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Translated into English by Claude from the digitized copy (Frankfurt city library) of J. Johlson, אלומי יוסף. Erster Theil. שרשי הדת = Lehrbuch der Mosaischen Religion, nebst Anhang, Ceremonialgesetze und Gebräuche, Schulgebete und des Maimonides Abhandlung von den Sitten enthaltend, vierte rechtmäßige, verbesserte Ausgabe (Frankfurt am Main: Andreä, 1839), printed in German Fraktur. This is the revised fourth edition of the catechism whose first edition (1814) Isaac Leeser translated into English in 1830. Numbers in grey brackets mark the beginning of each printed page of the original. "Hymn" (Lied) refers to Johlson's Israelitisches Gesangbuch. Footnotes are Johlson's own unless they begin "Translator:". Maimonides' Hilkhot De'ot, which Johlson prints in Hebrew only, is given in Hebrew with an English translation.

[p. —] אלומי יוסף [*Alume Yosef*, "Joseph's Sheaves"][1]

Part One.

Instruction in the Mosaic Religion

for the Israelite Youth of Both Sexes.

By

J. Johlson.

Fourth Authorized, Improved Edition.

Frankfurt am Main,

Andreä Bookshop.

1839.

[p. —] שרשי הדת [*Shoreshe ha-Dat*, "Roots of the Faith"]

Textbook of the Mosaic Religion.

Together with an

Appendix,

containing the ceremonial laws and customs, school prayers, and Maimonides' treatise on ethics.[2]

By

J. Johlson.

Fourth Authorized, Improved Edition.

Frankfurt am Main,

Andreä Bookshop.

1839.

[p. —]

[1] Translator: The general title of Johlson's series of school books, alluding to Joseph's dream of the sheaves (Gen. 37:7). The handwritten library annotations on this and the following title page ("Alume Josef", "Schorsche ha-Dat", "Šorše hadat") are omitted.

[2] Translator: German "des Maimonides Abhandlung von den Sitten", i.e. *Hilkhot De'ot* ("Laws of Character Traits") from Maimonides' *Mishneh Torah*, which is given at the end of the volume (see the Contents).

יראת ה' ראשית דעת, חכמה ומוסר אוילים בזו.

The *fear of God* is the beginning of all knowledge;
Only fools despise discipline and wisdom. —
(Prov. 1:7.)

[p. —] Preface.

Encouraged by the favorable reception and wide recognition that the three large previous printings of this textbook, and even the widely circulated (though error-ridden) pirated reprint of it, have already found, I have striven to the best of my ability to make conscientious use of all the suggestions and experiences that have come my way, for the completion and greater usefulness of this work. And although I have willingly complied with the fair wish of religiously minded teachers and estimable men "to avoid, as far as possible, every disruptive alteration in the new edition of this school book, which has been introduced in numerous educational institutions,"[3] [p. VI] yet the expert critic will notice essential improvements of various kinds on almost every page. — For apart from the corrections that seemed necessary to individual expressions and turns of phrase, here again, to make instruction easier, some rather drawn-out or complicated answers have been broken up into smaller divisions by intermediate questions; explanatory notes have also been added in many places, and new paragraphs (without numbers) have been inserted — as, for example, on pages 14, 15, 35, 85, 98, and elsewhere. — The already considerable number of apt proofs and examples from Holy Scripture and from the instructive sayings of our sages has now been substantially increased; the newly added Bible verses are given partly *verbatim* and partly only indicated by reference *numbers*.

But even with the most honest zeal and an untiring expenditure of time and effort, it would be only a vain wish and an entirely futile endeavor to try to satisfy all the different views and opinions that are now making themselves heard. Against this, the glad consciousness may indeed console me that I have paid homage, with pure intention and unswerving fidelity, to the truth as I have come to know it — the truth which, even if at times darkened and disfigured by human passions, nevertheless bears its indestructible value within itself and always emerges victorious from the struggle. Yet I scarcely dare hope to bring to better insight those teachers (whose number, thank

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[3]The learned and generally esteemed Rabbi *S. W. Rosenfeld* of Bamberg [Translator: Samson Wolf Rosenfeld (1780–1862), district rabbi of Bamberg from 1826, a moderate reformer and early Jewish preacher in German.] also wrote to me on this matter as early as 9 October 1829: "With pleasure I learned of your decision to proceed to a new printing of your very valuable textbook of the Mosaic religion. It has already met with well-deserved approval everywhere; this is proved both by the third printing that has become necessary and by its recent inclusion in the 'Plan of Studies for Jewish Teachers of Religion and Rabbinical Candidates,' which the Royal Government of the Rezat District [Translator: The Rezatkreis (seat: Ansbach), a Bavarian administrative district, renamed Middle Franconia (Mittelfranken) in 1838.] was pleased to communicate on 24 July of this year to all the school commissions and district inspectorates for implementation. — It is therefore advisable that the new edition appear without noticeable alteration. In the enclosure you will nevertheless receive a few remarks which I take the liberty of making with regard to this work; and since, in publishing a religious book, as a cause of God, you can be concerned only with the spread of truth, I hope that you will take most of them into consideration all the more willingly, as they aim at no essential change."

God, is very small) who, sacrificing only to the idol of vanity, are caught in the delusion that they would lose some of their authority if, in accordance with the general and well-founded rule of pedagogy, they put the book into the pupil's hands, and who therefore prefer to squander precious time with dictating, without considering that this method, in many respects wholly objectionable, may well be called a [p. VII] degradation[4] of the holy, a עשה מלאכת ה' רמיה ["doing the work of the Lord deceitfully," Jer. 48:10]. Such dictations manifestly lack all lasting force and efficacy, and will very soon be scattered to all the winds, wandering off into the gutters and the grocers' shops.

For the great majority of those teachers, however, who have long since renounced that pernicious error, I must here repeat the remark that they must neither confine themselves to the *questions* that stand in the book (properly intended only as stimulating headings), nor content themselves with the *verbatim* answering of them, but must break down each paragraph into its individual parts and, through further questions which the content readily suggests, seek to assure themselves that the pupils have correctly grasped its meaning and have also properly comprehended and understood the words and expressions.[5] For our pupils are to be *instructed* and inspired for what is true and holy, but not *drilled*. — No intelligent teacher, therefore, will be served by a children's catechism, by a [p. VIII] question-and-answer game that degrades the young and their teacher into a mindless machine. Today's blind imitators of the Lutheran catechism seem not to notice at all that those times are, thank God, long past when the elementary-school teachers, lacking all education, were still treated as ignorant children, and even the doctrines of faith and morals had first to be funneled into them. Here too the saying applies: *Duo quum faciunt idem, non est idem*.[6] — Moreover, it has by now been recognized that coherent (systematic) religious instruction belongs to the second and third course, that is, it can only be applicable, purposeful and fruitful when the minds and hearts of the young have first been duly awakened and enlivened — through *Biblical history* and other moral lessons and uplifting examples — their power of judgment strengthened and sharpened, and their sentiments and feelings for all that is noble and sublime, great and divine, warmed and rightly guided. For this purpose — alongside thorough instruction in Holy Scripture — the *hymns* indicated throughout the textbook will certainly also be of lasting benefit. In the preface to the third edition of the Israelite hymnal שירי ישורון [*Shire Yeshurun*] (Frankfurt a. M., 1829) it is therefore said:

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[4]Translator: The page number is misprinted "IIV".

[5]Thus, for example, already at the first paragraph one can ask further: What does "creature" mean? Or: What does this expression denote? — To what does it point, or of what does it remind us? — Are all creatures beings of the same kind? — How do they differ? — Why is man the foremost and noblest? — By what advantages is he so favorably distinguished from the other creatures? — What did you just call his two principal component parts? — (*Leib* and *Seele* [body and soul].) What else are they called? (*Körper* and *Geist* [body and spirit] — Hebr. גוף ונפש [*guf ve-nefesh*] or גולם וצורה [*golem ve-tsurah*, matter and form].) — Are the two of the same kind and nature? — In what do they differ? — Is the soul also visible? How is its existence recognized? — Can the body, without the soul, feel, see, hear, smell, taste, etc.? — To which of these two parts have the greatest and most important gifts been granted? Is not even the structure of our body equipped with special capacities and advantages? — Can you name some of them for me? (E.g., the hand, the organs of speech, etc., etc.)

[6]Translator: "When two do the same thing, it is not the same thing", a Latin proverb going back to Terence, *Adelphoe* 823–825.

"It hardly needs mentioning that hymns of religious and moral content are also to be used as *prayers*, and especially as suitable assignments in religious instruction; since indeed some doctrines first receive their proper support, explanation and clarity through the corresponding hymns. For here every concept is more closely developed and expanded, broken down, as it were, into its component parts, and the individual part, as well as the whole, is vividly presented together with its motives in a manner that stirs the feelings. What light do not, for example, hymns 86–89 and 524 shed on the [p. IX] abstract doctrine of *freedom of the will*; or hymns 90–94 and 249–253 on the moral feeling; then hymns 95–100, 227–230 and 525 on the dignity and destiny of man! — What grounds for belief in our *continued existence* and immortality are contained in hymns 101–105, 302–311, 540, and many others! And with what warmth and force are the duties of love of humanity, of gentleness and patience, of faithfulness and honesty, etc., here commended and impressed upon us! — For almost every subject of religious instruction the most cogent and fruitful proofs are found here, in a language that appeals to the heart and comes to the aid of the memory. Verses of hymns, says Salzmann,[7] are, as it were, the hooks and nails of the building; it is they above all that penetrate deeply and make the teaching firm and lasting." And what educator should not have found this truth confirmed? Indeed, who has not himself experienced how much a hymn or a Bible verse learned in early youth can at times still calm, strengthen, uplift and inspire us in old age!

Finally, in response to frequent inquiries, I must remark here that in my opinion the public examination of the *confirmands* may suitably be confined to §§ 16, 18, 20–24, 28–30, 40, 42, 45–54, 59, 60, 65, 84, 91, 92, 96, 100, 102, 104, 111, 112, 115–118, 122–124, 129, 152–156, 158–162, 166–174, 177–181, 201–207, 223–226, 247, 251, 255, 256, 263–265. Without wishing, by this modest expression of my view, to contradict other views and opinions, I need only recall in this connection the saying of our venerable sages (T[almud] Berakhot 17 and Menahot 110):

אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים.

> "One who does much and one who does little are alike, provided only that he directs his heart to Heaven." (BT Berakhot 17a; Menahot 110a)

Frankfurt a. M., 28 February 1839.

J. Johlson.

[p. X] **Letter of His Royal Highness the Grand Duke of Baden.**

I am most gratefully obliged to Mr. Johlson, teacher of religion of the Israelite community in Frankfurt, for the estimable sentiments shown to Me in his letter of the 27th of this month, as well as for sending his instructional writings. There is no doubt whatever that these writings, as they become better known, will of themselves gain acceptance through their own merit and thereby

[7] Translator: Christian Gotthilf Salzmann (1744–1811), Protestant educator and founder of the Philanthropinist school at Schnepfenthal.

most handsomely reward the author's service. It is very agreeable to Me to be able to assure Mr. Johlson on this occasion of My particular esteem.

Karlsruhe, 30 June 1819.

Ludwig.[8]

Extract from the 20th Protocol of the High German Federal Assembly, of 24 May 1821.[9]

The Royal Württemberg Envoy to the Federal Diet, *Freiherr von Wangenheim*,[10] reports: The teacher of religion of the Israelite Civic and Secondary School[11] of this city, J. Johlson, has presented to the High Federal Assembly the second edition of his "Instruction in the Mosaic Religion, etc., Frankfurt 1819," and his "German Hymnal for Israelites," which had already appeared in 1816 (see Register of Submissions, no. 74 of the year 1819), in the hope that the former textbook, which presents the character and the teachings of Judaism, drawn from the purest and most reliable sources, faithfully and in accordance with the strictest truth, might find a favorable reception and appreciation at a moment when the Assembly will take into deliberation the question of how the civil improvement of the adherents of the Jewish faith in Germany is to be brought about.

[p. XI] The latter it has already found fairly generally, and therefore the former too cannot be denied it. — The commission that will be called upon to consider how the civil improvement of the adherents of the Jewish faith in Germany is to be *founded*, and then, upon a sound foundation, *brought about*, will share the conviction of the estimable author that the *first step* toward future and ever-progressing refinement, among the Jews as among the Christians, must consist in the earliest education of the young, grounded in religiosity; and that this education can only be brought about if one succeeds in leading the Israelites out of their narrowness into a freer sphere; for there is surely deep truth in the simile which the author has placed at the head of his book: "The man who emerges from the state of his moral neglect has this too in common with the sick person, that he becomes truly aware of his weakness and of his need for strengthening remedies only when he enters the opposite state, that of health. The fresh air that surrounds him seems harsh to him until, strengthened by that very air, he becomes ever more receptive to its beneficence."[12]

Thereupon, in accordance with the motion of the rapporteur, it was *resolved*: to express to *J. Johlson* the **thanks** of the Assembly for the presentation both of the textbook and of the collection of hymns treated with *sense and taste*.

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[8]Translator: Ludwig I, Grand Duke of Baden (reigned 1818–1830).

[9]Translator: The Bundesversammlung (Federal Diet) of the German Confederation, which sat in Frankfurt am Main.

[10]Translator: Karl August Freiherr von Wangenheim (1773–1850), Württemberg's envoy to the Federal Diet 1817–1823, known for his liberal positions.

[11]Translator: The Israelitische Bürger- und Realschule, i.e. the Philanthropin, the Jewish school of Frankfurt, where Johlson taught.

[12]From the *preface* to the first edition of this textbook (1814), which was also prefixed to the second edition (1819).

[p. XII] # Contents.

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[p. —] # Section One.

On the Dignity and Destiny of Man.

1. ***Which is the noblest creature among all those we know?***

Man; for to him the most excellent gifts have been granted. — Not only the beautiful and artful formation of his *body* and its limbs, his upright posture and other important advantages, but chiefly also the noble powers and faculties of his *soul*, especially reason and freedom of the will, raise him above all the other creatures of the earth. (Cf. §§ 37 and 178.)

כי בצלם אלהים עשה את האדם.

For in the image of God He made man. (Gen. 9:6)

(Cf. Gen. 1:26 and 27.) (Hymns 77–83 and 525.)[13]

2. *What is meant by* reason*?*

The capacity or faculty of the human soul to judge and to draw conclusions; to perceive the connection of causes and effects; to distinguish the true from the false, and [p. 2] what is right and good from what is wrong and evil.[14] (Hymns 84 and 85.)

3. *What is meant by* freedom of the will*?*

The power and capacity of the soul to act of its own motion according to rational ideas (according to concepts of right and wrong).[15] That is to say, man can, of his own free choice — independently of any compulsion — resolve upon actions or refrain from them, according as he recognizes them to be right, good and useful, or wrong, evil and harmful. (See *Maimonides*, On Repentance, ch. 5.)[16]

ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע.

> Behold, I set before you this day life and good, death and evil. (Deut. 30:15)

(Hymns 88 and 89.)

4. *And how does he differ in this from the other creatures?*

The animal blindly follows its natural drive (instinct) and strives merely for sensual pleasure; man, however, has the capacity to *master* his *sensuality* (the drive toward what is pleasing to his senses, and the aversion to what is unpleasant and repugnant to them) by his reason: that is, to satisfy his inclinations only when and so far as it is necessary for his [p. 3] preservation and conducive to his spiritual and moral perfection. (Cf. the note to § 177.)

אל תהיו כסוס כפרד אין הבין, במתג ורסן עדיו לבלום, בל קרוב אליך.

> Be not like horse and mule, which, being without understanding, must be tamed with bridle and goad — the proud bit — so that it may not harm you. (Ps. 32:9)

(Cf. also 49:21.) (Hymns 86, 87 and 524.)

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[13]The hymns noted throughout this book — from which the teacher can choose suitable verses and connect them purposefully with this religious instruction — are all found in *J. Johlson's* שירי ישורון [*Shire Yeshurun*], "*Israelite Hymnal*, etc.," Frankfurt a. M. 1829, Andreä Bookshop.

[14]Job 32:8: אכן רוח היא באנוש, ונשמת שדי תבינם. [But it is the spirit in man, and the breath of the Almighty, that gives them understanding.] Neh. 9:20: ורוחך הטובה נתת להשכילם. [You gave Your good spirit to instruct them.] — Exod. 35:31: וימלא אתו רוח אלהים בחכמה בתבונה ובדעת. [And He has filled him with the spirit of God, in wisdom, in understanding and in knowledge.]

[15]Freedom is not *arbitrariness*. The latter means acting merely according to desire and whim, without a rational, legitimate reason, or without regard to law and duty; the former (freedom of the will), on the other hand, is the power, which man possesses in a special degree, to be able freely and without constraint to do the very opposite of that to which his inclinations and desires drive him.

[16]Translator: Maimonides, *Mishneh Torah*, Hilkhot Teshuvah, chapter 5.

5. ***Is this freedom of the will also*** **important** ***for man?***

Very important; it alone gives man and his actions a moral value. Only because he acts freely, after examination and deliberation, can his deeds and omissions bring him praise and blame, reward and punishment; for now his actions can be *imputed* to him.

אמרו צדיק כי טוב כי פרי מעלליהם יאכלו. אוי לרשע רע כי גמול ידיו יעשה לו.

> Say to the righteous that he shall enjoy the good as the fruit of his works. But woe to the unrighteous! The evil he commits shall be repaid to him. (Isa. 3:10)[17]

6. ***What is meant by*** **imputation*?***

To impute means to declare a person's actions good or evil, and him the *free author* of them; because he need not follow sensual feelings and drives (like the animals), but — by virtue of his freedom of will — can tear himself away from them and give ear to the demands of reason and duty.

העדתי בכם היום את השמים ואת הארץ. החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך.

> I call heaven and earth to witness herewith that I have set before you life and death, blessing and curse; choose life! that it may go well with you and your descendants. (Deut. 30:19)

(Cf. Isa. 5:20 and Amos 5:14, 15.)

[p. 4] **7.** ***Must this power, then, not be exercised often and early, and be well applied?***

Certainly; the constant exercise and application of this faculty of the soul to curb one's desires — *self-mastery* — is supremely necessary for man, so that his inclinations may not degenerate into passions and vices;[18] and the rational use of this moral freedom produces the purest delight of the soul and grants a tranquil conscience.

הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת רבץ ואליך תשוקתו ואתה תמשל בו.

> Is it not so? If you conduct yourself well, you can lift yourself up; but if you do not conduct yourself well, sin lies at the door: its desire is toward you, but you can rule over it. (Gen. 4:7)

Cf. on this 8:21: כי יצר לב האדם רע מנעריו [for the inclination of man's heart is evil from his youth] (§ 15.) (Hymns 242–244.)

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[17] Translator: The passage quoted is Isa. 3:10–11.

[18] *Passions* are inclinations that have become so strong and persistent that, disturbing the peace of mind, they put the soul into a *passive* [suffering] state in which it no longer acts by free choice and deliberation. *Vice* is the inclination, become habitual, to transgress a divine law.

8. *What is called* conscience*?*

The inner awareness and knowledge of whether we are doing right or wrong; the voice of God within us, which judges our words and actions.[19] For in the hearts of all [p. 5] men the law is engraved: to approve and practice the good, but to disapprove and avoid the evil. If we are now *aware* that we have acted rightly and commendably, we feel comfort, *joy* and contentment: we have a *good*, tranquil conscience. — If we do wrong, the awareness of it causes us anxiety and unrest: we have a *bad* conscience.

והרשעים כים נגרש ... כי השקט לא יוכל, ... אין שלום אמר אלהי לרשעים.

> The wicked are like the troubled sea, which cannot rest. . . . The evildoers have no peace, says God. (Isa. 57:20; 45:22)[20]

חטאים תרדף רעה ואת צדיקים ישלם טוב.

> Vice itself pursues the sinners; the pious are rewarded by their very virtue. (Prov. 13:21)

(Hymns 90–94 and 249–253.)

9. *Whom does one call* conscientious*?*

The one who always *heeds* the warning and judging voice of his conscience, and in general does nothing without the awareness that it is *right*.

Lack of conscience, on the other hand, consists (not in the absence of a conscience, but) in the frivolous propensity to pay no attention to its pronouncements; whereby the unconscionable person prepares for himself a state of torment and plunges himself into misery and ruin.

הולך בתם ילך בטח ומעקש דרכיו יודע.

> He who walks in innocence walks securely (can live in peace); but he who persists in a perverse way will pay for it. (Prov. 10:9)

(Cf. Prov. 5:22, 23; 11:3, 5; 21:7; 28:18; 29:1.)

10. *Does man perhaps bring these advantages with him into the world already developed?*

No; rather he appears there as the weakest [p. 6] creature; his childhood lasts the longest, his capacities develop only gradually — so that he may feel his weakness and dependence, and learn to develop each of his powers through instruction, upbringing and practice. — Also, a great

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[19] נר ה' נשמת אדם, חפש כל חדרי בטן (Prov. 20:27): "A lamp of God is the soul of man, searching all the chambers of the heart." — This moral feeling *before* and *after* the deed is at once a *warning* and a *judging* voice. — The former is often heard only faintly, because it is shouted down by sensuality; the latter (the judging voice), however, makes itself heard only then, and all the more distinctly, when (after the deed has been done) the raging of the lusts has already been stilled.

[20] Translator: The last line is Isa. 57:21 (cf. the similar 48:22); "45:22" is evidently a misprint.

advantage of man shows itself *herein* as well, namely that he is capable of an ever *progressing perfection*.

אודך על כי נוראות נפליתי נפלאים מעשיך ונפשי ידעת מאד.

> I thank You that I am so wonderfully made! Incomprehensibly wonderful are Your works; that my soul knows well. (Ps. 139:14)

11. ***What further benefits arise from this long state of childhood, so much in need of help?***

Through it the beneficent feelings of *compassion* and *gratitude*, of the tenderest love and attachment between parents, children and siblings, are engendered and developed. — The early-felt need for the help and support of others makes one compliant and obedient, awakens mutual affection, and ties the blessed bonds of friendship and *sociability*. Also, precisely through this weakness (and unfitness for bodily labor and gainful occupations), the most suitable time is gained to develop all the capacities and powers of our *mind*, and thus to provide best for our *true* welfare. (Hymns 352, 355, 358–362.)

12. ***Since we rightly infer from the nature and the properties of a being its*** **destiny** ***— the purpose of its existence: what must the great capacities and advantages of man teach us in*** **this** ***respect?***

The excellent mental capacities with which man is especially endowed — reason, freedom of the will, conscience, and the ever-active drive toward higher perfection and happiness — already show us clearly that [p. 7] we are destined to become ever more *perfect*, wiser and better: we are to develop and use our powers of soul in order to become *virtuous*, and through virtue to attain (temporal and eternal) happiness. (Cf. §§ 177–183.)

אז תבין צדק ומשפט ומישרים כל מעגל טוב. כי תבוא חכמה בלבך, ודעת לנפשך ינעם.

> Only then will you learn to know virtue, justice and uprightness, the way to the true good: when wisdom has come into your heart, and knowledge becomes pleasant to your soul. (Prov. 2:9)[21]

(Hymns 95–100.)

13. ***What is called*** **virtue*****?***

Virtue is active, effective love of the good and abhorrence of evil; or the readiness to practice the good *gladly* and *willingly* and carefully to avoid evil.[22]

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[21] Translator: The passage quoted is Prov. 2:9–10.

[22] Properly speaking, virtue is *moral strength of the will* (moral courage) in the fulfillment of duty and in the carrying out of good resolutions; in which one shrinks neither from the struggle against the allurements and seductions to evil, nor from dangers, obstacles and difficulties.

Whom does one call virtuous?

Virtuous we call the one who, out of *pure* love of the good,[23] earnestly strives — to master his sensual [p. 8] nature and always to live in accordance with the will of God. (Hymns 113–118.)

14. ***But what gives man the strength and insight to know the will of God and to act according to it?***

It is *religion*, and the law revealed by God, which gives us a living, penetrating and clear *knowledge* of the will of God, *sanctifies* our will (to remain true to virtue out of obedience to and love for God), and also lends us *strength* and assistance in the struggle with the passions.[24]

יראת ה׳ מקור חיים לסור ממקשי מות.

> The fear of God (religion) is a fountain of life; it teaches us to escape the snares of destruction. (Prov. 14:27.)

אשרי תמימי דרך ההלכים בתורת ה׳.

> Happy are those who live uprightly: who walk according to God's *teaching*. (Ps. 119:1.)

(Hymns 128, 236, 237.)

15. ***Why must religion and the assistance of God come to our aid in this in particular?***

Because our sensuality often opposes the good will, makes the cultivation of reason and of the moral feeling difficult and hinders it, and leads us into many errors.[25] —

כי יצר לב האדם רע מנעריו.

> For the desire of the human heart is evil from its youth. (Gen. 8:21.)

[p. 9]

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[23] That is, without self-interested intentions — practicing the good merely because it is good and in accordance with the holy will of God. — According to the saying of our sages: אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא היו כעבדים המשמשין את הרב שלא על מנת לקבל פרס, ויהי מורא שמים עליכם (אבות פ' א'). — "Be not like servants who serve their master for the sake of the reward; but like those who do their master's will without regard to reward: then you will possess genuine fear of God (true virtue)." [Translator: Mishnah Avot 1:3, the saying of Antigonus of Sokho.]

[24] Ps. 25:12: מי זה האיש ירא ה׳ יורנו בדרך יבחר. [Who is the man that fears the Lord? Him will He teach the way that he should choose.] Prov. 9:10: תחלת חכמה יראת ה׳ ודעת קדשים בינה. [The beginning of wisdom is the fear of the Lord, and the knowledge of the Holy One is understanding.] — 14:26: ביראת ה׳ מבטח עז ולבניו יהיה מחסה. [In the fear of the Lord is strong confidence, and His children shall have a place of refuge.]

[25] Man does not, of course, will evil *because* it is evil, but because it is *pleasant* to him. And even if he feels something of the wrong involved, this weak feeling is nevertheless stifled by that stronger impression (of apparent advantage and pleasure). *Sensuality blinds* a person, so that he regards an apparent good as a true, lasting good, and flees a brief discomfort as a real evil; so that, short-sightedly, he grasps only at the shadow of the good and thereby brings true evils upon himself. (Isa. 5:20.) Therefore it is rightly said, בוטח בלבו הוא כסיל (Prov. 28:26): He who relies on his heart (trusts his feeling) is a fool. (§ 249.) For even the moral feeling is subject to countless errors. In one person it is more delicate and more cultivated than in another; the one holds to be good and fair what appears blameworthy and punishable to the other; of which the history, morals and customs of various peoples and ages furnish the most striking proofs. — From all this the conviction forces itself upon us that reason *alone* is an uncertain guide and seldom strong enough to overcome the desires and passions; that for our true happiness we stand in very great need of the *religion revealed* to us by the All-Wise, and must seek support and refuge in *it*. In it we find the most powerful encouragements to perseverance in virtue, and the best grounds of comfort and reassurance for the present and the future.

אל תהי חכם בעיניך, ירא את ה׳ וסור מרע.

Never think yourself wise! Fear God, and shun evil! (Prov. 3:7.)

באין חזון יפרע עם, ושמר תורה אשרהו.

Without revelation the people runs astray; but if it lives according to the law, it is happy. (Prov. 29:18.)

(Hymns 241 and 134.)

Second Section. On Religion.

16. ***What, then, is religion?***

Religion is *knowledge* of God and *veneration* of God — through contemplation of His infinite power, [p. 10] wisdom and goodness, and through faithful observance of His commandments.

And does this also belong to our destiny?

Certainly! To cultivate and use all our powers for this end is man's highest goal and true destiny.[26]

סוף דבר הכל נשמע, את האלהים ירא ואת מצותיו שמור, כי זה כל האדם.

The conclusion that contains everything is: Fear God and keep His commandments! For this is man's destiny. (Eccl. 12:13.)

ראשית חכמה יראת ה׳ שכל טוב לכל עשיהם תהלתו עמדת לעד.

The goal of wisdom is the fear of God,
To act accordingly — true understanding;
It brings imperishable praise. (Ps. 111:10.)

ויאמר לאדם הן יראת ה׳ היא חכמה וסור מרע בינה.

To man He said: Let the fear of God be your wisdom! To shun evil, let that be your reason. (Job 28:28.)

(Hymns 119, 122, 130, 131.)

17. ***What is meant by religious doctrine?***

An instruction about God and His attributes, benefits and promises, as well as a guide [p. 11] to how we should worthily venerate God (in thoughts, words and deeds).

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[26]Religion comprises two principal parts: *knowledge* of God and *veneration* of God. — We attain to the former through attentive contemplation of the *works* of God in nature, and through continued reflection upon and study of the *word* of God in Holy Scripture. — But in order to pursue both with success, we must prepare ourselves and make ourselves fit for it, through the cultivation of the mind and of the heart, through the guidance and sharpening of the faculty of judgment and of the feeling for beauty, order and morality. This, together with the *veneration* of God (which properly consists in the constant striving after perfection and sanctification), is indeed a task for the *whole* of our earthly life, and the most important part of its destiny.

18. ***What, accordingly, does it mean to*** **have religion*****?***

We have religion when we acknowledge God, our almighty Creator and Lord, as the most perfect and *holiest* Being, and think, act and live in a manner that accords with this knowledge and with the teachings of Holy Scripture. —

And what feelings must then animate us?

Love and reverence toward the Eternal must always animate us, and impel us to *trust*, to childlike submission to His holy will, and to an upright conduct of life.

הולך בישרו ירא ה׳, ונלוז דרכיו בוזהו.

> He who walks honestly (lives uprightly) honors God; but he who goes crooked ways dishonors Him.[27] (Prov. 14:2.)

לאהבה את ה׳ אלהיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימיך.

> *Love* the Eternal, your God; *obey* His voice — and *hold fast* to Him! For on this rests your preservation and your happiness.[28] (Deut. 30:20.)

(Hymns 120–121 and 356.)

19. ***And what does religion bring about in man?***

Religion makes man *good* and *happy*.[29]

[p. 12] Those truly pious dispositions — which our fathers called התהלך את האלהים [hithallekh et ha-Elohim], *walking with God*, and קרבת אלהים [qirvat Elohim], *drawing near to God* — grant a person a lasting inner well-being, constant contentment and serenity of soul, and inspire and strengthen him to the steadfast practice of virtue.

What raises a person to this joyful feeling?

The consciousness of living under the ever-wise guidance of the most gracious Father, and of being *worthy* of His good pleasure; this lets a person enjoy the purest and highest joy, lets him feel that

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[27] Cf. also the scriptural passages cited at § 92: התהלך לפני והיה תמים [Walk before Me and be wholehearted] (Gen. 17:1) and תמים תהיה עם ה׳ אלהיך [You shall be wholehearted with the Lord your God] (Deut. 18:13).

[28] Here and in many other places Moses explains and characterizes the essence of religion as consisting in three main points: *love*, *obedience* and *trust*.

[29] *Happiness* (Glückseligkeit) must not be confused with *good fortune* (Glück). We call that person fortunate whose temporal life goes according to his wish and will; who is blessed with those outward (sensual) goods which are special gifts of God and the results of a favorable concurrence of many causes and circumstances over which man has no command. Wealth, honor, beauty and the like can indeed contribute much to our well-being; but they cannot grant us that bliss which consists solely in the possession of the *inner* goods. The outward (temporal) goods are *changeable*, and can be snatched from us by all manner of accidents (hence they are to be regarded neither as marks nor as necessary consequences of our moral condition); the *inner* goods, on the other hand — wisdom, virtue and the fear of God — remain permanently in our power, and can *never* be taken from us (not even by death).

true *bliss* which raises the pious man, whose portion it is, above all earthly suffering, and makes the enjoyment of temporal goods (of good fortune) dispensable to him. (Cf. § 58.)

ואני תמיד עמך, אחזת ביד ימיני, בעצתך תנחני, ואחר כבוד תקחני. מי לי בשמים, ועמך לא חפצתי בארץ.

Yet I remain with You forever;
You hold me by my right hand,
You guide me by Your counsel,
At last You take me up to glory.
What could I wish for beside You in heaven?
What here on earth beside You!

[p. 13]

כלה שארי ולבבי צור לבבי וחלקי אלהים לעולם. כי הנה רחקיך יאבדו הצמתה כל זונה ממך. ואני קרבת אלהים לי טוב שתי באדני ה׳ מחסי לספר כל מלאכותיך.

Though body and soul waste away, God is
Ever my heart's comfort, my portion.
Lost are those who withdraw from You;
Lost is he who courts others.
To *hold fast to God* is my highest good!
In You, O Lord, my God, I set my confidence,
And proclaim Your wondrous deeds. (Ps. 73:23–28.)

(Hymns 106–112, 169 and 518.)

20. ***How, then, is the revealed law to be regarded?***

As the greatest of all benefits. — Like a loving father who cares for the education and the true welfare of his children, God the Lord has made His will known to us, and in the revealed law has given us the best instruction as to how we can venerate Him and become happy.

תורת ה׳ תמימה משיבת נפש, עדות ה׳ נאמנה מחכימת פתי, פקודי ה׳ ישרים משמחי לב.

The teaching of God is perfect;
it refreshes the soul.
His testimony, ever faithful,
makes the simple wise.
Upright are the Lord's precepts,
they gladden the heart. (Ps. 19:8, 9.)

21. ***And what is the religion that we profess called?***

The *Mosaic* religion; because its salutary teachings were communicated to us through *Moses* (son of Amram, of the tribe of Levi).

זכרו תורת משה עבדי אשר צויתי אותו בחרב על כל ישראל חקים ומשפטים.

> Remember the teaching of Moses, My servant, to whom I gave at Horeb statutes and ordinances for all Israel. (Mal. 3:22.)

[p. 14] ***With what is the teaching of Moses meant to acquaint us?***

With our relation to God,[30] with our destiny, and with our duties toward God and man. (See the Bible verses at §§ 52, 203 and 221.)

22. ***Do not all people, then, profess*** **one** ***religion?***

No; people are not of one opinion about the manner of worshiping God. There are therefore various religions, which, however, also acknowledge God as the wise Creator who wills only the welfare of His creatures. Hence our sages also teach:

חסידי אומות העולם יש להם חלק לעולם הבא.

> The pious of all nations have a share in the world to come, i.e., they attain eternal bliss. (Maimonides, *On Repentance*, ch. 3, § 5, and in several other places.)[31]

כי ממזרח שמש ועד מבואו גדול שמי בגוים, ובכל מקום מקטר מגש לשמי ומנחה טהורה, כי גדול שמי בגוים, אמר ה׳ צבאות.

> For highly praised is My name among the nations, from the rising of the sun to its setting; everywhere offerings are made and incense burned to My name, and offerings made with pure devotion, says the Lord of the universe. (Mal. 1:11.)

(Hymns 323 and 324.)

[p. 15] **23.** ***Can it be a matter of indifference to us, then, which religion we profess?***

No; it is rather every Israelite's most sacred duty to remain true to the *covenant of God*, which our fathers most solemnly accepted and swore to for themselves and their descendants. (Cf. §§ 77–79.)

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[30] Religion, namely, teaches us to know and venerate God as our Creator and Lord, Lawgiver and *Judge*, but also especially as our loving *Father* and highest Benefactor: הלא הוא אביך קנך, הוא עשך ויכוננך [Is He not your Father who acquired you? He made you and established you] (Deut. 32:6). Cf. [Deut.] 8:5 and 14:1; also Ps. 103:13: כרחם אב על בנים, רחם יהוה על יראיו [As a father has compassion on his children, so the Lord has compassion on those who fear Him]; Ps. 89:27: הוא יקראני אבי אתה, אלי וצור ישועתי [He shall call to Me: You are my Father, my God and the rock of my salvation]. Cf. Jer. 3:4, 19 and 1 Chron. 29:10; also *Isa.* 33:22; 63:16; 64:7: כי ה׳ שפטנו, ה׳ מחקקנו, ה׳ מלכנו, הוא יושיענו. [For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.] אתה ה׳ אבינו, גאלנו מעולם שמך. [You, O Lord, are our Father; our Redeemer from everlasting is Your name.] ועתה ה׳ אבינו אתה, אנחנו החמר ואתה יצרנו, ומעשה ידך כלנו. [But now, O Lord, You are our Father; we are the clay and You our potter, and we are all the work of Your hand.]

[31] Translator: Maimonides, *Mishneh Torah*, Hilkhot Teshuvah ("Laws of Repentance") 3:5.

ולא אתכם לבדכם אנכי כרת את הברית הזאת ואת האלה הזאת. כי את אשר ישנו פה עמנו עמד היום לפני ה׳ אלהינו ואת אשר איננו פה עמנו היום.

> Not with you alone do I make this *covenant* and this oath, but with him who is present here with us, and also with him who is not present here. (Deut. 29:13, 14.)

ה׳ — אתה תומיך גורלי. חבלים נפלו לי בנעמים אף נחלת שפרה עלי. אברך את ה׳ אשר יעצני.

> You, Eternal One, have chosen my lot for me! — my portion has fallen in pleasant places: my inheritance, too, is dear to me; I thank You, O God, that You have so counseled me.[32] (Ps. 16:5, 7.)

(Hymns 132, 133, 230 and 537.)

What was God's covenant with Israel meant to accomplish?

Israel was to consecrate itself to the service and veneration of the true *one* God through the holiness and purity of its *morals* and its *faith*; to keep the knowledge of the *unity* and incorporeality of God, of His [p. 16] perfection and justice, always pure and *effective*; to preserve itself from all error and superstition; and therein to serve other peoples as a teaching and an example.

See the Bible passage at § 215.

ועתה אם שמוע תשמעו בקלי ושמרתם את בריתי, והייתם לי סגלה מכל העמים, כי לי כל הארץ, ואתם תהיו לי ממלכת כהנים וגוי קדוש.

> If, then, you obey My voice and keep My covenant, you shall be My own possession among all peoples; for *Mine* is the whole earth, but you shall be to Me a kingdom of *priests* and a *holy* nation. (Exod. 19:5.)

Cf. Deut. 4:20, 35; 7:6–11 and 14:2; Isa. 42:6–8; 61:6: ואתם כהני ה׳ תקראו משרתי אלהינו יאמר לכם. [But you shall be called priests of the Lord; men shall call you ministers of our God.]

(Hymn 132.)

24. ***Which, then, are the commandments that we have to obey?***

They are partly such laws as God has written in the hearts of all men (מצות שכליות [mitsvot sikhliyyot, rational commandments]),[33] and whose transgression brings unfailing punishments

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[32]The Chief Rabbi, Mr. H. *Horwiz* [Translator: presumably Zvi Hirsch Horowitz (d. 1817), Chief Rabbi of Frankfurt am Main, son and successor of Pinchas Horowitz], pointed out to me in this connection the following verse and its interpretation as a further proof for this passage: שמע בני מוסר אביך, ואל תטש תורת אמך. Hearken, my son, to the teaching of your father, and do not neglect the instruction of your mother. (Prov. 1:8.) "'The teaching of your *father*' — in heaven — (say our teachers of the law) which He communicated to Moses in writing and orally. 'The instruction of your *mother*' — of the Church (כנסת ישראל [Keneset Yisra'el, the community of Israel]), namely those precepts which have been introduced as a *fence* around the law."

[33]Natural laws or laws of reason; for the general ground of obligation for them lies already in the *moral law*: We ought to act always rationally, never irrationally. (סור מרע ועשה טוב! [Depart from evil and do good!]) — Or: "Act in every case as you could

upon itself even in this life; and partly such commandments as God, out of special grace, has communicated through Moses and the prophets to us, the descendants of His first true worshipers (מצות שמעיות [mitsvot shim'iyyot, commandments known by hearing, i.e., by revelation]), and whose transgression is often punished only in the future life. (Cf. §§ 88–90.)

25. ***What is the book called in which the events of our forefathers, as well as the commandments and instructions for our happiness, are recorded?***

It is called the *Bible* — the Book of all books — [p. 17] and in it one usually distinguishes *three* main divisions: תורה [Torah], the *Law*, or the five books of Moses (Pentateuch); נביאים [Nevi'im], the *Prophets* (histories, exhortations and prophecies); and כתובים [Ketuvim], the Holy *Writings*, or instructive sayings and songs (Hagiographa).[34]

26. ***What else is the Bible usually called?***

It is also called the *Holy Scripture*. 1) Because *holy* men chosen by God wrote it down; 2) because the important truths, laws and teachings it contains are meant to *sanctify us*; and 3) because these writings, as the *word of God*, esteemed above all else, must always be dear and *holy* to us.

טוב לי תורת פיך מאלפי זהב וכסף.

Dearer to me is the teaching of Your mouth than thousands of gold and silver. (Ps. 119:72.)

מה אהבתי תורתך! כל היום היא שיחתי.

How I love Your law! I meditate on it daily. (Ibid., v. 97.)

נר לרגלי דברך, ואור לנתיבתי.

Your word is the lamp of my foot; a light upon my way. (Ibid., v. 105.)

(Hymns 124–129 and 502.)

27. ***What is the* first *part of it, which contains the five books of Moses, especially called?***

This is called preeminently ספר התורה [Sefer ha-Torah], the Book of the *Law*, [p. 18] and often also ספר הברית [Sefer ha-Berit], the Book of the *Covenant*; because this part contains in particular the history and the conditions of the covenant which God the Lord established with our fathers, and

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rationally (rightly) wish that all men would act likewise." [Translator: a popular paraphrase of Kant's categorical imperative; the Hebrew is Ps. 34:15.]

[34] The number of biblical books is limited by the Masoretes to 24; namely: 5 books of Moses — 4 of the נביאים ראשונים [Former Prophets], as the *historical books* are called: יהושע, שופטים, שמואל, מלכים [Joshua, Judges, Samuel, Kings] — 4 of the נביאים אחרונים [Latter Prophets], namely: ישעיה, ירמיה, יחזקאל [Isaiah, Jeremiah, Ezekiel] and תרי עשר [the Twelve] (the twelve minor books of the prophets: הושע, יואל, עמוס, עובדיה, יונה, מיכה, נחום, חבקוק, צפניה, חגי, זכריה, מלאכי [Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi], which together are counted as *one* book). — Finally, 11 of the כתובים [Writings]; to these are reckoned: תהלים, משלי, איוב, שיר השירים, רות, איכה, קהלת, אסתר, דניאל, עזרא (נחמיה) [Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra (Nehemiah)] and דברי הימים [Chronicles].

because it also instructs us most clearly how we should live and be minded so as to please God, and what we should believe and do.

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה׳ נעשה ונשמע.

> Moses took the Book of the Covenant and read it to the people; they said: All that the Eternal has spoken we will do and obey. (Exod. 24:7.)

לקח את ספר התורה הזה ושמתם אתו מצד ארון ברית ה׳ אלהיכם והיה שם בך לעד.

> Take this Book of the Law and lay it beside the Ark of the Covenant of the Eternal, your God, that it may be there a witness against you. (Deut. 31:26.)

28. ***But which are the doctrines of faith that underlie the Mosaic religion?***

The principal articles of faith from which our holy religion proceeds are of *two kinds*. They are, namely, partly such truths as we can perceive by reason alone and *comprehend* from the nature of things; and partly they are historical truths and teachings which the understanding by itself can neither *think out* nor *prove* from everyday experience.

29. ***Which are the truths of the*** **first** ***kind?***

1) There is a *single, eternal God*; namely, the highest Being, who is almighty, all-wise and all-good; the Creator, Preserver and Ruler of all things.

2) Our soul is *immortal*; it therefore cannot by any means cease to be and to live on with the death of our body; but

3) it will certainly in that eternal life receive *recompense* [p. 19] (reward or punishment) for its actions from the all-just God.

30. ***And which are the teachings of the*** **second** ***kind, which are founded on historical truth?***

1) That God revealed Himself in a supernatural manner to our forefathers, and especially to our teacher *Moses*, the greatest of all prophets, and communicated to us laws and teachings for our happiness, which are contained in the book of the law that we actually still possess.

2) That Moses wrote down and taught nothing arbitrarily or on his own impulse, but everything by divine inspiration. That therefore everything which God has promised us through Moses and the prophets will certainly be fulfilled, as soon as His all-wisdom and goodness find us worthy of it.

3) That Moses also received from God more detailed explanations and determinations of the written laws for oral transmission, which were then always communicated *only orally* through the elders and leaders of the people to whom he had entrusted them, and which is therefore called *tradition* or the oral teaching. (Cf. §§ 138–140.)

Third Section. On God and His Attributes.

31. ***How does reason itself lead us to the existence of a God?***

If we consider the world in which we live, we find that in it one thing always comes into being through another, and [p. 20] we therefore conclude that the world, ordered with so much wisdom, cannot have come into being of itself either, but must have a wise originator and Creator;[35] and this first cause, this wise and mighty Creator of all things, we call *God* — who also announces Himself to us through *conscience* as the holy Lawgiver.

ואולם שאל נא בהמות ותרך, ועוף השמים ויגד לך. או שיח לארץ ותרך, ויספרו לך דגי הים. מי לא ידע בכל אלה כי יד ה׳ עשתה זאת, אשר בידו נפש כל חי ורוח כל בשר איש.

> Ask the beasts, and they will teach you; the birds of the sky, they will tell you; or only consider the earth, and it will teach you, and the fish of the sea will make it known to you. Who does not recognize in all these that the hand of the Eternal has created them all? in whose hand is the soul of every living thing and the spirit of all flesh. (Job 12:7–10.)

[p. 21]

אנכי עשיתי ארץ ואדם עליה בראתי, אני ידי נטו שמים וכל צבאם צויתי.

> I (the Eternal) have made the earth and created men upon it; My hand has spread out the heavens and ordered all their host. (Isa. 45:12.) (Cf. on this also Isa. 42:5; Jer. 10:12; Ps. 104 and 33:6–9.)

(Hymns 11–14, 46–56.)

32. ***From what must we conclude that God is not merely the Creator, but also the Preserver and Ruler of the world?***

We see this already in the preservation and propagation of all beings and creatures on *earth*; we recognize it especially in the *regular* course of the *sun*, the moon and the stars. For it is still with them as it was many thousands of years ago: the seasons always alternate in their order, and the heavenly bodies travel their paths — even in the widest circuits — and reappear regularly and with the most exact punctuality at the place from which they set out.

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[35] What should we think of the state of mind of a person who asserted that a *clock*, a well-ordered *palace*, or even only a small *hut* had come into being of itself? Or of one who could believe that a legible *letter* was merely the effect of many ink blots that had fallen on the paper by chance? — Wherever we perceive regularity and order pointing to plan and purpose, we must absolutely assume an intelligent being from whom this arrangement derives. — That is why there has never yet been a people that did not believe in a deity. — Even a look at ourselves convinces us sufficiently of the wisdom of our Creator. — "In my very body (says Job) I behold God." (ומבשרי אחזה אלוה — 19:26.) — A law of morality (*conscience*) is imprinted on our *mind*, which is acknowledged and respected even by the rudest peoples; there must therefore exist a supremely wise and holy Being, whom we have to recognize as the originator and preserver of this law.

שאו מרום עיניכם, וראו מי ברא אלה, המוציא במספר צבאם, לכלם בשם יקרא. מרב אונים ואמיץ כח איש לא נעדר.

Lift up your eyes to heaven and see: who created these! He leads out their host[36] by number, calls them all by name (assigns them their course and purpose). From Him, the Almighty, the All-powerful, not one of these beings escapes. (Isa. 40:26.) Cf. Neh. 9:6.

השמים מספרים כבוד אל, ומעשה ידיו מגיד הרקיע וגו׳.

The heavens declare the glory of God. The firmament proclaims the work of His hands, etc. (Ps. 19.)

עד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו.

As long as the earth endures, seedtime and harvest, frost and heat, summer and winter, day and night shall not cease. (Gen. 8:22.) Cf. Ps. 74:16, 17.

(Hymns 57, 58–63 and 66–76.)

[p. 22] **33.** ***What is this preservation and governance of the world called?***

The care of God, or divine *providence*; it is this which brings about the continuance of the world, maintains it in its beauty, order and purposeful arrangement, gives life, strength and nourishment to every creature, and guides all the destinies of men.

עיני כל אליך ישברו ואתה נותן להם את אכלם בעתו. פותח את ידך ומשביע לכל חי רצון.

The eyes of all look to You, and You give them their food in due season. All-bountiful, You open Your hand and satisfy every living thing with goodness. (Ps. 145:15, 16.) (Cf. Ps. 104:27.)

חיים וחסד עשית עמדי ופקדתך שמרה רוחי.

Life and kindness You bestow on me, and Your care preserves my breath. (Job 10:12.)

ה׳ ממית ומחיה מוריד שאול ויעל. ה׳ מוריש ומעשיר משפיל אף מרומם.

The Lord kills and gives life; He brings down to the grave and brings up again. The Lord makes poor and makes rich; He brings low and also raises up. (1 Sam. 2:6.)[37] Cf. Ps. 75:8; 113:5–7.

(Hymns 153–161, 165, 166.)

34. ***But surely we cannot see God?***

No force can be seen; consequently not the highest force either. Every force appears only in its effect; but *effects* of the highest power and wisdom we do see everywhere, even in the smallest of

[36]Translator: the German prints "ihr Herr" ("their lord"), evidently a misprint for "ihr Heer" ("their host"), Hebrew צבאם.

[37]Translator: the quotation comprises 1 Sam. 2:6–7.

His innumerable creatures. — God is a *spirit*, an incorporeal, invisible Being. כי לא ראיתם כל תמונה — "For you have seen no form whatever of the Deity." (Deut. 4:15.)[38]

[p. 23] **35.** ***What, further, is meant by: God is a spirit?***

God is the highest and most perfect Being, the primal source of all powers — whose existence is not limited by time and space, and to whom no property or accident of a body can belong or be ascribed. (Cf. § 92.)

ואל מי תדמיון אל, ומה דמות תערכו לו?

> To whom will you liken God, and what image will you set beside Him? (Isa. 40:18.)

ואל מי תדמיוני ואשוה יאמר קדוש.

> To whom will you liken Me, that I should be like him? says the All-Holy. (Isa. 40:25 and 46:5.)

(Hymns 21–25.)

36. ***But it does say (Num. 12:8):*** ותמנת ה' יביט ***"He (Moses) beheld the form of the Eternal." How are we to understand this and so many other expressions of the Bible, where even limbs of God are spoken of, such as:*** **hand** ***of God,*** **mouth** ***of God,*** **eye** ***of God and the like?***

All these and similar expressions we must not take in their literal (proper) sense, according to their ordinary meaning; they are used only in a *borrowed* manner, in order to come to the aid of our weakness and to make the attributes and operations of God (which would otherwise be entirely incomprehensible to us) in some measure intelligible to us.[39] So too the preeminence of *Moses* over all the other prophets — namely, that he had a far better knowledge of the attributes and the providence of God — is meant to be merely [p. 24] indicated in that figurative expression; and this is only a further extension of the preceding clause, where it says:

במראה ולא בחידות.

> God spoke with him in complete clarity, not in riddles. (Maimonides, *On the Fundamental Principles of the Law*, ch. 1, §§ 9–11.)[40]

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[38] Cf. on this Exod. 33:20–23: ויאמר, לא תוכל לראת את פני, כי לא יראני האדם וחי ... וראית את אחרי, ופני לא יראו. [And He said: You cannot see My face, for man shall not see Me and live ... and you shall see My back, but My face shall not be seen.]

[39] Because we are accustomed to perform everything we do only by means of our limbs, the operations of God are also presented to us in these *figurative expressions*, in order to make them more comprehensible to us and, as it were, *visible* to the mind.

[40] Translator: Maimonides, *Mishneh Torah*, Hilkhot Yesodei ha-Torah 1:9–11. The Hebrew phrase is printed as given; the Masoretic text of Num. 12:8 reads ומראה ולא בחידת.

37. ***Must we, then, also understand in a figurative way that expression of the Bible where it says: "Let us now make a man in our image, in likeness with us?" (Gen. 1:26:*** נעשה אדם בצלמנו כדמותנו.***)***

Certainly these too are only figurative expressions, and aim all the less at bodily likeness, since otherwise בתארנו ובתמונתנו (shape, portrait) would have to stand there. Those words, however, mean to say only that the *spirit* of man in some measure resembles the Deity; because it is *immortal* and endowed with such noble intellectual powers that man, *alone* among all living things, knows his Creator, reflects upon his own being, and *rules* over all the animals; just as God is truly *alone* and *only* the wisest and mightiest Ruler of all things. (§§ 178–180.) — In this sense the same verse also explains it further: "That they may rule over the fish, over the birds, over the cattle and over the whole earth. So too *David* sings:

ותחסרהו מעט מאלהים וכבוד והדר תעטרהו. תמשילהו במעשי ידיך כל שתה תחת רגליו.

> You have made him little lower than the angels, have crowned him with honor and adornment, appoint him ruler over Your works, and lay all things at his feet. (Ps. 8.)

38. ***What does it mean: God is*** **one*?***

This self-subsistent, spiritual Being is simple, one and unique (אחד יחיד ומיוחד). *Simple*, without parts and limbs; *one*, in whom no multiplicity can be conceived; and [p. 25] *unique*, whom no other being besides Him can resemble. (Cf. §§ 40 and 92.)

וידעת היום והשבת אל לבבך כי ה׳ הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד.

> Know it now, and take it well to heart, that the Eternal, He alone, is the true God, above in heaven and below on the earth, and there is none else. (Deut. 4:39.)

שמע ישראל ה׳ אלהינו ה׳ אחד.

> Hear, O Israel! The Eternal, our God, is a single eternal Being. (Deut. 6:4.)

(Hymns 15–17.)

(Cf. Deut. 4:35; Isa. 45:5–7, 21; 46:9.)

39. ***What is meant by: God is*** **eternal*?***

This sole, self-subsistent Being existed before all time, and remains ever the same in and after all times. God is without beginning and without end, so that His non-existence or cessation is impossible and inconceivable.

אני ראשון ואני אחרון ומבלעדי אין אלהים.

> I am the First, I am also the Last, and besides Me there is no God, says the Lord of the universe. (Isa. 44:6.)

לפנים הארץ יסדת ומעשה ידיך שמים. המה יאבדו ואתה תעמד וכלם כבגד יבלו כלבוש תחליפם ויחלפו. ואתה הוא ושנותיך לא יתמו.

> The globe of the earth, which You founded of old,
> The heavens, the work of Your hands,
> They pass away — You remain.
> They all grow old like a garment;
> Like a robe You change them, and they are changed.
> But You *remain eternally* the same;
> Imperishable are Your years. (Ps. 102:26–28.)

Cf. also Lam. 5:19; Ps. 90:1–4; Isa. 41:4; 43:10; 48:12.

(Hymns 18–20.)

