religious perfection. Which are these?

All those which prescribe to us such acts as promote within us the knowledge of the word of God, and which lead us to remorse over the faults we have committed, and to amendment.

Which acts promote within us the knowledge and the taking to heart of the word of God?

The binding of the *phylacteries* and the wearing of the *fringes*, the affixing of the *memorial scroll*, the *reading of the Shema*, the *copying of the Holy Scripture*.

What do we understand by the **phylacteries** *and* **fringes***?*

The *phylacteries*: Thefilin, תפילין, are cases furnished with straps, in which lie four sections from the books of Moses written on parchment. These are bound around the head and arm at morning prayer.

> Bind these words as a sign upon your hand; wear them as a frontlet between your eyes. (Deut. 6:7)[72]

[p. 60] The *fringes*, consisting of four double threads: Zizoth, ציצית, are worn on the corners of a garment, to remind us of the laws of God.

> Speak to the children of Israel and tell them that throughout all their generations they shall make fringes on the corners of their garments, that you may see them and remember all the commandments of the Eternal. (Num. 11:38)[73]

What is understood by the **memorial scroll***: Mesusah,* מזוזה*?*

It is a slip of parchment affixed to the doorpost at the entrance of the living room, on which the section Deut. 6 is written, so that on going in and out one may be reminded of God and of one's duties.

> Write the words upon the posts of your house and upon your gates. (Deut. 6:9)

What is the **Shema***: Kziath Schma,* קריאת שמע*?*[74]

A prayer which is to be read evening and morning, and which consists of three sections from the books of Moses that remind us of God, of His commandments, of the rewards and punishments to be expected, and of the wearing of the fringes. These three sections are Deut. 6:5; 11:14; Num. 11:30.[75]

> You shall always speak of the commandments of God, when you sit at home or are on a journey, when you lie down and when you rise up. (Deut. 6:7)

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[72]Translator: The verse quoted is Deut. 6:8.

[73]Translator: Printed "4. B. Mose XI. 38"; the verse is Num. 15:38–39.

[74]Translator: "Kziath" is a misprint for Kriath (Keriat Shema, "the reading of the Shema").

[75]Translator: The three sections are Deut. 6:4–9, Deut. 11:13–21 and Num. 15:37–41; "Num. 11:30" is evidently a misprint for Num. 15:37.

By what law is knowledge of the Holy Scripture maintained?

By the ordinance to have at least one copy of the holy Law: Thora, תורה, in the house, and to read it through every year. This law was greatly facilitated by the division of the Torah into 54 Sidras: Sidra, סדרה, of which every Saturday [p. 61] one is read aloud in the synagogue[76]. Deut. 30:19.[77]

Acts Leading to Remorse and Amendment

Which acts lead us to* remorse *and to* amendment*?

The confession of our sins, to which we are obligated daily in prayer and before going to sleep; also fasting, namely abstention from an abundance of food, in order to be able to think more earnestly about our moral amendment.

> I acknowledge my transgression, and my sin is ever before me. (Ps. 51:5; cf. Ps. 25:18; 51:6; Num. 5:7; Ezek. 33:19)
>
> Repentance and good deeds are a bulwark against the appointed punishment. (Talmud, Avot 4)[78]

Which are the most important fast days?

There are *four* of them: namely the 10th of Tevet, the 17th of Tammuz, the 9th of Av and the 3rd of Tishri, in remembrance of certain extraordinary calamities that occurred on these days. Lev. 23.[79]

Are there not also special days appointed for devotion and repentance?

Yes: the *Day of Remembrance* and the *Festival of Atonement* (see p. 55).

3. Ceremonial Laws That Promote Our Bodily Well-Being

Are there also ceremonial laws that promote our bodily well-being?

[p. 62] Yes; they are all those whose purpose is to avoid what is harmful to health.

Which are the chief among these laws?

The commandment to guard oneself against contagion, and the laws that bear on the necessary caution regarding foodstuffs.

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[76] It would be desirable, for the good of our youth and of our women, that each Sidra be read in German according to its main content, and that a *religious discourse* be delivered on it in German.

[77] Translator: Deut. 30:19 does not concern the writing or reading of the Torah; perhaps Deut. 31:19 ("write this song for yourselves") or 31:10–13 is meant.

[78] Translator: Mishnah Avot 4:11 (R. Eliezer ben Jacob): "Repentance and good deeds are as a shield against punishment."

[79] Translator: Lev. 23 does not mention these fasts (only the Day of Atonement, 23:27); the four fasts are alluded to at Zech. 8:19. The "3rd of Tishri" is the Fast of Gedaliah.

Which are the former laws?

To have the dead buried immediately after *complete certainty of actual death*, presumably because in the hot climate of Palestine corpses quickly passed into decay. *Lepers* and others dangerously ill were to be kept apart from healthy people. Deut. 21:23.

Which are the laws of the second kind?

Certain animals, animals that died of themselves, sinews, and tallow were not to serve as food. Exod. 11; Lev. 7:23.[80]

To what category do certain laws belong, such as, for example, not to eat of a living animal, and not to slaughter an animal together with its young?

