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Translated into English by Claude from the Google Books scan (University of California copy) of Leopold Stein, תורה ומצוה „Tora umizwa“ (Lehre und Gebot). Israelitisches Religionsbuch, zunächst für Confirmanden, dann für gereiftere Schüler überhaupt, sowie für jeden Israeliten, welcher sich über seine Religion unterrichten will (Frankfurt am Main: Franz Benjamin Auffarth, 1855), printed in German Fraktur. Numbers in grey brackets mark the beginning of each printed page of the original. Stein's numbered theses are given with their numbers in bold; his small-type teaching notes (“Zu …”) appear as paragraphs headed “On …”; his Hebrew proof-texts are followed by an English rendering of his German translation. Footnotes are Stein's own unless they begin “Translator:”. Where Stein's printed scripture reference is evidently wrong, it is kept and the correct one given in a translator's note.

[p. —]

תּוֹרָה וּמִצְוָה

"Tora umizwa"

(Doctrine and Commandment.)

Israelite Religious Book,

first for confirmands, then for more mature pupils generally, and for every Israelite who wishes to learn about his religion.

Compiled,

with an introductory history of religion and numerous notes,

by

Leopold Stein,

Rabbi of the Israelite Congregation at Frankfurt am Main.

Frankfurt am Main,

Published by Franz Benjamin Auffarth.

1855.

[p. —]

צור תעודה חתום תורה בלמדי:

"Keep the testimony! Lay the teaching as a seal upon my disciples!" (Isa. 8:16)

Printed by C. Adelmann in Frankfurt a. M.

[p. —] Preface

In the present work we hand over to the Israelite world of teachers and readers the result of twenty years' work in the holiest field of the teaching office, the religious instruction of the young. This religious textbook was repeatedly reworked until it took its present form, and still the author is too much convinced of the imperfection of his work not to think ever anew of improving it, and not to receive gratefully every instruction and remark that reaches him. Yet we believe we may say that this book contains, in plan and execution, a good deal that is new, and we therefore give ourselves over to the uplifting hope that it will be kindly welcomed by our colleagues in calling and our fellow believers. —

We preface the instruction with a *general introduction* which, starting from sense perception and proceeding anthropologically, takes in the whole of religious instruction within a narrow frame. In a further, *special introduction*, a *history of religion* is then given, so far as the subject demands and space permits, in order not only to equip the youthful [p. IV] *mind* with the necessary knowledge, but quite especially to kindle the youthful *heart* with that holy warmth which the history of Israel pours forth in so rich a fullness of rays. Just as the festivals of the year begin with the *narrating* eve of *Passover*,[1] so must the teacher, through *history*, before all else not merely attract the heart of the child but open it with enthusiasm to the lofty calling of Israel, so that it may be to the children as though everything had happened to them themselves, and that they may feel themselves to be living links of that electric chain which is to carry the ray of Revelation onward until the end of days. In this connection the significance of the various domains of our religious literature has been duly appreciated, and attention has been paid quite particularly to the historical concept of *Tradition*. We have so far found the latter adequately presented in no religious textbook, and we therefore recognized it as all the more urgent a need to set it forth quite clearly and vividly as the principle of a living, never-resting further development; for it must be everything to us as teachers of youth *that* the Talmudic epoch be neither *over*- nor *under*-estimated, if we wish our children to remain equally far from both extremes. — We have therefore striven to secure to the *Bible* everywhere the highest place, while at the same time, here as in the whole book, paying due appreciation and recognition to the *Talmud*, and especially to its ethical part, through ample extracts and quotations, particularly from the treasury of the *Agada*. — Standing on the ground of modern times, we must yet always remain mindful that we would sink into the bottomless if we allowed the foundations of our religious past to be pulled out from under [p. V] our feet. — This view pervades the whole of the present religious book. —

The instruction proper then falls naturally into *two* parts: 1. Doctrine (*Tora*) and 2. Commandment (*Mizwa*). In the *doctrine* we have deliberately avoided treating it according to "articles of faith" (*Ikkarim*). That the *thirteen* of Maimonides are not all "roots" (שרשי הדת [*shorshei ha-dat*, roots of the religion]) but in large part already "branches" (ענפים [*anafim*]) on the tree of faith, *Albo* has already shown.[2] But even the *three* he set up can be reduced further, since in any case the third, divine governance of the world, is already inherent in the concept of God, and the article of "Revelation" too is really already given with the belief in God, since this belief first came to us through Revelation — through God's manifestation in word, work, and deed. We therefore considered it highly expedient to point youth early to the simplicity of our body of dogma, to derive all other doctrines from the *one*, all-uniting doctrine of the unity of God, and therefore to plant the "*Shema Israel*," our banner of victory, at the head of the doctrines of faith, gathering all the rest

[1] Translator: The Seder night, whose central rite is the narration (*haggadah*) of the Exodus.

[2] Translator: Joseph Albo (c. 1380–1444), *Sefer ha-Ikkarim* (Book of Principles), which reduces the fundamental principles (*ikkarim*) to three — the existence of God, Revelation (Torah from Heaven), and reward and punishment — and treats the remaining Maimonidean articles as secondary principles derived from these.

about it. — Since, however, the thirteen fundamental doctrines of Maimonides earlier, and the three principal doctrines of Albo in modern times, have attained a certain right of citizenship in the synagogue, and the latter also appear very suitable for arranging the rest, particularly at the confirmation ceremony, they have been given their due place in the "Concluding Article." Our own arrangement we have appended, for examination and judgment, at the end of the *first Utterance*. — In presenting the fundamental doctrines of *God* and His *attributes* we have found a new division, in order [p. VI] to impress these so lofty doctrines all the more surely on the youthful heart through simplicity and clarity of arrangement. — In the doctrine of the *world* and of *man*, where the outlines of the "general introduction" are worked out more fully, we have striven to render the purity and clarity of the Jewish concept of doctrine, and in particular to implant the *doctrine of immortality* lastingly in mind and heart. In the doctrine of the *Messiah* this section, which proceeds from the *unity of God*, finds its fitting conclusion in the *unity of the human race*. —

The instruction on the divine *commandment* we again begin with an introduction, in which the *doctrine of duties in general* is treated. For we consider it more biblical and religiously more forceful to attach the individual duties to the so fitting, incomparable guiding thread of the *Ten Utterances* — we always use this expression, because we consider the word "Ten Commandments" as unsuitable as it is unbiblical[3] — since in this way the duties receive a divine authority, whereas, treated according to the customary division of the "duties toward God, our fellow men, and ourselves," they appear more like results of moral philosophy than of divine Revelation. — Reflecting on the last five Utterances, and following out the ideas of these holy fundamental ordinances for mankind, we have, with God's help, found in them the designation and the expression for the most comprehensive doctrine of duties; in this, as in the discussion of the Ten Utterances generally, we were guided by the intention of furnishing the hearts of the young with an ample fullness of the divine commandment, in order, on the one hand, to rid the coolly rational pride in virtue of the delusion that it is so easy to satisfy the divine commandment, [p. VII] and, on the other hand, to show the fanatical conceit of holiness through works that the center of gravity and the *weight* of the divine law lies not in the practice of outward customs but in the *sanctification* of the inner man. — None the less, we have been animated by the desire to vindicate for the *ceremonial law* in general, in the introduction to the third chapter, its high significance and importance, and therefore, especially under the fourth Utterance, to give ample room to the *Sabbaths and festivals*, the customs connected with them, and *public* as well as *domestic divine service*, discussed in their individual parts, and to present these elements as the surest basis of all religious practice.

On all these subjects, as throughout the whole book, ample notes have been added to the text for teachers and learners, since it is our most ardent wish, through this book — even if it cannot be

[3]Translator: Scripture calls them *aseret ha-devarim*, "the ten words/utterances" (Exod. 34:28; Deut. 4:13; 10:4).

made accessible to all *pupils* — at least to offer *teachers* material and stimulus for thought, and in this way to become indirectly useful to the *youth of Israel*. — In the presentation we have striven to keep the language elevated throughout; for the homespun tone, which leaves one cool and cold, does not seem to us suited to raise religion among the young and to raise the young through religion. Since we have everywhere applied ourselves to *clarity* as best we could, we believe that, for children who have been awakened to thought by truly cultivated teachers, the tone of the book has been kept quite appropriate.

To add *questions* we do not consider suitable in instruction for more mature pupils. The content of the text and of the notes is first explained, then read by the pupils, and in the following lesson repeated *according to its content*. Actual *learning by heart* we consider expedient and necessary only for [p. VIII] the biblical verses and the agadic sayings.

This religious book is intended first of all for *confirmands*, but is so composed that it may prove useful for the instruction of more mature pupils in general, particularly in higher educational institutions. It shall, however, be to the author a special satisfaction and the richest reward if the book also serves *adult Israelites* for instruction and edification, in that the sublimity of our *history of religion*, the purity of the divine *doctrine*, and the incomparable beauty of the divine *commandment* bind them with a threefold, untearable bond of love to the religion of their fathers. Much has therefore been included, especially in the notes, that is aimed not merely at the young but, for the enlightenment of the people generally and for the removal of prejudices and abuses, at *adults* as well. — At the same time, as far as possible, free scope has always been left to the teacher's own view. — In treating the *seventh Utterance* we have kept firmly to the side of *family life*, for which thoughtful teachers of religion will be grateful to us. — So may this book, then, go its way with God, whose word, as He has put it into our mouth, to utter conscientiously shall be the holiest duty of the Israelite teacher of the people and of the young. —

את אשר ישים יי בפינו׳ אותו נשמר לדבר׳

"What the Eternal puts into our mouth, that we will take care to speak." —[4]

Frankfurt am Main,
on the first day of the Month of Splendor 5615,[5]
(in May 1855.)
Leopold Stein.

[4]Translator: Adapted from Balaam's words in Num. 23:12 ("Must I not take care to speak what the Lord puts into my mouth?"), turned into the first person plural.

[5]Translator: The "Month of Splendor" renders *Ziv*, the biblical name of the month Iyar (1 Kgs. 6:1, 37); 1 Iyar 5615 fell in the spring of 1855.

[p. —] **Prayer before the Confirmation Lesson.**

(A confirmand prays:)

Heavenly Father!

In the name of my youthful companions gathered here, who silently join their prayer to mine, I lift my gaze up to Thee at the beginning of this holy hour. Here we are to be instructed in Thy pure *doctrine*, in Thy precious *commandments*, that we may understand them, that we may take them to heart, that we may be found worthy of admission into the community of self-knowing, self-responsible Israelites. — Eternal, our God! enlighten us through Thy spirit, help us through Thy strength! — And Thy holy word — pure, clear and strong, as Thou hast revealed it to us, so will we preserve it within us; and not only in this important *hour*, and not only in this *year*, so significant for us, but through our *whole* life will we inwardly take to heart and joyfully proclaim the holy call:

(All together:)

Hear, Israel, — *Schemah Jisrael*
the Eternal our God, — *adonai elohenu*
the Eternal — *adonai*
is One. — *echad.*

Blessed be God's glorious name now and for all eternity.

Amen!

[p. 2] **Prayer after the Confirmation Lesson.**

(A confirmand prays:)

Heavenly Father!

Past is the holy hour in which the love of the holy religion of our fathers was once more strengthened in our youthful hearts. Eternal, our God! O grant that we also practice what we have learned and bring it to recognition; that the holy staff of Thy divine word, which has now been laid down in the sanctuary of our soul, may, like the rod of Aaron,[6] put forth blossoms and bear fruit, by which we prove ourselves members of Thy holy kingdom of priests. — May all who see us, especially our dear parents and educators, and quite especially Thou Thyself, O heavenly Father, recognize us as *such* children in whom Thy holy word proves itself through genuine piety, pure morality, obedience and a modest mind — virtues which we will cultivate within us, not only in this year but through our whole life. Then shall we be found worthy, as at the end of this year, so at the end of our earthly existence, to join the choir of those who revere Thy name and call to one another in encouragement:

(All together:)

[6]Translator: Num. 17:16–26 (17:1–11 in English Bibles), where Aaron's rod sprouts, blossoms and bears almonds.

Holy, Holy, Holy
is the Lord of hosts;
the whole earth is full
of His glory.

Blessed be the glory of God here and in all places of His immeasurable kingdom. *Amen!*

[p. 3] **For the First Confirmation Lesson.**

Significance of Israelite confirmation. It, having grown out of the *Bar Mizwa* ceremony, is not an admission into the covenant of *faith*, to which every Israelite belongs by birth, but into the *congregation*; hence an *important transition from childhood to more mature youth*. This point of view is to be held fast. From it arises the significance of the *confirmand's year*; it is still rooted in untroubled childhood and already reaches up into the age of understanding youth, and so makes one capable of receiving enlightening instruction about the highest truths. Significance, therefore, of the *confirmation lesson*: the implanting of religion as a tree of life, rooted in the *heart*, reaching up into the *mind*. — What is planted and tended in the lesson must prove itself outside, so that it marks out the confirmand at school and at home as one preparing for the holiest celebration, in that what *invisibly* elevates and sanctifies him becomes *visible* in his whole being. —

So, too, let instruction about the highest things begin in such a way that it leads from the *visible* and raises up to the *invisible*. —

[p. —] **Of Religion in General.**

(General Introduction.)

I. There are four stages of visible things on earth: mineral, plant, animal and man.

The mineral is *in* the earth,
the plant *on* the earth,
the animal *upon* the earth,
man *above* the earth — raised
by the spirit.

On I. Inorganic and organic beings. Significance and relation of the two; eternal interchange between them; the former provide the conditions of existence, and in return, at the end, take back the being itself for their own replenishment. Boarders are we all, paying the earth with our body.

Life and death. What is *life*? Existence with *free* self-development. The plant bound by its root, the animal by sensual drive, unfree, hence no true life; man truly living, because he masters the earth and himself.

Life-stages of the *plant*: youth, age, death, new life. Twofold drive, downward the root, upward the crown — a model for man. The plant forever a child, provided for by its mother. It lacks voluntary motion, sensation, drive.

Life-stages of the *animal*: become bodily free of the earth; has *sensation*: feeling for pleasant and unpleasant impressions that come from *without*; *drive*: desire for things outside itself, necessary for its replenishment. Interchange of inner and outer world through the *senses*, five in the more highly organized animals; four of them in the head, arranged according to their importance. The sum of the senses gives *sensuality*, beyond which the animal, unfree, does not get. This the true superiority of *man*, that he is to stand above sensuality through the *spirit*, which connects him with the supersensible.

[p. 5] **II.** Man is therefore set high above the other creatures of the earth, both through the advantages of his bodily, *visible* being and through the advantages of his spiritual, *invisible* being.

III. In accordance with his exalted destiny, man is distinguished already by his *outward* appearance, by advantages of his *visible* being. — These advantages are *four*:

1. The upright form,
2. The arms and hands,
3. The formation of the face,
4. The organs of speech.

IV. But far higher are the advantages of man's inner, *spiritual* being. These too may be summed up in *four*:

On III. Upright form; head and body vertical, in the animal horizontal. The animal comes *from* the earth (lime in the bones, iron in the blood, etc.), strives *toward* it, lives *on* it, returns *to* the earth. Man stands in connection with a higher realm through spiritual descent, higher needs, nourishment of the soul and his future homecoming.

Arms and hands. The animal raises itself upright in man; the first stage of childhood close to the animal; wondrous structure of the arm and of the human hand; reverence for the hand of God, respect for the hand of man!

The face. Difference from the animal; expressions, features, as it were the handwriting of the spirit; passing and lasting ones, the latter showing the *character*, the distinguishing nature. The eyes, windows of the soul; eyelids — whoever casts them down wants to hide some evil going on in the house. —

Organs of speech: five, corresponding to the five sounds; vowels and consonants;[7] the former an image of the self-living soul, the latter, the skeleton, an image of the body. Significance of speech:

[7]Translator: German *Selbstlaute* and *Mitlaute*, literally "self-sounds" and "with-sounds," which explains the comparison that follows.

binding men together; family bond, mother tongue, knowledge of it, pure pronunciation; *the school*. Bond between teachers and pupils; spoken and written language, the former living yet fading away, the latter lasting yet dead; union of the two (preparation for the *written* and *oral* Teaching. See No. 44, note). Knowledge of *foreign languages*, binding peoples together; the *Hebrew* language a religious bond.

[p. 6] 1. *Thinking* …. (mind, reason) } inwardly
2. *Feeling* …. (heart, moral feeling, conscience) } governing.
3. *Willing* …. (free will) } striving outward.
4. *Acting* …. (free, accountable deed) } acting outside.

V. The highest thought that illumines the human mind is:

God! —

And man's highest advantage over the other creatures is that he is able to *think of* God and *to revere* Him.

VI. It is the thought of God that first gives the whole of human nature its consecration and elevation. It makes [p. 7] *reason* a lamp of God, hallows *conscience* into the voice of God, strengthens the free *will* through the will of God, and through the free *deed* raises man to be God's representative on earth.

On IV. The inner nature of man divides into two directions: into thinking and feeling, mind and heart; the former illumines, the latter warms. *Cultivation of both.*

The animal has perceptions, even ideas, but is unable to connect them. Connecting ideas into judgments is called: *thinking.*

The animal, being merely sensual, has feeling only for the pleasant and the unpleasant; man, more highly endowed, has feeling for *good* and *evil.* With him begins the realm of *morality.* The pleasant can be evil, the unpleasant good.

Conscience makes certain; it is the instinct for the good.

The animal has a *drive,* but no will; man too becomes will-less when he is ruled by sensual drive. This is *caprice,* misunderstood freedom, which in rejecting the law would make man master but makes him a slave (the serpent: "you will be like God"). Warning to the young.

No *deed* belongs to the animal; it is not responsible for evil. Herein lies man's high advantage, but also his most threatening danger. (Significance of *confirmation.* See above, p. 3.)

On V. and VI. Against this danger man must shield himself by *holding fast to God.* When he subordinates his will to the will of God, he thereby becomes *master of himself.* The *service of God* makes free.

VII. Thus man forms the transition from the visible creation to the invisible Creator. With his gaze turned to the earth, he arrives at *insight* into his higher destiny; with his gaze turned to heaven, he arrives at *faith* in a higher Being on whom he himself depends. —

VIII. By *faith in God* we understand the acknowledgment of God in His unerring truthfulness, even though we cannot perceive Him with the eyes of the senses. — Between the two reefs of *superstition,* which consists in accepting ideas contrary to reason, and of *unbelief,* which consists in denying everything supersensible, a truthful *faith* (Emeth, Emuna) is to guide us on the safe path to God.

IX. Both together — to *believe* in a higher Being and to *act* in accordance with man's destiny — that is:

Religion.

On VII. Man is *master* of the earth and *servant* of God.

On VIII. The greatest aberration of the human mind lies not in superstition but in *unbelief.* When the heathen has the world governed by a thousand gods, there is still more reason in this than when the denier of God abandons it, in its coming-to-be and its continuance, to blind chance.

On IX. Two bonds go out from the heart of man, to unite him most intimately with God *above* him and with the world *beside* and *beneath* him. He must tend both carefully. If he gives himself over only to heavenly things, he becomes estranged from the earth; if he gives himself over only to earthly things, he becomes estranged from heaven. *Both* relations, however, lie in his nature, and if he neglects one of them, he is no longer a *whole man* (תמים [*tamim,* "whole, perfect"]).

[p. 8] God, nature and man, all that is in heaven and on earth, it [religion] embraces in its holy, indissoluble covenant.

X. The content of religion is therefore twofold: it teaches us 1. what we are to *believe,* and commands us 2. what we are to *do,* and in this way hallows, through its **doctrine,** our thinking and feeling, as through its **commandment** our willing and doing. — Happy are we that in the word of God we possess the surest guide for all these relations! — "Let Your word be a lamp to my foot and a light to my path."[8]

On X. At man's right hand stand: truth, moral feeling, freedom — these lead to the good; at his left: falsehood, sensuality, caprice — and these lead on to evil. Man in his weakness therefore needs the divine word to strengthen him and keep him on the right way.

[8]Translator: Ps. 119:105 (reference not given by Stein).

[p. —] # First Chapter

Introduction to the Mosaic Religion

(History of the Revealed Religion)

1. Everything that we know of God we know through *revelation.* In the spiritual realm, too, man receives everything from others. The first teacher of mankind was *God.*

2. The doctrine of God is therefore as old as mankind itself. God enlightened *Adam* with the knowledge of his Creator. That was the *primordial revelation,* as it were the holiest birth-gift that God bestowed on newborn mankind.

3. God caused all human beings — as from a single heavenly Father — so also to descend from a single earthly father, so that we might constantly be reminded of the *unity* of our earthly and heavenly origin.

On 2. At the lamp of that primordial revelation *all religions* kindled their light, and all the later provisions and institutions that God caused to be made in Israel had solely the purpose of developing and preserving in mankind those primordial thoughts of God and His holy will.

[p. 10] **4.** The first human beings misused, to their own harm, the freedom of their will, rebelling against the will of God — a great lesson to all their descendants that we can be happy only in *unity with God.*

5. Men strayed further and further from God. From the rulers, who passed themselves off as sons of gods (Bne-Elohim), moral corruption passed over to the people. Man showed himself unworthy of his higher station above the other earthly creatures; then God summoned back the flood that had once covered the earth, to blot out the corrupt generation from it.

> (The water was to the Lord a faithful, silent servant;
> Yet it had to make room for the speaking race.
> When this grew so proud, as though it were master in the house,
> God said: Come, silent servant, and drive the speakers out.
> Agada.)

6. With *Noah,* the second bodily progenitor of mankind, God made a *covenant* which enclosed *all men* and the *whole* earth in the love of God. As its sign He appointed the *rainbow,* which, as it reaches from one end of heaven to the other, is the most beautiful symbol of God's all-embracing fatherly love and faithfulness (covenant sign in *nature*).

7. On the basis of *seven precepts* — they are called the "Noahide commandments" — God made the covenant with Noah and with the whole of mankind. These are:

[p. 11] 1. The prohibition of idolatry,
2. 〃 〃 〃 blasphemy,

3. 〃 〃 of murder,
4. 〃 〃 〃 theft,
5. 〃 〃 〃 eating the flesh of a living animal.
6. The commandment to keep marriage holy,
7. 〃 〃 〃 administer justice.

8. Mankind sank again; in place of the all-uniting faith in the one God came the dividing, scattering worship of many gods (Tower of Babel). Therefore God chose "*Abraham*,"[9][10]

the exalted father of the nations,

the spiritual progenitor of our race, so that through him all the families of the earth might be blessed, in that they become once more a single family *in God.*

9. With Abraham, therefore, God entered into a *closer relationship,* choosing him and his descendants to proclaim His holy name. God made a *covenant* with him, as whose sign *circumcision* was instituted. (Covenant sign on the *body.*)

On 8. Abraham came from the *East,* like the sun, to carry the light of the world to the *West.* In his figure the pure religion is revealed to us, for his relationship to God and to men was equally intimate and loving.

[p. 12] **10.** From the descendants of that exalted man God wished to educate for Himself a people which — wandering like *Abraham* (a wandering people), devoted like *Isaac* (a people of sacrifice), and amid victorious struggles like *Jacob* (a people of heroes) — was to preserve faith in the one God among mankind. —

11. After its third patriarch this people was therefore named "*Israel*,"

— Hero with God! —

Its heroism, however, was quite different from the heroism of Esau's descendants, who lived by the *sword.* For under oppression and heavy *suffering* Israel was to stand with unbroken strength, fighting for God and conquering through Him.

On 10. Isaac's sacrifice is also meant to mark the transition from human sacrifice to animal sacrifice. — The *living,* not the dying, Isaac was to serve God. — *So* was Israel, through thousands of years, to sacrifice its whole life to God, i.e., to consecrate it in devoted love. —

On 11. Jacob's struggle with the nocturnal apparition (Gen. 32:25–30) is meant to make vivid to us the struggle of Israelitism with heathendom (זה שרו של עשו ["this was Esau's guardian

[9] In the margin: 2000 / 2000.

[10] Translator: Stein's marginal dates, keyed by asterisks, give the year of the world (anno mundi) above and the approximate year before the common era below.

angel"][11]). The struggle lasted *a long night* — and — "Jacob was alone" — an intimation of Israel's task, that in its struggle, strong through God, it must not lose heart because of its isolation in a dark time. — "At the break of morning the apparition seeks to flee" — when the light of a better time breaks through, the dark spirit of error and persecution will take flight. — "Jacob will not let him go unless he first bless him" — Israel will one day wring recognition from its fiercest opponents. — "The apparition will not give its name"; heathendom will one day vanish without trace and without name. "Jacob is injured at the hip-joint" — the spirit of darkness cannot overcome the representatives of light, but can hold up their advance. Yet "the sun" of a better time, which breaks victoriously through, heals the wound of Jacob that was inflicted on him in a dark time. —

[p. 13] **12.** That time of suffering began in Egypt. *Moses,*[12] the one wondrously rescued (משוי), became its rescuer (מֹשֶׁה). A lofty model for all time, he united with a richly endowed mind the most heartfelt love for the faith of his fathers, whereby his soul was made capable of receiving those most sublime communications of which God deemed him worthy. —

13. God revealed Himself to him first in the *thornbush* in a flame of fire, which, a symbol of *true religion,* gave light but did not consume. Here the Lord showed Himself to him in His eternally unchanging love, and named Himself to him: "Ehje Ascher Ehje" — *I am who I shall be.*

On 12. The word "Mosheh," chosen in memory of the rescue from the waters, has, according to its pronunciation, an *active* meaning in Hebrew. For Moses rescued Israel and mankind from the floods of heathen error.

On 13. The revelation in the thornbush. The whole earth is a sanctuary of God; even in the lowliest shrub His all-ruling spirit reveals itself. — The *thornbush* was a symbol of Israel. Despised by all, it served God as the seat of revelation. — Israel was not consumed by its holy task, yet was preserved only amid suffering. The thorns were never lacking on its way. —

I am who I shall be. For if the Israelites should ask Moses (Exod. 3:13): What is the name of the God who sent you? — for in their lowly conception they expected a particular god, a *national* god, a *protecting* god, as the heathens also had — then Moses was to make them understand: God, as the *Only One,* needs no particular name; most worthily do we call Him: *the Eternal,* the Unchangeable, who is always and toward all *the same* — thus no *separate god,* but one Lord and Father of *all men.* —

[p. 14] **14.** In the same way the Lord later revealed Himself to him in the appearance at the rock, when Moses wished to behold the glory of God, and the Lord said: "No man shall see Me and live!

[11] Translator: a rabbinic identification of the "man" who wrestled with Jacob as the heavenly prince (guardian angel) of Esau (cf. Gen. Rabbah 77:3; Rashi on Gen. 32:25).

[12] In the margin: 2500 / 1500.

But I will make all My goodness pass before you" — for in the unchanging *goodness of God* His greatest glory is revealed to us.

15. Most splendidly of all, however, God revealed Himself through Moses before the eyes of the whole people by the communication of the *Ten Utterances* at Sinai, of which the later revelations in the *Tabernacle* are to be regarded as the closer explanation and elaboration. — And [p. 15] there, at Sinai, Israel was appointed to be a *holy people,* a *kingdom of priests* (Mamlecheth Kohanim, the people of revelation); there the Lord renewed the covenant of the fathers, as whose sign He appointed the *Sabbath* (covenant sign in the *spirit*).

On 14. The expression in that revelation (Exod. 33:20), "My face you cannot see," means that the *essence of God* is unfathomable to us as human beings. When it is then said in another passage (Deut. 34:10) that God made Himself known to Moses "face to face," and again (Num. 12:8), "Mouth to mouth I speak with him," this is meant only to indicate that Moses was the *most distinguished* of all the prophets in the higher perception of God. — These passages, held up against one another, give the clearest proof that the Bible speaks to us in *images,* which, taken literally, lead only to misinterpretation and contradictions, and which must therefore be interpreted *spiritually* according to their deeper sense.

On 15. In Israel there could be no secret priestly doctrine (mysteries); *all* were initiates, *all* were priests. "Kingdom of priests" therefore refers to the one part of religion, the knowledge of God; "holy people" to its second part, the realm of morality.

Israel is also called a *chosen people,* the *possession* of God (Am segulla). Not as though God did not love the other peoples; Moses declares it in his blessing (Deut. 33:3): "He loves the peoples too." All peoples are sons of God — Israel is called not His only son but His *firstborn* (בני בכרי ישראל ["Israel is My firstborn son," Exod. 4:22]), because it was the first to enter the service of God.

The Tabernacle. — The altar of sacrifice stood outside the sanctuary, indicating the lower standpoint of bloody sacrificial worship. — In the sanctuary there stood on the right the *light,* indicating the *spirit,* on the left the *bread,* indicating *nature,* and between the two the altar of incense, indicating the union of both in man and his elevation to God in *prayer.* — In the Holy of Holies there was only the holy *Ark,* with the Ten Utterances, indicating that the *highest worship of God* lies in the fulfillment of His *will.*

16. Moses was not only the *liberator* and *teacher,* but through forty toilsome years in the wilderness also the *shaper* and *educator* of his people. The greatest of all men, the most exalted of all prophets, he was nevertheless so modest that even in death he gave the honor to God alone, and no one knows where he lies buried. But God set up for him in return a living monument in the doctrine, to be planted through Israel in the hearts of all men, which is named after him: Torath Mosche (תורת משה), *the Teaching of Moses.*

As it is said:

> "Remember the Teaching of Moses My servant, whom I charged at Horeb
> with statutes and ordinances for all Israel."
> (Mal. 3:22)

On 16. That time in the wilderness is very similar to the period of transition in which we now find ourselves. We too turn our hope to the *young,* that they may become worthy of the better future toward which God is leading them.

The *grave of Moses* was not to become an object of veneration. — The monument of stone crumbles; whoever, like Moses, sets up for himself a monument in the *heart of men,* his memory remains holy and unforgettable.

[p. 16] **17.** Moses' successor, *Joshua,* led the people into the promised land, where Israel, separated from the heathen peoples by its way of life and its religious law, was faithfully to preserve the *all-uniting* doctrine of the one God.

18. Joshua divided the land by tribes; only the tribe of Levi received no fixed portion; *God was to be its portion.* Scattered among the people, it was everywhere to teach and to spread abroad the divine word — a prefiguration of Israel's later, blessed dispersion among mankind.

19. The work of Joshua was carried on, amid changing fortunes, by the *Judges.* The most important are: Deborah, Gideon, Samson, Jephthah — they represent the restless heroic age of Israel, when, against the heathen peoples outside as against the heathen elements [p. 17] within, a continual hard struggle had to be fought.

On 17. The Israelites held a considerable stretch of the Mediterranean coast. Now while their neighbors, the Phoenicians, entered from their small country into contact with the whole world then known through *trade,* Israel, bound to the soil by agriculture, remained separated from the heathen peoples; later it was precisely *trade* that helped to scatter the confessors of the one God far and wide. Thus in seemingly unimportant circumstances the wisdom of divine providence reveals itself in history.

On 18. Levi's dispersion was originally pronounced by father Jacob (Gen. 49:7) as a *curse,* but became a *blessing* when Levi turned its zeal to *divine things.* So too the dispersion of Israel.

On 19. Israel's constitution was originally a *theocracy* (rule of God). No *visible* head was to govern it, but *God* through His holy law.

20. *Almost four hundred years* had now passed since Moses, and the doctrine of God still had no firmness among the people. This it gained first through the prophet *Samuel,* who founded the first schools; through *David,* who in his Psalms laid the first foundation stone of a *spiritual* worship of

God; and through *Solomon,*[13] who through the building of the Temple made the holy city *Jerusalem* the center of *national* and *religious* life.

21. The *division of the kingdom* then dealt both — nation and religion — equally deep wounds. Idolatry overpowered *Israel,* which, in consequence of its incurable apostasy from God, was the first to fall to ruin. (*Assyrian world empire;* Shalmaneser 720.) *Judah* too declined more and more; king and people commonly vied with one another in godlessness; every hope for the survival of the doctrine of God seemed to have vanished.

On 20. David — although he waged war only for the defense of the fatherland and for the strengthening of the doctrine of God — was nevertheless not permitted to build the Temple, "because he had shed blood." — We recognize from this, first, the reprehensibility of *war,* and further, that the Temple, serving to strengthen the doctrine of the *unity of God,* was to be a place of peace, of the unification and brotherhood of Israel as of *mankind.* (Compare Solomon's glorious Temple prayer, 1 Kings 8.)

On 21. The firmly founded Temple stood in relation to the movable Tabernacle as the *firmly established* doctrine of God to the formerly wavering one. Note from this: the conditions of divine worship are the surest measure for judging the religious life of the congregation.

[p. 18] **22.** For this doctrine, however, the *prophets* — God-inspired men, proclaiming the future — arose in great numbers in the kingdoms of Israel and Judah, with the whole power of their holy word of fire. The bold *Elijah* in flaming zeal, the royal *Isaiah* in the most sublime sweep of speech, the heartfelt *Jeremiah* in deep fervor, the image-rich *Ezekiel* in exuberant imagination — these, and with them a great host of other men of God, models of teachers of the people for all time, faithfully fulfilled the divine mission given to them, and established for the almost forgotten word of God an eternal remembrance.

23. What the prophets *teach* is the purest *faith;* what they *enjoin* is the most unalloyed *human deed.* In them the Mosaic doctrine is transfigured and glorified; they scourge sanctimony by works and external formal worship; their whole striving is directed toward *inner* sanctification.

24. Misunderstood by their own time, while everything around them was collapsing, the *prophets,* with indestructible trust in God and triumphant certainty, depicted a *future* in which the one divine truth would unite and bless *all* men. Though they could therefore not save Temple and kingdom, which, as the just [p. 19] punishment of the sinful people, became the prey of the Babylonian conqueror, they saved what was of more worth than both: the doctrine of the *one God.* — For thus says Isaiah (40:8):

> "The grass withers, the flower fades;
> But the word of our God stands forever."

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[13] In the margin, at "Solomon … building of the Temple*": 3000 / 1000.

On 22. Elijah, the greatest prophet in the kingdom of Israel, is taught by a divine apparition that religious zeal can be pleasing to God only when, joined with gentleness and love, it has peace as its goal (1 Kings 19:9–14; compare No. 13).

25. The ten tribes of the kingdom of Israel have vanished without trace; they had lost all hold in God. The two tribes of the kingdom of Judah were to preserve *Jews* and **Judaism.** For even if *national* life was almost wholly extinguished, flaring up again only from time to time out of the ashes, *religious* life in its stead inflamed the community of faith with redoubled strength and warmth.

26. This salutary transformation took place during the *Babylonian captivity* (Gola). There the Jews came to the consciousness both of their high destiny and of their deep fall; they turned with their whole heart to their heavenly Lord and Father. Then God softened the heart of the Persian king *Cyrus,* so that he gave permission for the return to the land of the fathers. With the building of the *second Temple*[14] by the governor *Zerubbabel* and the high priest *Joshua,* the doctrine of the one God (monotheism) was forever [p. 20] established in Israel and thereby in mankind; and thus speaks *Zechariah,* one of the last prophets:

> "And the Eternal will then be acknowledged as King over
> the whole earth; on that day the Eternal will be One,
> and His name: *One.*" (14:9)

On 26. We distinguish three periods in the history of monotheism:

> 1) *first* Temple period — strengthening,
> 2) *second* Temple period — preservation,
> 3) period of dispersion — spreading of the doctrine of God.

27. *A thousand years* had now passed since Moses, "the father of the prophets," and with the firm establishment of the doctrine of God, prophecy had completed its mission. The age of **scriptural interpretation** began. At the head of the scribes stands *Ezra,* who, because of his successful activity — in which the faithful *Nehemiah* stood valiantly at his side — is called *a second Moses.* —

28. Ezra convened a great assembly of 120 men (Great Synod, Keneseth haggedola, Synagoga magna), in whose midst were still the last *prophets,* and whose endeavor was to strengthen the newly awakened religious life through various timely institutions, especially institutions of *divine worship.* For besides the Temple, other houses of prayer were now permitted to the people, in which the word of God was preached. *The synagogue came into being.*

On 28. During the first Temple period the Israelites were permitted to hold public divine service in only *one* place, because they could not conceive of such worship without sacrifice, and sacrifices

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[14] In the margin: 3500 / 500.

in other places (Bamoth, high places) were not permitted on account of idolatry. — When one could *expect* of them that they worship God in *spirit,* one could also *permit* them to hold public divine service in many places. That was an immeasurable advance. Now, however, *prayers* too were needed; yet the first and chief element remained the most *spiritual* element of divine service, namely the *exposition of Scripture* (sermon). To this the other parts of the prayers gradually attached themselves.

[p. 21] **29.** Ezra, his companions and successors rendered further service to religion, and most especially by collecting the scattered *writings of Revelation* into 24 books, which fall into *three* main parts, namely:

I. **Tora** (Teaching).
II. **Nebiim** (Prophets).
III. **Kethubim** (Writings).

30. The Tora (Pentateuch, חומש) falls into five books:

I. **Bereschith**, **Genesis** (Primeval History). — Introduction.
II. **Schemoth**, **Exodus** (Departure). ⎫
III. **Wajikra**, **Leviticus** (Teaching on Sacrifices and Priests). ⎬ Divine laws.
IV. **Bamidbar**, **Numeri** (Census). ⎭
V. **Debarim**, **Deuteronomium** (Repetition of the Law). — Conclusion.

On 29. The Tora depicts for us the activity of the greatest prophet and, as the foundation in *law and teaching*, is the most important part of Scripture. The books of the *Nebiim* depict for us the work of the prophets, who, in the spirit of their exalted predecessor, built further upon his holy work. In *teaching*, they take more and more of the rest of humanity, too, into the range of their prophetic vision; in *law*, they separate more and more the outer husk from the inner essence, and to bring the latter to recognition is their holiest endeavor. — The prophets worked *publicly*, in the forum (שער [gate]); they *spoke to the people*.

Therefore the third part of Scripture is called: Kethubim (כתובים, Writings, *things written*). For this part contains books whose content does not consist of *speeches* to the people, but which were *written* by holy men in order in this way to produce a salutary impression upon the people.

On 30. Of particular importance are the *first* and *fifth* books of Moses. The first, because it leads us back into the childhood of the human race and designates itself with the words: "This is the book of the generations of Adam" (Gen. 5:1). The last, because it contains the heartfelt and urgent last declaration of will (testament) of our great teacher to his beloved people.

[p. 22] **31.** The Nebiim fall into three divisions:

I. Nebiim rischonim, *Former Prophets*, four books: Joshua, Judges, Samuel, Kings, the last two each in 2 subdivisions.

II. Nebiim acharonim, *Latter Prophets*, three books: Isaiah, Jeremiah, Ezekiel.
III. Tre-asar, *the twelve Minor Prophets*, one book:
Hosea, Obadiah, Nahum, Haggai,
Joel, Jonah, Habakkuk, Zechariah,
Amos, Micah, Zephaniah, Malachi.

On 31.[15] The books of the Former Prophets are predominantly *historical* in content, those of the Latter and Minor Prophets predominantly *rhetorical* (oratorical).

To the *historical* books belong also the five books of Moses, as well as the books of Daniel, Ezra and Nehemiah, and finally Chronicles. They span a period of *three and a half millennia*.

Overview

Years | Months
The 1st Book of Moses covers a period of about . . . 2300 | —
" 2nd " " from the sojourn in Egypt . . . 200 | —
" " " in the wilderness . . . 1 | —
" 3rd " " " " " " . . . — | 1
" 4th " " " " " " . . . 38 | 9
" 5th " " " " " " . . . — | 2
Joshua and Judges . . . cover a period of about 320 | —
2 Books of Samuel (Eli, Sam., Saul, David) " " " " " 120 | —
2 Books of Kings . . . " " " " " 450 | —
In addition the Babylonian exile . . . " " " " " 70 | —
3500 | —

On the Rhetorical Writings

Isaiah lived during the downfall of the kingdom of Israel, in the kingdom of Judah; *Jeremiah*, also author of Lamentations, lived during the downfall of the kingdom of Judah; *Ezekiel* during the Babylonian captivity. —

The 12 Minor Prophets — minor in quantity, not in quality — lived at various times in the kingdoms of Israel and Judah, as well as in the Babylonian captivity. *Haggai*, *Zechariah* and *Malachi* were contemporaries of the building of the Second Temple.