40. ***What duty arises for us from the knowledge of this truth, that the Eternal, our God, is one and only, and that besides Him there is none?***

That we are therefore bound to *worship* this one God alone, and no other being besides Him, and to [p. 26] expect our temporal and eternal welfare from Him alone; for to this *one God alone* belongs our *entire* veneration, undivided love and submission. Cf. §§ 92, 95, 160, 161.)

זבח לאלהים יחרם בלתי לה׳ לבדו.

> Whoever sacrifices to an idol shall be put under the ban. To the Eternal alone belongs the honor. (Exod. 22:19.)

אני ה׳ הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים.

> *I the Lord!* — this is My name — give My glory to no other, nor My praise to idols. (Isa. 42:8.)

פנו אלי והושעו כל אפסי ארץ כי אני אל ואין עוד.

> Turn to Me from all the ends of the earth, and you shall be saved; for I am God, and there is none else. (Isa. 45:22.)[41]

(Hymns 15, 132 and 134.)

[41] Cf. also Isa. 43:11 and 45:21 and Hos. 13:4: אנכי אנכי ה׳, ואין מבלעדי מושיע. [I, I am the Lord, and besides Me there is no savior.] הלוא אני ה׳, ואין עוד אלהים מבלעדי, אל צדיק ומושיע אין זולתי. [Is it not I, the Lord? And there is no other God besides Me; a just God and a savior, there is none but Me.] ואנכי ה׳ אלהיך מארץ מצרים, ואלהים זולתי לא תדע, ומושיע אין בלתי. [Yet I am the Lord your God from the land of Egypt, and you shall know no God but Me, and besides Me there is no savior.]

41. ***What is meant by*** **almighty*****?***

God can make and create everything He wills, without needing the help of any other being.[42] — For God has created everything that exists, all creatures and beings, together with all their powers and impulses — the whole of nature; He has brought them forth without pre-existing matter, without any means, but solely and only through His [p. 27] mighty will. And with this same goodness and omnipotence He also preserves, nourishes and governs all creatures, and can annihilate them all in an instant.

ייראו מה׳ כל הארץ, ממנו יגורו כל ישבי תבל.

> Let all the world fear the Lord! Let every inhabitant of the earth stand in awe of Him.

כי הוא אמר ויהי, הוא צוה ויעמד.

> For when He speaks, it comes to pass; He commands, and it stands there. (Ps. 33:8, 9.)

תסתיר פניך יבהלון, תסף רוחם יגועון, ואל עפרם ישובון.

> If You turn away Your face, they vanish; if You take away their breath — they perish and return to their former dust. (Ps. 104:29.)

(Hymns 26–29, 219 and 487.)

42. ***What feelings and dispositions must the knowledge of the omnipotence of God produce in us?***

It must (1) vividly arouse in us the feeling of our complete *dependence* on God, and (2) instill in us the deepest *reverence* for Him, the Almighty, before whom all the majesty and power of mortals is but trifle and vanity, and whose judgments the sinner can in no way escape; but it should also (3) especially animate us with *trust* in God, whose omnipotence can help and save even where all human help is too weak and insufficient.

כי אין לה׳ מעצור להושיע ברב או במעט.

> For nothing hinders the Eternal from helping, whether by many or by few. (1 Sam. 14:6.)

הנה אני ה׳ אלהי כל בשר, הממני יפלא כל דבר.

> Behold, I the Lord am the God of all flesh; should anything be impossible for Me? (Jer. 32:27.)

(Cf. also Jer. 5:20–25 and 2 Chron. 14:10.)

(Hymns 182–192, especially 187 and 191.)

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[42] Man, with the exertion of all his powers, can only give some *outward* form or other to things already in existence; but all creatures together are not able to create *anew* even the least thing in the world, that is, to bring something forth without first having a stuff (a matter) for it.

[p. 28] **43.** ***To what does the remembrance of the great, mighty miracle of creation further lead us?***

To belief in the possibility of miracles: namely, that God can also easily alter for a short time the laws of nature, which He Himself established, and let extraordinary things happen, when His wisdom finds it good thereby to work beneficially upon many people and to impart to them teachings which they could have attained in *no other* way. This was the case, for example, with Pharaoh and the Egyptians, with the Israelites, and with others.

למען תדע כי לה' הארץ.

> That you may learn that the earth is the Eternal's (and that He rules in it according to His good pleasure). (Exod. 9:29.)

למען תדע כי אני ה' בקרב הארץ.

> That you may know that I, the Eternal, am present in the midst of the land (and pay heed to each one in particular). (Ibid. 8:18.)

אהה אדני ה' הנה אתה עשית את השמים ואת הארץ בכחך הגדול ובזרעך הנטויה, לא יפלא ממך כל דבר.

> O eternal God! You have indeed made heaven and earth with Your great power and with Your mighty strength. — Nothing can be impossible for You. (Jer. 32:17.)

(Cf. Jer. 27:5; Job 9:10; 1 Chron. 29:11–12; 2 Chron. 20:6; also Deut. 32:39.)

44. ***What is meant by*** **all-wisdom*****?***

God, the highest and most perfect Being, is the primal source of all understanding and knowledge. He, who knows all things most exactly, knows how to arrange everything in the most fitting way, and always attains the *best ends* and purposes through the *best means*. With His wisdom, incomprehensible to us, He orders all beings and events as accords with their destiny and with the great plan of the whole.

[p. 29]

עמו חכמה וגבורה, לו עצה ותבונה.

> With Him are wisdom and strength, counsel and understanding. (Job 12:13.)

ה' בחכמה יסד ארץ, כונן שמים בתבונה.

> With wisdom the Eternal founded the earth, and with understanding He spread out the heavens. (Prov. 3:19.)

מה רבו מעשיך ה', כלם בחכמה עשית, מלאה הארץ קנינך.

> How great, how many are Your works, Lord! You have ordered them all with wisdom; the earth is full of Your goods. (Ps. 104:24.)

(Hymns 30–34 and 58–63.)

45. ***What does this mean: God is*** **omniscient*****?***

God knows everything that has ever happened, that is happening now, and that is yet to happen; nothing is unknown to Him. For God is *present* everywhere; the whole world is full of His glory. מלא כל הארץ כבודו ["The whole earth is full of His glory," Isa. 6:3]. He observes the actions and thoughts of His creatures, and without His divine will nothing can happen.

היצר יחד לבם, המבין אל כל מעשיהם.

> He who has fashioned the hearts of them all also observes all their doings. (Ps. 33:15.)

הנטע אזן הלא ישמע, אם יצר עין הלא יביט. המלמד אדם דעת, ה' ידע מחשבות אדם כי המה הבל.

> Shall *He* not hear who implanted the ear? *He* not see who forms the eye? He who gives man understanding, the Eternal, knows the devisings of men, though they be vain. (Ps. 94:9.)[43]

בכל מקום עיני ה' צפות רעים וטובים.

> God's gaze is everywhere present; He beholds the wicked and the good. (Prov. 15:3.)

<he>גדל העצה ורב העליליה, אשר עיניך פקחות על כל דרכי בני אדם, לתת

[p. 30] לאיש כדרכיו וכפרי מעלליו.</he>

> You, Lord! great in counsel, mighty in performance! whose eyes are directed upon all the ways of men, to repay each according to his conduct and according to the fruit of his works.[44] (Jer. 32:19.)

(Hymns 135–138.)

46. ***The knowledge of this truth, that God is omniscient and omnipresent: what impression must it make upon us?***

That we must therefore always strive after an upright and God-pleasing way of life, and seek to keep our hands clean of wrong and our hearts in innocence; that we, ever faithful to the truth, do not sin even in the most hidden corner, and always think of the all-seeing, holy God as present, who rewards the good and punishes evil.

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[43]Translator: The Hebrew quoted runs from Ps. 94:9 through the end of v. 10 and v. 11 ("He who teaches man knowledge … The Lord knows the thoughts of man, that they are vanity"), though only v. 9 is cited.

[44]Cf. also Ps. 44:22 and 138:6: הלא אלהים יחקר זאת, כי הוא ידע תעלמות לב. ["Would not God search this out? For He knows the secrets of the heart."] כי רם ה' ושפל יראה, וגבה ממרחק יידע. ["For though the Lord is exalted, He regards the lowly, and the haughty He knows from afar."]

שויתי ה' לנגדי תמיד, כי מימיני בל אמוט.

> I keep the Eternal always before my eyes; He stands at my right hand, I cannot waver. (Ps. 16:8.)

הלא הוא יראה דרכי וכל צעדי יספור.

> He surely sees my ways and counts all my steps. (Job 31:14.)[45]

האלהי מקרב אני נאם ה', ולא אלהי מרחק. אם יסתר איש במסתרים ואני לא אראנו נאם ה', הלוא את השמים ואת הארץ אני מלא נאם ה'.

> Am I then only a God near at hand, and not also a God far off? says the Eternal. If someone hides himself ever so secretly, shall I therefore not see him? says the Lord. Is it not I who fill heaven and earth? (Jer. 23:24.)

אני ה' חקר לב בחן כליות.

> I, the Eternal, search the heart and test the reins (see through the inner man). (Jer. 17:10; cf. Ps. 139.)

(Hymns 139–142.)

[p. 31] **47.** ***What is meant by*** **all-good*****?***

God wills only the welfare of His creatures. He has formed them with His wisdom in such a way, and allotted to them such powers, impulses and capacities, that they all — each according to its kind and destiny — are to become perfect and happy. So, too, He nourishes and sustains them out of goodness; and when He punishes, He chastens only out of love.

אהב צדקה ומשפט, חסד ה' מלאה הארץ.

> He loves beneficence and justice; the earth is full of the Eternal's goodness. (Ps. 33:5.)

(Cf. Ps. 25:10; 34:9; 68:20; 86:15; also Deut. 4:31 and Ps. 103.)

May the expression "the anger of the Lord was kindled" therefore be understood in its **literal sense*****?***

No; for hatred, malice and anger are merely *deficiencies* of a weak or limited being, which therefore cannot occur in the almighty and all-perfect Being.[46]

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[45] Translator: The verse is Job 31:4, not 31:14.

[46] Only through the feeling of their *weakness* (to overcome the obstacles that stand in their way) can human beings be provoked to anger and indignation. — But when it is said even of God (instead of: the All-Good punished) ויחר אף ה', "the anger of the Lord was kindled": then this *figurative expression* is borrowed from the usual conduct of a *very good* person, who cannot punish except in a moment of welling anger. — (See Talmud, tractate *Zevaḥim*, fol. 102.)

חסדי ה' כי לא תמנו, כי לא כלו רחמיו.

God's goodness has no end; His compassion never ceases. (Lam. 3:22.)

טוב ה' לכל, ורחמיו על כל מעשיו.

The Lord is beneficent to all; He has compassion on all His works. (Ps. 145:9.)

טוב וישר ה', על כן יורה חטאים בדרך.

Good and upright is the Lord; therefore He points sinners to the right way. (Ps. 25:8.)

(Hymns 35–45.)

[p. 32] **48.** ***To what must this consideration lead us?***

That we always submit confidently to the holy will of this loving God; that we accept His dispensations — however hard they may strike us, and even if we do not perceive their salutary consequences — with childlike resignation, and thank Him, the good Father, for them. (§ 161.)

כי את אשר יאהב ה' יוכיח, וכאב את בן ירצה.

For the Lord chastens only out of love, like a father who wishes to improve his son. (Prov. 3:12.)

וידעת עם לבבך כי כאשר ייסר איש את בנו, ה' אלהיך מיסרך.

Know in your heart that, as a man trains his son, so the Lord your God will train you. (Deut. 8:5.)

אשרי הגבר אשר תיסרנו יה ומתורתך תלמדנו, להשקיט לו מימי רע.

Happy the man whom You train, Lord! and whom You teach through Your Law to be patient and calm in evil times. (Ps. 94:12; cf. Job 5:17.)

(Hymns 162, 193–198, 519–521.)

49. ***How do our Sages express themselves on this in the*** **Mishnah*****?***

כשם שמברכין על הטובה כך מברכין על הרעה. כל מה דעביד רחמנא לטב עביד.

We must thank God for misfortune as well as for good fortune; for everything that the All-Good does happens for the good of His creatures. (Talmud, Berakhot 54 and 60. — Cf. § 156.)[47]

50. ***Does Holy Scripture also furnish us with examples of resignation to the will of God?***

Yes; *Job* said (1:21):

[p. 33]

[47]Translator: The first sentence is Mishnah Berakhot 9:5 (BT Berakhot 54a); the Aramaic maxim "Whatever the Merciful One does, He does for the good" is from BT Berakhot 60b.

ה' נתן וה' לקח, יהי שם ה' מברך.

The Lord had given it, the Lord has taken it; blessed be the name of the Lord.

ה' הוא, הטוב בעיניו יעשה.

Eli said: He is the Lord! Let Him do as pleases Him. (1 Sam. 3:18.)

הנני, יעשה לי כאשר טוב בעיניו.

David said: Here I am! Let the Eternal deal with me according to His good pleasure. (2 Sam. 15:26.)

(Hymns 283–288 and 465–470.)

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

ה' ה' אל רחום וחנון, ארך אפים ורב חסד ואמת, נצר חסד לאלפים, נשא עון ופשע וחטאה, ונקה לא ינקה.

The Eternal is unchangeably the eternal Being, an almighty God, all-merciful and all-gracious, long-suffering, of infinite kindness and faithfulness; who keeps His kindness still in store for the thousandth generation, who forgives iniquity, transgression and sin, but who lets nothing pass unpunished. (Exod. 34:6, 7 and Num. 14:18.)

הצור תמים פעלו, כי כל דרכיו משפט, אל אמונה ואין עול, צדיק וישר הוא.

The Rock of protection — blameless is His work; for all His ways are *justice*. A God of faithfulness, without deceit, just and upright is He.[48] (Deut. 32:4.)

52. ***And what lesson above all are we to take to heart from this?***

God, the gracious and merciful, is also supremely *holy and just*. He loves and rewards the good, abhors [p. 34] and punishes evil, and wills that *we* too should be just and good, holy and pure of heart.

דבר אל כל עדת בני ישראל ואמרת אלהם, קדשים תהיו, כי קדוש אני ה' אלהיכם.

Speak to the children of Israel and say to them: You must be *holy*! for *holy* am I, the Eternal, your God. (Lev. 19:2.)

כי צדיק ה' צדקות אהב, ישר יחזו פנימו.

For the Eternal is just; He loves justice and looks with favor upon what is upright. (Ps. 11:7; cf. 1 Kings 8:39.)

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[48]Cf. also Deut. 10:17, 18: כי ה' אלהיכם הוא אלהי האלהים ואדני האדנים, האל הגדל הגבר והנורא, אשר לא ישא פנים ולא יקח שחד, עשה משפט יתום ואלמנה, ואהב גר וגו'. ["For the Lord your God is God of gods and Lord of lords, the great, the mighty and the awesome God, who shows no partiality and takes no bribe; who executes justice for the orphan and the widow, and loves the stranger," etc.]

(Hymns 143–152.)

53. ***But how can we reconcile the justice of God with His infinite love?***

The holiness and justice of God in no way conflict with His goodness and love. — Precisely *because* He is supremely good, He can take no pleasure in evil deeds and dispositions; for through wrong and malice only mischief, misery and wretchedness are brought about.

כי לא אל חפץ רשע אתה, לא יגרך רע.

For You are not a God who delights in wickedness; malice finds no shelter with You. (Ps. 5:5.)

But does punishment always follow immediately upon sin?

No; God's goodness and mercy often spare for a long time. But if the sinner is not moved to return by God's patience and *long-suffering*, then God seeks to *improve* him through salutary punishment. (§ 47.)

צדיק ה' בכל דרכיו, וחסיד בכל מעשיו.

Just is the Lord in all His ways, loving in all His doings. (Ps. 145:17.)

54. ***What is meant more particularly by the*** **holiness** ***of God?***

The majesty of God (the sum of all perfections) is infinitely exalted above everything, and surpasses all human concepts and notions. In God all [p. 35] perfections — far more than we can ever grasp and understand — are united in the highest degree and most intimately bound up with one another.

גדול ה' ומהלל מאד, ולגדלתו אין חקר.

Great is God, and highly praised; yet *unsearchable* is His greatness. (Ps. 145:3.)

מי ימלל גבורות ה', ישמיע כל תהלתו.

Who can utter the glory of the Eternal; who proclaim *all His praise*? (Ps. 106:2.)

רוממו ה' אלהינו והשתחוו להר קדשו, כי קדוש ה' אלהינו.

Exalt the Lord our God! Fall down and worship! For our God, the Lord, is *holy*. (Ps. 99:5, 9.)

(Hymns 21–24 and 144.)

(See the commentary on this passage by *Joel Löwe*.)[49]

[49]Translator: Joel Löwe (Joel Brill, 1762–1802), of Mendelssohn's circle, author of the Hebrew commentary (Bi'ur) on the Psalms in the Mendelssohn Psalms edition.

55. ***How, then, do divine providence and justice stand in relation to so much evil that happens in the world?***

God has given man freedom of will — without which neither virtue nor vice could exist — and therefore He often permits evil as well; but He punishes it, sets it bounds and limits, and steers it toward a good final end.[50] Thus Joseph, too, says to his brothers:

ואתם חשבתם עלי רעה, אלהים חשבה לטבה.

> Though you intended to do me harm, God nevertheless turned it to good. (Gen. 50:20.)

(Hymn 33, verses 4 and 5.)

[p. 36] **56.** ***But sometimes it goes badly for the good person and well for the wicked?***

In events of this kind we must be extremely careful and cautious in our judgment, since we never know exactly the inner nature and connection of things. — For even supposing that the fortunate man whom we call wicked might not after all have a good heart, and that the pious unfortunate might not be a secret villain: still, suffering and adversity are often very salutary to the truly pious, and the good fortune of the villain is often only *apparent* and of short duration. Moreover, it is only in the *future* life that virtue will receive its full reward and vice its entire punishment. — (Cf. § 64 — also the note to § 19.)

אל תתחר במרעים, אל תקנא בעשי עולה. בטח בה' ועשה טוב. שמר תם וראה ישר, כי אחרית לאיש שלום.

> Do not be jealous of the good fortune of the wicked; never envy those who do wrong. Trust in the Lord; do good! Hold fast to innocence, mark the upright; in the end virtue nevertheless brings bliss as its reward. (Ps. 37.)

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

> Because swift punishment does not follow upon guilt, therefore the heart of man grows presumptuous and acts wickedly. But let the sinner do evil a hundred times over and meet with indulgence — I am nevertheless firmly convinced: bliss is surely the lot of the pious, because he fears God. (Eccl. 8:11, 12.)

(Hymns 163 and 164.)

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[50] History and daily life supply us with examples of this in abundance. — *Pharaoh's* cruelty (Exod. 1:22) brought ruin upon himself and a *savior* for Israel, who, precisely through this occasion, received a good upbringing and knowledge that he would not have attained in his father's house. — *Haman's* wicked schemes brought about his own downfall and the elevation of *Mordecai* (Esther 8:15–17; 9:24, 25). Cf. Deut. 23:6; Ps. 7:15–17; 9:17; Prov. 26:27; Job 5:12–16.

57. ***What does Holy Scripture further teach us on this?***

That we should never be so presumptuous as to find fault with God's wise dispensations, because His ways are *unsearchable*. [p. 37] That it would be punishable insolence if blind mortals sought to penetrate the mysterious counsel of the Deity.

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

> Woe to him who quarrels with his Maker! O you potsherd of earth! May the clay say to its potter: What are you doing? You show no hands in your work! (Isa. 45:9.)

כי לא מחשבותי מחשבותיכם, ולא דרכיכם דרכי, נאם ה'. כי גבהו שמים מארץ, כן גבהו דרכי מדרכיכם, ומחשבתי ממחשבתיכם.

> For My thoughts are not your thoughts, and your ways are not My ways, says the Eternal. As high as the heavens are above the earth, and higher still, are My ways above yours, and My thoughts above your thoughts. (Isa. 55:8, 9.)

ואחשבה לדעת זאת, עמל היא בעיני. עד אבוא אל מקדשי אל, אבינה לאחריתם. ואני בער ולא אדע, בהמות הייתי עמך.

> I pondered it and sought to fathom it; but all my searching was only torment. Until I came into the sanctuary of the Lord and learned to perceive their end. Now I am glad to be a fool and will not search; I am glad to be like the beasts before You. (Ps. 73:16, 22.)

So, too, our Sages say:

אין בידינו לא משלות הרשעים ואף לא מיסורי הצדיקים.

> Our understanding does not suffice to explain either the good fortune of the wicked or the misery of the righteous. (Avot, ch. 4.)

(Hymns 148, 162 and 285.)

58. ***Does the Bible perhaps also promise us deliverance from all earthly sufferings and cares?***

No, certainly not; but the religious person who endeavors to order his life according to the divine precepts has the comfort and the certainty that nothing can befall him without the wise and fatherly [p. 38] will of his God; that, therefore, the sufferings of this life too must be salutary and useful in their consequences, and that the *all-good* Father can and will compensate him in the hereafter for everything endured here.

לולי תורתך שעשעי, אז אבדתי בעניי.

> Were not Your Law my comfort, I would long since have perished in my misery. (Ps. 119:92.)

ואני עליך בטחתי ה', אמרתי אלהי אתה. בידך עתתי.

> In You, O Lord, I now trust; I say: You are indeed my God! My fate rests in Your hand. (Ps. 31:15.)

(Hymns 107 and 111.)

Fourth Section: On Immortality

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

We lose everything that we possessed of earthly goods; our body passes into decay, but our soul has the promise of another, better life.[51]

[p. 39]

וישב העפר על הארץ כשהיה, והרוח תשוב אל האלהים אשר נתנה.

> The dust returns to the earth from which it came; but the spirit returns to God who gave it. (Eccl. 12:7.)

(Hymns 302–311 and 540.)

60. ***What impression must this make upon us?***

We must never cling too much to the goods of this world of the senses; never be proud of beauty, riches and strength, but seek early on to become acquainted with our real and higher destiny.

כה אמר ה', אל יתהלל חכם בחכמתו, ואל יתהלל הגבור בגבורתו, אל יתהלל עשיר בעשרו. כי אם בזאת יתהלל המתהלל, השכל וידע אותי, כי אני ה' עשה חסד משפט וצדקה בארץ, כי באלה חפצתי נאם ה'.

> Thus says the Lord: Let the wise man not glory in his wisdom, the hero not in his heroism, the rich man not in his riches; but in this let him glory: that he has learned to understand and to know Me, how I, the Eternal, practice mercy, justice and benevolence on earth, and how I take pleasure in such things, says the Eternal. (Jer. 9:22.)

(Hymn 123.)

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[51] However close the union in which the soul stands with the body, the latter is nevertheless to be regarded only as its temporary dwelling and instrument. Of the independence of our soul we are convinced already by our own *self-consciousness*, which is independent of all parts of our body, and by the knowledge that we do not acquire through the senses; we *think, judge and choose*; we have concepts and ideas of absent, never-seen, supersensible things; we feel joys and sorrows within, without perceiving anything through the body. — This invisible spiritual being within us, which thinks, feels, wills and acts — the soul — is our real, abiding self. (Gen. 2:7.) Even if its outward activity is weakened by age and in illness, the powers of the soul are not on that account diminished or destroyed, but merely hindered in their visible expressions by the unserviceableness of the body (their instrument). The musician remains the same even if the lack or unfitness of his instrument prevents him from now showing us his art.

Which religious commandment is further founded on belief in the immortality of the soul?

That we should not mourn immoderately at the passing of our friends and relatives, since the departure [p. 40] of our loved ones is only a return to the eternal Father, who wills to preserve eternally the soul of His children, the image of God. (R. Joseph Albo in the book *Ikkarim*, Section 4, § 40.)[52]

בנים אתם לה' אלהיכם, לא תתגדדו ולא תשימו קרחה בין עיניכם למת.

> You are children of the Eternal, your God; therefore do not cut yourselves and do not shave yourselves bald above the eyes on account of a dead person. (Deut. 14:1.)

(Hymns 465–474.)

(Cf. Lev. 10:6; 19:27, 28; 21:5 and 2 Sam. 12:23.)

61. ***What grounds does reason itself already give us for the immortality of the soul?***

We see that in the whole of nature nothing perishes; of annihilation we have no concept at all. Only the forms change; the forces go on working always; the fruit rises out of decay, new, young and manifold; animals are transformed (as, for example, the butterfly). — How then could we think that the All-Good would annihilate the human soul, the masterpiece of His creation, after He has equipped it with so many noble gifts and capacities, all of which point to its great destiny of the highest happiness?

No, not for the sake of *deception* has God placed in my heart this ardent wish for continued existence, this longing for eternal happiness. — From His faithfulness and goodness I may therefore expect with confidence a happier, eternal life.

מה רב טובך אשר צפנת ליראיך.

> How great is that bliss which You store up for those who revere You! (Ps. 31:20.)

והיתה נפש אדני צרורה בצרור החיים את ה' אלהיך.

> Your soul shall be bound in the bond of life with the Eternal, your God. (1 Sam. 25:29.)

(Hymns 101–105.)

[p. 41] **62.** ***And the knowledge that we have of the attributes of God — must not that, too, already lead us to infer the immortality of our soul?***

Certainly. For we know Him as an all-wise and all-just God; and yet we see that He has allotted to man impulses and capacities (such as, for example, the ever more active impulse toward knowledge of the truth, the never-to-be-quenched thirst for knowledge and higher wisdom) which would be purposeless and only a torment to him if, in the midst of his striving, he were to die away

[52] Translator: Joseph Albo (c. 1380–1444), author of *Sefer ha-Ikkarim* (“Book of Principles”), a work of Jewish dogmatics.

thus unsatisfied, wholly and forever. Further, we often see the righteous man oppressed and wretched, or departing early; and many a godless man living long and in abundance. This must then instill in us still greater certainty that the *all-wise* and *just* God has not limited our destiny to this earthly life, as short as it is uncertain, but has set before us a far greater goal, a higher purpose, and has destined us for an eternally enduring life, where we shall attain that perfection which we cannot possibly reach completely here below.[53]

[p. 42]

לכן שמח לבי ויגל כבודי, אף בשרי ישכן לבטח. כי לא תעזב נפשי לשאול, לא תתן חסידך לראות שחת. תודיעני ארח חיים, שבע שמחות את פניך, נעמות בימינך נצח.

> Therefore my heart is glad, my glory full of joy; even my flesh will rest secure. For You do not give up my soul to the grave; You do not let Your pious one see corruption. You make known to me the path of life. Before Your face is fullness of joy, in Your right hand — bliss forevermore. (Ps. 16:9–11.)

(Hymns 311 and 474.)

[p. 43] **63.** ***What do our Sages teach concerning the relation of this earthly life to the future eternal life?***

"The present life stands in the closest connection with the future one, and is related to it as cause to effect, as beginning to progress and completion.

העולם הזה דומה לפרוזדור בפני העולם הבא. התקן עצמך בפרוזדור כדי שתכנס לטרקלין.

> This life is only a *vestibule* (a preparatory school) to the future life. You should so prepare yourself in it that you may be worthily received into the inner palace. (Pirkei Avot 4:16.)

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[53] In general, belief in the immortality of the soul stands in inseparable connection with belief in *God* and His perfections. For were death total annihilation for us, it would already conflict with God's *omnipotence* that man could at any time withdraw himself, through a self-chosen death, from the power and sovereignty of God. — Likewise it would be contrary to divine *wisdom* to have bestowed such excellent capacities and powers on a being, only to annihilate it after a brief existence in which these powers either could not yet come into activity at all or by far did not reach their goal. — No less would it be unbefitting God's eternal *goodness* and fatherly love to have implanted so deeply in man (who alone among all creatures has knowledge of the certainty of his death and yet an abhorrence of annihilation) the hope and presentiment of the continuance of his purest feelings, an inextinguishable impulse toward eternal life, only to put to shame, by non-fulfilment, this longing and this hope, awakened by the Creator Himself. Finally, the moral law — which the *All-Holy* has impressed upon the hearts of all men and bound up most intimately with our faculty of thought — insists on privation and self-denial, on the combating of sensual inclinations, and in certain cases even demands the voluntary sacrifice of life; but if the duration of our entire existence were confined merely to this earthly life, those demands would surely be most unfair, and our earthly, bodily well-being would have to be regarded as the final goal of all our striving. — (See *Talmud*, tractate Ḥullin 141 and *Kiddushin* 39, and many other passages of the same.) [Translator: Probably BT Ḥullin 142a ("there is no reward for the commandments in this world") and Kiddushin 39b.] The blessed belief in our immortality — which alone is able to resolve all the contradictions and puzzling phenomena — lies, moreover, so deeply and ineradicably in human nature that we find it not only intimated in many passages of the Bible (where, for example, already in the oldest records the expressions: to be gathered *to his people*, *to his fathers*, *the netherworld*, and the like frequently occur), but also find the clearest traces of the idea of a continued existence beyond the grave in the customs even of the rudest peoples.

64. ***What follows first from the doctrine of the immortality of the soul?***

That the eternal, all-just God will *reward* with an inexpressible happiness in the future eternal life those people who strove here after a God-pleasing way of life, but will *punish* the wicked who died in their obduracy without repentance. So that true reward and punishment take place only in that future life, where each is allotted what his deeds deserve.

ולך ה' חסד, כי אתה תשלם לאיש כמעשהו.

> You, Lord, are gracious; You will repay each according to his doing. (Ps. 62:13.)

ויתהלך חנוך את האלהים ואיננו, כי לקח אתו אלהים.

> And *Enoch* walked with God, and he was no longer to be found, for God had taken him to Himself. (Gen. 5:24.)

65. ***How do our Sages express themselves on this in the*** **Mishnah*****?***

הילודים למות, והמתים לחיות, והחיים לדון, לידע להודיע ולהודע, שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא העד, הוא בעל דין, הוא עתיד לדון, ברוך הוא, שאין לפניו לא עולה ולא שכחה, ולא משוא פנים ולא מקח שחד. ודע שהכל לפי החשבון, ואל יבטיחך יצרך שהשאול בית מנוס לך. שעל כרחך אתה נוצר, ועל כרחך אתה נולד, ועל כרחך אתה חי, ועל כרחך אתה מת, ועל כרחך אתה עתיד לתת דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא.

> Those who are born are destined to die; the dead, to live again; those who live again, to be brought to judgment, so that one may learn, experience and be convinced that God, the almighty Creator and Fashioner, is also at once Examiner, Judge, Witness and Accuser. Blessed be He! For with Him there is neither wrong nor forgetfulness, neither respect of persons nor bribery. Know therefore that *there* everything is reckoned! And do not let your evil inclination persuade you that the grave will be a place of refuge for you; for without your consent you were born, and without your consent you live and die, and so too, against your will, you will one day have to render account in judgment before the King of all kings, the Holy One, blessed be He! (Pirkei Avot 4:22.)

66. ***What impression must this, and the uncertainty of the time of our death, make upon us?***

1) That we may never count on a long earthly life; 2) that we should rather conduct ourselves each day as though it were the last of our life.

We must therefore use our time and powers well, and examine and improve ourselves daily with attentiveness, so that we may appear pure before the judgment seat of the Most High, and our memory too may remain a blessing among posterity.

שוב יום אחד לפני מיתתך.

> Repent one day before your death! that is, every day. (Avot, ch. 2.)

[p. 45]

למנות ימינו כן הודע, ונבא לבב חכמה.

> Ah, teach us to number our days, that we may be wise of heart. (Ps. 90:12. — Cf. also Ps. 39:5–8.)

(Hymns 306–309, 525, 539.)

67. ***What do we further derive from the doctrine of immortality?***

We believe that the Almighty will one day awaken human beings from death and grant the pious an eternal well-being.

ורבים מישני אדמת עפר יקיצו, אלה לחיי עולם, ואלה לחרפות לדראון עולם.

> And many who sleep in the earth shall awake: these to eternal life, those to eternal reproach and disgrace. (Dan. 12:2.)

יחיו מתיך נבלתי יקומון, הקיצו ורננו שכני עפר.

> Yes, your dead shall live again; those who fell for Me shall rise. Awake! exult and sing, you who rest in the dust! (Isa. 26:19; cf. 1 Sam. 2:6.)

68. ***Do we have more precise information about the circumstances and the time of this great and wondrous event?***

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

פליאה דעת ממני, נשגבה לא אוכל לה.

> Such knowledge is too hidden for me, too high for me to attain. (Ps. 139:6.)

Yet we do know that God's promises are infallible; the time of fulfilment is revealed to *Him alone*.

יבש חציר נבל ציץ, ודבר אלהינו יקום לעולם.

> Let the grass wither, the flower fade; God's word endures forever. (Isa. 40:8.)

כי ישר דבר ה', וכל מעשהו באמונה.

> For upright is the promise of the Eternal, and all His doing faithfully fulfilled. (Ps. 33:4.)

(Hymns 146, 148, 395 and 28, verses 6, 7.)

[p. 46] **69.** ***Do we then have a clearer knowledge of the state of the soul after the death of this body, of its reward and punishment?***

No; as long as we are enveloped in this earthly shell, we can form no clear concept either of the nature of the soul itself or of its state after this life. — We place its *reward*, however, in a far more perfect contemplation of God, of His attributes and His governance of the world; in general, in the enlargement of its knowledge of things which here below exceed its powers of comprehension,

and the attainment of which affords it the purest, uninterrupted happiness; just as its *punishment* consists in a state of the soul full of shame and remorse, which must be most painful and tormenting for it.

אני בצדק אחזה פניך, אשבעה בהקיץ תמונתך.

> I shall behold Your face in righteousness; awakening, I shall delight in Your divine likeness. (Ps. 17:15.)

עין לא ראתה אלהים זולתך, יעשה למחכה לו.

> God alone, and no human eye, can behold that bliss which the Lord prepares for those who trust in Him, waiting. (Isa. 64:3.)

(Hymns 310, 311 and 540.)

70. ***To what hopes do the prophecies of the prophets further entitle us?***

We hope that the All-Good will one day bring about the happy time when the *ennoblement of humanity* will so progress and flourish that all the inhabitants of the earth, animated by the spirit of love, will live together in undisturbed peace and brotherly *concord*, will give no entry to the passions, but will practice truth and virtue with a pure heart, and will with one accord *acknowledge* and worship the *true, one God*.[54]

והיה ה' למלך על כל הארץ, ביום ההוא יהיה ה' אחד ושמו אחד.

> The Eternal will then be acknowledged as King of the whole earth; as the one eternal Being, whose name is: the Only One. (Zech. 14:9.)

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[54]The approach of this happy time (which is also called the *Kingdom of the Messiah*) everyone should indeed help to further by faithful fulfilment of his duties, by fear of God and true virtue; but (our Sages add *by way of warning*) no one may connect fanciful notions with this idea, so heart-lifting for every friend of humanity, or expect that the laws of nature and the ordinary course of the world will then be changed in an extraordinary manner. — See *Ikkarim* of R. J. *Albo*, Section 4, § 42, and *Maimonides*, On Kings, ch. 12. [Translator: Maimonides, *Mishneh Torah*, Hilkhot Melakhim (Laws of Kings) 12:1–2. The Hebrew that follows is quoted in abridged form, with Johlson's omission marks.] — In the latter it says, among other things: אל יעלה על הלב, שבימות המשיח יבטל דבר ממנהגו של עולם, או יהיה שם חידוש במעשה בראשית, אלא עולם כמנהגו נוהג. וזה שנאמר בישעיה וגר זאב עם כבש ונמר עם גדי ירבץ, משל וחידה... וכן כל כיוצא באלו הדברים הכתובים בענין המשיח, הם משלים... אמרו חכמים, אין בין העולם הזה לימות המשיח אלא שיעבוד מלכיות בלבד... וכל אלו הדברים וכיוצא בהן לא ידע אדם איך יהיו עד שיהיו. הדברים סתומין הן אצל הנביאים, גם החכמים אין להם קבלה בדברים אלו, אלא לפי הכרע הפסוקים. ולפיכך יש להם מחלוקת בדברים אלו. ועל כל פנים אין סדור הויית דברים אלו ולא דיקדוקיהן עיקר בדת. ולעולם לא יתעסק אדם בדברי ההגדות, ולא יאריך במדרשות האמורים בענינים אלו וכיוצא בהן, ולא ישימם עיקר. שאינן מביאין לא לידי יראה ולא לידי אהבה.] "Let it not enter one's mind that in the days of the Messiah anything of the world's customary order will be abolished, or that there will be any innovation in the work of creation; rather, the world will follow its accustomed course. And what is said in Isaiah, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid' [Isa. 11:6], is a parable and a riddle… And likewise all similar things written concerning the Messiah are parables… The Sages said: There is no difference between this world and the days of the Messiah except subjugation to the kingdoms alone… And no one knows how all these and similar things will be until they come to pass. These matters are hidden even with the prophets; the Sages, too, have no tradition concerning them, but only the weighing of the verses, and therefore they disagree on these matters. In any case, neither the order in which these things will occur nor their details are a fundamental principle of the religion. And one should never occupy oneself with the words of the aggadot, nor dwell at length on the midrashim said concerning these and similar subjects, nor make them a principle; for they lead neither to fear nor to love."]

כי אז אהפך אל עמים שפה ברורה, לקרא כלם בשם ה', לעבדו שכם אחד.

> For one day I will change for the peoples a purified speech, so that they all call upon the name of the Eternal and worship Him with one accord. (Zeph. 3:9.)

וכתתו חרבתיהם לאתים, וחניתתיהם למזמרות, לא ישא גוי אל גוי חרב, ולא ילמדון עוד מלחמה, וישבו איש תחת גפנו ותחת תאנתו ואין מחריד, כי פי ה' צבאות דבר.

> They shall turn their swords into ploughshares and their spears into sickles; no nation shall lift the sword against another any more, and they shall no longer learn war. Undisturbed shall each dwell under his vine and under his fig tree; for the word of the Lord of Hosts promises it. (Mic. 4:3 and Isa. 2:4.)[55]

[p. 48] (Hymn 198, 289–293, 179, v. 4, and Hymn 433.)

Fifth Section. On Revelation

71. ***What is meant when we say: we believe in a revelation?***

We believe that the almighty, loving God grants to certain pious people who are especially well-pleasing to Him the gift of prophecy; that is, He reveals to them, through divine inspiration, things that are unknown to other men, and through them at times sends His divine will and His commands to other men,[56] which we are then bound to obey.

נביא מקרבך מאחיך כמני יקים לך ה' אלהיך אליו תשמעון.

> A prophet from your midst, from your brethren, like me, will the Eternal your God raise up for you; him shall you obey. (Deut. 18:15.)

72. ***What, then, is to be understood by the word*** **prophet*****?***

It designates a man who, inspired by God,

[p. 49] speaks of divine things,[57] in order to move the wicked to amendment and to strengthen the pious in what is good. As a *messenger of God* he proclaims to the former — without timidity or

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[55] Translator: The words "vine … fig tree … for the mouth of the Lord of Hosts has spoken" are Mic. 4:4; the printed reference evidently covers Mic. 4:3–4 together with the parallel Isa. 2:4.

[56] The manner *in which* the eternal, invisible Being revealed Himself to His worshippers, appeared to them in their waking or dreaming state, and through the inspiration of His holy spirit disclosed secrets to them and put words into their mouths which they had to deliver — can be presented to us sensuous human beings only through such words and expressions as we must, of course, understand only in a *borrowed* way (taken in a figurative sense); for the thing itself, every language must naturally be too poor and inadequate here.

[57] Originally the word נביא [navi] means a *speaker* (from ניב שפתים [niv sefatayim], speech or fruit of the lips), e.g. Exod. 7:1 (see the commentary of רש"י [Rashi] on this passage); also a *singer* or poet of religious songs, e.g. 1 Chron. 25:1 and 1 Sam. 10:5; ibid. 19:20. — Often it means in general a *teacher of the people*, one learned in the law and the Scriptures; and if he possesses the gift of *prophecy*, i.e. of announcing future or hidden things, he is also called חוזה [ḥozeh] or רואה [ro'eh], *seer* (1 Sam. 9:9).

fear of men — the punishments that await them, and fortifies the righteous with courage and strength for the steadfast practice of virtue and for trust in God.

73. ***By what means was such a prophet accustomed to demonstrate his divine mission?***

He was accustomed to make it credible through miraculous signs or predictions. The prophet,[58] it is true, needs to do this only when he intends by his teachings to suspend for a time the force and operation of one of the Mosaic laws, and is for that reason called upon to perform a particular act.[59] — If, however, he means to furnish proof by predicting a future (happy) event, then its failure to come to pass may testify precisely against him.

[p. 50]

אשר ידבר הנביא בשם ה׳ ולא יהיה הדבר ולא יבא הוא הדבר אשר לא דברו ה׳ בזדון דברו הנביא לא תגור ממנו.

> When the prophet announces something in the name of the Eternal, and it does not happen and does not come to pass, then the Eternal has not spoken this word. The prophet has devised it out of presumption, and you need not be afraid of him. (Deut. 18:22.)

74. ***Did our teacher*** **Moses** ***also perform miracles?***

Yes, a great many. —

ולא קם נביא עוד בישראל כמשה אשר ידעו ה׳ פנים אל פנים לכל האתת והמופתים אשר שלחו ה׳ לעשות בארץ מצרים ולכל היד החזקה ולכל המורא הגדול אשר עשה משה לעיני כל ישראל.

> And there arose no more a prophet in Israel like Moses, to whom the Eternal appeared so clearly: also with regard to the signs and wonders which the Eternal sent him to perform in the land of Egypt, and in all the mighty and awesome deeds that Moses performed before the eyes of all Israel. (Deut. 34:11–12.)[60]

75. ***Is, then, the giving of the Law also founded merely on miracles?***

No; the revelation of the laws is an *immediate fact*, before more than six hundred thousand witnesses. Our forefathers themselves saw and heard at Mount Sinai how the Eternal proclaimed

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[58]Translator: Printed "Prophe", a misprint for "Prophet".

[59]Even in this case it is not *always* necessary that the prophet perform miracles, as is evident from Maimonides, ה׳ יסודי התורה [Hilkhot Yesodei ha-Torah, "Laws of the Foundations of the Torah"], and from the Talmud (Tractate סנהדרין [Sanhedrin]). If God lets miracles happen — so say our sages — we must regard this with a grateful heart as a special, overflowing grace, of which not every age could be worthy; but we are not entitled to demand miracles (§ 164), nor to found our faith upon them, because miracles alone cannot count as a means of proof for or against the truth of any doctrine.

[60]Translator: The Hebrew is given in the consonantal Masoretic spelling (e.g. האתת); the print has plene spellings (e.g. האותות).

and enjoined the Ten Commandments in the most solemn manner.[61] (In the year of the world 2448.)

[p. 51]

את הדברים האלה דבר ה׳ אל כל קהלכם בהר מתוך האש הענן והערפל קול גדול ולא יסף ויכתבם על שני לחת אבנים ויתנם אלי.

> These words the Eternal spoke to your whole assembly on the mountain, out of fire, clouds and dark storm, with a loud voice, as never happened again. He also wrote them on two tablets of stone, and these He gave to me. (Ibid. 5:19.)

76. *But what need was there for this great, eternally memorable appearance, since* Moses *had already been accredited as God's emissary by so many miracles that he had performed?*

Miracles and extraordinary signs are no proofs for or *against* eternal truths. They can only confirm testimonies, support their authority, and serve to make us obey what the miracle-worker commands to be done *for the present*, in so far as this command does not otherwise contradict any eternal truth.[62] Through the giving of the Law, however, the doctrines and laws were to [p. 52] be established irrevocably for *all following generations*, and for that miracles alone would not have been sufficient. Hence an immediate revelation by the Eternal to the people itself had to take place.[63] This is also what the Eternal said to Moses:

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[61] Hence, whenever Moses warns against unbelief, he always appeals to this *divine appearance* (e.g. Deut. 4:9–10 and elsewhere), *not to his miraculous deeds*; these, too, he performed not as proofs of the truth of his teaching, but solely because circumstances and the needs of the nation happened to require them. — *Maimonides* (Fundamental Principles of the Law, ch. 8) puts this in the following words: משה רבנו לא האמינו בו ישראל מפני האותות שעשה. שהמאמין על פי האותות, יש בלבו דופי. שאפשר שיעשה האות בלאט וכשוף. אלא כל האותות שעשה משה במדבר, לפי הצורך עשאם, לא להביא ראיה על הנבואה. היה צריך להשקיע את המצריים, קרע את הים והצלילן בתוכו. צרכנו למזון, הוריד לנו את המן. צמאו, בקע להן את האבן. כפרו בו עדת קרח, בלעה אותן הארץ. וכן שאר כל האותות. ובמה האמינו בו? במעמד הר סיני. שעינינו ראו ולא זר, ואזנינו שמעו ולא אחר, האש והקולות והלפידים והוא נגש אל הערפל והקול מדבר אליו, ואנו שומעים: משה משה! לך אמור להן כך וכך! וכן הוא אומר, פנים בפנים דבר ה׳ עמכם. ונאמר, לא את אבותינו כרת ה׳ את הברית הזאת. ומנין שמעמד הר סיני לבדו היא הראיה לנבואתו שהיא אמת שאין בו דופי? שנאמ׳ הנה אנכי בא אליך בעב הענן בעבור ישמע העם בדברי עמך וגם בך יאמינו לעולם. מכלל שקודם דבר זה, לא האמינו בו נאמנות שהיא עומדת לעולם, אלא נאמנות שיש אחריה הרהור ומחשבה. [Translator's rendering: "Moses our teacher — Israel did not believe in him because of the signs he performed. For whoever believes on the strength of signs has misgivings in his heart, since it is possible that the sign was performed by sleight of hand and sorcery. Rather, all the signs that Moses performed in the wilderness he performed according to need, not to bring proof of his prophecy. It was necessary to drown the Egyptians: he split the sea and sank them in it. We needed food: he brought down the manna for us. They were thirsty: he split the rock for them. Korah's band denied him: the earth swallowed them. And so with all the other signs. And by what did they believe in him? By the stand at Mount Sinai, where our own eyes saw, and not a stranger's, and our own ears heard, and not another's: the fire and the thunderings and the torches; and he drew near to the thick darkness, and the voice spoke to him while we heard: 'Moses, Moses! Go, tell them thus and thus!' And so it says: 'Face to face the Lord spoke with you' (Deut. 5:4); and it says: 'Not with our fathers did the Lord make this covenant' (Deut. 5:3). And whence do we know that the stand at Mount Sinai alone is the proof of his prophecy, that it is true and without flaw? For it is said: 'Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and may also believe in you forever' (Exod. 19:9). It follows that before this they did not believe in him with a faith that endures forever, but with a faith that is followed by doubts and second thoughts."]

[62] As, for example, *Joshua*, when he commanded that the city of Jericho be taken on a Sabbath day, and *Elijah*, when on Mount Carmel he commanded a sacrifice contrary to the law.

[63] See *Maimonides*, Fundamental Principles of the Law, chs. 8, 9 and 10; and especially worth reading on this subject is the *Ikkarim* of R. J. *Albo*, Book 1, § 18. [Translator: Joseph Albo (c. 1380–1444), *Sefer ha-Ikkarim* ("Book of Principles"), Book 1, ch. 18; Maimonides' discussion of prophets and miracles is in Mishneh Torah, Hilkhot Yesodei ha-Torah, chs. 7–10.]

בעבור ישמע העם בדברי עמך וגם בך יאמינו לעולם.

> The nation itself must hear it when I speak with you, so that they may also believe in you *forever*. (Exod. 19:9.)

77. ***What follows from this fundamental doctrine of Judaism?***

That these holy laws and doctrines, communicated in so solemn a manner directly to the entire nation there present, can likewise not be abrogated and put out of force *forever* except through an equally solemn public proclamation of the divine will.

78. ***But if a prophet now demonstrates his mission through public miracles, and in the name of God declares a part of the fundamental laws abolished, ought we not then to obey him?***

No; of such a prophet it is said:

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

> You shall *not obey* the words of this prophet or of this dreamer; for the Eternal, your God, only means to put you to the test (means to give you occasion) to prove that you love the Eternal, your God, with all your heart and with all your soul. (Deut. 13:4.)

[p. 53] **79.** ***If, then, the gift of working miracles cannot count as an infallible mark of truthfulness, how, according to the teachings of our sages, does the matter stand with the commandment (§ 71) that we are to obey the words of a prophet?***

The obedience that we owe to a prophet whose teachings do not conflict with any principle of our religion rests not on the probative force of miracles — of which we cannot possibly know whether they are not the effects of secret arts — but is founded *solely* on the positive pronouncement of the divine Law (Deut. 18:15). And it is with this as with that commandment which bids us decide every legal case on the testimony of two witnesses, although these too may err or deceive. —

Can we, then, not follow every prophet unconditionally?

No; for just as, in a matter of which we have convinced ourselves with complete certainty, we reject as false all the witnesses who come forward against it, so we must deny all credence to a prophet — even had he performed ever so great and so many miracles — (and regard his extraordinary deeds as illusions, or as the natural results of hidden arts) as soon as his teaching runs counter to the fundamental truths of the Mosaic religion. For our faith in this religion is surely not founded merely on signs and wonders, so that we could set other signs and wonders against them, compare and weigh them; rather, we ourselves obtained the most heartfelt and perfect conviction of it through the fact of that great divine appearance and public giving of the Law, of which our fathers, just like Moses himself, were eyewitnesses.

[p. 54] ***What grounds would we then still have for the credibility of such a prophet?***

None; for since miracles by themselves can by no means count as infallible proofs, and the sole ground of obligation to obey the prophet lies rather only in the *positive law* of our religion, he cannot shake the truths of that religion without at the same time depriving us of the *only motive* that could move us to believe in *him*.[64]

80. ***On what is the belief founded that Moses added nothing arbitrarily, and wrote down and taught nothing, without having been commissioned to do so by God?***

This sure credibility of Moses rests on the historical truth that the whole nation placed the most perfect confidence in his faithfulness and integrity, chose him itself as mediator, and with one voice spoke:

[p. 55]

הן הראנו ה׳ אלהינו את כבדו ואת גדלו ואת קלו שמענו מתוך האש היום הזה ראינו כי ידבר אלהים את האדם וחי קרב אתה ושמע את כל אשר יאמר ה׳ אלהינו ואת תדבר אלינו ואת כל אשר ידבר ה׳ אלהינו אליך ושמענו ועשינו.

> Behold, the Eternal, our God, has now let us see His glory and His greatness; we have heard His voice out of the fire, and we now well perceive that God speaks with a man and the latter remains alive. Now do *you* draw near, hear all that the Eternal will yet say, and then report to us all that the Eternal, our God, will speak to you; and we will accept it and act accordingly. (Deut. 5:21, 24.)

81. ***And did God also approve this choice, this mediation?***

Yes — God said:

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[64] *Maimonides* puts this in the following words: כמו שצוינו לחתוך הדבר ע״פ ב׳ עדים, ואע״פ שאין אנו יודעין אם העידו אמת אם שקר, כך מצוה לשמוע מזה הנביא, ואע״פ שאין אנו יודעים אם האות אמת או בכישוף ולאט: לפיכך אם עמד הנביא ועשה אותות ומופתי׳ גדולים, ובקש להכחיש נבואתו של משה רבנו אין שומעין לו, ואנו יודעין בבאור שאותן האותות בלאט וכשוף הן. לפי שנבואת משה רבנו אינה על פי האותות, כדי שנערוך אותות זה לאותות זה. אלא בעינינו ראינו ובאזנינו שמענו כמו ששמע הוא. הא למה הדבר דומה? לעדים שהעידו לאדם על דבר שראה בעיניו, שאינו כמו שראה, שאינו שומע להן, אלא יודע בודאי שהן עידי שקר. לפיכך אמרה תורה, שאם בא האות והמופת, אל תשמע אל דברי הנביא ההוא! שהרי זה בא אליך באות ומופת להכחיש מה שראית בעיניך. והואיל ואין אנו מאמינים במופת אלא מפני המצות שצונו משה, היאך נקבל אות מזה שבא להכחיש נבואתו של משה שראינו ושמענו. — (רמב״ם פ״ח מהל׳ יסודי התורה.) [Translator's rendering: "Just as we have been commanded to decide a matter on the testimony of two witnesses, even though we do not know whether they testified truly or falsely, so it is a commandment to listen to this prophet, even though we do not know whether the sign is genuine or done by sorcery and sleight of hand. Therefore, if a prophet arose and performed great signs and wonders and sought to deny the prophecy of Moses our teacher, we do not listen to him, and we know clearly that those signs are by sleight of hand and sorcery. For the prophecy of Moses our teacher does not rest on signs, so that we should weigh the signs of the one against the signs of the other; rather, with our own eyes we saw and with our own ears we heard, as he heard. To what may the matter be compared? To witnesses who testified to a man about something he had seen with his own eyes, that it was not as he saw it: he does not listen to them, but knows for certain that they are false witnesses. Therefore the Torah said that if the sign and the wonder come to pass, 'you shall not listen to the words of that prophet!' — for this one has come to you with sign and wonder to deny what you saw with your own eyes. And since we believe in a wonder only because of the commandment that Moses gave us, how can we accept a sign from this one, who comes to deny the prophecy of Moses, which we saw and heard? — (Maimonides, ch. 8 of Hilkhot Yesodei ha-Torah.)"] [Translator: Mishneh Torah, Hilkhot Yesodei ha-Torah 8:2–3. The preceding Hebrew note (on p. 50–51 of the original) is ibid. 8:1.]

שמעתי את קול דברי העם הזה אשר דברו אליך היטיבו כל אשר דברו. מי יתן והיה לבבם זה להם ליראה אתי ולשמר את כל מצותי כל הימים למען ייטב להם ולבניהם לעלם.

I have heard these words that the people have spoken to you; they do well to speak thus. Would that this mind were always in them, to fear me and to keep all my commandments at all times, that it may go well with them and with their descendants forever. (Ibid. v. 26.)[65]

82. ***And what does God Himself attest, in another place, concerning the credibility of Moses?***

עבדי משה בכל ביתי נאמן הוא.

My servant Moses is *faithfully proven* in all my house. (Num. 12:7.)

After this most exalted testimony, and after the general, unanimous confidence of the whole nation, we can no longer doubt that all the Mosaic laws and doctrines are of divine origin.

[p. 56] **83.** ***Are we, then, besides the Ten Commandments, also to observe those laws which were communicated to us through*** **Moses*****?***

Certainly; for *these* precepts, too, are given to us as pronouncements of God, which we have to follow in so far as they are still *applicable*. The Ten Commandments, however, were proclaimed with greater solemnity because, as *eternal* laws, they contain the foundation of all the rest.[66] (Cf. *Appendix*, §§ I–III.)

Sixth Section. On the Ten Commandments

84. ***How, then, do the Ten Commandments read, which we heard at Mount Sinai?***

אנכי ה׳ אלהיך אשר הוצאתיך מארץ מצרים מבית עבדים.