The first had the purpose of keeping the Israelites far from every appearance of cruelty; the second, of not exterminating through excessive use the animals destined for human food. Lev. 22:8; Deut. 12:23.[81]

Local Laws

Were not laws also given to the Israelites which can no longer be observed now?

These were the *local* laws, which could be observed only at the time when the Israelites constituted a state of their own.

[p. 63] ***Which are these local laws?***

They are the laws of *sacrifices*, the bringing up of the *first-ripened fruit* to Jerusalem, the duty of all male Israelites to appear *three times a year in the Temple at Jerusalem*, and some other customs named above.

How are the later laws further distinguished?

They are divided into *protective laws*: Sjagim, סיגים [seyagim, "fences"], and established *customs*: Minhagim, מנהגים.

What are we to do when some of these ceremonial laws stand in* contradiction *to the laws of the state?

Since the chief duty of the Israelite also consists in promoting order and welfare in the state, and since the ceremonial laws are only a *means* of making our duties easier for us, loyalty and obedience toward the authorities of the state must be given precedence over them. Talmud, Bava Batra.[82]

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[80] Translator: The forbidden animals are listed in Lev. 11, not Exod. 11.

[81] Translator: The prohibition of slaughtering an animal and its young on the same day is Lev. 22:28.

[82] Translator: The principle "the law of the kingdom is the law" (דינא דמלכותא דינא), cited e.g. at BT Bava Batra 54b.

In which case in particular are transgressions of the ceremonial teachings permitted?

On all occasions where the life of a human being can be saved. For in this case one is released from the observance of the ceremonial laws. Maimonides, Hilchot Shabbat 2:3.

> Open to me the gates of virtue;
> I will go in and give thanks to the Lord.
> Here is the gate to the Eternal,
> The upright go in by it.
> You are my God! I will give thanks to You,
> My God! I will exalt You!
> (Ps. 118:19, 20, 27, 28)

[p. 64] Tenth Section: Brief History of the Israelite People

Who created the world?

God created heaven and earth in six days.

Who were the first human beings?

Adam and *Eve*. (From the creation: year 1.)[83]

Of what did they consist?

Of a mortal body and an immortal soul.

In what state were they created?

In the state of innocence. They had their dwelling in Paradise.

Did they remain in this state?

No. They ate of a fruit forbidden to them, and thereby became mortal, together with all their descendants.

Which are their three sons named in the Holy Scripture?

Cain and *Abel*, and (in the year 130) *Seth*.

What did* Cain *do?

Out of envy he struck his brother *Abel* dead, because the latter, on account of his piety, was blessed by God more than he.

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[83] Translator: The dates in parentheses in this section are years from creation (anno mundi). Several differ from the conventional Jewish reckoning (e.g. Jacob's birth, usually 2108; Solomon's accession, usually 2924).

How did the human race stand in moral respect?

It gave itself over to many vices, for which reason God let it perish through the *Flood* (1657).

Was no one saved from the Flood?

Noah was saved with his family, because he was a God-fearing man.

Who were his three sons?

Shem, *Ham* and *Japheth*.

To what vice did mankind give itself over once again?

[p. 65] They gave themselves over to superstition and worshipped false gods.

Was not one among them especially called by God?

Abraham was called to preserve the service of the true God among his own, and became the progenitor of the Israelite people (2083).

What sign of this choice did God institute?

Circumcision.

What great sacrifice did God demand of Abraham?

He was to sacrifice his son *Isaac*. When he was already prepared to obey the will of God, God did not allow him to complete the sacrifice, and promised him an even greater blessing because of his obedience.

What did God promise him for his descendants?

That they would one day possess the land of *Canaan*.

Who were the two sons of* Isaac*?

Esau and *Jacob* (2168).

To whom did* Jacob *journey?

Being persecuted by his brother, he went to his uncle *Laban*, and married both his daughters, *Leah* and *Rachel*.

Who were his children?

He had twelve sons: *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulun*, *Joseph*, *Benjamin*, *Dan*, *Naphtali*, *Gad*, and *Asher*; and one daughter, *Dinah*.

By what other name was* Jacob *called?

Israel; hence the name *Israelites*.

Which of his sons did Jacob love most?

Joseph, who, however, because of this preference, was hated by his brothers, except *Benjamin*, who was the youngest.

[p. 66] ***What did his brothers do to him?***

They sold him as a slave and had word sent to *Jacob* that he had been torn apart by a wild beast (2286).

What further fate did* Joseph *have?

He was sold in Egypt to *Potiphar*, and conducted himself so *virtuously* in his house that he drew God's blessing upon the whole household.

But what injustice befell him?

He was slandered by Potiphar's wife and thrown into prison.

But how did this suffering advance his fortune?

In prison he became acquainted with one of the servants of *Pharaoh*, who recommended him to this king.

On what occasion did he win the favor of the king?

By divine inspiration he interpreted a dream for him, and foretold a coming famine in Egypt.

What consequences did this have?