Among all these, *Isaiah*, whom only *Habakkuk* approaches, is the most sublime. His book falls into two divisions: 1) chaps. 1–39, prophetic discourses proper concerning Judah, Israel and the neighboring peoples. — 2) chaps. 40–66, discourses of consolation to the whole of Israel, represented under the name "Servant of God", who suffers for the truth, but in the end triumphs and is acknowledged.

[15] Translator: The original prints "Zu 29." here, evidently a misprint for "Zu 31."

[p. 23] **32.** The Kethubim fall into four divisions:

I. Siphre Emeth (אמת),[16] Psalms, Proverbs, Job; three books.
II. Chamesh Megilloth (5 Scrolls), five books: Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther.
III. The books of Daniel, Ezra and Nehemiah; two books.
IV. Dibre Hajamim, 2 divisions of Chronicles; one book.

On 32. The *Psalms* arose during the whole thousand-year period of Revelation, from *Moses* (Ps. 90) into the Babylonian captivity (Ps. 137). — The Psalms (Tehillim) are songs to God, full of fervor and depth, in which nature appears as a herald of God, in the full adornment of poetry that marvels at its Creator. *David* composed most of them, and introduced them as the first spiritual element into public divine service, which he also glorified with music. They are therefore called the *Songs of David* (Schire Dawid).

The *Proverbs* (Mischle Schlomo) are a monument of Solomonic *wisdom*; some among them are by other sages. They have chiefly in view the *rational and religious education of youth*. — The book falls into 3 parts: 1) Introduction (chaps. 1–9) on the high value of *wisdom*, which is synonymous with *genuine piety*. Wisdom and folly are depicted under the images of a virtuous and a vicious woman. — 2) *Proverbs* of manifold content strung together (chaps. 10–30). — 3) *Conclusion* (chap. 31), returning to the introduction, a eulogy of the worthy and God-fearing woman.

The book of *Job* is a religious heroic poem in dialogue form. The hero is *Job*. As enemy, *outward* misfortune confronts him *in threefold form*, as poverty, family calamity and bodily suffering, but cannot get at him, since he did not admit the troublemaker (Satan) into his *inner self*. The latter, the symbol of all evil on earth, does not oppose God, but appears as a servant of God, and must contribute to glorifying *the victory of the good on earth*. — Job's friends now maintain that he, being unfortunate, must also have sinned; Job, however, does not let himself be robbed of the only, but highest, happiness on earth that he still possessed, the consciousness of his *innocence*. At the end the poet has the Godhead itself appear and pass the wonders of nature in review in sublime images: here, as in human life, much lies deeper than our gaze could penetrate. — *Job*, who well withstood both fiery trials of piety, the highest happiness as well as the deepest misfortune, is vindicated by God and outwardly made happy again as well.

The *5 Scrolls* (Megilloth) have their name from the fact that, having later been taken up into worship, they were written as separate books on parchment scrolls. In present-day divine service only one of these books appears in this form, *Esther*. Their order is based on the sequence of the Jewish festivals according to the series of the lunar months, namely:

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[16] Translator: אמ״ת (emeth, "truth") is the traditional mnemonic acronym for the three poetic books Iyov (Job), Mishle (Proverbs) and Tehillim (Psalms).

1. *Song of Songs.* Description of nature reviving. — Passover festival, 1st month (Nisan).
2. *Ruth.* A narrative from the time of the wheat harvest. — Feast of Weeks, 3rd month (Siwan).
3. *Lamentations.* Composed on the destruction of Jerusalem. — 9th of Ab (5th month).
4. *Ecclesiastes.* On the vanity and frailty of all earthly things. — Festival of Booths and autumn festival, 7th month (Tishri).
5. *Esther.* Narrative of the queen of the same name. — Purim festival, 12th month (Adar).

Daniel contains several pieces which were probably composed only in the times of the Maccabees. For this reason this book was also not included among the Prophets. — *Ezra* was a priest. — *Nehemiah* was cupbearer to the Persian king. — *Chronicles* is, apart from a few additions, a repetition of the history of the kings of Israel and Judah.

[p. 24] **33.** The collection of these writings we call reverently:

The Holy Scripture!

the Book of Books — the *Bible*. — It is the great *book of education for Israel and humanity*, [p. 25] and will never cease to bestow light and consolation on the heart that longs for God, through its presentation, as simple as it is sublime.

"Open my eyes, that I may behold sublime things out of thy teaching." (Ps. 119:18)

זה ספר תולדת אדם

"This is the book of the generations of Adam!" (Gen. 5:1)

O mighty word of the Tora! All human beings brothers are;
The Bible is the book of education for *every child of Adam*. (Agada.)

On 33. The word "Bible" (derived from the Greek) means: *books, book*. Holy Scripture is therefore called by us simply the Bible, "the Book", because 1) as the most excellent work it is known to everyone, and 2) it fulfills in the highest degree the two chief requirements of a book, namely that it enlighten the mind and ennoble the heart.

34. Quietly and in seclusion the Jews lived for 200 years under Persian sovereignty, guided by their high priests, practicing and guarding the divine law. Jerusalem, although no longer the *political* center — for the people were already scattered into many lands — nevertheless remained the *religious* center through the *Temple*, to which the Jews of all lands joyfully sent their offerings, and whose preservation seemed necessary in the plan of Providence until the *synagogue* had grown strong alongside it as mediator of religious life.

35. Thus the Jews as a people were almost forgotten by the other peoples, until they too, through *Alexander the* [p. 26] *Great*, who reverently spared the Temple, were drawn into the circle of general *Greek* world culture. Under Alexander's successors they flourished especially in *Egypt*, where the

Ptolemies atoned for the guilt of the *Pharaohs*, and the Jews in *Alexandria* possessed a *synagogue* that almost outshone the Temple at Jerusalem in beauty.

On 34. In the first two centuries of the Second Temple period so little of note occurred among the Jews that *this period has almost entirely vanished from Jewish chronology*. The old rabbis count only 60 years from Cyrus to Alexander, and thus place the latter directly after Nehemiah. About 150 years are missing here.

On 35. Of the great place of assembly (בית הכנסת [synagogue]) of the Jews of Alexandria, which served not only for prayer but also for communal assemblies and sessions of their Sanhedrin (supreme religious authority), it is said: "Whoever has not seen the double palace[17] at Alexandria in Egypt has not seen *the glory of Israel*." It was a great basilica (a royal palace, borne by columns), holding many thousands, who sat separated according to their callings, and furnished with 71 golden chairs for the members of the Sanhedrin. When the prayer leader came to a passage at which the congregation had to say *Amen*, the sexton gave the signal for it with a cloth. Of such great dimensions was the splendid building. (BT Sukkah 51b)

36. Among the Egyptian Jews there arose at that time the *first translation of the Bible*, namely into the *Greek* language, memorable especially because through it the other peoples were first made acquainted with the treasure of divine wisdom in Israel. (*The Seventy*, Septuagint.)

37. In *Syria* too, to which Palestine was then reckoned, the Jews had kindly masters in the *Seleucids*, [p. 27] until *Antiochus Epiphanes* (167), whose name history brands with disgrace as that of the first religious persecutor, sought to compel them, too, to the worship of the Greek gods. Terrible times came, yet salutary in this, that the Jews, who had begun to turn more and more to Greek custom and outlook, and of whom very many had already acceded to the king's demand, roused themselves in their better part, and thus a new vigor was kindled in the slackened life of the people and of religion.

On 36. The legend runs: the Egyptian king, in order to increase the treasures of his great library, had 72 scholars come from Jerusalem, who, shut up in separate cells, are said to have translated the Bible *uniformly*. — This is meant to give an idea of the *unity* of the Jews in their manner of understanding Holy Scripture.

38. With reverence we name the name of the priest at Modein: *Mattathias*, of the family of the *Hasmoneans*, who, like Moses an old man of 80, boldly took up the cause of his oppressed people and faith, and, certain of victory, laid the foundation stone of the rescue of Israel and of its teaching.

39. After his death, which occurred already in the first year of the war of liberation that had begun, his excellent sons, *Jochanan* (John), *Simon*, *Judah*, *Eleazar* and *Jonathan*, continued it with perseverance and devotion, defeated the enemies repeatedly, first in mountain warfare, then in

[17] Translator: "Doppelpalast", Stein's rendering of the Talmud's דיופלוסטון (Greek diplostoon, "double colonnade").

open battle, restored the [p. 28] service of the true God at Jerusalem, and in the re-purified Temple instituted the festival of the *Dedication of the Temple* (Chanuca), as an eternal, shining memorial for themselves and for Israel.

On 39. The brothers all died the holy death for the cause of God; *Judah*, suddenly attacked with 800 men of brave folk, would not give a disheartening example of flight, and so died a hero's death. *Eleazar* threw himself beneath a splendidly adorned war elephant, in the belief that the king was upon it, and so ended his heroic existence. *John*, *Simon* and *Jonathan* were murdered. — Children, honor their names; their death saved *the life of our life*!

40. Especially distinguished among the heroic brothers was *Judah*, surnamed *Makkabi* — from *Makkeb*, the hammer — whence the name of the *Maccabees* was later given to his family. After his death *Jonathan*, and after him *Simon*, took over the government with victorious success, so that the latter (142) was appointed by the people *high priest and prince of the people*, whereby the work of liberation was gloriously brought to completion.

41. Under the Seleucids and Maccabees there arose, in the domain of religious literature, several edifying books of instructive and narrative content: the *Apocrypha* (writings kept hidden). They are so called because at first they were brought less among the people, [p. 29] so that the people might not place them on a level with the closed books of Holy Scripture (Canon). They are:

1. The Book of *Judith*;
2. The Book of *Sirach* (Ben-Sira);
3. The Book of *Wisdom*;
4. The two Books of the *Maccabees*;
5. Several *individual pieces*, as embellishing supplements to Holy Scripture.

On 40. Simon's heroic son was *John Hyrcanus*. He enlarged the Jewish realm considerably, but committed the great error, *against the spirit of the Mosaic teaching*, of *forcing* the *Idumeans* to accept Judaism, which later cost his house dearly. (See note on 47.) — The son of Hyrcanus (Aristobulus) assumed (105) the *title of king*.

On 41. The Book of *Judith* contains: the story of the Israelite woman of the same name, who killed the Assyrian general *Holofernes*. — The Book of *Sirach*: proverbs of precious content, worthy to be set beside those of Solomon. — The Book of *Wisdom*: speaking in the name of Solomon, reflections on the value of wisdom and the imperishability of the human spirit. — Two Books of the *Maccabees*: history of the Jewish war of liberation under Antiochus Epiphanes and the following kings. The *first* book is of high historical value; the *second* contains embellishments in various narratives, such as of the martyr's death of the aged *Eleazar* (not to be confused with the son of Mattathias), likewise of the death of the pious *Hannah* and her *seven* sons (usually called "the Maccabean brothers"; not to be confused with the Hasmoneans), of the terrible death of the tyrant Antiochus, and more besides. — *The individual pieces* are: Additions to Esther; the History

of Susanna; Of the Idol Baal at Babylon; Daniel in the Lions' Den; the Prayers of the Men in the Fiery Furnace; the penitent Prayer of the godless King Manasseh of Judea.

42. Against the onrush of Greek paganism, the teachers of the people of that time (Chachamim), who formed the supreme religious authority in the *Sanhedrin*, now sought, especially after the Maccabean struggles had been happily accomplished, to seal Judaism off from the heathens by new religious ordinances (Peruschim, *Pharisees*). With this, however, [p. 30] not all the people were at first in agreement, and an opposing party (*sect*) formed, which held fast to the rigid letter of the biblical law (Ziddukim, *Sadducees*). Those teachers of the people, however, gradually prevailed everywhere with their new institutions, because these were grounded in *the need of the time*.

On 42. The Sanhedrin (Synedrion, place of assembly, college of the people's councillors) formed the supreme *state and religious* authority. To religion there belonged, according to the spirit of the Mosaic legislation, the judicial system as well. That high council, the *Great Sanhedrin*, had its seat in a hall of the Temple and consisted of 71 members. In addition there were *lesser Sanhedrins*, consisting of 23 members; finally also lowest religious authorities (Beth-Din), consisting of 3 members. These authorities all had their defined spheres of action. The latter two were established everywhere, in various cities; the former, however, only in *one* place (earlier at Jerusalem, later at Jamnia and elsewhere), since it represented the *unity* of religious life.

The name *Pharisee* means: *separated*; because they strove to separate the Jews from the other peoples. — When scriptural interpretation degenerated, ceremonial ordinances grew up in masses, and religious feeling lost itself in externals and often in thoughtless sanctimony of works, that name came to be used to designate hypocritical people, who sought by practicing the outward religious customs to spread an appearance of piety about themselves. In BT Sotah 22b several classes of reprehensible Pharisees are listed: the *ambitious*, who in their religious practice have not *God* in view, but wish to be honored by people as pious; *shufflers* (נקפי), who out of exaggerated humility do not set their feet down firmly; *knockers* (קיזאי), who always keep their eyes shut and so knock their heads sore; *stoopers*, who always go about with head bowed; *boasters*, who say: "Where is a religious custom that *I* have not practiced!" — The Pharisees of the nobler sort, however, are those who practice the religious customs out of true fear of God (מיראה [from fear]) and out of love of the good (מאהבה [from love]). —

The origin of the name "Sadducee" is uncertain. A scholar named Zadok is said to have been the founder of this sect. Perhaps the word also derives from Zaddikim, *righteous ones*, because they wished to be *righteous* only toward Scripture and to accept nothing beyond it. They therefore also denied the immortality of the soul, because it (cf. the note on 98) is not expressly taught in the Tora. —

Besides these two sects, two more are to be noted, namely: the *Essenes*, who formed a secret league for leading a contemplative life (Chasidim), and the *Samaritans*, who had a mixed religion of

Judaism and paganism (Cuthim). In the practice of religious customs the former resembled the Pharisees, the latter the Sadducees.

43. The *warrant for multiplying the religious ordinances* the teachers of the people drew from the [p. 31] injunction of Moses before his death, where he calls upon the people to hold, in doubtful matters, to the pronouncements of the *teachers of the people of each respective time*. — As it says:

> "Go to the priests, the Levites, or to the judge who shall be in those days, and according to the teaching which they shall give thee, and according to the pronouncement which they shall impart to thee, shalt thou act. Thou shalt not turn aside from that which they shall tell thee, either to the right or to the left." (Deut. 17:9 ff.)

On 43. When Moses commands (Deut. 13:1):[18] "*Thou shalt add nothing and take away nothing*", this was not meant to say that at no time might any other religious institutions be established; this would not accord with the wisdom of the great teacher, since religious life would thereby necessarily fall into eternal rigidity. But the new institutions were always to be regarded only as *human* ordinances, while the *Tora itself*, the *divine* law-book, had to be regarded as closed (אין נביא רשאי לחדש דבר מעתה [no prophet is permitted to introduce anything new henceforth]).[19] —

The *Sadducees*, as later the *Karaites*, took the quoted Mosaic word, like everything else, literally, and thereby became those rigid men of the letter who could have only a subordinate, transitory significance in the history of the development of Jewish religious life.

"*Who shall be in those days.*" Only the teachers of the time concerned can judge the religious needs of the present, wherefore the teachers of the people laid down the principle: "*Jephthah in his generation* has as much authority as *Samuel in his*; you need hold only to *the judge* (teacher) *of your time*; therefore do not say that the earlier times were better than the present, so that one owes more obedience to the earlier teachers of the people than to the present ones." (BT Rosh Hashanah 25b, and Tosafot ibid.)

44. In this way the salutary provision was made that, alongside the *written teaching* (Tora schebichsaf),[20] namely [p. 32] *the divine law* as it is written in the Tora, there should go an *oral teaching* (Tora schebaal peh), by which is to be understood the sum of all the ordinances and institutions that were made at various times by the teachers of the people of each period.

On 44. It is the same here with the highest and holiest instruction as with all instruction generally: the *letter* always provides the *lasting point of reference*, but the *word of the teacher* the *enlivening element*. (Cf. above, General Introduction III, note on the organs of speech.)

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[18] Translator: Deut. 13:1 in the Hebrew numbering (12:32 in English Bibles).

[19] Translator: A rabbinic maxim (Sifra, Bechukotai 13:7; BT Shabbat 104a, Megillah 2b, Temurah 16a).

[20] Translator: Ashkenazic pronunciation of Torah she-bikhtav, "the Torah in writing"; likewise Tora schebaal peh, "the Torah by mouth".

45. The *written teaching* is the sure (positive) foundation of our religious life. To it the teachers of the people must return again and again, in order through investigation and interpretation to fathom its spirit and make it effective for their contemporaries. Thus the *oral teaching* is to *bring the written letter to life*, and in this way religion is to be preserved on the one hand from *rigidity*, on the other from *evaporation*.

46. Therefore at first one held to the holy principle not to write down the oral teaching, so that it should not be placed on a level with the written, but to pass it on by *transmission* (tradition). This was also easily possible as long as the traditional customs were less numerous and simpler.

On 45. Even those Mosaic laws which had only *local* significance, i.e. were designed only for the conditions in Palestine (מצות התלויות בארץ [commandments dependent on the Land]), are still of high significance for us too, since, even if the *form* was only a transitory one, yet the divine *spirit* that holds sway in them is an eternal one, and is to be made fruitful for all times. (Examples: the Jubilee year, the treatment of slaves, the laws of purification, etc.)

On 46. Compare on this the explanation of the word "Apocrypha" (No. 41). In a similar way the disciples of the scholars (Talmide Chachamim) often kept a secret scroll (מגלת סתרים) in which, to support their memory, they wrote down what they had heard from the master (Rabbi). For publicly this was not permitted to happen, so that no harm be done to the fundamental meaning of the oral teaching as the orally enlivening, *not written* word.

[p. 33] **47.** The religious disputes of the Sadducees and Pharisees soon degenerated into civil struggles, in which the Hasmonean royal house became entangled. This house met its downfall through *Herod* (40), a man of Idumean descent, who set himself up as king. He built an exceedingly splendid Temple (בנין הורדס [Herod's building]), but could thereby atone neither for his infamous deeds against the noble family of the Maccabees nor for his devotion to the Romans. Soon after his death Palestine came under Roman procurators (governors).[21]

48. To the existing parties there was now added a third, under the name of the *Zealots* (zealots for freedom). These waged a struggle against the Romans with admirable bravery, of which a contemporary Jewish writer, *Josephus*, gives memorable accounts. But the ruinous hatred of party (שנאת חנם [groundless hatred]) did not allow it to [p. 34] come to a favorable outcome; city and Temple fell for the second time. Then began that terrible time of persecution lasting many hundreds of years, in which the frightened dove *Israel* could find rest and consolation only in soaring up to God.

> (There, where father *Abram's* faith is tested,[22]
> The great beasts are cut in pieces, whole remained the *dove*.

[21] 4000. Beginning of the Christian era. [Translator: printed in the outer margin beside the asterisk; the year is anno mundi.]
[22] Gen. 15:10.

My people, restless dove, lowly and small,
Fly here, fly there, — God will be thy deliverer!)

Agada.

On 47. Through *Herod* the misdeed of Hyrcanus brought its own punishment. (See note on 40.) Religious compulsion never leads to good; only through free conviction is truth to triumph ("Not by might and not by power, but by my *spirit*, says the Lord of hosts." Zech. 4:6).

Judaism has sent out, in two great religious communities, in Christianity and in the Mohammedan religion, which arose 600 years later, two messengers to humanity, to the East and to the West, in order gradually to *win* and *conquer* it for its teaching, while it itself has the holy, unchangeable task of *preserving* and *defending* the *untroubled source of the doctrine of God's unity*. — We must understand and appreciate the significance of other religions, but in doing so not lose sight of the high excellence of our own and of the future-laden destiny of Israel in God's great plan for the world.

On 48. Besides *Josephus*, another Jewish scholar of general Greek culture and learning from that time is memorable, namely *Philo* of Alexandria, who wrote several religious works, and who also distinguished himself in civic life by his devoted defense of his brethren, harshly persecuted by the Roman governors in Egypt. —

The Temple fell the second time on the same day of misfortune, the 9th of Ab.

49. The Jews remained — like the bird whose nest has been destroyed — at first still numerous in and around Palestine, and were governed, under Roman suzerainty, in religious as well as in most civil affairs, by a head of their own (Nasi). — But when, in consequence of repeated, bold, yet unsuccessful revolts against the Romans, persecution and dispersion on the one hand, and on the other the accumulation of exclusive religious customs, gained the upper hand more and more, it was resolved, albeit with inner reluctance, *to write down what had been transmitted orally as well*, in order to secure for the dispersed a unity in religious practice and to preserve the exceedingly numerous religious laws from oblivion.

On 49. With inner reluctance. The circumstance was deeply felt that through the writing down of the oral teaching, this would lose its proper, original significance, since then two *written* teachings would stand side by side, the human ordinance could easily be regarded as equal to the divine law, while the *enlivening* element threatened to be lost entirely. — But in the fear that through oppression and dispersion religious conditions might fall into disarray, writing down was held to be the *lesser evil*, and support was found in the principle: "there are times when, for the honor of God, existing religious laws and norms must be set aside" (עת לעשות לה׳ הפרו תורתך [Ps. 119:126]), and so they departed from the ordinance, regarded as divine, not to write down what was oral, because the circumstances of the time urgently demanded it. *This principle the earlier teachers of the people asserted everywhere.* (BT Gittin 60b. — Rashi ibid.: ואם בא עת לעשות תקנה לשם שמים,

הפרו דברי תורה לשעה הצריכה [And if a time comes to make an enactment for the sake of Heaven, they set aside words of Torah for the hour that requires it].)

[p. 35] **50.** This took place 150 years after the destruction of the Temple, when the then Nasi, *Rabbi Judah the Holy*,[23] compiled the transmitted religious opinions and ordinances of the various teachers of the people from the past centuries into a work consisting of six parts, to which the name *Mishna* (second source of law) was given.

51. The Jews had again settled in great numbers in *Babylonia*, on the banks of the Euphrates and Tigris, whence their ancestor had once set out, and had risen there to esteem and flourishing scholarship. There too they stood under a special head, who bore the name *Resch Gelutha* (Head of the Exile).

On 51. The Babylonian Jews were called the *Easterners*, and those in Palestine the *Westerners*.

[p. 36] **52.** It was there that, 300 years after the composition of the Mishnah, the differences of opinion attaching to it and the new religious ordinances were written down in a new work, which received the name Gemara (Completion).[24] Three scholars are named as its authors: Rav Ashi, Ravina and Rabbi Jose.

53. Both works, Mishnah and Gemara, are together called "Talmud" (book of teaching). It consists, following the six orders of the Mishnah, of 60 parts in 12 volumes, and by its content it divides into the Halacha (*the part concerning religious law*) and the Agada (*the homiletic part*). — It has for us the important significance that it tells us how, in the *second* millennium of the history of the Mosaic religion, religious affairs were ordered, under the mandate of the oral teaching, according to the requirements of *that* time.

54. As notable men of the Talmud the following are to be remembered: above all the noble *Hillel*, who set up the important principle that the whole Torah has its centre in "love of one's neighbour", to which all else is only commentary; then R. *Johanan ben Zakkai*, who founded the school at *Jamnia*; R. *Akiba*, the sublime martyr; R. *Simeon ben Yohai*; R. *Meïr*, rich in parables; *Samuel*, the astronomer; and *Rav Adda*, the founder of our festival calendar. [p. 37]

On 52. A similar collection supplementing the Mishnah had already appeared earlier in Palestine. This less important collection is called Talmud Yerushalmi, while, by contrast, our Talmud bears the name Talmud Bavli. —

On 53. In the Talmud lengthy disputations are conducted about the various laws, with a great expenditure of acumen; their result is the Halacha. —

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[23] Translator: Rabbi Judah ha-Nasi, called Rabbenu ha-Kadosh ("our holy teacher"), redactor of the Mishnah (c. 200 CE).

[24] Translator: The asterisk is printed in the text, but no corresponding footnote appears on the page; beside these lines the margin carries the date "4500 / 500 n." (i.e., year of the world 4500 / A.D. 500), to which the asterisk presumably refers.

In the Agada there is found an inexhaustible wealth of the most splendid parables and maxims of wisdom; an old collection of these forms, under the name *Sayings of the Fathers* (Pirke Avot), a precious part of the Mishnah.

The Halacha was cultivated by the teachers of the people in their capacity as *teachers of the law*, the Agada by them in their capacity as *preachers*. —

55. With the completion of the Talmud there began in the domain of our religion a *thirteen-hundred-year standstill*; yet even then, within the limits set by the law, an intellectual life was astir among the Israelites. Countless works were composed by Jewish scholars (rabbis) in all fields of learning, especially the religious, while congregational life, through numerous societies, devoutly fostered the spirit of charity, and family life, through its warmth and heartiness, afforded a consolation for the oppression from without.

56. The Babylonian congregations, after the dignity of the Resh Galuta[25] had declined, were led by distinguished rabbis, who were called Geonim (eminent men). Among these, Saadia, Sherira and Hai Gaon are distinguished by their religious writings.

On 56. The rabbis who lived during the period lying between the completion of the Talmud and the appearance of the *Geonim* are called *Saboraim*. (That is, those who were still permitted to hold some *free opinion* about the views of the Talmudists.) The first of them was that R. Jose who helped to complete the Talmud.

During this period (750) a rabbi named *Anan* founded in those regions the sect of the *Karaites* (קראים, from the Hebrew *kara*, which means "to read". The word refers to Scripture, which among the rabbis too is called "Mikra", that which is to be read, and to whose letter the Karaites, like the Sadducees before them, wished to hold fast, so that the word "Karaites" can be translated literally as "people of the letter"). There now arose a fierce dispute lasting for centuries, in which the rabbis bitterly reproached the Karaites with their arid faith in the letter, and the latter reproached the former with their fault of multiplying religious customs and thereby distorting the divine law. Victory remained, as formerly against the Sadducees, here too with the rabbis, and the Karaites now exist only in a small number of congregations, chiefly in southern Russia (Crimea, Chufut-Kale: Jews' town).

[p. 38] **57.** With the death of the latter (1036) Jewish learning departed from his homeland and sought, under the favour of Arab-Muhammadan rule, a new fatherland in the Pyrenean peninsula (Spain and Portugal). There the Jews soon rose to high civic standing, and for a time the sun of a fairer day broke forth consolingly from the dark clouds of their misfortune.

58. In all the sciences, in philosophy, grammar, mathematics, astronomy, medicine, and especially in *poetry*, the Hispanic Jews vied with the flower of the Arab spirit, and names such as *Solomon*

[25] Translator: Aramaic "head of the exile", the Exilarch, lay head of Babylonian Jewry.

ben Gabirol, *Judah Halevi*, *Aben Ezra*, [p. 39] *Isaac Alfasi*, *David Kimhi*, *Alharizi*, *Abarbanel* — will redound for ever to the glory and high adornment of Judaism.

On 57. The religious doctrine of the Muhammadans did not form such an antithesis to Judaism as the Christian did, which explains the milder treatment of the Jews among the Arabs. — *Muhammad* founded, toward the end of the sixth century, a mixed religion of Judaism and Christianity, grounded on the *Koran* (reading-book, Bible), whose fundamental doctrine, however, is the worship of the one God (*Allah*, Eloha).

On 58. The Spanish scholars composed many poems in the Hebrew language, which were taken into the Sephardic Machzor (prayer book for the festivals), and which are very favourably distinguished, by purity of language and clarity of thought, from the Piyyutim (religious poems) of the German-Polish *rite* (manner of divine service).

59. A new seat of culture and learning, likewise under the favour of the Arabs, opened for the Jews once again in the old land of Egypt; and, remarkably, it was again a *Moses* who shone forth gloriously among all the teachers of that and the following ages. This is R. Moses ben Maimon, called "*Maimonides*". He flourished at the end of the twelfth century and was distinguished in all the sciences of his time, but above all in Jewish scriptural learning.

60. There are two works in particular through which *Maimonides* exercised the most decisive influence on his own time and the following centuries. He arranged, namely, the legal rulings scattered through the Talmud into a clear compilation, and gave this work the name Jad chasaka [p. 40] (the sure hand). Then he wrote a second, highly celebrated work, rich in luminous thoughts, in which he clarified the obscure passages of the Bible and interpreted the ceremonial laws spiritually, and to which he therefore gave the name More Nebuchim (Guide of the Strayed).

On 59. Around that time there also arose the secret science of Judaism designated by the name "*Kabbalah*". It rests on a *mystical* (secret) interpretation of the religious doctrines and commandments, and has given occasion to many abuses in life and in the cultus (divine service). — *Maimonides*, the clear thinker, was therefore a decided opponent of it.

On 60. In the work "Jad chasaka", consisting of four volumes, Maimonides recorded only the results (Halachot) of the Talmudic disputations, without listing the names of the Talmudists as well. In this way he greatly eased the study of religious jurisprudence; but harmful nonetheless was the circumstance that, through the omission of the names, which had let the opinion of the scribes appear as a *human* one, the written letter of the *Talmudic* law was placed alongside that of the *Mosaic* law to a still higher degree than before. — A predecessor of Maimonides, R. Isaac Al-Fasi (from Fess [Fez], in Barbary, where the Jews likewise flourished), had composed a legal digest of the Talmud (around the year 1100) in which that fault was avoided and the names of the Talmudists are listed. —

In the second work, "More Nebuchim", Maimonides set up a new light of scriptural interpretation, by showing here that the Bible must be understood not according to the *letter*, but according to its deeper sense and *spirit*. The book was indeed condemned and burned by religious zealots; but its *spirit* could not be burned, but went on illuminating minds ever more. — The More Nebuchim stands to the Jad chasaka as the Agada to the Halacha. —

61. Toward the end of the fifteenth century the Jews were driven out of Spain and Portugal in the most terrible manner through the intolerant zeal of victorious Christianity; they found, however, a hospitable reception in other lands of the East and the West, and to this day the so-called Portuguese Jews (Sephardim, from Sepharad, Spain) are very favourably distinguished, especially by their nobler manner of divine service.

62. The remaining Jews, who were scattered among European Christendom, suffered, especially since the Crusades [p. 41] (1096, תתנ"ו), unspeakable oppression and terrible persecution. Excluded from all civic offices and occupations, shut up in dark Jews' streets above which scarcely a strip of the murky sky was visible, and shutting themselves off from the rest of the world by ever new religious ordinances and customs (Minhagim), they sank lower and lower in culture, and had still to thank Heaven if hatred and mockery did not drag them out of their deep obscurity.

On 62. After Maimonides there appeared several imitations of his ritual (religious-legal) compilation, namely: by R. Jacob Baal ha-Turim (around the year 1340); then by R. Joseph *Karo* (around the year 1550, at Safed in Palestine); finally by R. Moses *Isserles* (around the year 1570, in Cracow). — All of these, and especially their later expositors (commentators), sought to extend the religious ceremonial by ever new additions and aggravations, all of which is compiled in the work "Shulchan Aruch" (the arranged table). —

63. Then God sent, in the middle of the eighteenth century, a *third Moses*, who was to raise up his sunken and forgotten people again and lead them honourably into the midst of the cultured nations of Europe. This was R. Moses ben Menachem, called "*Mendelssohn*" (born at Dessau 1729, died at Berlin 1786). — With him begins the new period of development for Judaism.

64. *Mendelssohn* kindled his devout spirit at the writings of the great Maimonides. He too, distinguished in philosophical learning, turned his mind chiefly to his fellow believers, and through his translations and explanations of Holy Scripture taught the German Jews to read and think in German; in this salutary work men such as *David Friedländer*, [p. 42] *Hartwig Wessely*, *Isaac Euchel*, *Aaron Wolfsohn* and others stood faithfully and helpfully at his side.

65. The civic circumstances of the Jews too took an ever friendlier shape, especially since the great French Revolution; and God, the Lord, had given over His weak, defenceless flock to the mighty nations of the earth as a trial for this reason: that in their treatment of it they should learn to be *truly free*, that is, to master themselves and not to misuse power against the weak. —

66. In consequence, the outward and inward conditions of our brethren near and far soon rose; Religion laid aside the mourning garment in which it had been wrapped for centuries, and the mirror of religious life, *public divine service*, which formerly, as a consequence of the dismal conditions, had been so greatly clouded, soon in many places, in its improved form, reflected the improved state of culture. — A noble man must be recalled here: *Israel Jacobson*, who lived at the beginning of our century and is to be gratefully named as the originator of an ennobled manner of divine service.

67. Through entry into the circle of European world culture, many of the earlier ordinances, designed for the seclusion of the Jews, necessarily came into [p. 43] contradiction with life and with the requirements of an advanced age. It is therefore also the task of the present teachers of the people that they, as once the noble and wise teachers of the Talmud did for *their* time, should shape religious affairs, with a holy mind and for the purpose of preserving Religion, according to the requirements of *our* time.

On 67. The dispute that has flared up among present-day Jews in consequence of that contradiction concerns not the inner *essence of Religion*, since all are agreed on the fundamental doctrines, but the outward *form*. We may therefore hope in God that time will reconcile this outward discord, and that those who are at one in the *heart of Religion* will also find peace and concord again in their own hearts.

68. Thus the Israelite looks back with uplifting self-esteem upon a great past of *four millennia*, in which, from father *Abraham* on, so many high-minded men have devoted their work and hallowed their lives to upholding the *doctrine of the one and only God*. — To such a sublime *past* there must necessarily correspond a great *future* as well! — Not in vain has divine Providence preserved us through so many sufferings and afflictions down to the present, better day! Surely and certainly, the pure **doctrine** of our God, which binds us so holily to heaven, and His unblemished **commandment**, which binds us so intimately to the earth, will one day enlighten and bless all humanity with doubled radiance. —

On 68. If the *six millennia* of history are to be compared with the *six days of creation*, then it is our most blissful hope that for humanity too the *Sabbath*, the time of peace and exaltation, the great messianic age, will not fail to come. —

[p. 44] Second Chapter

The Fundamental Doctrines

(Torah.)

God, World and Man

69. From Sinai our fathers heard the sublime word of Revelation:

"Anochi Adonai Elohecha"

I am the Eternal, thy God! —

Thereupon Moses, in his farewell discourses (Deut. 6:4), called out to the people those words which, as our sublime *confession*, are inscribed on the banner that Israel is to carry before the nations — the words with which we rise up and lie down, with which we live and die — and which run:

שמע ישראל יהוה אלהינו יהוה אחד

> "Hear, Israel, the Eternal, our God, the Eternal is One." (Deut. 6:4)

On 69. Moses addresses the congregation of Israel in the "Shema" in the *singular*, because the doctrine of the one God contains at the same time that of the unity of Israel. In consequence of its simple doctrine of God, Judaism has also always had few *sects*. — In present-day Israel too there is no dispute about *dogmas* (articles of faith). — See above, note on 67.

[p. 45] **70.** To this supreme and most holy proposition the following five fundamental doctrines are joined:

I. God is.
II. God is Creator
III. God is Preserver } of the world.
IV. God is Ruler
V. God is a purely spiritual Being.

71. God is. (מציאות השם [the existence of God]) — To Him alone belongs a true *existence*. God is through Himself, independent of the world; the world needs Him, He does not need the world.

> "Thus shalt thou say unto the children of Israel: He who *will be* sends me unto you." (Exod. 3:14)

72. God is the Creator of the world. — All things have their beginning through God; the great chain of causes and effects leads us up to the Most High, who is the Cause of all causes: God, the alone Uncreated.

בראשית ברא אלהים את השמים ואת הארץ

> "In the beginning God created the heaven and the earth." (Gen. 1:1)

On 70. "*God is*" — teaches us the *existence* of God, independent of the world. — "God is Creator, Preserver and Ruler" — teaches us the *working* of God in the world. "God is purely *spiritual*" — teaches us the *exaltedness* of God above the world. —

On 71. We do not know the *origin* of things; we know only their *beginning*. — How did the organic beings come into existence? Science can fathom them only from where they *began* — beyond this

beginning the science of man ceases, and the wisdom and omnipotence of God begin. This is the deep meaning of בראשית ברא אלהים "In the beginning God created." —

[p. 46] **73. God is the Preserver of the world.** — At His command everything arises, passes away and becomes new again. God is the centre of countless worlds, which move ceaselessly and uniformly according to wonderful laws; (אל חי וקים) *a living and enduring God*; (ה' צבאות שמו) *Lord of Hosts is His name*.

> "As long as the earth endures, seed-time and harvest, cold and heat, summer and winter, day and night shall never cease." (Gen. 8:22)

74. God is the Ruler of the world. — He cares in fatherly fashion for His creatures, that each may fare well at its own stage. Man especially is an object of His heavenly *Providence*.

> "God reigns; the earth rejoices." (Ps. 97:1)

On 73. The centre of our planetary system is the sun; by it, the larger body, the smaller ones are attracted; but by what is the sun itself, with its planets, kept *free* in space? — Therefore yet another sun (a central sun), larger than ours, has been assumed, by which ours and the other suns (fixed stars) are attracted and sustained. But by what is that central sun sustained? — Asking on and on, we come back again and again to *God*, who moves and bears and holds together all things.

As in *time*, when we *count*, everything proceeds from *one*, and in *space*, when we *measure*, everything proceeds from the *point*: so God is the *beginning* of all things in *time* and the *centre* of all worlds in *space*, while He Himself, the Incomparable, is exalted high above time and space.

On 74. In ruling, the element of *care* is added as well. God *preserves* beings, that they may exist. God *rules* them, that it may go well with them.

[p. 47] **75. God is a purely spiritual Being.** — Nothing earthly, nothing human clings to God; He is exalted above all conceptions that we can form of Him with our limited reason. Nevertheless Holy Scripture often speaks of God in human fashion — such as eye, ear, hand, arm of God and the like — in order to bring the divine nearer to man. (דברי תורה כלשון בני אדם [the words of the Torah are in the language of men]. Anthropomorphisms.) —

> "To whom will ye liken God, and what representation will ye find befitting Him?" (Isa. 40:18)
>
> "Canst thou find out the first ground of God? Canst thou press forward to the limit of the Almighty?" (Job 11:7)

76. Revelation ascribes to the Supreme Being sublime *attributes* (מדות), which are joined to the above five fundamental doctrines in the following way. — God is:

Unique and eternal,
Almighty and all-wise,
Omnipresent and omniscient,

All-just and all-good,
Holy and all-perfect.

77. God *is*; He alone is the Independent One, exalted above every condition. — God is **unique**.[26] — We must not thereby think of His sublime being as divided into different [p. 48] persons — God is *one*. — His incomparable being, existing through itself, is without beginning and without end (בלי ראשית בלי תכלית). — He *was*, He *is* and He *will be* (היה, הוה, ויהיה) — God is **eternal**. — He is always the same, remaining like Himself at all times and toward all men — God is *unchangeable*.