1) I am the Eternal, your God, who brought you out of the land of Egypt, out of the house of slaves.

לא יהיה לך אלהים אחרים על פני. לא תעשה לך פסל וכל תמונה אשר בשמים ממעל ואשר בארץ מתחת ואשר במים מתחת לארץ. לא תשתחוה להם ולא תעבדם כי אנכי ה׳ אלהיך אל קנא פקד עון אבת על בנים על שלשים ועל רבעים לשנאי. ועשה חסד לאלפים לאהבי ולשמרי מצותי.

2) You shall have no other gods before my face. You shall not make yourself an idol, [p. 57] nor any image of what is in heaven above, or on the earth below, or in the water under the

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[65] Translator: The Hebrew quoted comprises Deut. 5:25–26 (Hebrew numbering), not v. 26 alone.

[66] וידבר ה׳ אליכם מתוך האש..... ויגד לכם את בריתו, אשר צוה אתכם לעשות, עשרת הדברים..... ואתי צוה ה׳ ללמד אתכם חקים ומשפטים לעשתכם אתם בארץ אשר אתם עברים שמה לרשתה.] ["And the Lord spoke to you out of the midst of the fire ….. And He declared to you His covenant, which He commanded you to perform, the Ten Words ….. And me the Lord commanded to teach you statutes and ordinances, that you might do them in the land into which you are passing over to possess it."] (Deut. 4:12–14.) ואתה פה עמד עמדי, ואדברה אליך את כל המצוה והחקים והמשפטים אשר תלמדם ועשו בארץ, אשר אנכי נתן להם לרשתה.] ["But you, stand here with me, and I will speak to you all the commandment, the statutes and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess."] (5:28.) Compare also ibid. 4:5 and 6:1.

earth. You shall not bow down to them nor worship them in divine service; for I the Eternal am a zealous God,[67] who visits the iniquity of the fathers upon children, grandchildren and great-grandchildren, upon those who hate me; but who shows mercy unto the thousandth generation to those who love me and keep my commandments.

לא תשא את שם ה׳ אלהיך לשוא כי לא ינקה ה׳ את אשר ישא את שמו לשוא.

3) You shall not utter the name of the Eternal your God for an untruth; for the Eternal will not leave unpunished whoever misuses His name.

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

4) Be ever mindful of the day of rest, to hallow it. Six days you may labor and do all your business, but the seventh day is a day of rest in honor of the Eternal your God; on it you shall do no work: neither you yourself, nor your son or your daughter, your male or your female slave, nor yet through your cattle or through the stranger who is with you. For in six days the Eternal [p. 58]
made heaven, earth and sea, together with all that is in them, and rested on the seventh day. Therefore the Eternal blessed the day of rest and declared it holy.

כבד את אביך ואת אמך למען יארכון ימיך על האדמה אשר ה׳ אלהיך נתן לך.

5) Honor your father and your mother! that you may live long on the soil which the Eternal your God gives you.

לא תרצח.

6) You shall not murder.

לא תנאף.

7) You shall not commit adultery.

לא תגנב.

8) You shall not steal.

לא תענה ברעך עד שקר.

9) You shall not testify against your neighbor as a false witness.

[67] The word קנא [qanna] (originally from קן [qen], nest, *to brood*) properly means the firm will and resolve to pursue and carry out something with zeal and perseverance.

לא תחמד בית רעך. לא תחמד אשת רעך ועבדו ואמתו ושורו וחמרו וכל אשר לרעך.

> 10) You shall not let yourself covet your neighbor's house, and you shall have no desire for anything that belongs to your neighbor. (Exod. 20:2–14; also Deut. 5:6–18.)

(Hymns 431 and 501.)

85. ***How are the Ten Commandments usually divided?***

They are usually arranged in two principal divisions: the first five, namely, treat of the duties that we have toward God, and the last five contain such duties as we have to observe toward men.

86. ***What entitles us to this division?***

Both the content and the form of these commandments; for in the last five the name of God is not mentioned. It is also believed that they were so arranged on the two stone tablets of the covenant.

[p. 59] **87.** ***But why is the fifth commandment, "Honor your parents!", still reckoned among the duties of the*** **first** ***kind?***

Because he who does not respect his parents — who does not especially love and honor father and mother, his *visible creators* on earth, and is ungrateful enough to forget all the benefits they bestow on their child with so much *toil* and self-sacrifice — such a one can surely neither honor nor love his *heavenly Father and invisible Creator* either.[68]

88. ***Why might it say in the*** **first** ***commandment, "Who brought you out of the land of Mizraim," and not rather, "Who created the whole world and all that is in it" — which is surely a far greater wonder than the redemption from Egypt?***

Because the wonder of creation would not have worked so forcefully upon many as those wonders and extraordinary benefits which they had all themselves experienced only *recently*; — and because, indeed, the observance of the *revealed* laws is incumbent on the *Israelites alone*, as a sign of the *covenant* which the Lord established with Israel, and in remembrance of the wondrous redemption from Egyptian slavery (Deut. 6:20–25). And that is why it is also said in the commandment concerning the *Sabbath*:

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[68] Thus we also find (Deut. 27), where the curse against idolatry is pronounced, immediately after it: ארור מקלה אביו ואמו "Cursed be he who holds father and mother in contempt." (Cf. Talmud *Kiddushin* 30b: השוה הכתוב כבוד אב ואם לכבוד המקום, וכו׳. ["Scripture has placed the honor of father and mother on a par with the honor of the Omnipresent, etc."])

וזכרת כי עבד היית בארץ מצרים ויצאך ה׳ אלהיך משם ביד חזקה ובזרע נטויה על כן צוך ה׳ אלהיך לעשות את יום השבת.

> For you must remember that you were a slave in Egypt, and that the Eternal brought you out with wondrous power; therefore the Eternal your God commands you to keep the Sabbath day.[69] (Deut. 5:15.)

[p. 60] **89.** ***And what lesson must we draw from this?***

That we should never undertake to persuade persons of any other people to adopt the commandments of our religion. — Still less may we hate or despise others because they do not live according to laws that were never prescribed to them. For all other peoples are obliged only to observe the *natural laws* or the seven Noahide commandments;

תורה צוה לנו משה מורשה קהלת יעקב.

> but the Teaching which Moses commanded us is the inheritance of the congregation of Jacob. (Deut. 33:4.) (Cf. § 22.)

(Hymns 323 and 324.)

90. ***Which, then, are the Noahide commandments, through the observance of which men of all nations attain to bliss?***

They are those which were given to *Noah* and to all his descendants; namely:

1) to refrain from *idolatry*;

2) to utter no *blasphemy*;

3) neither to wound nor to *kill* one's neighbor;

4) not to *steal* and not to defraud;

5) to administer justice (so that, through observance of the laws of the state, right and order may be maintained in the land);

6) not to be guilty of any adultery or any unchastity;

7) not to eat of the flesh of an animal before it is actually dead. (Gen. 9:4–7.)

[p. 61] **91.** ***What is enjoined upon us, according to the explanation of our sages, in the* first *of the Ten Commandments?***

We are sincerely to believe and unceasingly to take to heart:

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[69] This is the chief reason for the celebration of the Sabbath *itself*; the other reason — from the story of creation — relates only to the day that was chosen for it.

1) that the one, eternal God — to whom all beings owe their existence and continuance — is from eternity almighty, supremely perfect and unchangeable; that we therefore owe Him, with all our heart, reverence, love and trust — אנכי ה׳ אלהיך [I am the Lord your God]!

2) That this wise and gracious Creator and Preserver of the world *guides all the destinies of men*, is our supreme benefactor and *Redeemer*, and remains eternally faithful to His promises — (Gen. 15:13) אשר הוצאתיך מארץ מצרים [who brought you out of the land of Egypt]!

3) That God is ever an all-just Judge and *Requiter*, with whom no distinction of person and rank obtains; who also takes up the cause of the oppressed *slave*, and punishes the wickedness and injustice of the proud according to their deserts. מבית עבדים [out of the house of slaves]!

כי ה׳ אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדל הגבר והנורא אשר לא ישא פנים ולא יקח שחד. עשה משפט יתום ואלמנה ואהב גר.

> For the Eternal your God is the Lord of all lords; the great, mighty and awesome God, who does not judge by respect of persons and takes no bribe, who procures justice for the orphan and the widow, and loves the stranger. (Deut. 10:17.)[70]

92. ***What does the*** **second** ***of the Ten Commandments command us?***

1) We are to place our hope and our whole *trust* in the one eternal *God alone*, and in no other being besides Him.

[p. 62] **2)** We are not to picture the Supreme Being in any *image*, under any form whatever, nor to ascribe to Him any *bodily* attribute.

3) We are to ascribe no supernatural power to any other being, nor to show it divine honor, and are in general to guard carefully against *every kind of superstition*. (§ 165.)

תמים תהיה עם ה׳ אלהיך.

> You must hold wholly to the Eternal, your God. (Deut. 18:13.)

ויאמר אליו אני אל שדי התהלך לפני והיה תמים.

> I am God, the Almighty! walk before me and be pious and of undivided heart. (Gen. 17:1.)

(Hymns 15, 21 and 133.)

93. ***Since our transgressions can do the Eternal no harm (Job 35:6: "If you sin, what effect can this have on*** **Him*****? Be your misdeeds ever so great, what harm do you do*** **Him*****?"), why,***

[70] Translator: The Hebrew quoted comprises Deut. 10:17–18.

then, does God forbid idolatry so sharply, and even call Himself a zealous God, in order to punish this sin with particular severity?

All of God's commands aim solely at our own good. His all-wisdom knows well that nothing so easily draws man away from his duty as idol-worship and *superstition*.

How so?

False notions of God and His attributes darken the understanding and also corrupt the heart, by making it *ungrateful* toward the almighty *true* Benefactor and inclined to give itself up to every excess; of which history, too, presents us so many examples in the most abominable atrocities actually committed by the ancient idolatrous peoples.[71]

[p. 63]

לא תלמד לעשות כתועבת הגוים ההם. לא ימצא בך מעביר בנו ובתו באש קסם קסמים מעונן ומנחש ומכשף וגו׳. כי תועבת ה׳ כל עשה אלה וגו׳.

> You may not learn to imitate the abominable customs of those nations. Let no one be found among you who makes his son or his daughter pass through the fire, who practices arts of divination, no time-chooser, cloud-questioner, interpreter of birds, snake-charmer or sorcerer; for whoever does such things is an abomination to the Eternal, etc. (Deut. 18:9.) (Cf. also Lev. 19:26, 31 and 20:2, 6.)[72]

94. ***But does it not contradict the justice of God that He means to visit the crimes of the fathers even upon children and children's children? He Himself teaches us:***

לא יומתו אבות על בנים ובנים לא יומתו על אבות איש בחטאו יומתו.

> Fathers shall not die for children, nor children for fathers; let each die for his own offense. (Deut. 24:16 and 2 Kings 14:6; also Jer. 31:30.)

Our verse itself explains this by adding: לשונאי [le-son'ai] *"upon those who hate me"*; that is: when the descendants of a godless man walk on in his footsteps and, despite the instruction by which they are shown that their parents acted wrongly, nevertheless persist in the very same sins, on the pretext that they had seen it done so by their parents before them. — Such an excuse, says God, is not admissible; let them not flatter themselves with the hope of going unpunished when they commit a misdeed of the fathers. —

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[71] כי כל תועבת ה׳ אשר שנא עשו לאלהיהם כי גם את בניהם ואת בנתיהם ישרפו באש לאלהיהם. ["For every abomination to the Lord, which He hates, they have done for their gods; for even their sons and their daughters they burn in the fire to their gods."] (Deut. 12:31.) (Cf. Lev. 18:24–30 and 20:23.)

[72] Translator: The Hebrew quoted comprises Deut. 18:9–12, with omissions marked by וגו׳ ("etc."). The German renders the terms of divination freely ("time-chooser, cloud-questioner, interpreter of birds, snake-charmer").

Why may they not count on indulgence in this?

Because everyone ought faithfully to use his powers of mind and will in order to tear himself free from evil examples and [p. 64] habits. Man is obliged *always to recognize and to follow what is better*.

But if the descendants of a godless man fulfill this duty and do not imitate his misdeeds?

Then God promises them through all His prophets that they need not atone in any way at all for the sins of their fathers.

בן לא ישא בעון האב ואב לא ישא בעון הבן. לכן איש כדרכיו אשפט.

> The son shall not bear the guilt of the father, and the father shall not bear the guilt of the son. Verily, I will judge each according to his own conduct. (Ezekiel ch. 18.)

95. ***When does one already become guilty of a subtle idolatry?***

When one places one's trust more in others, or in one's own powers and goods, than in *God*, to whom, after all, we fundamentally owe all the good that we enjoy; for it is indeed the loving God from whom all benefits originally flow.

וזכרת את ה׳ אלהיך כי הוא הנתן לך כח לעשות חיל.

> You must remember that it is the Eternal your God who gives you the strength to acquire this wealth. (Deut. 8:18.)

כה אמר ה׳ ארור הגבר אשר יבטח באדם ושם בשר זרעו ומן ה׳ יסור לבו. ברוך הגבר אשר יבטח בה׳ והיה ה׳ מבטחו.

> Thus says the Lord: cursed be the man who relies only on men, who sets his strength only in flesh and turns his heart away from the Eternal. Blessed is he who trusts in God. (Jer. 17:5.)[73]

(Hymns 185, 187 and 191.)

96. ***What does the*** **third** ***commandment command us?***

That we are not to misuse the divine name, never to utter it in vain, and never otherwise than with feelings [p. 65] of the deepest reverence. Hence a thoughtless prayer (without devotion) is already a sin;[74] how much more a vain, or even a *false oath*, which would be an unpardonable disparagement and profanation of the holy name of God. (Cf. §§ 42 and 154.)

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[73] Translator: The Hebrew quoted comprises Jer. 17:5 and 17:7.

[74] According to the teaching of our sages, this commandment would be transgressed even by a superfluous benediction: כל המברך ברכה שאינה צריכה עובר משום לא תשא ["Whoever pronounces a benediction that is not required transgresses the prohibition 'You shall not take [the name in vain]'"], Talmud *Berakhot* 33[a], and *Maimonides*, Laws of Benedictions, ch. 1, § 15.

ולא תשבעו בשמי לשקר וחללת את שם אלהיך אני ה׳.

> You shall not swear falsely by my name. You would thereby profane the name of your God. I am the Eternal! (who will surely punish this). (Lev. 19:12.)

97. *When does one swear* falsely*?*

When one promises with an oath that one will do something or refrain from something, and afterwards nonetheless does not do it or does not refrain from it;[75] or when one affirms with an oath that something is true which one nevertheless knows is not true.

ואיש את רעת רעהו אל תחשבו בלבבכם ושבעת שקר אל תאהבו כי את כל אלה אשר שנאתי נאם ה׳.

> Let no one devise evil in his heart against his neighbor, and let everyone shun false swearing; for all such things I hate, says the Eternal. (Zech. 8:17.)

(Hymn 248.)

[p. 66] **98. *When does one swear in vain?***

When one frivolously, without sufficient cause, swears to something where *Yes* or *No* would already be enough to decide the matter. (§ 125, note.)

אל תבהל על פיך ולבך אל ימהר להוציא דבר לפני האלהים כי האלהים בשמים ואתה על הארץ על כן יהיו דבריך מעטים.

> Be not rash with your mouth, and let not your heart hasten to utter anything before God. For God is exalted in heaven, but you are on the lowly earth; therefore let your words be few. (Eccl. 5:1.)

(Hymns 245–247.)

99. *When is an oath permitted for the confirmation of truth?*

Only when we are called upon to take it by the judge, and necessity thus requires it. But even then we must first prepare ourselves for this solemn act, examine our heart and inwardly repent, so that we may not utter the holy name of God as unworthy persons.

את ה׳ אלהיך תירא אתו תעבד ובו תדבק ובשמו תשבע.

> You must revere the Eternal your God, serve Him and cleave to Him, and *then only* swear by His name.[76] (Deut. 6:13; 10:20.)

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[75] Provided, that is, that it would not in itself be an unlawful act. — But if someone has made a *sinful* promise with an oath, then he cannot and may not fulfill it; otherwise he would commit a double crime. — Cf. 1 Sam. 25:22 ff. — As an example of holding an oath sacred, see *Joshua* 9:18–20.

[76] אם יש בך כל המדות הללו, שאתה ירא את שמו ועובד אותו, אז בשמו תשבע (שמתוך שאתה ירא את שמו תהא זהיר בשבועתך) ואם לאו לא תשבע. (רש״י וספרי.) ["If you have all these qualities — that you fear His name and serve Him — then swear by His name (for since you fear His name, you will be careful in your oath); and if not, do not swear." (Rashi and Sifre.)]

(Hymn 321, vv. 4, 5.)

100. ***What does the*** **fourth** ***commandment command us?***

We are to hallow the days of rest and the festivals in honor of the Eternal, and thereby to make known that we sincerely believe that the All-Holy produced, created and ordered the universe out of [p. 67] nothing; that He *alone* is Lord and Preserver of all creatures and our Benefactor, and ever will be. (Hymn 494.)

101. ***How should one hallow a day in honor of the Eternal?***

We should devote it chiefly to divine worship; rest from all worldly business, attend public houses of prayer and of study, and engage in earnest reflection on ourselves and our conduct, so that through instruction and good resolutions we may keep ourselves in the way of virtue and of the fear of God. (See the note to § 110.)

אם תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש ה׳ מכבד וכבדתו מעשות דרכיך ממצוא חפצך ודבר דבר אז תתענג על ה׳.

> If on the Sabbath your steps rest, if on my holy day business rests; if you call the Sabbath the *delight of the soul*, wholly consecrated to the hallowing of God — consecrated by resting from the world's tumult; if the soul is silent from vain wishing, the mouth from empty words: then you will surely find rest of soul with the Eternal. (Isa. 58:13, and 56:2, 4. — Also Jer. ch. 17 and Ezek. 20.)[77]

את שבתתי תשמרו ומקדשי תיראו אני ה׳.

> My days of rest you shall observe, and show reverence before my sanctuary; I am the Eternal! (Lev. 19:30 and 26:2.)

(Hymns 424–427.)

102. ***How many festival seasons do we have besides the Sabbath?***

Every year we have *five* further festival seasons, namely:

1) The Feast of Unleavened Bread, חג המצות [Ḥag ha-Matzot] (usually called פסח [Pesaḥ] or *Easter*[78]), as the time of our exodus from Egypt and of our liberation from slavery.

2) The Feast of Weeks, שבעות [Shavuot], usually *Pentecost* (i.e.: [p. 68] the *fiftieth* day counting from the second day of Passover), as the day of the revelation of the laws on Mount Sinai; which,

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[77] Translator: The German is a free verse-paraphrase of Isa. 58:13–14 (the Hebrew quoted ends with the opening words of v. 14, "then you shall delight in the Lord").

[78] Translator: German Jews commonly called Passover "Ostern" (Easter) and Shavuot "Pfingsten" (Pentecost), after the Christian festivals falling near them.

however, was actually the harvest festival, and is therefore called יום הבכורים [*Yom ha-Bikkurim*, the Day of the First Fruits].

3) The New Year festival, usually ראש השנה [*Rosh ha-Shanah*] (also יום הזכרון [*Yom ha-Zikkaron*], the Day of Remembrance). In Holy Scripture it is called יום תרועה [*Yom Teru'ah*], the Day of the Trumpet-Blast.

4) The Day of Atonement (יום הכפורים [*Yom ha-Kippurim*]), or the general day of repentance, for remorse over and forgiveness of our sins; and finally —

5) The Festival of Booths and the Concluding Festival (חג הסכות [*Ḥag ha-Sukkot*]), or the *Autumn Festival* (חג האסיף [*Ḥag ha-Asif*, the Festival of Ingathering]).

See *Appendix* §§ XXI–XXXIII. (Hymns 428–446 and 497–505.

103. *Of what must it remind us that in this commandment mention is also made of the* animals*, to whom we are likewise to grant the rest of the holy days?*[79]

This we may at the same time regard as a reminder that we have duties to observe even toward creatures devoid of reason; for they too, as artfully constructed creatures of God, deserve our careful regard. Many of them render us great and manifold service; we ought therefore to be grateful and merciful toward them as well, to provide for their food, care and preservation, to spare them every unnecessary pain, and not to strain them beyond their strength.[80]

[p. 69]

יודע צדיק נפש בהמתו ורחמי רשעים אכזרי.

> The righteous man has compassion on his cattle; only the heart of the wicked is cruel. (Prov. 12:10.)

(Compare further: Prov. 27:23–27 ידע תדע פני צאנך etc. Then Exod. 23:5 and Lev. 22:28; also Deut. 22:4, 6, 7 and 25:4. Also concerning the sparing of plants: Deut. 20:19 לא תשחית etc.) (Hymns 349–351.)

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[79] As this is expressed still more definitely in the words: למען ינוח שורך וחמרך "That your ox and your ass may rest." (Exod. 23:12.)

[80] Of the manifold precepts of the *Talmud* concerning duties toward animals and plants, at least the following may find a place here: אסור לו לאדם שיטעם כלום, עד שיתן מאכל לבהמתו. שנאמר ונתתי עשב בשדך לבהמתך, והדר ואכלת ושבעת. No one may sit down at table before he has first provided his domestic animals with their proper fodder. For thus it says in Holy Scripture (Deut. 11:15): "I will give grass of the field for your cattle, and you too shall have enough to eat." Here, then, the cattle are thought of *first* — and we are to imitate God. (Tractate *Gittin* 62.) (See also *Maimonides*, On Slaves, ch. 9, § 8.) [Translator: The Talmudic dictum is at BT Gittin 62a (also Berakhot 40a). "Maimonides, On Slaves" is the *Hilkhot Avadim* ("Laws of Slaves") of his code, the *Mishneh Torah*; Johlson regularly cites the sections ("Hilkhot") of this code by German titles, as below: "On Sales" (*Hilkhot Mekhirah*), "On Theft" (*Hilkhot Genevah*), "On Robbery and Lost Property" (*Hilkhot Gezelah va-Avedah*), "On Morals" (*Hilkhot De'ot*), "On the Fundamental Laws of the Torah" (*Hilkhot Yesodei ha-Torah*).]

104. ***When do children honor their parents, as the*** **fifth** ***commandment commands?***

When they cherish love and esteem for their parents in their hearts, and show these feelings on every occasion by word and deed; and also always remember with a grateful heart the benefits that their parents bestow on them. (Cf. §§ 87 and 110.)

שמע לאביך זה ילדך ואל תבוז כי זקנה אמך.

> Obey your father who begot you, and respect your mother even in her old age. (Prov. 23:22.)

105. ***The esteem that is owed to parents — what does it require of children?***

That they speak of their parents with every sign of reverence, do not contradict them, listen to and accept their rebukes and punishments calmly, and in general conduct themselves in such a way that the parents may have joy and honor from their child.

גיל יגיל אבי צדיק ויולד חכם ישמח בו. ישמח אביך ואמך ותגל יולדתך.

> O how the father of the pious rejoices! He who has begotten a wise son, how glad is he! So act, then, that father and mother may rejoice in *you*, that those who raised you may live to see joy. (Prov. 23:24.)[81]

(Hymns 357–359.)

106. ***If a child sincerely loves its parents, how must it behave in order to convince them of this love?***

It must do with a willing soul everything that gives its parents joy; it must endeavor to earn their approval more and more, and, as far as it possibly can, seek to promote their well-being and to increase their property. (See Gen. 45:10, 11; Ruth 4:15.)

גוזל אביו ואמו ואמר אין פשע חבר הוא לאיש משחית.

> But whoever robs father or mother and says it is no crime is the companion of a highway robber. (Prov. 28:24. — Compare also: Prov. 10:1; 13:1; 15:5, 20; 17:21, 25; 19:13, 26; 20:20; 30:17.)

107. ***And if a child wishes truly to*** **honor** ***its parents (i.e., to bring them honor and joy): how must it then behave toward its*** **brothers and sisters,** ***relatives and members of the household?***

It must especially respect and value them as persons who, through the holiest bonds and dispensations of God, are to be the nearest and dearest to it; show them heartfelt loyalty and attachment; and always be eager — through obliging and modest conduct, through yielding, forbearance and peaceableness — to maintain peace and harmony, and to avoid everything that could give rise to misunderstandings and discord. (Cf. Gen. 13:8.)

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[81] Translator: The quotation comprises Prov. 23:24–25.

הנה מה טוב ומה נעים שבת אחים גם יחד.

O how good, how fine and lovely it is when brothers live together in harmony! (Ps. 133:1.)

(Hymn 360.)

108. ***What duties, further, stand in the closest connection with love for parents?***

It is among the holiest duties of youth that they show their *teacher* esteem and love, obedience and gratitude; for as the representative of the parents he shares with them the difficult and laborious business of education, and through his instruction he helps to promote the cultivation and the true welfare of man. Thus also our sages teach (Talmud, B. Meziah 33):

כשם שאדם מצווה בכבוד אביו ויראתו, כך הוא חייב בכבוד רבו ויראתו, יתר מאביו. שאביו מביאו לחיי העולם הזה, ורבו שלמדו חכמה מביאו לחיי העולם הבא.

The esteem and reverence that one owes to one's father is due in a still higher degree to the *teacher*; for the former procures for you the enjoyment of the *temporal* life, while your teacher helps you to gain the *eternal* life as well. (רמב"ם פ' ה' מהל' תלמוד תורה [Maimonides, ch. 5 of the Laws of Torah Study].)

ומורא רבך כמורא שמים.

Let respect for your teacher border on reverence for God! (אבות פ"ד [Avot, ch. 4].)

(Hymns 366 and 367.)

109. ***What can it teach us that for the observance of*** **this** ***commandment a reward is especially promised by God?***

The express promise of a reward for the fulfillment of such a duty — one already written in all our hearts, and which every good person practices with pleasure — must give us still more certainty of the comforting assurance that the All-Good will all the more amply reward the observance of those duties and commandments which are less agreeable to man [p. 72] and which cost him all manner of trouble, exertion and self-conquest.[82]

[82] In the Mishnah (Tractate *Ḥullin*, last chapter), where the commandment concerning a bird's nest that one has found (Deut. 22:6, 7) is treated, it says: ומה אם מצוה קלה שהיא כאיסר, אמרה תורה למען ייטב לך והארכת ימים, קל וחומר על מצות החמורות שבתורה. "If in the case of a commandment bound up with so little trouble and cost it already says: 'that it may go well with you and that you may live long' — how much more will the observance of those commandments be rewarded which are incomparably more difficult and laborious to keep." In the same place the biblical expression "that it may go well with you and that you may live long" is also explained as beautifully as it is truly and fittingly: "That it may go well with you *there, where you live long — eternally*." (Cf. the note to § 62.) [Translator: The Mishnah is Ḥullin 12:5; the explanation "where it goes well … where you live long" is that of BT Ḥullin 142a (cf. Kiddushin 39b).]

110. ***What further lesson can we draw from the fact that (in Deut. 5:16) the words*** כאשר צוך ה' אלהיך ***"As the Eternal your God has commanded you!" are added to*** **this** ***commandment?***

This expression can teach us two things: *first*, that in all our doings and refrainings we should always sanctify our *intention* and *will*. Even such laws as our natural sentiments and feelings of love and gratitude already impel us to keep, we should observe not so much *because* they are *agreeable* to us and, as it were, a need of our heart — but chiefly *because they are holy commands of our God*, whose will we must always fulfill out of so pure a love for God that we subordinate to it all our wishes and the impulses of our heart. —

Secondly: that, accordingly, nothing — not even love for our parents and the reverence we owe them — may ever move us to transgress any divine commandment. Holy Scripture indicates both of these with the words [p. 73] כאשר צוך ה' אלהיך: "*Because and insofar as* the Eternal your God commands it!"[83] And to this also that commandment points, where it says:

איש אמו ואביו תיראו ואת שבתתי תשמרו אני ה' אלהיכם.

> Let everyone revere father and mother, and keep my days of rest; I am the Eternal your God. (To whom both — the child as well as its parents — owe gratitude, love and obedience first.) (Lev. 19:3.) (Cf. Talmud Tract. B. Meziah, fol. 32.)

(Hymns 107 and 177–181.)

111. ***What must we conclude from the fact that the following commandments are expressed so briefly and generally, as: You shall not murder! You shall not steal! etc.?***

This teaches us, *first*: that these acts are already forbidden to us *in themselves*, *without regard to the person* against whom they are committed; whether this be a fellow believer of ours or of another faith; whether it concern our fellow citizen or a stranger; indeed, even if no one but ourselves could be harmed by it: in every case the deed is already forbidden to us in itself, without distinction. (Cf. § 214.)

Secondly: that these acts are thereby forbidden to us not merely according to the limited literal sense of the words here [p. 74] used, but also according to their most extended and broadest meaning, as is also everything that leads to these abominable acts or in any way resembles them. (Hymns 117 and 118.)

112. ***What, then, does the*** **sixth** ***commandment contain?***

That we may inflict on no one, neither on ourselves nor on any other person, an injury to his health or to his honor (indeed, no offense of any kind) that could in any way result in a *shortening* of life.

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[83] The very same expression כאשר צוך ה' אלהיך is found there (Deut. 5:12) also as an addition to the *fourth* commandment, and is explained by our sages in exactly the same way: You shall keep the Sabbath — not because rest is agreeable to you, but — because it is the holy will of God; but you shall rest only *then*, when and insofar as it accords with His will and commandment, i.e., so long as no danger to life is to be feared for you or for others. — See § 132.

ואך את דמכם לנפשתיכם אדרש מיד כל חיה אדרשנו ומיד האדם מיד איש אחיו אדרש את נפש האדם.

> Your own blood, too, I will require; whether it be shed by your own person, or by the hand of another man, or by any other living creature, I will require human life of man. (Gen. 9:5.)

(Cf. Exod. 21:12–14 and Lev. 24:17–22.)

Who, then, commits a sin akin to murder?

— Whoever strikes or wounds his neighbor, deprives him of the necessary food and clothing, or takes from him the means of earning his living honestly (Deut. 24:6). Whoever lays hands on his neighbor's freedom (Exod. 21:16 and Deut. 24:7); whoever insults him or makes him blush with shame (Talmud Sanhedrin 107). Whoever neglects to rescue others from danger or denies them medical help (Lev. 19:16); and whoever tolerates on his property anything that can bring danger. (Cf. §§ 132 and 207.)

ולא תשים דמים בביתך.

> Take care that you do not bring blood-guilt upon your house! (Deut. 22:8.)

[p. 75] **113.** ***And when does one commit, as it were, a murder upon oneself?***

When one deliberately injures oneself, or needlessly places oneself in danger of one's life; or also undermines one's health through a dissolute way of life. (Cf. § 181.) (Hymns 254 and 257.)

114. ***What does the*** **seventh** ***commandment forbid?***

It forbids us every kind of unchastity, also indecent questioning and talk, by which we or others could be incited to lewdness. The consequences of transgressing this holy commandment are especially terrible, and inevitably avenge themselves on the body and soul of the voluptuary.

ואחריתה מרה כלענה, חדה כחרב פיות, רגליה ירדות מות, שאול צעדיה יתמכו. ונהמת באחריתך בכלות בשרך ושארך, ואמרת איך שנאתי מוסר, ותוכחת נאץ לבי, ולא שמעתי בקול מורי, ולמלמדי לא הטיתי אזני, כמעט הייתי בכל רע בתוך קהל ועדה.

> The outcome of lust is bitter as wormwood, sharp as a two-edged sword. Its feet lead to ruin, its steps conduct to hell. In vain, then, is the late sighing, when flesh and blood are consumed. Ah! you will then cry out in vain, why did I hate good morals! why did my heart not heed discipline! Ah, why did I not obey the voice that instructed me, nor give ear to my teachers? — How quickly I fell into the deepest misery, in the sight of the whole world. (Prov. 5:1–23; 6:24–35; 7:5–27, and many more.) (Hymns 262 and 528.)[84]

[84]Translator: The Hebrew quoted is Prov. 5:4–5 and 11–14.

115. ***What rules must one observe, according to the precepts of our sages, in order to guard oneself against unchastity?***

One must 1) carefully flee everything that can wound modesty and incite to lust; also 2) curb one's [p. 76] imagination early, and not defile it with impure images; one must 3) always seek to keep oneself in useful *activity*, in a sober and *moderate* way of life; and 4) at times voluntarily deny oneself even a permitted pleasure, in order to practice self-restraint and to maintain mastery over one's inclinations. — But at every temptation to sin, let one 5) seek to awaken in oneself very vividly the earnest thought: that *death* and *eternity* (perhaps very near) lie before us, and that the *All-Holy* is *present* everywhere, from whom we cannot possibly hide. Trusting in His assistance, we will then cry out with *Joseph*:

ואיך אעשה הרעה הגדלה הזאת וחטאתי לאלהים.

> How then could I do so great a wrong, and sin against God! (Gen. 39:9.)

כי נכח עיני ה' דרכי איש וכל מעגלתיו מפלס.

> A man's actions are indeed always present to the Eternal; He measures each of his steps. (Prov. 5:21.)

כי עיניו על דרכי איש וכל צעדיו יראה. אין חשך ואין צלמות להסתר שם פעלי און.

> For His eyes look upon the ways of every man, and He beholds all his goings. Neither darkness nor shadow can hide the sinner from Him. (Job 34:21, 22.)

(Hymns 243 and 244.)

116. ***To what does the*** **eighth** ***commandment oblige us?***

That we should leave to everyone what he possesses, and also give him what belongs to him and what we owe him; that we may neither lie to nor deceive anyone. — This is impressed upon us very often and earnestly in Holy Scripture.

לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו. לא תעשק את רעך ולא תגזל לא תלין פעלת שכיר אתך עד בקר.

> You shall not steal, nor deny anything to one another, nor lie. — You shall not withhold anything from your neighbor, nor rob anything. You shall not let the wages of the day laborer remain with you overnight until morning. (Lev. 19:11.) Cf. Deut. 25:13–16.[85]

[85] Translator: The Hebrew quoted is Lev. 19:11 and 13.

117. ***Who, then, commits a theft?***

He who acquires another's property in an unlawful way, or purloins from others what is theirs through cunning and fraud; or who causes them loss and damage by withholding and curtailing what they have earned or otherwise have a claim on from us.

הוי בנה ביתו בלא צדק ועליותיו בלא משפט ברעהו יעבד חנם ופעלו לא יתן לו.

> Woe to him who builds his house with unrighteousness and fills his chambers with ill-gotten goods; who makes his neighbor work for nothing and does not give him his wages. (Jer. 22:13.) (Hymns 319 and 320.)

118. ***Who further makes himself guilty of theft?***

Whoever does not return what was lost and which he has found, when he can know and learn who the owner is. 2) Whoever helps thieves, conceals their whereabouts, hides or buys stolen goods. 3) Whoever neglects to keep safe the goods lawfully entrusted to him, or even denies or embezzles them. And 4) whoever curtails and withholds from the authorities the taxes due to them through fraud and deceitful evasions.

נפש כי תחטא ומעלה מעל בה' וכחש בעמיתו, בפקדון או בתשומת יד או בגזל, או עשק את עמיתו, או מצא אבדה וכחש בה.

> He sins against his soul and at the same time commits a breach of faith against the *Eternal*,[86] who denies to his fellow man something that was given him for safekeeping or otherwise entrusted to him; or he keeps a stolen good; or he has unjustly withheld something from his neighbor; or he has found something lost and denies it. (Lev. 5:21 and Deut. 22:1–4.)[87]

Cf. Prov. 29:24: חולק עם גנב שונא נפשו, אלה ישמע ולא יגיד. [Whoever shares with a thief hates his own soul; he hears the adjuration and does not tell.]

119. ***By what else does one make oneself guilty of a transgression of this holy commandment?***

When one overreaches one's fellow man in trade and commerce, cheats him with false measure and weight, with adulterated or defective goods; or otherwise disadvantages him out of greed through usury and the like; as also when one frivolously incurs debts without being duly mindful of their punctual repayment.

לוה רשע ולא ישלם.

> The wicked man borrows and will not pay. (Ps. 37:21.)

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[86] For (it says in the Talmud in explaining this passage) by such abominable acts he at the same time denies the omniscience, providence and justice of God. — See also the commentary of רש"י [Rashi] on this passage.

[87] Translator: The Hebrew quoted is Lev. 5:21–22.

וכי תמכרו ממכר לעמיתך, או קנה מיד עמיתך, אל תונו איש את אחיו.

When you sell something to your neighbor or buy something from him, the one shall not overreach or cheat the other. (Lev. 25:14.)

מאזני מרמה תועבת ה' ואבן שלמה רצונו.

A false balance is an abomination to the Eternal; in full weight He has pleasure. (Prov. 11:1.)

(Cf. Lev. 19:35, 36; Prov. 20:10, 23 and 11:26; 28:8. Also Deut. 19:14; 27:17 ארור מסיג גבול [Cursed be he who moves (his neighbor's) boundary] and Prov. 22:28; 23:10–11.)

[p. 79] **120.** ***What kind of dishonest conduct is likewise forbidden to us in this prohibition?***

In general every kind of deceit and falsehood, in words and deeds, by which one seeks to deceive one's neighbor, to give him an incorrect view of things or a false opinion. Holy Scripture calls such a person גונב לב (or גונב דעת) a *heart-thief*.[88]

כשם שיש הונייה במקח וממכר כך יש הונייה בדברים, שנאמר ולא תונו איש את עמיתו ויראת מאלהיך כי אני ה' אלהיכם זה הוניית דברים.

Just as every deceit in *trade* is forbidden, so it is also forbidden to deceive anyone with *words*; therefore it says in Holy Scripture (Lev. 25:17): No one of you shall deceive his neighbor; but fear your God! for I, the Eternal, am your God.[89] (*Maimonides*, On Sales, ch. 14, § 12. Also Talmud, *Meziah* 58 and *Ḥullin* 94.) (Hymns 330 and 331.)

121. ***How, further, do our sages express themselves on this?***

אסור לרמות את בני אדם במקח וממכר או לגנוב את דעתם. ואחד עכו"ם ואחד ישראל שווים בדבר זה. היה יודע שיש בממכרו מום יודיעו ללוקח. ואפילו לגנוב דעת הבריות בדברים אסור. —

It is forbidden, according to the divine law, to deceive or overreach any person in trade and commerce. Whether we are dealing with an Israelite or with a heathen and idolater makes no difference in this. One must tell the buyer beforehand if the goods he is to receive from us have any defect. Nor may one deceive *any person* with words or seek to give him a false opinion. (*Maimonides*, On Sales, ch. 18, § 1.)

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[88] Translator: The phrase derives from Gen. 31:20, 26 ויגנב … את לב, "stole the heart of"); גניבת דעת ("stealing of the mind," i.e., deception) is its rabbinic form.

[89] ואם תאמר מי יודע אם נתכונתי לרעה? לכך נאמר ויראת מאלהיך היודע מחשבות. הא כל דבר המסור ללב (שאינו מכיר אלא מי שהמחשבה בלבו) נאמר בו ויראת מאלהיך. You might perhaps say: Who then knows what I mean by it? — But *fear God*, to whom your thoughts are well known! Whenever Holy Scripture speaks of our *secret* doings and refrainings, it always reminds us at the same time of God, the *Searcher of Hearts*. (Commentary of רש"י [Rashi].)

כל הגונב ממון משוה פרוטה ולמעלה עובר על לא תעשה שנא' לא תגנבו. וחייבתו התורה לשלם. ואחד הגונב ממון ישראל, ואחד הגונב ממון עכו"ם עע"ז, ואחד הגונב את הגדול או את הקטן.

Whoever purloins even the value of a *prutah* (a penny) has transgressed the express prohibition "*You shall not steal!*" and is obliged to make restitution for what was stolen. It is all the same whether he has stolen it from an Israelite or from a heathen and idolater, whether from an adult or from a *child*. (Ibid., On Theft, ch. 1, § 1.)

אסור לקנות מן הגנב החפץ שגנב. ועון גדול הוא, שהרי מחזיק ידי עוברי עבירה וגורם לו לגנוב גניבות אחרות שאם לא ימצא לוקח אינו גונב. ועל זה נאמר חולק עם גנב שונא נפשו. אסור לקנות דבר הגזול מן הגזלן. ואסור לסעדו אל שינויו, שכל העושה דברים אלו וכיוצא בהן עובר על ולפני עור לא תתן מכשול. ואסור ליהנות בדבר הגזול אפילו לאחר יאוש וגו'.

To *buy* stolen goods, or to be *helpful* to a thief in any way (e.g., by making the stolen property unrecognizable), is a *great sin*; for thereby criminals are supported and induced to commit further thefts. And of him who does such things it is said (Prov. 29:24): *Whoever takes a share with thieves hates his own soul*. Indeed, he also makes himself guilty of transgressing that prohibition (Lev. 19:14): "You shall not put a stumbling block in the way of the blind!" (*you shall not cause anyone to fall — into sin*.) And so it is also forbidden to have any benefit from a stolen good (for example, to use such a horse for riding, driving or plowing); not even when the rightful owner already considers the thing irretrievably lost and has already given up all hope. (*Maimonides*, On Theft, ch. 5, § 1, and ibid., On Robbery and Lost Property, ch. 5, §§ 1 and 2.) (Cf. § 214.)

122. ***Who bears false witness, against which the*** **ninth** ***commandment warns us?***

He who, being questioned on his conscience and called upon to disclose the truth, nevertheless speaks otherwise than he knows to be true.

עד שקרים לא ינקה ויפיח כזבים יאבד.

A lying witness does not remain unpunished; whoever spreads deceit perishes. (Prov. 19:9.)

תועבת ה' שפתי שקר ועשי אמונה רצונו.

False lips are an abomination to the Eternal; in those who deal sincerely He has pleasure.[90] (Prov. 12:22.)

123. ***Of what duty does this commandment further remind us?***

Of the holy duty of sincerity and love of truth, which is so often and emphatically impressed upon us and earnestly commended in Holy Scripture.

[90]Cf. also Prov. 11:20; 12:17; 14:5, 25; 19:5, 28; 21:28; 25:18.

In what does this duty consist?

Speech, this important prerogative of man, we must not misuse in any way; but rather, [p. 82] as the most precious gift of God, conscientiously use it only for good and for the spreading of truth and morality.

נצר לשונך מרע ושפתיך מדבר מרמה.

> Keep your tongue from evil, your lips from speaking deceit. (Ps. 34:14.)

מקור חיים פי צדיק, ופי רשעים יכסה חמס.

> The mouth of the pious is a fountain of life; but violence fills the mouth of the wicked. (Prov. 10:11.)

מות וחיים ביד לשון ואהביה יאכל פריה.

> Death and life are in the power of the tongue! Whoever loves it will enjoy its fruit.[91] (Ibid. 18:21.)

(Hymns 79–81 and 245.)

124. ***What does the duty of*** **truthfulness** ***require of us?***

1) That we punctually fulfill our promises; 2) that we should abhor and shun every kind of untruth and lie. 3) In truth, on the other hand, we should take pleasure, and also gladly hear it from others; and 4) when we communicate our judgments and opinions to others, we should speak as we think in our hearts; without hypocrisy and falsehood, which outwardly pretends otherwise, in order to deny the truth and one's own conviction.

כסף סיגים מצפה על חרש שפתים דלקים ולב רע.

> Like an earthen vessel overlaid with silver glaze are lips burning with love joined to an evil heart. (Prov. 26:23.)

(See also the commentary of רש"י [Rashi] on this passage.)

[p. 83]

עקש לב לא ימצא טוב ונהפך בלשונו יפול ברעה.

> A crafty mind finds no bliss; a false tongue falls into misfortune. (Ibid. 17:20.)

שפת אמת תכון לעד ועד ארגיעה לשון שקר.

> With truth one can always stand firm; with lies only for a brief moment.[92] (Ibid. 12:19.)

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[91] Compare with this Prov. 10:19; 12:13, 18; 13:3; 15:2, 4, 23, 28; 16:23, 24; 17:28; 18:7, 13, 20 and 21:23: שמר פיו ולשונו שמר מצרות נפשו. [Whoever guards his mouth and his tongue guards his soul from troubles.]

[92] See further: Prov. 11:3, 9; 21:8; 26:24–28; 27:5, 6; 28:18. — Also Num. 31:3; 32:24: לא יחל דברו, ככל היוצא מפיו יעשה. [He shall not break his word; he shall do according to all that proceeds from his mouth.] and Deut. 23:24: מוצא שפתיך תשמר. [What

(Hymns 327, 328 and 329.)

125. ***How do our sages express themselves on this?***

מה ת"ל הין צדק, והלא הין בכלל איפה היה? אלא לומר לך, שיהא הן שלך צדק, ולאו שלך צדק. ושלא ידבר אחד בפה ואחד בלב.

In the law to keep full and correct measure and weight (Lev. 19:36), we are at the same time reminded of the duty: not to speak with the mouth otherwise than one thinks in the heart. *Let your Yes as well as your No be strictly just and in accordance with the truth!*[93] (Talmud B. Meziah 49, and *Maimonides*, On Morals, ch. 2, § 6.)[94]

[p. 84] **126.** ***What else is especially contained in this commandment?***

That we should not *slander* our fellow man, nor otherwise speak ill of him.

לא תלך רכיל בעמך.

Do not go about as a talebearer among your people. (Lev. 19:16.)

גולה סוד הולך רכיל ולפתה שפתיו לא תתערב.

Whoever betrays secrets is also a slanderer; do not get involved with babblers. (Prov. 20:19.)

(Hymn 117, v. 3, and 321, v. 3.)

127. ***Who deserves the name of a slanderer?***

Whoever, with evil intent, speaks evil of his fellow man in his absence, or even falsifies the truth and spreads false, evil reports about him.

דבר שקר ישנא צדיק, ורשע יבאיש ויחפיר.

The righteous man hates a lying word; the wicked slanders and disgraces. (Prov. 13:5.) (Cf. Prov. 11:12.)

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has gone out of your lips you shall keep.] [Translator: "Num. 31:3" should read Num. 30:3, the verse quoted; Num. 32:24 is the parallel והיצא מפיכם תעשו.]

[93]Herewith we are at the same time given the wise teaching that in ordinary life, and without the most pressing circumstances, we should *never swear*. (§§ 98 and 99.) To the truth-loving, honest man his word alone must already be sacred and inviolable; if people will not believe him on it, he will rather suffer injustice than violate the reverence he owes his God, and by needless swearing degrade himself and bring his love of truth under suspicion. — Moreover, one is distrustful only toward such persons as have already shown themselves to be frivolous and lying people; only these can find it necessary to affirm their statements and assurances with oaths on every occasion.

[94]Translator: The Hebrew plays on הין (*hin*, a liquid measure) and הן (*hen*, "yes"): "Why does Scripture say 'a just *hin*' — is not the *hin* already included in the *ephah*? It is to tell you that your *yes* should be just and your *no* just; and that one should not say one thing with the mouth and another in the heart." (BT Bava Metzi'a 49a.)

הולך רכיל מגלה סוד, ונאמן רוח מכסה דבר.

> The slanderer gladly uncovers secrets; an honest mind conceals even (common) report. (Prov. 11:13.)

(מדבר שקר תרחק, הרי זו אזהרה למדבר לשון הרע. לא תשא שמע שוא, ה"ז אזהרה למקבל לשון הרע.)

> [("Keep far from a false matter" (Exod. 23:7) — this is a warning to the one who speaks evil talk. "You shall not take up a false report" (Exod. 23:1) — this is a warning to the one who accepts evil talk.)][95]

128. ***Is it then in no case permitted to make known to others the evil that one knows of one's neighbor?***

Yes, in case the general welfare or justice demands it; then it is a *duty* to report the evil. To keep silent would then be a crime.

אם לוא יגיד ונשא עונו.

> If he does not report it, he must bear his guilt. (Lev. 5:1.)

Or also when our fellow man can thereby be *warned* against harm, and perhaps the sinner himself be improved. — In every case, however, it must be done without [p. 85] bitterness, without spiteful mockery and malicious glee.[96]

אולת שמחה לחסר לב, ואיש תבונה יישר לכת.

> Folly (or the wrong of another) gives joy only to the heartless; the man of understanding would rather point to the right way. (Prov. 15:21.)

129. ***What does the*** **tenth** ***commandment command us?***

We are to *respect* the rights and goods of our fellow man, not *envy* him for them, and *harbor no desire* for possession of them. — We are not to give room in our hearts to unlawful wishes.

And how must we conduct ourselves in order, in accordance with this holy commandment, never to strive after another's property?

We must strive early and with all our might always to maintain mastery over our inclinations and wishes, so as not to let ourselves be carried away by desires and passions. We must also live in the firm faith that, according to the wisdom and goodness of God, each person is allotted what is *due* to him and what is truly useful and *salutary* for him.

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[95]Translator: This Hebrew sentence is printed without German translation. Its source appears to be rabbinic (cf. BT Pesaḥim 118a and Makkot 23a on Exod. 23:1; the application of Exod. 23:7 is also found in the literature on *leshon ha-ra'*).

[96]Cf. Prov. 12:18: יש בוטה כמדקרות חרב ולשון חכמים מרפא [There is one who speaks rashly like the thrusts of a sword, but the tongue of the wise is healing], and 27:5: טובה תוכחת מגלה מאהבה מסתרת. [Better is open rebuke than hidden love.]

בטח אל ה' בכל לבך, ואל בינתך אל תשען. בכל דרכיך דעהו, והוא יישר ארחתיך.

Trust in God with all your heart, and never lean on your own understanding. In all your doings be mindful of Him; He will make your ways smooth. (Prov. 3:5.)[97]

[p. 86]

מכל משמר נצר לבך, כי ממנו תוצאות חיים.

Above all be watchful over your heart (that your desires and inclinations do not run to excess); it is the source of life (the ground of all happiness). (Prov. 4:23.) See the commentary of רלב"ג [Ralbag] on this passage.[98] (Hymns 242–244.)

130. ***What do our sages teach about the importance of this holy commandment?***

"This concluding commandment contains — in connection with the *first* of the Ten Commandments — the foundation of all moral teaching and the chief means toward observing most of the laws. For whoever accustoms himself always to master his inclinations and to begrudge no one what is his: for him it will be easy always to fulfill all his duties calmly and cheerfully.

עיר פרוצה אין חומה איש אשר אין מעצר לרוחו.

But he who does not restrain his desires is like an open city without walls." (Prov. 25:28.)

And how does it stand with the morality of one who does not practice self-mastery?

All passions and sins have free access to his heart. He will envy and hate his fellow men, but become dissatisfied with his own station and its duties; himself a plaything of the passions, he will be wholly incapable of virtue and of any self-sacrifice.[99]

[p. 87]

הקנאה והתאוה והכבוד מוציאין את האדם מן העולם.

Envy (covetousness), lust and ambition drive a man out of the world, and rob him of his bliss. (Avot 4:28.) (Cf. §§ 191 and 192.)[100]

131. ***Does God also require that one should rather give up one's life than transgress one of His laws?***

Not in the case of each and every commandment, but indeed in the case of some; namely:

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[97]Translator: The quotation comprises Prov. 3:5–6.

[98]Translator: Ralbag = R. Levi ben Gershom (Gersonides, 1288–1344), author of a commentary on Proverbs.

[99]See also *Maimonides*, On *Morals*, ch. 2, § 7, and On Robbery and Lost Property, ch. 1, §§ 9–11, where he draws attention to the ruinous consequences to which the transgression of this holy commandment leads; as the example of King *Ahab* toward the innocent *Naboth* sufficiently shows (1 Kings ch. 21). In addition also *Micah* 2:1–2: הוי חשבי און ופעלי רע על משכבותם, באור הבקר יעשוה כי יש לאל ידם. וחמדו שדות וגזלו, ובתים ונשאו, ועשקו גבר וביתו ואיש ונחלתו. [Woe to those who devise iniquity and work evil upon their beds; in the morning light they carry it out, because it is in the power of their hand. They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance.]

[100]Translator: Avot 4:21 in the now-standard numbering.

עבודה זרה, גלוי עריות ושפיכות דמים, יהרג ואל יעבור.

> Idolatry, murder and adultery. — Of these three cardinal sins it holds that one must rather let oneself be killed than commit any one of them.[101] (Talmud, Sanhedrin 74 and Yoma 82.)

For it is better to let the body, which after all cannot escape death, die a few years earlier, than to defile and corrupt the immortal soul through such a vice.

132. ***How does it stand, then, with the other commandments, when observing them is bound up with danger to life?***

In such cases *the same* rule applies to all the remaining commandments as has been laid down concerning the celebration of the *Sabbath*: namely, that it must give way as soon as danger to life is in any way to be feared for us or for others.

דחויה היא שבת אצל סכנת נפשות כשאר כל המצות.

> [The Sabbath is set aside in the face of danger to life, like all the other commandments.] (רמב"ם פ"ב מהל' שבת [Maimonides, ch. 2 of the Laws of the Sabbath].)

כל מצות התורה (חוץ מע"ז ג"ע וש"ד) יעבור ואל יהרג. ואם מת ולא עבר, ה"ז מתחייב בנפשו. (פ' ה' מהל' יסודי התורה.)

> [For all the commandments of the Torah (except idolatry, forbidden sexual relations and bloodshed), one should transgress and not be killed; and if he died rather than transgress, he is guilty of his own death.] (Maimonides, Hilkhot Yesodei ha-Torah, ch. 5)[102]

כל פקוח נפש דוחה שבת והזריז הרי זה משובח. והשואל הרי זה שופך דמים.

Praiseworthy is he (it says there in the Talmud) who then, without regard to the Sabbath, hastens in person to the aid of the one who is in danger.[103] Whoever first asks about it is a shedder of blood.

(See *Maimonides*, on the Sabbath, ch. 2.) Among other things it says there:

ואסור להתמהמה בחלול שבת לחולה שיש בו סכנה, שנאמר אשר יעשה אותם האדם וחי בהם, ולא שימות בהם. הא למדת שאין משפטי התורה נקמה בעולם, אלא רחמים וחסד ושלום בעולם. ואלו

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[101] It would be too lengthy to list here all the conditions and cases when and to what extent we should sacrifice property and life for the preservation of religion. — On this see *Maimonides*, On the *Fundamental Laws* of the Torah (יסודי התורה), ch. 5.

[102] Translator: Johlson prints this Hebrew line without a German rendering; the English in brackets is the translator's.

[103] Among the many scriptural passages which are cited in the Talmud (Yoma 85) to establish this rule — among which, however, that one (Lev. 18:5) is in the end rightly preferred, because it offers a *general* argument — the one from Exod. 31:14 is also noteworthy: כי קדש היא לכם! היא מסורה בידכם, ולא אתם מסורים בידה. "It (the Sabbath) is a holy thing *for you*." The Sabbath is given *to you*, but you are not given over to it. (The Sabbath must yield to the preservation of your life — but the latter may not be *sacrificed* to the former.)