He was set over the whole land, in order to make suitable arrangements for the preservation of the people (2289).

Did he see his father again?

Yes; when he recognized his brothers, who had come to him as foreign buyers, he had his father and his whole family come to Egypt, where he provided well for them (2298).

Did the children of* Israel *multiply in Egypt?

They became a very numerous people, so that at last King *Pharaoh* feared they might one day side with his enemies (2427).

What were the consequences of this fear of the king?

He sought to destroy the people, and ordered the [p. 67] newborn male children to be thrown into the river.

Who was saved from this danger?

Moses, whom his mother *Jochebed*, the wife of *Amram*, had laid in a little chest among the reeds of the river (2433).

Who took the child in?

The daughter of *Pharaoh*, who was bathing at that spot and had noticed the little chest.

Where was* Moses *brought up?

With the daughter of *Pharaoh*, where he remained forty years.

Where did* Moses *go then?

He fled to the land of *Midian*, where he took *Zipporah*, the daughter of *Jethro*, to wife (2473).

What calling did* Moses *receive?

God charged him to command *Pharaoh* to let the Israelites go out of Egypt.

Did the king consent to this?

No; and therefore Egypt was visited with ten plagues, the last of which was that the firstborn sons of the Egyptians all died in one night (2513).

What were the Israelites then commanded?

God had *Moses* command them to go out of Egypt all together, and beforehand to eat unleavened bread, since they did not have the proper time to bake the dough properly.

What miracle took place at this exodus from Egypt?

The Red Sea divided, so that they passed through with dry feet.

What happened to* Pharaoh*?

[p. 68] He pursued the Israelites with his army; but they were all drowned in the sea.

Where was the people to go?

To the land of *Canaan*, and indeed through the wilderness.

How could they obtain food in the wilderness?

God caused the *manna* to fall upon the ground daily, which served them as food during the whole journey, which lasted forty years.

What laws did God give them in the wilderness?

On Mount *Sinai*, through *Moses*, He gave them the *Ten Commandments* written on two tablets, and afterwards many more oral laws.

How did the Israelites sin in the meantime?

Since they doubted that *Moses* would return from Mount *Sinai*, they worshipped a golden calf which *Aaron* had made for them, for which three thousand of these idolaters were put to death.

What was the* Tabernacle*?

A portable temple, to which the sacrifices were brought, and where God gave His commands to *Moses*.

What was in this Tabernacle?

The *Ark of the Covenant*, where the two tablets of the Law were kept.

Who administered the divine service?

Aaron, the brother of *Moses*, and his descendants were appointed to it as priests, and provided with special garments.

How long did the Israelites remain in the wilderness?

Forty years, by which God punished them for their disobedience. In the meantime those who had gone out of Egypt died, and their children entered the land of *Canaan*.

Were not some exempted from this punishment?

[p. 69] Yes: the two faithful adherents of the true worship, *Joshua* and *Caleb*.

Who led the Israelites into the land of* Canaan*?

Since *Moses* had died shortly before, *Joshua* became their leader (2553).

How did they come into possession of the land?

They passed through the boundary river *Jordan*, as they had passed through the Red Sea, and conquered the various kings of this land, God helping them through many miracles.

What happened after the death of* Joshua*?

They practiced various vices, for which reason God allowed them to suffer many acts of violence from the neighboring peoples (2570).

How were they freed from these?

God sent them several brave and pious leaders, the *Judges*, the last of whom was *Samuel*.

What did the Israelites desire in the time of* Samuel*? (2838).

They desired a king, and for this *Saul* was anointed by Samuel (2909).

Who was his successor?

Since *Saul*, too, had not fully obeyed the commandments of God, his descendants did not come to the throne; instead *David* was anointed king (2949).

What did King* David *do that was memorable?

He enlarged the territory of the kingdom of the Israelites, brought the divine service into better order, and composed many songs which are called *Psalms*.

Who was his successor?

His son *Solomon*, who possessed great wisdom, built the Temple, and amassed great riches (2980).

[p. 70] ***What happened after his death?***

Under his son *Rehoboam* ten tribes separated from the kingdom and chose for themselves another king, by the name of *Jeroboam* (3029).

How, then, was the whole land divided?

Into two kingdoms: the kingdom of *Judah*, which consisted of the two tribes that had remained loyal, *Judah* and *Benjamin*; and the kingdom of *Israel*, which comprised the ten other tribes.

Which were the two capitals of these kingdoms?

The capital of the kingdom of *Judah* was *Jerusalem*; that of the kingdom of *Israel*, however, was *Samaria*.

How did the kingdom of* Israel *end?

Under its king *Hoshea*, three hundred and seven years after its founding, it was conquered by the *Assyrian* king *Shalmaneser*, and the people were carried off into distant lands (3286).

How did the kingdom of* Judah *end?

Three hundred and eighty-eight years after its founding it was conquered, under *Zedekiah*, by the *Babylonian* king *Nebuchadnezzar*, and the people were led into captivity in *Babylon* (3417).

Did these Israelites return from* Babylon*?