> "I am the first, and I am the last, and beside me there is no God." (Isa. 44:6)

On 75. Everywhere we must take the sensuous expression in its supersensuous, spiritual meaning. Thus: the *eye* of God means omnipresence, the *ear* of God omniscience, the *hand* and *arm* of God omnipotence, the *mouth* of God Revelation, the *heart* of God all-goodness, the *wrath* of God His abhorrence of evil, and so on. —

78. *God created the All* (universe). — At His word the world came into being; His will is deed — God is **almighty**. — And what He created is arranged with the highest wisdom; He is the owner of all the countless thoughts that meet us so admirably in all creatures, the [p. 49] smallest as well as the largest — God is *all-wise*. —

> "For He speaks, and it comes to pass; He commands, and it stands there." (Ps. 33:9)
>
> "How precious to me are thy thoughts, O God; how great already their first numbers! Would I count them, they are more than the sand — I awake, and shall still be with thee." (Ps. 139:17–18)

On 78. On omnipotence. — God created everything through His *word* (מאמר). — Even here there is still a human expression, which we should make spiritually clear to ourselves. What is the *word* in man? The transition from the inner to the outer world; the word is the uttered thought. Now since God speaks to us in His *works*, His works are His *words*, the uttered thoughts of God. —

His will is deed. — God creates without needing a tool, without needing *means*. — "Means" [*Mittel*] is what lies in the *middle* [*Mitte*], on the way between the will and the deed. Man must walk this way; it is good that his will is not at once deed; his intention can be ennobled in the course of carrying it out, or, if evil, given up. God, however, wills only the good and the perfect. —

On all-wisdom. — Man is the owner of his ideas (thoughts). If, for example, we find a book without title and author's name, we nevertheless know that the ideas occurring in it were or are the property

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[26] Translator: Stein distinguishes *einzig* ("only, unique": there is no other God) from *einig* ("one, undivided": God's being is not divided into persons); "unique" here renders the former and "one" in the next sentence the latter. In the Shema (No. 69) his rendering is *einzig*.

of some thinking mind. Now there lies open before us the book of nature, and on every page we find the most splendid ideas: now written large, in flaming giant letters, upon the firmament; now written small, so that one can read the script only with magnifying glasses, in the wonderful structure of plants and of the smallest animals. And this great book should have no author? This countless number of ideas no owner who thought them, who knew their purposes before things came into being? —

> "Truly, ask but the beasts and they will teach thee, the bird of the heaven, and it will declare it to thee! Or converse with the earth, and it will instruct thee, and the fishes of the sea will tell it thee. Who does not recognize in all these that the hand of the Eternal has made this?" (Job 12:7–9)

79. *God preserves the All.* — At all points of His infinite creation His spirit is active and effective at one and the same time. His glory fills the world (כבודו מלא עולם). God is **omnipresent**. — And He, the Lord, who cares for the continuance of all things, knows their innermost being, penetrates with His spirit their innermost depths — God is **omniscient**.

ברוך כבוד יהוה ממקומו

> "Praised be the glory of God from its place!" (Ezek. 3:12)[27]

> "Should anyone hide himself in the most secret corners, that I should not see him? saith the Lord! Do I not fill heaven and earth? saith the Lord!" (Jer. 23:24)

80. *God rules the All.* — If even an earthly ruler, even the father in his house, must unite *severity* and [p. 50] *mildness*, impartial judgment and sparing indulgence, if he would educate those under him and make them happy, how much more the Ruler of the universe! — God is **all-just**: He judges all without respect of persons; and **all-good**: He is ever mindful of the best for His creatures, even when He punishes. He is *gracious*: He gives us more than we deserve; *long-suffering*: He gives us time to amend; *merciful*: He takes the unfortunate under His care; *forgiving*: He takes the penitent back to His heart as a child.

ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת נצר חסד לאלפים נשא עון ופשע וחטאה ונקה (לא ינקה)

> And the Eternal passed by before him and proclaimed: "The *Eternal* is the *Eternal*, almighty, merciful and gracious, long-suffering and great in kindness and faithfulness; He keeps kindness unto the thousandth generation, forgives failing, guilt and transgression, but lets nothing go unpunished." (Exod. 34:6–7)

On 80. The *severity* of the Ruler of the world is called in the religious language of Judaism Middat ha-Din [the attribute of justice]; the *mildness*, Middat ha-Rachamim [the attribute of mercy].

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[27] Translator: Printed "Ezech. 2, 12"; the verse is Ezek. 3:12.

(הקב"ה מצרף מדת הרחמים למדת הדין [the Holy One, blessed be He, joins the attribute of mercy to the attribute of justice].)

The Eternal is the Eternal. — This expression very fittingly introduces the revelation of God to Moses (see above, No. 14 and note), in which the Lord would show him *all* His goodness (כל טובי). For all goodness consists not merely in God's granting man happiness and joy; misfortune and suffering belong to it as well — the *Eternal* who rewards is the *Eternal* who punishes, ever *the same* Good One. (אני הוא קודם שיחטא, אני הוא לאחר שיחטא [I am He before a man sins, I am He after he sins].) — Therefore our ancient teachers of religion designated the *eternity* of God as synonymous with His *all-goodness* (ה' הוא מדת הרחמים [the Name YHWH is the attribute of mercy]), because the unchangeableness of God necessarily contains the concept that He remains ever the same in His goodness. — (See below, No. 83.)

The *power* of God (אל) is listed here as well, where His divine governance of the world is revealed, for this reason: because that governance is revealed not only when God punishes the sinner, but still more when He forgives him — because then, to speak humanly, the power of God, which could annihilate the sinner, as it were masters itself, an example to man that his greatest strength lies in self-mastery. — Therefore Moses prays for his sinful people: ועתה יגדל נא כח ה' כאשר דברת לאמר "And now let the power of the Lord show itself great, as Thou hast promised, with the words: The Eternal is long-suffering and great in kindness," etc. (Num. 14:17–18). —

The verse quoted above, Adonai, Adonai, etc., is often inserted into the prayers, as an invocation of the divine mercy, on the days of penitence, especially on the Day of Atonement (י"ג מדות [the Thirteen Attributes]). The last words, however, "yet He lets nothing go unpunished", are taken in such a way that they give the sense: "God lets sin go for the *penitent*" (ונקה, לשבים [and He clears — those who repent]). —

[p. 51] **81. God is a purely spiritual Being.** — Everything human stands far beneath Him and does not reach up to Him. All the more is His Being exalted above all evil; only the good can be thought of Him — *God is holy.* — He is *faithful, truthful* (El Emeth),[28] His word is *reliable*; the seal of the All-Holy is truth. (חותמו של הקב"ה אמת [*"The seal of the Holy One, blessed be He, is truth"*])[29] No flaw clings to God, while He is the sum of all perfections, so that every human tongue grows weary of praising Him enough — God is **all-perfect.**

קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו

"Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." (Isa. 6:3)

"Who can utter the mighty acts of God, proclaim all His praise?" (Ps. 106:2)

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[28] Translator: Hebrew *El emet*, "God of truth" (Ps. 31:6).

[29] Translator: BT Shabbat 55a.

"Blessed, praised, adored and glorified be the name of the *All-Holy*, blessed be He! He is exalted above all glory, above every praise that the world can give Him." (From the Kaddish prayer.)

On 81. The concept "holy" is to be held fast in the meaning: being exalted above everything evil, base, sensual, because it is of uncommon importance for the doctrine of religion. —

Holy, holy, holy. — The *threefold holy* is explained in the prayer (ובא לציון [*U-va le-Tziyyon*])[30] thus: holy in heaven, holy on earth, holy for all eternity — that is: exalted above space and time.

[p. 52] **82.** From the doctrine of the existence of one single, most perfect God there springs, with regard to the *world*, a new and distinctive doctrine of our holy religion, namely:

The world is good.

No evil being shares dominion over it with the Good. *The name of God is Peace* (שמו של הקב"ה שלום), i.e., in Him everything finds its harmony.[31] As the *work of the All-Perfect*, the world, in its harmonious interconnection, must necessarily be perfect.

"And God saw everything that He had made, and behold, it was very good." (Gen. 1:31)

83. Herein the Mosaic doctrine opens an inexhaustible source of salvation and comfort for man. We need not fear, as in heathenism, that *one* god is against us while another is for us — for in *everything* God is the *One*; in the harmony of the whole, therefore, even what is seemingly evil must necessarily be good, for it comes from *God*.

"The Former of light and the Creator of darkness, the Maker of peace and the Creator of misfortune — *I the Eternal am He who accomplishes all this.*" (Isa. 45:7)

"Man shall praise God for the evil as for the good; whatever the divine mercy does, it does for the best." (Agada.)[32]

"'It was *very good*' — that is death." (Agada.)[33]

On 82. The doctrine of two powers (dualism), of light and of darkness, is most fully developed in the ancient Persian religion of Zoroaster (Zend-Avesta), but runs through all the heathen religions, and in the doctrine of the devil has penetrated even into the biblical religions. As to what the Hebrew "Satan" means, see above, the note on the Book of Job, p. 24.

[p. 53] **84.** As the crown of creation God brought *man* into the completed world. The Mosaic doctrine therefore proclaims *the dignity of man* in the uplifting Utterance:

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[30]Translator: The weekday prayer *U-va le-Tziyyon*, which includes the Aramaic Targum's paraphrase of Isa. 6:3 ("holy in the highest heavens… holy upon earth… holy for ever and ever").

[31]Translator: Cf. BT Shabbat 10b ("the name of the Holy One, blessed be He, is Peace").

[32]Translator: Mishnah Berakhot 9:5; BT Berakhot 60b.

[33]Translator: Genesis Rabbah 9:5 (R. Meir: "'very good' — that is death").

"*Man is an image of God.*"

"This is the book of the generations of Adam: on the day when God created man, *in the likeness of God He created him.*" (Gen. 5:1)

85. Even man's outward appearance bears the stamp of the divine. But it is chiefly the *spirit* that God has graced with the likeness of His Being. For:

God is *one* — no earthly being is equal to man;
God is *eternal* — He assured the human soul of immortality;
God is *almighty and all-wise* — man is lord of the earth through *reason*;
God is *omnipresent* — He gave man the *imagination*, for making present to himself things in *space*;
God is *omniscient* — He gave man the *memory*, for retaining things in *time*;
God is *all-just* — He gave man the *conscience*, as the voice of justice; [p. 54]
God is *all-good* — He gave man *compassion*, as a reflection of the heavenly mercy;
God is *all-holy* — He gave man *freedom of the will*, to rise above evil;
God is *all-perfect* — He created man *capable of perfection.* —

O God, how greatly Thou hast distinguished man, and to what high thanks are we bound to Thee, that Thou hast created us as *human beings*, Thy children, that Thou hast let us be born as *Israelites*, to whom Thou hast revealed this high distinction of man. —

"What is man, that Thou art mindful of him? The son of earth, that Thou carest for him? Yet Thou hast made him little lower than divine beings, and crowned him with dignity and with glory." (Ps. 8:5–6)

"Beloved of *God* is man, for he was created in a noble image; but a *special* love was *revealed* to him, in that he was created in the image of *God*." (Agada.)[34]

86. Alongside his spiritual being, however, the primal source of all good, man also possesses a *sensual nature*, the primal source of all his faults and failings. Woe to him if he follows it! Then *no* being is so corrupt as he; then he grieves his *immortal soul*, [p. 55] abuses his *power*, abuses his *reason*, stains the *imagination* with images of sin, his *memory* with the recollection of his misdeeds, burdens his *conscience*, denies *compassion*, sinks down into *caprice*,[35] and becomes *more imperfect* from day to day — for man is not only capable of perfection, but also capable of deterioration.

"The inclination of the human heart is evil from its youth." (Gen. 8:21)

"Full of crookedness is the heart, more than anything; it is a frail thing. Who knows it well enough?" (Jer. 17:9)

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[34]Translator: Mishnah Avot 3:14 (R. Akiva).

[35]Translator: *Willkühr* (modern *Willkür*): arbitrary, self-willed choice governed by the senses, as opposed to true moral freedom (*Freiheit*); see §94.

On 86. When the *soul* becomes master, it cares for itself and for the body; but when the *body* becomes master, it ruins itself and the soul. —

87. Man *can* sin, but he *need* not. — *Man is a morally free being.* Each of us is created in the image of God; every soul goes forth pure and holy from God's hand. — None of us can be born in a state of sin, of apostasy from God, on account of the sin of his parents, still less on account of the sin of the first human beings. *The pure teaching of Moses knows no original sin.* —

> "Behold, all souls are Mine; the soul of the father as well as the soul of the son, *Mine they are*; the soul that sins, it alone shall perish." (Ezek. 18:4)

88. That story of *the first sin* is to be for us only a warning example. In a symbolic representation Holy Scripture depicts for us the origin, the [p. 56] course and the terrible consequences of sin, so that man may learn to see how the state of childlike innocence, the most beautiful paradise on earth, is irretrievably lost to him as soon as he gives ear not to the well-meaning voice of God but to the *serpent of seduction*. — We then fall prey to death in the midst of life; for *sin is death*, just as in rising above evil lies *true life*.

> "I call heaven and earth to witness against you this day: life and death I set before you, blessing and curse; therefore choose life, that you may be happy, you and your children." (Deut. 30:19)
>
> "The wicked are called dead even in life; the righteous are called living even in death." (Agada.)[36]

On 88. God called the tree on which man's self-mastery was to be tested "the tree of the knowledge of good and evil." For before man had eaten of the forbidden fruit, he did not know the conflict of good and evil. — Eve said: We may not even *touch* the tree; the "Agada" remarks on this: through human addition the word of God is often broken (אל תוסף על דבריו [*"Add not unto His words"*]).[37] — The serpent beguiled man into thinking that he would *then* be a free master if he did not concern himself with God. This *was*, and this *is*, man's ruin. — Eve looked at the tree, and her lust awoke. Learn: You must get out of the way of *temptation*, so that you do not fall into sin. — She ate and gave also to her husband; learn: guilt weighs on the sinner like a burden, which he gladly shares with others; hence the power of seduction. — The serpent said: "Your eyes will be opened," and indeed their eyes were opened, but to the consciousness of their shame. Learn: whoever sins does not dare to raise his eye to men, let alone to God. (See Introduction III, note.) — They wanted to flee from God; learn: no sinner escapes God and his own consciousness of guilt. — God said: "Adam, where art thou?" So He calls to every sinner: "Man, whither hast thou come?" — They pushed the blame from one to the other; learn: men like to diminish their own faults by magnifying the faults of others. — Now came the *punishment*, which *never* fails to come. The *serpent* was to

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[36] Translator: BT Berakhot 18a–b.

[37] Translator: Prov. 30:6; the midrash on Eve's addition ("neither shall you touch it," Gen. 3:3) is in Avot de-Rabbi Natan 1 and Genesis Rabbah 19:3.

crawl on its belly and eat dust; learn: through sensual desire man loses his upright form, and is degraded to the dust. The serpent lost its speech; learn: whoever seduces others to evil is not worthy of speech. — *Eve* was to be ruled by her husband; why? because she could not rule herself. But mark this too: through gentleness, modesty and pious upbringing of children woman can restore paradise in the blessed home. — *Adam* was to eat his bread in the sweat of his brow; learn: labor is a blessing for sinful man, because it keeps him from evil. — The way back to paradise was barred by the angel with the flaming sword (remorse); learn: the sinner can indeed turn back to God in penitence, but the consciousness of his sin can never be erased from his inner self. An unblemished fruit, cut in two, can appear whole again when the separated parts are rejoined; but the scar will always be noticeable. — The paradise of innocence man possesses only *once*; take heed, O sons and daughters, that it be not lost to you! —

Sin is death. — Compare on this the General Introduction I and the note on "Life and Death." —

Moses called heaven and earth to witness. — These move according to eternal laws, of *necessity*; man too should move according to eternal laws, but those of *morality*. — All other creatures *must*, man *shall* fulfill his destiny; for he is a free being. — The stars of heaven remain in their course; were a star to leave it, it would bring destruction upon itself and others. So too man, when he leaves the course which God's holy law has prescribed for him.

[p. 57] **89.** Man can so accustom himself to sin that it becomes a second, baneful nature to him. *Sin draws sin after it* (עבירה גוררת עבירה).[38] — The unfree man then sinks four steps downward: from *inclination* to *desire*, from desire to *passion*, from passion to *vice*. This is *hell on earth.*

> "Surely, if you will be good, you can lift yourself up; but if you will not be good, sin lies in wait at your door; its desire is for you, but you can master it." (Gen. 4:7)
>
> "Sin stands before the door like a *beggar* outside;
> O let it not in! else it will be *master* inside." (Agada.)[39]

On 89. Leidenschaft [passion] is what *Leiden schafft* [creates suffering]; man is no longer active but passive [suffering], no longer master but *servant*. *Laster* [vice] is what *lastet* [weighs down], what presses man down, so that he forfeits his free, upright form and sinks to the beast.[40] (Compare the note on 94, p. 62.)

[p. 58] **90.** When man has fallen into this state of greatest misery, even then let him not despair of God and of his own strength. Let him do *penance*, set out earnestly on the *return* (Teschuba), and God will receive him again in grace. — True repentance consists in *four* things: in *remorse in the*

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[38] Translator: Mishnah Avot 4:2.

[39] Translator: The German is a rhymed couplet (*draus/Haus*). Cf. Genesis Rabbah 22:6 and BT Sukkah 52b, where the evil inclination is first a passer-by or guest and then master of the house.

[40] Translator: Stein's etymological wordplay: *Leidenschaft* (passion) / *Leiden schafft* (creates suffering), *leidend* (suffering, passive); *Laster* (vice) / *lastet* (weighs down).

heart, in *uttering* the fault committed (confession of sin), in good *resolutions*, and finally in the *actual* amendment or making good of the wrong committed.

> "Cast away from you all the transgressions that you have committed, and make yourselves a new heart and a new spirit. Why will you die, O house of Israel? For I have no pleasure in the *death of him that dies*, says God the Lord; therefore turn and *live*." (Ezek. 18:31–32)

91. The first means of escaping sin, of becoming master of our faults and evil inclinations, is called:

דַּע אֶת עַצְמְךָ

Know thyself!

That is, we are to search our heart, come to know its weaknesses, not magnify our virtues, not diminish our shortcomings. — Let a person practice this holy duty as soon as he has matured to *independent thinking*, so that, especially in *youth*, he may early remove the weeds from the garden of his soul, while they can still be grasped by the *root*.

> "Lest you groan at the end, when your flesh and blood are gone, and say: Ah, why did I hate discipline, why did my heart reject instruction? I did not heed the voice of my guides, I gave no ear to my teachers! [p. 59]
> I was almost in all misery, in the midst of the assembly and congregation." (Prov. 5:11–14. — *Das Confirmandenjahr.*) "*Jezer hatobh und Jezer harah.*"[41]

92. But a still holier, indeed the foremost means of escaping sin is: *the knowledge of God. —*

God is man's model. —

To be created in likeness to Him, that is our *human dignity*; to become ever more like Him, that is our *human destiny*. The purer, therefore, our conception of God, the more purely will His exalted Being be reflected in our life.

> "After the Eternal your God shall you walk, Him shall you revere, His commandments shall you keep, His voice shall you obey, Him shall you serve, and *to Him shall you cleave*." (Deut. 13:5)
>
> "I set the Eternal always before me; with Him at my right hand, I shall not be moved." (Ps. 16:8)
>
> "And you, my son Solomon, *know the God of your father*, and serve Him with a whole heart and a willing soul; for the Eternal searches all hearts, and fathoms every imagination and thought. — If you seek Him, He will let Himself be found by you; but if you forsake Him, He will cast you off for ever." (1 Chron. 28:9)

On 91. I was almost in all, etc. — Childhood, and in part youth as well, are still paid little attention — while already in their hearts the virtues or faults are forming for whose sake they will later be

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[41] Translator: Apparently references to further material on this text (perhaps titles of Stein's own sermons or writings); *Jezer hatobh und Jezer harah* = "the good inclination and the evil inclination."

respected or *despised*. That is why the confirmation ceremony is so important, because, in introducing our children "into the midst of the assembly and congregation," it calls out to them: "Behold, this is the congregation that will one day pass judgment on your conduct!" —

On 92. Every false conception of God necessarily disfigures our own life's image when we imitate Him. Therefore it says in the Agada: לא עם הארץ חסיד "the ignorant man cannot be truly pious,"[42] because he does not truly know God, and draws the All-Holy down to himself instead of raising himself up to Him. —

[p. 60] **93.** We should therefore always keep the attributes of God before our eyes, so that we may constantly advance in all that is good. Let us therefore be taught:

by the *unity* of God, to worship God alone and to revere Him as our highest *ideal*;
by the *eternity* of God, to look upon the eternal above the temporal and transitory;
by the *omnipotence* of God, never to misuse our means and our powers;
by the *all-wisdom* of God, to regard *reason* as the crown of man;
by the *omnipresence* of God, to keep the earth holy as a temple of God; [p. 61]
by the *omniscience* of God, never to do evil before the eyes of God (the dying rabbi);
by the *all-justice* of God, to make *justice* the foundation of our piety;
by the *all-goodness* of God, to see the greatest glory in goodness of heart (see above, p. 14);
by the *all-holiness* of God, to rise above evil through self-conquest;
by the *all-perfection* of God, to grow daily in the good, so as to come ever nearer to the All-Holy.

"The path of life leads upward for the wise, that he may escape the deep abyss." (Prov. 15:24)

"*How can man walk after the Godhead?* — Answer: hold fast to God's attributes; as He is merciful, so be you also merciful; as He is long-suffering, so be you also long-suffering; as He clothes the naked and comforts the mourners, so do you likewise!" — "Therefore these ways are called *the ways of God*, because He has marked them out for man, that he may follow upon them his highest model!" (Agada. — Maimonides, On Ethics 1:6.)[43] —

On 93. To worship God alone. — In prayer the soul celebrates its most intimate union with its heavenly archetype. In this heartfelt converse of the child with the Father no third party may intrude; nor does the child need an intercessor or an announcement in order to come in to the Father. Judaism therefore tolerates no *mediator* between us and God. *Our relationship to God is an immediate one* — and thus truly childlike.

[42] Translator: Mishnah Avot 2:5.

[43] Translator: BT Shabbat 133b and Sotah 14a; Maimonides, Mishneh Torah, *Hilkhot De'ot* ("Laws of Ethical Dispositions") 1:6.

To revere God as our highest ideal. — It is a high distinction of the Mosaic doctrine that it reveals to man a *holy* Being as archetype. The heathen who wished to be virtuous necessarily had to be *better* than his gods, who were nothing but privileged sinners. — *God is our unconditional model.*

Human beings we may take as our model only conditionally. As soon as we set up a human being as an ideal, a god is easily made of him, and his veneration impairs that of the one God.

The dying rabbi. — When R. Jochanan b. Sakkai was near his departure, his disciples, weeping, asked for his blessing. Then the master said: "May you fear God as much as you fear men!" The disciples asked in astonishment: "No more than that?" — Then he answered: "I mean, in the same way! When you want to do something evil, you surely take care that no one sees it; so think also whether God sees you — and you will never sin."[44]

Justice, the foundation of piety. — The teaching of Moses wants man above all to be *just*. For love and goodness are empty sound if they do not have their proof in justice. Therefore Judaism designates even beneficence toward our neighbor with the word "*Zedoko*" (from צדק [*tsadak*], to be just),[45] because in this view the benefaction appears in such a way that our neighbor has a *claim* to it, and we cannot withhold it as though it were an act of *voluntary* love.

94. The more a person practices *self-mastery* and *rising above evil*, the easi- [p. 62] er the struggle becomes for him, the more the good becomes his second, salutary nature. *Virtue is the reward of virtue* (שכר מצוה מצוה).[46] — Man then climbs four steps *upward*: from sensual *caprice* to *freedom*, from freedom to *virtuousness*, from this to *holiness*. This is *heaven on earth*, for man then finds himself near to God.

קדשים תהיו כי קדוש אני יהוה אלהיכם

> "*Holy shall you be; for holy am I the Eternal, your God.*" (Lev. 19:2)
>
> "Those who go far from Thee are given over to destruction; Thou destroyest all who stray from Thee; but for me — *the nearness of God is my bliss.*" (Ps. 73:27–28)

On 90.[47] "Let a person practice good things once, twice and three times, until they become easy for him, no longer cause him any effort, and the moral dispositions have impressed themselves deeply upon his soul." (Maimonides, On Ethics 1:7.)

The sinking and rising of man we can picture in the image of a *circle*, thus:[48]

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[44]Translator: Rabban Yohanan ben Zakkai; BT Berakhot 28b.

[45]Translator: *Zedoko* is the Ashkenazic pronunciation of *tsedakah*, "charity," literally "righteousness."

[46]Translator: Mishnah Avot 4:2, literally "the reward of a commandment is a commandment."

[47]Translator: So printed; the note belongs to §94.

[48]Translator: In the original the terms stand inside a printed circle divided by a horizontal line: above it Holiness, Virtue, Inclination and Freedom; below it Desire, Caprice, Passion and Vice. The upward stages (Caprice, Freedom, Virtue, Holiness) run along the right side and the downward stages (Inclination, Desire, Passion, Vice) along the left.

Holiness.
Virtue.
Inclination. | Freedom.

Desire. | Caprice.
Passion.
Vice.

In *inclination* man still possesses his upright posture; he only feels himself inclined, bent toward something that lies outside him; but the more he lets himself be ruled by it, the more he loses his upright form, until he wholly succumbs under the burden of vice. (Compare the note on 89.) — *Caprice*, on the other hand, still clings to the lower part of human nature, from which man works his way up with struggle into *freedom*. Once he has gained practice in conquering his lower nature, he is *virtuous*; for *Tugend* [virtue] means: acquired *Tüchtigkeit* [proficiency] in the good.[49] The highest stage is then *holiness*, where it seems impossible to a person to do evil. —

Holiness and viciousness are the extreme opposites, yet they have this in common, that the quality in question has become so ingrained in a person that he can hardly divest himself of it. The man of holy conduct looks down with horror, the vicious man looks up with horror.

"*Heaven*" means what is high and exalted above the earth, above the earthly. Thus this concept is related to the moral concept of "*holiness*."

[p. 63] **95.** *That is the bliss of the pious here below.* The word of God, however, promises us a yet higher bliss on a higher stage of existence; it guarantees us:

The continued existence of the human soul.

This is taught us at once in the *creation* of man, in that for the existence of the other beings the seeds had been laid in the *earth*, which is why it says: "*Let the earth bring forth!*" — In man, however, his higher life appears as spirit from the divine Spirit, and the earth cannot take back what it did not give. —

> "And God formed man of dust from the earth, but breathed into him a living soul; thus man became a living being." (Gen. 2:7)
>
> "*Enoch* walked with God and was here no more; for God had taken him." (Gen. 5:24)
>
> "Thou wilt not abandon my soul to the grave, Thou wilt not suffer Thy pious ones to see corruption." (Ps. 16:10)

[49] Translator: Wordplay on *Tugend* (virtue) and *Tüchtigkeit* (fitness, proficiency), both related to *taugen*, "to be fit."

96. In this certainty we are also strengthened by a look at *nature*. Nothing in her great realm is lost; everything [p. 64] merely changes and passes out of death into new existence. How much less can the *spirit*, the highest thing God has created, with all its higher faculties, perish in death. —

וישב העפר על הארץ כשהיה והרוח תשוב אל האלהים אשר נתנה

> "Only the dust returns to the earth as it was, but the spirit returns home to God who gave it." (Eccl. 12:7)

97. Further, we are confirmed in this blessed hope by a look at the *history* of mankind. In all peoples and religions we find, together with the belief in a higher power, the doctrine of the continued existence of the spirit and of an eternal retribution intimately bound up. This is a hope inborn in the spiritual nature of *all men*; and Judaism therefore proclaims to *all men* who have practiced the good here below a share in eternal bliss.

חֲסִידֵי אוּמּוֹת הָעוֹלָם יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא

> "*The noble ones of all the nations of the world have a share in the world to come.*" (Talm. Sanhedrin 90, 105. Maim. on the Mishnah, ibid.)[50]

98. We are also convinced of this by a look at *human life*. Here we see so often virtue suffering and vice triumphing. The soul of the pious man, deeply [p. 65] grieved by this, therefore turns its gaze hopefully thither, where one day virtue will rejoice, unharmed, in its heavenly dignity.

> "And I saw under the sun this: where justice belonged, there stood wickedness; where virtue belonged, there stood vice. Then I thought in my heart: the righteous and the wicked God will judge, for a time for every matter and for every deed comes — *there*." (Eccl. 3:17)[51]

On 98. Reward and punishment, heaven and hell, do indeed lie within man himself, as Holy Scripture expressly proclaims in many places and as the Talmud expresses in the fine saying: "The reward of a good deed is again a good deed; the punishment of an evil deed is again an evil one."[52] Nevertheless the thought of the future Judge after death is of great significance for mankind, since it is for man a spur to the good and a deterrent from evil. — The Tora gives us at the beginning important hints about the continued existence of the spirit. (See no. 95.) — Otherwise, however, in speaking of *reward* and *punishment*, of the blessing of virtue and the curse of vice, it always points us to the *earth*. Why?

1. The Israelites were not to become indifferent toward the life of this world, but on the contrary, as *human beings*, to find the center of gravity of their activity and striving in earthly existence;

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[50] Translator: The saying is from Tosefta Sanhedrin 13:2 (cf. BT Sanhedrin 105a); "90" refers to the opening of chapter *Ḥelek* (BT Sanhedrin 90a). Maimonides discusses it in his Commentary on the Mishnah, Sanhedrin ch. 10, and in *Mishneh Torah*, Laws of Repentance 3:5.

[51] Translator: The quotation is Eccl. 3:16–17.

[52] Translator: Mishnah Avot 4:2.

2. Eternal bliss, the highest that man has to expect, was to appear not as the *ground* but as the *consequence* of our good deeds (אל תהיו כעבדים וכו' [*"Be not like servants…"*]);[53]

3. Eternal bliss was not to be assigned only to the adherents of the Mosaic doctrine. (See no. 97.)

4. The Tora, like the Prophets, has to do with the collective life of the nation, which has its continuance on earth. Therefore that hope comes forward more in those books which concern themselves more with the life of the *individual* person. (Psalms, Proverbs, Job, Ecclesiastes.) In the Prophets that doctrine comes forward most sharply in the narrative of the prophet Elijah's ascent to heaven, which we are to take spiritually, of the soaring of his soul to its eternal home. — In the Apocrypha the doctrine in question is set forth quite especially in the *Book of Wisdom*, which is therefore also of particular importance. —

99. Finally, we are made firm in this conviction by the consciousness of our *human destiny*, the *striving after likeness to God*. This holy longing for perfection and higher insight is so deeply impressed upon the soul, and finds on earth only so imperfect a satisfaction, that the All-Holy, our heavenly Educator, [p. 66] will grant the higher perfection in a higher existence.

> "But I, in righteousness, shall behold Thy countenance; I shall be refreshed, when I awake, with Thy form." (Ps. 17:15)
>
> "The righteous know no standstill (צדיקים אין להם מנוחה) either in this world or in that; as it is said (Ps. 84:8): 'they go from strength to strength, until they appear before God in Zion.'" (Agada.)[54]

100. The thought of the **continued existence of our spirit** summons us not to be slaves on earth either to the gaining of money or to sensual pleasure, for neither will avail us before our heavenly Judge, but to cultivate virtues and noble deeds, for these alone form the crown which death cannot snatch from us. — Therefore we should make ourselves familiar already in youth with the thought of death and of the eternal judgment, so that we do not miss the path of our destiny.

> "Rejoice, O young man, in thy childhood, and let thy heart be glad in the days of thy youth; walk in the [p. 67]
> ways which thy heart chooses, which thine eyes behold — *but know that for all this the Lord will one day bring thee to judgment*. Therefore remove vexation from thy heart and keep evil far from thy body — for childhood and youth are vanity. And *remember thy Creator in the days of thy youth*." (Eccl. 11:9 ff.)

On 100. The parable of the three friends. — A king sent a messenger to his steward, that he should come to render account. The steward, afraid that he might not stand before the king, asks his dearest

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[53]Translator: Mishnah Avot 1:3 (Antigonus of Sokho): "Be not like servants who serve the master for the sake of receiving a reward."

[54]Translator: The Hebrew saying is from BT Berakhot 64a (end of the tractate), which applies Ps. 84:8 (84:7 in English versions).

friend to go with him and be his advocate; but that one flatly refuses him and says: I shall stay at home. He comes with the same request to *another* friend; this one says: as far as the door of the palace I will go with you, no further. At last he comes to a *third* friend, whom until then he had esteemed least, and behold, this one accompanies him up to the very throne of the king, and becomes his advocate and rescuer. — The king is *God*; the steward is *man*; the messenger is *death*. The first friend is *money*, which stays at home; the second friend is *kinship*, which goes along as far as the gate of the grave; the third friend is *virtue*, which accompanies man up to the judgment seat of God. As it is said (Isa. 58:8): "before thee goes thy righteousness, the majesty of God receives thee." (Agada.)[55]

"*Repent one day before thy death!*" (Agada.)[56]

"In that life there is no food and drink;
There reigns no enmity, nor strife and quarrelling.
There sit the pious, on their heads the crown;
The sight of God is their blessed reward." (Agada.)[57]

101. The thought of the **continued existence of our spirit** takes from death its terrible form; for death is only a dark gateway of passage to a brighter existence, where the hand of God, our heavenly Guide, reunites us with the dear souls who have gone before us.

And David said: "As long as the child lived, I fasted and wept, for I thought, perhaps the Eternal will be gracious to me and the child will recover. But now that it has died, why should I fast? Can I bring it back again? I go *to it*, but it will not return *to me*." (2 Sam. 12:22, 23)

"And though I walk in the valley of the shadow of death, I fear no evil; for *Thou* abidest with me! Thy rod and Thy staff, they shall comfort me." (Ps. 23:4)

102. Just as God educates and leads the individual human being from stage to stage upward to Him, the All-Perfect, so He also educates and leads the whole of humanity, and in its [p. 68] midst His congregation Israel, from stage to stage toward a higher perfection, toward the *Kingdom of God on earth*, in which humanity will find its union and brotherhood in the unity of God. —

"May all the inhabitants of the world recognize and understand that before Thee every knee shall bend, every tongue swear by Thee. Before Thee, O God, may they bow and fall down, give honor to Thy exalted name, all together take upon themselves the obligation of Thy kingdom, that Thou mayest reign over them soon and for ever. For *Thine is the kingdom*, and evermore wilt Thou reign in glory." (Alenu prayer.)

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[55] Translator: The parable of the three friends is found in Pirke de-Rabbi Eliezer, ch. 34.

[56] Translator: R. Eliezer's saying, Mishnah Avot 2:10; expounded in BT Shabbat 153a.

[57] Translator: A rhymed rendering of Rav's saying in BT Berakhot 17a ("In the world to come there is no eating and no drinking … but the righteous sit with their crowns on their heads and delight in the radiance of the Shekhinah").

103. Then a blessed condition will make all people happy; the whole earth will be a garden of God, and just as once in Paradise *one* human couple was happy, so humanity will dwell on earth as *one* family, peaceful and joyful; for the welfare of our race will then be founded on right, truth and peace.

> "Then the wolf will lie down beside the lamb, the leopard beside the goat; calf, lion and ram will be together, and a little boy will lead them; they will do no evil and work no destruction on all My holy mountain, for the earth will be full of the knowledge of God, as the water which fills the sea." (Isa. 11:6, 9)

> "And it shall come to pass at the end of days that the mountain of the house of God shall stand firm at the top of the mountains, and it shall be [p. 69]
> exalted above the hills, and nations shall stream to it. And many peoples shall go and say: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that He may teach us of His ways, and we may walk in His paths. For *from Zion goes forth the teaching and the word of the Lord from Jerusalem*. — And He shall judge between great nations and give instruction to mighty peoples far away, that they beat their swords into ploughshares and their spears into pruning knives; nation shall no more lift up sword against nation, and they shall no more learn war. And they shall rest, each under his vine and under his fig tree, and none shall make them afraid; for the mouth of the Lord of hosts has promised it! — So let all nations now walk, each in the name of its god; *we will walk* in the name of the Eternal, our God, for evermore!" (Isa. 2:2–4. — Micah 4:1–5.)

On 103. "*At the end of days.*" It is a high merit of Judaism that it places the "golden age" in the most distant future, in order to spur humanity on to ever higher progress. In paganism, which descended from gods to demigods and ordinary men, the "golden age" was placed at the beginning, after which humanity deteriorated ever further and more disconsolately.

104. Then the Lord will dry the tears of the oppressed and remove the reproach of His people from all the earth. Then Israel will cry out: This is our God, for whom we have hoped; He has saved us! (Isa. 25:8.)[58] But the nations will gratefully acknowledge that Israel, *the servant of God*, endured for the truth and suffered for the salvation of humanity, in that with persevering courage he rescued the doctrine of the One God. (Cf. p. 23, note.)

> "Truly, our affliction he has borne, and our pains he has endured; and we held him to be one punished, smitten of God and tormented. But he was wounded through our faults, cast out through our sins; for the sake of our welfare the visitation struck him, and through his wounding we were healed." (Isa. 53:4, 5)

[58] Translator: The words "This is our God, for whom we have hoped; He has saved us" are Isa. 25:9; the drying of tears and removal of reproach is 25:8.

> "And as you were formerly a curse among the nations, house of Judah and house of Israel, so will I stand by you, that you become a blessing. Fear not; let your hands be strong." (Zech. 8:13)

[p. 70] **105.** This blessed time will be brought about by a chosen man from Israel, sent by God (משיח *Messiah*), who, inspired by the spirit of God, will unite humanity into one single and united covenant of brotherhood in the pure and refined doctrine of the only and one God. For this reason we also call those glorious days of the future "Jemoth Hamaschiach," the days of the Messiah, *the messianic time*.

> "And the spirit of the Eternal shall rest upon him, the spirit of truth and reason, the spirit of counsel and of strength, the spirit of knowledge and of the fear of the Lord." (Isa. 11:2)

106. The hope *of the individual human being* to live anew in the spirit after death, as well as the hope *of humanity* to live anew at the end of days in the messianic time, we designate with the common [p. 71] expression: Techijath Hamethim (Revival of the Dead). Of this newly enlivening spirit the prophet Ezekiel speaks (36:27):[59]

On 105. The *person* of the Messiah does not step into the foreground in Judaism; it is not the pillar on which everything rests, for *our Redeemer is God*. For this reason some Israelites accept only the *messianic time* as a fundamental doctrine, and the victory of the good and true over vice and falsehood — that is their Messiah. Since, however, God accomplishes everything great and glorious on earth through individual distinguished men, our hope stands firm that the greatest and most glorious thing as well, the perfecting and uniting of the human race, will be brought about by an exalted man, who belongs not to the past but to the future.

The prophets link the messianic hopes to the kingdom of *David*, because the doctrine of the One God first received stability and permanence through this king.

On 106. For the two hopes which are promised to the individual human being in the heavenly future, and to humanity in the earthly future, the religious teachers of former times use yet a second expression with a common meaning, namely: "Olam habba," *world to come*.

> "I will give you a new heart, and put a new spirit within you. And I will take the heart of stone out of your body and give you instead a heart of flesh." (Compare with this the same prophet's parable of the resurrection, 37:1–14.)

107. When and how the Kingdom of God will be established, we are unable to fathom. *That is God's affair.* Our affair, however, is never to waver in fidelity to our holy divine doctrine, and to implant its glorious content deeply within ourselves already in youth, so that by upholding it we may contribute our part to bringing about the Kingdom of God.

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[59] Translator: The verse quoted is Ezek. 36:26.

"The hidden things belong to the Eternal, our God; what is revealed belongs to us and to our children for ever, namely to carry out all the words of this teaching." (Deut. 29:28)[60]

"Thy people shall consist only of the righteous; for ever shall they possess the land, as shoots of My planting, as the work of My hands, wherein I may glory. — The little one shall become thousands, and the youngest a mighty nation. I am the Eternal; *when the time is come, then will I hasten it*." (Isa. 60:21, 22)

[p. 72] Third Chapter

The Fundamental Commandments

(Mizwa.)

God, World, and Man

108. Like the divine *doctrine*, so the divine *commandment* too extends over our whole life, in that it sanctifies all the relationships of the Israelite — to God, to the world (fellow human beings, fellow believers, fellow creatures) and to himself — and permeates them with religious consecration. — Moses therefore speaks thus of this divine law, which corresponds to human nature:

"The commandment which I commend to thee this day is not too *exalted* for thee and does not lie too *far* from thee. It is not *in heaven*, that thou shouldst say: 'Who will go up to heaven for us, bring it to us, proclaim it to us, that we may do it!' Nor is it *beyond the sea*, that thou shouldst say: 'Who will cross over the sea for us, bring it to us, proclaim it to us, that we may do it!' But the matter lies very *near* to thee — thou hast it *in thy mouth and in thy heart, to do it*." (Deut. 30:11–14)

On 108. "*Not too exalted*" means: so that we could not understand it; "*not too far*": so that we could not practise it. Religious laws must therefore be clear to our reason and correspond to our nature. — Some things, as for example the blood sacrifices, lay close to an earlier age, but are as far removed from the present age as that age itself.