האפקורסים שאומרים שזה חלול שבת ואסור, עליהם הכתוב אומר וגם אני נתתי להם חוקים לא טובים ומשפטים לא יחיו בהם.

In such cases (e.g., for the sake of a sick person) one may not hesitate or scruple for a moment to perform any work on the Sabbath. For here too the general rule applies which Holy Scripture indicates to us with the words (Lev. 18:5): "These commandments are to be carried out so *that man may live by them*; but not in order to perish over them." — For see, the law is surely not there for the torment and [p. 89] torture of men; rather it is meant to promote goodwill, *love* and *happiness* among men. Truly, it is only heretical or godless people who on such an occasion can still say: "That is a desecration of the Sabbath! We may not do that!" — Of such it is said (Ezek. 20:25): "So I too gave them laws that are not good, and judgments by which they *cannot live*."

(See also Maimonides, on the observance of the Day of Atonement, ch. 2: חולה שיש בו סכנה ששאל לאכול ביום הכפורים, אע"פ שהרופאים הבקיאין אומרים אינו צריך, מאכילין אותו על פי עצמו עד שיאמר די.

> [A sick person whose life is in danger who asks to eat on the Day of Atonement, even though expert physicians say he does not need to, is fed on his own word until he says, "Enough."][104]

Seventh Section.

On Tradition.

133. ***What do we believe concerning tradition or the oral teaching?***

We believe that Moses also received from God some teachings for the fuller explanation of the *ritual laws*, in order to communicate them to the sages of the people only as an *oral tradition*. To this we apply that passage of Scripture where God says (Exod. 34:27):

כתב לך את הדברים האלה כי על פי הדברים האלה כרתי אתך ברית ואת ישראל.

Write down (*only*) *these words*;[105] for on the meaning and [p. 90] content of them I make a covenant with you and with Israel.

134. ***Are there otherwise any further traces of the existence of a tradition?***

Yes, quite a few others; e.g., the passage in Deut. 12:21, where it says:

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[104]Translator: Johlson gives no German for this passage; the English in brackets is the translator's. The reference corresponds to Maimonides, Hilkhot Shevitat Asor 2:8. The parenthesis opened before the Hebrew is not closed in the print.

[105]For this is how the passage is explained in the Talmud (Gittin 60): אלה אתה כותב, ואי אתה כותב הלכות. דברים שבעל פה, אי אתה רשאי לאומרן בכתב. [These you write, but you do not write down halakhot. Words that are oral, you are not permitted to say them in writing.] Cf. also Talmud *Berakhot* 5, the explanation of the verse (Exod. 24:12): ואתנה לך את לחת האבן...מלמד שכולם נתנו למשה מסיני. ["And I will give you the tablets of stone" … this teaches that all of them were given to Moses from Sinai.]

וזבחת מבקרך ומצאנך כאשר צויתך.

You shall slaughter of your large and of your small cattle *as I have commanded you*.

Now since among all the written laws there is none which prescribes the manner of slaughtering, an oral teaching must surely be presupposed here, to which this verse refers and which explains this and many other commandments more fully. Moreover, without such fuller instruction we would know how to carry out very few of the ritual laws properly.[106]

135. ***Are there then two kinds of teaching, a written and an oral teaching?***

No, certainly not; for at bottom there is only *one* law and *one* teaching. Both, namely the written and the oral, together make up only *one* whole.

136. ***What, then, do we understand by the oral teaching?***

That part which explains the written laws more fully and fixes their meaning and application; so that *these* would not be left to the arbitrariness of men, whose understanding is limited and often blinded by passions.

[p. 91] **137.** ***Why, then, should this explanation not also be written down?***

Because otherwise this explanation too would in time be exposed to the arbitrary interpretations of people of differing opinions. For this reason this clearer explanation was communicated only orally to a few chosen men (especially pious and learned ones), so that through them the teaching might be preserved pure and unadulterated. (Cf. the *note on § 140*, and *Ikkarim* by R. J. Albo, part 3, § 23.)[107]

138. ***In what order do our sages reckon the succession and course of this tradition?***

משה קבל תורה מסיני ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרוה לאנשי כנסת הגדולה. (אבות פ"א.)

> Moses received the teaching at Mount Sinai and handed it down to Joshua; Joshua handed it down to the elders; these left it to the prophets; and the prophets communicated it to the members of the Great Synod. (Avot ch. 1)

(The further course of the tradition is described by *Maimonides* in the preface to his *Yad ha-Ḥazakah*.)

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[106] See *Ibn Ezra* in the preface to his commentary on the Pentateuch, and the same at Exod. 12:2; Lev. ch. 23 and Deut. 17:16, and at more passages of this kind.

[107] Translator: Joseph Albo (c. 1380–1444), *Sefer ha-Ikkarim* ("Book of Principles"); the passage is in Book (Ma'amar) III, ch. 23.

139. ***Was this arrangement useful?***

Very useful; to it we owe it that the written teaching, too, has been preserved pure and unadulterated down to us. For since those pious men were thereby appointed, as it were, as guardians and interpreters of the laws, they paid close attention to it, even counted the words and letters of Holy Scripture,[108] showed how it was to be written, and at the same time taught how it was to be read and inter- [p. 92] preted. This was afterwards also expressed by signs, made generally intelligible, and became known under the name *Masorah* (מסרה, tradition).

140. ***What other*** **particular** ***benefit did that wise arrangement have?***

The judges and elders of the people thereby gained the opportunity to introduce many wise teachings and *expedient arrangements suited to the circumstances of each time*; and the people felt the necessity of holding its scribes and interpreters of the law in honour, and of always following their words and admonitions exactly; which is also the express will of the Lawgiver:

על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל.

> According to the teaching which they (the elders) teach you, and according to the judgment which they declare to you, you shall act; and from that which they tell you, you shall turn aside *neither to the right nor to the left.*[109] (Deut. 17:10)[110]

[p. 93] **141.** ***What duties arise from this for the teachers of the people of each time?***

They are to enlighten the people in matters of faith, so that it learns to distinguish genuine religion from superstition and foolish additions. — They are to make the people aware of its true duties, which God and the state require of it. — They are to keep a watchful eye on religious education, and in general to make such ordinances and arrangements as are suited to the circumstances and needs of each time. — And should customs then stand in their way which are taken for laws, they must say with that pious teacher of the people:

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[108] See Talmud *Kiddushin* 30: לפיכך נקראו הראשונים סופרים לפי שהיו סופרים כל אותיות שבתורה. [Therefore the early ones were called *soferim*, because they counted all the letters in the Torah.]

[109] The last words of this verse are explained by the Talmud: אפילו מראין על ימין שהוא שמאל, ועל שמאל שהוא ימין, שמע להם! "Even if it seems to you that they call right left — and left right: do not turn aside, and obey!" No one could, law book in hand, accuse the teacher of a contradiction. According to the wise plan of the great Lawgiver, the religious precepts were not to stiffen in the dead letter, but to be preserved and to advance always in the *living spirit*. — The spiritual authority was to keep a free hand in this, and it was to be left to its insight to deal with them according to the needs of each time; they were to be able to *bind* and to *loose*. (Just as, indeed, a number of laws have in fact already been abolished or altered, because their observance found no application in foreign lands or was bound up with great difficulties.) When, therefore, the later teachers of the law composed the *Mishnah* under the pressure of most unhappy times, they themselves called this a desperate and unlawful resolution, a *destruction of the law*; applying the verse from Psalm 129 (cited in the following §). [Translator: The verse quoted in the following § 141 is Ps. 119:126; "Psalm 129" is a misprint for Ps. 119. The rabbinic sayings are from Sifre Deut. § 154 (cited by Rashi on Deut. 17:11) and, for "it is a time to act for the Lord", BT Gittin 60a / Berakhot 54a.]

[110] Translator: The Hebrew quoted is Deut. 17:11, not 17:10.

עת לעשות לה' הפרו תורתך.

> There is a time when, for the honour of the Eternal, such a law must be set aside.[111] (Ps. 119:126)

[p. 94] **142.** ***How do our sages express themselves about this in the* Mishnah*?***

וכל העוסקים עם הצבור, יהיו עוסקים עמהם לשם שמים; שזכות אבותם מסיעתם וצדקתם עומדת לעד. ואתם מעלה אני עליכם שכר הרבה כאלו עשיתם.

> Whoever has public affairs to manage, let him conduct them only from a *pure* intention; then the merit of the forefathers also helps to make it an everlasting benefit. And whoever only intends the good, God rewards just as him who accomplishes it. (Avot 2:2) (Hymn 348)[112]

143. ***And what duties arise from this for us?***

Religion makes it a sacred duty for every Israelite to honour his teachers of the law; to comply willingly with their ordinances, gratefully to recognise the good intention of their decrees, and faithfully to live according to them; since they aim only at the welfare of the community.

ובאת אל השפט אשר יהיה בימים ההם ושמרת לעשות ככל אשר יורוך.

> To the judge of each time, *who will be in those days*, you shall go.[113] You must carefully observe all that they teach you. (Deut. 17:9, 10)

[p. 95] **144.** ***But if the elders and teachers of the people are authorised to introduce ordinances and arrangements — as we do in fact have many commandments and regulations of this kind — how, then, must we understand the prohibition:***

לא תספו על הדבר אשר אנכי מצוה אתכם וגו'.

> "You shall add nothing to that which I command you." (Deut. 4:2)

In this commandment we are only bidden to carry out the ritual laws exactly as we have been taught them; that we should not disfigure them by diminishing or increasing their component parts.

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[111] Noteworthy here are the words of *Maimonides* (on obedience to authority, ch. 2, § 4): וכן אם ראו לפי שעה לבטל מצות עשה או לעבור על מצות לא תעשה, כדי להחזיר רבים לדת או להציל רבים מישראל מלהכשל בדברים אחרים, עושים לפי מה שצריכה השעה. כשם שהרופא חותך ידו או רגלו של זה כדי שיחיה כולו, כך בית דין מורים בזמן מן הזמנים לעבור על קצת מצות לפי שעה, כדי שיתקיימו כולם וגו'. "If the spiritual authority finds it good to set aside for the time being even a Mosaic commandment, in order thereby to lead many back to religion or to keep them from other errors — then it may by all means do what the need of the time calls on it to do. Just as the physician removes someone's hand or foot in order thereby to preserve the rest of the body, so the spiritual authority can sometimes order that some of the *ceremonial laws* be transgressed for the time being, so that the rest may be the better observed."

[112] Translator: "Lied" references are to the numbered hymns of the songbook that accompanied Johlson's textbook.

[113] (Talmud *Rosh Hashanah* 25.) הא אין לך לילך אלא אצל השופט שבימיך .... ירובעל בדורו כמשה בדורו, יפתח בדורו כשמואל בדורו. You have to be guided by no other authority than the one that will exist *in your time*. — *Jerubbaal* could demand from his contemporaries the same devotion that was due to Moses; to *Jephthah* one owed the same obedience as to *Samuel*.

(As if, for example, we wanted to make fringes on more than *four* corners of a garment, to put more than four sections into the *tefillin*, or to take for the *bouquet* at the Feast of Tabernacles more than the four prescribed kinds of plants.)

For since every commandment is so ordained according to divine wisdom, and we do not always know its reason and true cause, we should not presume to depart from the prescribed manner and to deal with it arbitrarily. — This is impressed upon us both in the verse above and in the following one:

> את כל הדבר אשר אנכי מצוה אתכם אתו תשמרו לעשות לא תסף עליו ולא תגרע ממנו.
>
> Every commandment you must observe carefully, exactly as I command it to you, adding nothing to it and taking nothing from it.[114] (Deut. 13:1)

[p. 96] **145.** ***Which are the oldest writings that deal with the tradition?***

The *Mishnah* and *Gemara*, which together are also called the *Talmud*.[115] The former (משנה), a work in six parts, was composed under the presidency of R. *Judah* [p. 97] *ha-Nasi* (ר' יהודה הנשיא), called the Holy (רבינו הקדוש), around the year of the world 3980 (i.e., in the *third* century of the *common* era). The latter (גמרא), however, in thirty-six books (מסכתות), was collected as an explanation of the Mishnah about 300 years later by the scholars Ravina and Rav Ashi (רבינא ורב אשי); thus in the *sixth* century of the common era.

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[114]This is how this commandment is explained by most of our teachers of the law, and the expression אותו תשמרו לעשות [*it* you shall observe to do] also seems to justify this explanation completely. — *Maimonides*, however, would have this precept understood differently; or rather he extends it still further. It impresses upon us, he says, that we should not pass off a *rabbinic* ordinance as a *Mosaic law*, but should regard it merely as a fence around the law (as a preventive law). — See Maimonides on obedience to authority (הל' ממרים), ch. 2, § 9. — Also in the preface to his work *Yad ha-Ḥazakah* it says of this: ועל מה הזהירה תורה לא תוסיף עליו? שלא יהא נביא רשאי לחדש דבר ולומר שהקב"ה צוהו במצוה זו להוסיפה למצות התורה, וכו'... אבל אם הוסיפו מצוה דרך תקנה או דרך הוראה או דרך גזירה, אין זו תוספת, שהרי לא אמרו שהקב"ה צוה לעשות עירוב או לקרות מגלה בעונתה, ואלו אמרו כן, היו מוסיפין על התורה, וכו'... וע"ד כל מצוה שהיא מדברי סופרים בין עשה ובין לא תעשה. [And against what did the Torah warn with "you shall not add to it"? That a prophet should not be permitted to innovate something and say that the Holy One, blessed be He, commanded him this commandment, so as to add it to the commandments of the Torah, etc. … But if they added a commandment by way of enactment, or by way of instruction, or by way of decree, this is no addition; for they did not say that the Holy One, blessed be He, commanded to make an *eruv* or to read the Scroll [of Esther] at its time; and had they said so, they would be adding to the Torah, etc. … and so too every commandment that belongs to the words of the scribes, whether positive or negative.] [Translator: This Hebrew passage is in fact from Hilkhot Mamrim 2:9 (the place cited just before), not from the preface to the *Yad*; the last clause is abridged.]

[115]The Talmud is not a *law book*, but a collection of various explanations and often widely divergent opinions, partly on matters concerning worship and the ritual laws, and partly on decisions in legal matters, which are now, it is true, for the most part inapplicable; since, as is well known, !דינא דמלכותא דינא "The laws of the state that protects us have pre-eminently binding force!" (Cf. § 237.) is the principle that prevails everywhere. — Further, this collection contains many legends, parables and allegorical poems, which mostly have a deep sense, but often a meaning hard to decipher; and among them also very beautiful and substantial moral maxims and rules of life. — The *Talmud*, moreover, was *never* counted among the *holy books*, still less is it a *book for the people*. To the professional scholar, however, it is a valuable handbook in which he can in many cases seek counsel and learn how the ancients (the Jewish Church Fathers) thought and acted in certain — admittedly now often *very altered* — circumstances. — But if the study of this substantial work is to be beneficial and useful, a careful *preparation* for it is necessarily required; rightly, therefore, our sages themselves made it a rule that one should proceed to the study of the Talmud only *after completing the fifteenth year of life*. אבות סוף פ"ה. [Avot, end of ch. 5.]

146. ***And which books later attained the greatest authority as extracts from the Talmud?***

The work *Yad ha-Ḥazakah* (יד החזקה) in fourteen books, which Rabbi Moses *Maimonides* composed around the year 4940 (1180), and the work *Shulḥan Arukh* (שלחן ערוך) in four volumes, which Rabbi Joseph *Karo* published around the year 5330 (1570).

Eighth Section.

On Duties according to Their Division.

147. ***What is understood by*** **duty*****?***

Every action and disposition, all doing and refraining, to which the *moral law* and the *will of God* revealed in Holy Scripture *bind* us.[116] (Cf. § 24 and the *note* there.)

[p. 98] ***And what is an action or disposition contrary to the law called?***

Sin,[117] or transgression and violation of duty; and through habit it produces vices and *depravity*. (See the *note* on § 7.) — (Hymn 35, vv. 3–4.)

148. ***How are duties generally divided?***

Usually *three* kinds of them are distinguished; namely, we have duties towards *God*, duties towards *ourselves*, and duties towards *others* (both towards the whole state and towards each of our fellow men).

149. ***In what, then, does the essential*** **difference** ***consist between those two kinds and the*** **last** ***kind of duties, since they are*** **all** ***holy commands and laws of God?***

Whoever has sinned against God alone, or merely against himself, can again become a partaker of God's grace and expect forgiveness from His mercy, as soon as he only turns back and sincerely *repents*. But if someone has wronged his fellow man, then all repentance and remorse are of no avail until he has first asked *him* too for forgiveness, made good the damage done to him, or otherwise satisfied him. (Talmud, tractate *Yoma*, fols. 85–87, and Maimonides on *repentance*, ch. 2, § 9. Cf. *Appendix* § XXX.)

והיה כי יאשם לאחת מאלה והתודה אשר חטא עליה וגו'.

> If, then, he has incurred guilt by one of these things (against God), he shall confess what he has sinned. … (Lev. 5:5)

[p. 99]

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[116] *Pflicht* [duty] can therefore also be derived from *flechten* [to bind, plait]. — Synonyms: *obligation*, *incumbency*, *debt*.

[117] One distinguishes, however: sins of *omission* and of *commission*; then sins that happen with *intent* (knowingly), and those that happen without intent — from ignorance, haste and lack of reflection. Man sins through *thoughts*, *words* and *deeds*. (Hymn 437, v. 2.)

והיה כי יחטא ואשם והשיב את הגזלה אשר גזל או את העשק אשר עשק או את הפקדון אשר הפקד אתו או את האבדה אשר מצא.

> But if he has sinned against men, he must give back what was robbed, and what he has unjustly withheld, or what was given him to keep, or the lost thing which he has found. (Lev. 5:23 and Num. 5:5–8) (Hymn 317–320.)

150. ***What, then, does it actually mean to*** **repent*?***

One repents or turns back when one confesses before God with a contrite heart the sin one has committed and sincerely asks Him for forgiveness; but above all, when one makes the firm resolution to *improve*, to fight earnestly against one's evil desires, to pay heed to one's conduct, and to make good the fault committed as far as possible by good works. (Cf. § 250.)

מכסה פשעיו לא יצליח ומודה ועזב ירחם.

> Whoever only seeks to cloak his transgressions will not prosper; but whoever confesses them *and amends* will be received in grace. (Prov. 28:13)

שובה ישראל עד ה' אלהיך כי כשלת בעונך. קחו עמכם דברים ושובו אל ה', אמרו אליו כל תשא עון וקח טוב ונשלמה פרים שפתינו.

> You who have fallen through your sin, return, O Israel, to the Eternal, your God! Only turn with prayer to the Lord and say: All-perfect One! Forgiver of sins! do accept our amendment! Instead of bullocks, we will offer You thanks. (Hos. 14:2)[118] (Hymn 296–301.)

[p. 100] **151.** ***Does repentance avail even against grave sins and misdeeds which one has committed deliberately and out of disobedience to God?***

Certainly repentance avails for this too; the infinite grace of God falls to the share of everyone who only seeks it heartily and sincerely. Nothing may hold us back from repentance; for only this would be unforgivable: if we were to despair of God's mercy, which He has after all promised us through all His prophets.

חי אני נאם ה' אלהים, אם אחפץ במות הרשע, כי אם בשוב רשע מדרכו וחיה.

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

כי לא אחפץ במות המת, נאם ה' אלהים, והשיבו וחיו.

> Truly, I have no pleasure in killing one who is dead (a sinner), says the Lord God; only let yourselves be led back to the good, that you may live. (Ibid. 18:32) (Hymn 444 and 446.)

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[118] Translator: The quotation comprises Hos. 14:2–3.

152. ***What, in general, are the duties which we have to observe towards God alone?***

Holy Scripture tells us this briefly in this verse:

ועתה ישראל מה ה' אלהיך שאל מעמך, כי אם ליראה את ה' אלהיך, ללכת בכל דרכיו, ולאהבה אתו, ולעבד את ה' אלהיך בכל לבבך ובכל נפשך.

> And now, Israel! what does the Eternal require of you, but that with all your heart and with all your soul you *revere* the Eternal your God, *walk in all His ways*, *love Him* and *serve Him*. (Deut. 10:12)

153. ***What is to be understood by*** **reverence** ***for God (which is listed here first)?***

That disposition by which one feels the deepest admiration for the infinite perfections of God and [p. 101] is resolved always to conduct oneself in accordance with this pious feeling; so that all our doing and thinking is guided by holy awe before God.

Why does it say **reverence** ***here, and not merely fear?***

God, our holy Lawgiver, our just and gracious Father, we are to fear (not slavishly, but) lovingly and as *children*, and to shun His displeasure more than any punishment. (Cf. §§ 42 and 46.)

האותי לא תיראו נאם ה', אם מפני לא תחילו, אשר שמתי חול גבול לים, חק עולם ולא יעברנהו, וגו'.... ולוא אמרו בלבבם, נירא נא את ה' אלהינו, הנתן גשם יורה ומלקוש בעתו, שבעת חקות קציר ישמר לנו.

> Will you not fear *Me*, says the Lord, and not stand in awe before *Me*? I who set the sand as a boundary for the sea, an everlasting law which it does not overstep. … But they do not even say in their heart: let us fear the Lord our God, who gives us rain, the early rain and the late rain in due season, and faithfully keeps for us the harvest year by year. (Jer. 5:22–24)

אך יראו את ה' ועבדתם אתו באמת בכל לבבכם. כי ראו את אשר הגדל עמכם.

> Then do have reverence for the Eternal! serve Him with faithfulness and with all your heart. For you see indeed what great things He has done for you. (1 Sam. 12:24) (Hymn 177–179.)

154. ***Which sins are especially opposed to reverence for God?***

1) All such sins as one commits only *in secret*; because one thereby shows that one fears *men* more than *God* the All-knowing. (§§ 114, 118 and 120, note.) [p. 102] **2)** When one treats things, institutions and arrangements consecrated to God with contempt, or thinks and speaks of God's *commandments* and promises *frivolously* or even *contemptuously*.

3) When one misuses the name of God to satisfy base passions (e.g., in curses and imprecations, or in all kinds of *superstitious* acts to avert certain evils and the like).

4) When one swears *in vain* or even *falsely*, commits *perjury*; i.e., knowingly asserts an untruth and calls God to witness to it, or promises something (permitted) on oath without meaning to keep it. (§§ 96–99.)

These and similar grave sins betray a great lack of true esteem and reverence for God the All-Holy.

בן יכבד אב, ועבד אדניו, ואם אב אני איה כבודי, ואם אדונים אני איה מוראי, אמר ה' צבאות.

> The son honours his father, the servant his master; if I am a father, where is the honour due to me? if I am a master, where is the fear of me? says the Eternal, the God of the universe. (Mal. 1:6)

אשרי איש ירא את ה', במצותיו חפץ מאד.

> Happy is he who fears the Eternal, and has great delight in His commandments! (Ps. 112)

155. ***And what does it mean to*** **walk in the ways of God*?***

By this is understood: 1) willing *obedience*, or the ruling purpose of taking the will of God everywhere as the guiding rule of our conduct and of fulfilling it as perfectly as possible. — 2) The earnest endeavour to become ever *more perfect* and better; [p. 103] in that we raise ourselves with our whole soul to God, the archetype of all perfection, and recognise in Him the model which we are to *imitate*. (Cf. *Maimonides* on ethics [Hilkhot De'ot], ch. 1, § 6.)

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

> The Eternal will establish you as a holy people unto Himself, as He has sworn to you, if you keep the commandments of the Eternal your God and *walk in His ways*. (Deut. 28:9) (Hymn 180, 181 and 118.)

156. ***But what first gives our reverence and our obedience towards God a true value?***

Our sincere *love of God*. This is the foremost duty of man; for it makes him able to fulfil all other duties gladly and willingly.

What must move us to this love?

Since God is the most perfect and best Being, the Author of all good, our highest Benefactor and kindest Father, who in countless ways makes known to us His fatherly love and favour, it is right that we love God with all our heart — *above all things*; i.e., that we esteem Him infinitely more highly than everything in the world, and that we seek our *highest good* in God's good pleasure, in likeness to and communion with God. (See §§ 19, 47 and 110.)

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

> You shall love the Eternal your God with all your heart, with all your soul and with all your might. (Deut. 6:3)[119] (Hymn 167–169, also 40–45.)

How do our sages explain this chief commandment?

ואהבת, עשה דבריו מאהבה. אינו דומה עושה מאהבה לעושה מיראה .... בכל לבבך בשני יצריך, ד"א בכל לבבך, שלא יהא לבך חלוק על המקום. ובכל נפשך, אפילו הוא נוטל את נפשך. ובכל מאדך, בכל ממונך. יש לך אדם שממונו חביב עליו מגופו, לכך נאמר בכל מאדך. ד"א, בכל מאדך, בכל מדה ומדה שהוא מודד לך (בין במדה טובה בין במדת פרענות) הוי מודה לו. וכן דויד הוא אומר: כוס ישועות אשא ובשם ה' אקרא, צרה ויגון אמצא ובשם ה' אקרא.

Practise His commandments out of pure *love* of God, and not out of fear of [p. 104] punishment. — With *undivided heart* love Him, so that you sacrifice to Him all your inclinations and most ardent wishes. — *With all your soul*: give Him your life gladly, if He demands it! Dedicate to Him your powers, your *possessions* and all your goods; do not hang your heart on Mammon, and thank God with joy for *all* His dispensations — for every measure that He has meted out to you, be it fortune or misfortune. As *David* says (Ps. 116): If I lift up the cup of salvation, I call upon God; and if distress and sorrow befall me, I call upon God, i.e., *I thank Him in joy and in sorrow*.

(See רש"י [Rashi] and Talmud *Berakhot* 54 and 61; also *Pesaḥim* 25.)

157. ***What do they further teach about the importance of this duty?***

האל הנכבד והנורא הזה, מצוה לאהבו וליראה אותו, שנאמר ואהבת את ה' אלהיך. ונאמר את ה' אלהיך תירא: והיאך היא הדרך לאהבתו ויראתו? בשעה שיתבונן האדם במעשיו וברואיו הנפלאים הגדולים, ויראה מהן חכמתו שאין לה ערך ולא קץ, מיד הוא אוהב ומשבח ומפאר ומתאוה תאוה גדולה לידע השם הגדול. — כמו שאמר דוד צמאה נפשי לאלהים לאל חי. וכשמחשב בדברים האלו עצמן, מיד הוא נרתע לאחוריו ויפחד ויודע שהוא בריה קטנה שפלה אפילה, עומדת בדעת קלה מעוטה לפני תמים דעות. כמו שאמר דוד, כי אראה שמיך מעשה אצבעותיך, מה אנוש כי תזכרנו. (רמב"ם פ"ב מהל' יסודי התורה.)

Scripture reminds us of the holy duty of showing to this great, truly venerable God sincere *love* and *reverence* with the words: "You shall love the Eternal your God with all your heart, etc." and: "You shall show reverence to the Eternal your God, etc." — But man best attains these feelings by learning to contemplate attentively the great and wonderful *works* [p. 105] and creatures of God. Here he will everywhere become aware of the incomparable and infinite wisdom of God, which

[119] Translator: The verse is Deut. 6:5; "6, 3" is a misprint.

will fill his heart with *love* and *admiration*, with *joy* and *thanks*, and arouse in him the most ardent wish to come to know this wise and good God more closely; he will then exclaim with David: "My soul thirsts for God, the source of life." — (Ps. 42.) Now he reflects further, casts a glance back upon himself; ashamed, bowed and moved he stands there; sees and recognises in himself the lowly, small, insignificant creature that dares to step forward with its slight, tiny understanding and to look up to *God*, the All-perfect. — With feelings of the deepest *humility* he will then surely join in the words of David: "When I behold the heavens, the work of Your fingers: what is man, that You are mindful of him? the son of earth, that You take care of him?" — (Ps. 8.)

158. ***These feelings of humble love of God, and the remembrance of His benefits, of what do they remind us first?***

Of the holy duty of *gratitude towards God*.

And this consists in?

In the joyful acknowledgment of everything good that befalls us or others; in regarding it as a work of God and as an unmerited gift of His [p. 106] favour and grace, and thereby making the firm, active resolution to make the best use of all God's benefits, in order thereby to become ever more pleasing to Him. (Cf. § 49.)

קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך.

> I am too small for all the kindnesses and all the faithfulness which You have shown to Your servant. (Gen. 32:11)

מה אשיב לה' כל תגמולוהי עלי.

> How shall I now repay the Lord for all the benefits He has shown me! (Ps. 116:12)

ברכי נפשי את ה' וכל קרבי את שם קדשו. ברכי נפשי את ה' ואל תשכחי כל גמוליו.

> Praise the Lord, O my soul! Let all my inmost being praise His holy name! Praise the Lord, O my soul! And forget not all His benefits. (Let this very important Psalm 103 be read here in full.) (Hymn 170–176 and 232.)

159. ***And what effects will this pious feeling of gratitude have on our whole moral conduct?***

Gratitude towards God has the most blessed influence on our morality. For 1) it heightens and ennobles every enjoyment; 2) it encourages us to a faithful and conscientious stewardship of everything God has entrusted to us; 3) it lets us share in all the good that comes to our fellow men; 4) it fills the heart with joyful hopes and attunes it to the liveliest *joy in God*.

הודו לה' כי טוב, כי לעולם חסדו.

> Give thanks to the Lord! for He is good; for His mercy endures for ever. (Ps. 106)

שמחו צדיקים בה', והודו לזכר קדשו.

Rejoice in the Lord, you upright! Give thanks to His holy name! (Ps. 97:12)

[p. 107]

שמחו בה' וגילו צדיקים והרנינו כל ישרי לב.

Rejoice in the Lord! Exult, you righteous! Shout for joy, all you who are upright in heart! (Ps. 32:11) (Hymn 4–8 and 219–226.)

160. ***But what disposition is especially produced and sustained in us by love and gratitude towards God?***

One of the foremost dispositions which spring from true love of God, and which must have the strongest influence on our whole conduct, is *trust in God*.

In what does this duty consist?

In faith in the All-knowing, who knows all our needs and, according to His omnipotence and infinite love, *will* and *can* give us everything that is truly good, we *may* and *should — in honest fulfilment of our duties*[120] — confidently expect that God [p. 108] will care for our temporal and eternal welfare, and will either protect us from all evil or yet turn it to our good. (Cf. § 42, 95 and 129.)

גול על ה' דרכך ובטח עליו והוא יעשה.

Commit your ways to the Eternal! Trust in Him, that He will bring it to pass. (Ps. 37:5.)

אלהים לנו מחסה ועז עזרה בצרות נמצא מאד על כן לא נירא בהמיר ארץ.

God is our refuge and strength; a helper in trouble, easily found. Therefore we do not fear, though the globe of the earth should totter. (Ps. 46. — Cf. Ps. 62 and 23.)

(Hymns 182 and 192.)

161. ***And which disposition is most closely bound up with trust in God?***

Resignation to the will of God.

What does this duty require of us?

In faith in the wisdom and goodness of our heavenly Father we are to be *content* with the lot He has apportioned to us, and *patient* in suffering. Adversities, unpleasant circumstances and

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[120]Only then can we confidently expect all good from God when our conscience bears us witness that we have done everything our situation and powers permitted, and we have thus fulfilled the *conditions* which He Himself has laid down, namely: the *most faithful observance of all duties* incumbent on each according to his particular circumstances, and the conscientious use of all *permitted* expedient means. With prudence and faithfulness to duty we should rid ourselves of all *anxious* cares; but we may neither give ourselves over to *frivolous* carelessness and *idleness* (which, in order not to exert itself, as it were demands *miracles* from God), nor have the *presumption*, in hope of divine assistance, to put ourselves needlessly in *danger of life* (1 Sam. 16:2), or to undertake such things for which we have neither vocation nor sufficient *ability*.

occurrences which cannot be averted or alleviated by wise activity we are to regard as *dispensations of God*; we are to bear them without murmuring, with quiet *composure*, and never to let our painful feelings grow so strong that they could have consequences contrary to duty (incompatible with true love of God and of human beings). (Cf. § 48 and 49.)

גם את הטוב נקבל מאת האלהים ואת הרע לא נקבל.

> Should we accept only the good from the hand of God — but not be willing to accept evil? (Job 2:10.)

טוב ויחיל ודומם לתשועת ה'.

> It is good and precious to be patient and to wait for divine help. (Lam. 3:26.)

[p. 109]

מי בכם ירא ה' שמע בקול עבדו אשר הלך חשכים ואין נגה לו יבטח בשם ה' וישען באלהיו.

> Whoever among you fears the Lord and obeys the voice of His servant, though he walk in a darkness that no light illumines: let him but trust in the name of the Eternal, let him rely upon his God! (Isa. 50:10.)

(Hymns 193–196.)

162. ***What must one do in order always to keep this true trust in God — the foremost source of our peace of mind and contentment — alive within oneself and to strengthen it?***

1) One must seek to acquire ever clearer insights into God and His disposition toward us, and *correct notions* of them. 2) One must often call to mind the great truths of religion, especially the assurance of an *eternal life*. 3) One must draw instruction and encouragement from the examples of *those* who have triumphed through their trust in God. 4) One must on every occasion be attentive to the dispensations of God in one's own life or in the lives of others, and 5) be especially diligent to *preserve* a *good conscience* and innocence of heart.

ברעתו ידחה רשע וחסה במותו צדיק.

> The unrighteous man is driven about in his misfortune (by fear and irresolution; he does not know where to turn); the righteous man remains confident even at his death. (Even then he knows to whom he can hold fast and what he has to expect.) (Prov. 14:32. See the commentary on this passage by R. Levi ben Gershon.)[121]

הנה עפלה לא ישרה נפשו בו וצדיק באמונתו יחיה.

> A dishonest mind is always clouded; the pious man lives happily in his faith. (Hab. 2:4.)

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[121] Translator: R. Levi ben Gershon (Gersonides, "Ralbag," 1288–1344), whose commentary on Proverbs is printed in the rabbinic Bibles.

[p. 110] **163.** ***Which sins must we avoid if only because they are contrary to true trust in God?***

Among these sins, which conflict with the trust in God that is our duty, belong 1) *discontent* and mistrust toward God; 2) impatience and *despondency* in suffering and adversity, or even 3) the endeavour to free oneself from them by illicit means; 4) *tempting God*, and 5) *superstition*.

164. ***What does that mean: tempting God?***

The foolish presumption which (scorning the ordinary means that accord with nature) demands an extraordinary intervention of God — *requires miracles*; or also seeks unconditionally to *prescribe* to God *what* He is to do for us and *how* He is to fulfil our wishes.

Why may we not do that?

Since God alone knows best what is truly good and useful for us, we must also leave the guidance of our destinies to Him with full trust. (Cf. § 253.)

לא תנסו את ה' אלהיכם כאשר נסיתם במסה.

> You shall not tempt the Eternal, your God, as you did at *Massah*. (Deut. 6:16. Cf. Exod. 17:2–7.)

וינסו אל בלבבם לשאל אכל לנפשם. הגם לחם יוכל תת אם יכין שאר לעמו. כי לא האמינו באלהים ולא בטחו בישועתו. וישובו וינסו אל וקדוש ישראל התוו.

> They tempted God in their heart,
> And demanded food for their lust.
> "Could He also give bread?
> Provide flesh for His people?"
> For they did not trust His might,
> Did not wait for His help.
> They put God to ever new proofs,
> Him, the Holy One, they presumed to school. (Ps. 78:18; also Ps. 95 and 106.)[122]

(Hymn 133, vv. 3, 4, 5, and Hymns 520–522.)

[p. 111] **165.** ***What, then, is*** **superstition*?***

1) The irrational belief in a connection of things and events in which one assumes causes that stand in no proper relation to the effects (which one wishes to derive from them). — 2) To ascribe a supernatural power to some *creature*; and accordingly to expect good and to fear evil from persons,

[122] Translator: The Hebrew lines combine Ps. 78:18, 20, 22 and 41.

from things or from certain actions in a way that, reasonably considered, is neither to be expected nor to be feared.[123] Cf. § 92 and 93.

[p. 112] ***What may one well think of people who cling to such credulity, vain fear and empty hope (against which Holy Scripture warns us most emphatically in many places)?***

By this they reveal not only their *ignorance* but also a punishable *lack of trust* in God; for otherwise they would be content with the ordinary means by which God wishes to help us, and in using them could set their minds at rest with pious confidence in the help of the Almighty.

שנאתי השמרים הבלי שוא ואני אל ה' בטחתי.

> I hate those who hold to superstition; but *my* trust is God! (Ps. 31:7. Jonah 2:9.)

משכיל על דבר ימצא טוב ובוטח בה' אשריו.

> Whoever considers his affair thoroughly and at the same time trusts in God: happy is he! for he finds good fortune and bliss. (Prov. 16:20.)

(Hymn 133.)

166. ***In that verse (§ 152), finally, we are also reminded of the duty to serve God; but what does that mean:*** **to serve God*? Does He then need our service?***

אם צדקת מה תתן לו או מה מידך יקח?

> "However pious you may be, what can you bestow on *Him* by it?" (Job 35:7.)

That verse itself explains this to us, in that it adds:

לשמר את מצות ה' ואת חקתיו אשר אנכי מצוך היום לטוב לך. הן לה' אלהיך השמים ושמי השמים הארץ וכל אשר בה.

> You shall namely observe the commandments of the Eternal and His statutes, which I now prescribe to you; and that for your own good. Behold, the heavens and the heaven of all heavens, the earth and all that is on it and in it, belong indeed to the Eternal! (He therefore needs neither your sacrifices nor your services.) (Deut. 10:13.)[124]

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[123] One makes oneself guilty of a punishable superstition not only when one is afraid of ghosts and enchantments, when one believes in all sorts of soothsaying, or holds certain days and times to be luckier or unluckier than others (Lev. 19:26, 31 and Deut. 18:10–13); this sin can also be committed in many other ways. For instance, when in illness and other distress one has recourse not to the remedies prescribed by tested and expert men, but to people who boast that they can help by extraordinary means and do supernatural things. — Superstitious people sin first of all *against God*, in that they form unworthy notions and false ideas of the Supreme Being and of His government of the world (and so, as it were, undermine the foundation of all true religion and of the whole of moral teaching); *against themselves*, in that they torment themselves with needless fear, often even with mortifications and self-imposed tortures, thus harming their health and neglecting the cultivation and development of their powers of understanding; and finally also *against their fellow men*, on whom they often heap accusations, or to whom they even impute crimes that are not even possible — whereby one's neighbour is most painfully hurt and offended, and from which irreconcilable enmities not infrequently arise. One may therefore rightly maintain that *superstition* is the epitome of the *most harmful* errors and the road to the greatest vices.

[124] Translator: The quotation continues into Deut. 10:14.

[p. 113] **167.** ***How, accordingly, are the expressions "honour of God," "service of God" and the like to be understood?***

The words *service*, *honour*, etc. do not have the same meaning in reference to God as when they are used in reference to human beings. *Divine service* is not a service that I render to God; *honour of God* is not honour that I pay to God; the All-Good wills only the welfare of His creatures, *which we are to promote by beneficence and virtue* — and a grateful heart.

זבח תודה יכבדנני ושם דרך אראנו בישע אלהים.

> Whoever offers me thanks honours me; whoever pays heed to his way, to him I show divine salvation. (Ps. 50:23.)

(Hymns 4 and 432.)

168. ***Veneration of God through obedience to His commandments — how is it divided?***

It consists of two principal parts, namely *inward* and *outward* divine worship.

169. ***What is understood by*** **inward** ***worship of God?***

Reverence, trust and willing obedience — out of a sincere love of God and out of gratitude for His innumerable benefits. (Cf. § 18.)

What further is to be understood by it?

Knowledge of God through contemplation of His works: how He has ordered them all with power, wisdom and goodness, and preserves them with infinite grace and fatherly faithfulness.

And what will this bring about in us?

Whoever fills his heart with love and reverence toward this great, holy God, who is near us everywhere, observes our doings and thoughts, and guides all our destinies [p. 114] — he will also always strive after a pious, God-pleasing conduct, and seek to imitate His benefits. — This is what David, too, recommends to his son in the words:

ואתה שלמה בני דע את אלהי אביך ועבדהו בלב שלם ובנפש חפצה כי כל לבבות דורש ה' וכל יצר מחשבות מבין.

> You, my son Solomon, *know* the God of your father, so that you may serve Him with a whole heart and a willing soul; for the Eternal searches all hearts, He perceives all impulses and thoughts. (1 Chron. 28:9.)

170. ***What is understood by*** **outward** ***worship of God?***

Those pious actions by which we make our love of God known in *word* and *deed*; to these belong: 1) the practice of the duties of beneficence; 2) domestic and public prayers; 3) the diligent and attentive reading of Holy Scripture, and 4) the observance of the ceremonial laws.

לא המדרש הוא עקר אלא המעשה.

> Contemplation and reflection alone are not enough; one must also act and work. (Avot, ch. 1.)[125]

היום הזה ה' אלהיך מצוך לעשות את החקים האלה ואת המשפטים ושמרת ועשית אותם בכל לבבך ובכל נפשך.

> On this very day the Eternal your God commands you to observe all these statutes and ordinances; you shall be intent on carrying them out with all your heart and with all your soul. (Deut. 26:16.)

(Hymn 180, v. 4, and Hymn 181.)

171. ***Why must we worship God not merely*** **inwardly** ***but also*** **outwardly*****?***

Because man, on account of his weaknesses and many needs, cannot always reflect on lofty truths, [p. 115] nor always keep them before his eyes, unless he is often reminded of them by word and deed; moreover, it is only the repeated expression of pious feelings that makes him virtuous: through it he acquires the *facility* of always doing good willingly and steadfastly avoiding evil.

ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אלהינו וגו'. וצדקה תהיה לנו כי נשמר לעשות את כל המצוה הזאת לפני ה' אלהינו כאשר צונו.

> Therefore the Eternal commanded us to practise all these commandments, so that we might always have reverence for the Eternal, our God. And we shall attain to virtue if we keep all the commandments before the Lord as He has prescribed them to us. (Deut. 6:24.)[126]

(Hymns 209–211 and 234–239.)

172. ***Are there not still other reasons that must move us to public divine worship?***

Yes, we already feel the need for it within ourselves. Whomever we love most heartily, of him we also like to speak often, him we also like to praise often and on every occasion; what the heart is full of overflows into mouth and action. — And in praising God publicly, proclaiming His benefits and salutary laws, and publicly carrying out His commandments, we at the same time also edify and instruct our fellow men, and thereby follow God's word:

ונקדשתי בתוך בני ישראל.

> I will be sanctified among the children of Israel — that is, publicly. (Lev. 22:32.)

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[125] Translator: Mishnah Avot 1:17.

[126] Translator: The quotation continues into Deut. 6:25.

במקהלות ברכו אלהים ה' ממקור ישראל.

> In the assemblies of the people praise God the Lord, you offspring of Israel! (Ps. 68:27.)

(Hymns 203–206 and 356.)

[p. 116] **173.** ***Can* outward *divine worship exist without the* inward*, and be pleasing to God?***

By no means; a prayer without true devotion, a ceremonial act without taking to heart its sense and meaning, can be of no use, no profit to a person. "And God demands the heart." — רחמנא לבא בעי[127] — be always truly improved and *inner self*(He looks at the disposition, and wills that our sanctified.) — Cf. Isa. 58:5–10 and § 176.

What, then, is the purpose of the ceremonial laws?

Every observance of a ceremonial law is meant to remind us of the benefits of God it alludes to and to fill us with gratitude for them; but if we do not take its *meaning* to heart, then it is said:

מסיר אזנו משמע תורה גם תפלתו תועבה.

> Whoever pays no heed to the teaching, his prayer too is an abomination to the Eternal. (Prov. 28:9.)

יען כי נגש העם הזה בפיו ובשפתיו כבדוני ולבו רחק ממני.

> For this people draws near to Me with the mouth, with the lips alone they honour Me; but their heart is far from Me. (Isa. 29:13.)

174. ***In what image does Holy Scripture show us this relation of outward to inward worship of God?***

In the apt image of a *lantern* in which a burning *light* is set, which without it would be extinguished in wind and weather; whereas the lantern without the inner light would be wholly useless and merely a burden. Both together, on the other hand, illuminate the way and lead a person safely to the goal.

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר.

> The *commandment* is a lantern, the *teaching* is the *light* within it; moral teaching shows the way to happiness. (Prov. 6:23.)

[p. 117] **175.** ***But is not sacrificial worship also a necessary condition of public worship of God?***

By no means are sacrifices an indispensable requirement for it. In former times it was the custom among almost all peoples to slaughter animals in honour of their gods; in order, then, to keep the

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[127] Translator: Aramaic, *Raḥmana libba ba'ei*, "The Merciful One desires the heart" (BT Sanhedrin 106b).

Israelites of that time — who had seen such sacrifices before them and held them to be necessary for their peace of mind (Jer. 44:18) — away from idolatry:

ביום צותו את בני ישראל להקריב את קרבניהם לה'.

> The children of Israel were commanded to offer *their* sacrifices (which, after all, they were bent on bringing) in honour of the one, eternal God alone. (Lev. 7:38.)

(See also on this: *Abarbanel* in his preface to the 3rd Book of Moses, and *Joel Löwe* on Ps. 40:7.)[128]

176. ***Does this also agree with the teaching of the prophets and teachers of the law?***

Completely; all the prophets and teachers of the nation are unanimous on this; they said it often and on every occasion:

כי לא דברתי את אבותיכם ולא צויתים ביום הוציאי אותם מארץ מצרים על דברי עולה וזבח.

> I said nothing to your forefathers, commanded them nothing, when I led them out of the land of Egypt — concerning neither burnt offering nor slaughter offering. (Jer. 7:22.)

כי חסד חפצתי ולא זבח ודעת אלהים מעלות.

> For I love virtue, and not sacrifice; knowledge of God more than burnt offerings. (Hos. 6:6.)

הנה שמע מזבח טוב להקשיב מחלב אילים.

> Behold, to obey is better than sacrifice; to be obedient, better than the fat of rams. (1 Sam. 15:22.)

[p. 118]

זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה לא שאלת.

> Sacrifice pleases You not, nor gift; ears You have opened for me — burnt offering and sin offering You do not demand. (Ps. 40:7.)

עשה צדקה ומשפט נבחר לה' מזבח.

> To practise virtue and justice pleases the Eternal better than sacrifice. (Prov. 21:3.)

(Cf. also Isa. 1:11–17 and Amos 5:22–25.)

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[128] Translator: Isaac Abarbanel (1437–1508), introduction to his commentary on Leviticus; Joel Löwe (Joel Brill, 1762–1802), author of the *Biur* (Hebrew commentary) on the Psalms in the Mendelssohn translation.

Ninth Section. On the Duties toward Ourselves.

177. ***What is the principal duty that a person has to observe toward himself?***

That he be mindful of his dignity and his high destiny and act accordingly; so that in all he does and leaves undone he conducts himself not as a *merely sensuous* being, but as a rational, *moral* being.[129]

[p. 119]

חביב אדם שנברא בצלם. חבה יתרה נודעת לו שנברא בצלם. שנאמר כי בצלם אלהים עשה את האדם.

> Man is dear to the Eternal, for He created him in His image; but a special love was shown him in that God *made known to him* that he was created in His image. (Avot, ch. 3.)[130]

(Hymns 98–100.)

178. ***What is to be understood by the*** **image of God*?***

God has bestowed upon the human spirit such noble powers and excellent gifts as make it capable of striving after perfection and holiness and of rising to the *imitation of God*; for his Creator has endowed him with capacities for power, wisdom and goodness. (§ 37 and 155.)

(Hymns 227 and 229.)

179. ***Which powers of the soul in particular are to be regarded as capacities for those perfections?***

Freedom of the will, *reason* and *conscience*. For by virtue of his freedom of will man has the *power* that his actions can proceed from himself [p. 120] and have their *beginning* in his free resolve.[131] Reason is to lead him to knowledge and *wisdom*, and his moral feeling, conscience — to *goodness* and holiness.

(Hymns 84, 88 and 93.)

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[129]He acts *merely sensuously* who values his pleasure more highly and seeks it more eagerly than what is right and good; as does also he who abhors pain and displeasure more than what is wrong and evil. (How, then, does a pupil act, for example, who would rather play or run about than learn his lesson and go to school? — Or one who lies to his parents and teachers in order to escape reprimands and punishments? —) Animals — as creatures without reason — act *merely sensuously*; that is, they seek nothing more eagerly than gratification and pleasure, and abhor nothing more than discomfort and pain. If, then, a person does not wish to degrade himself to the level of the irrational animals, he must act in a *morally good* way, that is, he must freely resolve always to live in accordance with the *moral law* (§ 24, note). Then, as a being endowed with reason, he will not judge things by their momentary sensuous impressions; rather he will even hold the *agreeable* to be evil if it can be harmful in its effects, but regard the disagreeable that can have useful consequences as something good. What is useful to all will be to him a higher good than what brings advantage to himself alone; and what is harmful to all he will shun as a greater evil than what can be detrimental only to himself. (Cf. § 4.)

[130]Translator: Mishnah Avot 3:14, quoting Gen. 9:6.

[131]Without their having to be the necessary consequence and effect of an external cause; thus in this he already has some likeness to God, of whom it is said: In the *beginning* (out of free grace) God created the heaven and the earth. — The doings of animals can, by skilful use of their instincts, be determined with certainty and steered according to our purposes; not so the actions of man. "Here all compulsion is put to scorn; / Human freedom is from God." — (Hymn 86.)

180. ***What, then, are we to learn from the first part of that verse, where it says (Gen. 1:26):*** נעשה אדם בצלמנו כדמותנו ***"Let us make a human being in our* image*, in likeness with us"?***

The will of God is thereby indicated to us: that we should strive most zealously to perfect as far as possible the powers that God has bestowed on us, to apply them to good, and, like Him, always to unite power with wisdom and goodness; so that everything a person does may be done with pure intention and have a rational, good end. (Cf. the note to § 16.)

(Hymns 228 and 230.)

181. ***What further duties arise from this?***

That we must seek to keep ourselves healthy and cheerful in body and soul, and must avoid everything that could harm our health; that we should regard our body as a temple of God, and beware of deliberately injuring it, or even weakening and profaning it through dissipation and sins. (§ 113 and 114.)

[p. 121]

ונשמרתם מאד לנפשתיכם.

> Take good care of your body and of your soul. (Deut. 4:15.)

והתקדשתם והייתם קדשים כי אני ה' אלהיכם.[gxd^] ושמרתם את חקתי ועשיתם אתם אני ה' מקדשכם.

> Keep yourselves holy! then you will be holy; for I the Eternal am your God! Observe my statutes and keep them! I am the Eternal, who sanctifies you. (Lev. 20:7, and 11:44.)[132]

(Hymns 255 and 256.)

182. ***What can we infer from the* second *part of that verse:*** וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ וגו' ***"That they may rule over the fish of the sea, over the birds, over the cattle and over the whole earth, etc."?***

This must be for us one more proof that man, according to God's intention, is destined for *social life*; for in no other way can he, alone and without the help of others, subdue either the animals, or the earth, or the sea; rather he then appears as a very weak creature, since he could not even satisfy the needs which God gave him precisely for this reason. Therefore it also says וירדו (in the plural), *they* shall rule — that is: human beings united in societies. (Cf. § 10 and 11, and the note to § 206.)

[132]Translator: The Hebrew quotes Lev. 20:7–8; cf. Lev. 11:44.

183. ***And what duty can be derived from this?***

That man, in order to be able to fulfil his destiny *wholly* according to the will of God, should so conduct himself in what he does and leaves undone, in his whole behaviour, that he [p. 122] also wins and merits the goodwill and favour of his fellow men.

חסד ואמת אל יעזבך, ומצא חן ושכל טוב בעיני אלהים ואדם.

> Nobleness and faithfulness must never forsake you; so that you may find favour and goodwill in the eyes of God and men. (Prov. 3:3, 4.)

נבחר שם מעשר רב, מכסף ומזהב שם טוב.

> A good name is better than great riches; to be well liked, better than possessing gold and silver. (Prov. 22:1.)[133]

(Hymns 337–339.)

184. ***What do our sages say of the duty to observe a well-mannered and pleasing behaviour in one's outward conduct as well?***

לעולם יהא אדם ערום ביראה, מענה רך ישיב חמה, ומרבה שלום עם אחיו ועם קרוביו, ועם כל אדם ואפילו עם נכרי בשוק. כדי שיהא אהוב למעלה ונחמד למטה ויהא מקובל על הבריות.

> Let a person combine with the fear of God a wise, modest conduct; let his conversation be gentle and his whole demeanour loving: not only toward friends and relatives but also toward everyone else, even toward the idolater whom he happens to meet anywhere. — So that he may be loved in heaven, respected on earth, and well liked by all people. (Talmud *Berakhot*, fol. 17.)[134]

רבי אומר, איזהו דרך ישרה שיבור לו האדם? כל שהיא תפארת לעושה ותפארת לו מן האדם.

> Which is the right way that a person should choose for himself? — The one that raises him in his own eyes and also earns him the respect of men. (Avot, ch. 2.)[135]

(Hymns 330 and 339–343.)

185. ***By what means can one best preserve one's health and make oneself beloved by God and men?***

By moderation and the moderating of desires; by diligence, activity and a useful employment of our time [p. 123] and powers; and this joined with a tranquillity and cheerfulness of soul that must be grounded in a joyful trust in God.

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[133]Translator: The Masoretic text ends חן טוב ("good favour"), which the German renders; the printed Hebrew repeats שם טוב.

[134]Translator: BT Berakhot 17a, a saying of Abaye (the standard text reads משיב חמה).

[135]Translator: Mishnah Avot 2:1.

לב שמח ייטב גהה ורוח נכאה תיבש גרם.

A glad heart gives firm health; a dejected spirit consumes the bones. (Prov. 17:22.)

רדף צדקה וחסד ימצא חיים צדקה וכבוד.

Whoever strives after virtue and kindness attains life, good fortune and honour. (Prov. 21:21.)

186. ***And which are the vices that we must flee if only because they lead to many sins and iniquities?***

There are chiefly *seven*, equally ruinous to body and soul, and against which Holy Scripture emphatically warns us; namely: pride, avarice, envy, anger, gluttony and drunkenness, idleness and sloth, and bad company.[136]

[p. 124] **187.** ***Make this clear to me, and at the same time show me the opposite virtues which we should cultivate.***

1) *The haughty man* holds himself high and proudly despises his fellow men, and is hated by them in return; he is easily offended and provoked to vindictiveness, and thus makes himself and others unhappy; pride also prevents him from accepting instruction and letting himself be taught.

רום עינים ורחב לב נר רשעים חטאת.

A proud look and a haughty heart are the sin-field of the wicked. (Prov. 21:4.)