King *Cyrus* permitted them to return to the land of Canaan and to rebuild the city of Jerusalem and the Temple (3417).[84]

[84]Translator: The same date, 3417, is printed for the Babylonian exile and for Cyrus's permission to return; one of the two is evidently a misprint.

Who were their leaders?

Zerubbabel, of the royal tribe of David, and the priest *Jozadak*.[85] In the year 3488 the Temple was completed.

[p. 71] ***What happened under King* Ahasuerus*?***

He was persuaded by his minister *Haman* to have all the Jews in his realm murdered on the 14th day of the month *Adar*. Through the intercession of Queen *Esther*, who was herself a Jewess, they were saved.[86]

Under whom did they continue to cultivate the land?

Under King *Darius*.

What overlords did they have at that time?

High priests, who paid an annual tribute to the Persian kings.

What happened to them after* Alexander *the Great?

The Jews followed the fate of his empire, divided among several rulers, and inhabited various lands.

By whom were they severely persecuted?

By the Greek king *Antiochus Epiphanes*, who sought to root out the religion by force (3836).

Who encouraged them to resist their oppressor?

When the soldiers of *Antiochus* at *Modaim* sought to compel Jews to sacrifice to idols, *Mattathias* slew the commander of these troops and fled with his seven sons into the wilderness, where many Jews gathered to them (3836).[87]

Who became the successor of* Mattathias*?

His son *Judas Maccabaeus*, who drove the Greek troops out of Jerusalem (3838).

What is understood by the* purification of the Temple *which took place at that time?

The Jews reinstituted the true divine service; hence the festival of the *Dedication of the Altar*.

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[85] Translator: Jozadak (Jehozadak) was the father of the high priest Joshua (Jeshua), who led the return with Zerubbabel (Ezra 3:2; Hag. 1:1); the author names the father in place of the son.

[86] Translator: Haman's decree set the 13th of Adar (Esth. 3:13); the 14th is the day of Purim.

[87] Translator: Mattathias had five sons (1 Macc. 2:2–5).

Who were the successors of* Judas*?

His brother *Jonathan* (3843); after him his brother *Simon* (3861), and his son [p. 72] *Hyrcanus*, who assumed the title of king (3869).[88]

Who followed this* Hyrcanus*?

His son *Aristobulus* (3897), and after him *Alexander Jannaeus* (3914).

To whom did* Alexander Jannaeus *hand over the government?

To his consort *Alexandra* (3925).

Who followed her in the government?

Her son *Hyrcanus* (3934), from whom, however, his younger brother *Aristobulus* (3937) wrested the government.

What did* Hyrcanus *do then?

He called the Romans to his aid, and at his request *Pompey* defeated *Aristobulus* and set *Hyrcanus* back on the throne (3931).[89]

But on what condition did this take place?

On the condition that the Jews should be under the dominion of the Romans.

What nevertheless did the son of the said* Aristobulus *achieve?

His son *Antigonus* seized the Jewish throne for a short time, but was overcome by *Herod* with the help of the Romans and put to death (3967).

Who was this* Herod*?

His forebears had converted from *heathenism* to the Jewish religion, and he was set over the Jews as king.

What did he do for the people?

He had the Temple torn down and a very splendid one built in its place (3984).

Who succeeded him in the government?

His son *Archelaus*, who, however, was banished by the Romans, whereupon the land was to be administered by Roman procurators.

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[88]Translator: John Hyrcanus I did not take the royal title; his son Aristobulus I was the first Hasmonean to do so.

[89]Translator: The date 3931 precedes the dates 3934 and 3937 given just above; it is evidently a misprint.

[p. 73] ***Did the Jews still have some kings of their own nation?***

Agrippa, a grandson of *Herod*, came to the throne. After his death, however, the Romans again sent their procurators there.

How did these conduct themselves in their office?

They were cruel and treated the Jews tyrannically. Under the administration of *Gessius Florus* this gave occasion to an uprising against the Romans.

What consequences did this uprising have?

The Roman emperor *Nero* sent *Vespasian* with a large army to Judea to put down the uprising.

Who succeeded Vespasian in this campaign?

When *Vespasian* departed for Rome as emperor, he left his son *Titus* to besiege the city of Jerusalem, after he had slain a great number of Jews and laid waste many cities.

What sad fate befell the Jews during this siege?

An extraordinary multitude of people happened to be gathered in the city when it was surrounded by the Romans. Discord and a bloody civil war broke out, and at last they suffered a terrible famine.

Did Titus succeed in conquering the city?

Yes. The Romans scaled the walls and wrought a terrible slaughter among the inhabitants.

What became of the Temple?

The Temple was burned on the very same day on which *Nebuchadnezzar* had set it on fire, on the ninth day of the month of Ab; the land was laid waste, and the inhabitants were scattered into many lands (4074).

[p. 74] ***Has the nation had much to suffer in this dispersion?***

Yes; in times of blind superstition they were severely persecuted. Now, however, since greater love of mankind prevails and true knowledge of religion has spread ever more widely, the Israelites in several countries are treated as citizens and enjoy equal rights with their Christian brethren, whereby we are now anew obliged *to contribute willingly and with all zeal everything that is required for the welfare of the state*.