[p. 73] **109.** The divine commandment divides, according to its content, into *two divisions*. It comprises:

1. the **moral law**, and
2. the **ceremonial law**. —

The *moral law* is the sum of those divine commandments in the observance of which we, as morally free beings, are to lead a true life, worthy of human beings. (See No. 88.) — It therefore

[60] Translator: Deut. 29:29 in English versions.

contains, in accordance with our threefold relationship, threefold duties: toward *God*, toward our *fellow human beings* (world), and toward *ourselves*. —

> "And ye shall keep My statutes and My ordinances, which *man shall do* (וחי בהם) that he may *live* by them; I am the Eternal." (Lev. 18:5)

110. We stand toward God in the twofold relationship of *subordination* and of *elevation*. (See Introduction VII.) He is our Lord, we His servants; He is our Father, we His children. Accordingly the **chief duties toward God**, in which the entire moral law has *its holy source*, are of a twofold kind; they are called:

> I. *Reverence for God*,
> II. *Love of God*.

> "And now, O Israel, what does the Eternal thy God require of thee? Nothing else than that thou *fear* the Eternal thy God, walk in all His ways, *love* Him and serve the Eternal thy God with all thy heart and with all thy soul." (Deut. 10:12)

[p. 74] **111.** *Reverence for God* consists in this: that we *honor* God above all, as the Lord of all lords, as the highest Being; that we *fear* Him above all, as the all-powerful Might into whose hands we are given with all that belongs to us.

> "For the Eternal, your God, is the God of gods and the Lord of lords, the great, mighty and awe-inspiring God (האל הגדל הגבר והנורא), who regards no person and takes no bribe." (Deut. 10:17)

> "See now that I — *I* am He, there is no other God beside Me! I kill and I make alive, I wound and I heal again — and *out of My hand none can deliver*! — Yea, I lift up My hand to the heavens and say: *as I live for ever*!" (Deut. 32:39, 40)

112. *The fear of God* (יראת שמים [yir'at shamayim, "fear of Heaven"]) is the primal ground of all piety. It leads to *humility*, to the feeling of how far beneath God we stand, how poor and needy we appear before God with all our knowledge, with all our *works*. The more, therefore, we recognize the *greatness of God*, the more humble we become in the consciousness of our lowly position beneath God.

והאיש משה ענו מאד מכל האדם אשר על פני האדמה

> "And the man *Moses* was more humble than any man on the whole face of the earth." (Num. 12:3)

> "Can man be righteous before God, the man pure before his Maker? Behold, He trusts not His servants, finds fault even with His angels: how much more the dwellers [p. 75]
> in houses of clay, whose foundation is in the dust, whom He crushes before the moth!" (Job 4:17–19)

On 111. "God of gods" means: God is the Lord of all the beings of nature which were worshipped as gods by the heathens.

יראת יהוה ראשית דעת

"*The fear of God is the beginning of all knowledge.*" (Prov. 1:7)

עקב ענוה יראת יהוה

"*Humility is the consequence of the fear of God.*" (Prov. 22:4)

113. From the fear of God springs *obedience* toward God, the obligation to practise His commandments and to lead a pious life, for *God* has prescribed such a life for us. Let a holy *awe* pervade us always and everywhere, which at the thought of the *majesty* of God deters us from sin. (See No. 93, p. 61, note.)

Joseph says: "How should I commit so great an evil and sin against God?" (Gen. 39:9)

Moses says: "To prove you the Almighty has come, so that His fear may remain present to you, that you sin not." (Exod. 20:17)[61]

Job says: "For the divine decree is dreadful to me, and before His majesty I could not do it." (Job 31:21)[62]

114. *Love of God* consists in this: that we let ourselves be pervaded more and more by the thought of how well God means toward us, how fatherly His disposition is toward us. Let this awaken in our heart a longing for God, a yearning to draw ever nearer to Him; and this feeling of being drawn toward Him in [p. 76] *love*, together with that feeling of drawing back in *reverence* — both united give our *right relationship to God*.

On 114. Reverence alone would place us in a slavish relationship to God, *love* alone in one too familiar. We may not trifle sentimentally with God, nor deal with Him as with our equal. Our God is a loving, but *earnest* Father.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך

"And thou shalt love the Eternal, thy God, with all thy heart, with all thy soul and with all thy might." (Deut. 6:5; see the Agada on 116.)

"As the hart pants after the water brooks, so pants my soul after Thee, O God! My soul thirsts for God, for the living God." (Ps. 42:2, 3)

115. Let the love of God awaken in our heart *trust in God*, the unshakable confidence that we are never forsaken by our heavenly Father, that always and everywhere we are surrounded and sheltered by Him. — Therefore we should confide our heart to Him in *prayer*, certain that He will

[61] Translator: Exod. 20:20 in English versions.

[62] Translator: The verse quoted is Job 31:23.

fulfil our wishes if it is for our good; and even when He visits us heavily and the outward edifice of our happiness collapses, even then we should not inwardly let go of the Good of all goods, of *God*, the All-Good. — Trust shall then become *resignation* to His holy will.

> "God is our shelter and victory; a help in sorrows, often proven! Therefore we fear not when the globe totters, when mountains quake in the heart of the sea." (Ps. 46:2, 3)
>
> "Trust in Him at all times, O people; pour out your heart before Him; God is our refuge!" (Ps. 62:9)
>
> "Take it well to heart that, as a father chastens his son, so the Eternal, thy God, chastens thee." (Deut. 8:5)
>
> "The discipline of God, my son, despise not, and murmur not at His correction; for whom God loves He corrects, as a father who means well by his son." (Prov. 3:11, 12)
>
> [p. 77] "I am silent, I open not my mouth; for *Thou* hast done it!" (Ps. 39:10)
>
> "The *Eternal* has given, the *Eternal* has taken; blessed be the name of the *Eternal*." (יהוה נתן ויהוה לקח יהי שם יהוה מברך) (Job 1:21)

116. From love of God springs *gratitude*. This consists in the obligation to manifest our acknowledgment (הוראה)[63] of God's benefits, of His goodness even in sufferings — in *words*, through hymns of praise and prayers of thanksgiving, but still more in *deeds*, by joyfully sacrificing our life and our goods for the worship of God, for the glorification of His name in the sanctuary, but most of all for the happiness of our fellow human beings, by gladdening them with benefactions and helping to free their path of life from obstacles.

> "He who offers thanks honors Me; and he who prepares a way, him will I let see the divine salvation." (Ps. 50:23)
>
> "Open to me the gates of salvation, that I may enter and thank the Lord! 'This gate is the Eternal's; the righteous enter here.' I thank Thee that Thou hast visited me with sufferings; Thou hast become my help." (Ps. 118:19–21)
>
> "God is my fortress and my shield; in Him my heart trusts, and I am helped. Therefore my inmost self exults, and with my song I would thank Him." (Ps. 28:7)
>
> David says at the building of the Temple: "And now, our God, we thank Thee and praise Thy glorious name! For who am I, and what is my people, that we should be able to keep back the strength to offer such things freely? — *For all comes from Thee, and from Thy hand we give to Thee!*" (כי ממך הכל ומידך נתנו לך) (1 Chron. 29:13, 14)
>
> [p. 78] "'*With all thy heart*' — give thyself to the Lord —
> Consecrate to Him the good, offer Him the evil inclination;

[63] Translator: So printed; evidently a misprint for הודאה (hoda'ah, "acknowledgment, thanksgiving").

'*With all thy soul*' — when they take thy life from thee,
Remain like 'Akiba' cheerful, glad of mood;
'*With all thy might*' — offer God thy goods,
Even should it touch thee nearer than thy blood." (Agada.)[64]

117. From the chief duties toward God spring the *chief duties toward our fellow men*, which are likewise of a twofold kind. They are called:

I. *Duties of* **justice**, and
II. *Duties of* **love**.

Reverence for God should deter us *from evil*, from doing injustice to anyone; but love of God should impel us *toward good*, to show everyone as much love [p. 79] as lies within our powers. Therefore God calls to us (Lev. 19:18):

"Love thy neighbor as thyself."

That means: "Treat everyone as you would wish to be treated in his place." Herein those twofold duties are contained:

"What you would not have done to you,
Do that to no other too.
And as you would have done to you,
So do it to your neighbor too." (Hillel. See No. 54.)

"Depart from evil and do good, and thou shalt live securely for ever." (Ps. 37:27)

"It has been told thee, O man, what is good, and what the Eternal requires of thee! Nothing else than: to do what is right, to love what is noble, and therewith to walk in humility with thy God." (Micah 6:8)

On 116. Like "*Akiba*." — When R. Akiba suffered a martyr's death at the hands of the Romans, he was so cheerful in his last moments that his disciples who were present asked him in astonishment the reason for that cheerfulness. Then the noble hero of faith said: "I have striven to live according to God's holy will, and so it always pained me when I came to the passage: 'Thou shalt love God with all thy heart and with all thy soul'; when, I thought, will the opportunity come to prove my devoted love for God by the highest sacrifice! Now the opportunity is here, and should I not rejoice in it?" — And he breathed out his soul with the word: "Echad!"[65] —

On 117. A heathen came to *Hillel* and mockingly demanded of him that he teach him the whole Law while he stood on one foot; then he would go over to Judaism. Hillel said: "Love your

[64]Translator: A rhymed paraphrase of the rabbinic exposition of Deut. 6:5 (Mishnah Berakhot 9:5; Sifre Deut. 32; BT Berakhot 61b): "with all thy heart" — with both the good and the evil inclination; "with all thy soul" — even if He takes thy soul; "with all thy might" — with all thy wealth.

[65]Translator: BT Berakhot 61b; "Echad" ("One") is the last word of the Shema (Deut. 6:4).

neighbor as yourself; what displeases you, do to no other; that is the whole Torah, all the rest is only commentary. Go and learn."[66]

In the sentence "Love thy neighbor as thyself," taken *literally*, there lies too little and too much; for there are cases, e.g. in the devotion of a mother to her child, in the self-sacrifice of a man for his fatherland, where we forget ourselves and love others more than ourselves. On the other hand, we surely cannot love the depraved person, the criminal, in his degenerate nature as ourselves. Hillel, however, in explaining the above sentence thus — Do to everyone as you would wish to be done to you in his place — has uncovered for us the right sense of that sublime principle; for even in the sinner we should still love the human being, and if we wished to treat him unlovingly, religion calls to us: "He is a human being like you!"

One might think that Hillel ought to have set up the love of God as the chief support of the edifice of religion; but the sage grasped the matter more deeply, since love of God first becomes truth in active love of neighbor. —

118. In the same way our twofold relationship to God also sanctifies our relationship to *ourselves*. Let *reverence* for God fill us with *respect* for ourselves, so as to keep *far* from us sin, which disfigures the image of God; but let *love* of God impel us to cultivate the good [p. 80] in ourselves, to develop every noble power within us, so that already in this life we may draw nearer from stage to stage to the archetype of perfection. (See above, No. 93.)

> "If I care not for myself, who then will care for me? —
> And if I care only for myself, what am I? —
> And if not now — when then?"
> (Hillel in the Agada. — *Self-responsibility of the confirmed youth.*)[67]

119. The *ceremonial law* is the sum of those divine precepts whose purpose is, in accordance with the needs of human nature, to act through outward customs (emblems, symbols) in a stimulating and enlivening way for the furthering of the *inner religious sense*. — In them too are mirrored the *threefold* relations into which religion places us, namely:

> I. *to God*, of whom we are reminded by the outward customs,
> II. *to our fellow believers*, with whom we are united through them, and
> III. *to ourselves*, who are to be held through them to sanctification. (Sabbath and festivals.)
>
> "And when thy son shall ask thee in time to come and say: '*What does this mean?*' thou shalt say to him: 'With a mighty arm God brought us out of Egypt, out of the house of bondage.'"
> (Exod. 13:14)

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[66] Translator: BT Shabbat 31a, where Hillel's answer is the negative form only ("What is hateful to you, do not do to your fellow"); Stein prefixes Lev. 19:18.

[67] Translator: Mishnah Avot 1:14.

On 119. The high wisdom of the ceremonial law lies in this: that in place of the *images*, which in the heathen religion stimulated the mind of the people but also led to idolatry, it gave the Israelites *emblems*, which likewise gave a religious stimulus without being able to become objects of idolatrous worship. — These emblems Scripture calls: *testimonies* (עדות), *signs* (אותות), *statutes* (חקים). —

> [p. 81] "And God commanded us to keep all these statutes, that we might revere the Eternal our God, that it might go well with us, and that we might be preserved alive, as at this day." (Deut. 6:24)

120. The moral law works through the disposition upon the deed; the ceremonial law works through the deed upon the disposition. The former is the garden, the latter the fence. Outward customs have value only when they serve to enliven inner religion; and it is therefore they which must be so shaped that they bring the glory of our religion before the eyes of ourselves and of the nations.

> "Behold, I have taught you statutes and ordinances, as the Eternal, my God, commanded me, that you should do so in the midst of the land which you are entering to take possession of it. Keep them, then, and do them; for that shall be your *wisdom* and your *understanding* in the eyes of the *nations*, who will hear of all these statutes and say: Yes, a wise and understanding nation is this great people." (Deut. 4:5, 6)
>
> "*The commandment is the lamp, the teaching the light; the way of life is morality.*" (Prov. 6:23)

On 120. "*That shall be your wisdom*" — *Our judgment* of religious customs often becomes, through habit, a *prejudice*; therefore Moses gives, as the touchstone of their reasonableness, the approving judgment of *other nations*. —

"The commandment is the lamp": this refers here to the law of outward forms; "the teaching is the light": this refers to the inner religion of the heart. — The lamp without light leaves one walking in darkness; the light without a lamp threatens to go out; the lamp clouded does not let the light shine through; only the light in a clear and bright lamp remains sheltered and spreads radiance round about it. To this fourfold image the various classes in the domain of religion correspond exactly. Some imagine they satisfy God by the outward forms of religion; these are the hypocrites (see note on 42, p. 30); they have the outward *lamp*, but there is no light in it. — Others think to reach the goal with the moral law alone, and reject *every* outward form, without which, however, no religion can endure for long; they have the *light*, but in the storm of life it goes out for them. — Others again have both, light and lamp, but the outward form has become so clouded by continual accretions of religious customs that one no longer recognizes the glory of the divine light. — Therefore *we* must side with those who consider the outward form necessary, but wish to see it shaped according to the needs of our time. We do not wish to destroy the lamp, but to cleanse and purify it — that is our task. —

[p. 82] **121.** The foundation of the entire divine Revelation to Moses, of the *doctrines* as well as of the *commandments*, of the *moral* as well as of the *ceremonial laws*, is formed by those

Ten Utterances,

עֲשֶׂרֶת הַדְּבָרִים

Assereth haddebarim (ten Words of the Covenant),

which were revealed to the whole people of Israel at Sinai and handed down by Moses on the two Tablets of the Covenant. Each of these two tablets contains five Utterances. We call the first the "*Tablet of God*", the second the "*Tablet of Man*."

> "And he declared to you his covenant, which he commanded you to perform, namely the *Ten Utterances*, and wrote them on two tablets of stone." (Deut. 4:13)

On 121. The usual expression "*Ten Commandments*" is altogether wrong, and has given occasion to erroneous divisions. Some, namely, place the words "You shall have no other gods before my face" still with the first Utterance, and begin the second with "You shall not make yourself any image!" In that case, however, the second Utterance would be merely an elaboration of the *first*. — Others therefore add the whole second Utterance to the first, but divide the tenth in *two*, so that the ninth reads: "You shall not covet your neighbor's house"; in which case, however, apart from the circumstance that an unsymmetrical displacement of all the Utterances results, the tenth too would be nothing more than an amplification of the ninth. According to *our* division the "Ten Utterances" (Decalogue) consist of *one* doctrine and nine commandments, for the first Utterance is not, and is not meant to be, a commandment. (Cf. No. 123.) The two tablets thus receive a beautiful symmetry; and the circumstance that God placed the duty toward parents still on the *Tablet of God* is very effective with children. — The designation "Ten Utterances" also expresses the distinctive sublimity of the Revelation at Sinai far more expressively than the name "Ten Commandments."

[p. 83] **122.** The *Tablet of God*, whose five Utterances are distinguished by the mention of the divine name (Adonai), contains the *doctrine of God*, our duties toward *Him*, and toward our *parents*, as God's representatives on earth. —

The *Tablet of Man*, whose five Utterances are distinguished by the same beginning ("Lo") as well as by equal brevity, contains our duties toward our *fellow man's life, family and property*, and how we should never transgress against him in *deed, word and disposition*. —

Before we proceed to explore this rich treasure, we pray:

> "Lord, open my eyes, that I may behold wondrous things out of your teaching." (Ps. 119:18)
>
> The spirit seizes me, roaring like a storm,
> And bears me freely through the ages,
> Through the centuries and millennia,

To you, sublime *Sinai*!
I see my people standing in awe;
I hear thunder, a gentle breath —
I hear a word, a mighty word,
That sounds and sounds on and on. — —

[p. 84] I. The Tablet of God

123.

The First Utterance

"Anochi Adonai Elohecha."

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

This Utterance contains the doctrine of the existence of God and of our relation to him, not in the form of a *commandment*; for faith is a matter of conviction; it must be taught, it cannot be commanded. (Cf. General Introduction VIII.)

124.

Explanation of the First Utterance

1. *I am.* אנכי Only God, the absolutely Existing One (71), can speak thus. Man, the changeable one, should seek *inwardly*, through spiritual and moral perfection, and *outwardly*, through noble works, to give his true *I* validity and permanence.

On 123. The Hebrew word that means "*faith*" (Emuna) in and of itself excludes all blind faith, without the inquiry of reason. For it is related to "Emeth," *truth*, and to "Amen," *that is true*. Therefore Judaism everywhere insists on *knowledge* (92), and its most distinguished men, especially from the Spanish school, were at the same time the most pious teachers and the most profound thinkers and investigators. —

[p. 85] 2. *The Eternal.* יי God is *the same* God at all times and for *all* men. (Cf. note on 13.)

3. *Your God.* אלהיך Through the unity of God Israel is to be united, and is to unite the nations. (Cf. note on 69.)

4. *Who brought you out.* אשר הוצאתיך He, the All-Holy, in his majesty and in his very being (בכבודו ובעצמו),[68] is Israel's Redeemer; no angel, no intermediary, He alone, no other. — אני ולא מלאך,

[68] Translator: The phrase is from the Passover Haggadah ("not by means of an angel ... but the Holy One, blessed be He, in his glory and in his own person").

.אני ולא שליח, אני הוא ולא אחר [I and not an angel, I and not a messenger, I myself and no other.][69] (Cf. note on 93.)

5. *Out of the land of Egypt.* מארץ מצרים The liberation was the means, the Revelation the end. Without freedom, religion decays; without religion, freedom degenerates.

6. *Out of the house of slaves.* מבית עבדים From oppression by men they came into the service of God. They thus gained twice over; they became free in body and in spirit. For God is our Redeemer also from the bonds of false belief. (Cf. Introduction VI, note.)

> I am your God and your Redeemer,
> Your only refuge, your eternal Rock,
> My covenant grows great and ever greater —
> Hold fast in God, O House of Israel! —
>
> O doctrine of all doctrines — unite
> My heart, that I may appear before the Lord;
> Unite into one Israel and the world of men,
> Joined through you in a bond of brothers!

[p. 86] **125.** With the first Utterance are connected all the *fundamental doctrines* (70–105) of our holy religion, namely the doctrines:

1. of God's existence (71),
2. of God's relation to the world (72–74),
3. of God's purely spiritual nature (75),
4. of God's sublime attributes (76–81),
5. of the unity of the world in God (82, 83),
6. of the dignity of man (84–86),
7. of moral freedom (87–91),
8. of the destiny of man (92–94),
9. of eternal life (95–100),
10. of the messianic kingdom (101–105).

To these are added the following doctrines, which are connected with the Revelation at Sinai, namely:

11. God has made known his holy will to the people of Israel;
12. Moses is the most excellent of all prophets (12–16);
13. the *Torah* is the foundation of our religious life for all times (29 and note).

[69] Translator: Passover Haggadah, commenting on Exod. 12:12.

"Better to me is the teaching of your mouth than thousands of gold and silver. — Your hands have made me and established me; O grant me understanding, that I may learn your *commandments*." (Ps. 119:72, 73)

On 125. On the thirteen articles of faith of *Maimonides*, as well as on the three fundamental doctrines of *Albo*,[70] see the concluding section at the end of this third chapter.

[p. 87] **126.**

The Second Utterance

"Lo jihje lecha elohim acherim al panai."

You shall have no other gods before my face. You shall not make yourself an image or any likeness of anything that is in heaven above, on the earth beneath, or in the water beneath the earth. You shall not bow down to them nor serve them; for *I* am the Eternal your God, a jealous God, who visits the sins of the fathers upon the children to the third and fourth generation of those who hate me, but who shows mercy to the thousandth generation of those who love me and keep my commandments.

This Utterance contains the prohibition of *idolatry* in every kind and form, enjoined with all the severity of the heavenly Lawgiver, because the *preservation* of the doctrine of the *unity of God* was the *destiny of Israel* and the purpose of its redemption.

127.

Explanation of the Second Utterance

1. *You shall have no other gods.* לא יהיה לך אלהים אחרים Here idolatry in general, and the worship of nature in particular, is forbidden. (*Worship of gods*, Sabaism.) *Admiration of nature* easily leads to its deification.

On 127, 1. — Even in school one should be warned not always merely to say: "How great is nature! how kind is nature! how admirable is nature!" — because otherwise we might easily forget the Master over his work. How beautifully the pious *Job* speaks: "If I beheld the sunlight, how it shines, the moon, how it walks so lovely, and my heart had been secretly enticed, so that I had sent it a kiss of the hand, even this would have been a punishable crime; for I should have denied *God* on high." (31:26–28.)

[p. 88] 2. *Before my face.* על פני The heathens estranged themselves from God by worshipping the forces of nature as intermediate gods. To the Israelite God is always and everywhere near; he needs no *mediator*. (See note on 93.)

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[70] Translator: Joseph Albo (c. 1380–1444), Spanish-Jewish philosopher, whose *Sefer ha-Ikkarim* (Book of Principles) reduces the fundamentals of faith to three: the existence of God, Revelation, and reward and punishment.

3. *You shall not make yourself an image.* לא תעשה לך פסל This is the lowest stage of idolatry (*idol worship, image worship*, fetishism), through which heathen humanity sank so low that man raised to a god what he himself had made! —

> "Can a man then make gods for himself? They are no gods." (Jer. 16:20)

4. *Or any likeness.* וכל תמונה The art of men should lead to the glorification of God, not to his denial. — (*Bezalel.*)

5. *Of anything that is in heaven above.* אשר בשמים ממעל The heavenly bodies should lift our gaze up to God, but not step, darkening, between us and the primal source of all light. —

> "With you is the fountain of life; in *your* light we see *light*!" (Ps. 36:10)

6. *Or on the earth beneath.* ואשר בארץ מתחת Everything earthly stands *beneath* man — how then could it serve us as an image of *God*! (See No. 75.)

On 4. — Bezalel was the name of the master who, called by God and filled with the divine spirit, furnished the works of art for the glorification of the Tabernacle. (Exod. 31:1 ff.)

[p. 89] 7. *Or in the water beneath the earth.* ואשר במים מתחת לארץ The spirit of the heathen nations lost itself even in the worship of the lowest and most repulsive creatures. How we have to thank God that he has enlightened us with his redeeming truth! (עלינו לשבח לאדון הכל.)[71]

8. *You shall not bow down to them.* לא תשתחוה להם Let man fall down only before God. Let him degrade his human dignity before no one, but neither let him hold himself high like a god in his pride.

> "Trust not in princes, in a son of earth, who cannot help himself." (Ps. 146:3)

> "He who lets himself be filled with arrogance is to be compared to an idolater." (Agada.)[72]

9. *Nor serve them.* ולא תעבדם The bondage to gold, too, the service of greed for gain and for pleasure, turns the human heart away from God and is idol worship. —

> "Silver I gave her in abundance, and the gold they made into Baal." (Hos. 2:10. — *The golden calf.*)

10. *For I am the Eternal your God.* כי אנכי יי אלהיך The same words as in the first Utterance — a reminder that the same God who redeemed Israel would also punish it upon its apostasy from Him.

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[71] Translator: "It is our duty to praise the Lord of all," the opening words of the Aleinu prayer, which thanks God that he has not made us like the nations of the lands.

[72] Translator: Cf. BT Sotah 4b: "Every man in whom there is haughtiness of spirit is as though he worshipped idols."

On 8. As the idol appears outwardly precious and richly clothed while it is hollow within, so that its exterior has more value than its interior, so too the man who is proud of outward things is usually worth more through what is *on* him than through what is *in* him.

On 9. — The Israelites made themselves an idol of gold, danced around it, ate and drank, and cried out the while: אלה אלהיך ישראל "These are your gods, O Israel!" — So too gain of money, sensual enjoyment and worldly pleasure have become gods for many in the present day, around which they dance, forgetting God. (See No. 128, 5.)

[p. 90] 11. *A jealous God.* אל קנא A figurative expression (75), whose meaning is: "*God tolerates no secondary god*"; He alone wishes to fill, and shall fill, our whole heart.

> "I am the Eternal! that is my name; my glory I give to no other, my praise not to graven images!" (Isa. 42:8)

12. *Who visits the sins of the fathers upon the children to the 3rd and 4th generation.* פקד עון אבות על בנים על שלשים ועל רבעים Sinful parents often still benefit from God's long-suffering; but usually, when a house or a people falls into vice and godlessness, guilt and ruin accumulate from generation to generation, until the fullness of misfortune breaks in dreadfully upon the great-grandchildren.

> "Only the fourth generation shall return hither, for the measure of sin of the Amorite is not yet full until then." (Gen. 15:16)

On 12. — Only the fourth generation, etc. — This verse of Scripture is the clearest proof of how the present passage in the second Utterance is to be understood. God granted the Amorites his *long-suffering* until the fourth generation. Far, therefore, from the above passage attesting an excessive severity, it contains a new proof of the divine long-suffering. Indeed, even when the divine punishment sets in destructively, it is still always connected in the most intimate way with the divine goodness, which is why the visitation is mentioned *even there* where Moses beholds the glory of God in his *all-goodness*. (See No. 80 with the note.)

For *our time* there lies in those earnest words, which refer to apostasy from God, a quite special warning. With the *older persons*, namely, who make up the present generation, the memory of the pious parental home still holds powerful sway and guards them against complete estrangement from religion. Religious feeling, however, if it is not equally cultivated in the *children*, is lost in them more and more. The *grandchildren* then fall into forgetfulness of God, the *great-grandchildren* into godlessness — and God's punishment would already lie heavily enough in this: Israel's religious existence would be destroyed. — Therefore, especially in our time, the religious nurture of the young must be our foremost concern. —

[p. 91] 13. *Of those who hate me.* לשנאי That is, when the children imitate the actions of their parents (כשאוחזין מעשה אבותיהם).[73] But if the children of God-forgetting parents are God-fearing, the All-Holy rejoices in them doubly (87). —

> "But the sons of *Korah* did not die." (Num. 26:11. Read Ezek. ch. 18.)

14. *But who shows mercy to the thousandth generation.* ועשה חסד לאלפים These words are meant to indicate the greatness of God's love as against his punishment.

> "His anger lasts a moment, his favor a lifetime." (Ps. 30:6)

15. *Of those who love me.* לאהבי As friendship grows ever more intimate the longer it lasts and is proven, so the love of Israel for its God. —

16. *And keep my commandments.* ולשמרי מצותי Religion is preserved by Israel, Israel is preserved by religion. — Evil, a rampant weed, must be rooted out, early; good, a shade-giving tree, should strike its roots ever deeper into the heart of humanity. (Abraham.) —

> "And he shall be like a tree planted by streams of water, that yields its fruit in its season, whose leaf does not wither, and whatever he undertakes prospers." (Ps. 1:3)

128. With the second Utterance the following divine commandments are connected:

1. Israel shall keep far not only from idol worship, but also from the *evil customs of the heathen nations* (Chukkoth Haggojim), as it is said:

> "You shall not do after the manner of the land of Egypt, wherein you dwelt. Nor shall you do after the manner of the land of Canaan, whither I bring you, and you shall not walk in their statutes. — Hold to my charge, not to practice any of those abominable statutes that were practiced before you, so that you not be defiled by them — I am the Eternal, your God!" (Lev. 27:1, 30.[74] — Resolution of the contradiction between *Ezekiel* 5:7 and 11:12.)

On 128, 1. — Ezek. 5:7 complains that the Israelites "did *not* imitate the ordinances of the nations," while in 11:12 he complains that they "*did* imitate the ordinances of the nations!" The Talmud resolves this contradiction thus: the prophet complained, "the good customs you have not imitated, the bad ones you have" (כמתוקנין שבהן לא עשיתם כמקולקלין שבהן עשיתם).[75] We learn from this that we may, indeed should, imitate the *good wherever we find it*. — "Chukkoth Haggojim," as something forbidden, applies only to the heathen abominations. — But over our own *good* customs we should keep watchful and zealous hold, and not imagine that we must imitate everything unconditionally because the great multitude practices it.

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[73] Translator: BT Berakhot 7a and Sanhedrin 27b: "when they hold the deeds of their fathers in their hands," i.e. continue them.

[74] Translator: Misprint; the verses quoted are Lev. 18:3, 30.

[75] Translator: BT Sanhedrin 39b: "According to the well-ordered among them you have not acted; according to the corrupt among them you have acted."

[p. 92] 2. *Every superstition* leads away from God, is heathen, and is forbidden to Israel. As it is said:

> "There shall not be found among you anyone who makes his son or his daughter pass through the fire, no practitioner of secret arts, observer of times, interpreter of serpents, sorcerer, charmer of beasts, conjurer of ghosts or inquirer of the dead; for whoever does such things is an abomination to God, and because of these abominations the Eternal, your God, drives them (the heathens) out before you. *Wholly shall you hold to the Eternal, your God.*" (Deut. 18:10–13)

3. *Give no hearing to false prophets*, even if they should work ever so many miracles. As it is said:

On 2. — Observer of times. — There still exists among the Jews the superstitious belief that certain days are favorable or unfavorable for undertaking a piece of business, that one should not conclude a marriage while the moon is waning, and the like. But whoever believes that the *moon* has an influence on his fate encroaches upon the governance of God, who alone directs our fate, and his heart is no longer *wholly* with God.

On 3. — It is a great principle and a mighty bulwark for the truth of Judaism that *miracles* may not count as proofs for established truths of religion. (Cf. Maimonides, *Yad ha-Chazaka*, Laws of the Foundations of the Torah, ch. 8, 1: 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: [Israel did not believe in Moses our teacher because of the signs that he performed. For whoever believes on the strength of signs has a doubt in his heart, since it is possible that the sign was performed by enchantment and sorcery. Rather, all the signs that Moses performed in the wilderness he performed as need required, not to bring proof of his prophecy.])

> [p. 93] "If there arise in your midst a dreamer or a false prophet, and he gives you a sign or a wonder, and even if the sign and the wonder should come to pass of which he spoke to you, saying: 'Let us go after strange gods, which you have not known, and serve them,' you shall *not* listen to the words of that prophet or that dreamer; for the Eternal, your God, is putting you to the test, to know whether you indeed love the Eternal, your God, with all your heart and with all your soul." (Deut. 13:2–4)

4. *Do not give yourselves over to despairing grief for the dead.* As it is said:

On 4. — Mourning customs. — 1) *The rending of the garments.* This custom lay in the Oriental character, giving expression to burning grief upon hearing heart-rending news by tearing one's garment (Gen. 37:29; Josh. 7:6; II Sam. 13:31; Esther 4:1; Job 1:20, and many other places). Therefore the Talmud also remarks: "A mourning tear that is not made in the moment of burning

grief has no meaning" (כל קרע שאינו בשעת חימום אינו קרע).[76] In our time, when such a thing usually happens only at the grave, and is done by others, who cut into the mourner's clothes, the act has certainly lost its original meaning. But in and of itself even the former rending of the garments, as an outburst of violent grief, does not appear as a *religious act*. God demands submission, contrition, not expressions of despair; and the prophet therefore says: קרעו לבבכם ואל בגדיכם "Rend your *hearts*, not your *garments*, and return to the Eternal, your God." (Joel 2:13.) — For the same reason 2) the custom of *letting the beard grow* also appears unworthy of an Israelite resigned to God. What gives a man a wild appearance, and marks his grief in a repellent way, is not compatible with childlike submission to the will of the All-Father. — Praiseworthy appears 3) the custom of keeping a number of days in quiet retirement, in order to remain mindful of the departed soul, and of Him who has taken it to himself; likewise 4) of keeping away from noisy amusements for a certain time; 5) of saying the *prayer for the soul* (Kaddish) in the assembled congregation, because in prayer we celebrate the union of spirit with spirit. — 6) The *memorial light* is a symbol of the immortality of the spirit, and of the memory of the departed still shining on among his own. — Reprehensible, on the other hand, is the custom of having new mourning clothes made in time of mourning, which far too often serves vanity more than contrition. —

Beruria. — Such was the name of the excellent wife of R. Meïr. While he was once teaching in the synagogue, his two sons died suddenly at home. The noble woman went to meet him as he came home, asking: "Rabbi, years ago someone entrusted precious jewels to me, to which I had grown accustomed as to my own property, and now he came suddenly today to ask for them back. Shall I give them back to him?" — "And can you still ask?" said the master in astonishment; "goods held in trust are surely no property!" — Then she took him by the hand, led him to the place where the two boys lay, and said: "The Lord gave them, the Lord has taken them, blessed be the name of the Lord!" — (Agada.)[77]

בנים אתם לה' אלהיכם

> "Children are you of the Eternal, your God. Make no cuttings in your body and do not shave your eyebrows bald for a dead person; for you are a holy people to the Eternal, your God." (Deut. 14:1, 2. — See Nos. 83, 115. — *Beruria.*)

5. *As you are not to despair of God in misfortune, so do not become forgetful of God in good fortune.* As it is said:

> "Beware lest you forget the Eternal, your God! ..... You might say in your heart: *my* strength and the might of *my* hand has gotten me this wealth! But you shall remain mindful of the

[76] Translator: BT Mo'ed Katan 24a; cf. Shabbat 105b.

[77] Translator: Midrash Mishlei on Prov. 31:10; the closing words are Job 1:21.

Eternal, your God, for he alone it is who gives the strength to acquire wealth!" (Deut. 8:11, 17, 18)

6. *The Israelites shall always regard the nations among whom they dwell, even though they are not of their faith, indeed even [p. 95] when they have been treated unbrotherly by them, as brothers.* As it is said:

"Despise not the Edomite, for he is after all your brother. Despise not the Egyptian, for you were a stranger in his land." (Deut. 23:7)

יִתַּמּוּ חַטָּאִים וְלֹא חֹטְאִים:

"Error shall pass away, but not those who err." (Agada. — Beruria.)

On 6. — Beruria. — In the neighborhood of R. Meïr lived godless men, who grieved the pious man in many ways. He prayed for their destruction. *Beruria* heard this and said: "It does not say, may the *sinners*, but may the *sins* come to an end! Pray rather that they may better themselves!" — The Rabbi followed his wife's counsel; and God turned the hearts of the corrupt men to good. (Agada.)[78] — From this you learn: let your zeal in matters of religion always be directed at the *thing*, never against the *person*.

You shall not have other gods
Before my face — anywhere! —
I punish the misdeed — I, your Deliverer —
I will fill your whole heart! —

O holy word, O word full of awe!
Away, you gods, without being or duration!
Away, phantom, whatever it be called,
That parts me from God and from humanity! —

129.

The Third Utterance

"Lo thissa eth schem adonai elohecha laschaw."

You shall not swear by the name of the Eternal, your God, to a lie (or: in vain), for the Eternal will not leave unpunished him who swears by his name to a lie.

This Utterance forbids us with the same severity the invocation of the true God in confirmation [p. 96] of falsehood, just as the *second* forbids the invocation of false gods; for Israel has been chosen to be the herald of *truth*. —

"You shall be my witnesses," says the Eternal. (Isa. 43:10)

[78] Translator: BT Berakhot 10a, reading Ps. 104:35 ("let sins [not sinners] cease out of the earth").

130.

Explanation of the III. Utterance.

1. You shall not swear. לֹא תִשָּׂא *To swear* means to lift up *hand and heart to God* (נשא [*nasa*, to lift up]), and in doing so to call upon the Almighty and All-knowing, that He be witness that what we utter is in truth so, or will in truth be fulfilled by us.

> "You shall swear 'as God lives' in truth, justice and righteousness." (Jer. 4:2)

2. By the name. אֶת־שֵׁם By the divine *name* we understand the sum of all divine might and majesty. This shall ever be present to the one who swears.

> "Dreadful to me was the divine decree, and before His majesty I could not do it." (Job 31:32)[79]

3. Of the Eternal. יְיָ Let a man beware of denying the *eternal God* for the sake of perishable things, and of staking the *eternal welfare* of his soul.

4. Your God. אֱלֹהֶיךָ Keep constantly before you how only through truth does God remain your own possession, while falsehood estranges you from the Lord. —

On 129, 1.[80] — An oath that refers to the past is called *assertory*, affirming; one that refers to the future, *promissory*, promising.

[p. 97] **5. To falsehood.** לַשָּׁוְא *God is the Truth.* Whoever misuses His exalted name to confirm a lie, swears a *perjury*, or does not fulfil what he has confirmed by His name, commits a *breach of oath*: he is a *criminal*, before whom heaven and earth shudder.

> "The Eternal is a God of truth; He is the living God and eternal Ruler; at His wrath the earth trembles, and the nations cannot endure His fury." (Jer. 10:10)

6. Or: In vain. The word "*laschaw*" means not only to swear falsely, but also to swear *in vain*. Much swearing only betrays distrust in one's own truthfulness. Let us therefore resolve *not to swear at all* in ordinary life. *Let our word be an oath*; then our oath in court will always be a truthful one. — (הֵן שֶׁלְּךָ הֵן)

> "Let your yes be yes, your no be no." (Agada.)

7. For the Eternal will not leave unpunished. כִּי לֹא יְנַקֶּה יְיָ The punishment of one who perjures himself or breaks his oath is threefold and dreadful. *God* condemns him, *men* despise him, his own *conscience* calls out to him in words of flame: "You have branded your soul with an indelible stain!"

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[79] Translator: Thus printed; the verse is Job 31:23.

[80] Translator: Thus printed; the note evidently belongs to 130, 1.

8. Him who swears by His name to falsehood. אֵת אֲשֶׁר יִשָּׂא אֶת־שְׁמוֹ לַשָּׁוְא Just as perjury is the *greatest sin*, so a *truthful oath*, sworn to further the course of justice, to rescue oppressed innocence and to help truth to victory, is an act of divine service well pleasing to the Lord.

> [p. 98] "The Eternal your God shall you serve, Him shall you fear, and *by His name shall you swear*." (Deut. 6:13)

131. *To the third Utterance the following divine commandments are attached:*

1. You shall compel no one lightly to an oath; for the responsibility rests upon both, upon the one who occasions it as well as upon the one who swears. As it is said:

> "*The oath of the Eternal shall stand between them both.*" (Exod. 12:20)[81]

2. You must take the oath solely and only *in the sense of the judge* (על דעת בית דין [according to the intention of the court]), without distinction *before whom* and *against whom* you swear, without any mental reservation (קניא דרבא).[82] — As it is said:

ויראת מאלהיך

> "And no one shall deceive his neighbor; *you shall fear your God*." (Lev. 25:17)

On this the teachers of the Law remark: "This refers to everything which, apart from God, only one's own heart knows." (דברים המסורין ללב [matters entrusted to the heart]). —

3. *Be cautious and truthful in promising and vowing*, in standing surety and giving your hand on a bargain, as it is said:

מוצא שפתיך תשמר

> "The utterance of your lips you shall keep." (Deut. 23:24)

On 2. — Thus Maimon. *Jad Chasaka*, On the Oath, II, 1,[83] says: "It is all the same whether someone pronounces the formula of the oath himself, or another recites it to him and he answers 'Amen!' — indeed, even if a heathen or a child recites it to him and he merely answers *Amen*, the oath has full force." — This invalidates all the prejudices which were asserted in the Middle Ages, and in part are still asserted in the present, in a manner injurious to honor, in the form of the so-called "Jews' oath" (*more judaico*).[84]

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[81] Translator: Thus printed; the verse is Exod. 22:10.