תועבת ה' כל גבה לב.

A haughty heart is an abomination to the Eternal. (Prov. 16:5.)

לפני שבר גאון ולפני כשלון גבה רוח.

Pride comes before the fall, arrogance before the plunge. (Prov. 16:18.)

188. *Humility and modesty*, on the other hand, are well regarded by God and by people, keep a person always in peace and composure, and are thus equally beneficial to body and mind.

Of all the virtues of our teacher (Moses), therefore, it was his humility in particular that God praised.

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[136] Not without purpose are these seven faults enumerated in precisely *this* order. Our sages seem to wish thereby to indicate the way in which *one* sin always leads to another (עבירה גוררת עבירה ["one transgression draws another after it"; Avot 4:2]). The *proud* man seeks to raise himself above his fellow men, and therefore strives after riches, which he considers indispensable for satisfying his pride; this must therefore naturally make him grasping and *avaricious*. While he now aims at increasing his money, he looks with greedy and *envious* glances at the possessions of others, who seem to stand in his way as rivals, as it were; the sight of them and of their good fortune — which he regards as an encroachment on his own — provokes him to *anger* and indignation. In this dejection he will take refuge in intoxicating drinks and give himself over to *drunkenness*; whereby he becomes incapable of any serious occupation, and thus an *idler*, who finally seeks to banish tormenting boredom in *bad company*.

והאיש משה עניו מאד מכל האדם אשר על פני האדמה.

Moses was a very modest, humble man, more so than any man on the face of the earth. (Num. 12:3.)

גאות אדם תשפילנו ושפל רוח יתמך כבוד.

Pride brings a man low; the modest man obtains honour. (Prov. 29:23.)

יראת ה' מוסר חכמה ולפני כבוד ענוה.

Religion is education toward wisdom; humility — the way to honour. (Prov. 15:33.)

(Hymns 231–233.)

[p. 125] **189.** 2) *The avaricious man* wants only to amass money, thus regards the means as an end,[137] and begrudges himself every enjoyment, which yet could often serve to strengthen body and soul; he also neglects many a fine duty because it costs money, and lets himself be led by greed into many sins.

וכלי כליו רעים הוא זמות יעץ לחבל ענוים באמרי שקר.

The avaricious man makes use of the most shameful means; he devises schemes to deceive the innocent with lying words, to oppress the bowed-down. (Isa. 32:7.)

נבהל להון איש רע עין.

The man greedy for money is also a man of evil eye (grudging). (Prov. 28:22.)

אל תיגע להעשיר מבינתך חדל. התעיף עיניך בו ואיננו כי עשה יעשה לו כנפים כנשר יעוף השמים.

Do not strive after riches, and do not expect too much of your cleverness! Scarcely have you set your eye on them, and they are gone. — Riches make themselves wings, and fly off like the eagle into the air. (Prov. 23:4, 5.)

(Hymns 274, 275 and 277.)

[p. 126] **190.** *Beneficence*, however, and a reasonable use of one's lawfully acquired property, is becoming and useful to a person, does good to his body and his soul, and makes him pleasing to God and men.

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[137] We are to use earthly goods faithfully, in accordance with the will of God, for our own good and that of our fellow men. But the avaricious man, who out of excessive love of temporal goods will not use them even where it would be useful and necessary, thereby shows 1) that he cares only for *having*, not for putting to good use; that he regards wealth as the highest good (as an end, not as a means), which he will therefore seek to obtain and increase even through misdeeds; 2) that he places his whole trust not in God but in things that can easily be snatched from him, and the possession of which often even makes him extremely uneasy and miserable. — And since the avaricious man cares only for temporal goods, he neglects on their account the cultivation and ennobling of his soul, and thereby makes himself incapable of *eternal* happiness. (Ps. 62:11.)

טוב מעט ביראת ה' מאוצר רב ומהומה בו.

Better to possess little with a firm fear of God than a great treasure with an uneasy conscience. (Prov. 15:16.)

טוב עין הוא יברך כי נתן מלחמו לדל.

The generous man is blessed; for he shares his bread with the poor. (Prov. 22:9.)

מלוה ה' חונן דל וגמלו ישלם לו.

Whoever is beneficent toward the poor lends to the Eternal; He will repay him the good deed. (Prov. 19:17. Cf. also ibid. 28:27.)

(Hymns 276, 335 and 336.)

191. *Envy* stirs up hatred and strife, and so leads to the transgression of all laws. The envious man enjoys neither rest nor contentment, and thus makes himself and others unhappy. — (Examples: *Cain*, Gen. 4:6–12. — *Joseph's brothers*, Gen. ch. 37.

אכזריות חמה ושטף אף ומי יעמד לפני קנאה.

Furious is wrath, impetuous is rage; but who can stand before *envy*? (Prov. 27:4.)

(Hymns 332 and 334.)

192. *Contentment and goodwill*, on the other hand, keep a person cheerful, calm and satisfied. For the contented man grants everyone his own, relies on God, and fulfils his duties all the more faithfully. (§ 129 and 130.)

[p. 127]

חיי בשרים לב מרפא ורקב עצמות קנאה.

A contented heart keeps the body healthy; greedy envy is a gnawing rot of the bones. (Prov. 14:30.)

איזהו עשיר? השמח בחלקו.

Who is a truly rich man? He who is content with his portion. (Avot, ch. 4.)[138]

רחב לב יגרה מדון ובוטח על ה' ידשן.

Strife will wear down the insatiable; whoever trusts in God will prosper. (Prov. 28:25.)[139]

(See also *Aben Ezra* on Exod. 20:14.)[140]

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[138]Translator: Mishnah Avot 4:1.

[139]Translator: The Masoretic text reads רחב נפש; the printed Hebrew has רחב לב.

[140]Translator: Abraham ibn Ezra (1089–1164), whose long comment on "You shall not covet" (Exod. 20:14 in Hebrew numbering) argues that the wise man does not covet what lies beyond his lot.

(Hymns 278–282.)

193. 4) *Anger and ill temper* harm a person's health, confuse his understanding, inflame him against God and men, lead him away from his duty, and bring him to many sins.

איש אף יגרה מדון ובעל חמה רב פשע.

A hot-tempered man stirs up strife; an angry man commits many offences. (Prov. 29:22.)

אל תבהל ברוחך לכעוס כי כעס בחיק כסילים ינוח.

Do not be hasty with angry ill temper; for anger rests in the bosom of fools. (Eccl. 7:9.)

194. *Patience, gentleness and composure*, on the other hand, bring a person honour and joy, give him comfort in adversity, and make him capable of true divine worship.

ארך אפים רב תבונה וקצר רוח מרים אולת.

The long-suffering man shows much understanding; the hot-tempered man displays his folly. (Prov. 14:29.)

טוב ארך אפים מגבור ומשל ברוחו מלכד עיר.

One who is long-suffering is better than a war hero; whoever rules his temper, better than a conqueror of cities. (Prov. 16:32.)

[p. 128]

בארך אפים יפתה קצין, ולשון רכה תשבר גרם.

Through composure even a ruler lets himself be guided; the soft tongue crushes bones. (Prov. 25:15.)

(Hymn 283–288.)[141]

195. 5) *Gluttony and drunkenness* lead to lust, to extravagance, to poverty, and finally to stealing and to other vices; for which reason, in former times, a young man who gave himself over to drunkenness was even put to death, in order to forestall greater crimes.

זולל וסבא. ורגמהו כל אנשי עירו באבנים ומת, ובערת הרע מקרבך.

The dissolute glutton and drunkard you shall stone, and so remove the evil from your midst. (Deut. 21:21.)

כי סבא וזולל יורש, וקרעים תלביש נומה.

The glutton and the drunkard grow poor; drowsiness clothes in rags. (Prov. 23:21.)

[141]Translator: "Lied" references (here rendered "Hymn") point to the numbered songs of the hymnal used with this textbook.

לץ היין, המה שכר, וכל שגה בו לא יחכם.

> Wine is a mocker, strong drink a brawler; whoever indulges in them will never become wise. (Prov. 20:1; also 23:29–35; Isa. 5:11, 12, and 22:13; Hos. 4:11.)

196. *Moderation*, on the other hand, keeps a person healthy and cheerful, and protects him from many kinds of sin. The moderate man says: *I eat only in order to live, but do not live in order to eat.* Since he knows how to restrict his needs to what is indispensable, he never succumbs to the temptation of procuring his livelihood in an unlawful manner.

צדיק אכל לשבע נפשו, ובטן רשעים תחסר.

> The pious man wishes only to eat his fill; the gullet of the wicked is never to be filled. (Prov. 13:25.)

(Hymn 255, 256 and 258–261.)

[p. 129] **197.** 6) *Idleness and sloth* make a person dejected, and lead him not only to *poverty*, but also to *moral corruption*; for they bring him to evil thoughts — to unchastity and to every sin. Moreover, it is in itself already inexcusable to spend precious, noble time — life itself — uselessly.

תאות עצל תמיתנו, כי מאנו ידיו לעשות.

> The sluggard dies of his craving, because his hands refuse to work. (Prov. 21:25.)

גם מתרפה במלאכתו, אח הוא לבעל משחית.

> He who is slack in his business is the brother of the squanderer. (Prov. 18:9; compare also ibid. 6:6–11 and 24:30–34.)

(Hymn 267–270.)

198. *Activity and diligence* belong to the proper calling and to the *destiny* of man.

בזעת אפיך תאכל לחם.

> In the sweat of your brow you shall eat bread.[142] (Gen. 3:19.)

[p. 130] Labor makes a person healthy and cheerful, and protects him from want and from sin. And when a person diligently does his part, he can also rely on the blessing of God. (Compare Deut. 14:29.) — (§ 246.)

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[142] Not as a *punishment*, but as a means toward his perfection, was labor imposed on man. For already *before* the Fall it is said: לעבדה ולשמרה (Gen. 2:15): Adam was to till the garden and to keep it. — (Compare also Gen. 2:5.) Here we are shown at the same time how the Lord God intended the education of man through the exercise of his *bodily*, *intellectual* and *volitional powers*. He was to *till* the garden by exerting his bodily strength, and — to *keep* it (from the ravages of wild beasts and the like), which requires *reflection* and deliberation; and at the same time to abstain from enjoying the forbidden fruit, and thus to practice *self-control*.

יד חרוצים תמשול, ורמיה תהיה למס.

The diligent hand rules, but the slack hand must become subject to forced labor. (Prov. 12:24.)

(Hymn 273 and 263–266.)

199. 7) *Bad company* has a very pernicious influence on a person's heart and morals; it makes him forget his duty and leads him into many follies and vices. Bad examples work on his mind so imperceptibly that little by little he loses all feeling for the good, and at last stifles every seed of virtue. Thus we also find that both *David* and *Solomon* each *begin* their book by warning against bad company.

בני אם יפתוך חטאים אל תבא. בני אל תלך בדרך אתם, מנע רגלך מנתיבתם.

My son! if sinners would entice you, give them no hearing! Do not go with them, my son; avoid their paths. (Prov. 1:10–19; also ch. 2, vv. 12–15, and 4:14–19.)

אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב.

Happy the man who does not come into the counsel of the wicked; who never trod the way of sinners, never sat where scoffers sit. (Ps. 1.)

(Hymn 342 and 492.)

200. *Association with the wise*, on the other hand — indeed, even the very striving after good company — ennobles a person, constantly spurs him on to virtue, and [p. 131] helps him fulfil his destiny: to become better and wiser every day.

הולך את חכמים יחכם, ורעה כסילים ירוע.

Whoever associates with the wise becomes wise himself; whoever joins with fools prepares misfortune for himself. (Prov. 13:20.)

חבר אני לכל אשר יראוך, ולשמרי פקודיך.

I keep company with those who revere You and observe Your precepts. (Ps. 119:63.)

(Hymn 340 and 341.)

Tenth Section

Of the Duties toward Our Fellow Men

201. ***How does Holy Scripture express itself concerning the duties that we have to observe toward our fellow men?***

הגיד לך אדם מה טוב, ומה ה' דורש ממך, כי אם עשות משפט ואהבת חסד והצנע לכת עם אלהיך.

> It has been told you, O man, what is good, and what the Lord requires of you: namely, to practice justice, to cultivate faithfulness and beneficence, and to walk in quiet humility before your God.[143] (Mic. 6:8.)

[p. 132]

ואהבת לרעך כמוך, אני ה'.

> You shall love your neighbor as you love yourself. I, the Eternal! (command it of you). (Lev. 19:18.)

(Hymn 312–314.)

202. ***Do these duties also form an*** **essential** ***part of our holy religion?***

Certainly; for *love of neighbor* is indeed the chief content and the foundation of most of the laws, and flows directly from the love of God.

203. ***How can love of one's neighbor be derived from the love of God?***

Whoever sincerely loves and honors God also loves all those whom He has created in His image and destined for perfection and happiness.

And in what words is the relationship expressed in which we are to regard one another?

בנים אתם לה' אלהיכם.

> *You are children of the Eternal your God.* (Deut. 14:1.)

But what upright child will not gladly contribute with all its strength so that its brothers may fare well — and so that the Father, who loves them all, may have joy in the well-being of His children?

(Hymn 315 and 326.)

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[143] *Aben-Ezra* gives the explanation of this verse, so rich in content, in the following words: כבר הגיד לך (אתה האדם האומר במה אקדם ה') מה טוב בעיניו שתעשה, והוא איננו מבקש אילים ולא בנך, רק עשות משפט, שלא תעשה עול בעמיתך ולא תונגו בדבור או בהון, רק תעשה חסד עמו בכל יכלתך, והצנע לכת עם השם לבדו, שתלך בדרכיו בתם לבב, הפך קשה ערף. [He has already told you (you, the man who says, "With what shall I come before the Lord?") what is good in His eyes for you to do: He does not ask for rams, nor for your son, but only to do justice, that you commit no wrong against your fellow and do not wrong him in word or in money; but rather that you do kindness with him with all your power; and to walk humbly with God alone, that you walk in His ways with an upright heart, the opposite of being stiff-necked.] [Translator: Abraham ibn Ezra (1089–1164), commentary on Mic. 6:8.]

204. ***And how, according to the explanation of our sages, must we understand the expression of the Bible where it says (Deut. 30:20; 10:20; 13:5)*** לאהבה את ה' אלהיך ולדבקה בו ***"You shall love the Eternal your God and*** **cleave** ***to Him"?***

הדבק בדרכיו ובמעשיו, גמול חסדים, הלבש ערומים, בקר חולים, קבור מתים כמו שעשה הקב"ה וגו', מה הוא רחום אף אתה רחום. מה הוא חנון אף אתה חנון וגו'.

> That is: you shall *imitate* your God and perform works of grace and mercy; as He is merciful, so be you also merciful; as He is benevolent, so be you also benevolent; He is all-good, so let *your* compassion also extend over all His creatures. (Talmud *Sota* 14.)[144] (§ 155.)

(Hymn 118.)

205. ***How does the Talmud further express that love of neighbor is the foundation of all the laws?***

Rabbi *Akiba* (one of the most eminent of our teachers of the Law) used to say:

ר' עקיבא אומר, ואהבת לרעך כמוך, זהו כלל גדול בתורה.

> The chief principle of our religion is contained in the commandment: Love your neighbor as yourself!

And when once a heathen asked our great teacher **Hillel** ***about the Jewish religion, and wished to know in a few words what it actually consisted of: what did Hillel answer him?***

מה דעלך סני, לחברך לא תעביד. הא לך כל התורה כלה, ואידך פירושה, זיל גמור.

> Do not do to your neighbor what you do not wish to have done to you! On this rests the entire Law; all the rest is only the commentary on it, or a consequence of it. (Talmud, Sabbath 31.)

(Hymn 317 and 322.)

206. ***What, then, are we commanded in the commandment of love of neighbor?***

Out of reverent love for God we are to fulfil with a willing heart all the duties of social life; to respect the *property* and the *honor* of our fellow men, and to *promote* their *temporal* and *eternal* happiness according to our ability. With sympathetic *benevolence* we are gladly to do everything by which we can contribute something to the good of [p. 134] others and to their perfection, or *avert evil and dangers* from them.[145]

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[144]Translator: BT Sotah 14a.

[145]To such love of mankind we are obligated both by the express commandment of God in Holy Scripture, and already by reflection on the *dignity* of man and on the whole *order of the world*, through which God has connected us with one another in manifold ways (§ 11); He, as it were, compels men, through needs which they cannot shake off, to offer one another a helping hand and to join one another in benevolence and helpfulness (§§ 182 and 183). — Even by the fact that God has given no single land *everything* that men need and desire, they are driven to mutual intercourse and to social exchange. — The Talmud already draws attention to the natural *kinship* of men (the equality of their physical descent) by pointing us to the history of creation; for to the teaching of R. *Akiba* mentioned in the preceding § it is there added: בן עזאי אומר, זה ספר תולדת אדם, כלל גדול מזה. [Ben Azzai says:] "This is the book of the generations of man" (Gen. 5:1) is a still more important, a still more comprehensive

אל תמנע טוב מבעליו, בהיות לאל ידך לעשות.

Do not withhold good from one to whom you can render it, since God has given you the means to do so. (Prov. 3:27.)

תאות צדיקים אך טוב, תקות רשעים עברה.

The general welfare is always the wish of the pious; only the wicked hope for misfortune. (Prov. 11:23.)

בז לרעהו חוטא, ומחונן ענוים אשריו.

Whoever despises his neighbor is a sinner; whoever receives the downtrodden kindly, happy is he! (Prov. 14:21.)

עשק דל חרף עשהו, ומכבדו חנן אביון.

Whoever does violence to the lowly blasphemes his Creator; but whoever has compassion on the needy honors God. (Prov. 14:31.)

(Compare also Deut. 15:7–14 and Ps. 41:1.)[146]

[p. 135] **207.** ***And who sins against the commandment of love of mankind, and violates the most important duties of religion?***

1) Whoever acts contrary to the duties of *justice* (§§ 112, 116–128). 2) Whoever violates the respect due to his fellow man; or even 3) harbors envy and grudging toward him (§§ 129, 130 and 191). 4) Whoever refuses the needy and charitable institutions the support they require (§§ 189 and 190), or neglects to promote the *spiritual* and *bodily* welfare of his fellow men according to his powers; and all the more 5) he who *leads* another *into sin*.

איש חמס יפתה רעהו, והוליכו בדרך לא טוב.

The wicked man seduces his neighbor and leads him onto a wrong way. (Prov. 16:29.)

לא תקלל חרש ולפני עור לא תתן מכשל ויראת מאלהיך אני ה'.

You shall not curse even a deaf man (although this cannot hurt him), nor put a stumbling block in the way of a blind man (§ 121), but you shall fear your God; I, the Eternal! (Lev. 19:14; see the commentary of רש"י [Rashi] on the passage.)

principle. [Translator: The saying of Ben Azzai appears in the Sifra (Kedoshim 4:12) and JT Nedarim 9:4, alongside R. Akiva's dictum on Lev. 19:18.]

[146]Translator: In Hebrew numbering Ps. 41:1 is the superscription; the verse meant ("Happy is he who considers the poor") is Ps. 41:2.

לא תעמד על דם רעך אני ה'.

You may not stand back when your neighbor is in danger. I, the Eternal (know your circumstances and intentions). (See the note to § 120.) (Ibid. v. 16; compare with it Prov. 24:11, 12.)

מפני שיבה תקום, והדרת פני זקן, ויראת מאלהיך אני ה'.

Before a gray head you shall rise, honor the countenance of an old man (of a sage),[147] and thereby show reverence before your God; I, the Eternal! (Ibid. v. 32.)

[p. 136] **208.** ***What rules does the Talmud give us concerning this?***

אמור מעט ועשה הרבה, והוי מקבל את כל אדם בסבר פנים יפות: הוי מתלמידיו של אהרן אוהב שלום ורודף שלום אוהב את הבריות ומקרבן לתורה: והוי דן את כל האדם לכף זכות. (אבות פ"א.) ואל תדין את חברך עד שתגיע למקומו: יהי כבוד חברך חביב עליך כשלך: (פ"ב) אל תהי בז לכל אדם: (פ"ד) יהי ממון חברך חביב עליך כשלך: עין הרעה ויצר הרע ושנאת הבריות מוציאין את האדם מן העולם: (פ"ב) המחטיא לאדם קשה לו מן ההורגו, שההורגו אינו מוציאו אלא מן העולם הזה והמחטיאו מוציאו מן העולם הזה ומן העולם הבא. (ספרי).

Promise little and perform much, and meet every person with friendliness. — Be a disciple (an imitator) of *Aaron*! love peace; strive to preserve concord; love people, lead them to virtue, and seek to interpret everyone's actions for the good. — Do not condemn your neighbor if you cannot put yourself in his situation. — Let the *honor* of your neighbor be as dear to you as your own, and hold no person too lowly! — Let the property of your neighbor be as precious to you as your own. — Grudging, untamed desires and hatred of mankind drive a person out of the world. — Whoever leads others into sin does them more harm than the most bloodthirsty enemy; the latter robs you at most only of *temporal* life, but the former seeks to rob you of *eternal* life as well. (Avot ch. 1, 2, 4; Sifre.)[148] (Compare the commentary of רש"י [Rashi] on the passage Deut. 23:8.)

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[147]According to the explanation of the Talmud (Kiddushin 32), [Translator: BT Kiddushin 32b.] the *first* part of this verse commands us to show respect to *every old man*, even to the ignorant heathen and idolater; in the *second*, reverence toward *every sage*, even if he be *young*, is made a duty. (מפני שיבה תקום אפילו זקן אשמאי (ואפי' זקן גוי מהדרין אותו בדברים ונותנין לו יד לסומכו והדרת פני זקן, זה שקנה חכמה אפילו יניק וחכים. ["Before a gray head you shall rise": even an ignorant old man (and even an old gentile is to be honored with words and given a hand to support him); "and honor the countenance of an elder": this is one who has acquired wisdom, even if he be young and wise.] (Compare Maimonides, *On Study*, ch. 6, § 9.) [Translator: Maimonides, Mishneh Torah, Hilkhot Talmud Torah 6:9. The blessings are in BT Berakhot 58a.] What importance our teachers of the Law attached to the observance of this duty is shown by the blessings ordained for this purpose: הרואה חכמי ישראל אומר: ברוך אתה ה' אלהינו מלך העולם שחלק מחכמתו ליראיו. הרואה חכמי האומות אומר: ב"א אמ"ה שנתן מחכמתו לבשר ודם. If you see a sage from Israel, pronounce the blessing: Blessed are You, Eternal, our God, Lord of the world, who have imparted of Your wisdom to those who revere You. — If you see a sage from another people, pronounce likewise the blessing: Blessed are You, Eternal, etc., etc., who have bestowed of Your wisdom upon a human being. (Talmud Berachoth, fol. 58.)

[148]Translator: Mishnah Avot 1:15, 1:12, 1:6; 2:4, 2:10; 4:3; 2:12, 2:11; the last saying is from the Sifre on Deuteronomy (Ki Tetze), cited by Rashi on Deut. 23:9.

209. ***But whom does Holy Scripture call*** רֵיע ,עָמִית ,אָח ***neighbor, fellow man, brother? — Are those who adhere to another religion also understood thereby?***

Under these are comprised not merely Israelites, but all people who live with us in one state, whatever religion they may otherwise profess, or of whatever nation they may be.

210. ***Can this be proven from Holy Scripture itself?***

Yes, and indeed from very many passages; for, *first*: whenever Israelites exclusively are spoken of, Holy Scripture always expressly adds *Hebrew* (עברי) or *children of Israel* (בני ישראל) (as, e.g., Lev. 25:46. — Deut. 15:12 and 24:7, and elsewhere); *second*: even the *Egyptians*, at the very time when the Israelites were being treated harshly and cruelly, are expressly called our *neighbors*, our *fellow men*: וישאלו איש מאת רעהו ואשה מאת רעותה. [Let them ask, every man of his neighbor and every woman of her neighbor] (Exod. 11:2). — Moses says to the king of *Edom*: כה אמר אחיך ישראל Thus says your *brother* Israel (Num. 20:14). *Solomon* calls the heathen king *Hiram* [p. 138] his *brother*, and likewise *Ahab* the Syrian king *Benhadad*. (1 Kings 20:32.)[149]

211. ***And even after the Israelites had been freed from the slavery of the Egyptians and had departed from their land, what does Holy Scripture then still enjoin upon us toward them, and toward the people of*** **Edom,** ***which first went out with a strong army to annihilate the Israelites, without having been provoked by them? (Num. 20:18, 20.)***

לא תתעב אדמי, כי אחיך הוא: לא תתעב מצרי, כי גר היית בארצו.

> You shall not shun the Edomite, for he is your *brother*. Nor shall you shun the Egyptian, for you were a stranger in his land. (Deut. 23:8.)

212. ***What, then, must we conclude from this?***

That with still far greater right, in accordance with the laws of religion, we are bound to love as brothers those who are truly our neighbors, our *fellow citizens*, and inhabitants of one state in which we enjoy equal protection with them; and to whom, therefore, the bond of gratitude and of a common fatherland already binds us.

213. ***What does religion command us toward the foreigner, toward the stranger?***

וגר לא תונה ולא תלחצנו, כי גרים הייתם בארץ מצרים.

> You shall not wound a stranger with words, nor oppress him, for you too were strangers in the land of Egypt. (Exod. 22:20.)

[149]Translator: Solomon's calling Hiram "my brother" is 1 Kings 9:13; Johlson gives the reference only for Ahab and Benhadad.

וכי יגור אתך גר בארצכם, לא תונו אתו. כאזרח מכם יהיה לכם הגר הגר אתכם, ואהבת לו כמוך, אני ה' אלהיכם.

> You shall not take advantage of the stranger; he shall be to you as a native. You shall love him as you love yourself; I, the Eternal your God! (command it of you). (Lev. 19:33.)

[p. 139]

הקהל חקה אחת לכם ולגר הגר. חקת עולם לדרתיכם ככם כגר יהיה לפני ה'. תורה אחת ומשפט אחד יהיה לכם ולגר הגר אתכם.

> For you, assembly of the people! one and the same law is prescribed, for you and for the stranger who dwells with you. Let this be an everlasting statute for your descendants: that you and the stranger are equal before the Eternal. (Num. 15:15.)

כי ה' אלהיכם הוא וגו'. אשר לא ישא פנים, ואהב גר לתת לו לחם ושמלה. ואהבתם את הגר וגו'.

> For the Eternal is your God, who does not judge according to the person, who loves the stranger, giving him food and clothing; and so you too must love the stranger. (Deut. 10:17, 18.)

(Hymn 344, vv. 6 and 7.)

214. ***Does Holy Scripture perhaps anywhere make a distinction between an Israelite and a non-Israelite, in those laws and prohibitions which forbid us to do anything against our fellow men?***

Nowhere do we find a trace of any such distinction. God says: You shall not murder! You shall not steal, not deceive!

לא תעשו עול במשפט, במדה, במשקל ובמשורה.

> You shall do no wrong in judgment! nor any wrong in ells, weight and measure. (Lev. 19:35.)

Everywhere it is only the *act itself* that is forbidden, as an abomination to the Eternal, without regard to the *person* against whom it is committed. (§§ 111 and 121.)

And how do our scholars of the Law explain this?

אחד הנושא והנותן עם ישראל או עם עכו"ם. אם מדד או שקל בחסר עובר על לא תעשה וחייב להחזיר, וכן אסור להטעות את העכו"ם בחשבון, אלא ידקדק עמו. שנא' וחשב עם קונהו אע"פ שהוא כבוש תחת ידך, ק"ו לעכו"ם שאינו כבוש תחת ידך. והרי הוא בכלל כי תועבת ה' אלהיך כל עשה אלה כל עשה עול, מכל מקום.

> Whoever in trade and dealings has cheated any person — whether an Israelite or a non-Jew and idolater — by false measure and weight has transgressed an express Mosaic law and is liable to make restitution. Equally punishable is it to deceive a non-Jew with false reckoning; the Law says: He shall reckon with his purchaser (Lev. 25:50), and there, indeed, it speaks of a *heathen* who is subject to the Israelites; how much more, then, does one owe the most scrupulous

honesty to any other non-Jew. Of the transgressor of this sacred duty it is said (Deut. 25:16): "For whoever does such things, whoever commits injustice, is an abomination to the Eternal your God." — No matter, then, against whom the injustice is committed. (Maimonides, *On Theft*, ch. 7, § 8.)[150]

215. ***What do our sages further say of one who permits himself to offend or to deceive a non-Jew?***

Our teachers of the Law declare unanimously that such an Israelite not only sins against the express laws of God, but in addition takes upon himself the unpardonable crime of *profaning* the holy name of God, in that he thereby degrades his religion and his coreligionists in the eyes of other peoples.

ולא תחללו את שם קדשי, ונקדשתי בתוך בני ישראל, אני ה' מקדשכם.

You shall not profane my holy name! I will be sanctified through the children of Israel. (Lev. 22:32.)

[p. 141] **216.** ***Our teachers, the Talmudists, who did not yet enjoy all these advantages that especially obligate us: what duties of love toward our fellow men of another religion did they already teach us?***

"Every Israelite — so our sages teach — is bound by divine law to love as his brothers those people of every nation who observe the *seven Noahide commandments*, to visit their sick, to bury their dead, to care for and support their poor and needy, like those of Israel; and so there is altogether no act of love of mankind that a true Israelite could withhold from those who observe the Noahide teachings."[151] (Talmud, Tractate *Gittin* 61.)[152] — Compare §§ 89 and 90.

217. ***Should we, then, also lend money without interest to the non-Israelite?***

Certainly; here too there is not the slightest distinction whether the borrower be an Israelite or of another faith, provided only that he uses the money for his *necessary needs*, and not for trade. It is a commandment of charity and of love of mankind:

[p. 142]

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[150]Translator: Maimonides, Mishneh Torah, Hilkhot Geneivah 7:8.

[151]*Maimonides* (*On Kings*, ch. 10, § 12) [Translator: Maimonides, Mishneh Torah, Hilkhot Melakhim 10:12.] expresses himself on this as follows: אפילו העכו"ם צוו חכמים לבקר חוליהם ולקבור מתיהם עם מתי ישראל, ולפרנס ענייהם בכלל עניי ישראל, מפני דרכי שלום, הרי נאמר טוב ה' לכל ורחמיו על כל מעשיו, ונאמר דרכיה דרכי נועם וכל נתיבותיה שלום. (Prov. 3:17.) In general, religion makes active love of mankind a sacred duty even toward idolaters. We are to support *their* sick and needy as well, and to bury their dead, like those of Israel. For God's goodness and mercy extend to *all* His creatures (Ps. 145), and His Law seeks in every way to promote love, concord and happiness.

[152]Translator: BT Gittin 61a.

וכי ימוך אחיך ומטה ידו עמך, והחזקת בו. גר ותושב וחי עמך. אל תקח מאתו נשך ותרבית, ויראת מאלהיך וחי אחיך עמך. את כספך לא תתן לו בנשך, ובמרבית לא תתן אכלך.

> If your brother beside you grows poor and lets his hand sink, you shall support him, so that the stranger and the sojourner too may live with you. You shall take neither interest nor increase from him, but shall fear your God and let your brother live beside you. Do not give him your money at interest, nor your provisions for increase. (Lev. 25:35.)

218. ***But since* taking *interest is already expressly forbidden in this passage, and also in Exod. 22:24: what, then, is further forbidden concerning it in Deut. 23:20?***

In this last passage, according to the explanation of the Talmud and of most teachers of the Law, the Israelite who must *borrow* money is forbidden to pay interest on it to another Israelite.

לא תשיך לאחיך נשך כסף נשך אכל נשך כל דבר אשר ישך (אזהרה ללוה שלא יתן רבית למלוה.)

> You shall *give* your brother no interest, whether on money, or on produce, or any other interest that tends to harm. [(A warning to the borrower that he not give interest to the lender.)][153]

219. ***But why might it have been specially forbidden to* give *interest?***

This is connected with the former constitution of the Israelite state, which aimed at their all being landowners, occupied not with trade but solely with agriculture and the most necessary crafts and trades. (Hence the commandments concerning the year of release, and so many other agrarian laws.) — To this end, not only was the duty laid [p. 143] upon them of helping one another out in need with advances free of charge; but it is also commanded *here*, as a rule of household management, *not to give* interest. Agriculture would not be able to yield it, and the land and society could suffer from it.

220. ***What, accordingly, does the 21st verse of the same chapter, which follows next, say?***

It is merely the continuation of the immediately preceding verse. "If you cannot obtain a loan without interest from the native, then you *may give* interest to the foreigner, לנכרי תשיך, ולאחיך לא תשיך. but not to your brother."

Some scholars add the further explanation: If you have promised the foreigner interest, you must pay it to him; but if you have stipulated it with an Israelite, you may not fulfil this contract; it is invalid.

(See the commentary of R. O. *Sapurny*, and especially of R. I. *Abarbanel*, on Deut. 23:20.[154] — The correctness of the translation given here is attested not only by the passage of the *Talmud* (Sanhedrin 25): ואפילו בנכרי לא מוזפו "If a witness is to be unimpeachable, he must not have lent

[153]Translator: Johlson prints this verse (Deut. 23:20) without a reference; the parenthetical Hebrew gloss is Rashi's comment on it.

[154]Translator: Obadiah Sforno (c. 1475–1550) and Isaac Abarbanel (1437–1508), commentaries on Deut. 23:20.

at interest even to a heathen"; but also in B. Metzia 70 it is said outright: לנכרי תשיך: מאי תשיך, לאו תשוך? (שמותר אתה ליקח הימנו נשך?) לא! תשיך (דווקא קאמר, אתה תן לו רבית.) לאפוקי אחיך דלא. ולעבר עליו בעשה ולא תעשה. "Do you perhaps think that Scripture says: from strangers you may *take* interest? (Then the verb would have to stand in the *Kal* form.) No! the Law (is expressed in the *Hiphil* form and) reads thus: to the foreigner you may *give* interest, but not to your brother, the native; otherwise you are doubly punishable.")[155]

[p. 144] **221.** ***And if one wished to interpret this verse differently and to translate it: "From a foreigner you may* take *interest, but not from your brother!" could one then conclude from it that we may practice usury with those who are not of our faith?***

Even then we could by no means derive such a license from it. For, *first*: there can be no question here of *usury*, because we find in Holy Scripture no word at all that designates this concept.[156] *Second*: all our fellow citizens — of whatever faith they may be — are indeed also our *brothers* (§§ 209–212), whom we are bound to help out in need free of charge.

הלוא אב אחד לכלנו, הלוא אל אחד בראנו, מדוע נבגד איש באחיו לחלל ברית אבתינו.

> Have we not *all one Father*? Did not One God create us? Why should brother deal faithlessly against brother, and dishonor the covenant (the religion) of our fathers? (Mal. 2:10.)

(Compare §§ 214–216.)

222. ***What, then, with regard to taking interest, is the relationship between an Israelite and a non-Israelite?***

Here, as everywhere, the relationships are the same as between one Israelite and another. If our fellow citizen needs the loan to support his agricultural [p. 145] or domestic trade, or to sustain his family, then religion forbids us to take any interest for it. The consciousness of having fulfilled a duty of love of mankind, of having performed an act pleasing to God, must already be reward enough for us. — But if our neighbor wishes to use the borrowed money for a commercial speculation, then the lender is permitted to have a share of his profit given to him, namely to take as much interest as the prevailing custom and the laws of the land permit. Whether, moreover, the borrower professes *our* religion or another can have no bearing whatever on this.

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[155] Translator: BT Sanhedrin 25a; BT Bava Metzia 70b. Johlson's point is grammatical: *tashikh* (Hiphil) means "cause to bite," i.e. pay interest, whereas the Kal *tishokh* would mean "take" interest.

[156] In this the philologists must agree entirely with our scribes; for *usury* means *interest beyond what the law allows*; but in the Mosaic Law no rate of permitted interest is anywhere specified, by which one could determine the relative concept of *usury* — rather, everywhere *every kind of interest* is expressly forbidden us. If, then, there is no legally authorized interest, there can also be no word that means *usury*.

223. ***Can you recite to me a psalm in which the chief duties toward our fellow men are beautifully contained?***

ה' מי יגור באהלך מי ישכן בהר קדשך. הולך תמים ופעל צדק ודבר אמת בלבבו. לא רגל על לשנו לא עשה לרעהו רעה וחרפה לא נשא על קרבו נבזה בעיניו נמאס ואת יראי ה' יכבד נשבע להרע ולא ימר כספו לא נתן בנשך

Eternal! who may dwell in Your tent?
Who may rest upon Your holy mountain? —
He who walks uprightly, practices justice;
Speaks truth from the heart;
Never slanders with his tongue;
Never does evil to his neighbor,
Never reviles his fellow man;
He who disregards the contemptible,
Honors those who fear God;
Swears to his own hurt and keeps it;
He who lends money without interest,[157] [p. 146] עשה אלה לא ימוט לעולם. ושחד על נקי לא לקח
And incorruptibly protects the innocent:
Whoever does this will abide forever. (Ps. 15.)

(Hymn 117 and 321.)

(Another beautiful presentation of most of the duties of man: see *Job*, ch. 31.)

224. ***What does religion command us toward those who have offended us, or who in general behave as*** **enemies** ***toward us?***

בנפל אויבך אל תשמח, ובכשלו אל יגל לבך, פן יראה ה' ורע בעיניו.

When your enemy falls, do not rejoice over it; when he stumbles, do not exult! The Eternal sees it and disapproves. (Prov. 24:17.)

אם רעב שנאך האכלהו לחם, ואם צמא השקהו מים. כי גחלים אתה חתה על ראשו, וה' ישלם לך.

If your enemy hungers, give him bread; and if he thirsts, give him water. Even if you thereby heap coals upon his head, the Eternal will yet repay your deed. (Prov. 25:21.)

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[157] To whom? אפילו רבית נכרי "Even to the foreigner, even to the *heathen*," explains the Talmud (Makkoth 24). [Translator: BT Makkot 24a.] — In the same place it is further said: "Moses taught us religion in 613 precepts; *David* (in our psalm) sums them up in the above *eleven*; *Isaiah* (33:15) brings them down to the following *six*: הלך צדקות, ודבר מישרים, מאס בבצע מעשקות, נער כפיו מתמך בשחד, אטם אזנו משמע דמים, ועצם עיניו מראות ברע. (The pious man) walks in innocence, speaks the truth uprightly, scorns unlawful gain, withdraws his hands from bribery; closes his ear to bloodthirsty slander, his eye — so that it may not see evil being done. *Micah* (6:8) teaches them to us in *three* sentences: 'To cultivate justice, to practice faithfulness and beneficence, and to walk in quiet humility before your God.'" (§ 201.)

כי תפגע שור איבך או חמרו תעה, השב תשיבנו לו. כי תראה חמור שנאך רבץ תחת משאו וחדלת מעזב לו עזב תעזב עמו.

> If you come upon the ox or the ass of your enemy going astray, lead it back to him. If you see the ass of one who hates you lying under its burden, beware of leaving it to him alone! You must help him unload it. (Exod. 23:4.)

לא תשנא את אחיך בלבבך. הוכח תוכיח את עמיתך, ולא תשא עליו חטא. לא תקם ולא תטר.

> Do not hate your brother in your heart! Call your neighbor to account (if he has offended you); but do not bear the offense against him. You shall not take revenge, and not bear a grudge. (Lev. 19:17.)

225. ***How do our sages explain the last words of this verse?***

"If someone today refused you a favor and tomorrow asks a service of you, you may not withhold it on that account: *You shall not take revenge!* But neither may you say: 'See! I do you this service, although yesterday you refused me that favor.' — As soon as you speak thus, you have already transgressed the commandment: '*You shall not bear a grudge.*'" (Talm. Yoma 23.)[158]

אל תאמר כאשר עשה לי כן אעשה לו, אשיב לאיש כפעלו.

> Do not say: as he has treated me, so will I treat him in return; I will repay each according to his conduct. (Prov. 24:29.)

226. ***And what duty is impressed upon us in its place?***

The duty of *placability*: we should always be ready to forgive those who have offended us and to do them good; also to use every fitting opportunity to restore peace, and to avoid everything [p. 148] anything that might keep hostilities alive[159] or refresh and renew the memory of insults suffered. (Cf. §. 194 and 262.)

מכסה פשע מבקש אהבה ושנה בדבר מפריד אלוף.

> Whoever suppresses offences seeks harmony; whoever repeatedly talks of them divides friends. (Prov. 17:9.)

שכל אדם האריך אפו ותפארתו עבר על פשע.

> Forbearance bears witness to a man's understanding; to overlook offences brings him glory. (Prov. 19:11.)

(Hymn 325 and 326.)

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[158] Translator: BT Yoma 23a.

[159] A fine example of Abraham's love of peace and readiness to yield, see Gen. 13:8.

227. ***What are the precepts of our sages on this?***

כשיחטא איש לאיש, לא ישטמנו וישתוק, כמו שנאמר ברשעים: ולא דבר אבשלום את אמנון מאומה, למרע ועד טוב, כי שנא אבשלום את אמנון. אלא מצוה עליו להודיעו ולומר לו, למה עשית לי כך וכך? ולמה חטאת לי בדבר פלוני? שנאמר הוכח תוכיח את עמיתך. ואם חזר ובקש למחול לו, צריך למחול לו. ולא יהא המוחל אכזרי, שנאמר ויתפלל אברהם אל האלהים:

> Whoever believes himself insulted should not on that account bear a silent grudge against his neighbour; for only the wicked are accustomed to act so, of which Holy Scripture sets before us a warning example in *Absalom* (2 Sam. 18:22);[160] rather, it is a duty to call the adversary to account for it (Lev. 19:17). If he brings forward reasons in his defence, or asks forgiveness, then do not refuse peace! Show yourself, rather, ready for it; be forgiving, like *Abraham*, who prayed to God for Abimelech (who had, after all, so grievously insulted him). (Gen. 20:17.)

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מי שחטא עליו חברו, ולא רצה להוכיחו ולא לדבר לו כלום, מפני שהיה החוטא הדיוט ביותר, או שהיתה דעתו משובשת, ומחל לו בלבו ולא שטמו ולא הוכיחו, הרי זו מדת חסידות. לא הקפידה התורה אלא על המשטמה. (רמב"ם פ"ו מהל' דיעות.)

> But whoever does not wish to call the offender to account, because the latter is either of too low a station or not of a proper mind, and so keeps silent and at once forgives him in his heart, does well. Only let him beware of harbouring inward resentment; for that is contrary to the express law of God. (Maimonides, ch. 6 of *Hilkhot De'ot*.)

לעולם יהא אדם נוח לרצות וקשה לכעוס. ובשעה שמבקש ממנו החוטא למחול, מוחל בלב שלם ובנפש חפצה. ואפילו הצר לו וחטא לו הרבה, לא יקום ולא יטור. וזהו דרכם של זרע ישראל ולבם הנכון. אבל העכו"ם וערלי לב אינן כן, אלא ועברתם שמרה נצח. וכן הוא אומר על הגבעונים, לפי שלא מחלו ולא נתפייסו: והגבעונים לא מבני ישראל המה. (רמב"ם סוף פ"ב מהלכות תשובה.)

> In general, let a person make it his character to be hard to anger and easy to appease. If he is asked for forgiveness, let him pardon and forgive with his whole heart and with a willing soul; even if his adversary has inflicted many hurts and insults upon him, let him take no revenge and bear him no hatred! For this belongs necessarily to the manners and dispositions of a true *Israelite*; Holy Scripture censures the opposite conduct in the *heathen* (Amos 1:11). — Therefore, when the Gibeonites showed themselves vengeful, it is expressly remarked: "But the Gibeonites were not of the descendants of Israel, etc." (2 Sam. 21:2.) (Maimonides, end of ch. 2 of *Hilkhot Teshuvah*.)

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[160] Translator: The verse about Absalom's silent hatred of Amnon is 2 Sam. 13:22, not 18:22. The Hebrew passage is from Maimonides, *Hilkhot De'ot* 6:6; its last sentence ("let the one who forgives not be cruel") echoes *Hilkhot Teshuvah* 2:10.

[p. 150] **228.** ***What further must we conclude from these teachings and acknowledge as a sacred duty?***

If religion commands us love, forbearance and indulgence towards enemies who have insulted us personally, then we may surely all the less either hate or insult those Israelites who commit such sins as they have to answer for *before God alone*. For, *firstly*, one can easily do penance for such transgressions, even in secret and at any hour (§. 149–151).[161] *Secondly*, it is not for *us* to take sides on God's behalf; it would rather be culpable presumption if we wished to set ourselves up as His deputies or advocates. הנסתרת לה' אלהינו "The hidden things are reserved to the Eternal our God alone." (Deut. 29:28.)

אל תאמר אשלמה רע, קוה לה' וישע לך.

> But you must not say: I will repay evil; trust in the Lord! He will help you (to lead your brother onto the path of virtue). (Prov. 20:22.)

229. ***How, then, are we to conduct ourselves towards the transgressor of the commandments?***

Such an erring or blinded person we should seek to improve with gentleness and sparing love — by mild words as well as by our own virtuous conduct — but in no way insult or shame him.

הוכח תוכיח את עמיתך, יכול אתה מוכיחו ופניו משתנות? ת"ל ולא תשא עליו חטא. שכל המלבין פני חבירו, אין לו חלק לעה"ב. (פ"ו מהל' דעות.)

> Seek to correct your neighbour in so gentle a manner that you do not shame him and [p. 151] thereby bring a grave sin upon yourself. (§. 112.) (See also Talm. Arakhin 16.) (Ch. 6 of *Hilkhot De'ot*.)[162]

In general the rule applies in this respect too (§. 155 and 204): והלכת בדרכיו "Walk in the ways of God!"[163] — who indeed also shows Himself long-suffering and lets grace befall sinners. — Moreover, our loveless conduct would only drive our erring brother still further from us and make every improvement only harder for him; and so we would ourselves, as it were, bar the way to the good, to which we ought rather to lead him back by a loving approach.

טוב וישר ה', על כן יורה חטאים בדרך.

> Good and upright is the Eternal; therefore He shows the erring the right path. (Ps. 25:8.) (Hymn 527.)

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[161] Cf. Talmud (Berakhot 19): אם ראית ת"ח שעבר עבירה בלילה, אל תהרהר אחריו ביום, שמא עשה תשובה, וכו'. [If you have seen a scholar commit a transgression by night, do not think ill of him by day, for perhaps he has repented, etc.]

[162] Translator: The Hebrew is Maimonides, *Hilkhot De'ot* 6:8 (after BT Arakhin 16b): "'You shall surely rebuke your neighbour' — might you rebuke him until his face changes colour? Scripture says, 'and not bear sin because of him.' For whoever shames his fellow publicly has no share in the world to come." The Hebrew was printed in the left column across the page break; it is given here whole.

[163] Abraham prays to God for the Sodomites, for those wicked and sinful people. (Gen. 13:13 and 18:20.)

Eleventh Section

On Civic Duties

230. ***What are those duties called which, in accordance with the laws of religion, we have to observe towards the whole association of all our fellow citizens?***

They are called *civic duties*, or duties towards the state and the fatherland.

231. ***And in what do they chiefly consist?***

In loyalty and obedience to the laws and authorities [p. 152] of the land; esteem, devotion and attachment to the sovereign; and — love of the fatherland.

232. ***Which, then, is our fatherland?***

We acknowledge as our fatherland every land in which we were born, or where we have settled and are resident, and under whose laws we find protection and security.

233. ***And what does religion command us in this respect?***

That we should love the land in which we live as our fatherland, and contribute with all our powers to the promotion of its prosperity, as well as to the maintenance of peace and order within it. — That we may not separate our private advantage and the welfare of our own family from the welfare of the great family of the state; but that, in accordance with the laws of the state, we must support this our fatherland with our property and defend it with our blood and life.

(Hymn 344 and 345.)

234. ***Must this duty be sacred to us?***

This law, and even the feeling of *love for the fatherland*, which God has placed in every human heart, must be to every upright person — a sacred calling and the voice of God; hence this duty is so important to us that religion itself releases every Israelite, as long as he serves the fatherland as a *soldier*, from the observance of those ceremonial laws which are incompatible with military service.

[p. 153] **235.** ***What did God have His prophet* Jeremiah *say to those Israelites who were led away into captivity to Babylon — although they were to remain there only seventy years?***

כה אמר ה' צבאות אלהי ישראל. בנו בתים ושבו, ונטעו גנות ואכלו את פרין, ודרשו את שלום העיר, אשר הגליתי אתכם שמה, והתפללו בעדה אל ה', כי בשלומה יהיה לכם שלום.

> Thus says the Lord of the universe, the Eternal, God of Israel: Build houses there and dwell there! Plant plots of land and enjoy their fruits. Seek to promote the welfare of the state to which I have had you led; pray for it to God the Lord! For the welfare of the state must also be *your* welfare. (Jer. 29:5, 7.)

וישבע להם גדליהו בן אחיקם לאמר, אל תיראו מעבוד הכשדים, שבו בארץ ועבדו את מלך בבל, וייטב לכם.

> And *Gedaliah* had the Israelites swear loyalty to the king of Babylon, and said: "Be confidently subject to the Chaldeans, remain in the land, serve the king of Babylon faithfully! And it will go well with you." (Ibid. 40:9.) (Hymn 507.)

236. ***And what must we now infer from this?***

That we are far more obliged to serve with all our powers a state that is truly our *fatherland*, that lets us enjoy loving protection, justice and security; that offers us such manifold useful institutions and opportunities for our perfection and helps in the development of all our powers; and whose laws must therefore be sacred to us like the religious commandments.

(Hymn 486.)

237. ***What are the precepts which the Talmud lays down for us on this as chief principles?***

דינא דמלכותא דינא.

> The laws of the land — the laws of the state — are at the same time religious laws.[164]

[p. 154]

מלכותא דארעא כעין מלכותא דרקיע. (Talmud Berachoth 58.)

> The dominion and power of kings on earth is a reflection of the dominion of God in heaven. (Talmud Berakhot 58.)

הרואה מלכי אומות העולם יברך, ברוך אתה ה' אלהינו מלך העולם, אשר נתן מכבודו לבשר ודם. (Talmud Berachoth 58.)

> If you see a king of another nation, pronounce the blessing: Blessed are You, Eternal, our God, King of the world! who have imparted to a human being something of Your majesty! (Talmud Berakhot 58.)

238. ***How does religion express itself on the duties incumbent on us towards the head of the state?***

ירא את ה' בני ומלך, עם שונים אל תתערב.

> Fear the Eternal, my son, and the king too! Have nothing to do with rebels. (Prov. 24:21.)

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[164]Translator: *Dina de-malkhuta dina*, "the law of the kingdom is law" (Samuel's principle; BT Nedarim 28a, Gittin 10b, Bava Kamma 113a, Bava Batra 54b). Johlson's rendering expands it considerably.

אני פי מלך שמור ועל דברת שבועת אלהים. אל תבהל מפניו תלך. אל תעמד בדבר רע, כי כל אשר יחפץ יעשה.

I warn you, carry out the king's commands! Your prince fulfils the duty sworn to God. Do not abandon him out of rashness, and do not entangle yourself in evil plots. (Eccl. 8:2.)

גם במדעך מלך אל תקלל, ובחדרי משכבך אל תקלל עשיר וגו'.

Do not curse a king even in thought! Even in your most secret bedchamber do not rail at your superior. (Eccl. 10:20.)

הוי מתפלל בשלומה של מלכות. שאלמלא מוראה, איש את רעהו חיים בלעו. (אבות פ"ג.)

Pray diligently for the welfare of the authorities of the land; for through them discord is checked, and law and order are maintained in the state. (Avot, ch. 3.)

(Hymn 346 and 347.)

239. ***Does Holy Scripture also furnish us with examples of loyalty and devotion towards kings of another religion?***

Certainly; *Joseph* in Egypt sought with all his [p. 155] powers to promote the good of King Pharaoh. — *Daniel* said to the king of Babylon:

אלהי שלח מלאכה וסגר פם אריותא ולא חבלוני, כל קבל די קדמוהי זכו השתכחת לי, ואף קדמיך מלכא חבולה לא עבדת.

God the Lord has sent me His angel to rescue me from the jaws of the lions: because He found me innocent, and because I have always been loyal and devoted to you, my lord and king! (Dan. 6:23.)

Mordecai lived under the tyrannical government of *Ahasuerus*, king of Persia, who wanted to exterminate the whole people of Israel; nevertheless he at once reported a conspiracy that had been hatched by the court servants against the life of this king (Esther 2:21). For, thought Mordecai, I must always remain true to my duty; but the king has to render account of his actions to God alone.

פלגי מים לב מלך ביד ה', על כל אשר יחפץ יטנו.

The king's heart is indeed in the hand of the Eternal like streams of water; He directs it wherever He pleases. (Prov. 21:1.)

240. ***What effect must these examples have upon us?***

That we must strive all the more to prove on every occasion our loyalty and attachment to the sacred persons of those crowned heads under whose beneficent sceptre we have the good fortune to live as citizens and members of the state; and always to conduct ourselves as faithful subjects — through obedience and a blameless way of life, as well as through the practice of every civic virtue.

241. ***Have we, as Israelites, not still special duties of gratitude towards the sovereigns of our age?***

Certainly we have the most powerful motives to be grateful to the princes of our time, and to implore God's blessing for *Them* and [p. 156] Their beneficent rule: because *They* have restored us to the rights of humanity and permit us the free, undisturbed exercise of religion and of all duties. Convinced that our holy religion contains nothing that would contradict the laws of the state, *They* are releasing Israel from its ignominious fetters and are taking a fatherly interest in our improvement. It is therefore the sacred duty of every Israelite to support the beneficent intentions of these exalted fathers of the land according to his powers, and to follow Their ordinances willingly and gratefully.

242. ***And what do those wise governments demand of us as necessary means for the improvement of our moral and civic condition?***

Nothing other than what is in perfect agreement with the spirit and the will of our holy religion. We are to acquire landed property, cultivate the land ourselves, and practise useful arts and crafts.

בטח בה' ועשה טוב, שכן ארץ ורעה אמונה.

> Trust in the Lord, do good! *Remain in the land, and earn your living honestly.* (Ps. 37:3.)

עבד אדמתו ישבע לחם, ומרדף ריקים חסר לב.

> Whoever tills his field has his fill of bread; but whoever chases after empty schemes is without understanding, and will at last suffer want. (Prov. 12:11 and 28:19.)

יגיע כפיך כי תאכל, אשריך וטוב לך.

> If you live by the work of your hands, then happy are you! It is well with you. (Ps. 128:2.)

243. ***Is there perhaps a craft that is forbidden to us by a religious law?***

No, there is none. Religion rather makes it [p. 157] the duty of every father to have his son taught some craft or useful art.

כל שאין מלמדו אומנות, כאלו מלמדו לסטות.