[p. —] Appendix

of the most important subjects belonging to Israelite religious instruction.

I. The Holy Ten Commandments.

Assereth Hadibroth, עשרת הדברות

Exod. 20:2–14.

2. I am the Eternal, thy God, who brought thee out of the land of Egypt, out of the house of slaves.

I.

3. Thou shalt have no other gods before my face.

II.

4. Thou shalt not make thee any idol, nor any likeness of that which is in heaven above, or on the earth beneath, or in the water under the earth.

5. Thou shalt not bow down to them nor worship them in divine service; for I, the Eternal, thy God, am a jealous God (who can suffer no other beside Himself), who visits the transgression of the fathers upon children, grandchildren and great-grandchildren, namely among those who hate me;

[p. 76] **6.** But who shows mercy unto the thousandth generation to those who love me and keep my commandments.

III.

7. Thou shalt not pronounce the name of the Eternal, thy God, in vain; for the Eternal will not leave unpunished him who pronounces His name in vain.

IV.

8. Remember the day of rest always, to keep it holy.

9. Six days mayest thou labor and do all thy business.

10. But the seventh day is a day of rest in honor of the Eternal thy God. Thou shalt do no manner of work, neither thou thyself, nor thy son, nor thy daughter, thy manservant, thy maidservant, nor by means of thy cattle, nor by thy stranger who sojourns within thy gates.

11. For in six days the Eternal made heaven, earth and sea, with all that is therein, and rested on the seventh day. Therefore the Eternal blessed the day of rest (He gave it important distinctions) and declared it holy.

V.

12. Honor thy father and thy mother, that thou mayest live long upon the land which the Eternal, thy God, will give thee.

VI.

13. Thou shalt not murder.

VII.

Thou shalt not commit adultery.

[p. 77] VIII.

Thou shalt not steal.

IX.

Thou shalt not bear witness against thy neighbor as a false witness.

X.

14. Thou shalt have no desire for thy neighbor's house. Thou shalt have no desire for thy neighbor's wife, for his manservant, for his maidservant, for his ox, for his ass, or for anything that thy neighbor possesses.

II. The Thirteen Articles of Faith of the Israelites.

Schlosch Essrée Icarim, שלש עשר יעקרים[90]

(According to Maimonides' formulation.)

1. There is a God.

2. He is one.

3. He is incorporeal.

4. He is eternal.

5. Prayer is to be directed to God alone.

6. God has revealed His will to the prophets.

7. Moses is the foremost of all the prophets.

8. Through Moses God gave the holy law to the Israelite people.

9. The holy law is unchangeable.

10. God is omniscient.

11. God rewards virtue and punishes vice.

[p. 78] **12.** God will send redemption to the Israelites.

13. God will one day bring the dead back to life.

III. Survey of the Books of Holy Scripture.

The holy writings of the Bible are divided into: A. *the Law*, Thorah, תורה; B. *the Prophets*, Nebyim, נביאים, which in turn are divided into 1) *the Former Prophets*, Nebyim Rischonim, נביאים ראשונים, 2) *the Latter Prophets*, Nebyim Achronim, נביאים אחרונים, 3) *the twelve Minor Prophets*, Tre

[90]Translator: So printed; the usual spelling is שלשה עשר עקרים (*Sheloshah Asar Ikkarim*), "thirteen principles."

Assar, תרי עשר; C. *the Hagiographa*, Cetubim, כתובים. Together they consist of 24 books, and these are found in the following order in every Hebrew Bible.

List of the Names of the Books of Holy Scripture.

A. *The Law* or Thorah, תורה

1. The 1st Book of *Moses*, Bereschith, בראשית, has 50 chapters.

2. The 2nd Book of *Moses*, Schmeoth, שמות, has 40 chapters.

3. The 3rd Book of *Moses*, Wajikra, ויקרא, has 24 chapters.[91]

4. The 4th Book of *Moses*, Bemidbar, במדבר, has 36 chapters.

5. The 5th Book of *Moses*, Debarim, דברים, has 34 ch.

B. *The Prophets* or Nebyim, נביאים

a) *The Former Prophets* or Nebyim Rischonim, נביאים ראשונים

6. *Joshua*, יהושע, has 24 chapters.

[p. 79] **7.** The Book of *Judges*, Schoftim, שופטים, has 21 chapters.

8. The two Books of *Samuel*, שמואל: the I. Book has 31 chapters, the II. Book has 24.

9. The two Books of *Kings*, Melachim, מלכים: the I. Book has 31 chapters,[92] the II. Book has 25.

b) *The Latter Prophets* or Nebyim Achronim, נביאים אחרונים

10. *Isaiah*, ישעיה, has 66 chapters.

11. *Jeremiah*, ירמיהו, has 52.

12. *Ezekiel*, יחזקאל, has 48.