[82] Translator: "Rava's cane" (BT Nedarim 25a): the story of a man who handed his cane, with money hidden in it, to his creditor before swearing that he had "returned" the money; the case that the oath is taken according to the court's understanding, not the swearer's.

[83] Translator: Maimonides, *Mishneh Torah* (*Yad ha-Chazakah*), Laws of Oaths 2:1.

[84] Translator: The special, often degrading oath formula imposed on Jews in Christian courts, still in force in parts of Germany in Stein's day.

On 3. — Especially in situations of distress the heart is inclined to make *vows*. These, however, must not be made conditionally, as if we wished to drive a bargain with God. His goodness toward us is unconditional, and so our vows too must be unconditional. — Misfortune reminds us of the transience of all outward goods; and so the resolve readily suggests itself to make good use of them as long as we still possess them.

[p. 99] **4.** *You shall never curse.* As in false swearing, so also in *cursing* the invocation of God is misused in the most sinful way. Every curse is a blasphemous prayer. —

> "You shall not curse the deaf." (Lev. 19:9)[85]

5. *Do not profane the name of God* by any wicked act, whereby you bring disgrace upon religion, draw your fellow believers into shared responsibility, and diminish the true worship of God among men. As it is said:

ולא תחללו את שם קדשי

> "And you shall not profane my holy name!" (Lev. 22:32. *Chillul haschem.*)

6. *Hallow God's name* by noble deeds toward Israelites and non-Israelites, whereby you make known the genuine spirit of your religion, increase the esteem in which your [p. 100] fellow believers are held, and further the spread of the Kingdom of God on earth. As it is said:

> "I will be hallowed among the children of Israel; I am the Eternal, who hallows you." (Ibid.)

בקרבי אקדש

> "*Through those who stand near to me will I be hallowed.*" (Lev. 10:3. — *Kiddusch haschem.*)

On 4. — "You shall not curse the deaf" means: not even the deaf, and likewise not one who is absent. We should consider how dreadful it would be for us ourselves if the terrible evil which we often wish upon our neighbor in uncontrolled anger were immediately to come to pass, and we should not play a wanton game with God and with human happiness.

On 5. — It is sad enough that, as once with Haman, what one Jew has done is laid to the charge of *all*. But it is salutary for us that, as the smaller number, we are judged more strictly; for this must admonish us all the more urgently to direct the most conscientious attention to our conduct.

On 6. — On *Chillul* and *Kiddush haschem* the Agada expresses itself excellently in the following way: "'*You shall love the Eternal, your God*' — the name of God shall be made beloved through you! For if someone has read Tora and Mishna, has kept company with wise men, and at the same time lives peaceably with men in his trade and dealings, what will people say of such a man? Happy his father, who held him to the study of Tora; happy his teacher, who instructed him in Tora! Woe to those who neglect the study of Tora! Just look at this man who has enjoyed

[85] Translator: Thus printed; the verse is Lev. 19:14.

instruction in Tora: how fine are his manners, how perfect his works! — Of such a one Scripture says: 'You are my *servant*, an Israelite, in whom I can glory.' (Isa. 49:3) — But someone who has read Tora and Mishna and kept company with the wise, yet whose trade and dealings are not honest and whose speech toward men is not peaceable, what will people say of him? Woe to this man who has learned Tora, woe to his father who held him to it, to his teacher who instructed him in it! Just look at the man who has enjoyed instruction in Tora: how wicked are his works, how ugly his manners! — Of such a one Scripture says: 'It is said of them: are these the people of God? yet they have left His land.'" (Ezek. 36:20. — T. Joma 86a.)

7. *Hallow the name of God by heartfelt prayer.* Without *devotion* and *recollection*, prayer becomes, through the purposeless utterance of the divine name, a profanation of it (מוציא שם שמים לבטלה [one who utters the Name of Heaven in vain]).

"That you serve the Eternal, your God, with all your heart and with all your soul." (Deut. 10:12)

"What is *service of the heart*? Prayer." (Agada.)

"Be not rash with your mouth, and let not your heart be hasty to make words before God! For God is in heaven and you upon the earth — *therefore let your words be few!*" (Eccl. 5:1. — See No. 146, 3, note.)

"Better *little with* than much *without devotion*." (Agada.)

"Prayer without devotion is a *body without a soul*." (Agada.)

[p. 101] You shall not misuse the name
Of the Lord! — He punishes it here and there! —
Do you see the mountains tremble, smoke
At this word, fearfully sublime?

So you too, O soul, shall tremble
If you would lift up God's name —
Say to the *lie*: God dwells here!
For you there is never room with me. —

132.

The Fourth Utterance.

"Sachor eth jom ha-schabbath lekaddescho."

Remember the day of rest, to hallow it. Six days shall you labor and do all your work. But the seventh day is a day of rest to the Eternal, your God. On it you shall do no work, neither you, nor your son and your daughter, your manservant and your maidservant, your cattle and your stranger who dwells within your gates. For in six days God made heaven and earth, the sea and all that is in it, but on the seventh day He rested. Therefore God blessed the day of rest and hallowed it.

This Utterance contains God's charge that we are publicly to attest our faith in God (1st Utterance), the worship of Him alone (2nd Utterance) and the hallowing of His name (3rd Utterance) by the celebration of the day of rest.

> [p. 102] "*It shall be a sign* between me and you throughout your generations, that it may be known that I, the Eternal, am He who hallows you." (Exod. 31:13)

133.

Explanation of the IV. Utterance.

1. Remember the day of rest. זָכוֹר אֶת־יוֹם הַשַּׁבָּת In the repetition of the Ten Utterances (Deut. 5:6) it says: "*Observe the day of rest*" — *schamor*. *Remembering* and *observing*, spiritual consecration and bodily *rest*, together give the Sabbath its true celebration (שמור וזכור בדבור אחד נאמרו ["Observe" and "Remember" were spoken in a single utterance]).

> "*Call the Sabbath a delight of the soul.*" (Isa. 58:13)

2. To hallow it. לְקַדְּשׁוֹ Raise it above all the days of the week, raise it above every other religious ordinance (see note to 87), for it is the most effective means of *remembering God*, of strengthening the *covenant of faith*, and of furthering the *consecration of the heart* and *piety*.

> "The Sabbath alone weighs as much as all the other ordinances together." (Agada.)

3. Six days shall you labor. שֵׁשֶׁת יָמִים תַּעֲבֹד Labor, like rest, is a holy duty. Through labor man is to transform the earth into a *garden of God*; through it he becomes a *helper of God in the work of creation*. (נעשה שותף להקב״ה במעשה בראשית [he becomes a partner of the Holy One, blessed be He, in the work of creation].)

> "And the Eternal God sent him forth from the Garden of Eden, to till the ground from which he was taken." (Gen. 3:23)

[p. 103] **4. And do all your work.** וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ Men are destined for *different callings*. All are necessary to one another and to the whole. Therefore in your work do not think of yourself alone; hold no calling in low esteem, but in your own strive early to become proficient.

> "The profit of a land lies in the whole; *the king is servant to the field*." (Eccl. 5:8)

5. But the seventh day is a day of rest. וְיוֹם הַשְּׁבִיעִי שַׁבָּת Through the celebration of the seventh day man is to come to the awareness that his *time* is hallowed to God, who works in time creating and sustaining. (The number seven. — See note to 17.)

> "Six days shall you labor and on the seventh rest; in plowing time and in harvest you shall rest." (Exod. 34:20)[86]

[86] Translator: Thus printed; the verse is Exod. 34:21.

6. To the Eternal. לַיְיָ If on the workdays we often lose sight of the Eternal, we are to be brought, through the consecrated hours of the day of rest, to the awareness of our heavenly descent. —

מעין עולם הבא

> "The Sabbath is a reflection of eternal bliss." (Agada.)

On 133, 4. — Israelite *sons* should more and more acquire a *taste for labor* and for *manifold industrial activity*. Israelite *daughters* should prepare themselves early for the *one* calling for which they are *all* destined, namely for the blessed activity within the home. Even of the king's daughter it is said: "*All her glory is within.*" (Ps. 45:14)

On 5. — The *number seven* gave a point of reference for many religious institutions. Holy was the seventh *day* (Sabbath); holy, after the seventh *week*, the fiftieth day (Feast of Weeks); holy the seventh *month* (Tischri); holy the seventh *year* (fallow year); holy, after seven times seven years, the fiftieth (Jubilee year). — Holy was, after seven times seven Sabbaths, the fiftieth (Day of Atonement). — Holy were the seven *festival days* of the year. (See No. 134.)

[p. 104] **7. Your God.** אֱלֹהֶיךָ To many, God becomes estranged in the course of the working and business days. — On the Sabbath God is to become again *your* God, your highest possession.

> "Six days shall work be done, but on the seventh there is a sublime celebration, a holy proclamation." (Lev. 23:3)

8. On it you shall do no work. לֹא־תַעֲשֶׂה כָל־מְלָאכָה The various occupations have a scattering and separating effect; the day of rest is to further *one* purpose of life for *all*; it is a day of *union* and *gathering*, bringing this about chiefly through the common divine service in our holy *house of assembly* (Beth hakkeneseth, synagogue). Therefore it is said at the building of the Tabernacle:

> "And Moses *assembled* the whole congregation of the children of Israel and said to them: These are the words which the Eternal has commanded, that you should do them: 'Six days shall work be done, but on the seventh day there shall be to you a holy thing.'" (Exod. 35:1. — See No. 142 ff.)

9. You. אַתָּה Here every independent Israelite is addressed, man and wife *in one person*. For the hallowing of the Sabbath is to contribute, in consecration, to unity in the family.

10. And your son and your daughter. וּבִנְךָ וּבִתֶּךָ Sabbaths and festivals are, through the consecration of the home, to work early and sanctifyingly upon the hearts of the children.

On 8. — Our house of God is called "*house of assembly*," for it gathers 1) the scattered thoughts, and 2) the scattered Israelites to God. Here we must come to the awareness that we still have a *special* task to fulfil, namely to uphold the *all-uniting* doctrine of the *one God* (17). —

> [p. 105] "Train the boy according to his way, that even in old age he may not depart from it." (Prov. 22:6)

11. Your manservant and your maidservant. וְעַבְדְּךָ וַאֲמָתְךָ In the repetition of the Ten Utterances it says still more emphatically: "that your manservant and your maidservant may rest *as well as you*." For through these words the *duties toward slaves and servants* (164) were to be woven into the holy Ten Utterances — duties to which the Tora everywhere pays the most loving regard. We too should regard our domestic servants as belonging to the family; for *they are God's children as we are*.

> "Had I despised the right of my manservant and my maidservant when they contended with me — what would I do when God rose up? when He called it to account, what could I answer? He who made me made him too; in the same way the *One* caused us to come into being." (Job 31:13–15)

12. And your cattle. וּבְהֶמְתֶּךָ Through this word the *duties toward animals* (156) were to receive their root in the holy Ten Utterances. Cruelty to animals (*Zaar baale chajim*) was therefore always an abhorred deed among the Israelites. —

> "The righteous man knows the nature of his beast; but the bowels of the wicked are full of cruelty." (Prov. 12:10)

13. And your stranger who dwells within your gates. וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ Since the stranger is designated with the word "*your*," there are thereby taken up into the holy Ten Utterances the duties of justice and love which we are to observe toward the *stranger* (165), the non-Israelite too, as a child of God.

> [p. 106] "God executes justice for the orphan and the widow, *and loves the stranger too*, to give him bread and clothing." (Deut. 10:18)

14. For in six days God made. כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְיָ In six stages of development the forms of creation came into being; in them God's wisdom, full of light and order, is revealed as a model for the activity of man.

> "And God said: Let there be light, and there was light." (Gen. 1:3)

15. Heaven and earth. אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ That we belong to *both*, religion is to bring to our awareness on the day of rest and consecration.

16. The sea and all that is in it. אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם As the sea is held by God within sure bounds, so the Sabbath is to dam up the impetuous desires of man, so that for the [p. 107] nobler plantings of the soul the ground may be won.

On 14. — Creation began with *light*; learn: your life's work too should begin with light, by your acquiring knowledge in childhood and youth; that will light your way while you work throughout your whole life. — Creation ended with *light*, namely with the breathing-in of the divine spirit; learn: the spirit is the crown of creation; value it and use it according to its significance. Also the middle of creation, the fourth day, is marked with *light*; learn: God's working is light from

beginning to end; so let yours too be enlightened. — Of the individual works it says: "And God saw that it was good"; learn: every evening you shall consider your day's work and ask yourself whether God would acknowledge it as *good*. Only at the end does it say: "And behold, it was *very good*"; learn: you shall be satisfied with no work until you have brought it to the greatest possible perfection. Half-measures bring ruin. — First God formed the solid earth, then came the vegetable kingdom, then the lower animals of the water and the air, then the higher land animals, finally man. (Introduction I.) Learn: creatures need one another and are dependent on one another; so you too should feel that you are nothing without the others, and *serve the whole* (133, 4). —

17. But on the seventh day He rested. וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי This expression means: in contrast to nature, in which there is constant *unrest*, in which everything changes and alters, God is *always the same*, high above every change, *resting in Himself*. So let man too, out of the instability of earthly things, find *rest* on the Sabbath *in God*.

> "High art Thou enthroned in eternity, O God!" (From the Sabbath Psalm 92:9.)

18. Therefore God blessed the Sabbath day. עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת His blessing is fourfold: it gives recreation to the *body*, instruction to the *mind*, gladness to the *heart*, elevation to the *soul*.

19. And hallowed it. וַיְקַדְּשֵׁהוּ God hallowed the Sabbath already at creation, laying it up as a precious treasure for the welfare [p. 108] of mankind (מתנה טובה יש לי בבית גנזי [I have a good gift in My treasure-house]). With elevated self-esteem it should fill the Israelite to have brought this great boon to mankind. All the more, however, let him take care that this precious heavenly good is not lost to him himself.

> "And the heaven and the earth were finished, and all their host. And God had finished on the seventh day His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and hallowed it; for on it He rested from all His work which God created, in order to make it." (Gen. 2:1–3)

On 17. — "God rested" is a figurative, because human, expression. Isaiah says (40:28): "He does not grow faint or weary." But the *rest* of God expresses very aptly His *unchangeableness*, so that the Sabbath reveals the highest idea of the divine being: "*Ehje ascher ehje*." (See Nos. 13, 14, together with the note to 80.) — The German poet too speaks the profound word:[87]

> "High above time and space there moves,
> Living, the highest thought;
> And though all things revolve in change,
> There abides in change a *restful* spirit." —

It must not be left unremarked here that heathendom had dedicated the seventh and last day of the week to *Saturn* (*dies saturni*), as the god of *time*, who devours his own children. The Mosaic

[87] Translator: Friedrich Schiller, "Die Worte des Glaubens" (1797), final stanza.

doctrine, however, dedicated this day to the *Eternal*, the living God of all being and becoming. (Cf. above, p. 103, 5.)

On 19. — ברא לעשות "*Created, in order to make it.*" — *Creating* refers to the primal forces and substances which God placed in nature; — *in order to make it* refers to the gradually progressing becoming and shaping in nature under the governance of the divine spirit. So too God has placed in man a wonderful abundance of powers and capacities, which he is gradually to develop and shape out of himself. But the innermost and noblest in his nature would remain uncultivated, if the Sabbath did not make the field of the spirit arable.

20. And you shall remember that you were a servant in the land of Egypt. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם With these words the Sabbath commandment is given a further reason in the repetition of the Ten Utterances. Thus the Sabbath gives us a twofold remembrance: 1. of the work of creation (זכרון למעשה בראשית [a memorial of the work of creation]); 2. of the deliverance from Egypt (זכר ליציאת מצרים [a remembrance of the going out from Egypt]). Therefore Scripture calls it *a covenant between God and Israel*, because through it we publicly put into practice the confession of the *Creator of the world* and the *Redeemer of the world* (No. 15). As it is said:

> "And the children of Israel shall observe the day of rest, to keep it throughout their generations as an everlasting *covenant*. Between me [p. 109] and the children of Israel it shall be a *sign* for ever; for in six days the Eternal made heaven and earth, but on the seventh He rested and celebrated." (Exod. 31:16, 17)

On 20. — וינפש "*And celebrated.*" — This word means in Hebrew: "*to come to oneself.*" In God it denotes the inner bliss at the sight of the completed world. So too man should on the Sabbath *come to himself*, in order to become conscious of his activity and destiny. —

134. Besides the Sabbath, *seven* further *days* of the year are distinguished in the *Tora* as times hallowed to God.

These are:

I. *The first day of Pesach* (Feast of Passing-over), on the 15th of the first month, Nisan.

II. *The seventh day of Pesach*, on the 21st of the first month, Nisan (in between, 5, by custom 4, half-holidays, Chol-hamoëd).

III. *The Feast of Weeks* (Schabuoth), on the 6th of the third month, Siwan.

On 134. The festival calendar. — Israel celebrates its festivals according to *lunar months*; for the moon is an image of change and humility, while the sun, in its unvarying proud splendor, seduced the nations to worship it. — The lunar months are twelve: Nisan, Ijar, Siwan, Tamus, Abh, Elul, Tischri, Mar-cheschwan, Kislev, Tebeth, Schebat, Adar (*Weadar*). Since the moon completes its circuit in approximately 29½ days, the months alternate between 29 and 30 days, with the

exception of the months Mar-cheschwan and Kislev, which sometimes both have 30 or 29 days, whereby one has it in one's power to let the coming festivals fall a day earlier or later, so that the Day of Atonement (יוה״כ) falls neither on Friday nor on Sunday. The adjustment of the lunar year to the solar year — so that the festivals keep to their proper seasons — is effected by the frequent intercalation of a thirteenth *month* (*Weadar*), which happens seven times in 19 years; the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year is always a *leap year* (lunar cycle, solar cycle).

The second festival day. — Originally the festivals were fixed according to the first appearance of the respective *new moon* by *witnesses* who had seen the new light (על פי הראייה [by sight]). This was announced to those living far away by *signal fires* on the mountains. But when the Samaritans brought confusion into this matter by lighting such fires at the wrong time, it was announced to the distant [p. 110] brethren by *messengers*, whereby, however, the circumstance arose that these messengers did not arrive in good time outside Palestine, and therefore, out of doubt, *two festival days* were kept for all festivals except the Day of Atonement. In Palestine itself only one festival day was kept, with the exception of the New Year, which even in Jerusalem was celebrated for *two days*, because it falls on the first day of the month, and the witnesses could bring the report that they had seen the new light the evening before, in which case the festival day would already have been made into a workday.

When, however, the fixing of the *calendar* had been regulated by astronomical calculations (חכמת העיבור [the science of intercalation]), and an error could now no longer occur, inquiry was made of the highest religious authority whether a *second festival day* was to be kept in the future too. The answer was: "Keep the custom of your fathers; for the Romans might institute such religious persecutions that the calendar calculation would fall into oblivion and the celebration of the festivals again into confusion." — Since such apprehension, especially since the art of printing has guaranteed the security of every branch of knowledge for all time, has long since fallen away, the second festival day in present-day Israel has nothing but *usage*, no other justification, on its side. — Of higher significance, even for us, appears the second New Year's day, since it is kept throughout Israel as a *high day of repentance*, and the second day of the Feast of Weeks, which is in high degree suited to be the *day of confirmation*. — Especially burdensome for the poor appears an *eighth* day of the Feast of Unleavened Bread, whereas the Tora appoints only *seven days*, and yet with the Feast of Tabernacles one did not go beyond the *seven days*! —

IV. *The Day of Remembrance* (New Year, Rosch-haschana), on the 1st of the seventh month, Tischri.

V. *The Day of Atonement* (Jom hakkippurim), on the 10th of the seventh month, Tischri.

VI. *The first day of the Feast of Tabernacles* (Succoth), on the 15th of the seventh month, Tischri.

VII. *The Concluding Festival* (Schemini Azereth), on the 22nd of the seventh month, Tischri. (In between, 6, by custom 5, half-holidays.) —

To these are added *five* further, non-biblical days, kept from mere custom, namely: the second and eighth day of Pesach, the second day of Schabuoth, the second day of Rosch-haschana, the second day of Succoth and the second day of Schemini Azereth. —

[p. 111] **135.** These holy days, which God calls *his* times, fall into two classes:

I. *festivals of joy*, intended for the beatification of man through *joy*;

II. *festivals of penitence*, intended for the purification of man through *penitence and earnest reflection*.

> "And the Eternal spoke to Moses as follows: Speak to the children of Israel and say to them: The festivals of the Eternal, which you shall call 'holy proclamations' (Mikraëh kodesch) — *these are my festivals*." (Lev. 23:1–2)

136. For the beatification of man through joy the *three principal festivals* (Schalosch regalim) are appointed. These festivals bear the following names, rich in associations:

I. The *first* festival, a *spring festival*, is called:

1. The Feast of Passing-Over, or Feast of Sparing (חַג הַפֶּסַח)

On 136. I. Feast of Passing-Over. — God caused death to pass over the houses of the Israelites and to enter, in punitive judgment, the houses of the Egyptians. We therefore call the festival the "Feast of Sparing" (ואת בתינו הציל [and he spared our houses], Exod. 12:27). This name has at the same time the historical meaning that God, later too, in the course of the millennia, has spared Israel again and again, while the mightiest nations that threatened to devour it were themselves devoured by the angel of death, who visits nations as well as individuals at the appointed time (בכל דור ודור [in every generation]). Then, too, that name affords a beautiful association for Pesach as a *spring festival*, in that the heart revives anew after God has *spared* the individual as well as the family in the course of the winter. —

[p. 112] 2. The Feast of Unleavened Bread (חַג הַמַּצּוֹת)

3. The Season of Our Liberation (זְמַן חֵרוּתֵנוּ)

2. *Feast of Unleavened Bread.* — So wondrously swiftly did the liberation come that they did not even have time to leaven their bread for the journey. Thus that bread is a reminder of good fortune and freedom (Exod. 12:39). But then, as a poor bread, deprived of leavening and therefore pressed down, it also recalls oppression and misery, and Scripture therefore also calls it: bread of poverty, bread of oppression, "Mazzoth, lechem oni" (Deut. 16:3). — In this way the unleavened breads are a symbol at once of freedom and of servitude, admonishing us not to become faint-hearted in

misfortune nor overbearing in good fortune. — The removal of the leaven from the house admonishes us to remove from the dwelling of our soul the leaven of pride and of sin, which puffs up our heart. —

3. *Feast of Our Liberation.* — It is a high distinction of our religion that it dedicates a festival of its own to *freedom*, this highest right of man. The feeling of being *free*, of having become free *through God*, has impressed itself so deeply upon the Jewish heart, and has so elevated it in the consciousness of belonging to God, that the Jews, even in the most terrible times of renewed oppression, did not sink into degenerate slavery, since the self-awareness of an inborn, divine freedom and dignity held them up, sheltered, above the floods. That is why the "remembrance of the Exodus from Egypt" comes forward so significantly on all occasions, at all festivals, in all prayers: because in that redemption lie the beginning and the pledge of the eternal liberation of Israel and of mankind (לחרות עולם [to everlasting freedom]). *From the service of earth into the service of God* — that is the high goal of the messianic future (Lev. 25:55). — To that remembrance a particularly solemn evening celebration is devoted in Jewish families at Pesach (Seder). The father of the family is namely obliged to give to the assembled members of the household, especially for the stimulation of the young, a religious discourse (Hagada) on the history of the Exodus from Egypt, which is accompanied by various ceremonies and is meant to recall the family meal of the Paschal sacrifice and to fill the hearts of children with holy consecration and religious joy (Exod. 12:26; 13:8, 14; Deut. 6:20). —

The *first day* of the Pesach festival receives a heightened significance in our divine service in that it was declared the first day of spring, and prayers for fruitful weather for the summer half-year were therefore instituted (טל [dew]). —

The *seventh day* receives a higher significance in divine service in that the prayers celebrate the memory of the *passage of the Israelites through the sea*.

[p. 113] II. The *second* festival, a *summer festival*, is called:

1. The Feast of Weeks (חַג הַשָּׁבֻעוֹת — Omer.)

2. The Feast of Harvest (חַג הַקָּצִיר)

3. The Day of the First Fruits (יוֹם הַבִּכּוּרִים)

4. The Season of Our Lawgiving (זְמַן מַתַּן תּוֹרָתֵנוּ)

III. The *third* festival, an *autumn festival*, is called:

1. The Feast of Booths (חַג הַסֻּכּוֹת)

2. The Feast of Ingathering (חַג הָאָסִיף)

On II, 1. — Feast of Weeks. — From the second day of Pesach, when, as a sign of consecration for the *beginning* harvest, a small measure (Omer) of the first-ripened *barley* was brought into the Temple, one counted *seven weeks*, up to the *fiftieth* day, when, as a sign of consecration for the *completed* harvest, an offering of the last-cut *wheat* was sacrificed in the Temple (Lev. 23:9–17). Hence derive also the names: Feast of Harvest, Day of the First Fruits. The first fruits of the trees were also offered on this day. — For our times and regions these names no longer have any practical significance; yet our *confirmation festival* may, in a spiritual-religious sense, be called a *feast of harvest* for the parents, a *day of first fruits* for the children. —

4. *Season of Our Lawgiving.* — The Revelation at Sinai took place at about this time (Exod. 19:1 ff.). Our holy religion did not fail, after it had appointed a festival for *freedom*, to appoint one also for the *Law*, since the two must be most intimately bound up with each other (124, 5). In the counting of the days between the two festivals lies the symbolic meaning of their spiritual belonging-together. —

On III, 1. Feast of Booths. — Historical remembrance of the journey of the Israelites through the wilderness, where the Lord protected them for 40 years in frail booths (Lev. 23:43); at the same time a remembrance of Israel's journey through an almost equally great number of centuries, in which God shielded the tent of Jacob against the onslaught of destruction; finally, a remembrance of the journey through human life, in which God guards the spirit in the frail booth of the body. — Besides, the building of booths in Jerusalem in autumn also had the significance of a *popular festivity*. —

2. *Feast of Ingathering.* — In relation to the autumn season, a festival of thanksgiving for the gifts of nature. For this reason the *festive bouquet* (אגדה) is brought into the house of God, consisting of four kinds of plants (ארבעה מינים), namely: fruit of the tree Hadar ("beautiful," Ethrog),

[p. 114] 3. The Season of Our Joy (זְמַן שִׂמְחָתֵנוּ)

To these are further added:

a. The Feast of Conclusion (חַג הָעֲצֶרֶת)

symbol of *joy*; palm branch (Lulab), symbol of *faith*, which directs the gaze on high; myrtle twigs (Hadas), symbol of *hope*; and willows of the brook (Araba), symbol of *pain* and *sorrow* — which four, intimately bound together, are to signify the right observance of the festival of joy. — The seventh day of the festival was observed in the Temple with special solemnity, and on it a great day of prayer was held for fruitful weather, more particularly for rain in its due season. Since the word "O help!" (Hosianna) occurs often in the prayers concerned, this day is still called today the Great Hoschiana (הושענא רבה).

3. *Season of Our Joy.* — This too is a beautiful distinguishing mark of our religion: that it guarantees a special festival to *joy*. It does not want the earth to be regarded as a vale of tears, but

as an abode of happy creatures in whose joy God takes pleasure. It therefore demands that at this *Feast of Ingathering* the poor, too, who have no stores of their own, should be gladdened; a holy fellowship of *ten* persons is named in the Law who are to rejoice together at the festival, namely: husband and wife, son and daughter, manservant and maidservant, Levite and stranger, orphan and widow (Deut. 16:14). — For this reason this festival, too, since it is to be dedicated *pre-eminently* to joy, is called in the narrower sense *the festival* ("Chag"); and it is suited to a truly joyful observance all the more because the purifying *Day of Atonement* has preceded it. —

a. *Feast of Conclusion.* — This name has a twofold meaning: first, the festival concludes the festivals of the whole year, reckoned from Nisan; then, the festivals of the holy month of Tishri. The Agada says about this: "God said to the Israelites, who had gathered in greatest numbers at his house at the festival of joy: 'My guests, stay one more day with me, and I will dismiss you with blessing for the whole year.'"[88] — The *threefold assemblies* of the people at the three principal festivals in Jerusalem, however, had the significance that the national-religious bond was knit more closely, and that the Israelites of the provinces were given opportunity for common edification, which during the first Temple period was permitted to take place in Jerusalem alone. Women and children were excluded from these pilgrimages; only every seven years, in the fallow year, was the whole people, including the female sex and the young, to assemble in the capital at the Feast of Booths, in order to be made acquainted with the contents of the divine teaching (Deut. 31:10 ff.).

The Feast of Conclusion no longer belongs to the Feast of Booths proper, but is, as an independent festival devoted solely to joy,

[p. 115] b. The Feast of Rejoicing in the Torah (שִׂמְחַת תּוֹרָה)

> "Three times shall you celebrate a festival for me in the year. The *Feast of Unleavened Bread* you shall observe; seven days you shall eat unleavened bread, as I have commanded you, at the appointed time in the month of ears of grain; for in it you went out of Egypt. And none shall appear before my face empty. Then the *Feast of Harvest*, of the first fruits of your labors, of what you have sown in the field; and the *Feast of Ingathering*, at the going out of the year, when you have gathered in your labors from the field." (Exod. 23:14–16. — Read Lev. 23:4–22, 33–44.)

137. To these festivals two more festivals in *winter* were later added, namely:

1. The Feast of the Dedication of the Temple (חֲנֻכָּה) on the 25th of the 9th month, Kislef, lasting 8 days, recalling

to be regarded as such (רגל בפני עצמו [a festival in its own right]). — In our divine service it acquired a special significance in that the winter season was declared opened with it, and prayers were therefore instituted that heaven might open its treasures and not let the earth lack the

[88] Translator: Cf. Rashi on Lev. 23:36 and BT Sukkah 55b.

necessary refreshment and abundance of water in autumn and winter (גשם [rain]). — The festive and liturgical opening of the harsher season is at the same time meant to be an admonition to the rich and wealthy that they should open *their* treasures and refresh the poor and needy "in due season." —

b. *Feast of Rejoicing in the Torah* (Simchath Tora). — On this festival, namely, the Torah is concluded and begun anew. For those congregations that complete the Torah in *three years*, this festival acquires a *heightened* significance at the end of this *cycle*. (See note to No. 146, 1.)

"And none shall appear before my face empty," i.e., without an offering. — From this derives, even to this day, the custom of donating a pious gift for charitable purposes at the three principal festivals on the occasion of the bestowal of the festival blessing (Mattenath-jad).

On 137, 1. — "Chanuka." The ceremony of this festival consists in the kindling of lights in synagogue and home, in such a way that on the first evening one begins with *one* light and so continues up to the eighth day

[p. 116] the glorious struggles for freedom of faith in the days of the *Maccabees*. (See Nos. 37–40.)

> "And there was very great joy among the people, because the disgrace that the heathen had inflicted on them had been taken from them. And Judah and his brothers and the whole people of Israel resolved that every year, from the twenty-fifth day of the month of Kislev, the new altar festival should be kept for eight days, with joy and thanksgiving." (1 Macc. 4:58–59)

2. The Feast of Lots (Purim) on the 14th of the month of Adar, in a leap year Weadar. —

> "And the Jews established and took upon themselves and their children, and upon all who had joined themselves to them, irrevocably, that they would keep these two days every year, as they were written and appointed; that these days should not be forgotten, but kept among their children's children, in all generations, in all lands and cities. And these days of Purim shall not depart from the midst of the Jews, nor their memory fade among their descendants." (Esth. 9:27–28)

with the kindling of one more light each time; a symbol that God's help for Israel came forth ever more brightly, and also that the lamp of Israel, its holy teaching, is to increase more and more in brilliance, until it fills the house of mankind with light. — In particular, the festival Sabbath of the Feast of Dedication ought more and more to be upheld as a sublime festive day; for at no other festival does Israel celebrate more sublime memories than at this festival of light and dedication, and our children ought not at the Christmas festival to be led *begging* to *other* religious communities in order to fetch childish pleasures for themselves. Let these be offered to them in the richly fruitful field of their *own* religion.

"Purim." — The Feast of *Lots* has its name from the fact that Haman, in heathen fashion, trusted in *chance* and decided the fate of millions of unfortunates by the blind *lot*. In Israel's teaching, however, there is no chance; rather, everything is ordered by a lovingly governing Providence. It

watches over the lots of earth; and the lot that Haman cast for Israel fell to himself. — This festival is observed by the reading of the Book of Esther, by a festive meal, gifts to friends, and generous gifts to the poor (ומתנות לאביונים [and gifts to the needy]).

[p. 117] **138.** For the purification of man through penitence and earnest reflection *two festivals* are appointed, which, including the days lying between them, one is accustomed to call *the sublime days* (Jomim noraïm), also the *ten days of penitence* (Asereth jeme Teschuba). —

This holiest time of the year begins with a great day on which we are to *renew* our life, *awaken* from the sleep of sin, *remember* the past, and go into *judgment* with ourselves, so that we may find grace before the throne of the Judge of the world. This day therefore bears the meaningful names:

1. *Day of Remembrance*, *Day of Reflection*. (Jom hassikoron.)

2. *Day of Sounding the Alarm*. (Jom theruah.)

In former Israel the *new-moon days*, too, were observed in festive manner, so that they are often listed in Scripture alongside the Sabbaths. With us their observance is limited to additional prayer and the recitation of the "Hallel." (See note to 145.)

On 138, 1. Day of Remembrance. Under this name, not under the designation "New Year," does this day appear in the original festival prayers. And surely there is no more fitting designation for the opening of the holy season of penitence than: "*Day of Reflection*." —

2. *Day of Sounding the Alarm.* — Maimonides, Jad Chasaka,[89] says of the ceremony in question, the blowing of the horn, that it means to call out to us: "Awake, you sleepers, from your sleep; rouse yourselves, you slumberers, from your slumber; examine your deeds, return in penitence, and remember your Creator! You who forget the truth for the sake of worldly vanity, who reel through your years of life with empty, worthless things, O send a glance into your soul, improve your ways and your deeds, and let everyone forsake his evil way and his wicked purpose (On Repentance III, 4)." — At the same time the sound of the trumpet is to recall the *Revelation at Sinai*, which took place amid the sound of the trumpet, so that the divine Law may be brought to our

[p. 118] 3. *Day of Judgment*. (Jom haddin.)

4. *New Year's Day*. (Rosch haschanah.)

> "Speak to the children of Israel as follows: In the seventh month, on the first of the month, there shall be a holiday for you, on which the horn is blown for remembrance, a holy proclamation." (Lev. 23:24)

[89] Translator: Maimonides' code, the Mishneh Torah ("Yad ha-Chazakah"), Laws of Repentance (Hilkhot Teshuvah) 3:4.

remembrance; it is also to be an admonition concerning the *messianic time*, of which it is said in the figurative language of the prophets (Isa. 27:13) that God will blow the great trumpet to call together his worshippers from all the world. — The horn is taken from a ram, in remembrance of the ram that was sacrificed in place of Isaac, to remind our heart of Israel's duty of sacrifice. The whole ceremony, however, was formerly accompanied by greater solemnity in the Temple, where horn and trumpets sounded together, than is now the case. —

On 3. — Day of Judgment. — We would be picturing divine things in very human terms if we assumed that God judges the human world only on this day. Rather, because on this sublime day the consciousness penetrates us so deeply that there is a Judge above the stars, we therefore call this day the "Day of divine Judgment." It is the acknowledgment of the heavenly Judge of the world, before whom we cast ourselves down into the dust on this day (Aboda), that consecrates this day in so awe-inspiring a manner as the "Jom haddin." —

On 4. New Year. In the Torah this designation does not occur for this festival; yet the autumn season is designated once with the expression בצאת השנה "at the going out of the year" (Exod. 23:16), then with the expression תקופת השנה "at the turn of the year" (Exod. 34:22). Only in the prophet Ezekiel (40:1) does the expression "Rosch haschanah" occur. Also, the jubilee year was proclaimed in the seventh month on the Day of Atonement, a proof that already in very ancient times this month was celebrated as the beginning of a new period of time. — The year was accordingly divided into two halves, one of which began with Nisan, the other with Tishri; from Nisan one reckoned the national chronology, after the Exodus from Egypt; from Tishri the years of the world, according to the course of nature, which with autumn, after the ingathering of the fruits, closes the cycle of activity, of man as well as of the earth, for the past year. Thus the month of Tishri, depending on where one begins to count, is both the seventh and the first month of the year. — In and of itself, however, *the* month that through its sublime holy seasons is meant to renew the soul-life of the Israelite through and through was surely suited in high degree to have a new section of the year begin with it. —

[p. 119] **139.** Let the reflection upon our conduct begun on the Day of Remembrance be earnestly continued in the following days of *penitence* (תשובה return, homecoming), until the *tenth* day, the great *Day of Atonement*, sets the crown of completion upon the holy work of our self-renewal. This day is, among the seven God-hallowed festivals, the *Sabbath of Sabbaths*. On this day, namely, divine mercy promises to give back to us the holiest rest, the *peace of our soul* — to be *reconciled* with us, yet only under the following three indispensable conditions:

1. If we sincerely repent of our sins;

2. have not sinned in anticipation of the Day of Atonement;

3. if we forgive our fellow men and make good any wrong committed.

"For on this day he pronounces atonement over you, to cleanse you. *Of all your sins you shall stand pure before God.*" (Lev. 16:30)

On 139. — The word "Teschuba" designates very aptly the various moments of a genuine penitence, namely: halting on the wrong path, repenting of the many missteps, the resolve to seek out the better way, and the actual carrying out — not to rest until we have found our way home again to God.

On 2. — The Talmud teaches expressly: האומר אחטא ויום הכפורים מכפר, אין יה״כ מכפר "He who says, I may sin, the Day of Atonement will forgive it anyway — to *him* the Day of Atonement brings *no atonement*."[90] —

On 3. — Likewise it teaches: עבירות שבין אדם למקום יה״כ מכפר עבירות שבין אדם לחבירו אין יה״כ מכפר עד שירצה את חבירו "Sins committed by man against God, the

[p. 120] **140.** On this great day Judaism celebrates the triumph of its teaching of the *immediate relationship between God and us*, for through the *power of God* which lies in self-conquest, this day reconciles us:

1. *with ourselves*: the body submits to the soul;

2. *with our neighbor*: love fills our heart;

3. *with God*: we become one with him again, for only sin stood between God and us.

Day of Atonement forgives; but sins committed by man against man, the Day of Atonement does not forgive until we have satisfied our neighbor." — It is therefore the duty of every Israelite, on the eve of this most holy day, to ask forgiveness of the one he has offended and to forgive the one who has offended him, so that God may find a reconciled congregation, which he, as worthy of his grace, will bless with his own heavenly reconciliation.

On 140. — Judaism nowhere else demands the mortification of the *body*; the Talmud itself calls one who accustoms himself to fasting a sinner; it says of the *Nazirite*, who by a vow denies himself wine, that he has erred and must therefore bring the prescribed offering.[91] If, nonetheless, our holy Torah dedicates *one* day in the year to the mortification of the body, the reason lies in this: that thereby sensuality, having overstepped its bounds, may be dammed back within its banks. Man is to learn thereby how he is able and obliged to master bodily craving and to subordinate it to the soul. Thus on this day the spirit with its higher claims comes forward unchallenged; the bond of love winds undisturbed around men, for earthly selfishness, mother of envy and hatred, is silent on this day; the day is wholly consecrated to the Lord, and since on it the stream of prayer is never

[90] Translator: This and the following saying are from Mishnah Yoma 8:9 (BT Yoma 85b).