> And — the Talmud adds — whoever neglects this, it is as though he were training his child for a robber's life. (Talmud Kiddushin 29 and 30.)

244. ***Have our teachers themselves also given us examples in this?***

Certainly; work in the fields was always the favourite occupation of our forefathers, and most of the Talmudists were themselves artisans. Indeed, they even made it a point of honour to be named after the craft they practised. For example: Rabbi Johanan the *Shoemaker* (ר' יוחנן הסנדלר), Rabbi Joseph the *Carpenter* (ר' יוסף הנגר), Rabbi Isaac the *Smith* (ר' יצחק נפחא), Rabbi Simeon the *Weaver*

(ר' שמעון שזורי),[165] and many more of the kind. They used to carry their tools about in public and to proclaim:

גדולה המלאכה! שמכבדת את בעליה.

Honour to the craft! For it honours the master.[166]

245. ***And what do our sages say of him who, from aversion to work, wishes to evade this duty?***

כל המשים על לבו שיעסוק בתורה ולא יעשה מלאכה ויתפרנס מן הצדקה, ה"ז חלל את השם ובזה את התורה וכבה מאור הדת, וגרם רעה לעצמו, ונטל חייו מן העולם הבא. לפי שאסור ליהנות מדברי תורה בעולם הזה. אמרו חכמים כל הנהנה מדברי תורה נטל חייו מן העולם. ועוד צוו ואמרו, אל תעשם עטרה להתגדל בהן, ולא קרדום לחפור בהם. ועוד צוו ואמרו, אהוב את המלאכה ושנא את הרבנות, וכל תורה שאין עמה מלאכה, סופה בטילה וגוררת עון, וסוף אדם זה שיהא מלסטם את הבריות: מעלה גדולה היא למי שהוא מתפרנס ממעשה ידיו, ומדת חסידים הראשונים היא. ובזה זוכה לכל כבוד וטובה שבעולם הזה ולעולם הבא שנאמר יגיע כפיך כי תאכל אשריך וטוב לך, אשריך בעולם הזה, וטוב לך לעולם הבא שכולו טוב. (רמב"ם פ"ג מהל' תלמוד תורה.)

Whoever wishes only to study the Law and not to work along with it, counting on the charity of others and thinking to live on alms: he profanes the name of God, makes the Law contemptible and darkens the splendour of religion; he also brings much evil upon himself, and robs himself of the [p. 158] bliss of eternal life. For it is not permitted to us to derive (material) enjoyment from the study of the Law already in this world; but whoever does so nonetheless takes away his share of the life to come. — Our sages also teach: make learning neither a crown with which to exalt yourself above others, nor a spade to dig with! Love work! For without it all learning is lost and leads only to sins; the one who shuns work will in the end think only of how he can cheat and outwit people. But happy is he who seeks to support himself by the work of his hands! That was also from of old the custom of all the *truly* pious; for only on this path can a person (according to Ps. 128:2) attain temporal and eternal honour and happiness.[167] (Maimonides, ch. 3 of *Hilkhot Talmud Torah*.)

(Hymn 263, 266 and 509.)

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[165]Translator: The epithet *Shezuri* is usually taken as "from Shezur" (a place-name); Johlson follows the popular derivation from the root "to twist (thread)".

[166]Translator: BT Nedarim 49b, where Rabbi Judah and Rabbi Simeon are said to have carried a jug and a basket respectively, saying "Great is labour, for it honours its master."

[167]Such rules of life, exhortations to an industriousness useful to the community, and to keeping away from a condition more speculative than active — are found in great number in the Talmud. "Love work! — say those sages — and hate lordliness." (אבות פ' א' [Avot, ch. 1].) "Flay a carcass in the street, take your earned wage for it, and do not say: I am of too distinguished a family, etc.; only do not make yourself dependent on the charity of your neighbour." (פסחים קי"ג [Pesahim 113].) "Live on the Sabbath as meagrely and simply as on all other days, so as not to need people's gifts," and much more. — Indeed, they even exempted the working man, the day labourer, etc., from burdensome religious exercises, from long prayers and the like, so that he might not neglect his work and cheat his employer of anything.

[p. 159] **246.** ***With what dispositions should one work?***

With trust in God; without restlessness and anxious cares, and in the pious hope that God may grant blessing and success to our work from on high. (§. 160.)

גל אל ה' מעשיך, ויכנו מחשבתיך.

Commit your affairs to the Eternal: then your plans will succeed. (Prov. 16:3 and Ps. 37:3–5.)

למען יברכך ה' אלהיך בכל מעשה ידך **אשר תעשה**.

That the Eternal your God may bless you in every work of your hands that you *do*. — (Deut. 14:29.) (Hymn 264 and 265; also 271 and 272.)

Twelfth Section

Means to Godliness[168]

247. ***What must one do in order to grow daily in virtue?***

1) One must often take to heart the necessity of virtue and its consequences; **2)** seek the company of virtuous [p. 160] and good people; **3)** read the word of God in Holy Scripture diligently and attentively; and finally **4)** devoutly implore God for grace and assistance. Thus *David* too prays:

למדני לעשות רצונך כי אתה אלוהי. רוחך טובה תנחני בארץ מישור. הודיעני דרך זו אלך, כי אליך נשאתי נפשי.

Teach me to do according to Your good pleasure! For You are indeed my God. Your spirit, the highest good, guide me on a level path and show me the way I should go; for to You I lift up my soul. (Ps. 143:8, 10.) (Hymn 445 and 237–238.)

248. ***But, while trusting in God's assistance, must we not also ourselves work diligently at our improvement?***

Certainly we must always apply ourselves to it; especially through caution and *watchfulness* against outward and inward temptations to sin, and through frequent *self-examination*. (Hymn 234–236.)

249. ***In what does the duty of self-examination consist?***

We should from time to time (best of all: daily) examine our moral conduct with conscientious attention and composure of mind, in order to come to know our heart [p. 161] and to learn what our

[168] By *godliness* is meant the facility of directing oneself in one's whole conduct according to the will of God (§. 13, 18 and 155); it accordingly rests on a living, active *faith* in God's gracious assistance, and proves itself through a thorough improvement of the heart, or through the unceasing endeavour to banish evil and to perform the good ever more perfectly and punctually, and so to become ever more blameless and well-pleasing before God. — *Means to godliness* or *means of virtue* are those through whose use we can be enlightened, improved and calmed and strengthened in faith, and consequently also become partakers of the grace of God and of eternal bliss.

dispositions are like; what false steps we have taken; whether the good that we have practised was also done from a pure intention (from love of and obedience to God); and in what way we can best strengthen and maintain ourselves in the good, but lay aside and avoid our faults, and also make good, as far as possible, those we have committed. (Cf. §. 66.)

נחפשה דרכינו ונחקרה ונשובה עד ה'.

> Let us search out our ways, examine ourselves, and return to the Eternal. (Lam. 3:40.)

חכמת ערום הבין דרכו, ואולת כסילים מרמה.

> Self-knowledge is the wisdom of the prudent; but self-deception is the folly of fools. (Prov. 14:8.)

בוטח בלבו הוא כסיל, והולך בחכמה הוא ימלט.

> Whoever relies on his heart is a fool; only whoever walks in wisdom escapes danger. (Ibid. 28:26.)

(Hymn 294 and 295; also 239–241 and 437.)

250. ***What, then, will the one have to do whom self-examination has brought to the recognition of his sins?***

He must show himself *penitent*, that is, recognize his guilt, perceive its sinfulness and culpability, regret it heartily and sincerely, feeling sorrow, shame and abhorrence for the sin itself, accuse himself of it before God, and in deep humility beg Him for undeserved grace and forgiveness. If, then, the *firm resolution* to *improve* is joined with this, his conversion will be attended by good success and his prayer will not remain unheard. (Cf. §. 149–151 and Appendix §. XXX.)

יעזב רשע דרכו, ואיש און מחשבתיו, וישב אל ה' וירחמהו, ואל אלהינו כי ירבה לסלוח.

> Let the wicked forsake his way, the sinful man — his schemes, [p. 162] and return to the Eternal, that He may have mercy on him; to our God, who forgives abundantly. (Isa. 55:7.)

אלהי בשתי וגם נכלמתי להרים אלהי פני אליך. כי עונתי עברו ראשי, כמשא כבד יכבדו ממני.

> My God! I am ashamed, and shrink from lifting up my eyes to You, my God; for my iniquities rise above my head, they are too heavy for me, like an enormous burden. (Ezra 9:6 and Ps. 38:5.)[169]

[169] Translator: Ezra 9:6 reads בשתי ונכלמתי; the printed וגם נכלמתי conflates it with Jer. 31:18 (quoted below). The second half is Ps. 38:5.

חנני אלהים כחסדך, כרב רחמיך מחה פשעי. כי פשעי אני אדע, וחטאתי נגדי תמיד. לך לבדך חטאתי, והרע בעיניך עשיתי. השיבני ואשובה, כי אתה ה' אלהי. כי אחרי שובי נחמתי, ואחרי הודעי ספקתי על ירך. בשתי וגם נכלמתי, כי נשאתי חרפת נעורי.

> Have mercy on me, O God, according to Your grace! — According to Your great goodness blot out my guilt! For I acknowledge my offence, and my sin is ever before me: that I have sinned against You, Only One! and done what is evil in Your eyes. Ah, take me back again! I now gladly return to You, Eternal, my God. Now that I search my soul, I feel remorse; in penitence I strike my thigh, I stand ashamed and blushing, and bear the guilt of the sins of my youth. (Ps. 51 and Jer. 31:19.)[170]

(Hymn 296–301 and 443–446.)

251. ***What, then, does*** **praying** ***properly mean?***

When we lift up our thoughts to God; when we lay our wishes and requests, for ourselves or for others, before Him; or when we direct our joy and our thanks to Him, the author of all good — then we *pray*.

(Hymn 201 and 202.)

[p. 163] **252.** ***What qualities must prayer have?***

A true prayer must be *devout*, humble and earnest, from the whole heart. (§. 96.)

זבחי אלהים רוח נשברה, לב נשבר ונדכה אלהים לא תבזה.

> The sacrifice that pleases You is a broken spirit; a humble, bowed heart You do not despise, O God! (Ps. 51:19.)

253. ***What may we expect from such a sincere prayer?***

That the All-Good will graciously grant us *that* for which we ask Him: if, according to His wisdom, it is truly good, salutary and useful for us. — Therefore we should never pray for temporal goods *unconditionally*, but only with the addition מלא משאלתינו לטובה "Fulfil our wishes, if it be for our good." (§. 164.)

קרוב ה' לכל קראיו, לכל אשר יקראהו באמת. רצון יראיו יעשה, ואת שועתם ישמע ויושיעם.

> The Lord is near to all who call upon Him sincerely; He does what pleases the God-fearing; He hears their supplication and helps them out. (Ps. 145:18.) (Hymn 215–218.)

[170] Translator: Ps. 51:3–6, followed by Jer. 31:17–18 (Hebrew numbering; 31:18–19 in English Bibles).

254. ***What do our sages teach us about this?***

אל יחשוב, ראוי הוא שיעשה הקב"ה בקשתי, כיון שכונתי בתפלתי. כי אדרבא זה מזכיר עונותיו של אדם (שעל ידי כך מפשפשין במעשיו לומר בטוח הוא בזכיותיו) אלא יחשוב שיעשה הקב"ה בחסדו. ויאמר בלבו, מי אני הדל והנבזה בא לבקש מאת מלך מלכי המלכים הקב"ה, אם לא מרוב חסדיו שהוא מתנהג בהם עם בריותיו. (ש"ע א"ח סי' צח.)

> Let a person not think: "God ought surely to grant my wishes, for I have prayed with so much devotion." For such a way of thinking would only bring his sins to remembrance; of him who wants to dispute with God it would be said, namely: Look! He is so sure of his merits! Well then, let us indeed [p. 164] examine his conduct! — Therefore let one refrain from such presumption, leave his concern entirely to the wisdom and goodness of God, and think to himself: Who am I, then, poor and without merit, that I should dare to step forward and utter my wish — before the King of all kings, before the Most Holy, blessed be He! To His infinite love and mercy I owe the grace that He deems me worthy of this high honour and benefit. (*Shulhan Arukh*, *Orah Hayyim* §. 98.)

255. ***Does praying itself not already have a great benefit for us?***

Yes indeed; a devout direction of our thoughts towards God — *elevates* our soul, makes us *content* with the will of providence, magnanimous and just towards *others*, and *strengthens* us for the fulfilment of our duties. (Hymn 199–209.)

256. ***Make clear to me how praying in itself can already be useful to us.***

If we bring *wishes* before God, we thereby learn to examine our wishes, whether they are just and of a pure kind. — If we find ourselves in a difficulty and beg God's *help* and mighty assistance, we learn at the same time to inquire whether we have not *ourselves* put ourselves into this difficulty, and cannot ourselves apply our own *powers* to extricate ourselves from it. (Cf. Gen. 32:10–24.) — If we pray for *others*, our soul becomes *sympathetic* and inclines to beneficence. — In *prayers of thanksgiving*, finally, we feel the good once more in the *purest* way, by tracing it back to the source of all good.[171]

[p. 165] **257.** ***Is the swaying and loud shouting during prayer, still customary in some places, a praiseworthy usage and worthy of imitation?***

No; it is rather a behaviour unworthy of a rational person, which disturbs the *calm* required for *devotion*, and is thus entirely *contrary* to the precepts which our sages laid down for us as a *rule* for conduct during prayers.

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[171] For *praying* the Hebrew says התפלל, properly the reciprocal of פלל, to judge, to examine: thus — to examine oneself. Prayer is called תפלה, *self-examination*.

258. ***And how do these precepts read?***

תפלה צריכה כונת הלב.

Prayer must be performed devoutly — with the concentration of all our thoughts.

תפלה בלא כונה, כגוף בלא נשמה.

A prayer without devotion is like a body without a soul.[172]

[p. 166]

ויפנה את לבו מכל המחשבות, ויראה עצמו כאלו הוא עומד לפני השכינה. כעבד העומד לפני רבו וגו'. הכון לקראת אלהיך ישראל. (רמב"ם פ' ד' מהלכות תפלה.)

Therefore let one carefully refrain from all distractions, imagine the majesty of God *present*, and in general observe a *reverent* posture, as befits a servant when he stands before his master . . . So too says the prophet (Amos 4:12): Prepare yourself, O Israel, before your God. (Maimonides, ch. 4 of *Hilkhot Tefillah*.)

טוב מעט תחנונים בכונה, מהרבות שלא בכונה. (ש"ע א"ח סי' א' סעיף ד'.)

Better to pray little with devotion than to recite much without devotion. (*Shulhan Arukh*, *Orah Hayyim* §. 1, para. 4.) (Cf. also section 98 there.)

In order, then, to disturb neither ourselves nor others, we must follow the example of the pious *Hannah* (1 Sam. 1:13):

וחנה היא מדברת על לבה, רק שפתיה נעות, וקולה לא ישמע.

She spoke in her heart; only her lips moved, but her voice was not heard. (See Talmud Berakhot 31.)

259. ***Should we also pray for others?***

Yes, this is everyone's duty; and our sages recommend it with the promise:

כל המבקש רחמים על חברו, והוא צריך לאותו דבר, הוא נענה תחלה.

Whoever prays for his neighbour, his prayer is especially pleasing to the Eternal, and he himself will be helped all the sooner when he finds himself in need. (Talmud Bava Kamma 92.)

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[172]How greatly our sages regarded concentration of thought, *devotion*, as the first and most necessary requirement for prayer, they showed among other ways also by the *short* prayer formulas which they provide for one who finds himself on the water, in a dangerous place, or otherwise in a situation that makes long praying and reflection impossible for him. (Talmud Berakhot fol. 29.) Of these *Maimonides* cites only the following: צרכי עמך ישראל מרובים ודעתם קצרה. יהי רצון מלפניך ה' אלהינו שתתן לכל אחד ואחד כדי פרנסתו, ולכל גויה וגויה די מחסורה, והטוב בעיניך עשה. ברוך אתה ה' שומע תפלה. "The needs of Your people are many and great, but their understanding short and limited. — May it be pleasing to You, O Eternal, our God! to give each one his sustenance and what he needs in body and soul. For the rest, deal with us as pleases Your wisdom; Your will be done! Blessed are You, Eternal, who hear prayer!"

260. ***Does Holy Scripture set before us examples of this?***

Yes, very many. — When God said to *Moses*:

ועתה הניחה לי ואכלם, ואעשה אותך לגוי גדול, ויחל משה את פני ה' אלהיו וגו'.

> Now cease praying for them; I will destroy them, and make *you* into a [p. 167] great nation. Then Moses entreated the Eternal, etc. And so too did *Jeremiah* and all the prophets. (Exod. 32:10.)

גם אנכי חלילה לי מחטא לה' מחדל להתפלל בעדכם, והוריתי אתכם בדרך הטובה והישרה.

> And *Samuel* said: As for me, far be it from me so to sin against God as to cease praying for you and teaching you the good and right way. (1 Sam. 12:23.)

261. ***And for other peoples too?***

When King *Solomon* dedicated the Temple, he fervently entreated that God might, in His all-goodness, graciously accept the prayers of *other* nations too, hear their supplication, and help them in need. (1 Kings 8:41 and 2 Chron. 6:32.) — When *Abraham* was informed of the imminent destruction of *Sodom* and Gomorrah, heavily laden with sins, he sought by his intercession to avert the punishment wholly or at least in part. (Gen. 18:24–32.)

הנה נא הואלתי לדבר אל ה', ואנכי עפר ואפר.

> Behold, I have now ventured to speak before God, though I am but dust and ashes.[173]

262. ***Should we also pray for our*** **enemies*****?***

Certainly; it is even our duty, daily on rising, before going to sleep, and before reciting the prayers, to speak thus:

הריני מוכן ומזומן לקיים מצות ואהבת לרעך כמוך. שרא ליה מרא למאן דמצער לי.

> I am ready to fulfil the commandment of love of neighbour with my whole heart; I forgive all my enemies. Mayest Thou, O God, forgive them too!

[p. 168] And David said (Psalm 35):

ואני בחלותם לבושי שק, עניתי בצום נפשי ותפלתי על חיקי תשוב, כרע כאח לי.

> When my enemies suffered, I wrapped myself in sackcloth of mourning; I wore myself down with fasting, and sank my prayer into my bosom, as for my friend and brother. (Cf. § 227.)

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[173] Translator: Gen. 18:27. The Masoretic text reads אל אדני; the book prints the abbreviation ה'.

263. ***What did*** **Solomon** ***ask of God the Lord?***

ונתת לעבדך לב שמע... להבין בין טוב לרע... חכמה ומדע תן לי.

> Give, O Lord! only give Your servant an attentive, willing heart! Give me wisdom and knowledge! understanding and insight, to distinguish good from evil. (1 Kings 3:9 and 2 Chron. 1:10.)

שתים שאלתי מאתך אל תמנע ממני בטרם אמות. שוא ודבר כזב הרחק ממני, ראש ועשר אל תתן לי, הטריפני לחם חקי.

> Two things I ask of You; deny them not to me as long as I live: Vain delusion and folly remove far from me! Let neither riches nor poverty be my lot; allot me only my modest livelihood. (Prov. 30:7. Hymns 213 and 215.)[174]

264. ***What should this model of a wise prayer teach us?***

That the goods of the *soul* must be our chief concern, the foremost object of our wishes. With *temporal* goods we should content ourselves with what is most necessary, and not burden our heart with needless cares. In this spirit *Jacob*, too, prayed (Gen. 28:20):

ושמרני בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל ובגד ללבש.

> May God guard me on this way, and give me only bread to eat and clothing to put on.

265. ***And how did*** **David** ***pray to God?***

ה׳ חקרתני ותדע אתה ידעת שבתי וקומי

> Lord! You search me, and You know:
>
> I sit, I rise — it is known to You: [p. 169] בנתה לרעי מרחוק, ארחי ורבעי זרית, וכל דרכי הסכנתה. כי אין מלה בלשוני הן ה׳ ידעת כלה... אנה אלך מרוחך, ואנה מפניך אברח? אם אסק שמים, שם אתה ואציעה שאול הנך. אשא כנפי שחר אשכנה באחרית ים גם שם ידך תנחני ותאחזני ימינך ואמר אך חשך ישופני ולילה אור בעדני. גם חשך לא יחשיך ממך ולילה כיום יאיר כחשיכה כאורה...
>
> You test from afar what I think;
> You have measured out my going and my lying down,
> And ordered all my ways.
> Before a word hovers on my tongue,
> You, Lord, have already known it wholly.
> Where shall I go, away from Your spirit?
> Whither flee from Your face?
> Were I to climb the heavens, You are there,
> And were I to make my bed in the netherworld: I would find You.

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[174] Translator: the Hebrew quotation covers Prov. 30:7–8. "Hymns 213 and 215" presumably refers to the numbered hymns of a hymnal used at the school.

Were I to take the wings of the dawn,
To rest at the farthest end of the sea;
Even there Your hand would lead me,
Even there Your right hand would grasp me.
And were I to say: Darkness, cover me!
Then the very night around me would turn to light.
Darkness darkens nothing before You;
Night shines like the day,
And light and dark are alike to You. (Ps. 139.)

כי גדול אתה ועשה נפלאות אתה אלהים לבדך. ואתה ה׳ אל רחום וחנון ארך אפים ורב חסד ואמת. פנה אלי וחנני תנה עזך לעבדך כי אתה ה׳ עזרתני ונחמתני

For You are great, You work wonders;
You alone and only, God!
But You are also merciful, Eternal One! and all-gracious;
Long-suffering, and of great kindness and faithfulness;
Turn to me with Your grace and strengthen me!
For with You alone, O Eternal One, is help and comfort for me. (Ps. 86.)

[p. 170]

Appendix

On the Ceremonial Laws and Customs

I.

The six hundred and thirteen precepts (365 *prohibitions* and 248 *commandments*) which, in the opinion of our sages, are contained in the five books of Moses,[175] may be conveniently arranged in *three* classes. Namely:

1) *Moral laws*, i.e., precepts of morality, of right conduct toward God and men.

2) *Local and police laws*, which relate to the circumstances of that time in the land in which the [p. 171] Israelites formerly formed a *state* of their own. To these belong also each and every kind of penal law. And finally:

3) *Ceremonial laws*, or rules and ordinances which concern external divine worship, the *cult*, and whose purpose is to keep the faith in the Eternal, the *one* God, and the remembrance of His benefits ever alive within us.

[175] דרש ר׳ שמלאי תרי״ג מצות נאמרו לו למשה בסיני. שס״ה לאוין כמנין ימות החמה, רמ״ח עשה כמנין איבריו של אדם. (Talmud, Makkot 23, 2.) [Translator: i.e., BT Makkot 23b.] Rabbi *Simlai* once opened his discourse in the following way: There are 365 days in a solar year, and just as many *prohibitions* were given to Moses on Sinai; man counts 248 members in his body, and so many are the *commandments* that were given to Moses. So that every day and every limb may remind you of a law of God.

II.

Since the dissolution of the Jewish state, however, not only *all* the laws of the *second* kind, but also *most* of those of the third kind (of the ceremonial laws) have become inapplicable. To these belong, e.g., the laws of sacrifice, of the Temple, of the priests and of purification, which (except for a very few) are now all out of force and effect. In this way the total number of laws still in use is reduced to 369.

III.

Among these, however, there are again 99 — namely 78 *commandments* and 21 *prohibitions* — which are only *accidental* or *conditional*; that is, their application depends first on certain circumstances and cases that never occur for many people. Someone, e.g., who keeps no laborers is affected neither by the *commandment* (Deut. 24:14):[176] "To the poor day laborer — be he of your brethren or a stranger — *you shall give his wage on the very same day*, and not let the sun go down upon it!" nor by the *prohibition* (Lev. 19:13): "You shall not keep back the wage of the day laborer with you overnight until the morning!" and many more of the like. — Absolute positive laws, therefore, there are now only 270; or 48 *commandments* and 222 *prohibitions*. (From the preface to the well-known ספר החינוך [*Sefer ha-Ḥinnukh*].)[177]

[p. 172] **IV.**

The female sex is dispensed from many ceremonial laws; namely from the observance of most such *commandments* as are not to be performed at each and every time of day and year, but are restricted to a particular point in time. ((ברכו׳ כ׳.) מצות עשה שהזמן גרמא נשים פטורות מהן. [Women are exempt from positive commandments bound to a time. (Berakhot 20.)])[178] Thus, e.g., they are bound neither by the commandment of the fringes, nor by that of the tefillin (because these are not in use after sunset), still less by the *commandments* ישיבת סוכה ונטילת לולב [dwelling in the sukkah and taking the lulav] of the Feast of Tabernacles and of the bouquet with which the celebration of this day is observed in the synagogue, and many more of the like.

V.

Besides the Mosaic laws still in use, however, there are also many *rabbinic* precepts (מצות דרבנן) which we are all to observe *without distinction of sex*. Such as, e.g., the commandment of washing the hands; the kindling of lights at the beginning of the days of rest and festivals; the reading of the Book of *Esther* at the feast of Purim; the kindling of the lights during the eight days of Dedication (נר חנוכה); the singing, ordained for the joyful festivals, of certain songs of praise and

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[176]Translator: the clause about the sun going down is in Deut. 24:15.

[177]Translator: *Sefer ha-Ḥinnukh*, the anonymous 13th-century enumeration of the 613 commandments, whose introduction counts the commandments still applicable in exile.

[178]Translator: the rule is cited in BT Berakhot 20b (Mishnah Berakhot 3:3); its source is Mishnah Kiddushin 1:7.

thanksgiving from the Psalms of *David* (קריאת ההלל); as well as in general the ordinance concerning the prayers and *benedictions* (with the exception, however, of the grace *after* the meal, which is derived from the passage Deut. 8:10 and is accordingly regarded as a *Mosaic* commandment).

VI.

The benedictions, or formulas of thanksgiving, are arranged by *Maimonides* into *three* classes. They are namely: 1) thanksgivings before or after enjoyment; 2) before the performance [p. 173] of a commandment;[179] and 3) prayers of thanks and praise on particular occasions; and their purpose is to remind us often of God and His benefits, and to strengthen us in love and reverence toward Him.

נמצאו כל הברכות כולן שלש מינים. ברכות הנייה, וברכות מצות. וברכות הודאה. שהן דרך שבח והודיה ובקשה, כדי לזכור את הבורא תמיד וליראה ממנו.

> All the benedictions are thus found to be of three kinds: benedictions of enjoyment, benedictions over commandments, and benedictions of thanksgiving, which are by way of praise, thanksgiving and petition, so as to remember the Creator always and to fear Him. (Maimonides, ch. 1 of Hilkhot Berakhot.)

To the first class belong, e.g., the following:

Before eating bread of rye, wheat, barley, etc., etc.:

ברוך אתה ה׳ אלהינו מלך העולם המוציא לחם מן הארץ.

> Blessed be You, Eternal, our God! Lord of the world! who bring forth bread from the earth.

Over all cakes and baked goods:

ב׳א״י׳ א׳מ׳ה׳ בורא מיני מזונות.

> Blessed be You, Eternal! etc., who create foods of various kinds.

Before drinking wine:

ב׳א״י׳ א׳מ׳ה׳ בורא פרי הגפן.

> Blessed " " " " who have created the fruit of the vine.

Over all fruits that grow on trees:

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[179] If it is already, our sages say, in keeping with the natural feeling of gratitude and with the divine law that we should *thank* God for every enjoyment that aims merely at strengthening our bodily powers, then we must surely do the same for an enjoyment of the soul; that is, at the fulfillment of such commandments as aim at the *salvation* and perfection of *our soul*.

ב׳א״י׳ א׳מ׳ה׳ בורא פרי העץ.

Blessed be You, Eternal, etc., Creator of the fruit of the tree.

Over all produce of the ground and of shrubs:

ב׳א״י׳ א׳מ׳ה׳ בורא פרי האדמה.

Blessed " " " " who create the fruits of the earth.

[p. 174] Over meat, fish, eggs and similar prepared foods, as well as over all beverages (except wine):

ב׳א״י׳ א׳מ׳ה׳ שהכל נהיה בדברו.

Blessed be You, Eternal! etc., through whose word all things came to be.

After partaking of them:

ב׳א״י׳ א׳מ׳ה׳ בורא נפשות רבות וחסרונם. על כל מה שבראת להחיות בהם נפש כל חי ברוך חי העולמים.

Blessed be You, Eternal! etc., who have created such manifold beings, and give each its need! For all that You have created, in order thereby to sustain the life of all creatures, be praised, You who give life to all the worlds!

On enjoying the fragrance of herbs:

ב׳א״י׳ א׳מ׳ה׳ בורא עשבות בשמים.

Blessed be You, Eternal! etc., who create fragrant herbs.

Over the fragrance of things that do not grow out of the earth:

ב׳א״י׳ א׳מ׳ה׳ בורא מיני בשמים.

Blessed " " " " who create various kinds of fragrance.

VII.

The benedictions of the *second* class (ברכות המצות) are spoken not only before the performance of every *Mosaic* ceremonial commandment; but also — since religion obliges us to follow the precepts of our sages as well (§ 140) — before the fulfillment of each of the *seven rabbinic* commandments (שבע מצות דרבנן), e.g.:

ב׳א״י׳ א׳מ׳ה׳ אשר קדשנו במצותיו וצונו להדליק נר חנוכה.

Blessed be You, Eternal! our God, Lord of the world! that You have sanctified us through Your commandments, and commanded us to kindle the light of Dedication.

[p. 175]

ב׳א״י׳ א׳מ׳ה׳ אשר קדשנו במצותיו וצונו על מקרא מגלה.

> Blessed be You, Eternal! etc., who have sanctified us through Your commandments and enjoined upon us the reading of the scroll (of the Book of Esther).

And so also with the others.

To the prayers of thanks of the *third* class, namely those spoken on *particular occasions*, belong, e.g., the following:

On seeing a rainbow:

ב׳א״י׳ א׳מ׳ה׳ זוכר הברית נאמן בבריתו וקים במאמרו.

> Blessed be You, Eternal! our God, Lord of the world! who remember Your covenant, remain faithful to it, and confirm Your promise.

On seeing trees in blossom:

ב׳א״י׳ א׳מ׳ה׳ שלא חסר בעולמו דבר, וברא בו בריות טובות ואילנות טובים ליהנות בהם בני אדם.

> Blessed be You, Eternal! etc., who let nothing be lacking in the world, and have created in it such beautiful creatures and lovely trees, for the enjoyment of the human race.

Over lightning and sheet lightning, etc.:

ב׳א״י׳ א׳מ׳ה׳ עושה מעשה בראשית.

> Blessed " " " " who work continually in creation.

In thunderstorms and unusual tempests:

ב׳א״י׳ א׳מ׳ה׳ שכחו וגבורתו מלא עולם.

> Blessed " " " " whose might and omnipotence fill the whole world.

On receiving bad news:

ב׳א״י׳ א׳מ׳ה׳ דין האמת.

> Blessed be You, Eternal! " " " " You are a faithful, all-righteous Judge!

[p. 176] On learning good news:

ב׳א״י׳ א׳מ׳ה׳ הטוב והמטיב.

> Blessed be You, Eternal! " " " " all-good Benefactor!

At every sensory enjoyment of *new* things, as also at the inauguration of every *festival*, and at the fulfillment of such a commandment as can be performed only once a year:

ב׳א״י׳ א׳מ׳ה׳ שהחינו וקימנו והגיענו לזמן הזה.

Blessed " " " " that You have kept us alive and in well-being, and let us reach this season.

(See also the note to §§ 207 and 237.)

VIII.

Properly speaking, every Israelite, in performing a commandment, ought to know, or to inquire, whether it is *Mosaic* or *rabbinic*; because ignorance in this matter often results in errors and abuses. — (See the note to § 144.) The ceremonial laws still in use, which one finds recorded in the book שלחן ערוך [*Shulḥan Arukh*] (mentioned in § 146), especially in its first and second parts (אורח חיים and יורה דעה),[180] are namely of *three* kinds: 1) מצות דאורייתא, *Mosaic* commandments; 2) מצות דרבנן, *rabbinic* precepts; 3) מנהגים, *customs*. — These last, however, are again very diverse; many among them are merely *local customs*, and customary only in some places and regions; and many others are such as are called מנהג חסידות or מדות חסידות; that is, customs out of special piety, or the habit of some pious men. — Such as, e.g., the custom of abstaining from all wine and meat dishes during the last thirteen days of the month תמוז [Tammuz]; or, during these days and until after the ninth day of the month אב [Av] (which period is called בין המצרים [*bein ha-metzarim*, "between the straits"]), eating neither of [p. 177] any new fruit nor putting on a *new* garment, so as not to have to pronounce the blessing formula (שהחיינו) mentioned last in the previous section. — The custom of fasting on the 29th of every month (ערב ר״ח [eve of the New Moon]) and of reciting special penitential prayers, or, as people say, of keeping a "Day of Atonement in miniature" (יום כפור קטן). — Of making use, on the Sabbath day, of absolutely no other language than *Hebrew* alone. — And to *this* class (מדות חסידים) the scholars מגן אברהם (סי׳ צ״א) and דרכי משה, רש״ל, ריי״ו[181] also assign the custom of *keeping the head covered*.[182]

Others reckon this among those customs which were introduced or retained *so as not to put anyone to shame* — כדי שלא לבייש. Thus, e.g., in the marriage contract כתובה [*ketubbah*] read aloud at the wedding, always only *one and the same* dowry is mentioned. Every bridegroom has the marriage formula *recited for him to repeat*, and the customary prayer of thanks on that occasion is spoken by *another* for him and in his name. — Whoever is called up in the synagogue for the reading of

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[180] Translator: the *Shulḥan Arukh* of Joseph Karo (1565), whose first two parts are *Oraḥ Ḥayyim* (daily and festival practice) and *Yoreh De'ah* (dietary and other ritual law).

[181] Translator: Shulḥan Arukh, Oraḥ Ḥayyim § 91, with the authorities cited there: *Magen Avraham* (Abraham Gombiner), *Darkhei Moshe* (Moses Isserles), Rashal (Solomon Luria), and, apparently, Rabbenu Yeruḥam (the last abbreviation is not fully legible; it seems to read ריי״ו).

[182] On the mention of this oriental custom of keeping the head covered even in the houses of prayer, the Midrash says: אמר ליה הקב״ה לישראל הרי לא הטרחתי עליכם לקרות פרועי ראש וכו׳. (ט״ז סי׳ ס״א סעיף א׳.) "Just see," says God to the Israelites (how little slave-service I demand of you), "I did *not even want to put you to the trouble* of baring your head while you read the *Shema* and acknowledge Me as Lord and King over you." [Translator: the Hebrew reference is to the *Turei Zahav* (Taz) of David ben Samuel ha-Levi on Shulḥan Arukh, Oraḥ Ḥayyim § 61, para. 1.]

the Torah does *not* therefore read the portion *himself*, but it is *read aloud* to everyone without distinction — so as not to put anyone to shame. And so there are still many customs of this kind, based solely on that rule כדי שלא לבייש.

[p. 178] **IX.**

What our sages especially recommend to us is *cleanliness*.

נקיות מביאה לידי טהרה, טהרה מביאה לידי פרישות, ופרישות מביאה לידי קדושה.

> This, they say, leads to purity of morals, to abstinence, and finally to true piety.

Therefore they made it a law for us to wash the hands each time upon rising, before saying the prayer, and before eating; as a *symbol* or token that we should always strive after *inner* purity (of the heart and of the dispositions), according to the expression of the Psalmist (26:6 and 73:13):

ארחץ בנקיון כפי

> In innocence I wash my hands.

— Cf. Deut. 21:6. — This act should thus remind us of God's call:

רחצו הזכו, הסירו רע מעלליכם מנגד עיני, חדלו הרע.

> Wash, cleanse yourselves! put away the evil of your deeds from before My eyes; cease from evil! (Isa. 1:16.)

For this salutary ordinance itself, however, we thank God in a special formula of prayer:

ב׳א״י׳ א׳מ׳ה׳ אשר קדשנו במצותיו וצונו על נטילת ידים.

> Blessed be You, Eternal! our God, Lord of the world! who have sanctified us through Your commandments and commanded us to wash the hands. (See Maimonides on the Blessings, ch. 6.)

X.

Since, however, we ought to direct our *first* thoughts to *God* and His benefits as soon as we awake, and yet may pronounce the name of God only *after washing*, we have for this purpose another short formula of prayer, in which, without mentioning the holy Name, [p. 179] we acknowledge God's first benefit immediately upon waking with the words:

מודה אני לפניך מלך חי וקים, שהחזרת בי נשמתי בחמלה רבה אמונתך.

> I thank You, ever-living, everlasting King! that You once again, through Your great grace and faithfulness, grant me the use of my soul's powers.

XI.

On putting on the garment (ארבע כנפות [*arba kanfot*]) to which the legally prescribed fringes (ציצת [*tzitzit*]) are attached (Num. 15:37 and Deut. 22:12), a prayer of thanks is likewise spoken:

ב׳א״י׳ א׳מ׳ה׳ אשר קדשנו במצותיו וצונו על מצות ציצת.

> Blessed be You, Eternal! etc., who have sanctified us through Your laws, and prescribed for us the commandment concerning the fringes.

On putting on the so-called prayer shawl (טלית [*tallit*]), however, the last words of this blessing formula are: וצונו להתעטף בציצת. "have sanctified and commanded us *to wrap ourselves in the fringed garment*."

These fringes are to be regarded as tokens and reminders by which we are constantly reminded of the commandments of God; as it is written:

והיו לכם לציצת, וראיתם אתו וזכרתם את כל מצות ה׳ ועשיתם אתם. ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם. למען תזכרו ועשיתם את כל מצותי והייתם קדשים לאלהיכם.

> These fringes shall serve you to this end, that you see them and remember all the commandments of the Eternal and do them; but not stray after your heart and your eyes, which lead you astray. Thereby you will remember My commandments and do them, that you may be holy to your God. (Num. 15:39.)[183]

[p. 180] **XII.**

As soon as the boy has completed his thirteenth year, and now has understanding enough to keep his *thoughts* as well as his *body* and clothing *clean*, he puts on every day (except on Sabbaths and holidays) the *memorial straps* (תפלין [*tefillin*]). — These consist of two cube-shaped *capsules* made of parchment, of which *one* is placed on the upper part of the left arm, but the second on the forehead. Of the *straps* attached to them, the one encircles the head and hangs down on both sides around the neck; the other, however, is wound seven times around the left arm and three times around the middle finger.

In each of these two capsules are found, written on parchment, the following four passages from the Pentateuch:

> שמע "Hear, O Israel! The *Eternal* is our *God*; the Eternal is *One*. — So love the Eternal, your God, with all your heart and with all your soul and with all your might. These words, which I command you this day, shall remain in your heart; you shall impress them upon your children, and speak of them when you sit in your house, and when you walk on the way, when you lie down, and when you rise up. Bind them as a sign upon your hand, and let them be as a frontlet

[183] Translator: the quotation covers Num. 15:39–40.

between your eyes; and write them upon the doorposts of your house and upon your gates." — (Deut. 6:4–9.)

והיה אם שמוע "If you will now *hearken* to My commandments, which I command you this day, to love the Eternal, your God, and to serve Him with all your heart and with all your soul: then I will give the rain of your land in its season, the early rain and the late rain, that you may gather in your grain, your wine and your oil; and I will give grass in your field for your cattle, and you will eat and be satisfied. Beware, [p. 181]
however, lest your heart be beguiled, and you turn aside, and serve other gods and worship them. The anger of the Eternal would be kindled against you, and He would shut up the heavens, so that there be no rain, and the earth not yield its produce; then you would soon perish from off the good land which the Eternal gives you. Lay therefore these My words upon your heart and upon your soul! bind them as a sign upon your hand, and let them be as a frontlet between your eyes; teach them also to your sons, to speak of them when you sit in your house, and when you walk on the way, when you lie down and when you rise up; and write them upon the doorposts of your house and upon your gates. That your days and the days of your sons may be many upon the land which the Eternal swore to your fathers to give them; as long as the heavens endure above the earth." (Deut. 11:13–21.)

קדש "The Eternal spoke to Moses, saying: Sanctify to Me every firstborn, whatever first opens the womb among the children of Israel, of man and of beast; it shall be Mine. — And Moses said to the people: Remember this day, on which you went out from Egypt, out of the house of bondage; for by strength of hand the Eternal brought you out from here. No leavened bread shall be eaten. This day you go forth, in the month of the ears of grain. — And when the Eternal brings you into the land of the Canaanite and the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land — flowing with milk and honey: then perform this service in this month. Seven days you shall eat unleavened bread, and on the seventh day let there be a feast to the Eternal! Unleavened bread shall be eaten the seven days; nothing leavened shall be seen with you, and no leaven shall be seen with you in all your territory. You shall tell your son on that day, saying: It is because of what the Eternal did for me when I went out of Egypt. And it shall be to you as a sign upon your hand, and as a [p. 182]
memorial between your eyes (so that the teaching of the Eternal may remain in your mouth): that with a strong hand the Eternal brought you out of Egypt. Keep therefore this statute in its season, from year to year." (Exod. 13:1–10.)

והיה כי יביאך "When then the Eternal brings you into the land of the Canaanite, as He swore to you and to your fathers, and gives it to you: then set apart to the Eternal every firstborn of the womb! Every firstling among the young cattle that you shall have, the males, shall be consecrated to the Eternal. Every firstling of an ass redeem with a lamb; and if you do not redeem it, you shall break its neck. Every firstborn of man among your sons, however, you must redeem. When now your son asks you in time to come, saying: What is this? then say to him: By strength of hand the Eternal brought us out of Egypt, out of the house of bondage; and

it came to pass, when Pharaoh made difficulties about letting us go, that the Eternal slew every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast. Therefore I sacrifice to the Eternal every firstborn of the womb, the males, and all the firstborn of my sons I redeem. So let it be as a sign upon your hand, and as a frontlet between your eyes, that by strength of hand the Eternal brought us out of Egypt." (Exod. 13:11–16.)

XIII.

Before putting on these memorial straps it is customary to say the preparatory prayer:

לשם יחוד קב״ה ושכינתיה בדחילו ורחימו, בשם כל ישראל, וגו׳.

[For the sake of the unification of the Holy One, blessed be He, and His Shekhinah, in fear and in love, in the name of all Israel, etc.]

Out of reverence and love for God, the One Alone, Eternal and All-Holy, and in the name of the whole house of Israel, I am ready with body and soul to put on the *memorial straps*, in order to follow the commandment of my Creator, as it stands in the Book of the Law: "You shall bind them upon your [p. 183] hand, and they shall be to you as a frontlet between your eyes." These memorial slips contain the four passages which begin with the words: "*Hear, O Israel — If you will hearken — Sanctify — When He brings you*" — because in them mention is made both of the unity of God and of the great wonders which the Eternal performed when He brought us out of Egypt. For *His* is the dominion, in heaven as on earth, to deal everywhere according to His good pleasure. — In accordance with the divine command, I lay these memorial slips on the arm, and think thereby of the word: "With an *outstretched arm* the Eternal brought you out of Egypt!" And precisely on this spot, facing the *heart*, because I hereby subject all the desires and wishes of my heart to the holy will of God. The memorial straps of the head I fasten there where the brain lies, where the organs of the higher powers of the soul meet, likewise to signify that I dedicate all my senses and thoughts to the service of the Eternal. — Through the performance of this commandment may God grant me the strength to keep my thoughts ever pure, and my heart in innocence; so that no evil desire may ever master it, nor lead me astray. That I may always, as I heartily wish, live according to the precepts of God! Amen."

The further sayings and benedictions belonging here are, like all the daily *prayers*, to be found in every prayer book.

XIV.

Among these, however, the following are especially to be noted: קריאת שמע [the reading of the *Shema*] and תפלת שמנה עשרה [the Prayer of Eighteen]. — The *Shema*-reading is counted among the *Mosaic* commandments. Every *morning* and every *evening*, namely, the passages cited above (§ XII) שמע ישראל and והיה אם שמוע, together with the last five verses of the 15th chapter of the 4th Book of Moses (containing the commandment of the fringes), are to be read with the greatest

possible devotion, either in Hebrew, or also in any [p. 184] *other* language; only that one must apply oneself to the most exact correctness of language.

קורא אדם את שמע בכל לשון שיהיה מבינה. ויזהר מדברי שבוש שבאותה הלשון. וידקדק בה כמו שמדקדק בלשון הקדש.

> [One may recite the *Shema* in any language that one understands; and one must beware of corrupt expressions in that language, and be as exact in it as one is exact in the holy tongue.] (Maimonides, ch. 2 of Hilkhot Keriat Shema; Shulḥan Arukh, Oraḥ Ḥayyim § 62.)

This *Shema*-reading is regarded by the rabbis as our *confession of faith*; they call it קבלת עול מלכות שמים [acceptance of the yoke of the kingdom of heaven], acknowledgment of the kingdom of God, i.e., paying Him homage, and submitting to His guidance and His laws; and they make it a chief condition that one correctly grasp and well *understand* the meaning of the words to be pronounced.

XV.

The שמנה עשרה (Eighteen Benedictions) prayer is a *rabbinic* ordinance. *Maimonides* (פ״א מהלכו׳ תפל׳ [ch. 1 of Hilkhot Tefillah]) says the following of it: The Jewish people that returned from the Babylonian captivity (about the year of the world 3410) had so corrupted its language among the Persians, Greeks and other peoples that it was able to express itself in *none* of them either clearly or correctly and precisely — as *Nehemiah* (13:24) also complained of it: "Their children spoke half Ashdodite, understand neither the Jewish language nor any of the languages of the other nations; I rebuked them for it." — Hence these prayer formulas were composed for them by Ezra and his college (before this time they had no fixed prayers at all), which contain thanksgivings and prayers for the most important needs in concise brevity; so that they might at least present their chief concerns in a pure and refined language. The *three* first sections contain the praise of God; the rest are prayers for health, sustenance, peace, etc.

[p. 185] XVI.

According to the well-known saying (Ps. 55:18):

ערב ובקר וצהרים אשיחה ואהמה וישמע קולי.

> Evening, morning, noon I pray, and He hears my voice.

this prayer is said *three times* daily, namely as the (שחרית) *morning*, (מנחה) *afternoon* and (ערבית) *evening* prayer; because at these times of day, too, *sacrifices* were offered in the former Temple, whose place the *prayers* are now to take; in accordance with the saying of the prophet (Hos. 14:3): ונשלמה פרים שפתינו "With our lips (i.e., with our prayers) we will make up for the bullocks (the sacrifices)."

Hence also the מוסף [*musaf*] (extraordinary or additional) prayer for the Sabbaths, festivals and New Moons; because on these days, besides the regular daily one (מלבד עולת התמיד ומנחתה [besides the continual burnt offering and its meal offering]), a special sacrifice was also offered, as is described in detail in the 28th and 29th chapters of the 4th Book of Moses.

XVII.

What was said above of the *Shema*-reading, that it may be done in any language one pleases, holds also both of *this* prayer and of all the other prayers and benedictions; and the Talmud teaches it expressly in many places:

> יוכל להתפלל בכל לשון שירצה. (ש״ע א״ח סי׳ ק״א:) מוטב להתפלל בלשון שמבין אם אינו מבין לה״ק. (מגן אברהם שם, וסי׳ ס״ב.)
>
> that he who understands no Hebrew does better to pray in another language that is *intelligible* to him. [Shulḥan Arukh, Oraḥ Ḥayyim § 101; *Magen Avraham* ibid., and § 62.]

XVIII.

Three times in the week, namely Monday, Thursday and Saturday, there is reading from the scroll of the Law (ספר תורה). [p. 186] For this purpose the Pentateuch was divided into 54 readings (סדרות [*sidrot*]), and each of these again into seven sections (פרשות [*parshiyyot*]). On the Sabbath a whole סדרה (which is indicated in the Jewish calendar) is read in the *morning*; at the *afternoon prayer*, however, as on Monday and Thursday mornings, only the first פרשה of the following סדרה of the next Sabbath is read. The readings for the festivals and New Moons consist of such passages of the Pentateuch as relate to the particular celebration of the day and to the sacrifices offered on it, and which thus belong, by their content, to the order of the day.

The number of men to be called up to these readings (קרואים [*keru'im*]) is fixed as follows: On Monday, Thursday (also Saturday afternoon), likewise on Purim and the eight days of Dedication, there are — *three*; on the New Moons and the intermediate festival days — *four*; on the high festivals — *five*; on the Day of Atonement — *six*; and on an ordinary Sabbath day — *seven*; besides the one (מפטיר [*maftir*]) who reads a chapter from the Prophets as the *conclusion* (הפטרה [*haftarah*]), whose content has some relation to the reading that is the order of the day. — All the other listeners who do not know the passages being read by heart should follow them quite softly in a printed Bible; and formerly, after each verse, the *translation* was also delivered aloud and clearly by another person. A custom which surely deserves more than any other to be reintroduced.

XIX.

Concerning the Jewish *reckoning of time*, the following is to be noted: We count from the creation of the world, and begin the year with the *new moon* in *September*. Thus at present, from 20

September 1838 to [p. 187] 8 September 1839, we have the year of the world 5599. (If one thus adds 3760 to the year number of the Christian era, one has the designation of the Jewish year.)

An ordinary year (שנה פשוטה) has *twelve* months, each of which begins with the *new moon* and counts either 29 or 30 days. The 30th day of a month, however, is likewise observed in the synagogue as a New Moon day (for the reason indicated in § XL),[184] so that *two* New Moon days are reckoned to the immediately following month. For properly the interval from one new moon to the next is only 29 days, 12 hours and 793 parts (of which 1080 make an hour). Now twelve such months make only a *lunar year* of about 354 days, which thus contains 11½ days fewer than a solar year. In order, then, to keep close to the solar year, so that the Passover festival may, according to the precept of the Bible, always be celebrated in the *first spring month*,[185] a month of 29 days is intercalated (before the Passover month) every two or three years,[186] which is called אדר שני or ואדר. Such a year of 13 months is then called a *leap year* (שנה מעוברת); and in a (cycle) period of *nineteen* years (מחזור קטן) there are always *seven* such leap years, namely the years 3, 6, 8, 11, 14, 17 and 19. — In order [p. 188] but to find the so-called *golden number* (that is, the one which indicates *which* year of the cycle we are in), one need only divide the given year by 19 and note the remainder. If one divides, for example, the year 5599 by 19, one obtains the quotient 294 (that being the number of cycles already elapsed) and the remainder 13, which is the golden number of this year and indicates that it is the 13th year in the 295th cycle, and is therefore marked in the calendar as י״ג למ״ק [13th of the small cycle].[187] If this division leaves no remainder, then the golden number is 19, and the year is the *last* in the cycle, and therefore also a leap year.

XX.

The days of the week have no names of their own among us; for Sunday, Monday, etc., we say simply: the *first*, the *second*, the *third* day of the week. And *before* the Babylonian captivity the same was true of the *months*; for we find only very few of them designated by particular names before that time. Otherwise one always said the first, the second, the third month, etc. — Now, in order to single out especially that month in which the Israelites went out of Egypt, and thereby to perpetuate in every way the remembrance of that memorable event, this month is counted as the *First* among the months;[188] although the *year* — as is evident from Exod. 23:16 and 34:22 — begins in the *autumn* (with the *seventh* month). This particular numbering of the months, deviating

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[184] Translator: so printed; the reference is presumably to a later section (XL) of this Appendix.

[185] שמור את חדש האביב ועשית פסח לה׳ אלהיך. כי בחדש האביב הוציאך ה׳ אלהיך ממצרים לילה. (Deut. 16:1.) Observe the month of the ears of grain, that you offer the Passover sacrifice to the Eternal; for in the month of the ears of grain the Eternal, your God, brought you out of Egypt. This is explained in tradition thus: Pay heed to the month of ears (the spring month): arrange your reckoning of time in advance so that the month in which you offer the Passover lamb is really the month of the ears of grain.

[186] Translator: in the fixed Jewish calendar the intercalated month (Adar I) has 30 days, not 29.

[187] Translator: למ״ק abbreviates למחזור קטן, "of the small cycle," i.e. the 19-year lunar cycle of the Jewish calendar (as opposed to the 28-year "great cycle" of the sun).

[188] החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה (Exod. 12:2.) "This month shall be unto you the beginning of months; it shall be the *first* unto you of the months of the year."

from the beginning of the year, is meant constantly to remind us of the redemption from Egypt. Others are of the opinion that [p. 189] we had a twofold reckoning of time: the *civil* year, namely, began in the autumn (that is, for all cases occurring in civil life), whereas the ecclesiastical year, or insofar as it concerns worship and the ceremonial laws, we counted from the spring.

XXI.

Here now follow the months according to their *present* names, and as they are arranged in Holy Scripture, together with the festivals and other days to be noted in each of them.

ניסן [Nisan] (in the earlier writings חדש האביב, the month of ears of grain) always has 30 days (from the new moon in *March* to the new moon in *April*); it is indeed the seventh month of the year, and the eighth in a leap year; but (for the reason given above) it is called the *First* in rank. — On the 14th day of this month (ערב פסח [eve of Passover]) all leavened bread, and whatever belongs to it or is made from it, must be removed from the house; and on the evening of that same day our *Passover*[189] begins, or חג המצות, the Feast of Unleavened Cakes, which outside Palestine lasts *eight* days; during which nothing leavened of wheat, rye, barley, spelt or oats may be eaten.

In the times of the Temple, on this (14th) day, in the afternoon, amid songs of thanksgiving and joy, the Passover lamb — קרבן פסח, the offering of passing-over or of sparing — was slaughtered, which had to be consumed entirely within each family that same evening. And it is still the custom throughout all Israel that on this night every father of a household relates to the members of his house, joyfully assembled over wine and unleavened cakes, the story of the redemption from Egyptian slavery.

Concerning everything that pertains to the celebration, origin, duties and [p. 190] customs of this festival, chapters 12 and 13 of the Second Book of Moses [Exodus], among others, give information; these are therefore also read in the synagogue on the first day of Passover.

XXII.

Of these *eight* days, during which we celebrate the Feast of Unleavened Cakes, only the first two (the 15th and 16th of the month) and the last two days (the 21st and 22nd of the month) are strictly observed as a holy convocation (מקרא קדש). The four intermediate days, however, are called half-holidays or middle days (חול המועד); and they differ from those full holidays especially in this, that on them it is permitted to pursue one's livelihood and to perform such acts as cannot well be postponed.

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[189] Translator: Johlson uses the names of the corresponding Christian festivals, *Ostern* (Easter) for Passover and *Pfingsten* (Whitsun) for Shavuot, as was usual in German-Jewish usage of the period; they are rendered here as "Passover" and "Pentecost."

XXIII.