13. *The twelve Minor Prophets*, Tre Assar, תרי עשר, are regarded as one book:

Hosea, הושע, has 14 chapters
Joel, יואל, 5[93]
Amos, עמוס, 9
Obadiah, עובדיה, 1
Jonah, יונה, 4

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[91] Translator: Leviticus has 27 chapters; the faint "24" is evidently a misprint.

[92] Translator: So printed; 1 Kings has 22 chapters.

[93] Translator: Joel has 4 chapters in the Hebrew division (3 in the Christian); "5" is evidently a misprint. Malachi's 4 chapters follow the Christian division (3 in the Hebrew).

Micah, מיכה, 7
Nahum, נחום, 3
Habakkuk, חבקוק, 3
Zephaniah, צפניה, 3
Haggai, חגי, 2
Zechariah, זכריה, 14
Malachi, מלאכי, 4

C. *The Hagiographa*, Cethubim, כתובים

14. The Psalter or Tehilim, תהלים, has 150 chapters.

15. The Proverbs of Solomon or Mischle, משלי, has 31 chapters.

16. *Job*, איוב, has 42 chapters.

[p. 80] **17.** The *Song of Songs* of Solomon, Schir Haschirim, שיר השירים, has 8 chapters.

18. *Ruth*, רות, has 4 chapters.

19. The Preacher of Solomon, Koheloth, קהלת, has 12 chapters.

20. The *Lamentations* of Jeremiah, Echah, איכה, has 12 ch.[94]

21. The *Book of Esther*, Megilot Esther, מגילת אסתר, has 10 chapters.

22. *Daniel*, דניאל, has 11 chapters.

23. The *Book of Ezra*, עזרא, has 10 chapters. The 2nd Book of *Ezra*, or *Nehemiah*, נחמיה, has 13 chapters.

24. The two Books of *Chronicles*, Dibre Hajamim, דברי הימים: the I. Book has 29 chapters, the II. Book has 33 chapters.

IV. Survey of All the Books of the Talmud.

The whole *Talmud*, *Thorah schebbal peh*, תורה שבעל פה [the Oral Law], consists of the *Mischnah*, משנה, or the text, and the *Gemara*, גמרא, or the glosses.

The two taken together are divided into six *orders*; hence the whole Talmud is also called *Schischah Sedarim*, ששה סדרים [Six Orders], and from the initial letters of these two words it is called *Schas*, ש״ס.

[94] Translator: So printed; Lamentations has 5 chapters, Daniel 12, and 2 Chronicles 36.

Each order, *Seder*, סדר, consists of various books or tractates, *Massechthoth*, מסכתות, called individually *Massecheth* and *Massichta*. These are divided into *Prakim*, פרקים [chapters]; and each *Perek*, פרק, consists of individual paragraphs, *Mischnajoth*, משניות.

[p. 81] **I. *Seder Sraim*, זרעים, of Seeds or the Vegetable Kingdom.**

1. *Brachoth*, ברכות, of benedictions and prayer, 9 chapters.

2. *Peah*, פאה, of the corner of the field, 8 ch.

3. *Dmai*, דמאי, of produce and doubtful tithes, 7 ch.

4. *Cilajim*, כלאים, of animals that may not be mated with one another, seeds that may not be sown together, and threads that may not be woven together, 9 ch.

5. *Schwiith*, שביעית, of the seventh or sabbatical year, 10 ch.

6. *Trumoth*, תרומות, of the heave-offerings of the priests, 11 chapters.

7. *Maaßroth*, מעשרות, of the tithe of the Levites, 5 ch.

8. *Maaßer scheni*, מעשר שני, of the second tithe, which was consumed in holiness at Jerusalem, 5 ch.

9. *Challah*, חלה, of the piece of dough that had to be set apart for the priests, 4 ch.

10. *Orlah*, ערלה, of the foreskin of trees, since nothing might be eaten of their fruits during the first three years, 3 ch.

11. *Biccurim*, בכורים, of the first fruits, 3 or also 4 ch.

II. *Seder Moed*, מועד, of the Festivals.

1. *Schabbath*, שבת, of the law of the Sabbath, 24 ch.

2. *Eruwin*, ערובין, of the Sabbath "minglings"; of the law of carrying on the Sabbath and of going beyond the boundary, 10 ch.

3. *Psachim*, פסחים, of the Passover festivals, 10 ch.

[p. 82] **4.** *Schkalim*, שקלים, of the shekels for the sanctuary, 8 ch.

5. *Joma*, יומא, of the Day of Atonement, 8 ch.

6. *Succah*, סוכה, of the Feast of Tabernacles, 5 ch.

7. *Bezah*, ביצה, or *Jom tow*, יום טוב, of the festival day, what is to be observed on a festival day, 5 ch.

8. *Rosch haschanah*, ראש השנה, of the New Year, 4 ch.

9. *Taanith*, תענית, of fasting and of the public fast days, 4 ch.

10. *Megillah*, מגילה, of the Book of Esther and its reading on Purim, 4 ch.

11. *Moed katon*, מועד קטן, of the minor festival days and intermediate holidays, 3 ch.