[91] Translator: BT Ta'anit 11a.

interrupted, let man learn from it that his whole life is to be *prayer*, i.e., service of God and of men. — Therefore it says figuratively in the Agada: "On the Day

> [p. 121] "A very special holiday shall it be for you, and you shall afflict your bodies on the ninth of the month; *from evening to evening* you shall celebrate your holiday." (Lev. 23:32)
>
> "And let this be to you an everlasting statute, to effect atonement for the children of Israel for all their sins — *once in the year*!" (Lev. 16:34)

141. The Torah prescribes for us only *one* fast day, the high *Day of Atonement*. Sad events at the first destruction of Jerusalem called several more fast days into being, which, however, at the building of the *second Temple* were abolished again by the prophet Zechariah; namely:

of Atonement the accuser (Satan) becomes an advocate and comes before God with the words: 'Today your children stand there like the angels!'"[92] — The Day of Atonement is a sinless day; thereby it is the God-blessed source for the perpetual renewal of religious and moral life among the Israelites. —

"*From evening to evening.*" — Not only the Day of Atonement, but *all* days of rest and festivals are begun with the eve, toward the time of sunset. Thereby the consecration of the holiday already enters our homes on the eve in a heartwarming, refreshing way, while on the holiday itself, when sensuality might seek to assert itself through indulgence and enervating idleness, the weekday time returns in the *evening* and puts a check on sensual enjoyment; for this reason the Torah, too, where it appointed two holidays (e.g., at the Pesach festival), placed them not one after the other, but at the *beginning* and the *end*. — The eves of Sabbaths and festivals have contributed exceedingly much to the intimacy of Jewish family life; their holy observance and its revival cannot be recommended urgently enough by teachers of religion. —

On 141. — Through the utterance of the prophet Zechariah the four non-Mosaic fast days (ארבעה תעניתים) are biblically abolished again. The Talmud, too, recognizes this, in remarking that in all times when no religious persecutions are taking place, the Israelites are free to observe those fast days or not (Rosh Hashanah 18b). — Even the Ninth of Abh, although it recalled repeated calamities, R. Jehuda the Holy was minded to abolish, because in his times the persecutions of the Romans had abated.

[p. 122] 1. the *tenth of Tebeth* (beginning of the siege),

2. the *seventeenth of Tamus* (storming of the city),

3. the *Ninth of Abh* (destruction of Jerusalem and of the Temple),

4. the *third of Tishri* (murder of Gedaliah).

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[92] Translator: Cf. Pirkei de-Rabbi Eliezer 46.

> On the return to Palestine the people inquired of the priests and prophets: "Shall I weep in the fifth month, practice abstinence, as I have now done these many years?" The Lord has the prophet Zechariah answer: "Speak to the people of the land and to the priests as follows: When you fasted and lamented in the fifth and seventh months, and this for seventy years — did you then fast for me? — and when you eat and drink, are not *you* the ones eating and drinking! ….. Thus says the Lord of hosts: The fast of the *fourth*, the fast of the *fifth*, the fast of the *seventh*, and the fast of the *tenth* month — they shall become for the house of Judah joy and gladness and festive days — *only love truth and peace*!" (Zech. 7:3–6; 8:19)

The first destruction of Jerusalem took place, according to 2 Kings 25:8, on the *seventh*, and according to Jer. 52:12 on the *tenth* of the fifth month, from which it is to be concluded that the former gives the *beginning*, the latter the *completion* of the calamitous work of destruction; the day of mourning, however, was fixed on the *ninth*, because it was assumed that on this day the fire raged most terribly. — On the same day of misfortune, tradition relates, the *second* Temple, too, fell prey to the flames. Thus this season admonishes in awesomely earnest fashion of the transience of all splendor and glory on this earth, and in Israel it is to be observed earnestly and worthily as a remembrance and as the starting point of so many painful centuries.

The day of the destruction of Jerusalem is preceded by the *Sabbath of Mourning* (שבת חזון), on which the admonishing word of the prophet Isaiah in the first chapter is read; that day is followed by the *Sabbath of Consolation* (שבת נחמו), on which the consoling word of the same prophet in the fortieth chapter is recited, thus directing the uplifted gaze from a gloomy past, in which all the earthly glory of Israel perished, to a shining future, in which Israel's spiritual heritage will be glorified before the eyes of all men. —

[p. 123] **Public Divine Service**

142. Sabbaths and festivals bring their consecration and significance to deeper awareness in the heart through *public divine service* (Aboda). During the first Temple period this consisted chiefly in the *sacrificial cult*, which served the Israelites of that time as a *means of devotion*. — (See note to 128.)

Already the prophets and psalmists proclaim that inward devotion and purification of the heart stand higher than merely external sacrificial work. Alongside the latter there therefore developed during the second Temple period, in the synagogue, as an immediate soaring of spirit to Spirit, the *service of prayer*, which after the destruction of the second Temple was and remained the only kind of public worship of God. —

> **Moses** speaks, where the slaughtering of animals before the Tabernacle is discussed, the meaningful word: "That the children of Israel may bring their slaughter-animals, which they are accustomed to slaughter in the field, for the Eternal to the entrance of the Tabernacle, to the priest, that they may slaughter them as peace offerings to the Eternal ….. So that they may no

longer offer their slaughter-animals to the wood-gods (Seïrim, satyrs), after whom they are wont to stray. Let this be an everlasting statute for their descendants." (Lev. 17:5, 7)

Samuel says: "Has God then as much delight in burnt offerings and sacrifices as in one's obeying God's voice? Truly, obedience is better than sacrifice, to hearken better than the fat of rams." (1 Sam. 15:22)

On 142. The sacrifices were: 1) the *sin offering*, to cleanse the one offering from his sins; 2) the *burnt offering*, to signify complete devotion to God; and 3) the *peace offering*, to consecrate the enjoyment of

[p. 124] **Isaiah** says: "What to me is the multitude of your sacrifices? says the Lord; I am sated with burnt offerings of rams, with the fat of fattened beasts; the blood of bulls, of lambs and of goats I do not desire." (Isa. 1:11)

Jeremiah says: "Thus says the Lord of hosts: Add your burnt offerings to your sacrifices and eat the flesh yourselves. For I did not speak to your fathers, and gave them no commandment, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but *this* I commanded them, saying: Obey my voice, and I will be your God, and you shall be my people, so that you may remain wholly on the way that I commend to you, that it may go well with you." (Jer. 7:21–23)

Hosea says: "Yes, love I desire and not sacrifice; knowledge of God is better than burnt offerings." (Hos. 6:6)

David says: "Sacrifice and meal offering You do not desire; ears You have dug for me! Burnt offering and sin offering You do not want; to do Your will, O God, that is my wish. Your teaching I carry in my heart." (Ps. 40:7, 9)

— "You do not require sacrifices, else I would give them; in burnt offerings You take no pleasure; the sacrifice for God is a broken spirit; a broken and contrite heart, O God, You do not despise!" (Ps. 50:18–19)[93]

The singer Asaph says: "Were I to feel hunger, I would not tell it to You; mine is the world and all that fills it! Do I then eat the flesh of bulls, do I drink the blood of goats? — Offer thanks to the Lord, pay to the Most High what you vow; then call on me in the day of trouble, I will rescue you, if you revere me." (Ps. 50:12–13)

life through remembrance of God. — Correspondingly, *prayer*, too, has a threefold significance: 1) purification of the *heart*, 2) elevation of the *soul*, and 3) sanctification of *life*. — The passage from *Jeremiah* admits of a twofold interpretation: first, that God did not include the commandment of sacrifice *in the Ten Utterances*; and then, that sacrifices in the proper sense were more a *concession* to the time than a *commandment*. (Cf. the passage from the More cited above, p. 125.)[94]

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[93]Translator: Thus printed; the verses are Ps. 51:18–19 (Hebrew numbering).

[94]Translator: Thus printed; the Maimonides passage actually follows, at the top of p. 125.

[p. 125] In the **Agada** it says: "*Prayer* stands higher than all sacrifices together."

Maimonides remarks in the *More Nebuchim*[95] (III, 32): "The sacrifices were only of *indirect* significance (כוונה שנייה), namely to keep the people from offering them to idols, and were therefore bound to a particular place; prayer, however, is of *direct* significance (כוונה ראשונה) and is therefore not conditioned by God to any particular place." (Lev. 17:5)

143. The principal components of our public divine service are *three*, namely: 1) *Confession*, 2) *Prayer*, 3) *Teaching*. — To these is added, as a *fourth* component, *religious song*.

144. The *Confession* (Keriath schema) consists in the reading of the Schema with its benedictions (thanks for the light of nature, the light of revelation, redemption, and in the evening for God's protection in the night). — The "Schema" itself, whose first verse contains the essence of the Israelite confession and should therefore be pronounced and taken to heart by every Israelite *twice* daily, evening and morning, consists of three sections:

1. *Acknowledgment of the divine sovereignty* (קבלת עול מלכות שמים) (Deut. 6:4–9): "*Hear, Israel, the Eternal our God, the Eternal is One!*" (Blessed be his glorious name for all eternity!) And you shall love the Eternal your God with all your heart, with all your [p. 126] soul and with all your might. And these words which I commend to you today shall lie upon your heart. And you shall impress them upon your children and speak of them when you sit in your house, when you walk on the way, when you lie down and when you rise up. Bind them as a sign upon your hand, and they shall serve as a frontlet between your eyes; and write them upon the doorposts of your house and upon your gates."

On 139. 1.[96] — "Bind them as a sign upon your hand," etc. From these words arose the custom of the prayer straps (Tefillin), in order through these tokens of remembrance to consecrate heart and hand, mind and eye to God. — "Write them upon the doorposts," etc. To this is joined the custom of the Mesusa, to remind the Israelite of the divine commandment on going out into the world and on entering his house. —

2. *Acknowledgment of the divine commandments* קבלת עול מצות [kabbalat ʿol mitzvot, "acceptance of the yoke of the commandments"] (Deut. 11:12–21)[97]: "And it shall come to pass, if you faithfully follow my commandments which I commend to you today, to love the Eternal, your God, and to serve him with all your heart and all your soul: then I will give the rain of your land in its due season, the autumn rain and the spring rain, that you may gather in your grain, your new wine and your oil.... But take heed that your heart be not beguiled and you fall away ..... else the anger of the Eternal would blaze against you ... and you would soon perish from the glorious land which the Eternal gives you! Therefore take these my words into heart and soul ..... so that you

[95] Translator: Maimonides' *Guide of the Perplexed* (Moreh Nevukhim).

[96] Translator: Thus printed; the note refers to No. 144, 1.

[97] Translator: The second paragraph of the Shema actually begins at Deut. 11:13.

and your children may live upon the soil which the Eternal swore to your fathers to give them, as long as the heavens endure above the earth!"

3. *Remembrance of the deliverance from Egypt* (Num. 15:37–41): ..... "And it shall serve you as *fringes*, that you may look upon it and remain mindful of all the commandments of the Eternal and do them, and that you stray not after your hearts and your eyes, through which you are wont to go astray! So that you remain mindful of and do all my commandments, that you may be holy to your God. I am the Eternal your God, who led you out of the land of Egypt to be your God. — *I am the Eternal your God!*"

On 3. — "And it shall serve you as fringes" (Zizith). — To this is linked the custom of putting on a particular garment (Talith) at public divine service, in order thereby to be reminded of the holiness of prayer. —

[p. 127] **145.** *Prayer* (Tefilla) in the narrower sense follows immediately upon the "Shema" with its benedictions, and consists on weekdays of *eighteen* (19) — "Schmone esreh" — on all Sabbaths and festivals of *seven* — "bircath schebah" — but in the Musaf of New Year's Day of *nine* benedictions. — As to content, three parts are to be distinguished in the "Tefilla":

1. *The first three benedictions*, celebrating the remembrance of the fathers, revival in death (Techijath Hamethim) and the sanctification of the divine name (Keduscha);

2. *the last three benedictions*, concerning the glorification of divine service, thanks for God's benefits, and the prayer for *peace*. — These six benedictions are the same for all devotions (Tefilloth); the changing component is formed by:

On 145. — The duty of prayer is not bound to any fixed time in the Tora; the Talmudists, following the pious custom of Daniel (6:11), who worshipped three times a day, established the duty of praying the Tefilla three times a day, namely: *in the morning* (Schacharith), *in the afternoon* (Mincha) and *in the evening* or *at night* (Maarib). In addition, the prayers were also brought into relation with the *sacrifices*, and therefore the morning devotion on Sabbath, festival and New Moon, on which days a special festival offering was brought in the Temple, was augmented by an additional prayer (Tefillath Musaf). — The Day of Atonement, as the high day of repentance, is distinguished besides by an additional closing devotion (Neila), so that on this day *five devotions* take place. —

From the weekday prayer the Tefilla is popularly called simply *Schmone-esreh*, "the prayer of the 18 benedictions." In the customary Siddur (prayer book) 19 benedictions are given; for a nineteenth benediction was added only after the persecutions on the part of the Romans had grown very severe, against the informers and betrayers of the faith, that they might perish. Since we are not to pray to God for vengeance (see note to 128, 6), this benediction requires abolition or alteration. —

[p. 128] **3.** *The middle benedictions*, on weekdays *twelve* (13), on Sabbaths and festivals *one* each, in the Musaf of New Year *three*, and containing the petitions appropriate to each of these days. —

146. *The Teaching* (Keriath ha-tora) consists of the proclamation of the divine word, in order to make the people, in holy Sabbath and festival assemblies (מקראי קדש [mikra'ei kodesh, "holy convocations"]), familiar with the content of the Tora and of the other holy books, and to open to them the meaning both of the Bible and of the later religious writings. From this result *three* divisions of this most important component of our public divine service, namely:

1. *The reading of the Tora*: on ordinary Sabbaths in regular sequence, on festivals and extraordinary Sabbaths the appropriate sections.

On 145, 3. — The three middle benedictions in the Musaf of New Year are called: Malchioth, Sichronoth, Schopharoth, since they celebrate 1. the *sole sovereignty of God*, 2. divine *providence*, and 3. divine *revelation*. Each of these three sublime benedictions contains, from the three parts of Scripture, three times three verses rich in allusion, and a tenth from the Tora as conclusion. They are meant on New Year's Day to bring the chief doctrines of religion to the awareness of the mind.

On 146, 1. — Originally the Tora was read to the people only every 7 years (see No. 136, III, note on the Festival of Conclusion). Later it was read through *twice* in the course of 7 years, thus every 3½ years. From this then developed the custom of completing it in a cycle of *three* years, which the Talmud records as the practice of the Palestinians (בערבא מסקין לאוריתא בתלת שנין ["In the West they complete the Tora in three years"])[98]. In later times the custom spread universally of reciting the whole Pentateuch in *one* year. In most recent times, however, prominent congregations in Germany and America have gone back to the three-year reading (3-year cycle), because this offers occasion to make the holy content of the Tora clearer to the people and to conduct its reading in a dignified and edifying manner. —

[p. 129] **2.** *The reading from other parts of Scripture*, namely of the *Prophets* (Haftara);

3. *Explanation of Holy Scripture and application* both of *its* content and of that of the later religious writings, namely of the Agada, to present religious conditions (sermon). As it is said:

> "And Ezra the scribe stood upon a raised platform of wood which had been made for this purpose ..... And he opened the book before the eyes of all the people, for he was above all the people; and as he opened it, all the people rose up .... But the Levites turned the mind of the people to the Tora, while the people stood beside them. Thus they read in the book of the divine teaching distinctly, making known the sense, so that they made the reading clearly understood." (Neh. 8:4–8)

On 2. — For the one-year cycle the Haftara is taken only from the *Prophets*. For the three-year cycle the enlarged circle of Haftaras has been extended also to the *Hagiographa*, by which

[98] Translator: BT Megillah 29b, where the text reads במערבא ("in the West," i.e. the Land of Israel); the print has בערבא.

arrangement the congregation, in the course of three years, is made familiar with the most precious things the three parts of Scripture offer. More and more the beneficial custom is spreading of bringing the glorious content of the Haftaras to the awareness of the people by communicating them in the mother tongue.

On 3. — *Ezra*, the founder of the synagogue, appears here also as the creator of the *sermon*. This was originally nothing other than simple explanation of Scripture. Later its content expanded, and it took into itself a great number of parables, sentences, etc. The post-Talmudic collection of these forms the "Midrasch." — In the times of the Talmudists a religious discourse in the vernacular took place *every Sabbath*, and on these occasions the holiest prayers (Kaddisch, Keduscha) were recited in Aramaic, as the vernacular of the time, in order to make them understandable to all the people. — According to the rulings of the Talmud it is in general permitted to hold public divine service in any language (תפלה בכל לשון ["prayer in any language"]); yet it will always be salutary, for the sake of the union of the Israelites, to retain a common part of the divine service in the holy original language of the Bible.

[p. 130] **147.** *The religious songs*, originally consisting only of *Psalms*, have the purpose, through the power of song as well as through the inspiration that streams from holy hymns, both to open the divine service solemnly and, in its midst, to kindle devotion anew. Their components, too, are therefore of a threefold kind:

1. *Praises of God* (Pesukeh desimra), single verses of praise and whole series of Psalms for the opening of the divine service;

2. *The great song of praise* ("Hallel," Ps. 113–118), to be recited on the three chief festivals, the Feast of the Dedication of the Temple (Chanuca) and the New Moons (Rosch chodesch), before the taking out of the Tora;

3. *Later festival hymns* (Piutim), which in past centuries, when the sermon had again disappeared from the synagogue, took its place, were woven into various [p. 131] parts of the prayer, and were meant to instill comfort and hope into the people in its grievous sufferings. — For *our* time they have for the most part lost their significance.

On 147. — The Talmud already recognizes the importance of religious song, by referring to it the verse: "because you did not serve the Eternal, your God, in *joy*."[99]

On 3. — The *Piutim*, among which the Selichoth (penitential hymns) are also to be counted, relate for the most part to the terrible time of suffering in which so many faithful Israelites died a martyr's death for God; they express themselves vehemently, out of a heart overflowing with the most justified bitterness, about the hostile disposition then universally prevailing against Israel, and beg God to bring this terror-filled time to an end — and are thus in our mouth more ingratitude than

[99] Translator: Deut. 28:47; cf. BT Arakhin 11a.

prayer before the Lord. Moreover most of them, particularly from the German *Machsor*, are written in a Hebrew made so difficult by a mixture of language that even for the connoisseur of the Hebrew language the stream of devotion is often checked by the harshness of the expression. — For this reason the most pious scholars of the Middle Ages already spoke out against those numerous inserted prayers. *Aben-Esra*[100] remarks on Eccl. 5:1: "A person is obliged, in prayer, to keep watch at the gates of his mouth and to consider in his heart that he stands before a Lord who decides over life and death. Therefore it is forbidden (אסור) to take into prayer Piutim whose content one does not thoroughly understand . . I cannot list for you a thousandth part of the errors of the Piut poets. It seems to me the best thing is *not to use them in prayer*, but to keep to the original prayer, *so that our words may be few*, and we may not become culpable." — *Maimonides* in the More Nebuchim 1, 59[101] speaks just as sharply against those inserted prayers and closes with the words: "You shall not go beyond what the men of the Great Synod ordained in prayers and benedictions; *in this enough, indeed more than enough, is given for the need.*"

ולא תצא ממה שסדרוהו אנשי כנסת הגדולה בתפלות ובברכות ובזה די לפי ההכרח ויותר מדי

For our time it is therefore as expedient as it is permissible, in place of the Piutim, to introduce songs and prayers in the mother tongue into public divine service, for the increase of devotion and the awakening of the mind. — Only for New Year and the Day of Atonement, both for the sake of pious custom and because of the longer divine service, should the necessary number of the pieces of the old Hebrew festival poems that are nobler in content and form be retained for the synagogue. —

148.

Domestic Divine Service

It is our duty to worship the Lord not only publicly but also in our homes, so that in all that we undertake the consecration of religion may not be lacking to us and ours. —

Domestic divine service consists:

1. *In the evening and morning devotions*, that we commend our soul to God in sleep and receive it back from his hand, newly strengthened, with thanks. — "Into your hand I commit my spirit; you redeem me, Eternal, God of faithfulness." (Ps. 31:6)

> [p. 132] "By day may the Lord command his grace, and by night may his song be with me, a prayer to the God of my life." (Ps. 42:9)
>
> "Lord, hear my voice in the morning; in the morning I prepare myself toward you and hope." (Ps. 5:4)

[100]Translator: Abraham ibn Ezra (1089–1164), Spanish biblical commentator and poet.

[101]Translator: Maimonides' *Guide of the Perplexed* (Moreh Nevukhim), Part I, chapter 59.

2. *In grace at table*: *before* the meal thanks for the bread; *after* it: *praise of God*, the Nourisher of all, *thanks* for earthly and heavenly food, *petition* for honest sustenance and deliverance from suffering. As it is said:

> "When you have eaten and are satisfied, you shall praise the Eternal, your God, for the good land which he has given you." (Deut. 8:10) Table songs.

3. *In thanksgivings* for all the good gifts that we receive from God, to which also belongs the admiration of God in the contemplation of nature.

> "How great are your works, Lord; you have ordered them all in wisdom; the earth is full of your goods." (Ps. 104:24)
>
> "Whoever enjoys anything of this world without thanksgiving commits, as it were, a theft against God." (Agada.)

4. *In the practice of the religious festival customs*, e.g. the commemoration on the eve of Pesach (see note to 136, 2), the illumination of the home at the Feast of the Dedication of the Temple (see note to 137, 1), etc.

5. *In prayers on various occasions*, on sad and joyful events, so as to keep the *one* God equally in our hearts amid the changes of fortune. As it is said:

> "In the evening God lets weeping come to lodge, and in the morning song of joy." (Ps. 30:6)

6. *In reading Holy Scripture and other edifying books.* As it is said:

> "Let this book of the teaching not depart from your mouth; devote your thought to it day and night, so that you hold faithfully to everything as it is written in it. Then you will advance on your way; then you will prosper." (Josh. 1:8)

[p. 133] **6.**[102] *In a pious way of life*, in the practice of noble works, especially through the hand of the children — this remains forever the holiest *domestic divine service*.

> "A song of David. Of kindness and justice will I sing; to you, Eternal, my playing on the strings is given. I meditate on a pious way of life — when will you come to me? — I will walk in the innocence of my heart within my house." (Ps. 101:1–2)
>
> *Remember the Sabbath, to hallow it!* —
> Have you six days served the body's need,
> The *seventh* shall set the spirit free,
> Through which creation was crowned! —
>
> O Sabbath and you festal seasons,
> You dear, sweet, consecrated to God,

[102] Translator: Thus in the print; the item should be numbered 7.

Remain forever mine! — for into time
You carry eternity!

149.

The Fifth Utterance

Cabbed eth abicha weëth immecha.

"Honor your father and your mother, that you may live long and that it may go well with you upon the soil which the Eternal, your God, gives you."

This Utterance, forming the conclusion of the *Tablet of God*, contains the divine commandment that we are to devote to our parents, as *God's representatives*, the same duties as to him, the Father of all, himself.

השוה כבודם לכבוד המקום

"God has set their honor beside his own." — (Agada.)[103]

[p. 134] **150.**

Explanation of the Fifth Utterance

1. Honor your father and your mother. כבד את־אביך ואת־אמך

The first duty toward parents, as toward God, is *reverence*; the other duties are: *love*, *obedience* and *gratitude*. — These duties we are to observe toward *both* parents equally, as it is said:

"Every one of you shall fear his mother and his father." (Lev. 19:3)

"Keep, my son, the commandment of your father, and do not forsake the teaching of your mother. Bind them forever upon your heart, wear them as an ornament around your neck. When you walk, may they guide you; when you lie down, may they rest beside you; and when you rise, may they be your converse." — (Prov. 6:20)

On 150. — Reverence: the person of our parents shall be holy to us, so that we approach them and speak of them only with high esteem, and even in judging their faults never violate the respect we owe. (Noah and his sons.) — When parents and teachers enter, we should rise respectfully, never sit in the place they usually occupy in the house, and not contradict them, even when we are convinced that we are in the right. — *Love*: we should feel most intimately drawn to our parents and bound to them; united with reverence, our feeling is thereby to attain the right balance, so that through love fear is softened, while through fear love is kept from leading us to treat our parents as our equals. (Cf. 114 and note.) — *Obedience*: we should willingly and cheerfully do everything our parents command us, insofar as it does not violate God's higher will. — *Gratitude*: it should be mirrored in disposition, word and deed how deeply we feel indebted to our parents, so as,

[103] Translator: BT Kiddushin 30b.

especially when parents grow old and weak, to repay them for what they did for us in the days of *our* weakness. —

With *honor* the *father* stands first, with *fear* the *mother*; this signifies first of all that both are placed on an equal footing. The Talmud then adds: many a child might *fear* the father more because of his strictness, and *honor* the mother more because of her gentleness; therefore it is precisely with fear that the mother, and with honor that the [p. 135] father, stands first. —

2. That you may live long. למען יארכון ימיך

A child who violates his duty toward his parents is not worthy of life.

> "Whoever strikes father or mother shall surely die. Whoever curses father or mother shall surely die." (Exod. 21:15, 17)

3. And that it may go well with you. ולמען ייטב לך

A true well-being, which a person enjoys only in the consciousness of duty faithfully performed, cannot fall to the lot of that child whose conscience is oppressed by the feeling of a neglected filial duty.

> "Cursed be he who treats his father or his mother with contempt, and all the people shall say: Amen." (Deut. 27:16)
>
> "The eye that mocks the father and looks with contempt upon the mother's wrinkles, the ravens of the brook shall pick it out and the young eagles shall devour it." (Prov. 30:17)

4. Upon the soil. על האדמה

The Israelites owed the possession of their glorious land only to their pious *forefathers*. So good children should never forget how poor in body and soul they came into the world, and how they owe everything they possess, earthly and spiritual goods, to God and their parents.

> "In the way of wisdom have I led you; I taught you to walk on a level path. When you now walk, your step shall not be too short, and even when you run, you shall not stumble." (Prov. 27:10)[104]

5. Which the Eternal your God gives you. אשר־יהוה אלהיך נתן לך

The most glorious inheritance which the Eternal still gives us now is *domestic peace*. This highest good [p. 136] must be holy to children. Therefore brothers and sisters should hold faithfully together, the older meeting the younger with forbearance, the younger the older with respect, and all, as branches of the same stock, bearing equally good fruits.

> "How good and how pleasant it is when brothers dwell together in harmony." (Ps. 133:1)

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[104]Translator: The verse quoted is Prov. 4:11–12.

"In reverence toward parents the Lord included respect toward the older brothers and sisters." (Agada. — לרבות אחיך הגדול ["to include your elder brother"])[105]

151. *To the Fifth Utterance the following divine commandments are attached:*

1. Against the stubborn, incorrigible son (ben sorer umore) one is to proceed with all the severity of the law. As it is said:

"If a man has a stubborn, disobedient son who does not hearken to the voice of his father and the voice of his mother, and they have chastised him and he gives them no hearing, then his father and his mother shall seize him and bring him out before the elders of his city and to the market place (שער [gate]) of his place of residence, and shall say to the elders of his city: This our son is stubborn and disobedient (sorer umore), he does not hearken to our voice, he is a glutton and a drunkard (solel wesobe). And all the men of his city shall stone him with stones until he dies; so shall you put away the evil from your midst, and all Israel shall see it and fear." (Deut. 21:18–21)

2. *The duty of parents toward their children* is to care for them in body and mind according to their powers, to plant the holy teaching, the fear of God and the meaning of the religious laws in their young hearts, [p. 137] and to keep them to a civil trade. As it is said:

"And you shall teach them to your children." (Deut. 11:19)

"And you shall say to your son on that day (namely, in all time to come) as follows: for this purpose God did this for me when I went forth from Egypt." (Exod. 13:8)

"And their children, who do not yet know it, shall hear it and learn to fear the Eternal, your God." (Deut. 31:13)

"Every man is obliged to have his son learn a trade."

"Not to keep one's son to a trade is as much as to raise him to be a robber." (T. Kiduschin 29a)

3. *The aged* are to be regarded as *fathers of the younger generation* and shown reverence. As it is said:

"Before old age you shall rise up." (Lev. 19:32)

4. As *fathers of the youth* are to be regarded above all *teachers*, as well as learned men in general, so that we feel ourselves sacredly obligated to them, as to our parents, throughout our whole life. As it is said:

"You shall honor the face of the old man." (Lev., ibid.); to which our sages remark: "Whom does one call an old man? One who has matured in knowledge."[106]

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[105]Translator: BT Ketubbot 103a, interpreting the extra word "and" in "Honor your father and your mother."

[106]Translator: BT Kiddushin 32b.

"Let the reverence for your teacher be like the reverence for God." (Agada, in the Sayings of the Fathers.)[107]

"As his father, so is a person obliged to honor his teacher; indeed, even more; for his father provides for his temporal, but his teacher for his eternal life." (Maimonides, H. Tora 5:1)[108]

5. We should *follow the pious ordinances of the congregational and religious authorities*, whose duty it is to make fatherly provision for religious needs. As it is said:

[p. 138] "Go to the priests and Levites, or to the judge who shall be in those days, etc." (Deut. 17:9; see above No. 43, p. 31.)

6. In God's stead, as parents do in the home, *the authorities* uphold order in state and city. We should therefore revere the heads of the land, render obedience to the laws, and pray and work with all our powers for the welfare of the government and of the fatherland. As it is said:

"The authorities (Elohim) you shall not curse, and a prince among your people you shall not revile." (Exod. 22:27)

"Government on earth is a reflection of the government in heaven." (Agada.)[109]

"The law of the government is also our law." (Talmudic *legal principle*.)[110]

"Seek the welfare of the city to which I have exiled you, and pray to God for it; for in its welfare welfare shall come to you." (Jer. 29:7)

"Pray for the welfare of the government; for were it not for the fear of it, one would swallow the other alive." (Agada, in the Sayings of the Fathers.)[111]

7. *The duty of the government* is to keep God's holy will before its eyes, to promote the good of the people, and to lead it forward on the paths of the good. As it is said of the Israelite king:

"But he shall not keep too many horses for himself, nor lead the people back to Egypt .... Nor shall he take many wives, lest his heart turn away; nor set too much store by gold and silver. And when he now sits [p. 139]
upon the throne of his kingdom, he shall write for himself the repetition of this teaching in a book, by means of the priests of the tribe of Levi; that it may remain present to him and he may read in it all the days of his life, so that he may learn to fear the Eternal, his God, ... so that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left." (Deut. 17:16–20)

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[107]Translator: Mishnah Avot 4:12.

[108]Translator: Maimonides, *Mishneh Torah*, Laws of Torah Study (Hilkhot Talmud Torah) 5:1.

[109]Translator: Cf. BT Berakhot 58a ("the kingship on earth is like the kingship of heaven").

[110]Translator: The rabbinic principle *dina de-malkhuta dina*, "the law of the kingdom is the law" (BT Bava Kamma 113a and elsewhere).

[111]Translator: Mishnah Avot 3:2.

On 146, 6.[112] — The authorities are here designated by the word "Elohim"; likewise Exod. 22:8. This is meant to express that the judge judges in God's stead; thus where the welfare of the citizens is safeguarded in law and justice, the majesty of God is present. (Ps. 82:1.)

Father and mother you shall honor! —
That I set equal to My own honor —
Long will your earthly happiness then last,
And for heaven it makes you rich! —

You who gave existence to me,
With love and faithfulness consecrated my life,
O parents, you I will not forget,
Until one day my eye breaks in death. —

II. The Tablet of Man

152. The *Tablet of Man* describes in few words, and yet in so wonderfully comprehensive a manner, *the complete domain of the duties of man toward man*. For in a threefold way we can sin against our neighbor, as against ourselves:

1. by *deed*;

2. by *word*;

3. by *disposition*.

Sin by deed can in turn be threefold:

[p. 140] **1.** against *life*,

2. against the *family*,

3. against *property*. —

In all these directions the divine law sends forth its far-branching Utterances, in order to place the whole of human existence under the protection of the highest Will.

153.

The Sixth Utterance

לֹא תִרְצָח

"Lo tirzach."
You shall not murder.

[112] Translator: Thus in the print (on p. 138); the note refers to 151, 6.

Sacred be human life.

This Utterance contains the warning that we are in no way to lay a sinful hand on *life*, whether another's or our own, neither destroying it directly nor shortening it indirectly. —

On 152. — Life, family, property. — These three form the sum of earthly goods, as can be seen in the same way and order from the Book of Job, when his earthly happiness was destroyed part by part (cf. note to 32, p. 24). — The divine commandment, rising step by step, first takes its course *from within outward*: not only life and family, but even the most external of external goods shall be inviolable. Then, again rising step by step, the way leads *from without inward*: not only in deed and word, but even in your disposition beware of laying a hand on the welfare of your neighbor.

On 153. 154. — Because of their brevity we add the divine Utterances here at once also with a Hebrew heading, while always giving their *explanation* in the corresponding *circles of duty* in which their rich content unfolds. —

[p. 141] **154. Circle of Duties of the Sixth Utterance**

The sixth Utterance imposes on us the following obligations:

1. We shall not *directly* destroy the life of another (murder, manslaughter). — Man is a "world in miniature," in which God dwells. Therefore the sage says in the *Agada*:

> "If you mistreat a human being, then know Whom you are assailing in him; for in the image of God He made man." (Gen. 9:6)

2. A *war of aggression*, too, is murder on a large scale; wars of self-defense and of defense are permitted. With the advance of the enlightening spirit of God among men, war must therefore necessarily cease. (103.)

> "He destroys wars to the end of the earth, breaks the bow, shatters the spear, chariots He burns in fire. So desist, then, and know that I am the Lord. I will be exalted among the nations, exalted on earth." (Ps. 46:10–11)

3. We shall also not *indirectly* shorten our neighbor's life by embittering his existence through hostile conduct. Therefore we call an insult a "Kränkung" [literally, a "making sick"], because it makes the soul sick and also harms the health of the body.

> "Many a remark is like a dagger-thrust; but the tongue of the wise is a remedy." (Prov. 12:18)

On 154, 1. — For this reason we are permitted (151) to destroy the life of animals for our use, since the animal fulfils its earthly purpose as a whole through the species, but man individually through his personality. In this spiritual personality lies his likeness to God. —

[p. 142] **4.** We shall assist our neighbor, if he does not possess the means to protect his own life and health and that of his family, by procuring for him *bread*, *shelter*, *clothing*, and in winter the necessary *fuel*.

"Truly, break your bread to the hungry, bring the wandering poor into your house; if you see one naked, clothe him, and from your own flesh do not withdraw." מבשרך לא תתעלם [mi-besarkha lo titʿallam] (Isa. 58:8)[113]

5. *Care of the sick* (בקור חולים [bikkur ḥolim]) shall be a sacred obligation to us, especially in the hour of decision (the crisis), when a little more or less attentiveness can tip the scale toward life or death. — Doubly sick and doubly poor is the *poor sick person*; therefore we should bestow double care on him.

"Happy is he who turns his mind to the poor; on the day of misfortune the Eternal will save him." אין דל אלא חולה ["'the poor' means none other than the sick"] (Ps. 41:2)

"Whoever visits a sick person takes from him a part of his suffering." (Agada.)

"Whoever neglects the care of the sick is to be compared to a murderer." (Agada.)

6. We shall still honor the image of God even in our dead fellow-brother. From this springs the duty of paying the departed the last honors, of accompanying them to the grave (הלוית המת [levayat ha-met]), of burying them decently and of holding their resting place in esteem. (Cf. no. 128, 4, note: *Mourning customs*.)

"Which proofs of love are the most unselfish? Those by which we honor the dead, for they cannot repay us." (Agada.)

[p. 143] **7.** *The sanctity of human life* shall deter us from laying hands on our own life (suicide) even in hours of the most terrible despair; rather we should bear with courage and perseverance what God lays upon us.

"God sends down His hand from heaven, He seizes me, He draws me out of mighty floods." (Ps. 18:17)

"I shall not die, but live, and declare the works of the Lord." (Ps. 118:17)

"Already the bonds of death surrounded me, the terrors of the grave met me, anguish and sorrow everywhere — then I called on the name of the Lord: 'Lord, O save my soul!' — Gracious is the Lord and just, merciful is our God!" (Ps. 116:3–5)

8. *The sanctity of human life* commands us to take careful thought for the prolonging of our own earthly existence, so that we do not undermine life and health through immoderation in enjoyment or in work, through irascibility, vindictiveness and a disorderly way of life.

"The fear of God lengthens life; the years of the wicked are cut short. — The righteous eats only to be satisfied; the belly of the wicked never has enough." (Prov. 10:27; 13:25)

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[113] Translator: The verse is Isa. 58:7; the printed reference reads 58:8. The Hebrew words quoted are the verse's last phrase, "and from your own flesh do not hide yourself."

"The noble man cares for his life; he who plunges his body into affliction is cruel." (Prov. 11:17)

"Do not hasten your spirit to anger; for anger dwells in the bosom of fools." (Eccl. 7:9) — "The angry man is like one who denies God" (namely, because he makes the image of God in himself unrecognizable). (Agada.)

On 7. — Suicide is the most horrible crime, not only because it wickedly destroys the law on which all life in nature rests, that of self-preservation, but also because the suicide, through his very crime, is placed immediately before the throne of the eternal Judge, and deprives himself of the opportunity to atone for his guilt on earth. —

[p. 144] **155.** To the sixth Utterance are further attached the following divine commandments:

1. Rescue your neighbor from mortal danger as far as lies in your power. As it is said:

"You shall not stand idly by the blood of your neighbor." (Lev. 19:16)

2. If your fatherland calls you to its defense, be not fearful and fainthearted. As it is said:

"When you draw near to battle, let the priest step forward and address the people and say to them: Hear, O Israel! You are approaching battle today against your enemies; let not your courage be faint, fear not, do not tremble or quake before them; for it is the Eternal, your God, who goes with you, to fight for you with your enemies, to help you." (Deut. 20:2–4)

3. Cause no one harm to life through carelessness. As it is said:

"If you build a new house, make a parapet around your roof, so that you bring no blood-guilt upon your house if anyone should fall from it." (Deut. 22:8)

4. Do not take from the debtor what is absolutely necessary for sustaining his life, e.g., his tools of trade. As it is said:

"One shall not take a mill or a millstone in pledge; for one would be taking *a life in pledge*." (Deut. 24:6)

On 150, 3. 4.[114] — The Tora usually sets out its laws in *specific, graphic examples*, whereas we, grasping their spirit, are to understand them in their *generality* and put them into practice. —

[p. 145] **5.** Lead no one astray into evil; the seducer is the murderer of the one seduced. As it is said:

"Before the blind you shall lay no snare, but fear your God. I am the Eternal." (Lev. 19:14)

6. We shall respect God's image even in the executed criminal. As it is said:

"If a sin worthy of death is upon anyone, and he is put to death, and you hang him on a tree, his body shall not remain overnight on the tree, but you shall bury him the same day; for a

[114]Translator: Misprint for "On 155, 3. 4."; the note refers to items 3 and 4 of no. 155 above.

slight to God is one who is hanged, and you shall not defile your land, which the Eternal, your God, gives you as an inheritance." (Deut. 21:22–23)

On 6. — It has been thought necessary to derive from this verse of Scripture the obligation to put the dead in general into the ground as soon as possible after their decease, so that their disfigurement might not appear as a degradation of the divine image. But in this pious haste one thing has been forgotten, namely, that in such exercise of duty toward the dead one could easily incur guilt in the most terrible manner against one still living! First you must convince yourself that real, not apparent, death lies before you, before you can in truth exercise *a duty toward the dead*. The ordinances of state law requiring that the dead be left above ground until the third day, or until decomposition has unmistakably set in, are therefore truly to be regarded as *religious* laws. — Even in the times of the *Talmudists*, who after all lived in the hot climate of the Orient, the dead were looked in upon for *three days* (פוקדין על המתים ג׳ ימים ["one visits the dead for three days"]), being laid out in grottoes (כוכין [kukhin]), and we are told of some cases in which a person held to be dead came back to life. — From the Middle Ages, too, when the Jews, crowded together by thousands in narrow lanes, were driven to hasten burial by the pressure of their wretched housing conditions, we are told that several times (איזה פעמים) persons held to be dead came back to life. Indeed, during a flood, when a coffin came to light, the most unmistakable proofs were found in it that the person buried there had come back to life in the coffin. So reports a former rabbi at Frankfurt am Main in the ritual work "Josef Omez" (page 190b).[115] —

[p. 146] **7.** In the choice of our food, too, we shall have regard for the health of the body and the dignity of the soul. As it is said:

"You shall eat nothing abominable." (Deut. 14:3)

"Holy men shall you be to Me; flesh torn in the field you shall not eat." (Exod. 23:30)[116]

"You shall eat no carcass of any kind." (Deut. 14:3)[117]

"For I am the Eternal, your God, and you shall keep yourselves holy, that you may become holy, for I am holy; and you shall not profane your souls through any creeping thing that moves upon the earth." (Lev. 12:44)[118]

8. Avoid the sight, and still more the *consumption of blood*, as brutalizing man. As it is said:

"If anyone of the children of Israel, or of the strangers who sojourn in their midst, hunts game or fowl that may be eaten, and has shed its blood, *he shall cover it with earth*." (Lev. 17:13)

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[115]Translator: *Yosef Ometz*, a work on custom and ritual by Joseph Juspa Hahn (Nördlingen), dayyan in Frankfurt am Main (d. 1637).