The *second* month is called among us איר [Iyar], in the older writings זו [Ziv] (month of brightness or splendor); it always has only 29 days; from the new moon in *April* to the new moon in *May*. — The 18th day of the month is known by the name ל״ג בעומר [Lag ba-Omer], that is, the 33rd day since (formerly in the Temple, on the second day of Passover) the first meal-offering was brought, namely an *Omer* (a certain measure) of the very first-cut grain. — An epidemic disease, which once carried off many of the disciples of Rabbi Akiba, is said to have ceased entirely on this day, whence comes the name *Scholars' Festival*.

XXIV.

The *third* month, סיון [Sivan], always has 30 days; from the new moon in *May* to the new moon in *June*.

On the 6th and 7th days of this month we celebrate *Pentecost*;[190] in Holy Scripture it is called חג השבעות, [p. 191] the *Feast of Weeks*, because of the number of seven weeks which are to be counted from the second day of Passover until then; also חג הקציר, the Harvest Festival; for, as is evident from many passages, the harvest in that land began immediately after Passover and was completed in the various districts during these seven weeks.[191] Further, this festival is called יום הבכורים, the *Day of First-Fruits*, because on it the first-fruits of all produce used to be offered. In the synagogue this festival is celebrated especially in remembrance of the *revelation* of the laws (זמן מתן תורתנו [the season of the giving of our Torah]), which on this day were proclaimed in an extraordinary manner at Mount Sinai. Hence also on the first day of the festival the reading is from the Second Book of Moses, chapters 19 and 20.

XXV.

The *fourth* month, תמוז [Tammuz], always has only 29 days; from the new moon in *June* to the new moon in *July*. The 17th day of this month (שבעה עשר בתמוז) is a general day of *fasting* [p. 192] and repentance. Zechariah (8:19) calls it צום הרביעי, the fast of the fourth month. For on this day Nebuchadnezzar, king of Babylon (after an eighteen-month siege), conquered the capital of the Jewish kingdom, *Jerusalem* (around the year of the world 3340).

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[190] Translator: German *Pfingsten*; see the note on "Passover" above.

[191] כי תבאו אל הארץ אשר אני נתן לכם וקצרתם את קצירה והבאתם את עמר ראשית קצירכם אל הכהן וגו׳. וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה שבע שבתות תמימת תהיינה... והקרבתם מנחה חדשה לה׳ ממושבתיכם תביאו לחם תנופה שתים שני עשרנים וגו׳ (Lev. 23:20–23.) [Translator: the verses quoted are Lev. 23:10, 15–17.] "When ye come into the land which I give unto you, and shall reap its harvest, then ye shall bring an *Omer*, the first-fruits of your harvest, unto the priest... Ye shall then count from the morrow after the (Passover) holiday, from the day that ye brought the *Omer* of waving, seven whole weeks... then ye shall bring a new meal-offering in honor of the Eternal, namely two loaves of the finest flour as first-fruits, etc." — שבעה שבעת תספר לך מהחל חרמש בקמה תחל לספר שבעה שבעות ועשית חג שבעות לה׳ אלהיך (Deut. 16:9.) "Seven weeks shalt thou count, from the day when *the sickle is first put to the standing grain*; then shalt thou keep the *Feast of Weeks* in honor of the Eternal thy God."

According to *Jeremiah* (39:2) this would indeed have happened already on the 9th day of this month; the fast-day was nevertheless fixed on the 17th day, because on that day Jerusalem was taken by the Romans in the times of the Second Temple (around the year of the world 3830), and because several further events unfortunate for the nation occurred on that day, which are enumerated in the Mishnah (Tractate *Ta'anit*, chapter 4).[192]

XXVI.

The *fifth* month, אב [Av], always has 30 days; from the new moon in *July* to the new moon in *August*. — The 9th day of this month (תשעה באב) is marked by many calamities which befell the nation on it (see Talmud *Rosh Hashanah* 18 and *Ta'anit* 29), but above all by the destruction of the First and the Second Temple and the complete dissolution of the Jewish state. (2 Kings 25:8 and Jer. 52:12.) Therefore this day is a *fast and day of mourning* of the first rank; and indeed the fast already begins on the evening before, when the Lamentations of Jeremiah (איכה) are chanted in the synagogue. — In Zechariah 8:19 this day is called (צום החמישי) the fast of the *fifth* (month).

[p. 193] The 15th day of this month (חמשה עשר באב) was formerly dedicated to rural merriment. The maidens of Israel celebrated on this day, with dancing and festive adornment, the remembrance of that reconciliation, brought about through them, of all the tribes of Israel with the tribe of *Benjamin*, which had been weakened and almost entirely wiped out by the bloodiest civil war. (See the last chapter of the Book of Judges.) The laborers gave themselves over to merriment because with this day the felling of wood for the service of the altar was concluded each year (Nehemiah 10:35); for which reason they also called it יום תבר מגל (the day on which the axe is broken). (Talmud *Ta'anit* 30 and following.)

XXVII.

The *sixth month*, אלול [Elul], always has only 29 days; from the new moon in *August* to the new moon in *September*. — In the ordinary reckoning of time (from the creation of the world) this is the *last* month of the year; and its last days are called ימי הסליחה [days of forgiveness], because then special *penitential prayers* are held in the synagogue even before daybreak, and the people are summoned to turn back [to God]. — Many people also fast voluntarily on these days, in order to close the year with penitence, devotion and the practice of good works. The same is done with the *ten first* days of the year, which are therefore called (עשרת ימי התשובה) the *ten days of repentance*. The rabbis describe them as a time of review and judgment for the world, in which

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[192] חמשה דברים אירעו את אבותינו בשבעה עשר בתמוז, וחמשה בתשעה באב. בשבעה עשר בתמוז נשתברו הלוחות, ובטל התמיד, והובקעה העיר, ושרף אפוסטמוס את התורה והעמיד דמות בהיכל: בט״ב נגזר על אבותינו שלא יכנסו לארץ, וחרב הבית בראשונה ובשניה, ונלכדה ביתר, ונחרשה העיר. [Five things befell our fathers on the seventeenth of Tammuz, and five on the ninth of Av. On the seventeenth of Tammuz the tablets were broken, the daily offering ceased, the city was breached, Apostomus burned the Torah and set up an image in the Sanctuary. On the ninth of Av it was decreed against our fathers that they should not enter the Land, the Temple was destroyed the first and the second time, Betar was captured, and the city was ploughed up.] [Translator: Mishnah Ta'anit 4:6, untranslated in the original.]

the events of the coming year are determined, for the whole as for the individual. (See Talmud, Tractate *Rosh Hashanah* and Tractate *Yoma*.)

XXVIII.

The *seventh* — and, according to the beginning of the year, properly the *first* — month is תשרי [Tishri], and it *always* has 30 days; [p. 194] from the new moon in *September* to the new moon in *October*. In the older writings it is called ירח האתנים, the month of the *gathering in* of all the remaining produce of the fields. (According to some: the *first month of the ancients*, that is, of those who lived *before* Moses.)

The first two days of this month are strictly observed and are celebrated most solemnly in the synagogue with many special prayers and hymns, but especially with the *blowing of the shofar*[193] (תקיעת שופר). We call this festival ראש השנה, the beginning of the year; also יום הזכרון, the day of remembrance, or *Day of Remembrance*; in Holy Scripture it is called יום תרועה, the day of blowing, or *Festival of the Shofar* (Lev. 23:24 and Num. 29:1); and the rabbis also refer to it the 81st Psalm, where it says:

תקעו בחדש שופר / בכסה ליום חגנו / כי חק לישראל הוא / משפט לאלהי יעקב.

> Blow the shofar at the new moon!
> On the holiday of our feast!
> It is a statute in Israel;
> An ordinance of Jacob's God.

The blowing of the shofar on New Year's Day is meant 1) to be a *sign of homage*, namely that we acknowledge God's rule and joyfully submit ourselves to it; 2) to remind us of that sound of the shofar which the whole people once heard at Mount *Sinai* at the giving of the Law; 3) to be an earnest admonition to the people, a call to *repentance and turning back*;[194] in the words of the prophet:

[p. 195]

אם יתקע שופר בעיר ועם לא יחרדו

> Should the shofar sound in the city, and the people not be terrified? (Amos 3:6.)

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[193] Translator: German *Posaune* ("trombone, trumpet"), the usual German rendering of the shofar.

[194] אף על פי שתקיעת שופר בר״ה גזירת הכתוב, רמז יש בו, כלומר עורו ישנים משנתכם, ונרדמים הקיצו מתרדמתכם, וחפשו מעשיכם וחזרו בתשובה, וזכרו בוראכם. אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל, הביטו לנפשותיכם, והטיבו דרכיכם ומעלליכם ויעזוב כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה וגו׳. (רמב״ם פ״ג מהלכות תשובה.)
Although it is indeed a statute — a command of God — to blow the shofar on this day, it nevertheless also has the meaning that it as it were calls out to us: Awake, ye sleepers! rouse yourselves at last from your slumber! remember your Creator, examine your deeds and — turn back. O ye who lose sight of the lofty goal of truth, who spend the precious time, the whole year, in useless trifles and chase only after vanity, have regard at last for the welfare of your souls, mend your doings and dealings! Let each one forsake his evil way and suppress every impure inclination, etc. [Translator: Maimonides, Mishneh Torah, Hilkhot Teshuvah 3:4.]

Moreover, this blowing is one of those Mosaic commandments from which, according to § IV, women are exempt.

XXIX.

The *third* day of this month is a general fast-day, צום גדליהו [the Fast of Gedaliah], on account of the murder of a very noble man, *Gedaliah son of Ahikam*, whom the Babylonian king Nebuchadnezzar had appointed governor over the people left behind in the land of Israel; and who, together with very many others, was treacherously murdered on this day, whereby the people of Israel sank into the deepest misery. (Jer. chap. 41 and 2 Kings 25:25.) — In Zechariah 8:19 this day is called צום השביעי, the fast in the seventh (month).

XXX.

The *tenth* day of this month is called יום הכפורים, the *Day of Atonement*; it is celebrated as the holiest day of the year and is wholly devoted to fasting, devotion and turning back [to God].

[p. 196]

אך בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה לכם ועניתם את נפשתיכם... וכל מלאכה לא תעשו בעצם היום הזה כי יום כפרים הוא לכפר עליכם לפני ה׳ אלהיכם... שבת שבתון הוא לכם ועניתם את נפשתיכם בתשעה לחדש בערב מערב עד ערב תשבתו שבתכם.

> The tenth day of this seventh month is the Day of Atonement; then shall ye hold a holy convocation and a fast-day... No manner of work shall ye do on it; it is a day of atonement, on which atonement is made for you before the Eternal your God. — Let it be unto you a great day of rest, and ye shall fast: on the ninth of the month ye shall begin in the evening, and from evening to evening keep your day of rest. (Lev. 23:26–32.)

In the times of the Temple this day was distinguished by an entirely special sacrificial service; and indeed it had to be performed by the *high* priest — to whom also on this single occasion in the year entry into the *Holy of Holies* (קדש הקדשים) was permitted. On this, read the whole 16th chapter of the Third Book of Moses [Leviticus], which is then also read in the synagogue as belonging to the order of the day. Whoever on this day confesses his sins before God with a contrite heart and promises amendment, and also renounces every grudge against his fellow men, and seeks to make amends to those whom he has deceived or offended: to him complete remission and forgiveness from God is promised. The purpose of the Festival of Atonement is at the same time the reconciliation of men with one another, as our teachers of the Law point out in many places. Thus they also explain (in the last Mishnah of *Yoma*) the verse (Lev. 16:30):

כי ביום הזה יכפר עליכם לטהר אתכם, מכל חטאתיכם לפני ה׳ תטהרו. — עבירות שבין אדם למקום יה״כ מכפר, עבירות שבין אדם לחבירו אין יה״כ מכפר עד שירצה את חברו.

> For on this day atonement is made for you, to cleanse you; from all your *sins* before the *Eternal* shall ye be clean. Only for sins against the Eternal alone does the Day of Atonement avail; but not for *such* as one has committed against one's fellow man, so long as one has not made amends to *him*. (Cf. § 149; also Maimonides on Repentance, chapter 2, § 9.)

XXXI.

The 15th of this month is the first day of the *Feast of Tabernacles*, חג הסכות and חג האסיף, the Feast of Ingathering, or *Autumn Festival*.

The first two and last two days are celebrated among us as holy festivals (מקרא קדש); the five middle days, however, are half-holidays, ימי חול המועד (§ XXII). On the commandments of this festival see Lev. 23:33–44. Among other things it says there:

ולקחתם לכם ביום הראשון פרי עץ הדר, כפת תמרים וענף עץ עבת, וערבי נחל ושמחתם לפני ה׳ אלהיכם שבעת ימים.

> On the first day take for yourselves fruit of the tree *Hadar* (אתרוג [etrog]), palm branches, a bough of the tree *Avot*, and willows of the brook; and rejoice before the Eternal your God seven days. (Lev. 23:40.)

בסכת תשבו שבעת ימים.... למען ידעו דרתיכם כי בסכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים אני ה׳ אלהיכם.

> Seven days shall ye dwell in booths .... that your descendants may know that I made the children of Israel dwell in booths when I led them out of Egypt; I, the Eternal, your God! (Lev. 23:42–43.)

[p. 198] **XXXII.**

The customs of this festival point especially to this, that the Israelite should place his whole *trust* in God, our heavenly Father and highest Benefactor, and should not set his heart on temporal, easily perishable goods. Now, when barns, cellars and granaries are filled with the blessing just harvested, he leaves, in obedience to God's command, house and goods, goes out as it were with empty hand under God's open sky, becomes a dweller in booths and tents, commends himself and his family to the all-ruling and ever gracious *protection* of the loving God, whose good pleasure alone is his highest good, and from whose hand he has already received so much *good* until now, which he *gratefully* acknowledges as an unmerited gift of God's free grace, and strives to make the best use of. — If the income of the year now ended has not met his expectations, he does not on that account lose heart; but strengthens his trust in the wise providence of God through the remembrance of those times when his fathers dwelt in *booths* and the Eternal nevertheless provided

them with everything needful. — "Forty years long He nourished them in the barren wilderness with a food which was unknown to thee and to thy parents; that thou mightest learn that man does not live by *bread alone*, but by everything that the Eternal ordains." (Deut. 8:2–4.)

As regards the presumed meaning of the *bouquet*[195] with which the celebration of this festival is observed in the synagogue, some scholars believe it to be a symbol of *concord* and of getting along together; and at the same time a reminder that we should esteem no creature too lowly: the common willow of the brook and the most beautiful fragrant fruit [p. 199] of the most splendid tree, hence the *lowly* as well as the *great*, are equal before the Eternal. — According to others these four kinds of plants allude to the members of the human body: the heart, the backbone together with the ribs, the eyes and the lips: all are to be consecrated to the service of the Eternal.

XXXIII.

The last two days of this festival (the 22nd and 23rd of the month), on which neither of the two aforementioned commandments applies — we celebrate under the name שמיני עצרת, *Festival of Conclusion*; according to the expression of Holy Scripture:

ביום השמיני עצרת תהיה לכם כל מלאכת עבדה לא תעשו.

> On the eighth day ye shall celebrate the Festival of Conclusion, and do no manner of servile work. (Num. 29:35.)

And since on the last day the 54th reading (וזאת הברכה), and with it the reading of the whole Pentateuch, is concluded each year, this gives occasion for a special merriment which is called שמחת תורה, *Rejoicing in the Law*, and which in some places is observed with much heartiness and social good cheer.

XXXIV.

The *eighth* month, מרחשון [Marheshvan] — in the older writings ירח בול, the month of rain — has sometimes 29, sometimes 30 days; from the new moon in *October* to the new moon in *November*.

The *ninth* month, כסלו [Kislev], likewise has sometimes 29, sometimes 30 days, from the new moon in *November* to the new moon in *December*.

With the 25th of this month the *eight days of dedication* begin (שמונת ימי חנוכה); during which the Pentateuch is read daily in the synagogue, the הלל [Hallel] (Psalms 113–118) is sung, and to the Eighteen Benedictions, [p. 200] (as also in the grace after meals) the special prayer of thanksgiving על הנסים [For the miracles] is added, which contains the occasion of this religious festival. It is, namely, in remembrance of a great victory which the Israelites (around the year of the world 3620), under the leadership of the high priest Mattathias and his sons, the *Maccabees*, won over the army

[195] Translator: the lulav bundle (palm branch, myrtle and willows) held together with the etrog.

of Antiochus Epiphanes, and in consequence of which the Temple at Jerusalem, which the Greeks had desecrated, was purified again, and the altar was newly built and *consecrated*.

These days of joy are celebrated especially in that every evening, in the synagogue and in every house, *lights are kindled* amid songs of thanksgiving and praise.

The number of these *lights of dedication* is increased daily by *one*; so that on the 24th of this month, as the first evening, *one* light, on the following *two*, then *three*, and so on, until finally on the last evening *eight* lights are kindled.

XXXV.

The *tenth* month, טבת [Tevet], never has more than 29 days; from the new moon in *December* to the new moon in *January*.

The 10th of this month (עשרה בטבת) is a fast-day, because the siege of Jerusalem by Nebuchadnezzar, king of Babylon, began on this day. (2 Kings 25:1 and Jer. 39:1.) — In *Zechariah* 8:19 this day is called צום העשירי, the fast in the *tenth* (month):

כה אמר ה׳ צבאות. צום הרביעי וצום החמישי וצום השביעי וצום העשירי יהיה לבית יהודה לששון ולשמחה ולמעדים טובים, והאמת והשלום אהבו.

> Thus saith the Lord of Hosts: The fast of the fourth, the fifth, the seventh and the tenth (month) shall be to the house of Judah for gladness and joy and for cheerful festivals, if ye love truth and peace.

(Compare with this the *seventh* chapter of this prophet; where he also appeals to the earlier prophets (Isaiah 58, etc.), who teach what a fast truly pleasing to God really is.)

XXXVI.

The *eleventh* month, שבט [Shevat], always has 30 days; from the new moon in *January* to the new moon in *February*. — The 15th day of this month is known by the name חמשה עשר, and was formerly regarded as the New Year's day of trees (ראש השנה לאילן); that is, their planting was always reckoned from this day with respect to the law (Lev. 19:23–25). See Talmud *Rosh Hashanah* 10, 14 and 15.)

The *twelfth* month, אדר [Adar], of an ordinary year (פשוטה) has only 29 days; in a leap year (מעוברת), however, it has 30 days; from the new moon in *February* to the new moon in *March*. The month which is added here in a leap year is called ואדר or אדר שני [Second Adar] and has only 29 days.

XXXVII.

The 13th day of the *last* month, אדר, is called תענית אסתר [Fast of Esther] and is meant to remind us of that fast which Queen *Esther* once imposed upon herself and the Israelite inhabitants of *Shushan*. (Esther 4:16.) The following day (the 14th of this month) is a day of joy, called *Purim* (פורים); in remembrance of that wonderful deliverance of the Israelites, accomplished through *Mordecai* and *Esther*, from the malicious schemes of *Haman*, a cruel minister at the court of the Persian king Ahasuerus (around the year of the world 3400).

[p. 202] The Book of Esther (מגלת אסתר), which contains this story, is then read most solemnly in the synagogue, evening and morning, and the special prayer of thanksgiving על הנסים is inserted both into the Eighteen Benedictions and into the grace after meals.

Family banquets and other entertainments, but especially *almsgiving* and other acts of benevolence, are to glorify the celebration of this day.

לעשות אותם ימי משתה ושמחה, ומשלח מנות איש לרעהו ומתנות לאבינים.

> Let them be kept as days of good living and of joy, and let each one send gifts to his friend, and charitable gifts to the poor. (Esther 9:22.)

XXXVIII.

With regard to the days of rest and festivals, as also generally in each and every respect, we always count the night with the following day; as is evident from many passages of Holy Scripture, and as it already says in the story of creation:

ויהי ערב ויהי בקר יום אחד.

> And there was *evening* and there was *morning* — one day. (Gen. 1:5.)

XXXIX.

The *full holidays* of the festivals listed in § 102 differ from the Sabbath day in this, that on them (except on the Day of Atonement, which is wholly equal to the Sabbath) one may kindle light and fire, cook, bake, and do everything that is required for the immediate preparation of food.

כל מלאכה לא יעשה בהם אך אשר יאכל לכל נפש הוא לבדו יעשה לכם.

> No work shall be done on them; but what serves as food for a person, that alone may be prepared for you. (Exod. 12:16.)

[p. 203] There are, however, only *thirteen* such holidays in the year on which no servile work may be done; namely: the first two and last two days of *Passover*, two days of *Pentecost*, two days of the *New Year festival*, one *Day of Atonement*, and the first two and last two days of the *Feast of Tabernacles*. Of these holidays, however, some (often three or four) usually fall on the Sabbath;

and in *Palestine*, where the holidays are kept solely according to the prescription of the *Bible*, their number is smaller by a further *five* days.

XL.

That the Israelites *outside Palestine*, however, always extend the prescribed duration of each festival by one day has its reason in this: in ancient times, when there was as yet no fixed reckoning of time and no established calendar, one could not know whether a month was to have 29 or 30 days until a formal resolution of the senate (of the Sanhedrin at Jerusalem) decided on it each time; and this resolution was determined only by the appearance of the new moon, but was then made known in the provinces by express messengers, so that they too might know how to arrange the festivals accordingly. Now those Israelites who lived so far from Jerusalem that they could receive no news of it within the first ten days had, in their uncertainty about the actual date of the festival's beginning, to celebrate *two* days for one, so as not to miss the true festival day. — And the *second holiday of those far away* that arose from this, sanctioned by the Talmudists (י״ט שני של גליות [the second festival day of the Diaspora]), was retained among the Israelites living outside Palestine even when our reckoning of time was already determined according to fixed rules and calendars had been introduced everywhere. (רמב״ם פ״ה מהל׳ קדוש החדש [Maimonides, Hilkhot Kiddush ha-Hodesh, chap. 5].)

[p. 204] **XLI.**

The three festivals, *Passover*, *Pentecost* and the *Feast of Tabernacles*, besides the remembrance of particular national events connected with them, also had at the same time a relation to *agriculture*, this chief occupation and proper calling of the Israelites (§ 219 and 244). This is shown both by the *sacrifices* specially ordained for them (e.g. the *Omer* of the first-cut grain at Passover; the *two loaves* at Pentecost (as the festival of the completed harvest)), and also by the very *names* by which these festivals are designated in Holy Scripture.

וחג הקציר בכורי מעשיך אשר תזרע בשדה. וחג האסף בצאת השנה באספך את מעשיך מן השדה.

> (Pentecost): the *harvest festival* at the first-fruits of thy labor in the field, namely of what thou sowest in the field. (Feast of Tabernacles): the festival of the *ingathering* of the fruits, at the going out of the year, when thou hast completely gathered in the fruits of thy labor from the field. (Exod. 23:16 and 34:22; — also Deut. 16:9–13.)

XLII.

These same festivals (פסח, שבעות, סכות) are commonly called שלש רגלים, that is, the three *pilgrimage seasons*; because in the times of the Temple one used to make pilgrimage to Jerusalem on them. (See Exod. 23:14 and 34:23; also Deut. 16:16.) Through these pilgrimages the hearts of the people were to be warmed for virtue and religion and filled with holy reverence for God,

Temple, priests and teachers. They also gave occasion to settle family quarrels, to establish concord and to form friendships.

With regard to religious instruction, the autumn pilgrimage of the *seventh* (release) year was especially [p. 205] noteworthy. Since no field work was done in this year, every Israelite found time and leisure enough to attend the great assembly in which (on the second day of the Feast of Tabernacles) the king or the head of the people read aloud, with the utmost solemnity, a large part of the book of the Law to the Israelites of *both sexes*. (Deut. 31:10–13.)

מקץ שבע שנים במעד שנת השמטה בחג הסכות... תקרא את התורה הזאת נגד כל ישראל באזניהם.
הקהל את העם, האנשים והנשים והטף... למען ישמעו ולמען ילמדו ויראו את ה׳ אלהיכם ושמרו לעשות את כל דברי התורה הזאת.

> At the end of seven years, at the time of the year of release, at the Feast of Booths... thou shalt read this teaching aloud in the presence of all Israel. Thou must have the whole people come together there: men, women and children... that they may hear and learn, have reverence before the Eternal your God, and carefully observe all the words of this teaching.

Here, then, participation in religious instruction is expressly commanded to women as well; and from this one could fittingly derive the lawfulness of *confirmation* for *both sexes*.

[p. 206] School Prayers

I.

ברכי נפשי את ה׳! / וכל קרבי את שם קדשו. / ברכי נפשי את ה׳! / ואל תשכחי כל גמוליו.

> Praise, my soul, the Lord!
> Let all my inmost being praise His holy name.
> Praise, my soul, the Lord!
> And forget not all His benefits.[196]

All-gracious Father! Thou who showest us so many benefits, who givest all Thy creatures so many proofs of Thy fatherly kindness and grace, Thee we worship with reverence. We thank Thee, great God! for Thy boundless goodness, with which Thou didst grant to man such glorious advantages above all other creatures, and didst destine him for eternal happiness, which he can also attain through a virtuous life. Help us, O Father! to reach this great goal! Strengthen us in our good resolutions, and give us strength and courage to overcome all obstacles and difficulties and to fulfill Thy holy will always with joy. Thou willest, All-gracious One! that man, mindful of his high destiny, should show himself as Thine image, by practicing love of his fellow men and spreading joy around him. Let this, then, be our sincere endeavor; this and our own perfection is

[196] Translator: Ps. 103:1–2 (no reference is printed).

indeed the thanks that Thy fatherly faithfulness requires of us, and by which we can also thank our parents and teachers and give them joy. — Merciful Father! keep our hearts in innocence, and preserve us from evil desires, also from ambition and vanity; so [p. 207] that we may do good only from pure intention, because it is good and in accordance with Thy divine, holy will.

יהיו לרצון אמרי פינו / והגיון לבנו לפניך / ה׳ צורנו וגאלנו.

> May the words of our mouth and the thoughts of our heart be pleasing unto Thee, O Eternal, our Protector and Redeemer! *Amen.*[197]

II.

אחת דבר אלהים, / שתים זו שמעתי, / כי עז לאלהים. / ולך ה׳ חסד, כי אתה / תשלם לאיש כמעשהו.

> One word hath God spoken,
> This have I often perceived:
> Power belongeth to God alone.
> Yet grace, Lord! belongeth also to Thee,
> For Thou rewardest each according to his deeds.[198]

Almighty! gracious and holy God! To man Thou gavest reason and high powers of mind, and Thou willest that he should know and love Thee with his whole soul; that he should understand and become ever more convinced how Thou, Most Holy One! lovest the good and wilt reward it, but hatest evil and wilt punish it. — Thee we worship in humility, and thank Thee for the many benefits that Thou showest us daily; for it is indeed Thy grace that we have lived to see this day too. Let Thy goodness continue to rule over us! and grant, O Father! that we may never forget that Thou, All-knowing One! art ever *near* us and observest our doing and thinking. Teach us to observe our goal, that we may be wise of heart and learn to employ and use our time and strength well. Remove from us therefore, O God! all sinful distractions, and direct our thoughts and inclinations wholly toward Thee and toward the salutary instruction that Thy fatherly goodness causes to be given us here.

כי עמך מקור חיים / באורך נראה אור. / משך חסדך לידעיך / וצדקתך לישרי לב.

> For the source of life is with Thee,
> In Thy light we see light.
> Let Thy grace stream forth upon Thy worshippers!
> Thy kindness upon those who are pure of heart. *Amen.* (Psalm 36:10.)

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[197] Translator: Ps. 19:15, adapted to the plural as in the liturgy (no reference is printed).

[198] Translator: Ps. 62:12–13 (no reference is printed); the original has ה׳ where the Masoretic text reads אדני.

[p. 208] **III.**

ה׳ בקר תשמע קולי בקר אערך לך ואצפה. כי לא אל חפץ רשע אתה לא יגרך רע. לא יתיצבו הוללים לנגד עיניך. שנאת כל פעלי און.

Lord! early in the morning mayest Thou hear me;
Early I turn to Thee, and wait.
For Thou art not a God in whom
Wanton insolence finds favour;
Never does wickedness find shelter with Thee,
And the arrogant shall not stand
Before Thine eyes;
Thou hatest all evildoers.[199]

Great God! loving, heavenly Father! look down with grace and compassion upon us, Thy children; and let the offering of our prayer, which now rises up to Thee from the altar of our hearts, be pleasing to Thee.

Filled with gratitude for Thy countless benefactions, and with the feeling of our weakness and dependence, we devoutly implore Thy blessing and Thy help toward the good. For through Thee alone do we exist and endure, O God! without Thee we can do nothing. — To Thee alone do we owe our life, the powers of our body and soul; to Thee we owe everything good that we possess, think and do; as also everything that refreshes us here, and that gladdens us with the hope of a better, eternal life. — But alas! we feel it, holy God! there awaken within us impulses, desires and passions that threaten our hearts with great danger. The voice of *seduction* and of *frivolity* often seeks to turn us from the right path, to lure us onto false ways, and to lead us into actions that cannot stand, nor be approved, before the judgment seat of calm reason and of conscience, before *Thy* judgment seat, O God! Therefore we pray Thee with humble confidence: Mayest Thou, merciful Father! in Thy grace grant us help and support, that we may escape the ruinous snares of vice, and come forth as victors from the struggle that we have to wage for virtue. — So strengthen us, then, O God! in our good resolutions and dispositions; and to this end bless also the efforts of our dear parents and faithful teachers, and instil into us sincere gratitude and childlike obedience toward them. — O, that these virtues [p. 209] may never forsake us, and that frivolity may never succeed in making us indifferent toward what is holy; rather, we will ever walk before Thee, who knowest the heart, in reverence, trust and love, in innocence and quiet humility.

[199] Translator: Ps. 5:4–6 (no reference is printed).

וישמחו כל חוסי בך לעולם ירננו ותסך עלימו ויעלצו בך אהבי שמך. כי אתה תברך צדיק ה׳ כצנה רצון תעטרנו.

All who trust in Thee rejoice;
They give praise for ever,
That Thou art a shelter over them.
Let them be joyful in Thee, who love Thy name.
For Thou, Lord! dost bless the righteous;
Thy favour encircles him like a shield. Amen. (Ps. 5:12)[200]

IV.

השמיעני בבקר חסדך כי בך בטחתי הודיעני דרך זו אלך כי אליך נשאתי נפשי.

Let me hear early of Thy grace;
For I trust in Thee.
Show me the way in which I should go;
For to Thee I lift up my soul.[201]

With praise and thanks we appear before Thee, All-gracious One! who lookest down upon us, Thy children, with such great kindness and fatherly faithfulness, and favourest us daily with benefactions and blessings of every kind. — Health and lively strength Thou grantest us, and Thou warmest the hearts of faithful parents, teachers and providers to cultivate our minds, to ennoble our dispositions, and so to further our true welfare. — O, accept for this our most heartfelt thanks, and be with us also henceforth! Grant, O Father! that we may not through frivolity make ourselves unworthy of Thy grace; but let the seeds of good, the aptitudes and capacities of mind and heart which Thou hast bestowed upon us, — let us carefully develop, exercise and cultivate them. The time of our youth — this we will always bear in mind — is a time of sowing for the future, here and hereafter; therefore we will use it *conscientiously*, and no day shall slip away from us without our having grown in knowledge and good dispositions. [p. 210] Stand by us in this, O God! through the power of Thy spirit; and let us ripen in virtue and the fear of God, and grow up to be beings worthy of Thy love and of the esteem of all rational creatures.

הורני ה׳ דרכך אהלך באמתך. יחד לבבי ליראה שמך. אודך ה׳ אלהי בכל לבבי ואכבדה שמך לעולם.

Teach us, Eternal One! Thy ways!
Let us walk in Thy truth,
And to the reverence of Thy name
Let our heart consecrate itself alone,

[200] Translator: Ps. 5:12–13.

[201] Translator: Ps. 143:8 (no reference is printed).

That, God! O Lord! every heart may thank Thee;
And honour Thy name for ever. Amen.[202]

V.

במה יזכה נער את ארחו לשמר כדברך. בלבי צפנתי אמרתך למען לא אחטא לך. ברוך אתה ה׳ למדני חקיך.

How can a youth be happy? —
If he keeps to Thy word.
Thy speech I imprint upon my heart,
That I may never sin against Thee.
Praised be Thou, O Eternal One!
Teach me Thy law![203]

All-gracious Father! look down graciously upon Thy children, and bless these hours which are devoted to our instruction. Enlighten our understanding, and give us insight and an eager will rightly to grasp the teachings which, through Thy wise ordering, are imparted to us here, and faithfully to put them into practice. — Grant us, O Father! strength of mind and of heart, that we may live in accordance with Thy holy precepts, ever virtuous, in concord and piety, and bring honour and joy to our parents, teachers and friends; so that we may always enjoy the grace and good pleasure of God and of men; and so we shall thank Thee for ever. Amen.

אחלי יכנו דרכי לשמר חקיך. אז לא אבוש בהביטי אל כל מצותיך.

Ah, would that my striving succeeded, that I
kept Thy law! If I look only
to Thy commandments, then I shall never
be put to shame.[204]

[p. 211] **VI.**

לב טהור ברא לי אלהים ורוח נכון חדש בקרבי. אל תשליכני מלפניך ורוח קדשך אל תקח ממני.

Create in me, O God! a pure heart!
And give me a new uprightness of mind;
Cast me not away from Thy presence;
Take not Thy holy spirit from me![205]

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[202]Translator: Ps. 86:11–12 (no reference is printed).

[203]Translator: Ps. 119:9, 11–12 (no reference is printed). The Hebrew is printed with the plene spelling לשמור.

[204]Translator: Ps. 119:5–6 (no reference is printed).

[205]Translator: Ps. 51:12–13 (no reference is printed).

Eternal, unchangeable God! gracious Preserver and Ruler of the world! After a night's rest with which Thou hast refreshed us, we enter upon this new day with renewed strength, and praise Thee and give thanks to Thy holy name for the ever new proofs of Thy kindness and grace! — O take us under Thine almighty protection on this day also! and govern us through Thy spirit; that, mindful of Thee and of Thy holy law, we may walk in piety before Thee, the *Omnipresent*, and earnestly guard ourselves against sin.

Preserve for us further, gracious God! our dear parents and brothers and sisters, our benefactors and friends, and prosper them according to Thy gracious will. Bless also our superiors and those set over us, and our beloved *fatherland*, for the sake of Thy mercy; and grant that we may live in peace and concord with all our fellow citizens and fellow men, as Thou Thyself hast taught us:

אלה הדברים אשר תעשו דברו אמת איש את רעהו אמת ומשפט שלום שפטו בשעריכם.

> "This is what ye shall do: Let every one speak sincerely with his neighbour; bring *truth*, *justice* and *peace* into your gates!" Amen. (Zech. 8:16)

VII.

After a day of rest, on which our minds were to be occupied with holy exercises, we come here again to the place that is especially devoted to our instruction, in order to learn that which can make us glad and good, pious and contented, and thus truly happy. — Grant, all-gracious Father! O grant that this undertaking may succeed for all of us. Grant that today and the whole week we may be truly attentive to [p. 212] our instruction, and thereby become daily more understanding and better. Govern our hearts, merciful God! that with every day we may grow in all that is pleasing to Thee, and help us earnestly to shun evil and ever to strive after the good, but especially to love Thee and our parents and teachers as Thou hast commanded us. Fulfil, dear Father! this petition, offered to Thee with a childlike heart, and bless us for the sake of Thine infinite grace. Amen.

VIII.

Thy goodness and faithfulness, heavenly Father! are new every morning. This we acknowledge, extol and praise with grateful hearts, joyfully gathered before Thy face to learn Thy truth and to do Thy will. — Daily and hourly, as Thy love shows itself, so let our childlike gratitude show itself too, not in words alone, but still more in active obedience, which is dearer to Thee than sacrifice. These hours, devoted to the cultivation of mind and heart, this strength and eagerness which streams anew through us every morning: they are, Father! Thy precious gift. Teach us to recognize ever more the value of time, so that we may not wilfully and uselessly squander a single day, a single hour of the inestimable years of our youth, but may rather use every moment conscientiously so that our mind may be enlightened and our heart established in the fear and love of Thee! Amen.

XI.[206]

In this morning hour, Father of our life! we look up to Thee in prayer; for without Thy help our labour is in vain, and our day's work unworthy of Thy approval. Therefore we implore Thee: fill us with earnestness and joy, with eagerness and love, with strength and composure; preserve us from frivolity, from sloth and disruptive mischief; so that the work of the school, which we pursue here in Thy name and according to Thy will, may also bring blessing and the glorious fruit of knowledge and piety. Grant [p. 213] us, heavenly Father! this disposition; so that our teachers may perform their office not with sighing but with joy, and that we may fulfil all our duties with grateful hearts, in order to become ever more pleasing to Thee. Amen.

X.

With renewed strength, Father of our life! we now begin the work of this day. Thy watchful care has preserved our breath, and Thy fatherly faithfulness has graciously averted the dangers and terrors of the night. It is Thy gift that we still enjoy life, and Thy benefaction that we begin our daily work with eagerness, strength and gladness. Therefore let this day, too, which Thou hast given us, be wholly consecrated to Thy service by us, Thy grateful children. Strengthen our good resolutions, and crown them with pious and joyful accomplishment, so that, when this day too has passed, never to return, our heart may bear us witness that today also we have walked before Thee, O gracious God! in sincerity, and have striven to live in accordance with Thy holy will! Amen.

XI.

To Thee, dear heavenly Father! we look up with childlike thanks whenever we gather here in the school. — That we may become more skilful, more understanding and more pious, for this Thou lettest us be taught here. O that we might fulfil Thy will as good children, obey our teachers, and learn diligently here; so that with the years we may also increase in wisdom and virtue! To this end we now make the resolution, and we pray Thee, most gracious Father! for Thy help in faithfully carrying it out. Amen.

XII.

With joyful thanks we appear before Thee, all-gracious Father! who hast let us live to see this day again in health and furnished with new strength. Our dear parents and teachers too, most gracious One! Thou hast preserved for us, who so [p. 214] tenderly and lovingly care for our happiness; and Thou givest us here the opportunity to learn everything that can form us into understanding and good human beings and make us truly happy. How ungrateful we should be toward Thee if we did not make good use of this school, or even wished to grieve and hurt those who through their instruction are our greatest benefactors! Therefore obedience to parents and teachers shall be our first and holiest duty. We will strive daily to gladden them in return for their love and care.

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[206] Translator: So printed; evidently a misprint for IX, since X follows.

Harmony with our schoolfellows, and our diligence and well-mannered conduct, shall prove that we are guided in school to all that is good. To this end bless and strengthen us, most gracious Father! for the sake of Thy grace, for which we will praise Thee all our life long. Amen.

Hilkhot De'ot[207]

הלכות דעות

Laws of Dispositions

יש בכללן אחד עשר מצות: חמש מצות עשה, ושש מצות לא תעשה, וזהו פרטן: א׳, להדמות בדרכיו. ב׳, להדבק ביודעיו. ג׳, לאהוב את ריעים. ד׳, לאהוב את הגרים. ה׳, שלא לשנא אחים. ו׳, להוכיח. ז׳, שלא להלבין פנים. ח׳, שלא לענות אמללים. ט׳, שלא להלוך רכיל. י׳, שלא לנקום. י״א, שלא לנטור. — וביאור מצות אלו בפרקים אלו.

They comprise eleven commandments: five positive commandments and six negative commandments, and this is their enumeration: 1, to resemble His ways; 2, to cleave to those who know Him; 3, to love one's fellows; 4, to love the strangers; 5, not to hate one's brethren; 6, to rebuke; 7, not to put anyone to shame; 8, not to afflict the unfortunate; 9, not to go about as a talebearer; 10, not to take revenge; 11, not to bear a grudge. — And the explanation of these commandments is in the following chapters.

דעות הרבה יש לכל אחד ואחד מבני אדם, וזו משונה מזו ורחוקה ממנה ביותר. יש אדם שהוא בעל חמה, כועס תמיד, ויש אדם שדעתו מתישבת עליו ואינו כועס כלל, ואם יכעס, יכעס כעס מעט בכמה שנים; ויש אדם שהוא גבה לב ביותר, ויש שהוא שפל רוח ביותר; ויש שהוא בעל תאוה, לא תשבע נפשו מהלוך בתאוה, ויש שהוא לב טהור מאד, ולא יתאוה אפילו לדברים מעטים שהגוף צריך להן; ויש בעל נפש רחבה שלא תשבע נפשו מכל ממון העולם כענין שנאמר (Eccl. 5:9) אהב כסף לא ישבע כסף. ויש מקצר נפשו שדיו אפילו דבר מעט שלא יספיק לו, ולא ירדוף להשיג כל צורכו; ויש שהוא מסגף עצמו ברעב וקובץ על ידו ואינו אוכל פרוטה משלו אלא בצער גדול; ויש שהוא מאבד כל ממונו בידו לדעתו. ועל דרכים אלו שאר כל הדעות, כגון: מהולל ואונן, וכילי ושוע, ואכזרי ורחמן, ורך לבב ואמיץ לב וכיוצא בהן.

Every single human being has many dispositions, and one differs from another and is very far removed from it. There is a man who is hot-tempered, always angry; and there is a man whose mind is settled within him and who is never angry at all, or, if he becomes angry, becomes a

[207]Translator: Maimonides, *Mishneh Torah*, Book of Knowledge, *Hilkhot De'ot* ("Laws of Dispositions"), printed by Johlson in Hebrew only, without German translation and without chapter or paragraph numbers; the running head reads "Maimonides von den Sitten" [Maimonides on Morals]. The text is abridged: it gives chapters 1–3, chapter 5 without halakhot 4–6 (on marital conduct), and chapters 6–7, omitting chapter 4 (the medical regimen) entirely. The Hebrew is reproduced here as printed (biblical quotations in standard Masoretic spelling); the English translation is the translator's. The German biblical references inserted by Johlson are given in modern form.

little angry once in several years. There is a man who is exceedingly proud of heart, and one who is exceedingly lowly of spirit. There is one who is full of desire, whose soul is never sated with going after his desires; and one who is of very pure heart and does not desire even the few things the body needs. There is one of greedy soul, whose soul would not be sated with all the wealth of the world, as it is said (Eccl. 5:9): "He that loveth silver shall not be satisfied with silver"; and there is one who stints himself, for whom even a little that does not suffice him is enough, and who does not pursue the attainment of all he needs. There is one who torments himself with hunger and hoards, and eats not a penny's worth of his own except with great distress; and there is one who wilfully squanders all his money with his own hand. And after these patterns are all the other dispositions, such as: the merry and the mournful, the miserly and the lavish, the cruel and the compassionate, the faint-hearted and the stout-hearted, and the like.

ויש בין כל דעה ודעה הרחוקה ממנה בקצה האחר דעות בינוניות זו רחוקה מזו; וכל הדעות, יש מהן דעות שהן לאדם מתחלת ברייתו לפי טבע גופו, ויש מהן דעות שטבעו של אדם זה מכוון ועתיד לקבל אותה במהרה יותר משאר הדעות, ויש מהן שאינן לאדם מתחלת ברייתו, אלא למד אותן מאחרים או שנפנה להן מעצמו לפי מחשבה שעלתה בלבו, או ששמע שזו הדעה טובה לו ובה ראוי לילך, והנהיג עצמו בה עד שנקבעה בלבו.

And between every disposition and the one farthest from it at the other extreme there are intermediate dispositions, each removed from the other. And of all the dispositions, some belong to a man from the beginning of his creation, according to the nature of his body; some are dispositions to which the nature of this particular man is suited and disposed to acquire more quickly than the other dispositions; and some do not belong to a man from the beginning of his creation, but he learned them from others, or turned to them of himself in accordance with a thought that arose in his heart, or because he heard that this disposition was good for him and that it was proper to walk in it, and he accustomed himself to it until it became fixed in his heart.

שתי קצוות הרחוקות זו מזו שבכל דעה ודעה, אינן דרך טובה, ואין ראוי לו לאדם ללכת בהן ולא ללמדן לעצמו, ואם מצא טבעו נוטה לאחת מהן או מוכן לאחת מהן או שכבר למד אחת מהן ונהג בה, יחזיר עצמו למוטב וילך בדרך הטובים והיא הדרך הישרה.

The two extremes, far removed from each other, that exist in every disposition are not a good way, and it is not proper for a man to walk in them nor to teach them to himself. And if he finds that his nature inclines toward one of them, or is disposed toward one of them, or that he has already learned one of them and conducted himself by it, he shall bring himself back to the good and walk in the way of the good, which is the right way.

הדרך הישרה היא מדה בינונית שבכל דיעה ודיעה מכל הדיעות שיש לו לאדם, והיא הדיעה שהיא רחוקה משתי קצוות ריחוק שוה ואינה קרובה לא לזו ולא לזו. לפיכך צוו חכמים הראשונים שיהא

אדם שם דעותיו תמיד ומשער אותן ומכוין אותן בדרך האמצעית, כדי שיהא שלם בגופו. כיצד? לא יהא בעל חמה נוח לכעוס, ולא כמת שאינו מרגיש, אלא בינוני, לא יכעוס אלא על דבר גדול שראוי לכעוס עליו, כדי שלא יעשה כיוצא בו פעם אחרת; וכן לא יתאוה אלא לדברים שהגוף צריך להן ואי אפשר להיות בזולתן, כענין שנאמר (Prov. 13:25) צדיק אכל לשבע נפשו; וכן לא יהיה עמל בעסקו אלא להשיג דבר שצריך לו לחיי שעה, כענין שנאמר (Ps. 37:16) טוב מעט לצדיק; ולא יקפוץ ידו ביותר, ולא יפזר ממונו, אלא נותן צדקה כפי מסת ידו ומלוה כראוי למי שצריך; ולא יהא מהולל ושוחק ולא עצב ואונן, אלא שמח כל ימיו בנחת בסבר פנים יפות, וכן שאר דעותיו. ודרך זו היתה דרך החכמים.

> The right way is the middle measure in each and every one of the dispositions a man has; that is, the disposition that is equally distant from the two extremes and is near neither to the one nor to the other. Therefore the early sages commanded that a man should constantly weigh his dispositions, assess them and direct them in the middle way, so that he may be whole in his person. How so? He should not be hot-tempered, easily angered, nor like a corpse that feels nothing, but in between: he should be angry only about a great matter about which it is proper to be angry, so that the like may not be done again. Likewise he should desire only those things the body needs and cannot do without, as it is said (Prov. 13:25): "The righteous eateth to the satisfying of his soul." Likewise he should not toil in his business except to obtain what he needs for the life of the hour, as it is said (Ps. 37:16): "A little that a righteous man hath is better." He should not close his hand too tightly, nor squander his money, but give charity according to his means and lend as is proper to whoever is in need. He should be neither frivolous and given to laughter, nor sad and mournful, but rejoice calmly all his days, with a friendly countenance; and so with the rest of his dispositions. And this way was the way of the sages.

כל אדם שדעותיו דעות בינוניות ממוצעות, נקרא חכם. ומי שהוא מדקדק על עצמו ביותר, ויתרחק מדעת בינונית מעט לצד זה או לצד זה, נקרא חסיד. כיצד? מי שיתרחק מגובה הלב עד הקצה האחרון ויהיה שפל רוח ביותר, נקרא חסיד, וזו היא מדת חסידות. ואם נתרחק עד האמצע בלבד ויהיה עניו, נקרא חכם, וזו היא מדת חכמה, ועל דרך זו שאר כל הדיעות. וחסידים הראשונים היו מטין דעות שלהן מדרך האמצעית כנגד שתי הקצוות; יש דעה שמטין אותה כנגד הקצה האחרון, ויש דעה שמטין אותה כנגד הקצה הראשון, וזהו לפנים משורת הדין. ומצווין אנו ללכת בדרכים האלו הבינונים, והם הדרכים הטובים והישרים שנאמר (Deut. 28:9) והלכת בדרכיו. כך למדו בפירוש מצוה זו: מה הוא נקרא חנון, אף אתה היה חנון! מה הוא נקרא רחום, אף אתה היה רחום! מה הוא נקרא קדוש אף אתה היה קדוש! ועל דרך זו קראו הנביאים לאל בכל אותן הכנויין, ארך אפים ורב חסד צדיק וישר תמים גבור וחזק וכיוצא בהן, להודיע שהן דרכים טובים וישרים, וחייב אדם להנהיג עצמו בהן ולהדמות אליו כפי כחו. וכיצד ירגיל אדם עצמו בדעות אלו עד שיקבעו בו? יעשה וישנה וישלש במעשים שעושה על פי

הדעות האמצעיות ויחזור בהם תמיד עד שיהיו מעשיהם קלים עליו ולא יהיה בהם טורח עליו ויקבעו הדעות בנפשו. ולפי שהשמות האלו נקרא בהן היוצר והם הדרך הבינונית שאנו חייבין ללכת בה נקראת דרך זו דרך ה׳, והיא שלמד אברהם אבינו לבניו שנאמר (Gen. 18:19) כי ידעתיו למען אשר יצוה וגו׳, וההולך בדרך זו מביא טובה וברכה לעצמו שנאמר למען הביא ה׳ על אברהם את אשר דבר עליו.

> Every man whose dispositions are intermediate, held to the mean, is called *wise*. And whoever is exceedingly strict with himself and departs a little from the intermediate disposition toward one side or the other is called *saintly* [*ḥasid*]. How so? One who removes himself from pride of heart to the farthest extreme and becomes exceedingly lowly of spirit is called saintly, and this is the quality of saintliness. But if he removed himself only to the middle and is humble, he is called wise, and this is the quality of wisdom; and so with all the other dispositions. The saints of old used to incline their dispositions from the middle way toward the two extremes: one disposition they would incline toward the last extreme, and another toward the first extreme; and this is [going] beyond the line of the law. And we are commanded to walk in these middle ways, which are the good and right ways, as it is said (Deut. 28:9): "And thou shalt walk in His ways." Thus they taught in explaining this commandment: Just as He is called gracious, so be thou gracious! Just as He is called merciful, so be thou merciful! Just as He is called holy, so be thou holy! And in this way the prophets called God by all those epithets — "long-suffering and abundant in lovingkindness," "righteous and upright," "perfect," "mighty and strong," and the like — to make known that these are good and right ways, and that a man is obliged to conduct himself by them and to resemble Him according to his strength. And how shall a man accustom himself to these dispositions until they become fixed in him? He shall do, and repeat, and do a third time, the deeds that he performs according to the middle dispositions, and return to them continually, until their performance comes easily to him and they are no burden to him, and the dispositions become fixed in his soul. And because the Creator is called by these names, and they are the middle way in which we are obliged to walk, this way is called "the way of the Lord"; and it is what our father Abraham taught his children, as it is said (Gen. 18:19): "For I have known him, to the end that he may command," etc. And whoever walks in this way brings good and blessing upon himself, as it is said: "that the Lord may bring upon Abraham that which He hath spoken of him."

חולי הגוף טועמים המר מתוק ומתוק מר, ויש מן החולים מי שמתאוה ותאב למאכלות שאינן ראויין לאכילה, כגון העפר והפחם, ושונא המאכלות הטובים, כגון הפת והבשר, הכל לפי רוב החולי: כך בני אדם שנפשותיהם חולות, מתאוים ואוהבים הדיעות הרעות, ושונאים הדרך הטובה ומתעצלים ללכת בה, והיא כבדה עליהם למאוד לפי חלים. וכן ישעיהו אומר באנשים הללו (Isa. 5:20) הוי האמרים לרע טוב ולטוב רע שמים חשך לאור ואור לחשך שמים מר למתוק ומתוק למר, ועליהם נאמר (Prov. 2:13) העזבים ארחות ישר ללכת בדרכי חשך. ומה היא תקנת חולי הנפשות? ילכו אצל החכמים שהן רופאי הנפשות וירפאו חלים בדעות שמלמדין אותם עד שיחזירום לדרך הטובה;

והמכירים בדעות הרעות שלהם ואינם הולכים אצל החכמים לרפא אותם, עליהם אמר שלמה (Prov. 1:7) חכמה ומוסר אוילים בזו. וכיצד היא רפואתם? מי שהוא בעל חמה, אומרים לו להנהיג עצמו שאם הוכה וקולל לא ירגיש כלל, וילך בדרך זו זמן מרובה עד שתתעקר החמה מלבו; ואם היה גבה לב, ינהיג עצמו בבזיון הרבה, וישב למטה מן הכל, וילבש בלויי סחבות המבזים את לובשיהן, וכיוצא בדברים אלו, עד שיעקור גובה הלב ממנו ויחזור לדרך האמצעית שהיא הדרך הטובה, ולכשיחזור לדרך האמצעית ילך בה כל ימיו, ועל קו זה יעשה בשאר כל הדעות, אם היה רחוק לקצה האחד ירחיק עצמו לקצה השני וינהוג בו זמן רב עד שיחזור בו לדרך הטובה, והיא מדה בינונית שבכל דעה ודעה.

> Those who are sick in body taste the bitter as sweet and the sweet as bitter; and among the sick there are some who desire and crave foods that are not fit to be eaten, such as earth and charcoal, and hate good foods, such as bread and meat — all according to the severity of the illness. So too people whose souls are sick desire and love evil dispositions, and hate the good way and are too sluggish to walk in it, and it is exceedingly burdensome to them because of their sickness. And so Isaiah says of such people (Isa. 5:20): "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter"; and of them it is said (Prov. 2:13): "Who leave the paths of uprightness, to walk in the ways of darkness." And what is the remedy for those who are sick in soul? Let them go to the sages, who are the physicians of souls, and they will heal their sickness through the dispositions that they teach them, until they bring them back to the good way. And those who recognize their evil dispositions and do not go to the sages to be healed — of them Solomon said (Prov. 1:7): "The foolish despise wisdom and instruction." And what is their cure? One who is hot-tempered is told to train himself so that, if he is struck or cursed, he will not react at all; and he shall walk in this way for a long time, until anger is uprooted from his heart. And if he was proud of heart, he shall subject himself to much humiliation, and sit below everyone, and wear worn-out rags that bring contempt upon those who wear them, and the like, until he uproots pride from himself and returns to the middle way, which is the good way; and when he has returned to the middle way, he shall walk in it all his days. And along this line he shall act with all the other dispositions: if he was far toward one extreme, he shall remove himself to the other extreme and conduct himself so for a long time, until he returns to the good way, which is the middle measure in every disposition.