12. *Chagigah*, חגיגה, of keeping the festival, 3 ch.

III. *Seder Naschim*, נשים, of Women.

1. *Jewamoth*, יבמות, of marriage with the wife of a brother who died without children, 16 ch.

2. *Cthuboth*, כתובות, of marriage contracts, 13 ch.

3. *Kidduschin*, קדושין, of marital union or betrothals, 11 ch.

4. *Gittin*, גיטין, of the bill of divorce, 9 ch.

5. *Nedarim*, נדרים, of vows, 11 ch.

6. *Nasir*, נזיר, of the Nazirites or those vowed to God, 9 ch.

7. *Sotah*, סוטה, of the woman suspected of adultery, 9 ch.

IV. *Seder Nesikin*, נזיקין, of Suits for Damages and Other Judicial Matters.

1. *Bawa kama*, בבא קמא, the *first gate*, of suits for damages, 10 ch.

[p. 83] **2.** *Bawa Mziah*, בבא מציעה, the *second gate*, of found and deposited goods, of wages, lending and hiring, 10 ch.

3. *Bawa bathra*, בבא בתרא, the *last gate*, of the law of partnership in trade, etc., 10 ch.

4. *Sanhedrin*, סנהדרין, of the Synedrion or great council, and the other courts, 11 ch.

5. *Mackoth*, מכות, of the forty stripes less one with which offenders were punished, 3 ch.

6. *Schwuoth*, שבועות, of oaths, 8 ch.

7. *Edjoth*, עדיות, of testimonies, 8 ch.

8. *Horajoth*, הוריות, of judicial rulings, 8 ch.

9. *Awodah sarah*, עבודה זרה, of idolatry, 5 ch.

10. *Awoth* or *Pirke Awoth*, פרקי אבות, of the sayings of celebrated Mishnaic teachers.

V. *Seder Kodaschim*, קדשים, of Holy Things, or Consecrated Objects.

1. *Swachim*, זבחים, of sacrifices, 14 ch.

2. *Menachoth*, מנחות, of the evening offering and the meal offerings, 13 ch.

3. *Chullin*, חולין, of unconsecrated things, of clean and unclean animals, 12 ch.

4. *Becharoth*, בכרות, of the firstborn and their redemption, 9 ch.

5. *Erachin*, ערכין, of the valuation of things consecrated to God, 9 ch.

6. *Tmurah*, תמורה, of exchanging one sacrifice for another, 7 ch.

7. *Meilah*, מעילה, of trespass against holy things, 6 ch.

8. *Crithuth*, כריתות, of extirpation and the sins that incur it, 6 ch.

[p. 84] **9.** *Tamid*, תמיד, of the daily sacrifice, 6 ch.

10. *Middoth*, מדות, of the measures or the measurement of the Temple, 5 ch.

11. *Kinnim*, קנים, of the nests, or the turtledoves and young pigeons which the poor brought as offerings, 3 ch.

VI. *Seder Tharoth*, טהרות, of Purifications and the Kinds of Uncleanness.

1. *Kelim*, כלים, of household utensils, 30 ch.

2. *Oholoth*, אהלות, of tents and houses, how they are rendered unclean by the dead, 18 ch.

3. *Negaim*, נגעים, of leprosy, 14 ch.

4. *Parah*, פרה, of the red heifer and its use for sacrifice, 12 ch.

5. *Thoroth*, טהרות, of purifications, of uncleanness, 10 ch.

6. *Mikwoth*, מקות, of the pools for bathing, 10 ch.

7. *Niddah*, נדה, of the menstrual period of women, 10 ch.

8. *Machschirin* or *Maschkin*, מכשירין משקין, of the liquids by which fruits and foodstuffs can be rendered unclean, 5 ch.

9. *Sawim*, זבים, of discharges, 5 ch.

10. *Tfuljom*, טבול יום, of one who has had to bathe on account of an uncleanness, 4 ch.

11. *Jadajim*, ידים, of the washing of hands, 4 ch.

12. *Okzin*, עקצין, of the stalks of fruits, how they render the fruits unclean, 8 ch.

The whole Talmud contains 63 *Massichthoth* and 524 chapters.[95]

Some further tractates are regarded as a tradition [p. 85] outside the Mishnah; they are usually called *Baraijtha*, בריתא.

V. Of the Chronology of the Israelites.

Luach, לוח (table).

In the Israelite calendar there is, with respect to the ordinary civil order of business and the present ecclesiastical arrangement, a *twofold* reckoning of the year: the *civil* and the *ecclesiastical*. The beginning of the civil year is around the autumnal equinox, with the month of *Tischri* (Sept.). The ecclesiastical year begins with the month of *Nisan*, that is, in March. Strictly speaking, the new year begins with the new moon (*Molad*, מולד) that is nearest to the vernal equinox. (*This month shall be unto you the beginning of months, the first month of the year.* Exod. 12:2.) The festivals are reckoned according to the beginning of the ecclesiastical year. The civil year, on the other hand, begins with the new moon that is nearest to the autumnal equinox. (*On the first day of the seventh month shall be a rest for you. It shall be a holy convocation and a memorial of joy.* Lev. 23:24; Num. 29:1.) This day is called New Year, *Rosch Haschanah*.