[116]Translator: The verse is Exod. 22:30 (22:31 in English Bibles); the printed reference reads 23:30.

[117]Translator: The prohibition of carcasses (nevelah) is Deut. 14:21; the printed reference repeats 14:3.

[118]Translator: The verse is Lev. 11:44; the printed reference reads 12:44.

"Beware of eating the blood; for the blood is the animal life, and you shall not eat the animal life with the flesh." (Deut. 12:23)

9. We shall keep to *cleanliness* in body, clothing and dwelling, which is absolutely necessary for the health of the body as of the soul. As it is said:

On 8. — It is here presupposed that when an animal is slaughtered within the place of habitation, the traces of the blood shed are removed as a matter of course, even without a special commandment. But on the hunt, far from human dwellings, the animal blood shed could easily remain exposed to the sight of men for some time, which is why the law here expressly commands that it be covered. —

On 9. — The *laws of purity* belong among those which have fallen out of practice since the destruction of the Temple, but whose *spiritual meaning* we are to appreciate and make effective for moral life. (See note on 45.) —

[p. 147] "And you shall warn the children of Israel against defilement, that they may not perish in uncleanness by defiling My dwelling that is in their midst." (Lev. 15:31)

156. Duties toward Animals

God has given us the animals as our own, so that we may also take their life for our use and need. All the more sacred must the laws of God appear to us in which gentleness and compassion toward all our fellow creatures are commended to us. To this are attached the following laws of the Tora:

1. If the animal works for us, we shall not ungratefully deny it its due enjoyment. As it is said:

"You shall not put a muzzle on the ox when it threshes." (Deut. 25:5)[119]

2. We shall grant the animal, too, a day of rest in the week, so that its bodily strength may recover. As it is said:

"Six days you shall do your works, and on the seventh day rest, so that your ox and your ass may repose." (Exod. 23:12. — Cf. no. 133, 12.)

3. We shall spare the working strength of animals, and therefore not work with animals of unequal strength in one team. As it is said:

"You shall not plow with ox and ass together." (Deut. 22:10)

4. We shall give the animals, from which we have withdrawn the free enjoyment of the earth that God granted to all creatures, [p. 148] their fodder *first*, before we still our own hunger. As it is said:

"And I give herbage in your field for your cattle; then you shall eat and be satisfied." (Deut. 11:15)

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[119] Translator: The verse is Deut. 25:4; the printed reference reads 25:5.

5. We shall respect the *instinct for freedom* in the animal too. As it is said:

> "If you come upon a bird's nest on the way, in any tree or on the ground, chicks or eggs, and the mother is sitting over the chicks or the eggs, you shall not take the mother together with the young. You shall set the mother free; the young you may take for yourself; that it may go well with you and you may live long." (Deut. 22:6–7)

6. In animals too we shall respect the tender feelings of *parental love*. As it is said:

> "An ox, sheep or goat shall remain seven days with its mother after birth. Only from the eighth day on may it become acceptable as a fire-offering to the Eternal." — And further: "An ox or a sheep you shall not slaughter, it and its young, on one day." (Lev. 22:27–28)

7. We shall guard our own feelings against any hardening, also with regard to animals. As it is said:

> "For you are a holy people to the Eternal, your God; you shall not cook the kid in its mother's milk." (Deut. 14:21)

8. Even toward the animal that does not belong to us we shall feel humane sympathy. As it is said:

> "You may not see your brother's ass or his ox fall down on the way and withdraw yourself from them; you shall surely help him up." (Deut. 22:4)

[p. 149] **157. Duties toward the Rest of Nature**

Just as the duty is imposed on the Israelite to spare the life of animals and their working strength, so the same duty is imposed on him toward the rest of nature as well, that he may be a furtherer in God's world, *not a destroyer* (בל תשחת [bal tashḥit, "do not destroy"]). To this are attached the following laws of the *Tora*:

1. The earth too shall be granted time for recovery; therefore a holy *year of rest* was formerly assigned to it as well. As it is said:

> "In the seventh year there shall be a strict rest for the earth, a rest to the Eternal." (Deut. 25:4)[120]

2. We shall be grateful even toward the tree that refreshes us with its fruits. As it is said:

> "If you besiege a city a long time, fighting against it to conquer it, you shall not destroy its (fruit-)trees by laying the axe to them. For you shall eat of them, but not cut them down. Is the tree of the field then a man, that it must entrench itself before you?" (Deut. 20:19)[121]

3. Young trees shall be kept from injury, so that they may gather their strength for thriving growth. As it is said:

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[120] Translator: The verse is Lev. 25:4; the printed reference reads "5. B. M." (Deuteronomy).

[121] Translator: The chapter number is damaged in the print; the verse is Deut. 20:19.

"When you come into the land and plant all kinds of fruit trees, regard its fruit as locked up; for three years it shall be locked up to you, not to be eaten." (Lev. 19:23)

Thou shalt not murder! — Human life,
What holy, inviolable good!
Wilt thou lift up thy hand against God,
Thou, accused by a brother's blood? — [p. 150]
O further life! bestow blessing!
Preserve thine own, for God's sake,
A gentle shield even to plant and beast,
Be *man*, in God's image!

158. The Seventh Utterance

לֹא תִנְאָף

"Lo tinaf."

Thou shalt not commit adultery.

"Holy be family life."

This Utterance contains the warning that we shall in no way violate the sanctity of family life and, as its foundation, the sanctity of the marriage bond.

159. Circle of Duties of the Seventh Utterance

The seventh Utterance imposes on us the following obligations:

1. *Keeping the family holy.* — The family shall be esteemed by us as the most significant institution of salvation for mankind, well ordered for every good, in which everything that ennobles and gladdens the heart, [p. 151] the fear of God, love and devotion for our fellow men, the delight in what one has earned oneself, and the perfecting of human nature, may blossom gloriously.

"Is not my house thus with God? For He has established for me an everlasting covenant, well ordered in all things and secured; should not then all my salvation and every delight blossom forth?" (Exod. 22:3)[122]

On 159, 1. — The *family*, considered as a whole made up of individual personalities, naturally fosters *both* in us, care for oneself as well as care for others, and in this way preserves us from the two most dangerous reefs, namely from loveless egoism as well as from an unsteady dissolving into the general. —

2. *Keeping marriage holy.* — Marriage, as the foundation of the family, is the holiest bond that binds man to society. Husband and wife shall therefore assist one another with *one* heart, *one* mind,

[122]Translator: The verse is 2 Sam. 23:5 (from David's last words); the printed reference "2. B. M. 22, 3" (Exod. 22:3) is a misprint.

in devotion and patience. *Love, faithfulness* and *peace* be their companions through life, so that the *unity* and *harmony* of their being may never be disturbed.

> "And God said: It is not good that man should be alone; I will make him a helpmate who shall stand at his side!" (Gen. 2:18)
>
> "Therefore let a man leave his father and his mother and cleave to his wife, that they may become one being." (Gen. 2:24)
>
> "Only both together are called *one* human being." — שניהם כאחד קרויים אדם (Agada.)

3. *A holy, pious household.* — Husband and wife together present, in strength and gentleness, the whole image [p. 152] of God. They shall therefore take the All-Holy as their model, and conduct their house with strictness and meekness, like God, who governs and educates the world through righteousness and goodness united. Of such it is then said:

> "Husband and wife — God is with both." (Agada.)

On 2. — "One being." Through these words God, already at the institution of marriage, established *monogamy* (Einweiberei, "one-wife-ness") through the idea of *unity* in marriage. If the Tora nevertheless permits *polygamy* (Vielweiberei, "many-wife-ness"), in this account was taken of the conditions of that *time*. But God's original idea asserted itself among the Israelites through custom of its own accord, and we find the men of the Talmud all living in monogamy, until a teacher, R. Gershom, who flourished around the year 1100, expressly forbade plural marriage by a ban and established monogamy in law for all time.[123]

On 3. — "Husband and wife, God with both" — very ingeniously a later rabbi adds: the Hebrew words איש ("Ish," man) and אשה ("Ishah," woman) have the letters Aleph and Shin in common, to which are added the letters Yod and He, which two latter form the divine name "Yah" (יה). If now the name of God departs from the spouses, if they, without peace and without God, are no longer bound to the Lord, then of both there remains only אש ("Esh," fire), and they consume themselves and their house in the baneful double blaze of discord. —

4. *Sanctification of morals.* — The sanctity of family life rests above all on morality, on the innocence and purity of heart which shall holily fill all in the house, spouses, sons and daughters. — In particular, youth must preserve a pure moral sense as its fairest jewel, which will bring it blessing and victory into its latest years, in all circumstances of life.

> "A *pure heart* create in me, O God, and renew a *steadfast* spirit within me." (Ps. 51:12)
>
> "The righteous flourishes like the palm, rises like the cedar in Lebanon. Planted in the house of the Eternal, they blossom in the courts of our God. Even in old age they put forth new shoots; full of sap and leafy they stand." (Ps. 92:13–15)

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[123] Translator: Rabbenu Gershom ben Judah of Mainz (c. 960–1028); his ban on polygamy is usually dated around the year 1000.

5. Like the bond of marriage, so also the *bond of friendship* shall be holy and inviolable. We should [p. 153] therefore be cautious, especially in youth, in forming it; for only with like-minded, unselfish, virtuous people does it endure.

> "Balm and incense gladden the heart; but the sweetness of a friend comes from soulful counsel. — Your friend and your father's friend do not forsake; then you need not come into your *brother's* house on the day of your misfortune. A near neighbor is better than a distant brother." (Prov. 27:10–11)[124]

> "Every love that is bound to a condition dissolves as soon as the condition is dissolved. Only unconditional love endures forever." (Agada in the Sayings of the Fathers.)[125]

On 5. — Friendship and *kinship* differ in that the latter is concluded by nature, the former by free choice. Both have their peculiar advantages. Relatives *must* hold together and support one another; they are referred to one another by nature. Friends, however, if they are genuine friends, will hold together all the more closely because their bond rests on *freedom*, and *kinship of souls* links them to one another. —

The open, guileless heart of youth is most readily capable of and inclined to *friendship*, but for that very reason can all the more easily be deceived and endangered. — "Better alone than in twos with a bad friend."

In solitude a *book* becomes a *friend*; but it can just as well become a bad friend, a betrayer of our happiness and a destroyer of our innocence, if it is a bad book. Therefore, as in the choice of your friends, be cautious and selective in the choice of your books. Never read a book that has not been recommended to you by tried, older persons as harmless and wholesome. Every book worth reading must offer nourishment for mind and heart (see note on 33); *mere books of entertainment do not read at all*; for reading has the purpose that through it we may recover from more serious, exhausting labors and gain new resilience of mind. But the pernicious literature of novels only slackens the mind further and fills the imagination with images of sensuality, which only contribute to the enervation of the young soul. *Flee them; they are of evil.* — Especially to be recommended are historical and natural-history writings, which entertain as pleasantly as they instruct richly, and fill the heart with admiration of God and love toward our fellow men and fellow creatures. —

6. *The sanctity of family life* shall deter man from sowing hatred, discord and infidelity between *other* spouses. For whoever kindles the fire [p. 154] of strife and infidelity between married people destroys the root of all human welfare. Thus says Job:

> "For it is a fire that consumes unto destruction, and uproots all my increase." (Job 31:12)

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[124]Translator: The verses are Prov. 27:9–10; the printed reference reads 27:10–11.

[125]Translator: Mishnah Avot 5:16.

7. *The sanctity of family life*, the faithfulness and intimacy of marriages, has sustained Israel through the sad centuries of a grievous past. We must now take holy care that the booth of Israel preserve its sheltering roof for all the days of the future as well.

> "How beautiful are your tents, Jacob, your dwellings, Israel!" (Num. 24:5)
>
> "And the booth shall serve as shade by day from the heat, as shelter and refuge from storm and rain." (Isa. 4:6)

160. To the seventh Utterance are further attached the following divine commandments:

1. Marriages may not be contracted with near blood relations (שאר בשרו [sheʾer besaro]), so that both morality in the house may be preserved and the bonds of family may be spread among mankind. — Such marriages within the forbidden degrees are designated as a *disgrace* and a *heathen abomination*. As it is said:

> "And you shall keep My statutes and ordinances, that you commit none of those abominations, neither the native nor the [p. 155]
> stranger who dwells among you. For all those abominations the men of the land who were before you practiced, and so the land was defiled." (Lev. 18:26–27)

On 160, 1. — Near degrees of kinship are not only parents (also step-parents) and children (also children-in-law), grandparents and grandchildren, brothers and sisters; but the brother's wife too, if he has died leaving children, is forbidden in marriage. An uncle may indeed marry his niece, but a nephew may not take as wife the sister of his father or of his mother, nor his uncle's wife, since the law held the dignity of the man as head of the family to be endangered if he were joined to a wife of the designated degree of kinship. —

2. In the first year spouses shall establish their house in peace and joy, so that domestic happiness may make its home with them. As it is said:

> "If anyone has recently taken a wife, let him not go out with the army, and let no service of any kind be laid upon him; let him be free for his house *one* year, that he may gladden his wife whom he has taken." (Deut. 24:5)

3. Divorce is permitted, yet the sages remark in the *Agada*: "Over him who divorces the wife of his youth, God's altar sheds tears"; and the prophet Malachi says: כי שנא שלח "God hates divorce" (2:16). — The former husband may not remarry the divorced woman who has married again, so that marriage may not be degraded. As it is said:

> "The first husband who sent her away may not take her again to be his wife after she has been degraded; for this is an abomination before the Eternal, and you shall not bring sin upon the land which the Eternal, your God, gives you as an inheritance." (Deut. 24:4)

4. If a brother died childless, the surviving brother was to marry the widow left behind (levirate marriage), and the first-born son of this marriage the [p. 156] name of the deceased and keep it alive.

If this did not take place, he had to expose himself to the disgrace of the drawing-off of the shoe (Chaliza). As it is said:

On 4. — It is clear that the *ḥalitza* could have meaning only as long as levirate marriage was possible; for the former appears in the law as a penalty for the omission of the latter. The law of levirate marriage itself, however, could have full validity only as long as the Israelite was permitted to take two wives. But when (cf. note on 2 above) this permission was no longer given, an obstacle was thereby already placed in the way of levirate marriage in many cases. Since, moreover, the custom gradually gained general and unconditional acceptance of not having the levirate marriage performed *at all*, even when the surviving brother was unmarried, *the ḥalitza in our days rests solely on custom*. —

> "And the elders of his city shall have him summoned and speak with him. If he then stands there and says: I will not *marry her*, then his sister-in-law shall step up to him before the eyes of the elders, draw the shoe from his foot, spit at him, cry out and say: Thus shall it be done to the man who will not build up the house of his brother;" and his name shall be called in Israel: "House of the barefooted." (Deut. 25:8–10)

5. Strict discipline and holy propriety we are to preserve also in our *clothing*. As it is said:

> "Men's clothing shall not be upon a woman, and a man shall not put on women's garments; for an abomination to the Eternal, thy God, is everyone who does such a thing." (Deut. 22:5)

6. Every immoral word and deed the Israelite shall abhor, so that the community of our faith may remain a holy one, within which God, the All-Holy, walks. As it is said:

> "For the Eternal, thy God, walks in the midst of thy camp, to save thee and to deliver up thine enemies before thee; therefore shall thy camp be holy, that God may observe nothing shameful in thee and turn away from thee." (Deut. 23:15)

[p. 157] Thou shalt not break the bond of marriage!
God hath hallowed the sacred tie!
So master thou thy heart's frail passions,
Stir not up strife with wanton hand.

And husband, wife — *with God* the two! —
Shall build a home with hallowed mind,
Where son and daughter guiltless bloom
In virtue, discipline, and purity of soul. —

161.

The Eighth Utterance

לֹא תִגְנֹב׃

"*Lo tignobh.*"

Thou shalt not steal.

Sacred Be Property.

This Utterance contains the warning that we shall in no way wickedly lay hands on the property of others. —

Property is one of the strongest foundations of human society, a spur to activity, to the awakening of one's talents, to the founding of the family, to the cultivation of the earth, as well as to the drawing together of the nations. Whoever [p. 158] therefore violates its sanctity sins against the order which God has established among men.

On 161. — "To the drawing together of the nations." — "Trade" [*Handel*] bears this telling name not merely because it passes the necessities of life from hand to hand [*Hand zu Hand*], but also, in a world-historical sense, because through it the most distant nations reach out their hands to one another. The merchant cares first of all for himself, but indirectly for the whole. His interest serves at the same time the higher interests of humanity. — *Property* rests, therefore, in the first instance, to be sure, on *self-interest*; but God has ordered human nature and society so wondrously that the lower, indeed even the evil, must always serve the higher and the good. — The Talmud tells us, in its meaningful manner of presentation, the following parable about this: "Holy men, to whom power over the spirits had been given through the Spirit, resolved to put under ban the evil spirit itself, the 'Jezer hara,' and to break its might. They succeeded, too, and shut the Evil One up in a vessel, which they sealed with the holy Name of God, and were very glad to have redeemed humanity from the author of all evil. But behold! scarcely was the 'Jezer hara' captured when all of nature was as if struck by a paralyzing blow; the sun stood still, men and beasts went about with drooping heads, a deathly silence lay upon the universe. — Then the sages perceived that for the quickening and preservation of the whole the 'Jezer hara' too — passion, the sensual drive — was necessary, and they released him again, that the world might go its course according to God's all-wise order."[126] —

162.

Sphere of Duties of the Eighth Utterance.

The eighth Utterance lays the following obligations upon us:

1. *Refrain from all unlawful gain.* — Every unlawful encroachment upon one's neighbor's property is a *theft*. — Such is committed when one wrests something from someone by force (robbery), secretly purloins it, conceals stolen goods, withholds what has been entrusted, does not return what

[126] Translator: The parable is a free retelling of the story in BT Yoma 69b (cf. Sanhedrin 64a), where the men of the Great Assembly capture the evil inclination (*yetzer ha-ra*); in the Talmud it is only the inclination to sexual desire that is imprisoned, and in its absence no fresh egg could be found in all the land.

has been found, or curtails what belongs to another in business and dealings through fraud and overreaching.

On 162, 1. — "And the Eternal etc." — "and swears falsely" — Scripture shows us here the calamitous progress of sin: fraud leads to denial, denial to *perjury*! — At the end of the verse it is stated that the one who has been diminished in his property is to receive back from the sinner a fifth of the sum concerned in addition, as compensation. Then the sinner had to bring a guilt-offering, whereupon alone God's atonement was granted through the priest. Above all, however, the unjust gain had to be given back. *Without this a forgiveness from God is unthinkable.* (139, 3.)

> [p. 159] "Just balances, just weights, a just bushel-measure and a just liquid measure shall ye have; for I am the Eternal, your God, who led you out of the land of Egypt." (Lev. 19:36)
>
> "And the Eternal spoke to Moses as follows: If a soul sins and commits a trespass against God, in that someone denies something to his neighbor, be it in goods entrusted, in business and dealings, by robbery, or he otherwise extorts something from his neighbor, or he has found something lost, denies it and swears falsely concerning anything which a man does and sins thereby: then the same, when he has sinned and incurred guilt, shall restore the robbery which he committed, the extorted goods which he has appropriated, the thing entrusted which was delivered to him, or the lost thing which he found." (Lev. 5:20–23)[127]

2. *Keep far from usury.* — Thou shalt not turn the misfortune of others to thine own advantage, in order to enrich thyself by it. Therefore in Palestine, an agricultural state, all interest was forbidden as ("*neschech*") biting. Among us the customary legal rate of interest is permitted.

On 2. — "Thou shalt not take interest" — In order to appreciate this passage properly, it must be brought into relation with the Jubilee year. This consisted in the fact that in the fiftieth year landed property always reverted to its former owner. The latter could therefore sell not the landed property itself but only the yield of the field until the Jubilee year. Thereby the family property remained secured, and too great wealth and too great poverty were prevented. Now had the taking of interest been permitted at all, the purpose of the Jubilee year would have been frustrated, since it would have made no difference whether the field was sold or its yield was withdrawn from the family through the interest resting upon it. — With regard to the *foreigner*, who came into the land for the sake of *trade*, this consideration was [p. 160] not necessary, which is why that passage of Scripture significantly sets against each other not Israelites and non-Israelites, but only natives and foreigners (*Nochri*). To the distressed non-Israelite *in the land* (*Ger*), money had to be advanced *without interest*, as to the Israelite (162, 6).[128]

> "Thou shalt not take interest from thy brother, neither interest on money, nor interest on food, nor interest on anything that is biting. From the *foreigner* thou mayest take interest, but not

[127] Translator: Lev. 5:20–23 in the Hebrew numbering, which Stein follows throughout (= Lev. 6:1–4 in most English Bibles).

[128] Translator: So printed; § 162 has only four items. The reference is evidently to 163, 6 (loans without interest), as correctly cited at 165, 3.

from thy brother; that the Eternal, thy God, may bless thee in all that thou settest thy hand to, in the land whither thou goest to take possession of it." (Deut. 23:20–21)

"Him who withholds grain the nation curses, but its blessing rests upon the head of him who provides it." (Prov. 11:26)

3. *Practice justice.* — Over the sanctity and inviolability of property let public justice keep watch. — Impartial, incorruptible, not regarding the rich, not sparing the poor, without letting himself be led into wrong by the multitude, nor obstinately closing himself off from better insight, the judge, loving the truth, always counseling settlement, without fear of men, shall uphold the divine law.

"And I commanded your judges at that time as follows: Hear your brethren on both sides, that ye may judge according to justice between a man and his brother and his stranger. Show no partiality in judgment; small and great alike shall ye hear; fear no one, for *the judgment is God's*." (Deut. 1:16–17)

"Thou shalt do no wrong in judgment; thou mayest neither respect the person of the poor nor favor the person of the great; in righteousness judge thy neighbor." (Deut. 19:15)[129]

On 3. — "The judgment is God's" — on the divine character of the judge's office see above, note on 146, 6.

[p. 161] "A bribe shalt thou not take, for the bribe blinds the seeing and perverts the words of the righteous." (Exod. 23:8)

"Thou shalt not follow the multitude to do evil." (Exod. 23:2)

4. *Practice beneficence.* — Property is distributed unequally according to the counsel of God; the rich man is therefore charged with making up, according to his means, for the want of the poor. What he gives is given not out of his own but out of God's property. He is only practicing *justice*. It first becomes a work of love through the *gentleness* with which it is given.

"Give, yea, give thou shalt to him, and let not thy heart be grieved when thou givest to him; for because of *this thing* the Eternal, thy God, blesses thee in all thy work, in all that thou settest thy hand to." (Deut. 15:10)

"*Beneficence is repaid by God only according to the degree of the gentleness with which it is bestowed.*" (Agada)[130]

On 4. — "Out of God's property" — "*Zedoko*" means justice (note on 93, p. 61). — Compare also David's beautiful saying: "Of thine own hand have we given thee," under No. 116. —

[129]Translator: So printed; the verse is Lev. 19:15.

[130]Translator: Cf. BT Sukkah 49b: "Charity is rewarded only according to the kindness in it."

The founding of charitable societies, as well as taking part in them, is an especially holy and beautiful human duty, since in them the thought comes forward that human beings are directed to one another for mutual protection. —

Noble foundations of individuals are wholesome channels through which a part of the goods which have gathered out of humanity in one house are led back again into *humanity*. — The earth has only a fixed number of goods, and yet all men are directed to the common earth. Let this go to the heart of the possessor of numerous goods, that he may make up the want of the poor out of his abundance according to his means. —

[p. 162] **163.**

With the Eighth Utterance the Following Divine Commandments Are Further Connected:

1. Thou shalt not only not encroach injuriously upon another's property, but shalt, according to thy powers, guard the same from harm, be it even an *enemy's* property. As it is said:

> "Thou shalt not see thy brother's ox or his lamb straying about and withdraw thyself from them; but thou shalt surely bring them back to thy brother. But if thy brother is not near to thee, or thou knowest him not, then thou shalt bring it into thy house, and it shall remain with thee until thy brother seeks it and thou returnest it to him." (Deut. 22:1–2)
>
> "If thou meetest thine enemy's ox or his ass that has gone astray, bring it back to him again." (Exod. 23:4)

2. Do not encroach selfishly upon thy neighbor's business and trade. As it is said:

> "Thou shalt not remove thy neighbor's boundary-stone." And further: "Cursed be he who removes his neighbor's boundary; and all the people shall say: Amen." (Deut. 19:14; 27:17)

3. In asserting thy rightful property, do not let *mercy* drop out of sight. As it is said:

> "If thou takest thy neighbor's garment in pledge, by sundown thou shalt give it back to him. For it is his only

On 163, 2. — "*Massig-gebul*" (he who removes the boundary) is the one who injures his neighbor's business or trade through slander, brings his name into ill repute, entices his business connections away from him, or who, while himself possessing a sufficient means of livelihood, greedily reaches out also for that of his neighbor. —

> [p. 163] covering, it is the garment for his body; under what shall he lie? If he then cries to me, I will hear; for I am gracious." (Exod. 22:25–26)
>
> "Thou shalt not take the widow's garment in pledge." (Deut. 24:17)

4. The earned wage of the laborer or craftsman *is no longer thine*; do not, by withholding it, practice unjust oppression. As it is said:

> "Thou shalt not oppress the hired laborer, the poor and needy, be he of thy brethren or of thy strangers who dwell in thy land, in thy cities. On the same day give him his wage, and let not the sun go down upon it; for he is poor and his life depends on it; lest he cry against thee to God and sin cleave to thee." (Deut. 24:14–15)

5. Gladly leave to the poor man a gain in the field of thy activity. As it is said:

> "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field (פאה [*pe'ah*, corner]), and what falls singly in the harvest thou shalt not gather up (לקט [*leket*, gleanings]). Thy vineyard too thou shalt not glean, and what has fallen singly in the vineyard thou shalt not gather up; to the poor and to the stranger thou shalt leave it; I am the Eternal, your God." (Lev. 19:9–10)

> "When thou reapest the harvest on thy field, and hast forgotten a sheaf in the field (שכחה [*shikheḥah*, forgotten sheaf]), thou shalt not turn back to take it; it shall be for the stranger, the orphan and the widow, that the Eternal, thy God, may bless thee in all the work of thy hands." (Deut. 24:19)

On 5. — The poor man did not need to give thanks for the remnants of the harvest left standing at the corner or otherwise remaining lying on the field; *God* had assigned it to him; it was therefore no *alms*. Likewise the rich man should spare the sense of honor of the less well-to-do by gladly assigning him a gain in his business. —

[p. 164] 6. Do not wait with help until thy brother has sunk to taking alms. *To prevent the taking of alms* is more than to give alms. Advances of money without interest are *quite especially* commanded here. As it is said:

> "If thy brother totters and lets his hand sink beside thee, then hold him up, be he even a stranger or a sojourner, that he may live beside thee. Take from him no interest or increase, but fear thy God, that thy brother may live beside thee." (Lev. 25:35–36)

> "If thou lendest money to my people, the poor beside thee, be not toward him as creditors are wont to be. Lay no interest upon him." (Exod. 22:24)

7. *All inhabitants of the land shall be equal before the law.* As it is said:

> "O assembly, one law shall be for you and for the stranger who sojourns there. An everlasting law shall it be for your generations; *ye and the stranger shall be equal before God* (כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי יְהוָה)." (Num. 15:15)

8. *Sacred be the dwelling of thy neighbor.* As it is said:

> "If thou hast made thy neighbor a loan, thou mayest not come into his house to take his pledge. Outside shalt thou remain; and the man from whom thou hast a loan to claim, he shall bring the pledge out to thee." (Deut. 24:10–11)

9. *Sacred be the personal freedom of thy neighbor.* As it is said:

On 6. — "To my people, the poor" — the poor are called God's people, since he assigns to them the gifts which the rich have to pay, as it were, as taxes to the heavenly Lord. —

On 7. — How great and sublime is this law! Israel, having become a stranger, has for millennia unhappily had to do without this *equality before the law*! — It does without it in many civilized countries even to this day. —

> [p. 165] "He who steals a man, sells him, and is caught in it (וְנִמְצָא בְיָדוֹ, i.e., so that the trafficking in human beings can be proved against him), shall be put to death." (Exod. 21:16)

10. *The earth is God's free property.* Therefore the *Jubilee year* was instituted. — We are to learn from it that we are not the owners, but only the usufructuaries and stewards of the divine possession. (See No. 161, 4.)[131]

> "The land shall not be sold in perpetuity, for *mine is the land*; ye are but strangers and sojourners with me." (Lev. 25:23)

164.

Duties toward Slaves and Servants.

Although the Torah could not entirely abolish slavery in those times, yet its laws bear witness to a heavenly gentleness and mercy which serve us as a shining precept in the treatment of our servants. Those laws are the following:

1. The *slave*, too, possesses a personality with *human rights*. His killing was to be punished with death. As it is said:

On 164. — Duties toward slaves. — In order to appreciate the loftiness of these laws properly, one must go back about 300[132] years in the history of human civilization; one must set beside them the ruthless treatment which slaves had to endure among the Greeks and Romans, the most cultivated peoples of the heathen world; indeed, which they must still suffer at present in America from masters who are, moreover, their fellow believers — and one will devoutly revere the goodness of God which is revealed in the Mosaic laws, which have long not yet prevailed in humanity. — Slavery could not be entirely abolished in that primeval time; yet had humanity really progressed along the path opened up by the Mosaic law, this stain upon our race would long since have to have been wiped out among the civilized nations. (Cf. below, note on 7.) But at that time it was a true benefaction for the unfortunate slave that he *could* be sold to an *Israelite* master; for only in Palestine did a divine law protect him against arbitrariness and maltreatment. (See the following note on 3.)

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[131] Translator: So printed; § 161 has no numbered subdivisions. The thought (property as God's possession) corresponds to 162, 4.

[132] Translator: So printed ("300 Jahr"); evidently a misprint for 3000, which fits the Mosaic period. A handwritten mark appears in the margin of this copy beside the figure.

[p. 166] "If a man strikes his manservant or his maidservant (slaves) with the rod, and he dies under his hand, it shall be avenged." (Exod. 21:20)

2. The *slave* shall be protected against bodily maltreatment. As it is said:

"If a man strikes the eye of his manservant or the eye of his maidservant so that it is lost, he shall give them their *freedom* for the eye. Or if a man knocks out the tooth of his manservant or the tooth of his maidservant, he shall give them their *freedom* for the tooth." (Exod. 21:26–27)

3. The maltreated, fugitive slave was not to be handed back to the tyrannical master. As it is said:

"Thou shalt not deliver up to his master a servant who has escaped to thee from his master. With thee shall he dwell, in thy midst, in a place that he chooses, in one of thy cities, where it pleases him; thou mayest not oppress him." (Deut. 23:16–17)

4. To slaves as to servants shall be granted rest on days of rest (133, 11) and, on festivals, rejoicing within the family circle; as it is said:

"Thou shalt rejoice in thy festival: thou, thy son and thy daughter, thy manservant and thy maidservant, the Levite and the stranger, the orphan and the widow who dwell in thy cities." — See 136, III. 3, note. (Deut. 14:16)[133]

On 2. — Even through the loss of a *tooth* the slave became free, not to speak of the injury of one of the more important members of the body. The Talmud enumerates 24 of these. —

On 3. — This verse of Scripture refers, by its literal sense, to native as well as foreign slaves, but in the Talmud it is interpreted as referring only to foreign ones. In any case this law must have exercised an ennobling influence even upon the neighboring peoples in the treatment of their slaves. —

[p. 167] 5. Servants shall not have too heavy work laid upon them; as it is said:

"Thou shalt not rule over him with rigor, but shalt fear thy God." (Lev. 25:43)

6. At the dismissal of servants, rich gifts shall be given them to take along out of gratitude; as it is said:

"When thou lettest him go free from thee, thou shalt not let him go empty. Richly shalt thou load him (with gifts) from thy flock, from thy threshing floor, and from thy winepress; wherewith the Eternal, thy God, has blessed thee, of that shalt thou give to him. And thou shalt remember that thou wast a servant in the land of Egypt, and the Eternal, thy God, redeemed thee; therefore I command thee this thing today." (Deut. 15:13–15)

On 5. — With non-Israelite slaves the measure of work is not expressly limited. Yet let us hear the glorious words which *Maimonides* adds: "Although the law does not limit the master in imposing

[133] Translator: So printed; the verse is Deut. 16:14.

work on the slave, yet the quality of love and the way of wisdom require that a man, out of mercy and noble striving, should not make the yoke too heavy for his slave, should not embitter his life, and should keep him equal in food with the other members of the household; as we learn from the earlier sages, that they gave the slave a share of every dish which they themselves ate, and indeed had food given to the domestic animals and the slaves even before (see No. 146, 4) they themselves sat down to table." Does not Scripture say: "We wait upon God as servants upon their masters, as the maid upon her mistress!"[134] Therefore one shall treat slaves contemptuously neither in deed nor in words; Scripture has permitted their *servitude*, not their disparagement. Nor shall one heap quarrel and anger upon them, but speak to them gently and give a hearing to their defense. Thus it is also recorded in Job's beautiful conduct of life, how he prided himself on this (see above No. 133, 11). — Cruelty and hardness of heart are found only among the peoples who are given over to idolatry; but the descendants of our father Abraham, the Israelites, upon whom the Holy One, blessed be He, has poured out the benefaction of the Torah, whom He has charged with statutes and ordinances, they are just and merciful toward *all men*; for thus do we find it also among the attributes of God, which we are to strive after, as it is said: "His mercy extends over *all His works*." And whoever shows mercy, mercy will be shown to him, as it is said: "And God will turn love toward thee, have mercy on thee and *multiply* thee" (Jad chasaka, On Slaves IX, 8).[135] —

[p. 168] 7. Whoever has entered into the service of God may not become the property of a man. *Slavery and serfdom are forbidden among Israelites; the Mosaic teaching works for liberation.* As it is said:

> "If thy brother becomes poor beside thee, so that he sells himself to thee, do not hold him to slave's service. As a day laborer, as a sojourner shall he be kept; until the Jubilee year shall he serve with thee. Then let him go away from thee, he and his children with him, and let him return home to his family, to the possession of his fathers. For *my servants* are they, whom I led out of the land of Egypt; they may not be sold as servants are sold." (Lev. 25:42)[136]

8. The Israelite shall recognize the heavenly worth of freedom, and therefore be punished and treated like a thing if he refused freedom. As it is said:

> "Then his master shall bring him before the authorities; and he shall be brought to the door or to the doorpost, and his master shall bore through his ear with an awl, and he shall serve him forever." (Exod. 21:6)

On 7. — Through this principle the gradual abolition of slavery was prepared. For with the spread of the belief in God the principle had necessarily to spread: Whoever serves God may not become the slave of a man. —

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[134]Translator: Cf. Ps. 123:2. The two quotations that follow are Ps. 145:9 and Deut. 13:18.

[135]Translator: Maimonides, *Mishneh Torah* (*Yad ha-ḥazakah*), Laws of Slaves 9:8, translated by Stein with some freedom.

[136]Translator: The quotation comprises Lev. 25:39–42; only the final verse is cited.

On 8. — The Talmud remarks on this: "Why is the ear bored? Because the man took into his ear at Sinai the word: I am thy God who freed thee, and he nevertheless went and made his being, which had become free through God, into the slave of a man; therefore his ear shall be taken in punishment."[137] —

The Israelite could become a slave *temporarily* — for six years or until the Jubilee — but never a serf. The Jubilee year made him free unconditionally. — This universal year of freedom was proclaimed throughout the whole land with the sound of the shofar on the *Day of Atonement*, because this day is also for the spiritual man the day of liberation. —

[p. 169] **165.**

Duties toward Strangers.

Security of property, justice and beneficence the Torah enjoins particularly toward persons who stand forsaken and unprotected in the land. From this arise the following duties also toward the non-Israelite *stranger*:

1. Not to overreach and oppress him. As it is said:

> "If a stranger dwells in your land, ye shall not overreach him." (Lev. 19:33)
>
> "The stranger thou shalt not oppress! For ye know indeed how a stranger feels; for strangers were ye yourselves in the land of Egypt." (Exod. 23:9)

2. To give him his full right, even if this must be done to the great detriment of the Israelite brother. As it is said:

> "If a stranger and sojourner with thee comes to wealth, but thy brother becomes poor beside him and sells himself to the stranger who dwells as a sojourner beside thee, or to the offshoot of a stranger's family: after he has been sold, redemption may take place for him; one of his brethren shall redeem him." (Lev. 25:47–48)

On 165. — Two classes of strangers were distinguished. The stranger who was foreign only by descent, since he adopted Judaism, was called "*Ger zedek*," which means: foreign co-religionist; the stranger who was foreign not only by descent but also remained a stranger to the faith of Israel was called "*Ger toschab*," which means: foreign sojourner. The latter merely might not practice idolatry in the land; then, although a *non-Israelite*, he was a sharer in all the benefactions to which God has obligated the Israelites toward strangers. How far behind these divine laws the nations remained in their conduct toward Israel, when it still dwelt as a stranger among them! —

> [p. 170] "Cursed be he who perverts the right of a stranger, an orphan or a widow, and all the people shall say: Amen." (Deut. 27:19)

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[137] Translator: BT Kiddushin 22b, where the ear that heard at Sinai "For unto me the children of Israel are servants" is pierced.

3. To lend him money without interest in need, as to a brother in faith (163, 6), to gladden him on festive days, and in general to support him like the other protected persons in the land. As it is said:

> "When thou hast finished setting apart the tithe of thine increase in the third year, the year of tithing, and hast given it to the *Levite*, the *stranger*, the *orphan* and the *widow*, that they may enjoy it in thy cities and be satisfied, then thou shalt say before the Eternal, thy God: I have removed the holy thing (namely, what belongs to the needy) out of the house and have given it to the *Levite*, the *stranger*, the *orphan* and the *widow*, entirely according to thy commandment which thou hast given me; I have transgressed none of thy commands and forgotten nothing." (Deut. 26:12–13)

4. *To love him as ourselves*; for God, too, loves him as His child (133, 13), and includes him in the covenant of His all-reconciling love. As it is said:

On 165, 3. — The *tithes* were set apart in Palestine in the following manner. One tenth was given *every year* to the Levites. The Israelites owed this to them because the tribe of Levi had received no portion of the land. The Levites were also teachers and officials, who were salaried in this way. This was called the *first tithe* (מעשר ראשון [*ma'aser rishon*]). Then a further tenth was set apart, which, however, could be converted into money, in order to consume it on the occasion of the festive appearance before God in Jerusalem. Its purpose was to increase the splendor of the capital and to make the people's stay there more pleasant. — This was called the *second tithe* (מעשר שני [*ma'aser sheni*]). But in the third and sixth year of the week of years (*Schemitta*) this second tithe fell to the poor and bore the name: *poor man's tithe* (מעשר עני [*ma'aser 'ani*]). — According to the *plain sense of Scripture*, here too the non-Israelite stranger was given his share. —

> [p. 171] "Like the native-born among you shall the stranger be to you who sojourns with you, and *you shall love him as yourself* (ואהבת לו כמוך), for you were strangers in the land of Egypt. I am the Eternal, your God." (Lev. 19:34)

ונסלח לכל עדת בני ישראל ולגר הגר בתוכם כי לכל העם בשגגה

> "And let it be forgiven the whole congregation of the children of Israel, *as well as the stranger* who sojourns in their midst; for with the whole people it happened in error." (Num. 15:26)

Thou shalt *not steal!* — God's word has fenced
Property about;
Flee fraud and oppression, cultivate the sense of right,
Let law in freedom be your stronghold!

Clothe the naked, feed the hungry,
Love the stranger, raise the orphan;
And think, God says: "*The earth is mine!*"
The *how* you give — that alone is yours. —

166.