ויש דעות שאסור לו לאדם לנהוג בהן בבינוניות אלא יתרחק מן הקצה האחד עד הקצה האחר, והיא גובה הלב. שאין דרך הטובה שיהיה אדם עניו בלבד, אלא שיהיה שפל רוח ותהיה רוחו נמוכה למאד; ולפיכך נאמר במשה רבנו (Num. 12:3) ענו מאד ולא נאמר עניו בלבד; ולפיכך צוו חכמים, מאד מאד הוי שפל רוח! ועוד אמרו שכל המגביה לבו כפר בעיקר, שנאמר (Deut. 8:14) ורם לבבך ושכחת את ה׳ אלהיך; ועוד אמרו: בשמתא מאן דאית ביה גסות הרוח ואפילו מקצתה. וכן הכעס מדה רעה היא עד למאד, וראוי לאדם שיתרחק ממנה עד הקצה האחרון, וילמד עצמו שלא יכעוס, ואפילו על דבר שראוי לכעוס עליו; ואם רצה להטיל אימה על בניו ובני ביתו, או על הצבור אם היה פרנס,

ורצה לכעוס עליהן כדי שיחזרו למוטב, יראה עצמו בפניהם שהוא כועס כדי לייסרם, ותהיה דעתו מיושבת בינו לבין עצמו, כאדם שהוא מדמה כועס בשעת כעסו והוא איננו כועס. אמרו חכמים הראשונים: כל הכועס כאילו עובד כוכבים ומזלות, ואמרו שכל הכועס, אם חכם הוא חכמתו מסתלקת ממנו, ואם נביא הוא נבואתו מסתלקת ממנו. ובעלי כעס אין חייהם חיים, לפיכך צוו להתרחק מן הכעס, עד שינהיג עצמו שלא ירגיש אפילו לדברים המכעיסים, וזו היא הדרך הטובה; ודרך הצדיקים הן עלובין ואינן עולבין, שומעין חרפתן ואינן משיבין, עושין מאהבה ושמחין בייסורין, ועליהם הכתוב אומר (Judg. 5:31) ואהביו כצאת השמש בגבורתו.

> And there are dispositions in which a man is forbidden to conduct himself according to the middle way; rather he must remove himself from the one extreme to the other extreme — and that is pride of heart. For the good way is not that a man be merely meek, but that he be lowly of spirit and that his spirit be exceedingly humble. Therefore it is said of Moses our teacher (Num. 12:3): "very meek," and not merely "meek." And therefore the sages commanded: "Be very, very lowly of spirit!" And they further said that whoever exalts his heart denies the fundamental principle [of faith], as it is said (Deut. 8:14): "Then thy heart be lifted up, and thou forget the Lord thy God." And they further said: "Under the ban be he who has haughtiness of spirit, even a little of it." Likewise anger is an exceedingly evil quality, and it is proper for a man to remove himself from it to the farthest extreme and to teach himself not to become angry, even about something about which it would be proper to be angry. And if he wishes to cast fear upon his children and household, or upon the community if he is its leader, and wishes to be angry with them so that they return to the good, he should appear angry before them in order to discipline them, while his mind remains composed within himself, like a man who feigns anger at the moment of his anger but is not angry. The early sages said: Whoever is angry is as though he worshipped the stars and planets; and they said that whoever becomes angry — if he is a sage, his wisdom departs from him, and if he is a prophet, his prophecy departs from him. And the life of the irascible is no life. Therefore they commanded that one keep far from anger, until one trains oneself not to react even to provoking things; and this is the good way. And the way of the righteous is that they are insulted but do not insult, hear themselves reviled and do not answer, act out of love and rejoice in afflictions; and of them Scripture says (Judg. 5:31): "But they that love Him be as the sun when he goeth forth in his might."

לעולם ירבה אדם בשתיקה, ולא ידבר אלא או בדבר חכמה או בדברים שצריך להם לחיי נפש; אמרו על רב תלמיד רבנו הקדוש שלא שח שיחה בטילה כל ימיו, וזו היא שיחת רוב כל אדם, ואפילו בצרכי הגוף לא ירבה אדם דברים, ועל זה צוו הכמים ואמרו: כל המרבה דברים מביא חטא, ואמרו: לא מצאתי לגוף טוב אלא שתיקה; וכן בדברי תורה ובדברי חכמה יהיו דברי האדם מעטים ועניניהם מרובים, והוא שצוו חכמים ואמרו: לעולם ישנה אדם לתלמידיו דרך קצרה! אבל אם היו הדברים מרובים והענין מועט הרי זו סכלות ועל זה נאמר (Eccl. 5:2) כי בא החלום ברב ענין וקול כסיל ברב

דברים. סייג לחכמה שתיקה, לפיכך לא ימהר להשיב, ולא ירבה לדבר, וילמד לתלמידים בשובה ונחת, בלא צעקה ובלא אריכות לשון, הוא שאמר שלמה (Eccl. 9:17) דברי חכמים בנחת נשמעים.

> A man should always cultivate silence and speak only either on a matter of wisdom or on things needful for the life of the soul. They said of Rav, the disciple of our holy Rabbi, that he never in all his days engaged in idle talk — which is the talk of most people. And even about the body's needs a man should not multiply words; concerning this the sages commanded, saying: "Whoever multiplies words brings sin," and they said: "I have found nothing better for the body than silence." Likewise in words of Torah and words of wisdom a man's words should be few and their content much; and this is what the sages commanded, saying: "A man should always teach his disciples in a concise way!" But if the words are many and the content little, that is folly, and of this it is said (Eccl. 5:2): "For a dream cometh through a multitude of business, and a fool's voice through a multitude of words." Silence is a fence for wisdom; therefore one should not hasten to answer nor speak much, and should teach students calmly and quietly, without shouting and without long-windedness. This is what Solomon said (Eccl. 9:17): "The words of the wise spoken in quiet are heard."

אסור לאדם להנהיג עצמו בדברי חלקות ופיתוי, ולא יהיה אחד בפה ואחד בלב אלא תוכו כברו, והענין שבלב יהיה הדבר שבפה. ואסור לגנוב דעת הבריות ואפילו דעת העכ״ום. כיצד? לא ימכור לנכרי בשר נבילה במקום בשר שחוטה, ולא מנעל של מתה במקום מנעל של שחוטה, ולא יסרהב בחברו שיאכל אצלו, והוא יודע שאינו אוכל, ולא ירבה לו בתקרובת והוא יודע שאינו מקבל, ולא יפתח לו חביות שהוא צריך לפותחן למוכרן, כדי לפתותו שבשביל כבודו פתח, וכן כל כיוצא בו. ואפילו מלה אחת של פיתוי ושל גניבת דעת אסורה. אלא שפת אמת ורוח נכונה ולב טהור מכל עמל והוות. לא יהא אדם בעל שחוק והתלות ולא עצב ואונן אלא שמח; כך אמרו חכמים: שחוק וקלות ראש מרגילין את האדם לערוה, וצוו שלא יהא אדם פרוץ בצחוק, ולא עצב ומתאבל, אלא מקבל את כל האדם בסבר פנים יפות, וכן לא יהיה בעל נפש רחבה נבהל להון, ולא עצל ובטל ממלאכה, אלא בעל עין טובה, מעט עסק ועוסק בתורה, ואותו המעט שהוא חלקו יעסוק בו; ולא יהיה בעל קטטה ולא בעל קנאה, ולא רודף אחרי הכבוד; כך אמרו חכמים: הקנאה והתאוה והכבוד מוציאין את האדם מן העולם. כללו של דבר: ילך במדה הבינונית שבכל דעה ודעה, עד שיהיו כל דעותיו מכוונות באמצעות, והוא ששלמה אמר (Prov. 4:26) פלס מעגל רגלך וכל דרכיך יכנו.

> It is forbidden for a man to accustom himself to smooth and seductive speech; nor shall he be one thing with his mouth and another in his heart, but his inside shall be like his outside, and what is in his heart shall be what is in his mouth. And it is forbidden to deceive people, even an idolater.[208] How so? One shall not sell a gentile the meat of an animal that died of itself in

[208]Translator: The Hebrew has העכ״ום (abbreviation for "worshippers of stars and planets"), the censors' substitute in printed editions for the word גוי ("gentile") of the manuscripts.

place of the meat of a ritually slaughtered one, nor a shoe [of leather] from a carcass in place of a shoe from a slaughtered animal; one shall not press one's fellow to eat with him when he knows that he will not eat, nor heap gifts upon him when he knows that he will not accept them; nor open for him casks that he must open anyway in order to sell them, so as to deceive him into thinking that he opened them in his honour; and so with everything of the kind. Even a single word of seduction and deception is forbidden; rather, [there must be] a truthful lip, a steadfast spirit and a heart pure of all iniquity and mischief. A man should not be given to laughter and mockery, nor sad and mournful, but joyful. Thus the sages said: Laughter and levity accustom a man to lewdness. And they commanded that a man should not be unrestrained in laughter, nor sad and mourning, but should receive every person with a friendly countenance. Likewise he should not be of greedy soul, hastening after wealth, nor lazy and idle from work, but generous [lit. of a good eye], with little business, occupying himself with Torah, and occupying himself with that little which is his portion. He should not be quarrelsome, nor envious, nor a pursuer of honour. Thus the sages said: Envy, lust and [the pursuit of] honour drive a man out of the world. The sum of the matter: he shall walk in the middle measure in every disposition, until all his dispositions are directed toward the mean. And this is what Solomon said (Prov. 4:26): "Make plain the path of thy feet, and let all thy ways be established."

שמא יאמר אדם: הואיל והקנאה והתאוה והכבוד וכיוצא בהם דרך רעה הן, ומוציאין את האדם מן העולם, אפרוש מהן ביותר ואתרחק לצד האחרון, עד שלא יאכל בשר ולא ישתה יין ולא ישא אשה ולא ישב בדירה נאה ולא ילבש מלבוש נאה, אלא השק והצמר הקשה וכיוצא בהן, כמו שעושין כהני עבודת כוכבים ומזלות? גם זה דרך רעה היא ואסור לילך בה, והמהלך בדרך זו נקרא חוטא שהרי הוא אומר בנזיר (Num. 6:11) וכפר עליו מאשר חטא על הנפש, אמרו חכמים: ומה אם נזיר שלא פירש אלא מן היין צריך כפרה, המונע עצמו מכל דבר ודבר על אחת כמה וכמה! לפיכך צוו חכמים שלא ימנע אדם עצמו אלא מדברים שמנעתו התורה בלבד, ולא יהא אוסר עצמו בנדרים ובשבועות על הדברים המותרים; כך אמרו חכמים: לא דייך מה שאסרה תורה אלא שאתה אוסר עליך דברים אחרים? ובכלל הזה אלו שמתענין תמיד, אינן בדרך טובה, ואסרו חכמים שיהא אדם מסגף עצמו בתענית. ועל כל הדברים האלה וכיוצא בהן צוה שלמה ואמר (Eccl. 7:16) אל תהי צדיק הרבה ואל תתחכם יותר למה תשומם.

Lest a man say: "Since envy, lust, [the pursuit of] honour and the like are an evil way and drive a man out of the world, I will separate myself from them to the utmost and remove myself to the farthest extreme" — so that he eats no meat, drinks no wine, takes no wife, dwells in no pleasant house and wears no pleasant clothing, but only sackcloth and coarse wool and the like, as the priests of idolatry do — this too is an evil way, and it is forbidden to walk in it. Whoever walks in this way is called a sinner; for it says of the Nazirite (Num. 6:11): "And make atonement for him, for that he sinned by reason of the soul." The sages said: If the Nazirite, who abstained only from wine, needs atonement, how much more so one who denies himself everything! Therefore the sages commanded that a man should deny himself only those things

which the Torah has denied him, and should not forbid himself permitted things by vows and oaths. Thus the sages said: "Is it not enough for thee what the Torah has forbidden, that thou forbiddest thyself other things?" And included in this are those who fast constantly: they are not on a good way; and the sages forbade a man to mortify himself by fasting. And concerning all these things and the like Solomon commanded, saying (Eccl. 7:16): "Be not righteous overmuch, neither make thyself overwise; why shouldest thou destroy thyself?"

צריך האדם שיכון לבו וכל מעשיו כולם לידע את השם ברוך הוא בלבד, ויהיה שבתו וקומו ודבורו הכל לעומת זה הדבר, כיצד? כשישא ויתן או יעשה מלאכה ליטול שכר, לא יהיה בלבו לקבוץ ממון בלבד, אלא יעשה הדברים האלו כדי שימצא דברים שהגוף צריך להם, מאכילה ושתיה וישיבת בית ונשיאת אשה. וכן כשיאכל וישתה, לא ישים בלבו לעשות דברים האלה כדי ליהנות בלבד, עד שנמצא שאינו אוכל ושותה אלא המתוק לחיך, אלא ישים על לבו שיאכל וישתה כדי להברות גופו ואיבריו בלבד. לפיכך לא יאכל כל שהחיך מתאוה, ככלב וחמור, אלא יאכל דברים המועילים לגוף, אם מרים אם מתוקים, ולא יאכל דברים הרעים לגוף, אף על פי שהן מתוקין לחיך. המנהיג עצמו על פי הרפואה, אם שם על לבו שיהיה כל גופו ואיבריו שלמים לבד, אין זו דרך טובה, אלא ישים על לבו שיהא גופו שלם וחזק כדי שתהיה נפשו ישרה לדעת את ה׳, שאי אפשר שיבין ויסתכל בחכמות והוא רעב או חולה או אחד מאיבריו כואב. נמצא המהלך בדרך זו כל ימיו, עובד את ה׳ תמיד, אפילו בשעה שנושא ונותן; מפני שמחשבתו בכל, כדי שימצא צרכיו עד שיהיה גופו שלם לעבוד את ה׳. ואפילו בשעה שהוא ישן, אם ישן לדעת כדי שתנוח דעתו עליו וינוח גופו כדי שלא יחלה, ולא יוכל לעבוד את ה׳ והוא חולה, נמצאת שינה שלו עבודה למקום ברוך הוא. ועל ענין זה צוו חכמים ואמרו: וכל מעשיך יהיו לשם שמים, והוא שאמר שלמה בחכמתו (Prov. 3:6) בכל דרכיך דעהו והוא יישר ארחתיך.

A man must direct his heart and all his deeds solely toward knowing God, blessed be He, and his sitting down and his rising up and his speech shall all be directed toward this end. How so? When he does business or works for wages, he shall not have in his heart merely the gathering of money, but shall do these things in order to obtain what the body needs: food and drink, a dwelling, and marriage. Likewise, when he eats and drinks, he shall not set his heart on doing these things merely for pleasure, so that he ends up eating and drinking only what is sweet to the palate; rather he shall set his heart on eating and drinking only to keep his body and limbs healthy. Therefore he shall not eat everything the palate craves, like a dog or an ass, but shall eat things that are beneficial to the body, whether bitter or sweet, and shall not eat things that are bad for the body, even though they are sweet to the palate. One who conducts himself according to medical rules, if he sets his heart only on having his whole body and limbs sound, is not on a good way; rather he shall set his heart on having his body sound and strong so that his soul may be upright to know the Lord; for it is impossible to understand and contemplate the sciences when one is hungry or sick or when one of one's limbs is in pain. Thus whoever walks in this way all his days serves the Lord continually, even while he is doing business, because his intention in everything is to obtain his needs so that his body may be sound to serve

the Lord. And even when he sleeps, if he sleeps deliberately so that his mind may rest and his body repose lest he fall ill and be unable to serve the Lord while sick, his sleep becomes a service to the Omnipresent, blessed be He. And on this matter the sages commanded, saying: "Let all thy deeds be for the sake of Heaven." And this is what Solomon said in his wisdom (Prov. 3:6): "In all thy ways acknowledge Him, and He will direct thy paths."

כשם שהחכם ניכר בחכמתו ובדיעותיו והוא מובדל בהם משאר העם, כך צריך שיהיה ניכר במעשיו, במאכלו ובמשקהו ובדיבורו ובהילוכו ובמלבושו, ובכלכול דבריו ובמשאו ובמתנו, ויהיו כל המעשים האלו נאים ומתוקנים ביותר. כיצד? תלמיד חכם לא יהיה גרגרן, אלא אוכל מאכל הראוי להברות גופו, ולא יאכל ממנו אכילה גסה, ולא יהא רודף למלאות בטנו, כאלו שמתמלאין ממאכל ומשתה עד שתיפח כריסם, ועליהם מפורש בקבלה (Mal. 2:3) וזריתי פרש על פניכם, אמרו חכמים: אלו בני אדם שאוכלין ושותין ועושין כל ימיהם כחגים, והם האומרים (Isa. 22:13) אכול ושתו כי מחר נמות; וזהו מאכל הרשעים, ושלחנות אלו הם שגינה הכתוב ואמר (Isa. 28:8) כי כל שלחנות מלאו קיא צאה בלי מקום; אבל החכם אינו אוכל אלא תבשיל אחד או שנים ואוכל ממנו כדי חייו ודיו, הוא שאמר שלמה (Prov. 13:25) צדיק אכל לשבע נפשו. כשהחכם אוכל מעט זה הראוי לו, לא יאכלנו אלא בביתו על שלחנו, ולא יאכל בחנות ולא בשוק אלא מפני צורך גדול, כדי שלא יתגנה בפני הבריות, ולא יאכל אצל עמי הארץ, ולא על אותן השלחנות המלאות קיא וצואה, ולא ירבה סעודותיו בכל מקום ואפילו עם החכמים, ולא יאכל בסעודות שיש בהן קיבוץ הרבה, ואין ראוי לו לאכול אלא בסעודה של מצוה בלבד, כגון: סעודת אירוסין ונישואין. כשהחכם שותה יין, אינו שותה אלא כדי לשרות אכילה שבמיעיו, וכל המשתכר הרי זה חוטא ומגונה ומפסיד חכמתו, ואם נשתכר בפני עמי הארץ, הרי זה חילל את השם.

Just as the sage is recognizable by his wisdom and his dispositions, and is distinguished by them from the rest of the people, so must he be recognizable by his deeds: in his eating and drinking, his speech and his gait, his dress, the management of his affairs and his business dealings; and all these deeds shall be exceedingly seemly and well ordered. How so? A scholar shall not be a glutton, but shall eat food fit to keep his body healthy, and shall not eat of it immoderately, nor be bent on filling his belly like those who stuff themselves with food and drink until their bellies swell. Of them it is stated explicitly in the tradition [i.e. the Prophets] (Mal. 2:3): "And I will spread dung upon your faces." The sages said: These are people who eat and drink and make all their days like festivals; and they are those who say (Isa. 22:13): "Let us eat and drink, for tomorrow we shall die." This is the eating of the wicked, and these are the tables that Scripture condemned, saying (Isa. 28:8): "For all tables are full of vomit and filthiness, so that there is no place clean." But the sage eats only one or two dishes, and eats of them enough to live and no more; this is what Solomon said (Prov. 13:25): "The righteous eateth to the satisfying of his soul." When the sage eats this little that is proper for him, he shall eat it only at home at his own table; he shall not eat in a shop or in the marketplace except in

great need, so as not to make himself contemptible before people. He shall not eat with the ignorant, nor at those tables full of vomit and filth; he shall not frequent banquets everywhere, even with the sages, nor eat at banquets where there is a large gathering; it is proper for him to eat only at a banquet held for a religious occasion, such as a betrothal or wedding feast. When the sage drinks wine, he drinks only to soften the food in his stomach; and whoever becomes drunk is a sinner, is contemptible, and loses his wisdom; and if he became drunk in the presence of the ignorant, he has profaned the Name.

תלמיד חכם לא יהא צועק וצווח בשעת דיבורו כבהמות וחיות, ולא יגביה קולו ביותר, אלא דבורו בנחת עם כל הבריות. וכשידבר בנחת יזהר שלא יתרחק עד שיראה כדברי גסי הרוח. ומקדים שלום לכל אדם, כדי שתהא רוחן נוחה הימנו, ודן את כל האדם לכף זכות, מספר בשבח חבירו ולא בגנותו כלל, אוהב שלום ורודף שלום, אם ראה שדבריו מועילים ונשמעים אומר, ואם לאו שותק. כיצד? לא ירצה את חבירו בשעת כעסו, ולא ישאל לו על נדרו בשעה שנדר, עד שתתקרר דעתו וינוח, ולא ינחמנו בשעה שמתו מוטל לפניו, מפני שהוא בהול עד שיקברהו, וכן כל כיוצא באלו. ולא יראה לחבירו בשעת קלקלתו, אלא יעלים עיניו ממנו. ולא ישנה בדיבורו, ולא יוסיף ולא יגרע, אלא בדברי שלום וכיוצא בהן. כללו של דבר: אינו מדבר אלא בדברי חכמה או בגמילות חסדים וכיוצא בהן.

A scholar shall not shout and scream when he speaks, like cattle and wild beasts, nor raise his voice excessively, but his speech shall be gentle with all people. And when he speaks gently, he shall take care not to go so far that [his speech] seems like the words of the haughty. He greets every person first, so that people may be pleased with him; he judges every person favourably, speaks in praise of his fellow and never to his disparagement; he loves peace and pursues peace. If he sees that his words will be useful and heeded, he speaks; if not, he keeps silent. How so? He shall not try to appease his fellow at the moment of his anger, nor ask him about his vow [with a view to its annulment] at the moment he vowed it, until his mind has cooled and calmed; nor shall he comfort him while his dead lies before him, because he is distraught until he has buried him; and so with everything of the kind. Nor shall he look upon his fellow at the moment of his disgrace, but shall avert his eyes from him. He shall not alter [the truth] in his speech, neither adding nor subtracting, except in matters of peace and the like. The sum of the matter: he speaks only words of wisdom, or of deeds of lovingkindness, and the like.

לא ילך תלמיד חכם בקומה זקופה וגרון נטוי, שנאמר (Isa. 3:16) ותלכנה נטוות גרון ומשקרות עינים, ולא יהלך עקב בצד גודל בנחת, כמו הנשים וגסי הרוח, כענין שנאמר הלוך וטפוף תלכנה וברגליהם תעכסנה, ולא ירוץ ברשות הרבים כמנהג משוגעים, ולא יכפוף קומתו כבעלי חטוטרת, אלא מסתכל למטה כמו שהוא עומד בתפלה, ומהלך בשוק כאדם שהוא טרוד בעסקיו; גם ממהלכו של אדם

ניכר אם חכם ובעל דיעה הוא או שוטה וסכל, וכן אמר שלמה בחכמתו (Eccl. 10:3) וגם בדרך כשהסכל הלך לבו חסר ואמר לכל סכל הוא: הוא מודיע לכל על עצמו שהוא סכל.

A scholar shall not walk with upright stature and outstretched neck, as it is said (Isa. 3:16): "And they walk with stretched-forth necks and wanton eyes"; nor shall he walk mincingly, heel to toe, like women and the haughty, as it is said: "walking and mincing as they go, and making a tinkling with their feet"; nor shall he run in the public domain after the manner of madmen; nor bend his stature like the hunchbacked; but he looks downward as when he stands in prayer, and walks in the street like a man occupied with his affairs. Even from a man's gait it can be recognized whether he is wise and knowing or foolish and senseless. And so Solomon said in his wisdom (Eccl. 10:3): "Yea also, when the fool walketh by the way, his understanding faileth him, and he saith to every one that he is a fool" — he announces to everyone concerning himself that he is a fool.

מלבוש תלמיד חכם, מלבוש נאה ונקי, ואסור לו שימצא בבגדו כתם או שמנונית וכיוצא בהן. ולא ילבש לא מלבוש מלכים כגון בגדי זהב וארגמן שהכל מסתכלין בהן, ולא מלבוש עניים שהוא מבזה את לובשיו, אלא בגדים בינוניים נאים, ולא יהא בשרו נראה מתחת מדיו, כמו בגדי הפשתן הקלים ביותר שעושים במצרים, ולא יהיו בגדיו סחובים על הארץ כמו בגדי גסי הרוח, אלא עד עקבו, ובית יד שלו עד ראשי אצבעותיו, ולא ישלשל טליתו, מפני שנראה כגסות הרוח. לא יצא מבושם לשוק, ולא בבגדים מבושמים ולא ישים בושם בשערו, אבל אם משח בשרו בבושם כדי להעביר את הזוהמא מותר. וכן לא יצא יחידי בלילה אלא אם כן היה לו זמן קבוע לצאת בו לתלמודו. כל אלו מפני החשד.

The dress of a scholar is seemly and clean dress, and it is forbidden that a stain or grease or the like be found on his garment. He shall wear neither royal dress, such as garments of gold and purple at which everyone stares, nor the dress of the poor, which brings contempt upon those who wear it, but seemly garments of the middle sort. His flesh shall not be visible beneath his garments, as with the very light linen garments made in Egypt; his garments shall not trail on the ground like the garments of the haughty, but reach to his heels, and his sleeves to his fingertips; nor shall he let his mantle hang down, because that looks like haughtiness. He shall not go out perfumed into the street, nor in perfumed garments, nor put perfume in his hair; but if he anointed his body with perfume to remove sweat, it is permitted. Likewise he shall not go out alone at night unless he has a fixed time for going out to his study. All these on account of suspicion.

תלמיד חכם מכלכל דבריו במשפט, אוכל ושותה וזן את אנשי ביתו כפי ממונו והצלחתו, ולא יטריח על עצמו יותר מדאי. צוו חכמים בדרך ארץ, שלא יאכל אדם בשר אלא לתיאבון, שנאמר (Deut. 12:20)

כי תאוה נפשך לאכל בשר. צוו חכמים ואמרו: לעולם יאכל אדם פחות מן הראוי לו לפי ממונו, וילבש כראוי לו, ויכבד אשתו ובניו יותר מן הראוי לו.

> A scholar manages his affairs with judgment; he eats, drinks and provides for his household according to his means and his prosperity, and does not burden himself excessively. The sages commanded, as a rule of good conduct, that a man should eat meat only when he has an appetite for it, as it is said (Deut. 12:20): "Because thy soul desireth to eat flesh." The sages commanded, saying: A man should always eat less than is fitting for him according to his means, dress as is fitting for him, and honour his wife and children more than is fitting for him.

דרך בעלי דיעה, שיקבע לו אדם מלאכה המפרנסת אותו תחלה, ואחר כך יקנה בית דירה, ואחר כך ישא אשה, שנאמר (Deut. 20:5) מי האיש אשר נטע כרם ולא חללו, מי האיש אשר ארש אשה ולא לקחה. אבל הטפשין מתחילין לישא אשה, ואחר כך אם תמצא ידו יקנה בית, ואחר כך בסוף ימיו יחזור לבקש אומנות או יתפרנס מן הצדקה. וכן הוא אומר בקללות (Deut. 28:30) אשה תארש, בית תבנה, כרם תטע. כלומר יהיו מעשיך הפוכין כדי שלא תצליח את דרכיך, ובברכה הוא אומר (1 Sam. 18:14) ויהי דוד לכל דרכו משכיל וה׳ עמו.

> The way of men of understanding is that a man first establish for himself an occupation that supports him, then acquire a dwelling, and after that take a wife, as it is said (Deut. 20:5[–7]): "What man is there that hath planted a vineyard and hath not used the fruit thereof? ... What man is there that hath betrothed a wife and hath not taken her?" But fools begin by taking a wife, then, if they can afford it, they acquire a house, and then at the end of their days they go back to seek a trade or live on charity. And so it says among the curses (Deut. 28:30): "Thou shalt betroth a wife ... thou shalt build a house ... thou shalt plant a vineyard" — that is, thy deeds will be the wrong way round, so that thou shalt not prosper in thy ways; and of blessing it says (1 Sam. 18:14): "And David behaved himself wisely in all his ways, and the Lord was with him."

ואסור לו לאדם להפקיר או להקדיש כל נכסיו ויטריח על הבריות, ולא ימכור שדה ויקנה בית, ולא בית ויקנה מטלטלין, או יעשה סחורה בדמי ביתו, אבל מוכר הוא מטלטלין וקונה שדה. כללו של דבר: ישים מגמתו להצליח נכסיו ולהחליף הכלה בקיים, ולא תהיה כוונתו ליהנות מעט לפי שעה או ליהנות מעט ויפסיד הרבה. משאו ומתנו של תלמיד חכם באמת ובאמונה, אומר על לאו לאו ועל הן הן, מדקדק על עצמו בחשבון, ונותן ומוותר לאחרים כשיקח מהן ולא ידקדק עליהן, ונותן דמי המקח לאלתר, אינו מחייב עצמו בדברי מקח וממכר, במקום שלא חייבה אותו תורה, כדי שיעמוד בדיבורו ולא ישנהו, ואם נתחייבו לו אחרים בדין, מאריך ומוחל להן ומלוה וחונן, ולא ירד לתוך אומנות חבירו, ולא יצר לאדם לעולם בחייו, כללו של דבר: יהיה מן הנרדפים ולא מן הרודפים, מן הנעלבים ולא מן העולבים. ואדם

שעושה כל המעשים האלו וכיוצא בהן, עליו הכתוב אומר (Isa. 49:3) ויאמר לי עבדי אתה ישראל אשר בך אתפאר.

It is forbidden for a man to declare all his property ownerless or to consecrate it all and become a burden on others; nor shall he sell a field and buy a house, nor [sell] a house and buy movables, or trade with the proceeds of his house; but he may sell movables and buy a field. The sum of the matter: he shall make it his aim to make his property prosper and to exchange the perishable for the lasting; and his intention shall not be to enjoy a little for the moment, or to enjoy a little and lose much. The business dealings of a scholar are conducted in truth and good faith; he says "no" to "no" and "yes" to "yes"; he is exacting with himself in accounting, but gives and yields to others when he buys from them and is not exacting with them; he pays the purchase price at once; he does not bind himself in matters of buying and selling where the Torah has not bound him, so that he may stand by his word and not change it; and if others are legally indebted to him, he grants them time and forgives them, lends and shows favour; he does not encroach upon his fellow's trade, and never in his life causes distress to anyone. The sum of the matter: he shall be among the persecuted and not among the persecutors, among the insulted and not among those who insult. And of a man who does all these deeds and the like, Scripture says (Isa. 49:3): "And He said unto me: Thou art My servant, Israel, in whom I will be glorified."

דרך ברייתו של אדם להיות נמשך בדעותיו ובמעשיו אחר ריעיו וחביריו, ונוהג כמנהג אנשי מדינתו; לפיכך צריך אדם להתחבר לצדיקים ולישב אצל החכמים תמיד, כדי שילמוד ממעשיהם, ויתרחק מן הרשעים ההולכים בחשך כדי שלא ילמוד ממעשיהם, הוא ששלמה אומר (Prov. 13:20) הלוך את חכמים יחכם ורעה כסילים ירוע, ואמר (Ps. 1:1) אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב. וכן אם היה במדינה שמנהגותיה רעים ואין אנשיה הולכים בדרך ישרה, ילך למקום שאנשיה צדיקים ונוהגים בדרך טובים, ואם היו כל המדינות, שהוא יודען ושומע שמועתן, נוהגים בדרך לא טובה, או שאינו יכול ללכת למדינה שמנהגותיה טובים, מפני הגייסות או מפני החולי, ישב לבדו יחידי כענין שנאמר (Lam. 3:28) ישב בדד וידם. ואם היו רעים וחטאים שאין מניחים אותו לישב במדינה אלא אם כן נתערב עמהן ונוהג במנהגם הרע, יצא למערות ולחוחים ולמדברות, ואל ינהיג עצמו בדרך חטאים, כענין שנאמר (Jer. 9:1) מי יתנני במדבר מלון ארחים.

It is the way of man's nature to be drawn in his dispositions and his deeds after his friends and companions, and to conduct himself according to the custom of the people of his country. Therefore a man must associate with the righteous and sit constantly with the sages, so as to learn from their deeds, and keep far from the wicked who walk in darkness, so as not to learn from their deeds. This is what Solomon says (Prov. 13:20): "He that walketh with wise men shall be wise, but the companion of fools shall smart for it"; and it says (Ps. 1:1): "Happy is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat

in the seat of the scornful." And likewise, if he is in a country whose customs are evil and whose people do not walk in the right way, he shall go to a place whose people are righteous and conduct themselves in the way of the good. And if all the countries that he knows and of which he hears report conduct themselves in a way that is not good, or if he cannot go to a country whose customs are good, because of troops [on the roads] or because of illness, he shall dwell alone by himself, as it is said (Lam. 3:28): "Let him sit alone and keep silence." And if they are so evil and sinful that they will not let him dwell in the country unless he mingles with them and conducts himself according to their evil custom, he shall go out to caves, thickets and deserts, and not accustom himself to the way of sinners, as it is said (Jer. 9:1): "Oh that I were in the wilderness, in a lodging-place of wayfaring men."

מצות עשה להדבק בחכמים ותלמידיהם כדי ללמוד ממעשיהם כענין שנאמר (Deut. 10:20) ובו תדבק, וכי אפשר לאדם להדבק בשכינה? אלא כך אמרו חכמים בפירוש מצוה זו: הדבק בחכמים ותלמידיהם; לפיכך צריך אדם להשתדל, שישא בת תלמיד חכם, וישיא בתו לתלמיד חכם, ולאכול ולשתות עם תלמידי חכמים, ולעשות פרקמטיא לתלמיד חכם, ולהתחבר להן בכל מיני חבור שנאמר (Deut. 30:20) ולדבקה בו, וכן צוו חכמים ואמרו: והוי מתאבק בעפר רגליהם, ושותה בצמא את דבריהם.

It is a positive commandment to cleave to the sages and their disciples in order to learn from their deeds, as it is said (Deut. 10:20): "And to Him shalt thou cleave." But is it possible for a man to cleave to the Divine Presence? Rather, thus the sages said in explaining this commandment: Cleave to the sages and their disciples. Therefore a man should endeavour to marry the daughter of a scholar, to give his daughter in marriage to a scholar, to eat and drink with scholars, to do business on behalf of a scholar, and to associate with them in every kind of association, as it is said (Deut. 30:20): "And to cleave unto Him." And so the sages commanded, saying: "Sit in the dust of their feet, and drink in their words with thirst."

מצוה על כל אדם לאהוב את כל אחד ואחד מישראל כגופו שנאמר (Lev. 19:18) ואהבת לרעך כמוך, לפיכך צריך לספר בשבחו, ולחוס על ממונו ועל כבודו, כאשר הוא חס על ממון עצמו ורוצה בכבוד עצמו; והמתכבד בקלון חבירו אין לו חלק לעולם הבא.

It is a commandment incumbent upon every man to love every single one of Israel as himself, as it is said (Lev. 19:18): "Thou shalt love thy neighbour as thyself." Therefore he must speak in his praise and be careful of his property and his honour, just as he is careful of his own property and desires his own honour. And whoever gains honour through his fellow's disgrace has no portion in the world to come.

אהבת הגר שבא ונכנס תחת כנפי השכינה, שתי מצות עשה, אחת מפני שהוא בכלל ריעים, ואחת מפני שהוא גר, והתורה אמרה (Deut. 10:19) ואהבתם את הגר, צוה על אהבת הגר כמו שצוה על אהבת עצמו, שנאמר (Deut. 6:5) ואהבת את ה׳ אלהיך! הקדוש ברוך הוא עצמו אוהב גרים שנאמר (ibid.

10:18) ואהב גר. כל השונא אחד מישראל בלבו, עובר בלא תעשה, שנאמר (Lev. 19:17) לא תשנא את אחיך בלבבך, ואין לוקין על לאו זה, לפי שאין בו מעשה. ולא הזהירה התורה אלא על שנאה שבלב.

> Love of the proselyte who has come and entered beneath the wings of the Divine Presence involves two positive commandments: one because he is included among "neighbours," and one because he is a proselyte; and the Torah said (Deut. 10:19): "Love ye therefore the stranger." He commanded love of the proselyte just as He commanded love of Himself, as it is said (Deut. 6:5): "And thou shalt love the Lord thy God"! The Holy One, blessed be He, Himself loves proselytes, as it is said (ibid. 10:18): "And loveth the stranger." Whoever hates one of Israel in his heart transgresses a negative commandment, as it is said (Lev. 19:17): "Thou shalt not hate thy brother in thy heart"; but one is not flogged for [transgressing] this prohibition, since it involves no deed. And the Torah warned only against hatred that is in the heart.

כשיחטא איש לאיש לא ישטמנו וישתוק, כמו שנאמר ברשעים (2 Sam. 13:22) ולא דבר אבשלום עם אמנון למרע ועד טוב כי שנא אבשלום את אמנון; אלא מצוה עליו להודיעו ולומר לו: למה עשית לי כך וכך? ולמה חטאת לי בדבר פלוני? שנאמר (Lev. 19:17) הוכח תוכיח את עמיתך, ואם חזר ובקש ממנו למחול לו צריך למחול, ולא יהא המוחל אכזרי, שנאמר (Gen. 20:17) ויתפלל אברהם אל האלהים. הרואה חבירו שחטא, או שהלך בדרך לא טובה, מצוה להחזירו למוטב, ולהודיעו שהוא חוטא על עצמו במעשיו הרעים, שנאמר (Lev. 19:17) הוכח תוכיח את עמיתך. המוכיח את חבירו, בין בדברים שבינו לבינו, בין בדברים שבינו לבין המקום, צריך להוכיחו בינו לבין עצמו, וידבר לו בנחת או בלשון רכה, ויודיעו שאינו אומר לו אלא לטובתו, להביאו לחיי העולם הבא, אם קבל ממנו מוטב, ואם לאו יוכיחנו פעם שנייה ושלישית, וכן תמיד חייב אדם להוכיחו עד שיכהו החוטא ויאמר לו: איני שומע. וכל שאפשר בידו למחות ואינו מוחה, הוא נתפש בעון אלו, כיון שאפשר לו למחות בהם.

> When one man sins against another, the latter shall not hate him and keep silent, as it is said of the wicked (2 Sam. 13:22): "And Absalom spoke unto Amnon neither good nor bad, for Absalom hated Amnon";[209] rather, it is a commandment upon him to make it known to him and say to him: "Why hast thou done such and such to me? And why hast thou sinned against me in this matter?" — as it is said (Lev. 19:17): "Thou shalt surely rebuke thy neighbour." And if the other repents and asks him to forgive him, he must forgive, and the one who forgives shall not be cruel, as it is said (Gen. 20:17): "And Abraham prayed unto God." One who sees his fellow sin, or walk in a way that is not good, is commanded to bring him back to the good and to make known to him that he sins against himself by his evil deeds, as it is said (Lev. 19:17): "Thou shalt surely rebuke thy neighbour." One who rebukes his fellow, whether in matters between the two of them or in matters between him and the Omnipresent, must rebuke

[209]Translator: Johlson prints the quotation in the form ולא דבר אבשלום את אמנון מאומה למרע ועד טוב (as in editions of Maimonides); the Masoretic text of the verse is given here.

him privately, and speak to him calmly or in gentle language, and let him know that he says this only for his good, to bring him to the life of the world to come. If he accepts it from him, well and good; if not, he shall rebuke him a second and a third time; and so a man is obliged to keep rebuking him until the sinner strikes him and says to him: "I will not listen." And whoever is able to protest and does not protest is himself held culpable for the sin of these people, since he could have protested against them.

המוכיח את חבירו תחלה לא ידבר לו קשות עד שיכלימנו שנאמר (ibid.) ולא תשא עליו חטא! כך אמרו חכמים: יכול אתה מוכיחו ופניו משתנות? תלמוד לומר: ולא תשא עליו חטא, מכאן שאסור לאדם להכלים את חבירו, וכל שכן ברבים. אף על פי שהמכלים את חבירו אינו לוקה עליו, עון גדול הוא; כך אמרו חכמים: כל המלבין פני חבירו ברבים אין לו חלק לעולם הבא. לפיכך צריך אדם להזהר שלא לבייש חבירו ברבים בין קטן בין גדול, ולא יקרא לו בשם שהוא בוש ממנו, ולא יספר לפניו דבר שהוא בוש ממנו. מי שחטא עליו חבירו, ולא רצה להוכיחו ולא לדבר לו כלום, מפני שהיה החוטא הדיוט ביותר או שהיתה דעתו משובשת, ומחל לו בלבו ולא שטמו ולא הוכיחו, הרי זו מדת חסידות, לא הקפידה תורה אלא על המשטמה.

One who rebukes his fellow shall not at first speak harshly to him so as to put him to shame, as it is said (ibid.): "And not bear sin because of him"! Thus the sages said: Might you rebuke him until his face changes colour? Scripture teaches: "and not bear sin because of him." From this [we learn] that it is forbidden for a man to shame his fellow, and all the more so in public. Although one who shames his fellow is not flogged for it, it is a great sin; thus the sages said: Whoever makes his fellow's face turn pale in public has no portion in the world to come. Therefore a man must take care not to shame his fellow in public, whether young or old, and not call him by a name of which he is ashamed, nor tell in his presence a thing of which he is ashamed. One against whom his fellow sinned, who did not wish to rebuke him or say anything to him, because the sinner was very simple or because his mind was confused, and who forgave him in his heart and neither bore him hatred nor rebuked him — this is the quality of saintliness; the Torah was particular only about hatred.

חייב אדם להזהר ביתומים ואלמנות מפני שנפשן שפלה למאד ורוחם נמוכה, אף על פי שהן בעלי ממון; אפילו אלמנתו של מלך ויתומיו מוזהרים אנו עליהן. שנאמר (Exod. 22:21) כל אלמנה ויתום לא תענון. והאיך נוהגין עמהן? לא ידבר אליהם אלא רכות, ולא ינהוג בהן אלא מנהג כבוד, ולא יכאיב גופם בעבודה, ולבם בדברים קשים, ויחוס על ממונם יותר מממון עצמו. כל המקניטן או מכעיסן או הכאיב לבן, או רדה בהן או אבד ממונן, הרי זה עובר בלא תעשה, וכל שכן המכה אותם או המקללן, ולאו זה אף על פי שאין לוקין עליו, הרי עונשו מפורש בתורה (Ibid. 22:23) וחרה אפי והרגתי אתכם בחרב. ברית כרת להן מי שאמר והיה העולם, שכל זמן שהם צועקים מחמס הם, נענים, שנאמר (Ibid.) כי אם צעק יצעק אלי שמע אשמע צעקתו. במה דברים אמורים? בזמן שענה אותן לצורך

עצמו, אבל ענה אותם הרב כדי ללמדן תורה או אומנות, או להוליכן בדרך ישרה, הרי זה מותר, ואף על פי כן לא ינהוג בהן מנהג כל אדם, אלא יעשה להם הפרש, וינהלם בנחת וברחמים גדולים וכבוד שנאמר (Prov. 22:23) כי ה׳ יריב ריבם. אחד יתום מאב ואחד יתום מאם. ועד אימתי נקראים יתומים לענין זה? עד שלא יהיו צריכין לאדם גדול להסמך עליו ולאמנן ולהטפל בהן, אלא יהיה עושה כל צרכי עצמו לעצמו כשאר הגדולים.

> A man is obliged to be careful with orphans and widows, because their souls are exceedingly lowly and their spirits depressed, even if they are wealthy; even regarding the widow and orphans of a king we are warned, as it is said (Exod. 22:21): "Ye shall not afflict any widow or fatherless child." And how does one conduct oneself toward them? One shall speak to them only gently, treat them only with honour, not pain their bodies with labour nor their hearts with harsh words, and be more careful of their property than of one's own. Whoever provokes them, angers them, pains their hearts, domineers over them or causes them to lose their property transgresses a negative commandment — and all the more so one who strikes or curses them. And although one is not flogged for this prohibition, its punishment is stated explicitly in the Torah (ibid. 22:23): "And My wrath shall wax hot, and I will kill you with the sword." He who spoke and the world came into being made a covenant with them, that whenever they cry out because of violence they are answered, as it is said (ibid. [22:22]): "For if they cry at all unto Me, I will surely hear their cry." Of what does this speak? Of a time when one afflicts them for one's own purposes; but if a teacher afflicts them in order to teach them Torah or a trade, or to lead them in the right way, that is permitted. Even so, he shall not treat them as he treats everyone else, but shall make a distinction for them, and guide them gently, with great compassion and with honour, as it is said (Prov. 22:23): "For the Lord will plead their cause." [This applies] alike to one orphaned of a father and one orphaned of a mother. And until when are they called orphans in this respect? Until they no longer need an adult to rely upon, to bring them up and care for them, but each one attends to all his own needs himself, like other adults.

המרגל בחבירו עובר בלא תעשה שנאמר (Lev. 19:16) לא תלך רכיל בעמיך! ואף על פי שאין לוקין על דבר זה, עון גדול הוא, וגורם להרוג נפשות רבות מישראל, לכך נסמך לו: ולא תעמד על דם רעך! צא ולמד מה אירע לדואג האדומי. אי זהו רכיל? זה שטוען דברים והולך מזה לזה ואומר: כך אמר פלוני, כך וכך שמעתי על פלוני, אף על פי שהוא אמת, הרי זה מחריב את העולם. יש עון גדול מזה עד מאד והוא בכלל לאו זה, והוא לשון הרע, והוא המספר בגנות חבירו, אף על פי שאמר אמת, אבל האומר שקר, נקרא מוציא שם רע על חבירו; אבל בעל לשון הרע זה שיושב ואומר: כך וכך עשה פלוני, וכך וכך היו אבותיו, וכך וכך שמעתי עליו, ואמר דברים של גנאי, על זה אמר הכתוב (Ps. 12:4) יכרת ה׳ כל שפתי חלקות לשון מדברת גדלות.

> One who goes about as a talebearer against his fellow transgresses a negative commandment, as it is said (Lev. 19:16): "Thou shalt not go up and down as a talebearer among thy people!" And although one is not flogged for this, it is a great sin and causes the killing of many souls

in Israel; therefore it is followed immediately by: "neither shalt thou stand idly by the blood of thy neighbour!" Go and learn what happened to Doeg the Edomite. Who is a talebearer? One who collects reports and goes from one person to another, saying: "So-and-so said such a thing; such and such have I heard about so-and-so." Even if it is true, he destroys the world. There is a far greater sin than this, which is included in this prohibition, namely evil speech (*lashon ha-ra*): that is, one who speaks disparagingly of his fellow, even if he speaks the truth; but one who speaks falsehood is called one who "brings out an evil name" upon his fellow. The master of evil speech is one who sits and says: "So-and-so did such and such; his forefathers were such and such; such and such have I heard about him," and speaks disgraceful things. Of him Scripture says (Ps. 12:4): "May the Lord cut off all flattering lips, the tongue that speaketh proud things."

אמרו חכמים: שלש עבירות נפרעין מן האדם בעולם הזה ואין לו חלק לעולם הבא: עבודת אלילים וגילוי עריות ושפיכות דמים, ולשון הרע כנגד כולם; ועוד אמרו חכמים: כל המספר לשון הרע, כאלו כופר בעיקר שנאמר (Ibid. [12:5]) אשר אמרו ללשננו נגביר שפתינו אתנו מי אדון לנו; ועוד אמרו חכמים: שלשה לשון הרע הורגת, האומרו והמקבלו וזה שאומר עליו, והמקבלו יותר מן האומרו. ויש דברים שהן אבק לשון הרע; כיצד? מי יאמר לפלוני שיהיה כמות שהוא עתה? או שיאמר: שתקו מפלוני! איני רוצה להודיע מה אירע ומה היה, וכיוצא בדברים האלו. וכל המספר בטובת חבירו בפני שונאיו, הרי זה אבק לשון הרע, שזה גורם להם שיספרו בגנותו, ועל זה הענין אמר שלמה (Prov. 27:14) מברך רעהו בקול גדול בבקר השכים קללה תחשב לו; שמתוך טובתו בא לידי רעתו. וכן המספר בלשון הרע דרך שחוק ודרך קלות ראש, כלומר שאינו מדבר בשנאה, הוא ששלמה אמר בחכמתו (Ibid. 26:18) כמתלהלה הירה זקים חצים ומות ואמר הלא משחק אני; וכן המספר לשון הרע דרך רמאות, והוא שיספר לתומו כאלו אינו יודע שדבר זה שדבר, לשון הרע הוא, אלא כשממחין בו אומר: איני יודע שדבר זה לשון הרע או שאלו מעשיו של פלוני.

The sages said: For three transgressions retribution is exacted from a man in this world and he has no portion in the world to come: idolatry, unchastity and bloodshed — and evil speech is equal to all of them together. And the sages further said: Whoever speaks evil is as though he denied the fundamental principle [of faith], as it is said (ibid. [Ps. 12:5]): "Who have said: Our tongue will we make mighty; our lips are with us: who is lord over us?" And the sages further said: Evil speech kills three: the one who speaks it, the one who accepts it, and the one about whom it is spoken — and the one who accepts it more than the one who speaks it. And there are things that are the "dust" of evil speech. How so? "Who would have told so-and-so that he would be as he is now?" Or one says: "Be silent about so-and-so! I do not want to make known what happened and what took place," and things of that kind. And whoever speaks of his fellow's good in the presence of his enemies — that too is the dust of evil speech, for it causes them to speak to his discredit; and concerning this matter Solomon said (Prov. 27:14): "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" — for out of his good comes his harm. Likewise one who speaks evil by way of jest and

levity, that is, not speaking out of hatred: this is what Solomon said in his wisdom (ibid. 26:18[–19]): "As a madman who casteth firebrands, arrows and death, ... and saith: Am not I in sport?" And likewise one who speaks evil deceitfully, that is, he tells it innocently, as though he did not know that what he said was evil speech; but when people protest against him, he says: "I did not know that this was evil speech," or "that these were so-and-so's deeds."

אחד המספר בלשון הרע בפני חבירו או שלא בפניו, והמספר דברים, שגורמים, אם נשמעו איש מפי איש, להזיק חבירו בגופו או בממונו, ואפילו להצר לו או להפחידו, הרי זה לשון הרע. כל אלו הם בעלי לשון הרע שאסור לדור בשכונתם, וכל שכן לישב עמהם ולשמוע דבריהם, ולא נחתם גזר דין על אבותינו במדבר, אלא על לשון הרע בלבד.

It is all one whether one speaks evil in his fellow's presence or not in his presence; and one who tells things which, if passed from mouth to mouth, would cause harm to his fellow in his person or his property, or even cause him distress or fear — that is evil speech. All these are masters of evil speech, in whose neighbourhood it is forbidden to dwell, and all the more so to sit with them and listen to their words. And the decree against our fathers in the wilderness was sealed only on account of evil speech.

הנוקם מחבירו עובר בלא תעשה, שנאמר (Lev. 19:18) לא תקם! ואף על פי שאינו לוקה עליו, דעה רעה היא עד מאד; אלא ראוי לו לאדם להיות מעביר על מדותיו על כל דברי העולם, שהכל אצל המבינים דברי הבל והבאי, ואינן כדי לנקום עליהם, כיצד היא הנקימה? אמר לחבירו: השאילני קרדומך, אמר לו: איני משאילך. למחר צריך חבירו זה לשאול ממנו, ואמר לו השאילני קרדומך! אמר לחבירו: איני משאילך, כדרך שלא השאלתני כששאלתי ממך. הרי זה נוקם, אלא כשיבוא לו לשאול יתן בלב שלם, ולא יגמול לו כאשר גמלו, וכן כל כיוצא באלו, וכן אמר דוד בדעותיו הטובות (Ps. 7:5) אם גמלתי שולמי רע ואחלצה צוררי ריקם. וכן כל הנוטר לאחד מישראל, עובר בלא תעשה, שנאמר (Lev. 19:18) ולא תטר את בני עמך. כיצד היא הנטירה? ראובן שאמר לשמעון שכור לי בית זה, או: השאילני שור זה, ולא רצה שמעון; לימים בא שמעון לראובן לשאול ממנו או לשכור ממנו, ואמר לו ראובן, הא לך! הריני משאילך ואיני כמותך, לא אשלם לך כמעשיך. העושה כזה, עובר בלא תטור. אלא ימחה הדבר מלבו ולא יטרנו, שכל זמן שהוא נוטר את הדבר וזוכרו, שמא יבוא לנקום. לפיכך הקפידה תורה על הנטירה, עד שימחה העון מלבו ולא יזכרנו כלל. וזו היא הדעה הנכונה, שאפשר שיתקיים בה יישוב הארץ ומשאם ומתנם של בני אדם זה עם זה.

One who takes revenge on his fellow transgresses a negative commandment, as it is said (Lev. 19:18): "Thou shalt not take vengeance!" And although one is not flogged for it, it is an exceedingly evil disposition. Rather, it is proper for a man to be forbearing in all worldly matters, for to those who understand, all of them are vanity and nonsense and not worth taking revenge over. What is revenge? One said to his fellow: "Lend me thine axe"; he answered: "I will not lend it to thee." The next day this fellow needs to borrow from him and says to him:

"Lend me thine axe!" He answers his fellow: "I will not lend it to thee, just as thou didst not lend to me when I asked of thee." This is one who takes revenge. Rather, when [the other] comes to borrow, he shall give with a whole heart, and not repay him as he was repaid; and so with everything of the kind. And so David said of his good dispositions (Ps. 7:5): "If I have requited him that did evil unto me, or despoiled mine adversary unto emptiness." Likewise whoever bears a grudge against one of Israel transgresses a negative commandment, as it is said (Lev. 19:18): "Nor bear any grudge against the children of thy people." What is bearing a grudge? Reuben said to Simeon: "Rent me this house," or "Lend me this ox," and Simeon would not. Some days later Simeon came to Reuben to borrow or to rent from him, and Reuben said to him: "Here, take it! I am lending it to thee, and I am not like thee; I will not repay thee according to thy deeds." Whoever does this transgresses "thou shalt not bear a grudge." Rather, he shall blot the matter out of his heart and not keep it; for as long as he keeps the matter and remembers it, he may come to take revenge. Therefore the Torah was particular about bearing a grudge, [requiring] that he blot the wrong out of his heart and not remember it at all. And this is the right disposition, through which the settled life of the land and people's dealings with one another can endure.

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Corrections

Page 9, line 6 from bottom: for "Glückseligteit" read *"Glückseligkeit"* [happiness].

Page 12, line 5 from top: for "Heiterkett" read *"Heiterkeit"* [cheerfulness].

Page 62, line 3 from bottom: for בל read כל.

Page 67, line 12 from top: for הפצך read חפצך.

Page 79, line 6 from bottom: for מהשבות read מחשבות.

Page 117, line 11 from top: for קרבניחם read קרבניהם.

Page 139, line 2 from top: for חגר read הגר.

Page 139, line 3 from top: for לדרתיבם read לדורתיכם.

Page 145, line 8 from bottom: for קדבו read קרבו.

Page 149, line 5 from top: for שהיתח read שהיתה.

Page 158, line 14 from top: for נדולה read גדולה.

Page 196, line 3 from top: for קרש read קדש.

Page 196, line 9 from top: for שכתון read שבתון.

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[note] [211]

[211] כשם שאני קדוש שאני ה' אלהיכם, כך והתקדשתם. קדשו עצמכם למטה, והייתם קדושים. לפי שאני אקדש אתכם למעלה ולעולם הבא. ["As I am holy, for I am the Eternal your God, so sanctify yourselves: sanctify yourselves below, and you will be holy; for I will sanctify you above and in the world to come."] (רש"י בס"פ שמיני [Rashi, at the end of the portion *Shemini*, i.e. on Lev. 11:44].)