The year is divided into twelve months; at its end eleven days are intercalated. There are, moreover, *common years* and *leap years*. The *common year* consists of twelve, the *leap year* of thirteen months, which have alternately 30 and 29 days. The intercalation is arranged according to [p. 86] a cycle of 19 years. The 3rd, 6th, 8th, 11th, 14th, 17th and 19th of these is a leap year of 384 days, whereas the common year has only 354 days.

The twelve months, in the order of the ecclesiastical year, are: *Nisan* or *Abib* 30 days, *Ijar* 29, *Sivan* 30, *Thammus* 29, *Ab* 30, *Elul* 29, *Tischri* 30, *Marchesvan* 29, *Kislew* 30, *Tebeth* 29, *Schebat* 30, *Adar* 30 or 29.

The month that is sometimes intercalated between *Adar* and *Nisan* is called *Veadar*, and has 30 days. Sometimes a day is taken from the month of *Kislew*; the year is then a *shortened* year. To the month of *Marchesvan*, on the other hand, a day is added; the year is then an *extended* year. This reckoning takes place when the new moon of *Tischri* falls on a Sunday, a Wednesday or a Friday, since it is not to be celebrated on those days.

The year is divided into four equal parts (*Tekuphah*, תקופה), namely: *Tekuphath Tischri*, *T. Tebeth*, *T. Nisan* and *T. Thammus*.

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[95] Translator: The usual totals are 63 tractates and 523 (or 525) chapters. Several individual counts above differ from the standard editions: Kiddushin has 4 chapters, Horayot 3, Makhshirin 6 and Uktzin 3.

Order of the Feast Days and Fast Days in the Ecclesiastical Year of the Israelites.

Tischri, תשרי. 1. New Year, *Rosch Haschanah*, ראש השנה.

3. Day of repentance and fast, *Zom Gedalia*, צום גדליה.[96]

10. Day of Atonement, *Jom Kipor*, יום כפור.

15. Feast of Tabernacles, *Sukoth*, סוכת.

21. Feast of Palms, *Hoschnah Rabbah*, השענה רבה.

[p. 87] 22. Day of Assembly, *Schemini Azeroth*, שמיני עצרת.

23. Rejoicing of the Law, *Simchot Thorah*, שמחת תורה.

Marchesvan, מרחשון. (No festival.)

Kislew, כסליו. 25. Dedication of the Temple. 8 days, *Chnuka*, חנוכה. 1 Macc. 6.[97]

Tebeth, טבת. 10. Fast day on account of the siege of Jerusalem by Nebuchadnezzar. 2 Kings 25; Zech. 8.

Schebat, שבט. 15. Day of rejoicing, at the beginning of a new part of the year.

Adar, אדר. 13. Fast; *Esther*. Esth. 9. Day of Nicanor, 2 Macc. 15.

14. *Purim*, פורים, carnival.

15. *Susan Purim*, carnival in Susa.

Veadar, ואדר. In the leap years, when the month of Veadar is added, the festival of *Purim* is celebrated in this month.

Nisan, ניסן. The Great Sabbath before the Feast of Passing-Over.

15. The Feast of Passing-Over, or the Feast of Unleavened Bread, *Pesach*, פסח.

22. End of Pesach, אחרון של פסח.

Ijar, אייר. 18. The 33rd day from the offering of the first sheaf. *Leg Beomer*, ל״ג בעומר. Lev. 23:5, 16.

Sivan, סיון. 6. The Feast of Weeks, or Pentecost, *Schebuoth*, שבועת. Lev. 23.

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[96] Translator: The print reads "Buß- und Festtag" ("day of repentance and festival"), evidently a misprint for "Buß- und Fasttag" ("day of repentance and fasting"), which is how it is translated here.

[97] Translator: The account of the dedication is in 1 Macc. 4:36–59; chapter 6 narrates the death of Antiochus.

Thammus, תמוז. 17. Fast on account of the broken tablets of the Law and the destruction of the last Temple.

[p. 88] **Abh**, אב. 9. Fast on account of the burning of the Temple, *Tischah Beabh*, תשעה באב.

15. Beginning of a new part of the year.

Elul, אלול. Has a number of days of prayer and repentance.

The days of *Rosch Chodesch*, ראש חודש [New Moon], were added as half-festivals to the first day of the following month in the times when the new moons were not yet calculated and could not be observed on account of cloudy weather. Altogether, it was only for this reason that the Israelite festivals came to be *celebrated for 2 days* in Palestine, although Holy Scripture speaks only of *one festival day*.

I close this work, completed with God's help, with the wish:

"May Israelite *scholars of Scripture*, animated by *a true religious spirit*, soon unite and, *with great caution*, separate from the essential part of religion that which later Jewish scholars added to Holy Scripture only out of concern for the preservation of religion, and which is no longer applicable to our present civil and religious condition; *and God will bless their work manifold*."

Amen.