The Ninth Utterance

לא תענה ברעך עד שקר

"Lo-thaane."

You shall not bear false witness against your neighbor.

Holy Be the Word

This Utterance contains the warning that we should in no way sin against our neighbor [p. 172] through the *word*. — A false word is often a fateful deed, endangering the property, the family happiness and the life of one's neighbor. "For death and life are in the power of the tongue" (מות וחיים ביד לשון).[138]

167.

Sphere of Duties of the IX. Utterance

The ninth Utterance lays the following obligations upon us:

1. *Bear witness before the court in truth.* — The word attains its highest significance when it falls as the deciding weight into the scales of justice. Therefore the witness must weigh his words, so that justice is not bent through him.

> "A hammer and a sword and a sharp arrow is a false witness against his neighbor." (Prov. 25:18)

2. *Examine the witnesses.* — The testimony of a single man is not sufficient; there must be several, who are to be examined by the judge individually and with all circumspection. If the statement then proves false, Scripture commands all severity against witnesses forgetful of their duty.

> "If the judges have then inquired diligently, and behold, he has testified as a false witness, has spoken lies against his brother, then you shall do to him as he had intended to do to his brother, so that the evil may be put away from your midst." (Deut. 19:18–19)

On 167, 2. — "Examine the witnesses." — According to Mosaic law, a prior swearing-in of the witness was not required, since it proceeds from the view that whoever is capable of false testimony is also capable of a false oath. According to the jurisprudence of our present homelands, the witness is specially bound to tell the truth by a promissory oath (see note on 129, 1), which oath the Israelite witness is likewise obliged to swear. (Cf. 130, 8.)

[p. 173] 3. *Be no false witness outside the court either.* — The sanctity of language commands us to use this heavenly good in accordance with its sublime purpose, *as a bond of society*, so that it

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[138] Translator: Prov. 18:21.

brings about union, not separation, among people. (See No. 5, Agada.) *Accustom yourself, therefore, to speak only good of those who are absent.* As our Sages say:

> "Judge every person from the good side!" — And further: "Judge no one until you have put yourself in his place!" (Agada in the Sayings of the Fathers.)[139]

4. *Keep your tongue in check.* — Do not be forward in company; do not behave like a know-it-all, but strive for solid learning, so that you do not become an idle chatterer. As our Sages say:

> "A word is often worth a gold piece,
> But *two*, so long as it still belongs to you."[140]

> "Istira bilegina,
> Kisch kisch karja!"
> "A few coins in the jug
> Make noise enough."[141]

> "Teach your tongue to say: I do not know, lest you be convicted of untruth and stand ashamed." (Agada.)

On 4. — The Sages say further: "God says to the tongue: 'O deceitful tongue, what more should I have done for you than I have done, and yet you have degenerated? I created you as the softest of all members, and you show yourself the hardest! I created you in a resting position, and you rise up against everyone! I set you behind two lattices, and you break unrestrainedly through every fence!'" (Agada.)

R. Judah the Holy had a very sensible slave named Tabi. The rabbi once sent him to the market to bring him the *best* thing to be had there — Tabi brought a *tongue*. Immediately the rabbi sent him to the market a second time, to bring the *worst* thing to be had there — and Tabi again brought — a tongue. — What is this? asked the master. The clever Tabi replied: "Master, when the tongue is *good*, there is nothing better; but when it is *bad*, nothing worse." (Agada.)

> [p. 174] "Ears and eyes you have *two*,
> And but one mouth besides —
> Say, why? —
> See, because! —
> *Hearing, seeing* you shall much,
> *Speaking* only with measure and aim." (Agada.)

5. *Keep far from mockery and mockers!* — As the holy singer begins:

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[139] Translator: Avot 1:6 and 2:4 (2:5 in some editions).

[140] Translator: a rhymed rendering of the Talmudic saying "A word is worth a sela, silence is worth two" (BT Megillah 18a): the word not yet spoken is worth twice as much.

[141] Translator: Aramaic proverb, "A single coin in a jar cries 'kish, kish'" (BT Bava Metzia 85b; Stein prints it in two columns, Aramaic and German, side by side).

"Happy the man who does not *walk* in the counsel of the wicked, does not *stand* in the way of sinners, and does not *sit* where the scorners sit." (Ps. 1:1)

168.

To the ninth Utterance are joined the following further divine commandments:

1. *Guard yourself against the lie*, for in its train are the most terrible vices. As it is said:

"From a lying word you shall keep yourself far, and the guiltless and righteous you shall not slay; for I will not justify the wicked (i.e., not leave him unpunished)." (Exod. 23:7)

On 5. — The Psalmist chooses the expressions "wicked, sinners and scorners — walk, stand and sit" very aptly. For with the *wicked man*, who has made himself guilty of grave crimes, we *walk* at most a short stretch, then we leave him; for he is despised. With the *sinner*, who transgresses through things such as often happen in life, we already *stand still*. But with the *scorner*, who sins only through the word, we *sit down*. Yet it is precisely he who is the most dangerous; his poison penetrates through the ear into the soul, and he is particularly ruinous to youth, since religion and morality often become the object of frivolous jest. — A dangerous reef for any earnest, deeper striving is also wretched *wit*, which stays on the surface of things and therefore very often makes people, especially in youth, superficial. —

[p. 175] 2. *Despise tale-bearing*, which trades in honor and family happiness. As it is said:

"Do not go about as a tale-bearer (*rachil*) among your people." (Lev. 19:16)

3. *Give no hearing to the slanderer*, or you will easily be led into the worst. As it is said:

"Do not take up a false report; do not join with the wicked to become a rapacious witness." (Exod. 23:1)

"Slander is the most dangerous poison; for it kills at the farthest distance." (Agada.)

"The tongue that slanders a *third* brings ruin to *three*: to the one slandered, to the slanderer, and to the one who accepts the slander." (Agada.)[142]

4. *Do not bear a grudge for insults*, locked up in your heart, lest their poison vengefully consume your inner self. — To repay evil with good, that is a holy duty of love. — As it is said:

"Reprove, repeatedly reprove your brother, but do not hold the fault against him; you shall not take revenge, nor keep anger against the children of your people. Love your neighbor as yourself. I am the Eternal." (Lev. 19:17–18)

"Do not say: I will repay evil! Wait for God, he will surely help you." (Prov. 20:22)

[142]Translator: cf. BT Arakhin 15b.

On 168, 2. — Tale-bearing is very aptly designated in the Hebrew language by the expression "*rechiluth*," "peddling." For from house to house the contemptible tale-bearer carries the news, bartering and exchanging it, and everything is for sale to him.

On 4. — In a closed vessel sharp acids eat their way around; so bitterness in the heart, when the mouth remains closed. — The wounded sense of justice demands satisfaction; the noble man obtains it through the *word*, the ignoble through the *deed*. —

> [p. 176] "If your enemy is hungry, give him bread; if he is thirsty, hand him water; for you heap coals upon his head, and God will repay you for it." (Prov. 25:21–22)
>
> "He who creates the word on the lips — *peace, peace* to the far as to the near, says the Eternal — I heal him." (Isa. 57:19)
>
> Thou shalt not bear *false witness* against thy neighbor! —
> For God let Israel bear witness in the light!
> To banish falsehood from the breast,
> *One*, heart and mouth — that is the duty! —
> Take heed, O mouth, by God established,
> Rounded wondrously into a temple,
> That your sanctuary be not profaned
> By slander, mockery and hypocrisy! —

169.

The Tenth Utterance

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

"*Lo-thachamod!*"

You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, his maidservant, his ox, his donkey, nor anything else that belongs to your neighbor.

[p. 177] Holy Be the Disposition

The tenth and last Utterance contains the warning that we should in no way sin against our neighbor in thought, through our *disposition*. — For from the innermost self comes the impulse to evil, awakened by outward sensual stimulus. Therefore God, through the *tenth* Utterance, at the close of those sublime words of salvation, wishes to remove the *primal source of all evil*, *evil desire*.

> "Heart and eye are the two brokers of sin." (Agada.)[143]

170.

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[143] Translator: cf. JT Berakhot 1:5 (3c), "The eye and the heart are the two agents of sin."

Sphere of Duties of the X. Utterance

The richly meaningful tenth Utterance lays upon us numerous obligations, which we summarize in the following *ten*. The voice of God calls to us: Guard yourself, O man,

1. *Against envy.* — That is the self-destructive wish to equal one's neighbor in possessions, or to surpass him.

> "Vexation slays the fool, and envy kills the simple." (Job 5:2)
>
> "A sound heart is the life of the body; rot in *the bones is envy*." (Prov. 14:30)

2. *Against grudging.* — That is the bad trait of begrudging anyone else beside oneself good fortune and joy.

> "Do not eat the bread of the grudging man; do not desire his dainties! For it is just as if he were reckoning it up in his soul; eat and drink, he says to you, but his heart is not with you." (Prov. 23:6–7)

[p. 178] 3. *Against avarice.* — That is the base love of money for money's sake, so that the amassing of outward goods is no longer the means but the end of life, and the *possessor* of money becomes the *possessed*. —

> "Do not toil to become rich; for the sake of your reason, leave off! — A fleeting glance at it, and it is gone! — For it makes itself wings, flies like the eagle into the air." (Prov. 23:4–5)
>
> "The base man shall no more be called *noble*, nor the miser called *lord*." (Isa. 32:5)

4. *Against discontent.* — That is weariness with our condition, so that we no longer acknowledge the many, especially simple and delightful, joys with which God has adorned our life.

> "Two things I ask of you, O do not deny them to me before I die! Keep vanity and deceit far from me; give me neither poverty nor riches; let me enjoy my daily bread. Lest I have abundance, become a denier, and say: Who is the Lord? or lest I become poor, steal, and profane the name of my God." (Prov. 30:8–9)

5. *Against craving for honor.* — That is the ignoble desire to climb up over the backs of others to outward prestige.

> "Honor is to be likened to a will-o'-the-wisp;
> It flees the fool who would reach it." (Agada.)

On 165, 5.[144] — The sense of *honor* is a noble spark in our breast, so that the esteem of our fellow men is not a matter of indifference to us and we let no stain come upon our *name*, "which is more precious than balm and all earthly treasures." In *ambition* the sense of honor already degenerates,

[144] Translator: so printed; the note refers to 170, 5.

since the striving is directed more to the *great* than to the *good* name. In the *craving for honor* it becomes a vice. —

[p. 179] 6. *Against craving for pleasure.* — That is the impetuous longing for ever new sensual stimulus, ever new amusements for eye, ear, palate, etc., which never lets a person come to himself and leads him to the grave before his time.

> "And they called the name of that place: *Graves of Lust*; for there they buried the people that lusted." (Num. 11:34)

7. *Against craving for display.* — That is the vain striving after splendor in a magnificent dwelling, in fine clothing, which so often ruins one's estate and destroys family happiness.

> "You shall not clothe yourself in stuff of two kinds of weave (*Schaatnes*), namely wool and byssus together." (Lev. 22:11)[145]

> "I made great works, built myself houses, planted myself vineyards, made myself gardens and parks, in which I planted all kinds of fruit trees . . . . . Then I turned to all my works that my hands had made, and to the toil I had spent to accomplish them, and behold! *all was vanity*, a chasing after wind, and there was *no profit* under the sun." (Eccl. 2:4, 5, 11)

8. *Against malicious joy.* — That is pleasure at the misfortune or fall of the one who, as an object of our envy, stood in our way.

> "If your enemy falls, do not rejoice; if he stumbles, let your heart not exult; otherwise *God* will see it and take it amiss, and turn away His wrath from him." (Prov. 24:17–18)

On 7. — "*Schaatnes*" — This non-Hebrew word is explained more closely by an Egyptian one, "*Schontnes*," which means "a costly fabric," and also by "*Sindones*," which means "fine linen, muslin." The Israelites of that time were to be *simple* in their clothing; that is the *spirit of the law*, which we too should make our own. —

[p. 180] 9. *Against disparaging others.* — That is the striving to drag down by defamation the one who appears too great to our envy, by seeking to diminish his virtues and magnify his faults.

> "Hatred stirs up strife; but love covers all faults." (Prov. 10:12)

10. Finally, and most especially: *against indifference toward the state of our soul.* — For with his eyes turned with greed and haste only toward outward goods and sensual pleasures, a person cares little for his inner self; his virtues decrease, his faults increase, and he robs himself of his temporal happiness and eternal salvation.

> "Envy, desire and craving for honor drive a person out of the world." (Agada.)[146]

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[145] Translator: so printed ("3. B. M. 22, 11"); the verse quoted is Deut. 22:11.

[146] Translator: Avot 4:21 (4:28 in some editions).

171.

On the other hand, *victory over the desire of our heart* is accompanied by the finest consequences for ourselves and for others. It makes us benevolent, sympathetic, generous; content, simple and modest; we recognize the *goodness of God*, as well as the good in people; content with outward goods, we turn our gaze inward. Here there arises a *noble discontent*; as long as we live, we never satisfy ourselves; and we seek to cultivate the *mind* ever more, to ennoble the *heart* [p. 181] ever more, to become ever freer in *will* and striving, ever richer in good in *deed* and life, "and that is the whole man!" —[147]

On 9. — The noble person does not rate the virtues of others too low nor their faults too high, while in himself he does not overrate his virtues nor underrate his faults. — The ignoble person acts in exactly the opposite way.

On 171. — With regard to contentment, an inverse relation emerges between outward and inward goods: the more content in outward things, the more discontented with the ennobling of the inner self; the more discontented in outward things, the more content with one's inner condition. —

> "The beginning of wisdom is: 'acquire *wisdom*,' and with all your *acquiring* acquire understanding." (Prov. 4:7)
>
> "Do not trust in yourself until the day of your death." (Agada.)
>
> "Who is *rich*? He who rejoices in his portion. Who is a *hero*? He who subdues his desire." (Agada in the Sayings of the Fathers.)

172.

To the close of the Ten Utterances is joined the following important divine commandment:

Do not covet the glittering exterior of another religion, lest it estrange you in your heart from your own. As it is said:

> "Do not covet the silver and gold on them, to take it for yourself; it might otherwise become a *snare* to you." (Deut. 8:25)[148]
>
> Thou shalt not covet the house
> Of thy neighbor! *Hallow thy mind!* —
> In dark ravines the serpents nest,
> In dark desire lies the beginning of guilt. —
>
> Envy, grudging, hatred and malicious joy,
> The chase after pleasure and Mammon's spoil,

[147]Translator: cf. Eccl. 12:13, "for this is the whole of man."

[148]Translator: so printed; the verse is Deut. 7:25.

Discontent — terrors, depart from here! —
I strive toward God — salvation, peace to me! —

On 172. — The scriptural verse refers to the heathen idols, which dazzled by outward *splendor*, just as heathen worship in general, in which the spiritual element was entirely lacking, was calculated only to take the spirit captive through the senses. — We, however, should seek to shape and maintain our house of God in plain simplicity and our divine service in noble simplicity; for the doctrine of Israel has no need of outward pomp; *all her glory is within!* — —[149]

[p. 182] **173.**

וזאת התורה אשר שם משה לפני בני ישראל

"**This is the Teaching that Moses set before the children of Israel!**"[150]

Seek ever more to fathom its inner worth, and no outward advantage will make you waver in your loyalty to it. Let yourself be wholly filled with its divine content, and you carry within you the richest treasure, whose fruits you enjoy in this world, while the principal stands secure for you in the other world. "*For length of days is in her right hand, in her left riches and honor. Her ways are ways of love, and all her paths are peace.*"[151]

"My child, do not forget my teaching, and let your heart keep my commandments! For length of days, happy years and peace will they add to you. Let love and faithfulness never leave you. Bind them about your neck, write them on the tablet of your heart, and you will find favor and good will in the eyes of God and of men." (Prov. 3:1–4)

These are the words that God has spoken, —
Take them to heart, live them through!
They have rung out from the place on high,
Hold fast to them — you never sink. —
The adornment of *youth*, the crown of *age*,
In every time, in every zone,
Through *all mankind* their word shines forth, — —
Praise our God, the eternal Rock! —

[p. —] The Concluding Statement,

which contains everything.

[152]סוף דבר הכל נשמע

[149]Translator: an allusion to Ps. 45:14, "All glorious is the king's daughter within."
[150]Translator: Deut. 4:44.
[151]Translator: Prov. 3:16–17.
[152]Translator: Eccl. 12:13, "The end of the matter, all having been heard."

174.

I. Summary of the Divine Doctrines

(יסודי התורה)

Maimonides was the first to compile the *fundamental truths* contained in the scriptures of Revelation (*Jesode-hatora*), of which he assumed *thirteen*, namely: 1) the *existence* of God, 2) the *unity* of God, 3) the *incorporeality* of God, 4) all things have their *beginning* through God, 5) God alone is *worthy of worship*. — 6) The *truthfulness* of the prophets, 7) the *preeminence* of the prophet *Moses*, 8) the *divinity* of the *Torah*, 9) the *immutability* of the *Torah*. — 10) God *knows* our doings, 11) God *judges* our doings, 12) God *sends* the *Messiah*, 13) God *revives* the dead. —

These thirteen articles of faith have become the property of the synagogue through prayers, in particular through the festival hymn "*Jigdal*."[153]

175.

After Maimonides came *R. Joseph Albo* (about 1400), who subjected those 13 articles to an examination, rightly pointing out that many of those points are not *fundamental* truths but derived ones. He therefore set forth in [p. 184] the book "*Ikkarim*" *three* principal truths of the Mosaic doctrine, namely:[154]

1. *God*,
2. *Revelation*,
3. *Providence and Redemption.*

In most recent times these three articles have found admission, for the ordering of the other doctrines, into many religious textbooks, and, through their being pronounced at the confirmation ceremony, into the synagogue. —

176.

Although the *three* principal doctrines of Albo, in their brevity and sublimity, are worthy of particular attention and of being taken to heart, we must nevertheless always point to the One and Only thing which Moses called out to the Israelites, so that we may feel that Judaism, which everywhere and in all things is the "doctrine of unity," also has only *one principal article of faith*, namely this:

שמע ישראל יהוה אלהינו יהוה אחד

"Schema Jisrael,
Adonai elohenu,

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[153]Translator: Maimonides set out the thirteen principles in his Commentary on the Mishnah, introduction to Sanhedrin ch. 10 (Perek Helek); *Yigdal* is the liturgical hymn based on them.

[154]Translator: Joseph Albo (c. 1380–c. 1444), *Sefer ha-Ikkarim* ("Book of Principles").

Adonai echad!"
"Hear, Israel,
The Eternal our God,
The Eternal is One!"[155]

This one and unifying article of faith the synagogue repeats again and again, and with it seals the Day of Atonement and Reconciliation, adding the words of confession of Israel from the days of the prophet Elijah:[156]

יהוה הוא האלהים

"Adonai hu ha-elohim!"

"The Eternal is the true God!" (1 Kings 18:39)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

(Praised be His glorious Name for all eternity.)

[p. 185] **177.**

II. Summary of the Divine Commandments

(עמודי המצוה)

The *Talmud* expresses itself on the establishment of fundamental commandments as follows: *Moses* set forth 613 commandments in the name of God; then came *David* and established them (והעמידן) upon the following *eleven*, when he exclaims:[157]

"Lord, who may abide in your tent, who may dwell on your holy mountain?"
"He who walks uprightly,
Practices kindness,
Speaks the truth from his heart;
Does not slander with his tongue,
Never does evil to his friend,
And heaps no disgrace upon his neighbor;
Holds the contemptible in low esteem,
Honors those who fear God,
Swears to his own hurt and keeps it;
Never lends money at usury,
And takes no bribe against the innocent —
"*He who does these things shall never be moved.*" (Ps. 15:2–5)

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[155]Translator: Deut. 6:4; Stein sets the transliteration and the German in two columns.

[156]Translator: the closing (Ne'ilah) service of Yom Kippur ends with the Shema, "Blessed be the name of His glorious kingdom for ever and ever," and "The Lord, He is God" (1 Kings 18:39).

[157]Translator: BT Makkot 23b–24a.

178.

Thereupon came the prophet *Isaiah* and gave the divine commandments as their foundation the following *six*:

> "He who leads a life rich in virtue,
> And speaks only what is straight and open;
> Spurns gain that comes from oppression,
> *Shakes his hands* so as not to grasp a bribe,
> Stops his *ear* so as not to hear counsel of bloodshed,
> Shuts his *eye* so as not to gaze on evil —
> "Such a one shall dwell on the heights, rocky fortresses his refuge — *his bread is assured, his water unfailing!*" (33:15–16)

[p. 186] **179.** Thereupon came the prophet *Micah*, and gave the divine commandments the following *three* as their foundation, when he says:

> "It has been told you, O man, what is good, and what
> the Eternal requires of you! Nothing other than:
> To do what is right,
> To love what is noble,
> And to walk in humility with your God!"
> (Mic. 6:8)

180. Last came the prophet *Habakkuk* and gave the divine commandments a *single* principle as their foundation, which we will take to heart as the concluding principle that comprehends everything, namely:

צדיק באמונתו יחיה׃

> **"The pious one — in his faith he lives!"** (Hab. 2:4)[^s200-1]

[^s200-1]: Translator: Stein prints "(2, 3.)"; the verse is Hab. 2:4.

[p. —] Prayers for the Confirmands' Examination[^s200-2]

1. Hymn before the Examination

(From the Hamburg Hymnal.)[^s200-3]

1. On Sinai's heights there springs the *fountain*
That pours its floods far and wide,
And therein water ever clear
And ever bringing blessing flows.
Whoever refreshes himself at this fountain
Is quickened and endowed with strength.

2. On Sinai blooms a *tree of life*,
Stretching its branches far and wide;
In vain does language strive
To praise its glory.
Happy he who fills his barn
With fruit ripened on this tree.

[^s200-2]: For the confirmation ceremony itself we intend, with the help of God, soon to publish a separate little book, and to gather in it the relevant prayers and hymns, as well as whatever else concerns this ceremony.

[^s200-3]: Translator: the hymnal of the Hamburg Temple, the first Reform congregation in Germany (founded 1818).

[p. 188] 3. On Sinai shines a *sun*
That spreads light everywhere;
The hearts' delight, the souls' bliss
This heavenly ray awakens.
And he whose eye its light illumines —
His welfare is well provided for.

4. The teaching that God has given us,
It is the fountain, it the fruit;
It is the sun, it gives life
To him who seeks the true life.
Whoever knows and practices its precept
Is loved by God and by the world.

2. Prayer before the Examination

Heavenly Father!

In the name of my young companions gathered here, who silently join their prayer to mine, I implore You: grant us strength and courage in this holy hour! Of Your pure *teaching*, of Your most precious *commandment* we are today to give testimony, how we have understood it, how we have taken it to heart, so that we may be found worthy of admission into the community of self-knowing, self-responsible Israelites on that sublime and most holy day of our youthful life which lies before us. Help us, O Lord, through Your strength; enlighten us through Your spirit; lay Your word upon our tongue, and as You have revealed it, pure, clear and strong, so teach us to proclaim it, not only here, in this hour, [p. 189] in this room, before this assembly, but through our whole life, everywhere we may be, before the eyes of all people — for:

The teaching of the Eternal is perfect,
(All:) **Refreshing souls;**
The testimony of the Eternal is sure,

(All:) **Instructing the simple;**
The precepts of the Eternal are right,
(All:) **Rejoicing hearts;**
The commandment of the Eternal is pure,
(All:) **Enlightening eyes;**
The fear of the Eternal is clean,
(All:) **Enduring forever;**
The Utterances of the Eternal are truth,
(All:) **Righteous altogether!**[^s200-4]

So may Your heavenly word, then, in this holy hour penetrate us deeply in all its fullness and glory, and may the words of our mouth, the thoughts of our heart be acceptable to You, Eternal, our Protector and Redeemer. Amen.

[^s200-4]: Translator: Ps. 19:8–10 in Stein's rendering, with the closing petition following Ps. 19:15.

3. Prayer after the Examination

Heavenly Father!

The hour of examination is past, and only a few days still separate us from the festival which is to lead us in solemn fashion out of childhood into riper youth. — Holy moment, we feel your whole significance! — Eternal, our God, stand by us, that we may use the days of preparation for the festival of our religious consecration with all [p. 190] the earnestness they demand. *Then we will examine ourselves* — not as here, before the world, but quietly, in the inner chamber of our heart, so that we earnestly repent of the evil we have done, and correct and remove the faults that cling to us, that on the festival we may appear pure and holy before You, All-Pure, All-Holy One! May we pass *all* the examinations of life well, before people and before Your all-seeing eye, O God, so that we may contribute our share to Your worship and to the sanctification of Your name on earth, and be found worthy to join the holy choir of the purer beings who stand near You and call to one another:

(All:) **Holy, holy, holy**
Is the Lord of hosts,
Full is the whole earth
Of His glory!

Holy is the Lord in heaven,
Holy is the Lord on earth,
Holy is the Lord in all eternity!

Amen!

[p. —] # Appendix

Some Prayers for the Opening and Closing of Religious Instruction.
(After the Hebrew prayer book.)

Before the Religion Lesson

1. Thanks for the Divine Teaching

(ברכות התורה) [Birkhot ha-Torah, the blessings over the Torah]

Praised and extolled be You, Eternal, our God, Creator and Sustainer of the whole universe, who have laid upon us the holy obligation to devote ourselves zealously to the learning of Your revealed word. — May Your holy teaching be recognized by us already in earliest childhood as the most precious possession, as the heavenly sweet nourishment by which our soul is to be nourished, strengthened and enlarged, so that we may grow up to be proclaimers of Your highly praised name, and may learn and love Your revealed word for the sake of its beauty and excellence. — So bless, then, this holy hour for us, You, O God, who once granted our fathers so high a distinction by revealing to them so pure and true a teaching! Praised be You, Eternal, Teacher of Israel and of the human race. *Amen.*

[p. 192] ### 2. Prayer for Keeping the Soul Pure

(אלהי נשמה) [Elohai neshamah, "My God, the soul"]

We thank You, Eternal, our God, that You have given us back the soul newly strengthened; great is Your faithfulness!

Lord, our God, the soul which You have given us is pure; You have created it, You have formed it, You preserve it within us, You are educating it within us for a future, higher world. O grant that we may keep the soul pure on this day too! Lead us not into temptation; guard us from falsehood and from all evil; remove from us all bad company, and let us keep company only with good people, so that we may find love, faithfulness and favor in Your eyes and in the eyes of all whom we meet today. —

And so may the holy instruction which we enjoy here also prosper in us for the elevation of our spirit, the ennobling of our heart and the purification of our soul, so that, as long as Your holy breath pervades us, we may acknowledge and praise You as the Master of all works of creation, as the Lord of all souls. Hallelujah!

3. Thanks for God's Daily Benefits

(ברכות השחר) [Birkhot ha-shaḥar, the morning blessings]

Eternal, our God! May we always prove ourselves worthy of the many benefits which You grant us daily, undeserved, and which we wish to take to heart in this morning hour too!

From You I have health and strength,
The young limbs, unwearied.
From You I receive bread and clothing,
Each morning it lies ready for me.
I, a weak child, lowly and small,
How can I be thankful for it? — [p. 193]
Truly pious and good, truly gentle and mild,
The image of the heavenly Father,
So will I become, Lord of the world;
That is the thanks that pleases You. —

And the benefit of school, the benefit of the holy instruction which we receive here — these we will recognize anew each day, and show our thanks to You, the Giver of all good, by taking to heart what is taught us here. Praised be You, Eternal, who daily show us so much good. Amen.

4. The Eternal in the Transient

(רבון) [Ribbon, "Lord of all worlds"]

Lord of the universe, already in the early morning of our life the conviction penetrates us how transient human life is, how frail human strength, how futile human works, so that all heroes appear before You as though robbed of strength, all the wise as though without understanding, all famous men as though nameless; for vain is most of what people accomplish here below, and like a fleeting breath their days vanish before Your countenance. —

But a *soul* You have given us that is immortal, and that will one day have to render account before Your exalted judgment seat. May we take this to heart already in our youth!

And a holy *teaching* You have established in our midst through Moses, which will outlast all human works, and which we are to preserve faithfully with Abraham's fervor of faith, with Isaac's spirit of sacrifice, with Israel's heroic mind. May we be strengthened and equipped for this today too through the holy instruction from Your imperishable word!

[p. 194] And as long as the soul is within us, we will rejoice in that holy heritage; twice daily, evening and morning, we will joyfully confess and, deeply blessed, intone the holy call:

שמע ישראל יהוה אלהינו יהוה אחד:

"Hear, O Israel, the Eternal is our God, the Eternal is One!" [Deut. 6:4]

Praised be the glorious name of God now and forever. Amen.

5. Prayer for Enlightenment

(ברכות קריאת שמע) [Birkhot keri'at shema, the blessings of the Shema]

Eternal, our God, who daily illumine and warm the earth through the rays which You entrust to the sun from Your inexhaustible fountain of light, You once at Sinai called a second "Let there be light!" into the world, and since then the sun of Your Revelation fills with abundant light and refreshing warmth all who walk within the realm of Your faith. — Lord, our God, as You daily renew the work of creation, so that the budding little plants refresh themselves and thrive in the kindly light, so may You daily renew our heart through Your teaching, that therein our childlike feelings and thoughts may blossom toward the good and bring fruits of blessing for us, for our parents and teachers, and for all who take an interest in the flourishing of our souls. —

Our Father, all-merciful God, grant us through this hour, too, new insight into Your holy word; let our heart be inclined solely to the love and reverence of You; for on Your great and exalted name we set our whole confidence; let us partake of Your saving light and rejoice in it. *Amen.*

[p. —] **After the Religion Lesson**

6. Affirmation of the Teaching

a. In the Morning Hours.

(אמת ויציב) [Emet ve-yatziv, "True and certain"]

True and certain, perfect and reliable, precious and inalienable to us is the holy word which we have taken into ourselves, for now and evermore! — The God of the universe is our Lord; the Rock on whom Jacob once built is the Shield of our salvation from generation to generation — He is eternal, His name enduring, His kingdom imperishable, His word full of eternal life, for our parents as for their children, for all who cling as branches to Israel's sublime tree of life, put forth blossoms, and bear fruit for time and eternity. —

Lord, our God, let us too thrive on that tree which Your right hand has planted, in the sunshine of Your holy word, and let enlightenment through Your teaching increase in us like the bright noonday, so that — like the morning of our youth — our *whole* day of life may be filled with Your truth, with Your unity, with Your peace — *we acknowledge no God besides You.* Amen.

b. In the Afternoon Hours.

(אמת ואמונה) [Emet ve-emunah, "True and faithful"]

True and certain is the teaching which we have received, unshakable our faith that the Eternal alone is our God, none besides Him, and Israel the bearer of His name forever. — Educate us, Eternal, our God, who once redeemed our fathers from [p. 196] the yoke of slavery, to moral freedom through Your holy word. Let us become members of that holy kingdom of which You said: "You shall be unto Me a kingdom of priests and a holy nation!" — And You who order the stars in their course and divide between light and darkness — Lord of hosts is Your name — may You keep us, too, on the course of light, on the path of truth, and may Your holy word prevail in us and govern us and our actions now and for all time. Amen.

7. The Value of Religious Instruction

(אלו דברים) [Elu devarim, "These are the things"][^s200-5]

Eternal, our God, primal source of all heavenly and earthly wisdom, graciously accept our thanks for the knowledge of Your holy word which has been increased in us today as well. — Our teachers of old name *ten* things whose fruits we enjoy in this world, while the principal remains secured for us for a higher world, namely: "Honor father and mother; do good to everyone; be diligent in attending school early and late; bring the homeless into your house; tend the sick; provide the orphaned with a secure home; bury the dead with honor; make peace among the living; be devout in prayer — but above all, study the divine Law thoroughly, for in it you have the primal source of everything." — So may this holy primal source, then, be guarded *by* us and *in* us, that we may draw living water from it, that our soul may be mirrored in it daily, so that it may recognize whether it has become more like You, Eternal, our God, archetype of all good, holy exemplar of my life! — Be praised now and evermore. Amen.

[^s200-5]: Translator: the passage of the morning liturgy based on Mishnah Pe'ah 1:1 and BT Shabbat 127a ("These are the things whose fruits a person enjoys in this world, while the principal remains for him in the world to come"), which Stein freely adapts.

[p. 197] ### 8. Resolve toward Sanctification

(קדיש) [Kaddish]

Eternal, one God! You are holy, and Your name is holy, and every day we humans are to become *holier*, i.e., nobler, better and more perfect. In this hour, too, we have grown in the knowledge of Your holy will. O strengthen our power, that we may also practice in life what we have learned here, in our homes, toward our parents and brothers and sisters, toward all our fellow men! We will remove our faults and make firm all that is good in us, so that our soul may become a beautiful garden, free of weeds, planted with the noblest plants of virtue and piety. Then through us, too, Your great name will be sanctified in the world which You created according to Your will. O establish Your kingdom, in which all people will worship You alone, speedily and in a near time. Amen.

9. Praise and Glory of Revealed Truth

(בריך שמיה) [Berikh shemeh, "Blessed be the name"]

Praised be the name of the Creator of the worlds, praised His exalted, omnipresent rule! O let the radiance of Your revealed light stream toward us, as in this hour, so evermore, You, O Lord, who feed the body through Your all-nourishing goodness and refresh the soul with Your all-transfiguring truth. —

Eternal, our God, we bow in reverence before You, revering You and Your holy teaching at all times. Not on men do we rely, not on angels do we lean, but on the God of heaven alone, for He

is a God of truth, and His teaching is truth, and His prophets are truth, and great is what He does, in goodness and truth. — O Lord, You who are the light and the truth, may it be Your [p. 198] holy will that the yield of our instruction today be love of truth and enthusiasm for the service of truth, that this may establish salvation, life and peace in our youthful hearts forevermore. Amen.

10. Prayer for Steadfastness in the Teaching of God

(ברוך הוא אלהינו) [Barukh hu Eloheinu, "Blessed is He, our God"]

Praised be You, Eternal, our God, who created us for Your worship, who redeemed us from the bonds of error by giving us a true teaching and planting through it the seed of eternity within us! May Your holy teaching always be the key to our heart, so that within it love of God and fear of God may be preserved, that we may serve You with our whole heart and with our whole soul, and that our efforts from youth on may not be devoted to vanity and sin, which bring forth only terror and dismay. — May it be Your holy will, Eternal, our God, that we keep Your commandments in this life, so that we may contribute to bringing about the messianic kingdom and become partakers of eternal life. — May our whole existence be an unceasing song of praise to You, O Lord, and to the heavenly word which You have revealed for our salvation. Praised be You, Eternal, who have given us the Torah. Amen.

[p. —] Errata[^s200-6]

(Owing to the haste of the printing the following errors have crept in; although very few of them distort the sense, we list them here for the completion of the work, with the request that they be corrected before the work is used.)

p. V, line 1 from top: read *durch-* for *durch*.
p. 7, note, line 2 from bottom: read *muß er* for *muß der*.
p. 14, note, line 11 from bottom: read *Wissende* for *wissende*.
p. 22, note, line 1 from top: read *zu 31* for *zu 29*.
p. 26, text, line 4 from top: read *Ptolemäer* for *Ptolmäer*.
p. 26, text, line 1 from bottom: read *Herren* for *Herrn*.
p. 29, note, line 2 from top: read *des greisen* for *des Greisen*.
p. 36, note, line 5 from bottom: read *unter dem* for *unter den*.
p. 42, text, line 9 from top: read *frei zu sein* for *frei sein*.
p. 44, text, line 8 from top: read *Elohecha* for *Elochecha*.
p. 45, note, line 4 from bottom: read *zu 72* for *zu 71*.
p. 47, text, line 8 from top: read דברה for דברי.
p. 47, text, line 9 from top: read *Anthropomorphismen* for *Antrop.*
p. 48, note, line 12 from bottom: read *werden* for *worden*.
p. 48, note, line 7 from bottom: read *und* for *and*.
p. 57, note, line 7 from bottom: read *Anderen* for *anderen*.
p. 61, note, line 4 from bottom: read *zu 94* for *zu 90*.

p. 64, text, line 11 from top: read *eine höhere* for *höhere*.
p. 64, text, line 18 from top: read חסידי for הסידי.
p. 65, text, line 4 from top: read *auch* for *auf*.
p. 66, note, line 4 from top: read *wolle* for *wollte*.
p. 68, note, line 1 from bottom: read *verschlechterte* for *verschlechtete*.
p. 74, text, line 4 from bottom: read *ganzen* for *ganen*.
p. 75, text, lines 12 and 13 from top: read *Got-tes* for *Got-es*.
p. 75, text, line 17 from top: read *auf daß* for *auch daß*.
p. 76, text, line 14 from bottom: read *in seinen* for *in seinem*.
p. 88, text, line 2 from top: read *Naturkräfte* for *Nuturkräfte*.
p. 89, text, line 6 from bottom: read *zum Baal* for *zu Baal*.
p. 96, text, line 1 from bottom: read *entfremde* for *entfremdet*.
p. 96, note, line 1 from top: read *zu 130,1* for *zu 129,1*.
p. 99, note, line 4 from bottom, and p. 100, note, line 9 from bottom: read *gepflogen* for *gepflegt*. [p. 200]
p. 107, text, line 6 from top: read *über jedem* for *über jeden*.
p. 107, note, line 7 from top: read *schwebt* for *webt*.
p. 110, note, line 7 from top: read *fällt* for *fallt*.
p. 114, note, line 11 from bottom: read *hatten* for *hatte*.
p. 115, text, line 1 from bottom: read *Kislev* for *Kislef*.
p. 117, note, line 5 from top: read *Unter diesem* for *Unter diesen*.
p. 118, note, line 14 from bottom: read *Rosch haschanah* for *Rosch haschanach*.
p. 118, note, line 8 from bottom: read *nach* for *rach*.
p. 123, text, line 5 from top: read *Gottesdienst* for *Gottesdieest*.
p. 123, text, line 8 from top: read *28* for *128*.
p. 125, note, line 1 from top: read *zu 144,1* for *Zu 139,1*.
p. 128, text, line 1 from top: read *Segenssprüche* for *Segensprüche*.
p. 130, note, line 9 from bottom: read *geschrieben* for *gefchrieben*.
p. 131, note, line 4 from bottom: read *Gottesdienste* for *Gottesdieste*.
p. 133, text, line 1 from top: read *7.* for *6.*
p. 133, text, line 9 from bottom: read *lebest* for *lebst*.
p. 138, text, line 1 from top: read *den Leviten* for *und Leviten*.
p. 138, note, line 1 from top: read *Zu 151,6* for *Zu 146,6*.
p. 141, note, line 1 from top: read *156* for *151*.
p. 143, note, line 1 from bottom: read *sühnen* for *söhnen*.
p. 144, note, line 1 from top: read *155* for *150*.
p. 145, text, line 7 from top: read *todeswürdige* for *todteswürdige*.
p. 147, text, line 6 from bottom: read *in Einem* for *einem*.
p. 160, note, line 3 from bottom: read *163,6* for *162,6*.
p. 160, note, line 1 from bottom: read *zu 151,6* for *146,6*.
p. 162, note, line 1 from top: read *verrückend* for *verückend*.
p. 165, text, line 9 from top: read *162,4* for *161,4*.

p. 165, note, line 3 from top: read *3000* for *300*.
p. 167, note, line 11 from top: read *156,4* for *146,4*.
p. 170, text, line 6 from bottom: read *gangen* for *gegangen*.
p. 173, text, line 1 from bottom: read *geziehen* for *beziehen*.
p. 173, note, line 1 from top: read *130,1* for *129,1*.
p. 173, note, line 6 from top: read *für dich* for *für ich*.
p. 173, note, line 8 from top: read *Lage* for *Lager*.
p. 174, note, line 6 from top: read *schwere* for *schwerer*.
p. 176, text, line 3 from top: read *dir's* for *dies*.
p. 178, note, line 1 from top: read *Zu 170,5* for *165,5*.
p. 182, text, line 1 from bottom: read *Preist* for *Preißt*.

[^s200-6]: Translator: the errata refer to the pages and lines of the German original and concern German (and some Hebrew) wording, so the corrected forms are left in the original language. Ditto marks in the list have been written out; "text" and "note" render Stein's *Text.* and *Anm.* (Anmerkung); "zu 31" etc. are cross-references of the form "on [§] 31".